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ANSWER OF THE GRAND MASTER to Addresses of Congratulation from Provincial Lodges.

(Copy.)

“ Augustus F.— G. M.

“ To the Right Worshipful Provincial Grand Master, Grand Officers, and Members of the Provincial Grand Lodge, ———.

“ Being now restored, through the mercy of Providence, to the blessing of sight, and after offering up my prayer of gratitude to the Great Architect of the Universe, I hasten to put myself again into immediate communication with the different Provincial Grand Lodges emanating from my authority.

“ Under such circumstances, the first dictates of my heart prompt me to express to you my warmest thanks for the great interest you have taken in my sufferings, as well as the kind congratulations you have offered me on the fortunate result of the operation I have undergone.

“ As Masons, we are taught to participate in the mutual happiness of each other, and to endeavour to lighten the sorrows of an afflicted Brother. Those duties you have kindly and faithfully fulfilled in respect to my person, for which I shall ever feel indebted while life remains, and the grateful recollection of which will descend with me to the grave.

“ Kensington Palace, the 9th Sept., 1836.”

GRAND STEWARDS' LODGE, Public Night, *Dec.* 21.—The visitors were even more numerous than usual. The centenary medal has been granted by the Grand Master.

MASONIC ZEAL.—The Jerusalem and Burlington Lodges may be proud of their new members. Brother John Savory, on his initiation, requested to serve as a Steward to the Festival in January, in honour of the birthday of the Grand Master; and Brother Mason gave in his name for the Boys' Festival in March. A gallant officer, on being raised to the degree of Master Mason in another distinguished Lodge, was so impressed with its solemnity that he requested permission to offer a very liberal donation to the Lodge fund, which was gratefully accepted.

We regret that the tardiness of many correspondents has prevented our giving accounts of many Masonic meetings. Among them, the ceremony of laying the foundation stone of St. George's church, at Leeds, on the 16th December, which was attended by circumstances of peculiar interest.

ESSEX.—A Provincial Grand Lodge will, we hear, be held shortly at Chelmsford, as being the most central point for the county Lodges. It will also afford a more convenient opportunity for the London Masons to attend.

WATFORD LODGE, *Dec.* 23.—We have only room for the following extract from a report of proceedings at a very numerous attendance of members, Brother Stuart, Dep. Prov. G. M., in the Chair.—“ The Chairman passed a very high encomium upon the Masonic conduct and efficient services of Brother Geo. Goldsmith, during the several years he had acted as Secretary, and presented him, in the name of the Lodge, with a massive silver salver, as a token of their regard.” We congratulate the Lodge and Brother Goldsmith upon the mutual pleasure that has been thus partaken. The general proceedings must be delayed until our next.

DUBLIN.—Miss Mary Jonquier, the Mistress of the Masonic Female Orphan School, Dublin, died lately, aged seventy-five years.

THE
FREEMASON'S
QUARTERLY REVIEW.

DECEMBER 31, 1836.

THE GRAND MASTER.

AT the last quarterly communication, the nomination as Grand Master for the ensuing year of that illustrious Prince who has been so closely identified with the interests of the Craft—who has fostered by his kindness—protected by his vigilance, and adorned by his Masonic genius—should not pass at the present moment without some observation on the splendour of its character, from the only organ professedly devoted to Masonic purposes; and it is in the honest exercise of our vocation that we record the renewal of a mutual compact on the part of the Royal Brother and Grand Lodge—intimated on his side, with a peculiar propriety, that the nomination should emanate from amongst the “Rulers of the Craft,”—and accepted by them in the comprehensive sense in which such intimation was conveyed.

The worthy mover no doubt felt, as he well might, proud of the opportunity to exercise in Grand Lodge, the highest prerogative of a Mason—and the consciousness that gratitude sweetened the exercise of duty, gave a moral power to the earnestness, and imparted a courtesy to the manner, by which the nomination was graced.

The necessity of a nomination must be apparent—the entrusting of the high privileges of Masonry to any indivi-

dual is a matter of serious import, and therefore the great body of Masonic rulers have time to consider well of the character of him to whom they shall concede the exercise of such power on the day of election—and his Royal Highness feels, we are assured, that a period of three months elapsing between the nomination and election, recognizes a principle of such magnitude, that he almost envies the exercise of a privilege which he alone, of all English Masons, cannot personally enjoy—because of all English Masons, he is the only one whose conduct is thus as it were, undergoing the most rigid examination which the Masonic alembic can test.

The natal day of the Grand Master will be celebrated in the interim on the 27th of January, and if there ever were a moment in which a spontaneous expression of gratitude could be susceptible of additional interest, it would be upon that occasion when his Royal Highness shall for the first time since his illness mix with the Brethren at the festive board, to enliven and enlighten by his graceful and convivial kindness those whom in Grand Lodge he never fails to impress by his moral and intellectual endowments. That the attendance will be more numerous than even last year, we have no doubt; and it is with peculiar pleasure we observe that the list of stewards embraces a board of greater number than in general, and at the like time equally respectable with any that has preceded it.

Among the general intelligence, it will also be observed that the “Masonic offering” to his Royal Highness has commenced with a proper and becoming spirit of gratitude.

It is with unaffected pleasure that we feel enabled to announce the health of the Grand Master to be most excellent—his spirits beaming high—that he is impelled by renewed vigour to resume the active exercise of his duty—and that he is preparing himself to examine into and to act

upon the many important matters which have recently engaged the attention of the Order.

We amongst others feel that we shall have to meet a moment of trial, but it is a trial of the heart, in which may it please the Great All-wise to lend us the advocacy of *one* we love in his greatness, to cheer us onward in aiding to erect an "Asylum" for *another*, whom we no less respect in his adversity.

THE "RECENT BLACKBALL," A SATELLITE OF THE BALLOT.—Whilst we shrink not from the consideration of this subject—a subject from circumstances obviously involving in itself a delicacy—we beg to assure the Craft that we approach it with sentiments more of sorrow than of anger. We would fain look upon the "untoward event" as an "ingenious device" to maintain what *may* have been considered the exercise of a right, rather than as an intention to degrade by its conceived effect, the individual party who has been singularly selected for its *offensive* operation—to say *insulting*, would be to call into the arena the moral force of Freemasonry, the influence of which might probably visit the mistaken parties with a severity they have little contemplated. A reference to the immediate articles on the subject will explain more fully all the particulars.

That the delinquent parties themselves will repent their ill-timed conduct, we freely admit—IN A MORAL SENSE, AS REGARDS FREEMASONRY, we unquestionably hold them to be delinquents, inasmuch as the opportunity afforded them of exercising a privilege—by which they have attempted to degrade the Order itself by excluding an individual member, who has given some *few proofs of Masonic qualification*, and let us hope, secured the respect of the Fraternity—should have rather called forth a very different result from the *three* companions who have thus chosen to make themselves con-

spicuous for their unmasonic singularity. Had there been any grounds for a suspicion of a want of moral conduct—of infirmity of intellect—of tardiness of purpose—of lack of Masonic zeal as to the acquirement of the Sacred Mysteries—of practical knowledge in the details of the Craft—of the employment of TIME on ALL the public committees of government—finance and benevolence—as also on the committees of the schools—and of the asylum for aged Masons—of ready access in private, by correspondence, or in person for the consideration of multifarious questions—of regularity of attendance to private Lodge duties—as well as at Grand Lodge and Grand Chapter—then, in such case some doubt might be entertained by the “immaculate three,” as to the purity of the character of that Brother, upon whom they should so will it that the “black-ball” was to fall. Perhaps, had the three moralists reflected that the majority among those who were present would be disgusted with their proceedings—that the opinion “from without” would not acclaim the “SECRET COURAGE” of the triple handy work within—that the high authority whence alone their own elevation came, might not approve their peculiar development of moral intrepidity—they had not hazarded a feat which has been received with general condemnation, and may occasion to them the bitterness of disappointment, though we hope not unmixed with the waters of remorse.

We may or may not be compelled to revert to this subject; in either case, an honest fearlessness will direct us in the course of duty.

THE GRAND LODGE.—It was expected that the business of the last Quarterly Communication would have been unmarked by any particular observation; it will, however, be seen, by referring to the proceedings, that it was otherwise.

The lamented decease of a very distinguished officer, Brother W. W. Prescott, the late Grand Treasurer, gave rise to a tedious discussion as to the practice necessary to be resorted to in regard to his successor. It was argued that the appointment should be filled up immediately on the announcement of the vacancy, and this, upon the plea that the stream of charity had been actually interrupted since the death of Mr. Prescott, and would remain dammed up if the election should be delayed until the usual period in March next; inasmuch as any parties advancing monies of the Grand Lodge, even for the purposes of benevolence, would do so at their own peril. This was an unfortunate line of argument; for since the decease of the Grand Treasurer, three meetings of the Board of Benevolence have taken place, and considerable sums have been voted and paid; and, what was still more conclusive that the stream of charity was by no means rendered sluggish, the Grand Lodge, scarcely five minutes before the observation was made, had *unanimously approved* those proceedings; and, in fact, by such approval, satisfied themselves that the Boards of Benevolence and Finance were working very well together; and that, sensible as they are of the loss they have sustained, they exhibit in the most striking manner a clearness of conduct which is the offspring of moral integrity.

But there would have appeared something like haste in filling up the vacancy at the moment; time would not have been afforded to the Craft to select from among their number some Brother, whose high qualifications and endowments, both as regards Masonry and his standing in the popular world, would give an earnest, not merely of a man of probity and moral integrity, but that his habits in life were peculiarly adapted to monetary transactions, a qualification which we hold to be essentially necessary.

It was urged that a notice at the Committee of Masters was unnecessary, and would effect no purpose. An error also lies here; for had notice been given there, it would have been reported to the Grand Master, who would either have communicated with the party giving notice, or have taken such measures (as he is constitutionally bound to do) to have met the subject on its merits.

A word or two as to the mode in which discussion should be conducted. We opine that, until the Book of Constitutions shall be amended, the letter and spirit of the present laws should be observed with cautious strictness. It is an understood principle, "that no Brother shall speak twice to the same question, unless in explanation, or the mover in reply." We are aware that the word "explanation" *may* be misunderstood, and that a debater *may* consider himself entitled to explain after every Brother's address; but we take the liberty to state that such interpretation of the word is both arbitrary and inconvenient; and we were not displeased to find that, at the last Grand Lodge, this view of the case was very clearly put, and generally subscribed to.

The question for a direction from Grand Lodge to the Board of Finance was not persisted in. In good sooth, had such been carried, it would have effected no other object than to offer a discourtesy—unintentional, we will admit, on the part of the great body—and which a notice at the Committee of Masters would have given them *time* to consider of and to *weigh* the consequences thereof.

Under these impressions, we cannot but view the desire to repeal the 6th section 19th page of the Constitutions, as fraught with serious evil; for that part of the law is one of the most useful and the most intelligible. Under it, the Grand Master himself, and all the fraternity, must give notice of their intentions; so that a note of preparation at

least can be sounded, instead of the surprise which that law guards against. Repeal that law, one of the chief bulwarks of the Grand Lodge, and what follows?—Confusion in public, and misunderstanding in private.

Let us, however, be clearly understood. *Many, many* are the alterations and amendments requisite in the Constitutions: and now that they are nearly out of print, we hope before long to have a new edition, free from several questionable interpretations, which, however endurable twenty-two years since, time and circumstance have now shown to require important change.

BOARDS OF GENERAL PURPOSES AND FINANCE.—Nothing materially important has been reported; the general feature is favourable as to the discipline and funds of the Order.

BOARD OF BENEVOLENCE.—This being the season at which the great majority of newly-elected Masters are about to be installed into their respective chairs, we do most earnestly invoke them to consider seriously the duties they are about to undertake. In Freemasonry, lip-language on the part of a Master, lip-homage on the part of the Brethren, are valueless—they make no tie—they effect no good. The heart, as the mainspring of the mind, is the only monitorial index which points at the true spirit—the real excellence of the man. Let the Master so govern by a courteous discipline, that his example shall operate with those over whom he rules by Masonic law; his Wardens will not disqualify under such a leader, and the Brethren observing their Wardens, will gladly prepare themselves for their future elevation.

The Master has only to observe the ancient charges read to him on his installation, to the best of his power, and he will rule over a happy and prosperous Lodge, exactly as in

the same ratio will his neglect of those charges endanger both its happiness and its prosperity. We speak advisedly.

But there is one especial obligation, which if neglected, the Master becomes unfit for his office, and should *resign* it altogether; namely, the absenting himself from the Board of Benevolence; his absence may cause expenditure which his presence might check, or his presence might be the means of dispensing more liberally, which his absence prevents; in either case there is evil; in the one, the funds are abused; in the other, an unfortunate Brother is the sufferer; and in *both cases*, the Master is the cause.

Yet is all this venial, bad as it is, when compared with the heartless conduct of the absentee-Master, who fails to attend to answer to a petition recommended by his Lodge. The unhappy Brother, whose feelings have been lacerated even by the simple process of preparing his petition, attends for examination into his case; a consciousness that he has not forfeited his claim to the liberal sympathy of his Brethren, nerves him to the trial, and he awaits the summons. Each of the petitioners one by one are called in, they return with a cheerful countenance, and then depart. There is a pause for an hour, during which country petitions are disposed of, the Board is adjourned, and the Secretary informs the expectant petitioner—what?—why, that the MASTER of the Lodge has not attended to support the petition, and therefore it is deferred until the next meeting. The unhappy man departs in sorrow, attends again the following month, and again meets the same disappointment. Charity, and thy sister Mercy, how are your highest attributes outraged!

We may, however, truly declare, that instances of the above are rare; but still they have happened, and even lately such have been referred to the Board of General Purposes. Should these observations reach the eye of the parties to whom they apply, we trust they will not be disregarded:

they may in some measure repair the misery they have, let us hope, unintentionally caused; and whenever for the future a Master may accidentally be absent under such circumstances, let us remind him of the conduct of a noble-minded Brother, who some time since came too late to support a petition—yet be it observed, he did come. He inquired what was the probable amount of relief, and knowing that “hope deferred maketh the heart sick,” freely gave the amount from his own pocket. “Go thou, and do likewise.”

VALEDICTORY REMARKS.—We cannot close this Number—the conclusion of our third year of pleasing labour—without offering our sincere, our grateful acknowledgments to our numerous readers, for the support we have received from them as subscribers, without which support even the brightest emanations of intellect fall abortive from the press; nor can we hesitate to confess, that however zealous we ourselves may be in the pursuit of Masonic intelligence, and however anxious we may be to place it before the Fraternity in its proper form and shape, we have not ourselves yet learned the fittest manner to approach its beauty and its might. For all the articles wherein the holiness of Masonry, its poetry, and its moral power, have been displayed to the benefit of the reader, we have been indebted to the gratuitous and fraternal aid of friends who have felt so impressed with the importance of the object, as to sanction our efforts by their talent and approbation. No acknowledgment on our part can reach their merits; we greet them with the gratulations of the truest sincerity, and accord to them most cheerfully all the honour. They have earned it nobly, and will wear it gracefully. Our Charities have prospered, the public fund is in a healthy and sound state, the Boys’ School almost beyond the fear of chance, the Girls’

School fund is recovering slowly from the oppressive debt which has necessarily been incurred, and the Aged Mason's Asylum, although not *legally* recognised by the Grand Lodge, has, in the hearts of its supporters, and in the estimation of the Craft at large, received marks of recognition which place it first and foremost in the path of CHARITY; she, the blessed protectress of our Order, whose breasts teem with the nutriment of heavenly love, will take it in her hand, and ere long introduce it to the notice and protecting care of the Grand Lodge; and once there, it will be acclaimed as the capestone of our moral architecture.

Neither have the deserts of many of our Brethren passed unnoticed. In Somerset, the provincial ruler has received the most affectionate proof of attachment to his person, and of admiration for his talents. Other provinces have teemed with similar expressions of gratitude to various Brethren, and in London—the heart of the Order—there has been evoked such a spirit of examination into merit and application, that it would be extending our remarks to a tedious length, were we to enumerate the instances where the Master has been most diligent, or the Brethren most grateful.

In *Scotland*, the commemoration of St. Andrew's day has been observed with peculiar solemnities. A centenary has passed since St. Clair of Rosslyn was appointed by his royal master to be Grand Master of the Craft, and his successor, after the lapse of the century, is found in the Masonic cortege to welcome as the first Mason of Scotland to the dignity of his high station, the Lord Ramsay, youthful, it is true, but possessed of a mind truly polished, a heart expanded by benevolence.

Lord Ramsay has thus far attained distinction. We are sure he will spare no exertion to render Scottish and English

Masons so truly united, that on either side the Tweed the sound of peace and good will shall be uninterrupted, either on the borders or in the distance.

In *Ireland*, one voice acclaims Freemasonry; but it is the united voice of the Craft. Spirited and zealous, the Irish Masons press forward to the van: their discipline is aroused, their charity is conspicuous, their hospitality national. The Duke of Leinster may doff his cap in courtesy to the Grand Master of England, but he wields the Masonic sceptre with such justice and mercy, that we are proud to record his virtues as a man and his qualifications as a Mason.

To each of the three master-minds we owe the allegiance of con-fraternity; claiming personal membership with various Lodges under the government of each.

We had entertained a serious notion of withdrawing from our labours, at any rate for a time—health, and worldly affairs, in some measure suffer from the additional pressure of literary pursuits, and the spirits somewhat flag by over-tension; but the cordial welcome which invariably greets our endeavour to please, demands a return, even at some sacrifice, which we cheerfully encounter; and with the hope that we may, under Providence, be allowed to place a fourth volume before our friends, and that it may not be found less worthy of their approbation, we for the present take leave, wishing them a merry Christmas and a happy New Year.

ON FREEMASONRY.
THE HISTORY AND ANTIQUITIES OF FREE-
MASONRY.

THIRD PERIOD.

BY THE REV. G. OLIVER, D.D.; D. P. G. M. FOR LINCOLNSHIRE.

(*Concluded from page 282.*)

In the History of the Jews, who were the conservators of that science which we now denominate Freemasonry, during the dark ages of idolatry and superstition, there exist some decided tokens of the system which cannot be mistaken; and it is highly gratifying to behold the tenacity with which they adhered to those great and fundamental truths which were considered as the landmarks of the Order. We have seen, from the peculiar dogmata and observances of the Essenes, with what fidelity Freemasonry has been transmitted to our own times; and the channel through which it was conveyed up to the Advent of Christ, was that singular people who adhered to the worship of the true and only God; who encouraged the practice of speculative Masonry till the time of Herod; and he once more uniting operative Masonry with it, produced that splendid temple which existed in the days of the Messiah.

I now proceed to notice a few of the more evident tokens of Masonry, which are recorded in the history of the Jewish nation. The calm peace which that people enjoyed under the genial protection of Persia, was for a moment interrupted by a demand imposed by Alexander the Great, with which it was impossible for them to comply. He required the Jews to furnish a supply of provisions and necessaries for his army, which was engaged in besieging the city of Tyre. But Jaddua, their prince and high priest, refused compliance with this demand, under the plea, that his oath of allegiance to the King of Persia would not permit him to grant aid or military service to any other monarch. Alexander, enraged at this refusal, threatened vengeance against the Jews; and after the conquest of Tyre, marched his army to Jerusalem, with the intention of destroying the city by fire and sword. The high priest, by prayers and sacrifice, demanded assistance from God in this extremity; and was directed in a vision to *decorate the city; to clothe himself in his sacerdotal robes, and the priests and people in white garments, and, thus*

prepared, to meet the Macedonian army, in solemn procession, without the gates of the city, and fear no danger. When the enraged monarch beheld this ceremonial train moving in dead silence towards him, and saw the splendid mitre which decorated the high priest's brow, with the glorious TETRAGRAMMATON legibly inscribed on a plate of burnished gold blazing in its front; overcome with mixed feelings of awe and veneration, he fell down and worshipped the being whom he mistook for the visible representative of the Deity. His generals, astonished at this conduct, so different from what they had expected, demanded an explanation. Alexander told them, that the exact semblance of this very individual, habited as God's high priest, with A MYSTERIOUS NAME flaming on his brow, appeared to him in Macedonia, while he was deliberating on the policy of invading the Persian dominions, and gave him such favourable expectations of success, that, without further consideration, he resolved on the expedition.

Alexander accompanied the high priest into the city, offered sacrifice in the temple to the Most High God, and remitted to the Jews all imposts, duties, and taxes on the sabbatical year, which was now observed with all the regularity of primitive discipline.

Their allegiance, thus transferred from the Persians to the Macedonians, was retained by the latter for a very short period. After the death of Alexander, while his captains were struggling for superiority, Ptolemy, King of Egypt, laid siege to Jerusalem, and took it on the sabbath, a day on which Jewish superstition forbade them to stand on their defence. Great multitudes of the Jews were carried away captive, and placed in Alexandria, Cyria, and Cyrene, where they lived as a distinct people, and practised without control the rights of their own religion.

The influence of true Masonry now began to be felt in Egypt, and the worship of God triumphed in some of its cities over the superstitious impurities of idolatry. This change may be attributed to the influx of Jews, who, from the time of Nebuchadnezzar, had constantly retired to Egypt, in periods of pressing calamity, as a place of secure refuge from the rigours of persecution. Jeremiah delivered many of his prophecies in this country, and instructed the natives in the knowledge of God and religion. From the foundation thus judiciously laid, his successors made many converts; until at length, in the time of Ptolemy Phi-

lometer, the influence of Jewish counsels became predominant, even in the Royal cabinet, and the conduct of all affairs, both civil and military, was soon entrusted to their entire management. Under such superintendence, the cause of Masonry and religion might be reasonably expected to prevail; and accordingly altars were publicly erected to the God of Israel, and the pure rites of our science were substituted for the deformed ceremonies and obscene practices of the mysteries of Egypt. A temple was erected, on the plan of that at Jerusalem, in the city of Heliopolis, the very centre of Egyptian idolatry; and the rites of divine worship were regularly performed in this temple, until the final dissolution of the Jewish polity.

This beneficial establishment was not, however, suffered to continue without considerable interruption from hostile monarchs. That licentious prince, Ptolemy Philopater, accused the Jews of worshipping a god without a name; because the appellation by which God was known and worshipped amongst the Hebrews was ἀνεκφώνητον, that is, incommunicable, or never to be spoken. It was only uttered once a year, and that was by the high priest, when he entered into the sanctum sanctorum on the great day of annual expiation. This prince, therefore, made a bold attempt to seduce all the Jews that were at Alexandria to idolatry. To accomplish this purpose, he issued an edict, commanding them to renounce the mysteries of their own religion, and to be initiated into the Dionysiaca, under the penalty of being stigmatised with a visible badge of slavery*, and degraded from their rank and privileges. A violent death was denounced on those who attempted to elude the execution of the edict. Under the impulse of terror inspired by this unnatural measure, a few of the weak and feeble-minded forsook the Masonry which taught the worship of the true God, and embraced the mysteries of idolatry; but the bulk of the nation submitted to every kind of punishment rather than renounce the rites of their sacred institutions. Like their ancient Grand Master, they vowed to part with their lives rather than their honour, or, what was still dearer, their religion. They disclaimed all intercourse with their apostate brethren; and this so offended the king, that he vowed the extermination of all the Jews throughout his empire. He condemned them to be de-

* This badge was the impression of an ivy leaf, the insignia of Bacchus, patron of their mysteries, indelibly imprinted on their naked body with a red hot iron.

stroyed by elephants, and ordered all that could be found in Egypt to be enclosed in the Hippodrome for this purpose. The king's drunkenness prevented the execution for two successive days; and on the third, when the elephants were let loose, irritated as usual with wine and frankincense, they turned their rage on the spectators, and destroyed great numbers of them. Meanwhile, prodigies and extraordinary meteors appeared in the air, which so terrified the king, that he set the Jews at liberty, restored to them their former rank and possessions, and punished their apostate brethren with death.

Another attempt to degrade the Jews, by pouring contempt on their worship, was made by Antiochus Epiphanes. This monarch, whose impious profanity the prophet Daniel had foretold (c. 11, v. 21, et seq.) being informed, on the unfortunate dispute between Jason and Menelaus, that the Jews had revolted from him, marched his army to Jerusalem, entered the city by force, slew 40,000 of the inhabitants with the sword, and brought on a perfect desolation. He plundered the temple of all its wealth, penetrated into the Most Holy Place, and, in reference to the abomination with which the Jews held swine's flesh, he sacrificed a sow upon the altar, and, boiling the flesh, he sprinkled the liquor over every part of the temple, that he might cover it with pollution and defilement. He set up the statue of Jupiter Olympus in the temple at Jerusalem, and that of Jupiter Xenius in the temple on Mount Gerizim. He sold the inhabitants for slaves to the neighbouring nations, and appointed heathen governors over the land of Judea and Samaria, reserving the office of high priest to Menelaus, who had formerly been accessory to a robbery committed in the temple.

Not satisfied with the desolation he had brought on Judea, this monarch, jealous of a secret society into which he could not be admitted, endeavoured to compel the Jews to join in the idolatrous processions of the Dionysiaca, and to sacrifice at idolatrous altars; and those who refused implicit obedience to this mandate, were obliged to retire into the mountains and fastnesses for protection, where they remained for some time, under the conduct of Mattathius, the Asmonæan. Amongst these miserable fugitives were the Kasidæans, an order, as Laurie denominates them, of KNIGHTS OF THE TEMPLE, who bound themselves to adorn the porches of that most mag-

nificent structure, and to preserve it from injury and decay. They practised Masonry in its purity *on the highest of hills and the lowest of vallies*, and here resolved to defend their faith and worship at the hazard of their lives, and not to yield, even at the last extremity. They brought with them a few copies of the law, which, in these circumstances, were an invaluable treasure to their leader; for the Syrians had industriously destroyed all the copies they could meet with, hoping by this means to abolish the true religion.

Mattathias made a successful attempt at restoring the true mode of Jewish worship, by breaking down, wherever he came, the altars of idolatry; but his death happening about this time, his son Judas took upon himself the command of the armies of the Lord, and erecting a standard, with the initials of these words painted thereon, MI CAMO K. A. BAELIM JEHOVAH (M. C. K. A. B. J.), *who is like unto thee among the gods*, O Jehovah? Great numbers of the Jews, zealous for their religion, flocked to him; and his army, from the initial letters on the standard, were called Maccabees. This method of combining initial letters for the double purpose of conciseness and secrecy, was very common amongst the Jews. This handful of men, with hearts resolved on the preservation of their religion or the sacrifice of their lives, overthrew the Syrians in several successive battles; repossessed themselves of the city of Jerusalem; purified the Temple, and, by a solemn dedication, restored their worship according to the pure rites dictated by the law of Moses. And the anniversary of this dedication was ever after celebrated in remembrance of the mercy of God, thus giving them such a signal advantage over their enemies. This was the third dedication of the Temple at Jerusalem; the first being celebrated by King Solomon, the second by Zerubabel, and the third by Judas Maccabeus.

I now pass on to the reign of Herod the Great; in whose person the ancient prophecy of Jacob was accomplished, that the sceptre should not depart from Judah until Shilo come. The sceptre now had departed from Judah, for Herod was not a Jew by nation, but had been appointed king of Judea by a vote of the Roman senate. In his reign, therefore, according to the terms of that remarkable prophecy, the Messiah was to be expected. He constituted Hillel and Shammai, two celebrated Jewish doctors, the principal officers of the Sanhedrim. Though an arbitrary and tyrannical prince, Herod cultivated the liberal sciences,

and particularly operative Masonry; and it is for his productions in the noble science of architecture, that his reign is remarkable amongst Freemasons. He erected many superb edifices in Judea and Samaria; built a splendid palace on Mount Sion, and another about seven miles from Jerusalem, which he surrounded with habitations, forming a small but beautiful city, which he called Herodium. He rebuilt the cities of Samaria, Antipatris, Cypron, and Phasaelis. He erected a tower of immense magnitude in Jerusalem, called the tower of Phasael; built Cesaræa, and expended vast sums in adorning it. To this seaport he constructed a safe and commodious harbour, by the erection of two gigantic piers, sunk twenty fathoms deep into the sea, and formed of stones, some of which were fifty feet long, eighteen broad, and nine deep. He erected a sumptuous temple of white marble in honour of Augustus, near mount Paneas.

But his most magnificent project was the rebuilding of the Temple at Jerusalem, which at this time was in a desolate state. His tyrannical conduct, and a disposition to favour the professors of heathenism in preference to the Jews, had made him very unpopular in his government; and he thought, that by building the Temple on a more extended and stately plan, he should effect two purposes highly advantageous and flattering to his vanity; for he expected to conciliate the Jews, and to convey his name to posterity encircled with never-fading honours. He made a formal proposal to the Jews, in a public assembly of the people, and found them rather averse to the design, from an apprehension, that if the old Temple was permitted to be taken down, considerable delay might occur in erecting the proposed edifice, and national convulsions might prevent its reconstruction altogether. The king over-ruled this objection by promising to collect all the materials for the new Temple before the old one was taken down. He represented the necessity of this proceeding from various reasons, which he enumerated in detail; and particularly from the dilapidated state of the Temple, which had been considerably injured during a lapse of 500 years, not only by the effects of time, but principally from the many sieges it had endured by enemies embittered against it from the peculiar and exclusive character of the religion celebrated within its walls. He proposed to defray the whole expense from his own private purse, declaring that the design was undertaken solely with a view of promoting the glory of God, and of increasing

the facilities for performing divine worship, as well as of giving a degree of splendour to the rites of true religion, which, as they knew, was wholly unattainable in the present state of the building.

On these considerations the people, at length, gave a reluctant consent to the undertaking.

Herod immediately employed a host of men to prepare the materials, and in two years' time every thing was ready for the building. Hillel and Shammai, his two wardens, arranged the Jewish architects into Lodges, and appointed Masters, worshipful for their skill in Masonry, to superintend the work. These Masters, in Grand Chapter assembled, furnished the designs, according to the improved architecture of the times, and assigned every Lodge of workmen its proper sphere, proportionate with the respective merits of its individual members.

These arrangements being completed, the Temple was pulled down to the foundations, just 517 years after the foundation was laid by Zerubabel, and the Babylonian captives on their deliverance, pursuant to the edict of Cyrus; 17 before the birth of Christ, and 46 before the first pass-over of his personal ministry.

The Temple was rebuilt with amazing cost and decoration, in one year and six months, but the adjacent courts, outbuildings, piazzas, and galleries, occupied many years, and were even unfinished in the time of our Saviour. It was built of solid slabs of white marble, each, according to Josephus, being $67\frac{1}{2}$ feet long, and 9 broad. Other writers say they were each 12 feet high, 18 broad, and $37\frac{1}{2}$ long. In either case we cannot wonder at the exclamation of our Lord's disciples (Mark, c. 13, v. 1). A secret avenue of communication was formed between the Temple and the fort, *by means of a subterranean cavern or vault*, which was known only to Herod, the Grand Master, his two Wardens, and a chosen number of Brethren, distinguished by their zeal and fidelity; and the secret was kept in few hands until the final destruction of the Temple by Titus Vespasian.

The Temple thus restored to its primitive magnificence, a general satisfaction prevailed throughout the whole nation of the Jews; and the dedication was solemnized on the anniversary of Herod's accession to the throne of Judea, with every demonstration of joy.

In less than two years after this event, Zacharias, the priest, officiated in the Temple during the week of his

course; and while he was in the act of offering incense on the altar, the whole congregation being assembled in the outer court, he saw an angel standing before him on the right side of the altar of incense. At so unusual an appearance, Zachariah was greatly disturbed, and unable to utter a word, but waited in silence to receive the divine communication. The angel exhorted him not to be afraid, and declared that he was Gabriel, whom God had despatched from heaven in answer to his prayers. He assured him that his wife Elizabeth, who was old, and reputed barren, should bring forth a son, which, in the power of the Most High, should turn the children of Israel from *darkness* to *light*. Zacharias, doubting the possibility of this extraordinary occurrence from the age and continued sterility of his wife, the angel gave him a striking sign of the truth of his prediction, and he remained speechless until the circumcision of the child, when his name was called John.

This grand parallel of Masonry St. John the Baptist, thus supernaturally announced, was expected to be a very extraordinary personage; and the effect of his mission was to prepare the minds of men for the reception of a doctrine which was destined to shake the Jewish religion to its very foundations, and dissolve both that and their civil polity together.

At this time the world was blessed with an universal peace, and the temple of Janus was shut by Augustus after the conquest of Egypt, for the fifth time since the building of Rome. This, therefore, was the period for introducing the Almighty Prince of Peace. Six months after his revelation to Zacharias, the angel Gabriel appeared to a Virgin of the house and lineage of David, who dwelt at Nazareth, called Mary, and was espoused to a man named Joseph, of the same family; and communicated to her the high destination to which she was appointed. Accordingly, at the end of this year the Saviour of the World was born, who refined both Religion and Masonry from the errors and impurities which they had contracted by passing through the hands of interested or prejudiced men, in various ages and countries; and placed salvation within the reach of all mankind, Jew as well as Gentile.

LEGEND OF THE CUBIC STONE.

(With a Plate.)

At the building of the Temple in Jerusalem, a short time before, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest consternation and confusion. The G. M. [H.A.] had sent to certain F.C.'s *thirteen* stones, and directed that with these they should complete a small *Square* near the *Cape-stone*, being the only portion of the fabric which remained unfinished. Every stone of the TEMPLE was formed into a *Square* containing *five* EQUILATERAL TRIANGLES, each equilateral triangle being equal to a *Cube*, and each side and base of the Triangles being equal to a *Plumb-Line*. The space, therefore, which remained to be completed was the last Triangle of the last stone, and equal to the eighth part of the Plumb-Line, or $\frac{1}{8}$ of the Circle, and $\frac{1}{18}$ of the Triangle, which number is in Hebrew יז or the great Name of the Almighty.

The *thirteen* stones consisted of all the fragments which remained from the building, and comprised two *Cubes* in two divisions.

In the *first* was contained one *Cube* in an entire piece, and in the *second* a *Cube* in 12 parts: viz. $4\frac{1}{2}$ parts in one piece; 2 parts in 4 pieces; 1 part in 1 piece; and $\frac{1}{2}$ part in 6 pieces: total 12 pieces.

The F.C.'s perceiving that they could finish the Square with the fragments in the second *Cube*, REJECTED the *first*, and observing that the exterior of the stone was marked with certain lines: viz. an Isosceles Triangle bisected—*three* lines:—the edge of the *Cube* being the base:—two Squares diagonally bisected, and each having a perpendicular line to the centre—six lines:—two straight lines at right angles:—and a Square diagonally bisected—two lines: total *thirteen lines*—or *five* surfaces of the CUBE. Seeing these lines, the Masons thought the stone was split, and, therefore, useless. It was then thrown aside, and one of their number in contempt struck the *Cube* a violent blow with a wooden mallet (no *iron* tool having been allowed in the building of the Temple); the *Cube* instantly divided into 12 parts, the *second* of which bore the same relation to the *first*, that the *third* did to the *second*, and the *fourth* to the *third*: being the arithmetical progression of 1. 2. 3. 4. The parts were $\frac{1}{4}$ of the *Cube* in one piece; $\frac{1}{4}$ of the *Cube* divided into $\frac{1}{8}$ and $\frac{2}{18}$; $\frac{1}{4}$ of the *Cube* divided into two Hexahedrons, and two Triangles equal to one Hexahedron; and $\frac{1}{4}$ of the *Cube* divided into 4 Pentahedrons.

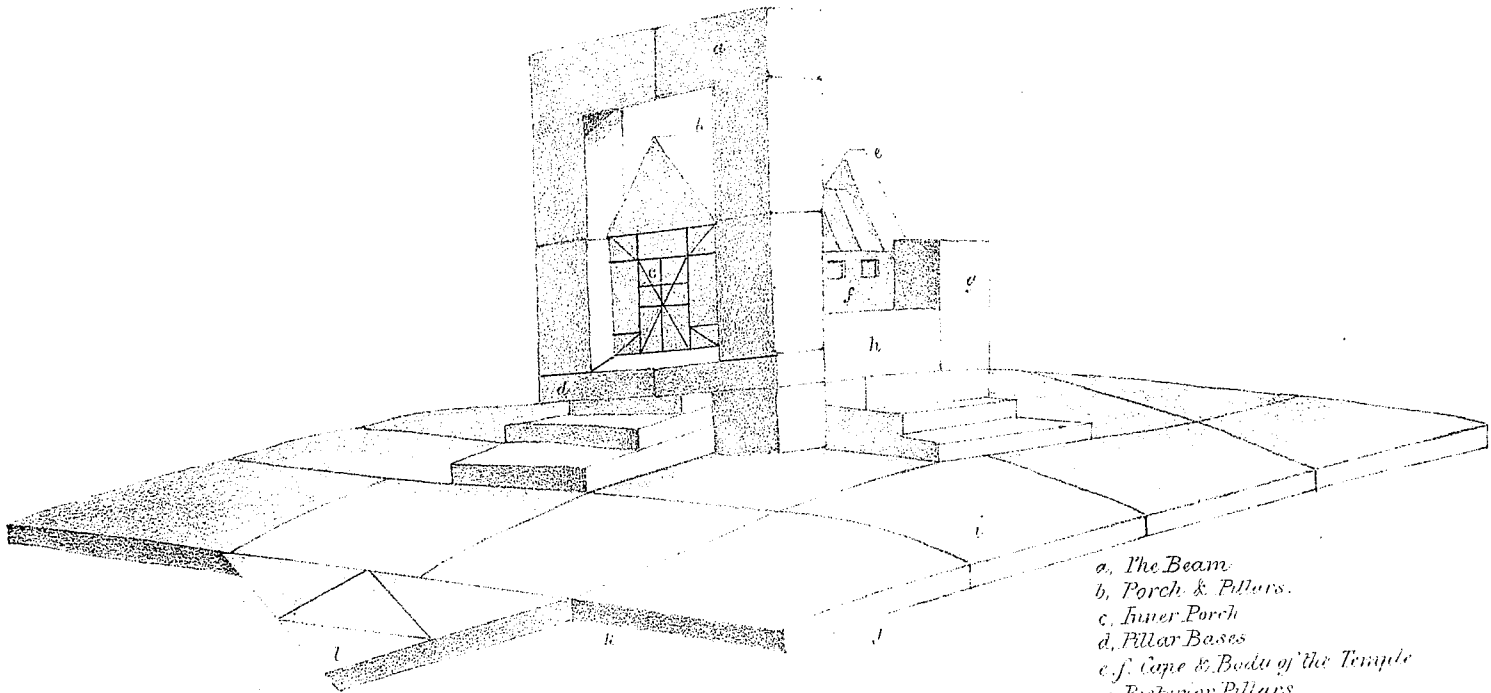
Upon the 4 pieces they discovered a number of Hieroglyphics, which, to those Masons who could read them, proved that these characters were in the handwriting of the G.M. himself, coupled with an inscription to the following effect.

THE GREAT PROBLEM.

Required to construct the Temple, Roof, Pinnacles, and Porch, with a Step and Door, from $\frac{1}{4}$ of a *Cube*, to consist of 12 parts, each part bearing a proportional relation to the *Cube*, the Building, and to each other.

Required from $\frac{1}{8}$ of a *Cube*, and $\frac{1}{18}$ of a *Cube*, to construct the Porch of Pillars, the Lintel, and posterior Pillars of the Temple.

Required from $\frac{1}{4}$ of the *Cube* in $\frac{1}{6}$ to construct the rests for the wall, the pillar bases, and the steps.




- a. The Beam
- b. Porch & Pillars.
- c. Inner Porch
- d. Pillar Bases
- e, f. Cape & Body of the Temple
- g. Posterior Pillars.
- h. Ribs or rests.
- i. Inner Court.
- j. Outer Court
- k. Porch of Judgment
- l. Place of the Throne

Required from $\frac{1}{4}$ of a Cube in $\frac{4}{8}$ to construct the foundation of the Building, the entire fabric to contain 36 parts, or the Square of the Hexahedron.

Required to construct, from 2 Cubes of the same dimensions, the outer and inner Court, and the Porch of Judgment. The first Court to be double the area of the Foundation, and to consist of an Octagon formed into a Square, containing 12 parts. The outer Court to be double the area of the inner Court, and to consist of 12 parts, each a Square; and the Porch of Judgment to be equal to $\frac{1}{2}$ of the outer Court, and to consist of 4 parts, each a Triangle, the whole comprising 64 parts, or the Square of the Cube. These pieces to be constructed separately in the quarries, and to be packed in 3 Cubes of equal dimensions, the first containing 36 pieces, the second 8, and the third 20, that is, a Square, a Cube, and $\frac{4}{4}$ of a Square. The Throne in a separate piece, to be taken from the interior of the Temple Cube, and to consist of $\frac{1}{8}$ of $\frac{1}{4}$ of a Cube, making in all 65 pieces, which number is in Hebrew expressed by סד , meaning the Great Secret.

The F.C.'s carried the broken Cube to S. K. I. who in conjunction with H. K. T. directed that they should be placed, along with the Jewels of the Craft, on a Cubic stone, encrusted with gold, in the centre of a deep cavern, within the foundations of the Temple, and further ordered, that the Door of this Mysterious Court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment.

At the rebuilding of the Temple, however, three F. C.'s, lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured Cube, and carried the pieces to Z. J. H., who recognised in the four pieces the XXXX, and accordingly advanced the F. C.'s to a new

order in  for having accomplished this discovery. But the problem they were unable to solve, or reconstruct the broken Cube; and, in consequence, they declared that a profound mystery involved the whole transaction, which would doubtless be one day revealed to the world.

Since that period the Cube remained fractured, and continued in that state until the month of October, 1835, when it was reconstructed, and the Temple built by Robert Tytler, M.D., at Midnapoor, S or 90 of M, from an attentive investigation of the properties of the Magnetic Angle dividing a Cube of the universe.

Midnapoor, 7th Nov. 1835.

Description of the Plate.

Annexed is a diagram of the TEMPLE of JERUSALEM, as built from an investigation of the Magnetic Angle, by Robert Tytler, M.D., Surgeon, 34th regt. N. I., Bengal.

This work was completed in October, 1835, and corresponds precisely with the construction of the sacred edifice, as described by Holy Scripture in 1 Kings, c. vi. and vii.

The centre of the power is the cosine 30° .

The force is the cord of 60° .

The angle is 45° , and the field of operation is from 45° to 90° .

The apex of the beam above the angle of the roof is the completion of the angle or Magnetic Point.

- a. Is the Beam.
- b. Porch of Pillars.
- c. Inner Porch.
- d. Pillar Bases.
- e. f. Cape and Body of the Temple.
- g. Posterior Pillars.
- h. Ribs or Rests.
- i. Inner Court.
- j. Outer Court.
- k. Porch of Judgment.
- l. Place of the Throne.

JEHOVAH, יהוה in Hebrew, is $\gamma - 10$, $\eta - 5$, $\gamma - 6$, $\eta 5$,—26. This is the magnetic measurement, and corresponds to a hair's breadth with Scripture: and $2 + 6 = 8$, or the Cube, and Plumb Line. The Israelitish measurement was hence a *Cube*, divided into 8 *Cubes*, and the length of each divided into 40 *Cubits*, or the *four letters* of the Name, multiplied by $\gamma - 10$, the *first letter*.

I — 10, H — 8, Σ — 200, O — 70, P — 400, Σ — 200 = 888. The number, therefore, of the Name IHΣOPΣ* is 888, or 3 Cubes.

I have further ascertained that this is the *Anatomy of the Brain*. When the Brain is *spread out* it is the *Temple*. When the Temple is wrapped within the *Sphere*, or formed into a *Ball*, it is the Brain!

Note.—The Public, and the Brotherhood in particular, must feel themselves deeply indebted for our learned Brother's extraordinary and interesting discovery; and, if any error should have been committed in putting his calculations to press, we beg he will attribute it to the ignorance of the transcriber, and not hesitate, though in a far-off region, to remit his corrections, and any further observations that may so materially promote the advancement of the Craft in useful science.

REMARKS ON HENRY O'BRIEN'S ESSAY ON THE ROUND TOWERS OF IRELAND.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER,—After a longer interval than I had intended should elapse, I resume my observations on Mr. O'Brien's Essay on the Round Towers of Ireland, for the purpose of remarking upon a position he has there laid down, of far greater importance than even the "verbal phantasmagoria" of the Tree of Knowledge, or "the Allegory of the Deluge." I allude to his assertion (p. 292), that "from Genesis to Revelation, the concurrent tenor of the Sacred Volume gives proof to the fact of Christ's former appearance upon the earth as a man;" which he has also represented (pp. 343-4), as the doctrine of Freemasonry. As a sincere believer in and venerator of that Sacred Volume, I protest against such a perversion of its contents; and as a devoted lover of Free-

* Our learned correspondent, we presume, means IHΣΟΥΣ, the name of the Saviour in Greek, corresponding with the Hebrew יהוה, Jah, or Deity.—[EDITOR.]

masonry, I protest against such a doctrine being imputed to the Order as that of "a primeval or antediluvian crucifixion" of the Redeemer.

It must be my object, first, to consider this position of Mr. O'Brien as connected with the tenets of Freemasonry; after which, I will examine some of the chief arguments by which he endeavours to establish it. In p. 343, Mr. O'Brien says, "I terminate my proofs of the primeval crucifixion by the united testimonies of the Budhists and the Freemasons." Now, whether the absurd, contradictory, and inconsistent fables of Budhist and Brahminical mythology (for it is almost impossible to separate those of one sect from those of the other), are deserving of being placed in opposition to the clear, straight-forward narratives and declarations of Holy Scripture, I leave any one to judge who will compare them, taking even Mr. O'Brien's own samples of the Budhist tales as, perhaps, the best specimens which could be chosen.

The testimony, however, of the Freemasons, which he has quoted, is contained in one solitary sentence; after simply quoting which, he digresses into a disquisition touching Irish etymology, leaving "the testimony of the Freemasons" as if it was quite *conclusive in his favour*. "Christianity," says Oliver, "or the system of salvation through the atonement of a crucified Mediator, was the main pillar of Freemasonry ever since the fall." This passage is quoted from p. 11, of Dr. Oliver's *Antiquities of Freemasonry*; and that by this expression the author did not intend to assert or to *imply* anything approaching to the doctrine of a former crucifixion, as stated by Mr. O'Brien, will appear, I think, from the following passages in the same work. "One grand principle of ancient Masonry," says Dr. Oliver, *Antiq.* p. 44, immediately after the account of the fall of Adam, "was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifices, typical of the one sacrifice of the Lamb without spot, as a propitiation for the sins of the whole world. This was the animating idea which increased men's faith, wheresoever Masonry was practised." And again, in more remarkable terms, after the account of the offering of Isaac, p. 175, he says, "Masonry, to the inhabitants of this globe, was indeed coeval with its creation; but the same may be said of Christianity, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the Patriarchal and the Mosaic dispensation, to faith in Jesus Christ. It was through faith in the *promised* Messiah" (the *italics* are Dr. Oliver's) "that Enoch was translated. By the exercise of the same faith Noah was saved amidst the general destruction of the world. By the same faith, Abraham, Isaac, Jacob, Moses, and all others celebrated for their piety in the Old Testament, were approved and obtained a good report, though they received not the promises, which rested in Jesus the author and finisher of our faith. See *Hebr. xi.*" I have quoted from Dr. Oliver so largely, to show that the fair and natural deduction from his expressions is, that "the main pillar of Freemasonry ever since the fall," was a trust in, and an expectation of "a *promised* Messiah," a Mediator by whose death an atonement was to be made, which atonement was typically represented and prefigured by animal sacrifices; until the necessity for the types was done away, by the actual sacrifice of the antitype, in the person of Jesus Christ. This is indeed the doctrine of the sacred volume; and is also, I am persuaded, the pervading idea of all the higher degrees of Freemasonry. But that any such fact as an incarnation of the Messiah previous to his incarnation of the Virgin Mary in the reign of Augustus,

or as a crucifixion of the Messiah previous to his crucifixion under Pontius Pilate, is taught or intimated in any degree of Freemasonry, be it symbolical or sublime, Jewish or Christian, I take upon myself to deny. That He did indeed appear in the character of "the Angel of the Lord," and in human form did hold communication with the patriarchs, with Abraham, Jacob, Moses, Joshua, and others, I do not hesitate to admit; but a primeval or antediluvian incarnation and crucifixion, I positively assert, is contrary to Scripture.

As, however, Mr. O'Brien has endeavoured to establish his position by a reference to Scripture, I must crave your permission, even at the risk of intruding on your limits, and entering into a somewhat critical and theological discussion, to examine his arguments *seriatim*, as far as the scattered, and even confused manner in which they appear in his book will allow me to do.

The first argument in favour of his position is drawn from our Saviour's words, John v. 39; "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Upon which he remarks, "*Testification* can only be made in the case of a past occurrence; it is never used in the way of a prophecy;" from which he argues that because the Scriptures (i. e. of the Old Testament) testified of Christ, they testified of an antecedent appearance of Christ. This argument, however, will fail of its force, if we find the word "testify" used in Holy Writ to express a solemn assurance of a future event. And so it is not unfrequently used. Thus, Deuter. ix. 19; "If thou do at all forget the Lord thy God," &c. "I testify against you this day that ye shall surely perish." 1 Thess. iv. 6. "The Lord is the avenger of all such (evildoers) as we also have forewarned you and testified."

In connexion with this subject, Mr. O'Brien quotes the prophecy of Isaiah, ch. liii. arguing from the mere fact of its being expressed "in the past tense," that it "bears reference, irrefutably, to a former occurrence, but including also, in the sequel, the idea of a future reappearance." To this I answer, first, that the Hebrew prophets frequently represented things to come, as already past, to show the certainty of their coming to pass; and that this is particularly the case in the writings of Isaiah, as may be proved in instances where his words are not capable of being referred to a past event. And, secondly, I answer, that if "a previous incarnation of the *λογος*" had taken place, "and a crucifixion likewise, as an atonement for the sins of humanity," no subsequent incarnation or crucifixion could have been needed. That the Son of God was once incarnate, and was once crucified for the atonement of the sins of men, in the person of Jesus of Nazareth, we have reason to be fully satisfied: that he suffered *but once*, we have the repeated testimony of the inspired apostle, "In that he died, he died unto sin *once*;" Rom. vi. 10. "The offering of the body of Jesus Christ *once for all*;" Hebr. x. 10; "Nor yet that he should offer himself *often*, for then must he *often have suffered* since the foundation of the world, but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." Hebr. ix. 25, 26. This single sentence is, in my judgment, a sufficient reply to any argument in favour of "a primeval crucifixion" which can be drawn from the characteristically *proleptical* style of prophecy. And why, let me inquire, should the prophecy of the "coming of Shiloh," or he that should be sent, be of such importance, if Shiloh had already come? What meaning is there

in the name given to Ireland (O'Brien p. 344) which he translates "the asylum of the *expectants*," or why should the famous mysteries of *Eleusis* derive their title from a regard to "that advent, which all nations awaited," if the advent had already taken place, and thus no room were left for expectation. It is true, that distinguished person whose advent was expected, is styled "the desire of all nations;" but this very title itself implies that he was *yet to come*, nor do I find that any nation supposed that the expiation which they desired had been made by the sufferings of any of their teachers, without some more perfect sacrifice being yet required.

I turn to another point connected with this subject; that expression in the first chapter of St. John's gospel, which Mr. O'Brien states to have caused him so much difficulty, and which he at length discovered, as well as the five first verses of this gospel, to "be irrefragably *Irish*." The expression in question is, "He came unto his own, and his own received him not;" and it is the peculiarity of the Greek words being in the neuter gender, *τὰ ἴδια*, which "flashed across the mind" of Mr. O'Brien, "and set his imagination to work." Now, this neuter gender is only used in one of the two parts of the sentence, viz., the first: in the second part the words are *οἱ ἰδιότι*, in the masculine; and unless the two can be proved to mean the same thing, the argument falls to the ground. But the phrase *τὰ ἴδια*, does frequently mean a person's own house, possessions, or country; and in this sense it is used in two other passages of this Gospel, xvi. 32, and xix. 27. And there does not appear to be any difficulty in the way of interpreting this passage (as Mr. O'Brien's tutor or a Greek lexicon might have informed him), that the Word, or promised Messiah, came to his own chosen possession and dwelling place of *Jerusalem*, and that the Jews, his *peculiar people* (Deuteron. iv. 20, and vii. 6.), his own kindred, of whom "according to the flesh he came," refused and rejected him. "But by *his own*," says Mr. O'Brien, p. 479, (the italics and !'s are his, not mine), "are meant his *real relations!*—*Emanations from the Godhead, such as he was himself! beings altogether separate from flesh and blood!* and whose *mysteriousness* was perceptible most clearly to St. John, as you will perceive by the Greek words from which this is rendered, viz., *τὰ ἴδια*, having been put in the neuter gender!" The mysteriousness of this sentence is, I confess, quite perceptible to me, but the secret meaning intended to be conveyed by it, and other similar passages (pp. 242-3), is utterly beyond my perception; and I must own myself utterly unable to conceive what are the "Emanations from the Godhead, beings altogether separate from flesh and blood," to which he alludes. But, admitting the correctness of the interpretation I have given of the eleventh verse, there is no difficulty in understanding the twelfth: "But as many as received him, to them gave he power, (or privilege, for *ἐξουσία* may bear this meaning) to become the sons of God;" since we have the assurance given to Christians by the same Apostle: "Beloved, now are we the sons of God." 1 John, iii. 1.; and by St. Paul, that "we have received the spirit of adoption, bearing witness with our spirit that we are the children of God." Rom. viii. 15, 16. Such persons might truly (according to the judgment of the soundest commentators), be said to be "born," or made God's children, "not of blood," or rather of bloods, *αἱμάτων*, i. e. the blood of circumcision and the blood of sacrifice, both which were necessary to admit proselytes to the privileges of the Jewish covenant, "nor of the will of the flesh," by mere natural descent, "nor


of the will of man," by human adoption; "but of the will of God," by his good pleasure, receiving us for his sons by adoption and grace, through faith in Christ Jesus.

Mr. O'Brien, p. 483, asserts of the five first verses, "That St. John never wrote them, is beyond all question! but having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure, and so consonant with Christianity, nay, its very vitality and soul, he adopted 'it as the *preface* to his *own* production." That these verses do speak, as he says, the doctrine of Freemasonry, I am persuaded: but I fear that Mr. O'Brien may have been led into this error concerning them, by a practice which more philosophical study of our Order has corrected (alluded to in p. 24 of the present volume of your Review) of introducing the reading of these five verses, or part of them, into the ceremonies of a degree, in which, however *appropriate*, they were introduced by a decided *anachronism*.

The term *λογος*, translated "the Word;" which Mr. O'Brien asserts, p. 484, to be a Greek form of the Irish *logh*, and which he would translate *spiritual flame*, is, in fact, a translation of the Hebrao-Chaldaic מִמְרָה. In the Targums, and Chaldee Paraphrases, which are not likely to be suspected of favouring a Christian interpretation, the expression מִמְרָה דִּי, *Mimra Jah*, or *Word of the Lord*, is constantly put either for the LORD himself, or for that divine person who held communication with the Patriarchs under the title of "the Angel of the Lord," or the "Angel Jehovah." Thus, Gen. i. 27, "And God created man," &c., is paraphrased "Mimra Jah created man;" agreeing exactly with St. John, i. 3. "All things were made by him," i. e. the Word;— Gen. iii. 8, for "they heard the voice of the Lord God," (Jehovah Elohim.) The Targum has "the voice of the Word of God," (*Mimra Jah*); and many other passages might be brought if it were necessary. The reason, however, why the second person in the Godhead is spoken of under this title of the Word of God, is evidently this; because, as men communicate to each other their sentiments and designs by spoken words, so the Almighty has been pleased to communicate with men most fully and clearly by the mediation of his Son.

"The Lamb of God," which Mr. O'Brien objects to, as a designation of the Messiah, on the ground that the word "*lambh*" signifies in Irish, a cross, as well as a young sheep, (which is not to the purpose since our word is a translation of the Greek *αμνος*, and not of the Irish) has ever been considered one of the most impressive figures under which the Redeemer could be represented, as alluding to the sacrifice of the lamb, which was offered every morning and evening in the Temple service, as a *typical* atonement for the sins of the people; and also to the offering of the Paschal Lamb, without spot or blemish, which fore-shadowed that spotless victim whose blood delivered us from worse than Egyptian bondage.

There is one point which I have passed over hitherto, which however requires notice in connexion with this subject, because Mr. O'Brien has laid great stress upon it; the prevalence of the Cross as an emblem. I do not allude to the crosses represented on the crowns of the Magi, in the print, p. 482, which being copied from any early *printed* Bible, has no more to do with the argument than the same emblem placed in the hand of St. John the Baptist, or the Saviour himself, in the paintings of Guido, Salvator Rosa, or any other old master. I allude to the ancient

use of this figure, the *crux ansata*  among the Egyptians, as an emblem of immortality; the cruciform temples, in which the mysteries of a Resurrection were solemnized in some heathen nations; and (if they be not all Christian) the stone crosses of Ireland, as well as other forms of this symbol in other places. This is a mystery which remains yet to be unravelled, as Mr. O'Brien's solution rests, as I think I have shown, on fallacious grounds. But it is possible, if I should hazard an opinion, that as the rite of sacrifice appears to have prevailed among all mankind, which can only be satisfactorily accounted for by supposing it to have been instituted by the Almighty, as a type of the expiation afterwards to be made "by the Lamb slain," in his counsels, "from the foundation of the world;" so, also, some indistinct notion of the Instrument upon which the expiation was to be made, may have also become general, particularly as we know that, on one occasion, a striking type of it was given when "Moses lifted up the serpent in the Wilderness."

In the remarks which I have made upon Mr. O'Brien's work, I have endeavoured strictly to adhere to the principle of using no expression which could give pain to any of his friends who may chance to meet with them; while I have felt myself bound to express my strong dissent from some passages and positions. I have extended my observations to a greater length than I at first intended, for I found so many particulars, which I thought it necessary to notice; all of which are more or less connected with Freemasonry, but which were scattered over the work with so little apparent connexion with each other, that it was necessary to treat them separately. Even now, there are several particulars which I might have noticed; but I have already run to too great a length; and having observed upon the three principal points in which I conceive our Order to be interested, the Fall of Man, the Deluge, and the question of the former incarnation of the Saviour. I am contented to feel that "*liberavi animam meam,*" and so take my leave of the subject.

I am yours very faithfully,
NOACHIDA DALRUADICUS.

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. V.—THE NECESSITY OF LAWS.

Non licet hominem esse ita ut vult.

There is a law, both human and divine,
That checks the unruly will of all mankind.—*Author.*

IN a moral, or political sense, a total subversion of order would be the result, if each member, composing the community of a state, should be permitted lawlessly to follow the bent of his own inclinations, whether virtuous or vicious. For, though the good might for a period continue

stedfast in "doing good," yet the nature of man is so prone to do evil, that, in due course of time and events, the bad would predominate; and such an issue triumphantly prevailing would, in all reason, materially injure the established order and welfare of society. This inference is consistent with the Apostle's apothegm: "Evil communications corrupt good manners." Whereas, by wise laws, and virtuous institutions, the good are protected and encouraged; whilst the bad are kept in awe by a dread of the executive power.

Thus the tempers of all men are curbed by a judicious government, and to each is allotted a sphere wherein every person's talents and ingenuity may be displayed.

"What," says an old writer, "is judicature instituted for, but to protect the liberties and morals of the people; and indeed, religion should produce the latter effect, without any subsidiary authority." What are the rocks and steep banks upon our coasts but a prudent provision of nature to guard our lands against an overflux of the absorbing element. So, too, are men's aspiring and wicked intentions opposed by the restraints of justice and the interference of her ministers, and thereby all classes are preserved from an insubordinate inundation.

The statutes of the constitution, and the precepts of Holy Church, then, having set bounds to our desires, and traced out the proper line of demarcation, it becomes a paramount duty not to overstep them but to be submissive and obey, bearing in mind the great responsibility which is attached to our conduct either way. For—

"Interest Magistratus tueri bonos,
Animadvertere in malos."

'Tis the Magistrate's concern the good to save,
The vicious to visit with the terror of the Laws.—*Author.*

No. VI.—POETRY THE OFFSPRING OF GENIUS.

Prudens reprehendet versus inertes.—*Horace.*

Genius loves not jingling rhyme.—*Author.*

POETRY may be defined to be a certain harmonious arrangement of ideas and words. It is most eminent when the product of a genius endowed by nature. Some have supposed it to originate in divine inspiration, such is the peculiar melody with which, like its sister music, it charms all high-wrought minds. While others, not ascribing to it so high a source, consider that it springs out of an enthusiastic temperament, wild in its nature, though refined and polished by art and literature.

One fact is, however, positive, that, from many ebullitions now extant, men at a very early period of the creation, discovered the suavity and harmony of conversing in numbers. According to modern taste these primitive essays were probably devoid of worth and beauty; but they wanted not the genuine spirit of Poetry. Education and its handmaid civilisation may certainly give the finishing polish to such rude productions, but neither can supply the absence of the real material. A taste for poetry so universally prevails, that barbarous nations and other savages adopt it in their war songs and other martial strains; such is the stimulating impetus which it gives even in a crude state to the mind and actions of man.

Ancient history seems to favor an illiberal opinion of some philosophers, "that poetry, like the other fine arts, arrives only at perfection

in tropical climates." Homer, Virgil, and Horace, were, indeed, natives of Greece and Italy; but modern history presents us in Europe, under a less burning sun, certainly, with names very distinguished in poetic fame. And none more so than our own countrymen, Shakspeare, Milton, Dryden, Young, Pope, and Byron. The genius of those men was nourished even in so cold and foggy an atmosphere as England's, which plainly proves that the qualities of intellect are not limited to clime or country. Any one of those Poets may fairly compete with the ancient disciples of Apollo and Minerva in any one of the attributes, for which those heathen deities were celebrated. The benefits which emanate from the cultivation and influence of this elegant science are various. When directed to a virtuous purpose it sheds a mild calm over our stormy passions—humanizing our deportment, and exalting our souls to regions of ethereal sublimity. Nevertheless, it has been prostituted, like most other useful arts, to the service of vice, which, when clothed in so seductive a garb, is rendered perhaps less easy to be opposed.

To publicly expose the evil tendency of such compositions, and judiciously exhibit that which is most befitting the preservation of virtue and morality, is the duty of every honest censor who takes upon himself the office of a critic and reviewer of every work that comes from the press. Such conduct would preserve the proper freedom of that all-powerful engine for the spiritual and moral regeneration of the human race. Nor would poetry or prose ever be debased with indecent rhyme, libellous scurrility, or treasonable sedition.

Poetarum optima sententiæ discendæ, et quæ utiliter præceperunt legenda sunt; si quid verò apud eos occurrit, quod bonis moribus et castitati repugnat, hoc omninò prætermisso, quæ solia utilia capere decet.

HAFAZ, THE EGYPTIAN.

" Truth the mystery men will not see,
Though ever present to their view."

IN the far land of Egypt, where science first diffused the light of her majestic truths, lived a youth called Hafaz. Nature had endowed him with her choicest intellectual gifts, and fortune had been no niggard of her worldly ones; all that the Magi of the East could teach he had attained; the mystic lore of the priests of Isis was familiar to him, for at the early age of eighteen, the coronal of golden beetles, the highest badge of initiation, had graced his brow. When fathers wished for an example for their sons, they pointed out Hafaz; when careful mothers prayed for a husband for their daughters, their thoughts glanced equally to the young Egyptian. Yet such is the perversity of human nature, that Hafaz, although thus gifted and thus esteemed, was unhappy. His native strength of mind had enabled him, unassisted, to penetrate the sophistry and vain falsehood of the dark worship of his fathers, though not to reach the truths those mysteries originally concealed; but which, from the ambition and culpable negligence of the priesthood, had been lost. In vain he sought the schools of philosophy; in vain he conversed with the most renowned sages of his native land. The philosophy of Egypt, based on false principles, amused him by its subtleties, but failed

to dazzle him by its splendid errors; and the conversation of the learned only proved to him the insufficiency of human knowledge. Wearied with the mental conflict he had so long sustained, Hafaz left his gorgeous palace and sauntered forth to enjoy the cool evening breeze upon the banks of the fertilizing Nile. Gradually wandering from the city, the salutations of his friends became less frequent, and at last he stood, as he thought, alone within sight of the then regal city of Memphis.

"Yes!" he exclaimed, breaking from the deep reverie in which he had been plunged, "I can endure this doubt no longer. I will travel. Truth must somewhere be found, and if Egypt contains her not, I will seek her in other lands."

"And who shall direct thy steps?" demanded a stern voice.

He started, and perceived for the first time an elderly man, in the garb of a sage, standing beside him: his countenance was marked with a sober gravity, which would have made it appear stern, had not an expression of calmness and content relieved it. His dress was decent, but plain.

"Thou wouldst find truth?" exclaimed the unknown; "but why seek it in other lands?"

"Father," replied the Egyptian, "truth dwelleth not in Egypt. I have sought it in her temples, in her schools, in the palaces of the great, in the retirement of the learned; but in vain. Could wisdom find it," he continued, with a slight expression of pride, "I had not been unsuccessful."

The elder regarded him for a few moments in silence. "Vain worm," he sighed, "what is thy wisdom?" stooping, he reached one of the many lotus flowers which grew upon the borders of the river. "Canst explain the mystery of this flower? for years thou hast seen them bloom and fade around thee, yet failed to reach the secret of their being; so with truth; she dwelleth near thee, breathes in the balmy air, or thunders in the tempest wild; every where she is present, yet thou hast not perceived her."

"Canst thou guide me to her?" demanded Hafaz, awed by the solemnity of the stranger's manner. "I will reward thee, I am rich."

The old man laughed scornfully. "Couldst thou command this globe, and pour its many treasures at my feet, it would not repay me. Yet on one condition I will be thy guide; but I demand two pledges—confidence and obedience."

"Try me," replied the youth; "conduct but my steps aright, and I will be thy slave."

The Sage, after regarding him for a few moments with a scrutinizing glance, answered, "Follow me!" and without waiting to see if his command was obeyed, directed his steps towards a narrow path, which led them still further from the proud city of Memphis.

For hours after the sun had set, Hafaz continued to follow his strange guide, who continued his walk at the same equal pace. Unaccustomed to such rapid exercise, the young Egyptian was several times tempted to call to his companion, but shame restrained him. The shades of night had fallen ere the elder staid his steps—"Tis well," he exclaimed with an encouraging smile, as for the first time he perceived that the youth had followed him, "here will we rest."

"Here?" replied Hafaz, "in this desert place! had we not better enter your habitation and demand refreshment?"

"Thou wouldst demand in vain," replied his guide, "it is the house

of a churlish shepherd, whose heart and doors are closed against the traveller."

"Shall I not force him?" asked the Egyptian, proudly, "I am strong, and armed."

"Do so, and we part," replied the Sage, "his churlishness will not justify violence; the cot and food are his; respect the laws of property, the first principle of civilization."

"Thy name?" said Hafaz.

"*Morality*," answered his guide. His pupil pondered and was silent.

After wandering for many days, subjected to the severest poverty, the travellers arrived at the city of Cairo—"Here," said his guide, "we will tarry."

"But how," demanded the youth, "am I to live? I am without money, and here totally unknown."

"Thou hast talent," answered *Morality*, "go and hire thyself to some merchant."

The pride of Hafaz revolted at the idea of servitude, a scornful refusal was on his tongue, but a frown from his mysterious companion restrained its utterance.

"Pride—pride," groaned the Sage; "the gay butterfly scorneth the honest industry of the ant. Thou must work," he added slowly, "or steal, for I will not support thee in idleness, or remain with thee, if once thou art tempted to violate the laws of honesty."

The latter threat, fortunately for the youth, prevailed, and he departed, although reluctantly, in search of an employer; his talents and knowledge of many tongues, soon gained him one, and from his industry he gradually rose to a situation of trust and emolument. *Morality* became the constant companion of his leisure hours, and his spirit seemed to overlook his private as well as public conduct. The truth, the great object for which he had sacrificed so much, appeared as distant as ever from his gaze, and frequently would he remind his stern and inflexible guide of his promise, whose only reply was, "Patience—patience—await thy appointed hour."

The wife of the aged merchant with whom Hafaz resided, was young and beautiful; in an evil hour she encountered the Egyptian, and, attracted by the graces of his person, conceived a guilty attachment, the knowledge of which she speedily conveyed to him. The youth was not insensible to the magic of beauty, or the delight of woman's love. They met, and, governed by passion, resolved on flight; for which the absence of the husband afforded an opportunity. The appointed night arrived, and the lover appeared at the rendezvous; but, fortunately, on his way thither, the lessons of his old friend *Morality* returned to his recollection—"What am I about to do?" he exclaimed, "to rob my benefactor of his wife, his dearest possession; sacrifice virtue to lust, and loose my promised reward." After an internal struggle, the better principle of his nature prevailed, and he retraced his steps to his lodging in the city. *Morality*, whom he had not seen for several previous days, met him with a smile at the door—"Welcome, my son," he exclaimed, "to subdue our passions, is man's noblest boast, the hardest task of our wayward nature; thou hast achieved it—receive thy reward." He took him by the hand, and led him to a plain, homely looking matron, who was evidently prepared, from her extended hand, to receive him. "Behold her whom thou hast sought—this is Truth. She will be now thy guide; but although invisible, my spirit shall be near thee, my precepts never

depart from thy heart. Morality disappeared from the sight, but not from the recollection of Hafaz.

Truth first broke silence—"Thou art surprised, my son, at my homely appearance; on their first approach all men think me plain, the time shall come when thou wilt esteem me beautiful. To-morrow we will commence our journey to thy final resting-place; at present thou art tired. Sleep well, refresh thy earthly nature at present, more even than my lessons, to receive which the senses should be unfatigued."

Agitated and disappointed, Hafaz retired to his couch, and murmured ere he sank to rest, "Can this hard, ungracious, and unlovely dame be Truth?"

With the dawn Hafaz once more commenced his travels. The way, which at first seemed dull, soon became cheered by the conversation of his companion, who led him gradually from the dark mists of ignorance in which he had been reared, to the contemplation of his real nature; taught him to view man as a rational, responsible being, possessed of a *present hope*, a future immortality. All that in his science had been obscure, was now made clear; all that had been involved in doubt, was now explained. As he listened to the lessons of his guide, his respect and admiration hourly increased, although the unfortunate plainness of her visage still remained. Truth taught him gradually the real estimation of things, and her conversation never palled upon his inquiring mind. After a journey of several days, they reached the Euphrates, the mighty river which guarded imperial Babylon; the stream rolled on its imperious course, gay gilded barks were floating on its surface, and the hundred towers of the doomed city were reflected on its pellucid waters as on a silver mirror. The Egyptian, entranced with the magnificent scene before him, gazed upon it with wonder and delight. Truth remained unmoved the while, regarding him with a scrutinizing glance, and at last demanded his thoughts upon the scene before him.

"They are many," replied the youth, "wonder at its beauties, pleasure while I gaze upon them; but thou, unmoved, canst gaze upon a scene which admiration scarce finds power to praise."

"Suggests it no other thought?" demanded Truth sternly, "does not gratitude to the Great Architect, whose word called the gushing waters into being, mingle with thy pleasure? Thou sayest truly that I am unmoved with the scene before me, for I have seen it oft; indeed, 'tis long since I beheld it first. Yon rolling stream was then a valley fair as Paradise, the foot of man had not profaned it then. Ages rolled on. I looked again; the trees were gone, and in their place high towers were raised. Anon the city vanished, and the teeming earth sent forth its waters; the valley then became a river wide and deep. Blood since hath stained its course. I have no joy to look upon it now."

Hafaz sighed, and turned from the Euphrates in disgust. "Do all thy lessons," he demanded, "teach men disappointment?"

"No," replied Truth, "but they teach men to think justly."

The Egyptian long continued to journey on, attended by his companion, who gradually imparted her principles and wisdom to his mind; his admiration hourly increasing, although her extreme plainness annoyed him. They reached at length a dark cavern, his conductress paused. Hafaz looked into its gloomy recess, and from the worn and ghastly vestiges of frail humanity, knew it was the grave. Although prepared by the lessons he received, he shuddered as he contemplated the dreary passage, and demanded if he must attempt that path alone.

“Faith only may accompany thee,” replied his guide. “Here we part. *Truth is immortal, and cannot die.* But on the opposite side of this abyss thou shalt again behold me, not as now, harsh and unlovely, but resplendent in youth and eternal beauty.”

“Can truth then change?” demanded her pupil.

“No,” replied the Goddess, “but man’s earthly nature cannot comprehend her full perfection. Farewell! on earth Truth leads but to the grave.”

“And hereafter?” demanded the Egyptian, a smile of hope illuminating his anxious countenance.

“To joy,” replied the Spirit, “the heart cannot conceive, the tongue lacks words to name. Adieu! rest thy appointed time.”

“Know, mortals, know, ere first ye sprung,
Ere these orbs in ether hung,
I shone amid the heavenly throng;
These eyes beheld creation’s day,
This voice began the choral lay,
And taught Archangels their triumphant song.

“Then, man arose erect in youthful grace,
Heaven’s hallowed image stamp’d upon his face,
And as he rose, the high behest was given,
That I alone, of all the host of heaven,
Should reign protectress of the Godlike youth.
Thus the Almighty spoke—he spoke, and call’d me *Truth.*”

THE MIND INDEPENDENT OF MATTER.—“Man, at the age of twenty, retains not a particle of the matter in which his mind was invested when he was born. Nevertheless, at the age of eighty years, he is conscious of being the same individual he was as far back as his memory can go; that is to say, to the period when he was four or five years old. Whatever it be, therefore, in which this consciousness of identity resides, it cannot consist of a material substance, since, if it had been material, it must have been repeatedly changed; and the source of identity must have been destroyed. It is, consequently, an ethereal spirit, and as it remains the same, throughout all the alterations that take place in the body, it is not dependent on the body for its existence; and is thus calculated to survive the ever-changing frame by which it is encircled. That frame becomes stiff, cold, and motionless, when the circulation of the blood ceases; it is consigned to the earth, and is separated by insects into a thousand other forms of matter; but the mind undergoes no such transformation. It is unassailable by the worm. If matter, subject as it is to perpetual changes, do not, and cannot possibly, perish, how can the mind perish, which knows of no mutation? There is no machinery prepared by which such an object could be accomplished; nor could machinery be prepared for such a purpose, without an entire subversion of the laws of nature. But, as these laws have emanated from the wisdom of the Creator, they could not be altered, much less subverted, without involving an inconsistency, into which it is impossible for Divine Wisdom to fall.”

THE FREEMASON;

A DRAMATIC SKETCH IN ONE ACT, IN VERSE.

*Imitated from the German.**(Continued from p. 305.)*

SCENE VI.

THE BARON. THE COUNT.

BAR. My Lord!

COUNT. (*aside.*) It is the Baron's voice I hear.
 (*aloud.*) Baron, you never were so welcome here.
 A furious tumult rages in my breast,
 And you alone, by granting one request,
 Can easily subdue it, and you will
 With joy and happiness my old heart fill.

BAR. If in my pow'r—

COUNT. It is; for you're a sage,
 You are among the wise ones of this age.

BAR. You're joking, Count.

COUNT. Indeed I'm not. But pray
 Hear my request. You hold a Lodge to-day,
 And I am quite determined—

BAR. (*aside.*) Oh! I see—

COUNT. To join the Order of Freemasonry.

BAR. So this is your request?

COUNT. It is, my lord;
 Freemasonry alone can now afford
 That peace of mind and comfort, which have fled
 Since Masonry first came into my head.
 For I, Count Cockerschaffniss though I be,
 Am almost dead—from curiosity.

BAR. I very much regret to hear it, Count,
 It is an obstacle you can't surmount;
 It was the fatal cause of Adam's fall,
 To us 'tis hateful—

COUNT. (*aside.*) That's the dev'l and all.

BAR. Shall curiosity approach the light?
 Ignoble vice! we scourge it back to-night.

COUNT. Pray hear me, Baron! When I said just now
 That I was curious—bless my soul! I vow
 That I mistook—for in my noble mind
 No such ignoble vices can I find;
 From this great obstacle at least I'm free,
 For Truth alone I seek Freemasonry.

BAR. Since it is so, my lord, I think I might
 Propose you as a candidate to-night;
 But first, it is my duty to inquire,
 Have you the courage which we may require?

COUNT. (*alarmed.*) The courage? (*aside.*) Lord! how very cold I feel.

(*aloud.*) No blood is to be spill'd?

BAR. Who dare reveal?

COUNT. Must I in my own blood subscribe my name
To any scrolls?

BAR. My answer is the same,
Who dare reveal?

COUNT. Is there much danger in't?
If you won't tell, at least give me a hint.

BAR. An upright conscience is of much avail—
One's courage needs be great should conscience fail.

COUNT. Yet many have been made—

BAR. And none untried.

COUNT. Indeed! why then I am quite satisfied.
Initiation never killed a man;

Yes! I'll be made a Mason while I can.

BAR. What! will you dare to enter without fear
The Fatal Room?

COUNT. (*alarmed.*) Lord! what's to be done there?

BAR. Enveloped in dim, funereal gloom,
Darker than night, more sombre than the tomb—

COUNT. Oh Lord! how horrible—pray say no more,
I feel more terror than I did before.

BAR. Terror! you surely don't already fear?

COUNT. (*resolutely.*) I'll go thro' all.

BAR. The trials are severe.

But think—when all is over, then how great

The joy, you cannot now anticipate,

Of being with true Brothers, whom to know

Is worth all that this vain world can bestow;

To yield this joy Freemasonry is framed.

COUNT. Now with fraternal love my soul's inflamed!
The Brothers are all noblemen, I trust?

BAR. Yes; noble in their souls, upright and just,

Unspotted in their lives, and pure in mind;

In manners some are rough, some more refined.

COUNT. But when I join you, you will not command

A Count to shake each Mason by the hand,

Or call him Brother? If a tailor were

A member of the Lodge, sure he would ne'er

Say, *Brother Cockerschaff'niss!* Oh! dear, no—

One takes wine with plebeians once or so,

That's all—The Brother never could I be

Of a mere snob!

BAR. Then give up Masonry;

For in a Lodge, a tailor is as good

As he whose veins teem with the noblest blood.

COUNT. Now, only think of our nobility;

You are a Baron, I'm a Count—

BAR. Hear me!

To us a peer and peasant are the same,

All titles, save of virtue, we disclaim.

COUNT. Is there no way of compromising?

BAR.

No!

COUNT. For through the Fatal Chamber would I go,
Dare all the perils in it I might find,
Become the great protector of mankind,
But, be called Brother—perhaps in the street—
By each Masonic snob I chance to meet,
By all my titles! If I were to yield,
It would be a foul blot upon my shield.

BAR. Virtue and worth alone from us can claim
To be distinguished by rank or in name;
None but the pure in soul can e'er acquire
The titles which we grant. For we require
A heart devoid of arrogance and pride,
A heart which honour and which virtue guide;
And of armorial bearings ev'ry trace
The Mason's trowel quickly will efface.

COUNT. (*scornfully.*) Virtue and worth alone! I can't
believe

I hear a Baron speak; I greatly grieve
To find that you have been deluded by
Some self-styled adepts in philosophy.
Virtue and worth are not in coats of arms!
Then hear me now, ye Gods! with all its charms
I give up Masonry! and all disclaim
That honours not my titles and my name.

BAR. Truly, you're resolution I approve.

COUNT. And from it not a step will I e'er move.

BAR. Well, now, with your permission I design
To offer my respects to Caroline.

COUNT. Oh! to be sure!

BAR. I go for the bouquet,
I promised to present to her to-day. [*Exit.*]

COUNT. Aye! that's a Baron!—Baron Cerberus,
And I'm, upon my soul! Count Tantalus.

SCENE VII.

CAROLINE. THE COUNT.

CAROL. Well, uncle, is it settled? Is all right?
Will they admit you at the Lodge to-night?

COUNT. To-night, indeed!—I at the Lodge!—I! no,
I am not such a noody as to go.

CAROL. What mean you?

COUNT. It can scarcely be believed
That men of rank should be so much deceived.

CAROL. What is it then?

COUNT. Why, ev'ry thing that's bad;
Don't mention it again—

CAROL. (*aside.*) My uncle's mad.

COUNT. It makes me shudder—

CAROL. But do tell me.

COUNT. Hear!

You know, my niece, that I'm a Count, a peer,

And these vile Masons, tailors, snobs, and clerks,
 Would rob me of my titles—hungry sharks!
 They can't let other people's rank alone,
 Because they have got no rank of their own;
 So I have now renounced Freemasonry,
 For without title, what becomes of me?

CAROL. And yet to gain their secrets well you might
 Part with your title for a single night.
 Surely, Freemasons could not take away
 You're rank for more than that?

COUNT. I cannot say.
 Name it no more! I give it up—for I
 Have lived a Count, and a Count will I die.

CAROL. Then all our hopes are gone, and there's no way?

COUNT. I think there is.

CAROL. Then tell it me, I pray.

COUNT. The Baron is in love with you, my dear—
 You need not blush—he is, 'tis very clear.
 Now hear me—If he's anxious to succeed,
 One of these days in dulcet tones he'll plead,
 He'll swear to do whatever you command,
 And ask no greater blessing than your hand,
 You—then let fall, as if without design,
 That you expect an off'ring on your shrine,
 And without *saying* so—let him then see—
 You mean—the secret of Freemasonry.
 If he refuse, in vain let him implore,
 Send him away, and think of him no more.
 Now mind all I have said, and you will wrest
 This cursed secret from the Baron's breast.

[Exit.

SCENE VIII.

CAROLINE *alone*.

CAROL. Yes! I will follow his advice, and try
 The pow' of love to gain a victory.
 By frowns and tears soon is man overcome,
 In vain resisting—soon must he succumb;
 The lords of the creation quickly yield
 When to oppose them woman takes the field.
 Yet with what arms fights woman—guns or spears?
 No! with her trusty weapons—frowns and tears.
 See the proud man approach with haughty gait,
 As if at once all foes to subjugate;
 Observe his loud, tyrannical commands,
 While silently before him woman stands;
 She strives not with her self-styled master, man,
What force effects not, artifice oft can.
 While man relies on his authority,
 And lords over patient woman, she
 Causes salt tears to glide down from each eye,
 And, slightly frowning, heaves a heavy sigh.

At first, 'tis useless—for man heeds her not,
 But she, still silent, stands in the same spot;
 Man seems all her endeavours to defy,
 And to be moved neither by tear or sigh;
 Woman despairs not—and proud man soon hears
 The heavy sigh, and sees the falling tears.
 When he beholds her cheeks with tears bedewed,
 He hesitates—begs pardon—is subdued—
 But hold! Suppose the Baron should resist
 And conquer me, must I then still persist?
 And if the Baron all my arts withstand,
 Must I then angrily refuse my hand?
 Ah! no! I could not—for I plainly see
 It could not grieve him more than 'twould grieve me.
 Yet I will try all that I can to find
 This secret out, which harasses my mind.
 I think I hear his footsteps—Yes, 'tis he;
 Now for the secret of Freemasonry.

SCENE IX.

CAROLINE. THE BARON.

BAR. (*presenting some flowers to CAROLINE.*) Fairest!
 accept these emblems of the Spring,
 Which as a tribute to your charms I bring.

CAR. (*coldly.*) Why mention Spring, my lord, which
 nothing can

Resemble less than does the heart of man;
 Spring makes all flowers shoot, and bud, and bloom,
 But man condemns all to a dreary gloom;
 E'en the sun's rays which to all life impart,
 Seem to be powerless on man's cold heart.

BAR. Then you more pow'r than Phœbus' rays possess,
 For e'en a man's cold heart you've pow'r to bless.

CAR. Such words sound well, indeed, but do not prove
 That your heart for me ever has felt love;
 For if you loved me, nought should you conceal,
 To me you should each secret thought reveal,
 Nothing should be withheld—No woman can
 Love a reserved, proud, or mysterious man.

BAR. Well! every thing I know may now be told,
 With one exception, which I must withhold.

CAR. On me 'tis vain your flatt'ry to bestow,
 'Tis that exception that I wish to know.
 Yes! you may call it folly, if you please,
 Or curiosity, you won't appease
 Or say it is that passion you despise,
 Which drove the human race from Paradise.
 I am resolved, whate'er the cost may be,
 To know the secrets of Freemasonry.

BAR. What! though our laws command us to conceal
 The secrets you request me to reveal?

CAR. A man should brave all laws, and nought deny
To her he loves, but with each wish comply.

BAR. Though you despise the laws I have alleged,
Remember, that my word of honour's pledged.

CAR. But the word *Love* is more than any word—
The secret I'm resolved to know, my lord.

BAR. Dear Caroline, relent! not love, nor beauty,
Require a man to deviate from duty.

CAR. My lord, love knows no duties, save its own,
And values those that it requires alone.

BAR. From honour's path I never can depart.

CAR. 'Tis well, my lord; for ever then we part.

BAR. Good Heaven! Caroline, is it because
Strict secrecy's required by our laws,
That you for ever would destroy my peace?

CAR. EVERY WOMAN HAS HER OWN CAPRICE.

BAR. Well, then—we meet in silence to conceal
The good we do to all—which all must feel;
We learn to be sincere to all mankind,
To be benevolent, humane, and kind.
'These are our secrets, and in yonder hall
We strive t' accomplish them. I've told you all;
Have I not now revealed our secrets?

CAR. No!

You've told me nothing that I wished to know;
For if you meet to be so kind, so good,
Why have you formed a secret brotherhood?
Why have you mysteries, or words, or signs,
Or why in darkness cloak you your designs?
I'll know the wond'rous secrets of your art,
Or, as I've said, for ever we must part.

BAR. Love conquers all my scruples, and I'll break
The honour I have pledged; unless you take
Some pity on me, dearest, and refrain
From making me reveal—

CAR. You ask in vain.

Tell me the secrets of Freemasonry,
E'en from the first down to the last degree*.

BAR. Well, in the first degree.

CAR. Aye?

BAR. We make gold.

CAR. So I have often read, and oft been told.

BAR. Large diamonds in the next degree are made,
By melting small ones down. In the third grade,
We raise the dea.l.

CAR. How dreadful!

* This and the following lines require some explanation, for abroad there are many more degrees in Freemasonry than have ever been heard of in England. In France there are thirty-three. The seven degrees here alluded to are, 1. Entered Apprentice, 2. Fellow Craft, 3. Master, 4. Mark Mason, 5. Past Master, 6. Most Excellent Master, 7. Royal Arch. It would be curious and interesting, and well worthy the attention of some scientific and unlearned Mason to investigate the origin and progress of these several degrees, which are unknown in England. It may be as well to observe, that there is not one of them authentic after the Royal Arch, unless it be the Order of Noachites, on the evidences of which there is some doubt.

BAR. Then with skill,
 Love potions in the fourth grade we distil ;
 The fifth degree a certain means supplies
 Of being invisible to mortal eyes ;
 The sixth informs us how we may procure
 That medicine which every ill can cure.

CAR. All this in Masonry ?

BAR. And much more too ;
 The candidates for the next grade are few.
 Mysteries which I may not, dare not name,
 Are to be known by those who dare them claim ;
 But few to its most hallowed fane repair,
 All that's sublime may be discovered there ;
 We learn on heav'nly hopes our thoughts to fix.

CAR. I'll press no more, and be content with six,
 That is—if you will now at once impart
 One of these wond'rous secrets of your art ;
 Teach me to form large diamonds out of small,
 Or to make gold, or——

BAR. I might teach you all ;
 That is, I might with learned words abound,
 And all I said with mystery surround ;
 But the real secrets will I now impart,
 For TRUTH REIGNS EVER IN A MASON'S HEART :
 The gold which we in Lodge try to procure,
 Is *true contentedness*, which doth ensure
 Far, far more happiness to man than gold ;
 Then the *Fraternal Union* we uphold
 Melts many hearts, like diamonds, they unite,
 And form a precious diamond large and bright ;
 No horde of ghosts our hallowed fane dismays,
 It is the *wisdom of the dead* we raise ;
 Our philters are, *we seek to be improved*
In all that makes man worthy to be loved ;
Death, which we learn to brave, but not despise,
 Makes us invisible to mortal eyes ;
 Our *universal medicine* has been
 Long since revealed—it is a *mind serene*.
 The man whose mind and conscience are at ease,
 May brave misfortunes, and defy disease :
 Now have I told you much, and you must see
 That there is nought but good in Masonry.
 Still does the sev'nth mysterious grade remain,
 Which ev'ry worthy Mason should obtain ;
 For he who has attained that high degree,
 Has man's best lot, whate'er his rank may be.
 Yes ! 'tis a talisman which can command
 Bliss and content in every age and land ;
 Yet would a man alone attempt in vain
 This greatest earthly jewel to obtain ;
 For true love must assist him ere he can
 Become the owner of this talisman—
 Its name DOMESTIC HAPPINESS, in life
 The greatest joy, unknown without a wife—

Is not this worthy all our toils and pains?
 This once acquired, what happiness remains?
 So, dearest Caroline, reject not now
 The man who dares not break a solemn vow;
 For could I yield, you would yourself disdain
 The man who basely sought your heart to gain;
 And he who has to Masonry been true,
 Will also be most faithful, love, to you.
 Then hear me, dearest; earnestly I pray,
 Continue not my anguish by delay;
 Love has its secret words and tokens too,
 Which should no longer be unknown to you.
 Let me impart those words and signs of bliss.

CAR. The word is——

BAR. YES——

CAR. The token is——

BAR. A KISS.

CAR. You must not think that curiosity
 E'er had, my lord, so firm a hold in me,
 That I at once could cast you from my heart,
 For being true to your mysterious art;
 And I should scorn you, if you could reveal
 The secrets you have promised to conceal.

BAR. But since I have been able to withstand
 All your attempts, may I now claim your hand?

CAR. Patience, my lord—and let me now teach you;
Love has its mysteries and secrets too.

In the first grade, love has expressive sighs,
 And in the next converses with the eyes;
 In the third, may the candidate express
 His love in words; in the fourth, gently press
 The loved one's hand. Then in the fifth he may
 Beg for a kiss; but after much delay,
 In the sixth, he proposes for her hand;
 She smiles—and blushes—gives no answer—and——
 “Then does the sev'nth mysterious grade remain,
 Which every worthy Mason should obtain;”
 And if successful, and possessed of this,
 He then has gained——

BAR. The greatest happiness.
 Well, in the Lodge, when 'tis the Master's will,
 And candidates show courage and great skill;
 They climb at once through several degrees*;
 All now depends on you, and if you please,
 Since as a candidate I've been so bold,
 Pray give me the first five at once.

CAR. Behold!

My uncle comes this way to seek for me,
 And gratify his curiosity.

* In some countries it is very usual to give more than one degree on the same day. The author has himself known the *thirty-three degrees* of French Masonry conferred one immediately after another. What an admirable knowledge of them all the candidate must have who has thus received them! This shameful perversion of the spirit of Masonry is unknown under the excellent constitution of England.

SCENE X.

CAROLINE. *The* BARON. *The* COUNT.

COUNT (*aside to CAR.*) Have you succeeded?

CAR. (*aside to COUNT*) Yes!

COUNT (*aside to CAR.*) And by my plan?

CAR. (*aside to COUNT*) I have.

COUNT (*aside to CAR.*) And can you tell me all?

CAR. (*aside to COUNT*) I can.

It was not easily I thawed his heart,

And made him ev'ry mystery impart.

COUNT (*aside.*) But he has told you?

CAR. (*aside.*) Yes!

COUNT (*aside.*) Then I 'm at ease.

CAR. Indeed I have already four degrees.

COUNT (*aside to CAR.*) What! in so short a time, I can't believe—

CAR. (*aside.*) And very soon the sev'nth I shall receive;
I learned them easily, they are so clear.

COUNT (*aside.*) And very horrible, I 'm sure, my dear.

CAR. Oh! no.

COUNT (*aside to CAR.*) Then tell me all without delay.

CAR. (*aside to COUNT.*) Since you desire it, uncle, I obey.

COUNT (*aside to CAR.*) He bandaged both your eyes—eh?

CAR. (*aside to COUNT.*) It may be.

COUNT (*aside to CAR.*) And led you to the Fatal Room?

CAR. (*aside to COUNT.*) To me

It seemed a room blazing with heav'nly light,

Wherein dwelt ev'ry pleasure and delight;

Like eastern garden, or like spicy grove,

The *mallet*, you must know, was held by *Love*.

COUNT (*aside to CAR.*) You 'are not speaking of Freemasonry?

CAR. (*aside to COUNT.*) *Free* Masonry? I am no longer free.

COUNT. I thought so; for this dev'lish Craft must bind

By wicked sorcery the human mind;

Else long since would its secrets have been known,

And all its mysteries have been overthrown;

Fly from it now—

CAR. You counsel me too late,

Initiation now has sealed my fate;

And since I know the secret word and sign,

I can no longer Masonry resign.

COUNT. If you know these, it 's not so much amiss;

The word is—

CAR. YES!

COUNT. The secret sign!

CAR. (*giving her hand to the BARON.*) A KISS!

BAR. Then am I happy, dearest Caroline,

All the bliss this world can bestow is mine,

Dearest, since you for me your love avow.

Yes! Count, your niece is a Freemason now;

The Lodge wherein she learned Freemasonry

Was, you 'll admit, a Lodge of purity;

Love in the Lodge as Master took the chair,
Reason and Constancy our Wardens were;
True Confidence was Orator*, and told
The mysteries which I cannot unfold;
Hope was our Treasurer, and Order, too,
Was Secretary, to their duties true;
Our Master of the Ceremonies there,
Indulgence, bid us for all joys prepare.

COUNT. It all sounds pretty—And yet with all this—
I do not know what a Freemason is.

BAR. And why not know? and why do you not ask?

The answer is indeed a pleasant task:
A Mason is a man whose sole delight,
Is to be honourable and upright;
To be a really honest man's his aim,
He sees but vanity in rank or name;
To all who're in distress, in ev'ry land,
He is a friend, and gives a brother's hand;
His word's a sacred pledge of truth, and he
Ne'er utters, e'en in jest, a falsity;
His life in charity he seeks t' employ,
And finds in doing good a heavenly joy;
And when cold cares this worthy man oppress,
His trust in Heaven makes him feel them less;
He fears not, neither deems he death a foe,
But a deliv'rance from this world of woe;
From every superstition is he free,
And hateful to him is idolatry;
Yet is he not an infidel, because
He honours God, his sov'reign, and the laws;
And if blessed with a loving wife, why, then,
He may become the very best of men.

CAR. One question I would ask.

BAR. Speak, Caroline.

CAR. Are all so good?

BAR. To answer I decline.

LATOMUS.

MAN. The mind is the man; and the knowledge of the mind. A man is but what he knoweth. The sovereignty of man lieth hid in knowledge, wherein many things are reserved, which kings with their treasures cannot buy, nor with their forces command.—*Bacon.*

* The Orator is an officer of Lodges abroad, but unknown in England. His duties are to keep order, to expound the laws of the Society, and to deliver a charge (always extemporaneously) to newly initiated brethren. The office is one which requires considerable abilities, and which, when filled by a competent person, adds greatly to the dignity of a Lodge.

THE DUKE OF WELLINGTON.

THIS distinguished Brother, when colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge 494, which was at the time held in the Castle of Dangan, county Meath—the late Earl of Mornington, his Grace's father, being the Master at the time—he was duly passed after the usual examination, and (in the phraseology of the Lodge), entered at the southern gate, and afterwards raised.

The following Brethren, being members, were present; many of them, in the words of the Irish Bard, "have been famous in story."

Br. Sir James Somerville, Bart.	Br. George Lowther, <i>M.P.</i>
„ Sir Benjamin Chapman, Bart.	„ Earl Mornington
„ Ham. Georges, <i>M.P.</i>	„ Marquess Wellesley
„ Delvin (late) Earl of Westmeath	„ F. North (late) Earl of Guildford
„ Robert Uniacke, <i>M.P.</i>	„ Robert Perceval
„ Richard Boyle, <i>M.P.</i>	„ Robert Waller
„ John Pomeroy	„ Richard Lesley
„ William Forster	„ Arthur Wellesley.

The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Brother Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the office of Master and Secretary for several years; and finding at length that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and in order to preserve its reputation and Masonic honor, he enrolled the above names, and maintained the credit of the Lodge, by paying half yearly dues from his private purse, as though it were working in prosperity. There is about the conduct of our veteran Brother, the true chivalry of Freemasonry, and we do confidently trust that when the genuine feeling displayed by him shall become known at the Head Quarters in Dublin, some notice will be taken of such a spirited determination to preserve the annals of the by-gone time. Brother Carleton has our warmest wishes, and our grateful thanks.

MASONIC ANECDOTES.

TO THE EDITOR.

SIR.—The "Freemasons' Quarterly Review" having been placed in my hands by a Member of the Masonic Lodge, held at the Bush Inn, in this town, and having, from the perusal of it derived much pleasure and amusement, although, to my shame be it spoken, not one of the "Order,"* I beg to forward you the following anecdote, connected with Masonry, which came under my own observation.

"In the year 1825, I left England for Bogotá, in South America—in journeying, with a party, consisting of eight persons, from Carthagena to a small village, called Baranquilla, situated on the banks of the river Magdalena, we were unable to procure mules to carry us to our destina-

* Surely Alpha will not longer hesitate to enter our Order—it is due to human nature to be able to impart to others the benefits we have partaken of.

tion. Application was made to those persons most likely to supply our wants, without effect; they informed us that several persons had been detained there for the same reason. The following day we redoubled our search, making very liberal offers for the use of the beasts, but it availed us nought. What to do in this predicament we knew not; we were in a most unhealthy place, with a burning sun upon us, and last, though not least, tormented almost to death with mosquitoes, without a prospect of being released from these miseries for some weeks. But, thanks to Masonry, our troubles were of but short duration, for in the evening, we chanced to call upon the *Alcalde* of the place, when it was discovered by him that one of our party was a Brother Mason:—judge of our surprise, when he told us that we should all have mules, and be enabled to proceed on our journey the next morning, a promise which he most religiously kept; for at six o'clock the following day we left the place, with many blessings on the founder of Masonry.”

Your obedient servant,

ALPHA.

Mercury Tidell, Dec. 3rd, 1835.

It is now some years since that, on the arrival of his Britannic Majesty's frigate ——— at Havannah, the captain received a letter, urgently soliciting his protection on behalf of some British sailors who were forcibly detained on board a privateer, then at anchor. Lieut. P—— was immediately despatched with a proper complement of hands to demand the Englishmen. He received but little civility from the master of the vessel, and was even warned not to put his order into effect. The lieutenant, however, knew his duty better, and not merely took the men, but inquired diligently if there were any other persons who wished for the protection of the British flag. On leaving the ship, the commander accosted Lieut. P——, and swore that before night he would be revenged for this conduct; indeed his ferocity, and the savage appearance of the crew, composed evidently of all nations, spoke pretty clearly, that if an opportunity offered revenge was but too probable.

The lieutenant returned to the frigate with the British seamen, who expressed their joy at being once more among their countrymen. Their story was that, some days previously, they were wrecked, and were making their way in an open boat for Cuba, when the privateer sent a boat and picked them up; they were closely confined, and were not permitted to hold any intercourse with the crew. On arriving at Havannah, an opportunity offered for a few moments to communicate with some one from the shore, who promised to write a letter to the English vessel that was then in sight. Lieut. P—— mentioned to his captain the menacing conduct of the master of the privateer, who directed a good look-out to be kept upon the ship and her boats.

In the evening the lieutenant went on shore, and engaged with some gentlemen in a pool at billiards. During the game, he observed a swarthy, ill-looking man watching him most intently. In a corner of the room there was also a slender young man, with a pale countenance, earnestly regarding him; and to his surprise, “a sign” was hastily given; that sign was fortunately exchanged, and in a few seconds a note was put into his hand containing these words,—“Beware! take caution from a *Brother*.” The receipt of the note evidently produced a movement, for two other persons now accosted him, and behaved in a manner calculated to work him into a quarrel. This plan would pro-

bably have succeeded but for the caution he had just received, for our hero was of a very warm temper, and not likely to brook an affront.

Prudence however came to his aid; and pleading some excuse for retiring, he coolly asked if the messenger waited an answer, and left the room, but without his hat, the better to deceive the party, of whose unfriendly intentions he had now no doubt. On reaching the street he ran as fast as possible to the house of the American consul, and had but just reached the door in a breathless state, when within a few paces he found himself pursued by four ruffians with knives in their hands; the door opened in time, and he was saved.

The consul behaved in the most kind and honourable manner. He sent to the frigate for a guard of marines, fearful that even his power might not be respected by the bravos, and in a short time Lieut. P—— was recounting his miraculous escape on board the frigate. No exertions were spared to discover his preserver, but all were fruitless.

The sequel remains to be told. Several years after this occurrence, Lieut. P——, who had commanded a brig during the late American war, was fated to visit New York on parole. This misfortune, however, was amply compensated by accidentally meeting his preserver, who informed him that to remain in Havannah was impossible, so strict was the search made after the party who had given the warning, and that he left it under the protection of the American consul. The intentions of the assassins were unintentionally communicated to him by the principal bravo (considered by all to be a suspicious person), who inquired of him which was Lieut. P——, of the —— frigate; and perceiving he was accompanied by three others, he had no doubt of their object. Since his settlement in New York, the consul had returned, and gratified him by stating that one of the party had confessed his share in the infamous transaction. Kindness and gratitude were fully exchanged, and for the second time the British sailor was succoured by his American Brother.

Lieut., now Capt. P——, communicated these particulars to me very lately, and I hasten to offer them to the perusal of your readers, whose satisfaction I readily anticipate.

FIDUS.

FROM MARTIAL. EPIGRAM LXXV.

I NEVER asked the Gods for wealth,
 Content with little means and health;
 But now, for riches, night and day,
 To all the Gods above I pray.
 And if you seek the reason strange,
 Which works in me so sudden change,
 One word will tell—am I not right?—
 Zoilus will hang himself from spite.

M. (No. 1, G. M. L.)

TO THE EDITOR.

I'll go—and wrapt in Nature's mystic veil,
 Kneel down below the oak-tree's sombre huc,
 And to Creation's Architect reveal
 The hidden longings of my heart. How few
 Seek solitude for thought, or to renew
 The bonds that bind them to their lofty source—
 Or for a cleansed spirit deign to sue,
 That can uphold them from sin-sprung remorse—
 Away! all earthly thoughts, I choose the wiser course!

SIR! once again, I lift my simple quill—
 Wives take their way—a sister I—my will.
 Not that I deem—as female—I may dare
 Usurp your pages—or be welcomed there.
 But if my thoughts I trace, my mind shall sweep
 As rolls the sea-gale o'er the swelling deep;
 And as the whirlpool, circling far around,
 Drags all within its vast and dark profound,
 And thence disgorges wrecks—fell sight of woe—
 Or sends them down, to swell the stores below;
 Thus shall I roam and all, through night and day,
 Shall yield me wisdom, or be cast away.

Oh! for a winged steed to bear me on
 To those far regions poets have ne'er known;
 Those boundless mansions, where the parted great
 Rest from their labours, in their halls of state.
 Where Science holds her court, and frames those laws—
 The effect we have—but vainly search the cause.
 Happy ye men, who now on earth are taught
 To bow before the fountain-head of Thought,
 To pick the crumbs of Wisdom that you see
 Sprinkled o'er Time—nurse of Eternity!
 To those who scorn to thread the mystic maze,
 The tree of Knowledge is enwrapt in haze;
 To those who prize the Sage's honoured name,
 The tree of Knowledge beams—a lambent flame!
 I thank you, sir! The knowledge that you teach
 Can never fail a sister's heart to reach:
 And if your words can thus enlarge her view,
 The world must hold itself obliged to you.
 I vaunt not, when I deem that we refine
 Minds, that—when softened—seem almost divine,
 But who—in native hardihood—at most
 Are like the fallen angels—great, but lost!

The fall of man, to womankind was given—
 Fair traitress to herself—to man—to heaven—
 But that pure wisdom, working in the skies,
 Decreed that woman should assist man's rise.
 The fair *Madonna*, smiling o'er her son,
 Told to the world, redemption was begun;
 And since that saving knowledge reached our sphere,
 A curse before—her sisters, bless you here!

Sir, there are periods in our mortal lot
 We ne'er forget—although they come unsought.

They stamp the mind—as meteors of the sky,
 Though come and gone, are present to the eye—
 Fair they may be—or gaudy—rich or bright—
 Or sad—or solemn—dark, perchance, as night ;
 And though those periods we may not define,
 They serve as land-marks on the field of time.
 All who have thought, have felt such hidden power
 Direct their musings in some fitful hour.

Once, sir, I ventured through the Atlantic's roar
 To view the wonders on Columbia's shore ;
 And since I wandered 'neath the forest shade,
 My thoughts—at times in gloomy garb array'd—
 Rise on my mind, and bring me back each scene
 Pure pictured forth, as landscapes of a dream—
 And only those who 'neath such shade have stood
 And woo'd alone the muse of solitude—
 Can know, can feel the cravings that remain
 Within my breast to drink that gloom again !
 There—all is still apart from human toil—
 There—all is calm upon the virgin soil—
 There—all is solitude and shade unseen
 Within the precincts of this land of dream.
 No being mars this nature-reared abode,
 To draw our musings from creation's God.
 His hand alone, hath reared each forest tree,
 His laws control all that we hear and see.
 Those pillars that by vegetation rise,
 And that fair canopy, the azure skies,
 Are but materials, that are used to raise
 A mighty temple to our Maker's praise !
 A heart profane should fly this sacred waste ;
 It ne'er the spotless purity could taste ;—
 A conscience tainted with the crackling mirth
 Of giddy fools, should fly this spot of earth.
 But when a being, on whose thirsting soul
 The lamp of knowledge sheds its soft control—
 Hears the low echo of his footstep's tread
 Rise on the stillness of the forest shade,
 And, slowly swelling, dwells a moment round,
 Then fades, and leaves the stillness more profound !
 Like dying torch within a cloister'd pile—
 Showing the darkness that prevails the while,
 He pauses to reflect, his thoughts expand—
 For all he views are from his Maker's hand !

Adieu, sir. Should the fate that meets us all,
 Still, for a while, delay on me to fall,
 Again I may, in simpleness and love,
 (Relying on our Architect above)
 Commune with thee, although my wavering mind
 Can never hope a resting-place to find.
 Debarr'd by man, our yielding sex must wait,
 Without the precincts of your temple gate.

Banks of Tyne, Nov. 1836.

HELEN.

FAREWELL TO THE RHINE.

England farewell—strange shores will rise,
 When thy white cliffs are lost to view,
 With warmer suns, and brighter skies,
 But will their hearts, like thine, be true?

It is no longer the privilege of the aristocracy to travel; the London tradesman of to-day sees more of the world than the Peer of the seventeenth century. At the close of the London season, Bond Street migrates to the Rhine, and Regent's Circus may be found wandering amongst the Alps. These reflections were suggested to me on looking over the traveller's book in the ancient city of Mayence, some wag having written their respective occupations against the aristocratic designation of *rentier*, *gentilhomme*—and *particulier*, given by the English *voyageurs*. Napoleon called us a nation of shopkeepers. We ought to be proud of the title; but John Bull is a vain animal, and wishes to be thought genteel when travelling in foreign parts.

All this, I trust you will consider for parenthesis, and permit me to commence my travels. The steam boat having conveyed me safely to Holland, I landed at Rotterdam—a remarkably clean town interspersed with canals—a kind of Dutch Venice. The great church of St. Lawrence, after Harlem, contains the finest organ in Europe.—Nothing can be more irreverend than a Dutch congregation—the men standing with their hats on, or lounging up and down the aisles. The women crowded together, each with an earthen pot containing fire for her feet. The pastor in his brown wig, and two long black tails reaching nearly to the calf of his leg, reminded me, while reading the Psalms, of Buckstone the actor—his twang was most irresistibly comic. At the Hague, I met an officer of the guard, who spoke excellent English, and turned out to be a Brother. I need scarcely tell you that I was delighted with the rencontre. He insisted (despite my dishabille), on my dining with him at mess, and introduced me to his brother officers—a most unceremonious, good natured set of fellows, whose manners, with a few trifling exceptions, such as spitting on the floor at dinner, wiping their mouths with the table-cloth, and smoking during the dessert, were not so very bad. At the theatre my inviter pointed out to me the Grand Master of Holland, Prince Frederick, who presides over the principal Lodge, in person, once a month. The distinction of a purple apron, I found, was unknown to my companion, at the general assembly of the Order answering to our Grand Lodge. The Masters of the Senior Lodges present, filled the chairs under his Royal Highness. The hall of meeting is over the theatre, and very splendidly decorated. After visiting the palace in the wood, the Prince's court containing the two chambers for their high mightinesses, the states-general, a fine gothic hall for the lottery, and other government offices, I started for Cologne by way of Leyden, Utrecht, and Nimenguen, where I embarked upon the mighty Rhine, and arrived at Cologne the following evening.—Late as it was, a party was made to visit the cathedral and tomb of the Three Kings, one of the most celebrated shrines in Europe. The guardian of the church hesitated at first, it being dark, but a few guilders easily silenced his scruples, and provided with tapers we entered the pile,

“Where rest the ashes of the mighty dead.”

After making the tour of the church, the centre aisles of which are now finishing, our conductor led us through a succession of doors and passages

to the golden chamber, rich with the gifts of saints and princes—in the centre stood the shrine of St. Englebert, of massive silver enriched with elaborate chased work, representing the most remarkable passages of his life—in pannels round it were twelve figures of the Apostles in gold. After viewing crosiers and mitres blazing with jewels, a beautiful bouquet of flowers, presented by the Emperor Barbarossa, was shown us, the green leaves of the finest emeralds, lilies of the valleys in pearls, and other flowers in precious stones—a pix, or vessel to contain the host must have been of immense value—it was absolutely covered with diamonds. Satisfied with the golden chamber, we at last proceeded to the small gothic shrine, within which stands the tomb of the Three Kings of Cologne, or as they are more generally known, the wise men of the east, who came to worship the infant Saviour; it had been lighted for our approach, and presented a mass of wealth and splendour—it is of silver gilt, about four feet long, perhaps more, and stands nearly six feet from the ground. As a specimen of art, in the rude time in which it was conceived, it is by no means poor. The sculptures in alto and bas-relief, are beautiful, but evidently belong to a later date than the tomb itself, which glittering in diamonds, rubies, and pearls, reflected back the light of the tapers by which it was surrounded. After requesting every person to kneel, our guide, who was evidently superstitiously impressed with the sanctity of the relics, by pressing a large ruby, opened part of the shrine, and exposed on a cushion, covered with pearls, the three fleshless heads, before which kings had knelt in prayer, and to decorate whose resting place, princes had despoiled themselves—each skull was honoured with a crown of diamonds and pearls, made in the eastern form—while, on the golden grating which divided them from the spectators, each name was written in rubies—that of Melchior first. The curiosity of my companions began to be annoying, and I left them to wander round the altars, not wishing the impressions I had received to be disturbed by vulgar incredulity or vulgar doubt. The scene around, as far as the taper through the dim light permitted me to view it, was picturesque, and conjured up a train of thought and feeling, at which in the broad sunshine I had smiled. The approach of the party soon recalled me to sober reason, and with many a lingering look of vain regret, I quitted the cathedral—

Regardless of the night's dark gloom,
 Enrapt with awe I gazed upon
 The holy Magi's sacred tomb,
 That crowns thy dark aisles, proud Cologne.

Saints in sculptured stone were there,
 Whose guardian spirits in the air,
 Hung o'er the ancient pile;
 At this, perhaps, the world may deem
 My words a visionary's dream,
 Philosophers may smile.

But if communion ere be given,
 With beings less of earth than heaven,
 'Tis in some lone hour, when
 The records of dark ages past,
 Their shadows round the rapt soul cast,
 Our thoughts are spirits then.

At Cologne commence the glories of the Rhine. A day's journey brought me to Coblenz through the *Deuchenfells*,—*Roland's Eck*, and many a crested peak, through romantic looking villages that most probably owed their existence to the neighbourhood of some knightly plunderer, whose ruined castle on the neighbouring height shows like an eagles nest. The Rhine, the mighty Rhine, its glories must be felt—language never can convey half their splendour, their mighty ruins, their broad masses of light and shade, their belts of the graceful vine, whose juice is honoured with the name of the proud river. Opposite to Coblenz stands the celebrated fortress of Embrightstein, one of the strongest in all Germany, and garrisoned by Prussia with two thousand men—so jealous are they of this key to the Rhine, that no person is permitted to approach it after nightfall, and permission must be obtained from the governor before a traveller can be allowed to take even a hasty survey of its walls. From Coblenz to Mayence is another day's journey through scenery equally beautiful, past *St. Croix*, whose ruins, magnificent in their decay, frown in stately grandeur upon the humble town at its base. At Mayence, I visited the tombs of the Bishops in the cathedral, remarkable for their armorial splendour, the bearings of the sixteen noble houses, from which each Bishop was compelled to be descended ere he could obtain that high dignity. All the people here are strictly Catholic, and it being carnival time, the streets are full of masks and walkers whose grotesque appearance and gay dresses give a liveliness to the parade. In the cathedral, I observed on the tomb of the founder, a hand holding a trowel within an angle, with the crosier and mitre above.

The former Archbishops were temporal princes as well as spiritual, and Electors of the Empire. Might not one of them in the age of architecture, in which the pile which covers their remains was raised have been a Brother of our Ancient and honourable Craft? The Germans have many Lodges in secret still, of an Order called the *Veheme*, whose former awful power was felt through Europe. It is now of speculative character. To-morrow, I depart for Manheim, and bid farewell to the Rhine.

Farewell to thee, thou noble Rhine,
All thy beauties now are mine.

I have passed each crested height
Where feudal banners once were waving;
I have watched in calm delight
Thy gallant stream their proud feet laving.

Gem'd by nature in her pride,
I've seen thy green waves glide along,
Lovely as a sea-god's bride,
The theme of many a poet's song.

Romance around thee lingers yet,
Every peak a legend tells
Of war or love—of vain regret,
Famed *Roland's Eck*—the *Deuchenfells*.

Again farewell, thou glorious Rhine,
Still be thy proud course fair and free,
In thy own pure generous wine,
One parting cup I drain to thee.

TO THE EDITOR.

SIR,—I beg to inform you that, on the 2nd November, I received the distinguished honour of THREE BLACKBALLS, at the Dinner-Mess of the Present and Past Grand Officers of the Royal Arch Chapter.

As I am no advocate for concealment, I do not hesitate to publish as extensively as possible, for the information of the Craft, this very courteous and fraternal compliment, which is the more striking, as it is the very first instance in which the secret power of the blackball has been exercised at the Mess, and at the same time with so much delicacy, and with such an utter abandonment of “envy, hatred, and malice, and all uncharitableness.”

I have also to add that, on the 3rd of the same month, I was unanimously elected an honorary member of the Royal Cumberland Lodge in Bath, IN OPEN LODGE, in consideration of my Masonic industry.

You have now before you, sir, what seldom occurs—the opportunity of recording proceedings taking place within twenty-four hours of each other, showing at one view the result of *private* delicacy and *public* confidence.

Yours, obediently,

ROBT. THOS. CRUCEFIX, J.G.D., and G.St.B. (R. A.)

Nov. 30, 1836.

TO THE EDITOR.

DEAR SIR AND BROTHER,—Permit me to present to your notice and to request your patronage for a work entitled “DOCTRINES AND DUTIES,” which will be published by subscription, as soon as the sufficient number of names can be obtained. To show you that the work is in a state of great forwardness, I enclose to sheet X for your perusal. The motive which induces me to solicit your kind assistance on this occasion is, that the profits are to be appropriated to the use of the proposed Asylum for the Aged Mason; and as I am persuaded that this disposal of them will meet your approbation, I look forward with pleasing confidence to your support, both as a Brother of the Craft and a friend to general benevolence.

It is proper, however, in thus soliciting your aid, to give you an outline of the character and contents of the work in question, and to state my reason for selecting the above-named Asylum for the reception of whatever emolument may arise from the subscribers.

The main design of the work is to show the inseparable connexion between the doctrines and duties of the Christian religion; to trace the entire scheme of Divine redemption from its commencement to its close; to examine the articles of our faith in the order in which they actually succeed each other, that clearness of arrangement may lead to their more perfect comprehension; to explain them in such a manner that, with the blessing of God, faith shall be naturally and necessarily productive of practice.

My reason for devoting the profits of this work to the Asylum which is yet in embryo, is, nothing has been as yet established for the relief and shelter of helpless age. In the vigorous season of manhood, when health is united to industry, a man with a knowledge of some business will seldom fail to earn enough for his present maintenance, though he may be unable to lay by a competent provision for the days of his old

age, when he shall have become too weak to work for his daily bread. By how many unaccountable casualties and inevitable events does the irresistible decree of inscrutable Providence visit with pain and poverty and privation the evening of a man's life, the early part of whose mortal career has been distinguished by honesty and activity! So great is the uncertainty of all earthly affairs, that no man, however prosperous he may now be, can promise himself, without a possibility of disappointment, that such shall not be his own case. If we add to this another and a far higher consideration, we must acknowledge that it is not only pious but prudent, not only humane but wise to do all that our ability can execute, or means accomplish, to secure for those who are deserving, though destitute, during the cheerless winter of age a safe retreat and comfortable home. Deep commiseration for the accumulated mourning and aggravated misery that must embitter the desolate old age of friendless poverty, and a keen sense of the shame and scorn which the occurrence of one solitary instance of this distressing kind scatters among a people who are professedly charitable, has determined me to apply the profits of this work to the establishment of the intended Asylum for the Aged and Decayed Freemason.

This is a theme on which it would be easy to expatiate at great length; but, unwilling to trespass longer on your time, I shall trust to the goodness of my cause for the success of my application.

I hope that you will approve of the sentiments, coincide with the views, and second with your powerful influence the efforts of,

Dear Sir and Brother,

Very faithfully yours,

FREDERICK RIBBANS.

P.S. I enclose my prospectus, which is entirely at your service.

TO THE EDITOR.

WORTHY SIR AND BROTHER,—Being near the time when I am permitted to be exalted in a Chapter, I wish to know, if I can fill an office in one that is held in my own house. I have several times carefully perused the Laws and Regulations of the Royal Arch, and cannot find any law to that effect; but several eminent Companions of the Order have stated their opinion that I cannot. In writing to you, Sir, for that information, I know that I am addressing one who is more capable of affording it than any member of the Order. Therefore, if you will be so kind as to condescend to take notice of this communication in your next number, you will greatly oblige,

Yours fraternally,

A LICENSED VICTUALLER.

P.S. Has the Book of Constitutions of Craft Masonry any relation to the R.A.; or do clauses No. 3, p. 58, and No. 2, p. 78 in the Book of Constitutions effect the R.A.; and do those clauses likewise allude to the offices of Treasurer and Secretary?

[There can be no doubt that the two clauses refer equally to *Arch* as to Craft Masonry, which are one and the same thing, the Arch degree being simply the perfection of the third. The clauses assuredly embrace the offices of Treasurer and Secretary; and if our correspondent will observe clause 25, p. 66, he will perceive that for obvious

reasons the landlord of the tavern in which the Lodge is held must not possess even the furniture, by purchase, under a severe penalty. We should have been better pleased if our correspondent had given his name (in confidence).—ED.]

THE HARLEIAN MSS.

MR. EDITOR.—In my notes to the above MSS. allusion is made to another manuscript, which, I should have stated, was one which I copied from the Lansdown Collection, at the British Museum, where it will be found in vol. 98, should any of your readers be desirous of seeing it.

Yours fraternally,

Paragon, Nov. 22, 1836

H. PHILLIPS.

TO THE EDITOR.

SIR,—I have several times attempted to draw your attention to the want of similarity in working observed at different Lodges. This cannot but be a source of grievance to travelling Brethren, and often proves highly annoying to all parties. Now, if a deputation was sent out by the Grand Lodge—say once a year—(to the Lodges under the Constitution) of qualified and efficient Brethren, I opine the advantages to the Craft would be incalculable. The Members generally would then have an opportunity of informing themselves on the subject, whereas now the information rests in the hands of a very few of each Lodge, who, if absent, almost preclude the possibility of any business being transacted. The expense, too, would be (comparatively to the benefits obtained) but trifling. I hope, sir, you will spare a corner in the forthcoming Number of your truly useful and entertaining Journal, for these remarks.

I am, &c.

WM. THOMAS,
P. M. Royal Welch Lodge.

TO THE EDITOR.

SIR,—The attention of the Lodge of "Good Report," which has sprung into existence from the ashes of the Royal Theatrical Covent Garden Lodge, has lately been directed to your useful and interesting publication. The Members cannot be insensible of the advantages resulting from such a work, so ably and zealously conducted. They value it as the medium of communicating to the Brethren all matters concerning the Craft, and of unfolding to the general reader, in the record of transactions, the fraternal and benevolent spirit of Freemasonry. It will not, therefore, be surprising to you, that this our (in some sense) infant Lodge, has not only, by an unanimous vote, become one of your subscribers, but is also ambitious of the honour of some notice in your widely-circulated pages.

And however slow and apparently of little import the beginning of things may appear, you will not perhaps think it wholly uninteresting to your readers to learn, that although the Royal Theatrical Covent Garden Lodge is no more, the Lodge of Good Report is now numbered among the Lodges of the metropolis. At the last installation, in March, the

Lodge did not consist of more than three actual members—its former members having either withdrawn or fallen into arrear; and, although application has been made to them, not more than one or two have returned and paid up their subscriptions. These three members, however, proceeded to elect William Manton, Esq. their Master, and he has already the satisfaction of presiding at a Lodge of sixteen members, to whose number four more will probably be added at the next monthly meeting.

But it is not only the desire of all true lovers of Masonry to add to its members, but also to extend the knowledge of its principles, and cultivate its spirit; it will therefore be gratifying to your Masonic readers to learn, that owing to the unwearied zeal of the Master, and the invaluable and ever ready assistance of Brother George Aarons, an honorary member of the Lodge, distinguished alike by his high Masonic attainments and his devoted attachment to Masonry, the Lodge has grown in knowledge, and become emulous of distinction in all things valuable and praiseworthy in the institution to which they belong. There being no individual of the theatrical profession a member of the Lodge, it was thought inappropriate to retain the name, which has been changed, with the approbation of the Grand Master, to the *Lodge of Good Report*, No. 158.

Deeply interested for the honour of my parent Lodge, I regret that it has become the duty of so young and inefficient a Mason as myself, to address you upon this occasion; but however feebly I may have expressed myself, I trust the facts I have been instructed to communicate, will be deemed by you sufficiently interesting to be made known; and that the lovers of Masonry will not read with indifference the origin of a Lodge whose members count it their highest honour to be thought worthy to be numbered with the Brethren.

I am, sir, very fraternally,
Your obedient servant,

T. M.

Secretary to the Lodge of Good Report, No. 158.

Evans's Grand Hotel, Covent Garden, 12th Dec. 1836.

TO THE EDITOR.

SIR AND BROTHER,—I remember, shortly after I became a Master Mason, to have seen in your interesting periodical, remarks by one of your correspondents on the want of those facilities of instruction in the *Royal Arch*, which are so amply provided for in Craft Masonry. I could not then understand your correspondent, but I can now enter into his feelings. I trust you, sir, will use your influence, and induce some of our accomplished Companions to open a *School of Instruction*.

While on the subject of the R. A. allow me to call the attention of the powers that be, to the lamentable discrepancy that exists in the working of this branch of Masonry in the three kingdoms. Having been lately in Ireland, I can speak with certainty of the great difference between the system used there and that of this country; so much so, that it is at first difficult to recognise the two modes as belonging to the same Order! Surely, in Great Britain, we should work with something like conformity!

S.

Lincoln's Inn, 26th Nov. 1836.

MASONIC INTELLIGENCE.

THE GRAND MASTER.

WE had prepared our readers for the following announcement of intelligence, which they will, we feel assured, receive with most lively satisfaction. On Thursday, the 15th September, several Brethren met at Freemason's Hall, and associated themselves as a Sub-Committee, to consider of the most respectful manner in which the wishes of the Craft might be expressed towards His Royal Highness the Duke of Sussex, the M.W. Grand Master,

Brother R. T. CRUCEFIX, *M.D.*, *J.G.D.*, in the Chair,

when the preliminary resolutions detailed in the following circular were unanimously agreed to.

Friday, Sept. 23.—At a meeting of the Sub-Committee held this day,

The R.W. Brother RAMSBOTTOM, *M.P.*, in the Chair,

the preliminary resolutions were unanimously approved, and a General Committee of all Grand Officers and all Masters of Lodges appointed to be held at Freemason's Hall, on Monday, the 31st of October. The Chair to be taken at half-past four o'clock in the afternoon precisely.

(CIRCULAR.)

MASONIC OFFERING TO THE GRAND MASTER,

IN testimony of grateful and respectful acknowledgment from the Members of the Masonic fraternity to their Grand Master,

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

and to commemorate the benefits derived by the Craft from His Royal Highness's personal superintendence, unwearied attention, and judicious conduct, in the exercise of his high functions as Grand Master during a period of nearly twenty-five years.

GENERAL COMMITTEE.

All the Grand Officers and all the Masters of Lodges, under the Constitution of the United Grand Lodge of Ancient Free and Accepted Masons of England.

SUB-COMMITTEE.

R.W. Right Hon. the Lord H. John Spencer Churchill, Deputy Grand Master, and Provincial Grand Master for Oxfordshire.

R.W. Brother John Ramsbottom, *M.P.*, *P.S.G.W.*, and Provincial Grand Master for Berkshire.

R.W. Brother Simon M'Gillivray, *P.J.G.W.*, and Provincial Grand Master for Upper Canada.

- R.W. Brother Richard Percival, P.S.G.W.
 R.W. Brother David Pollock, P.S.G.W.
 R.W. Brother Benjamin B. Cabbell, P.J.G.W.
 V.W. Brother William H. White, } Grand Secretaries.
 V.W. Brother Edwards Harper, }
 W. Brother Robert Thomas Crucefix, M.D., J.G.D.
 W. Brother John Henderson, P.S.G.D.
 W. Brother John Charles M'ullen, Grand Steward.
 W. Brother Stephen Clark Norris, W.M., Grand Stewards' Lodge.
 W. Brother Alexander Dobie, W.M., Grand Master's Lodge No. 1
 W. Brother Robert Timothy Hall, W.M., Tuscan Lodge . 14
 W. Brother George Henekey, W.M., Lodge of Emulation . 21
 W. Brother Francis Buckingham, P.M., Old Union Lodge . 54
 W. Brother Peter Thomson, P.M., Lion and Lamb Lodge . 227
 W. Brother Leonard Chandler, P.M., St. Paul's Lodge . 229
 W. Brother Zachariah Watkins, W.M., Lodge of Unions . 318
 W. Brother Thomas Brutton, Provincial Grand Treasurer for Staf-
 fordshire.

R.W. Brother Richard Percival, P.S.G.W., *Treasurer.*

W. Brother S. C. Norris, W.M., Grand Stewards' Lodge, *Hon. Sec.*

The above-named Brethren, having associated themselves as a Sub-Committee *ad interim*, for the purpose of proposing preliminary arrangements, and a public meeting of the General Committee having been convened by a circular communication addressed to all Grand Officers and Masters of Lodges in the metropolis and the provinces, a very numerous meeting of Grand Officers and Masters of London and Provincial Lodges, was accordingly held at Freemasons' Hall, on Monday, the 31st of October, 1836,

PRESENT :

- R.W. Br. Ramsbottom, M.P., S.G.W., and Prov. G.M. for Berkshire,
 in the Chair.
 R.W. Br. Simon M'Gillivray, P.J.G.W., and Prov. G.M. for Upper
 Canada.
 R.W. Br. Henry R. Lewis, and P.G.M. for Sumatra.
 R.W. Br. Stewart Majoribanks, M.P., P.S.G.W.
 R.W. Br. John Easthope, P.S.G.W.
 R.W. Br. F. H. Brandram, P.S.G.W.
 R.W. Br. David Pollock, P.S.G.W.
 V.W. Br. William H. White, } Grand Secretaries.
 V.W. Br. Edwards Harper, }
 W. Br. Robert Thomas Crucefix, M.D., J.G.D.
 W. Br. John Henderson, P.S.G.D.
 W. Br. R. W. Silvester, P.J.G.D.
 W. Br. Thomas F. Savory, P.S.G.D.
 W. Br. Thomas Moore, P.G.D.
 W. Br. John Lawrie, P.G.S.B.
 W. Br. Richard W. Jennings, A.G.D.C.
 W. Br. Sir George Smart, Grand Organist.
 Br. John Charles M'ullen, G.S.
 Br. William Edward Walmisly, Grand Steward.
 Br. Stephen Clark Norris, W.M., Grand Stewards' Lodge.

Br. Alex. Dobie, W.M.	No. 1	Br. Richard Sarjent, P.M.	No. 165
„ Geo. Bernie, W.D.M.	2	„ Anthony Peverary, W.M.	172
„ John P. Acklam, W.M.	8	„ Martin Sangster, W.M.	215
„ John Hawley	8	„ George Malcom	227
„ Lewis Pugh, W.M.	9	„ E. Muggeridge	255
„ W. Webb, W.M.	13	„ H. Burrel, W.M.	276
„ George Henekey, W.M.	21	„ Edmund F. Turner	311
„ J. R. Baker, W.M.	54	„ Zachariah Watkins, W.M.	318
„ Francis Buckingham, P.M.	54	„ John Cocking	365
„ Geo Wackerbath, W.M.	66	„ Thomas Pownall	372
„ George Thompson, W.M.	96	„ Gibson	395
„ Phil. Graves, W.M.	116	„ John Weedon, W.M.	536
„ Thomas Moore	161		

and several other Grand Officers and Brethren, whose names we have not received, as they did not sign the book.

The following Resolutions were unanimously adopted :

“ That this Meeting do highly approve of the suggestions made by the Sub-Committee, relative to the propriety of a **MASONIC OFFERING TO THE GRAND MASTER.** ”

“ That the preliminary Resolutions of the Sub-Committee *ad interim*, be adopted in every particular, and that the grateful thanks of this Meeting are due to them for their very praiseworthy and fraternal exertions. ”

“ That the said Sub-Committee be requested to continue their labours, and to report in due time to the General Committee. ”

“ That in consequence of the lamented death of the R.W. Brother W. W. Prescott, the late Grand Treasurer, the R.W. Richard Percival, P.S.G.W., be requested to accept the office of Treasurer to the Subscription. ”

“ That the thanks of this Meeting be most respectfully tendered to the M.W. the Right Hon. Lord Dundas, Pro-Grand Master, the R.W. the Right Hon. Lord H. John Spencer Churchill, Deputy Grand Master and Prov. G.M. of Oxfordshire, and several other Provincial and Deputy-Provincial Grand Masters, &c. &c., for the energetic support they have so promptly tendered by correspondence. ”

The following are the preliminary Resolutions so adopted by the General Committee, viz.:—

“ That the personal superintendence, unwearied attention, and judicious conduct of His Royal Highness the Duke of Sussex, as Grand Master of Freemasons, during a period of nearly a quarter of a century, as well as his unvarying kindness towards every member of the Masonic Fraternity, have been of that inestimable value to the Craft, as to call for some mark of grateful expression from the Masonic Community, and this Meeting associate themselves most cheerfully to carry into effect a votive tribute to commemorate the Protectorate of His Royal Highness for a period unequalled in the annals of Masonry. ”

“ That, with the view of carrying the foregoing Resolution into full effect, and to give every Mason an opportunity of contributing his mite, the maximum of the Subscription be One Guinea, and the minimum One Shilling. ”

“ That the preceding Resolution is not intended to apply to the Subscription from any Lodge.

“ That all Grand Officers and Masters of every Lodge be *ex officio* Members of the General Committee.

“ That the R.W. Brother Richard Percival, P.S.G.W., be requested to act as Treasurer to the proposed Subscription.

“ That the W. Master of the Grand Stewards' Lodge, Brother S. C. Norris be requested to act as Honorary Secretary.”

R.W. BROTHER,—I am directed by the Sub-Committee, appointed and empowered as stated in the foregoing report, to bring under your consideration the proposed subscription for a votive tribute to the M.W.G.M., and to apprise you that books for subscriptions lie at the Grand Secretaries' Office, Freemasons' Hall; at the banking-house of Messrs. Willis, Percival, and Co., No. 76, Lombard-street; and at the office of the Honorary Secretary, No. 16, Blomfield-street, Finsbury Circus; at each of which places subscriptions are receivable.

I have further the pleasure to inform you that the amount of subscriptions paid in at the General Meeting was very considerable, and has been gradually increasing.

The correspondence from the Brethren in London who could not attend, as well as from the provinces, has been highly gratifying, and fully warrants the expectation that, on the result of the General Meeting becoming generally known, subscriptions will be transmitted with a promptitude and liberality proportionate to the zeal and gratitude that have been so warmly expressed.

The present duties of the Sub-Committee are limited to the collection of subscriptions, and reporting to the General Committee. It is highly desirable that the Sub-Committee should be enabled to make as early a report as possible to the General Committee, in order that designs for the Offering may be proceeded with; and your attention is therefore earnestly invited to the expediency of a prompt return, so as to prevent any avoidable delay in making the necessary arrangements.

The Sub-Committee beg to recommend this communication to the attention of the Provincial Grand Masters, the Masters of Lodges, and the Brethren at large, and to request their co-operation in an object so congenial to the feelings of the Masonic community.

I am,

R.W. Brother,

Yours fraternally,

S. C. NORRIS, *Hon. Sec.*

16, Blomfield-street, Finsbury Circus,
9th Nov. 1836.

[This circular has been addressed to EVERY LODGE holding its warrant under the Constitution of England.]

Since the Meeting of the General Committee, the Sub-Committee have met once a fortnight, to receive communications and to report subscriptions. The correspondence from the provinces evince the most cordial—indeed grateful co-operation, and prove that the Brethren,

however distant, and without the opportunity of having the envied happiness of the personal intercourse with the illustrious Grand Master that is enjoyed by their London Brethren, are not the less sensible of the advantages they have derived from his Masonic government and protection. The Provincial Grand Masters have unanimously led the way, and they have been well seconded.

The London Lodges have hardly yet met, and several have only held preliminary meetings; but in all cases the suggestions of the General Committee have been cheered by enthusiastic approbation, and the result will evince a gratitude and an affection which will prove most acceptable to the Royal Brother.

We are anxiously anticipating the Masonic fête, of which the meeting in October was but the herald.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, NOV. 2.

PRESENT.

As Principals, Comps. Ramsbottom, M^cGillivray, Shadbolt. Comps. White, E., Harper, N., Savory, P. S., Bossy, S. B., Crucefix, St. B., Spencer, Lawrence, Hope, and Dr. Moore, with several Principals of Chapters.

With the exception of a favourable account of finance from the Committee of General Purposes, there was no business reported.

QUARTERLY COMMUNICATION.

PRESENT.

Dec. 7.—R. W. Lord H. John S. Churchill, D. G. M., as G. M.

„ B. B. Cabbell, as S. G. W.

„ D. Pollock as J. G. W.

V. W. W. Fallowfield, Grand Chaplain.

„ W. H. White and E. Harper, G. Secs.

W. F. W. Bossy & R. T. Crucefix, *M. D.*, G. Deacons.

„ J. Jennings, Assistant G. D. of Cer.

„ C. Simpson as G. S. B., with many other Past Grand

Officers, thirteen Grand Stewards of the year, the Master and Wardens of the Grand Stewards Lodge, and the Masters, Past Masters, and Wardens of many other Lodges, also Dr. Carpenter of Philadelphia.

Grand Lodge was opened in due form, and the proceedings of the last Grand Lodge in September were severally read and confirmed.

Brother Lythgoe then moved the nomination of H. R. H. the Duke of Sussex for re-election as Grand Master in March next, and prefaced his motion with some pertinent observations, and concluded a very neat address by expressing his expectation that the nomination would be seconded by unanimous consent. Brother Coe, rose immediately, and seconded the proposition, which, it is needless to say, was carried by acclamation.

Brother Lythgoe then drew the attention of the Grand Lodge to the

decease of Brother W. W. Prescott, the late Treasurer, and expressed his opinion that it was unconstitutional and dangerous to delay the election of a successor, as the stream of charity must continue to be interrupted until the vacancy was filled; that in his opinion no person could make advances, even on account of the Lodge of Benevolence, unless at his own peril, and further stated, that unless the name of some Brother was proposed on the part of those who generally regulated such matters, he was prepared to offer the name of a Brother well known, and which he felt assured would be received with satisfaction.

The Dep. G. Master intimated, that it would have been better to have given notice of motion in the Committee of Masters, agreeable to Art. 6, p. 19, Constitutions; but that to proceed to the election, would have the appearance of taking the Grand Lodge by surprise, and he could not therefore put the motion.

Brother Lythgoe resumed and concluded his argument by proposing that the election should take place.

Brother Philipe differed with the worthy mover, and thought it better, as the usual period of election was so near, to postpone it.

Brother J. C. Bell then addressed the chair, and stated his conviction that no inconvenience could be sustained by deferring the election of Grand Treasurer until March, as the Board of Finance was so constituted as to be enabled to control and apply their funds, and that claimants at the Lodge of Benevolence had hitherto suffered no inconvenience.

Brother Pollock took a similar view of the case, and the motion was not pressed.

Brother Lythgoe then expressed a desire that the Grand Lodge should give directions to the Board of Finance to carry into effect some operative measures for the better keeping of the public accounts.

The Deputy Grand Master, considering that any motion on the subject fell under the construction of the same Art. 6, p. 19, said he should decline to put such if offered. The motion, therefore, was not made.

Brother Lythgoe then gave the following notice of motion, "*That Article 6, p. 19, be altogether repealed.*"

The Grand Lodge was then closed in due form.

GRAND OFFICERS' DINNER MESS, (R. A.), August 3, present:

Comp. Prescott,	Comp. Harper,
„ Henderson,	„ Cuthbert,
„ Keightly,	„ Cabbell,
„ Mc Gillivray,	„ Lawrence,
„ Sir W. Rawlins,	„ Shadbolt,
„ Salomons,	„ Spencer,
„ Petit,	„ T. R. Smith,
„ Fallowfield,	„ Jos. Moore, <i>M.D.</i>

Companion Prescott proposed that Companion R. T. Crucefix, *M.D.*, Grand Standard-bearer be admitted a Member of the Mess. On the proposition being duly seconded, a very animated discussion ensued upon it, which terminated at length by a declaration, that as the ballot by regulation, could not take place on the evening of proposition—that it

be postponed accordingly *. Comp. Prescott enquired if such practice was usual, and was met in answer, that such was the *law*, although the ballot generally took place the same night—was sometimes hurried over even on leaving the room and frequently dispensed with altogether !† It was, however, settled to be postponed to the next Grand Chapter. Comp. Harper proposed Comp. Bossy as a Member of the Mess, and of course the ballot for him was also postponed.

November 2, present :

Comp. Ramsbottom,	Comp. Sir W. Rawlins,
„ M'Gillivray,	„ Harper,
„ Willett,	„ Fallowfield,
„ Cabbell,	„ Savory,
„ Henderson,	„ Moore, Thos.
„ Lawrence,	„ Hayward,
„ Hope,	„ Spencer,
„ Cuthbert,	„ Pollock,
„ Shadbolt,	„ Moore, Jos. M. D.
„ Zachary,	

AFTER DINNER, the Chairman, Comp. Ramsbottom, stated that as his lamented friend, the late Comp. Prescott had proposed Comp. Dr. Crucefix for admission, he should with pleasure take upon himself to renew the proposition. Comp. Henderson seconded it, and on the result of the ballot being declared, to the surprise of the Meeting, there were **THREE BLACK BALLS**. The ballot for another Comp. was then proceeded with, and with a similar result !

Comp. Thomas Moore, the Treasurer, reported the balance in hand to exceed 70*l.*, with arrears which he considered to be good to the sum of 36*l.* additional ; whereon 10*l.* 10*s.* were voted to the Girls' School, with an intimation that a like sum should next year be voted to the Boys' School. The year following we hope that a like sum may be moved by Brother Thomas Moore, to the Aged Masons' Asylum—There will be some show of atonement if the three heroes of the Black-ball should become supporters of the triple charities ; we could almost incline even to sue for their pardon, and not without hope of its being granted.

GRAND OFFICERS' CLUB, Dec. 7.—There was a very full attendance ; Lord John Churchill in the Chair. Lord Monson was introduced as Prov. G. M. for Surrey, and having been drunk to in that character, he very neatly acknowledged the compliment. Brother White gave an outline of the subjects likely to come before the Grand Lodge, which it was expected would adjourn very speedily. Brother White, however, was not prophetic. A lengthy and unexpected discussion detained the Brethren beyond the usual time.

MASTERS AND PAST MASTERS' CLUB, Dec. 7.—There was no especial subject of consideration—the nomination of Grand Master being regular business.

* What regulation, and by whom made ?

† Query—It might have been difficult, although possible, to have found three on this evening—certainly, the same three names were not in the black league of November.

BOARD OF BENEVOLENCE.

Sept.—F. W. Bossy, as Master.

Oct.—Dr. Moore, as Master.

Nov.—H. R. Lewis, as Master; R. T. Crucefix; A. Keightly; R. W. Silvester.

The observations made last quarter, we regret to state, still apply (see p. 321); and, in addition, we have to remark, that some Masters of Lodges have been reported to the Board of General Purposes, for neglecting to attend to explain to petitions. The case of a provincial Lodge, where there is an unprecedented withdrawal of the sanction to a petition, has been referred to the provincial authority, in the hope that his interference may prevent its reaching the Board of General Purposes.

Several petitions from widows have received very liberal relief. But there was a case at the November Board, which found its way to the hearts of all;—it was that of an aged Mason, whose grey hairs told a tale of woe which his tongue had scarcely the power to utter. In his 70th year, he stood before the Brethren, none of whom he at one time ever thought to have met under such circumstances, to prefer his claim—his honest claim to the public fund. We were present, and witnessed the tears he could not restrain. A recommendation to the Grand Master to grant him twenty pounds was carried unanimously.

The Grand Secretary, Brother White, stated, that many years since the now aged man was in reputable circumstances, was liberal in his charity, and took an active part in the Grand Lodge proceedings. Surely he deserves a permanent asylum. May he yet be spared to enter the earthly temple, before he shall receive his final summons hence!

ST. JOHN'S LODGE, HAMPSTEAD, No. 196, *Oct. 5.*—The installation of the Master, Brother John Chanter, was celebrated with similar attention to Masonic discipline which distinguished this Lodge last year. Among the visitors were Bro. P. Vyvyan Robinson, Dep. Prov. G.M. for Cornwall, Dr. Crucefix, J.G.D., Brothers Hall, Henekey, and many other Brethren well known in the Order. Brother Robinson, in an address, remarkable equally for its chasteness and sublimity, commented very happily upon the dignified manner in which the installation had been performed by the immediate Past Master Bro. Henry Rowe, and drew a very lively picture of Freemasonry, which had so long withstood the invasion of anarchy, and which in the present day maintained its purity among the enlightened nations of the world. The W. Master, in acknowledging the compliment of a bumper to his health, addressed his Brethren on his installation to the important office, and emphatically called upon them to support him during what to him would prove an eventful year. The Wardens, Brothers Brookes and Fatt, in the course of the evening delivered their sentiments with much propriety and taste. Brother Brookes in particular displayed considerable knowledge of his Masonic duty. His address embraced some observations logically correct, and truly illustrative of the past, the present, and the future. Brother Dr. Crucefix did not omit to pay his tribute to the hospitable entertainment of the day, and commented also upon the very gratifying

prospect of the Lodge in having such excellent Wardens, who, giving earnest of their talents and intelligent spirit, left the future full of hope: he concluded by proposing success to the Lodge, which Brother Robinson warmly seconded by some further appropriate remarks.

We record the result of a very happy day, and only regret that although "among them," yet the "chief" was otherwise employed than in "taking notes."

EMULATION LODGE OF IMPROVEMENT (318), Oct. 7.—The anniversary night of this Lodge of Instruction was very well attended. Bro. S. B. Wilson in the chair. The evening was of a festive character, neither lecture nor ceremony were worked. Bro. S. B. Wilson was unanimously elected Treasurer, and Bro. Savage, Secretary.

The new pedestals, which are chaste and well made, were used for the first time. The subscription list for furniture is still open, and there can be no doubt but that the liberality of the members will complete the "suite."

THE LODGE OF INSTRUCTION (FAITH, 165), is removed from the Chelsea Water Works, to the Crown and Anchor, Ebury Street, Pimlico, where the lectures in the three degrees are worked alternately every Sunday evening.

ROYAL YORK LODGE OF PERSEVERANCE, No. 7, Nov. 17.—The very interesting and not very frequent instance of the initiation into Masonry of a son by his father, was observed this evening in this Lodge.

Brother G. P. Philipe, whose Masonic reputation stands deservedly high in the attainment of knowledge and the sedulous prosecution of its practice and discipline, was so desirous that his son George Ashley Philipe, a youth who had evinced a most earnest disposition to follow his father's steps, and had given much promise of excellence, should be initiated into the Order before he should mix too generally in the popular world, that he memorialized the Grand Master to grant a dispensation to initiate his son, although he had only attained his 18th year. Brother Philipe's reasons were such as did honour to his heart as a parent. His Royal Highness granted the dispensation, and the father initiated the son into the sacred mysteries. The two Masons thus united the pleasing characters of Father and Brother—Son and Brother. This peculiar instance is a most happy illustration of Masonry. The father had so impressed the son by his conduct as a Mason, that the youth was desirous to partake of the advantages of a system which had thus interwoven its interests in his heart. The manner in which he in Lodge avowed his sentiments, promise well that his parent and himself will exchange many, many happy hours of social communion; and Mrs. Philipe, the wife and mother of a Mason, by her expressed approbation, has added much to the peculiar satisfaction which graced the proceedings.

After the Lodge was closed, and the Brethren had partaken of refreshment, there were many pleasing addresses delivered, in reference to the interesting ceremony that had taken place. Brother Philipe embraced the several topics with a very happy effect. Dr. Crucefix, in acknowledgment for the very flattering compliment offered to him by the father, addressed himself to the son and to the Lodge on the occasion, and dilated upon the mutual compact they had that day entered into—
"A youth of eighteen had entered the arena of Masonry, full of hope, ardent in spirits, and of superior attainments; their example would regulate his conduct, and enable him to steer through the mazy path

with honourable success, and he would probably reach at an early period of life the dignified station of his respected parent, who would in his son's preferment see his fondest hopes realized." The evening closed with fraternal good wishes.

MASONIC CENTENARY.—*Dec. 2d.*—The Brethren of the Constitutional Lodge, No. 63, and their friends to the number of thirty-three, of Free and Accepted Masons, assembled at the house of their Master, Brother E. Passmore, at Deptford, to celebrate the hundredth Anniversary of the Establishment of the Lodge. After the business of the Craft, the Brethren adjourned to the Banquet. "Non nobis Domine" preceded the Toast of "The King, Patron of our Order," which was most loyally received and followed by the National Anthem.

The W. Master stated he had heard, and he must say with regret, that Masons had been accused not only in want of loyalty, but gallantry towards the female part of the Royal Family, he should therefore propose the health of "Her Majesty the Queen, Patroness of the Royal Freemasons' Female School, and the rest of the females of the Royal Family." (Great applause.)

The next proposition from the chair was, "His Royal Highness the Duke of Sussex, our M. W. Grand Master," whose character and qualifications were very happily alluded to. (Great applause.)

"Lord Dundas, Pro. Grand Master," and "Lord H. John Spencer Churchill, Deputy Grand Master," were severally given and each received with marked respect.

The W. Master stated it appeared by the warrant that the Lodge was constituted on the 2d December, 1736. He had caused the Records of the Lodge to be examined, and he regretted they would not furnish any particulars prior to Dec. 1789, being for forty-seven years only, consequently he could not give any particulars prior to that time; but on the meeting of that date the Lodge was reduced to one member, and that the W. Master, (Brother W. Thiselton,) who invited several Brethren his personal friends to meet him, to the number of twenty assembled. He then stated the Lodge being greatly in debt was the cause of the members deserting him, he therefore invited them to assist him in redeeming the Lodge from its difficulties, when twelve of them joined the Lodge. He had also been informed that not only was Br. Thiselton a zealous Mason, but that four of his sons were at the present time not only zealous but expert Masons. In tracing the records he found the Lodge always held that station in the Craft which he was happy to say it did now, contributing to all the Masonic charities. He should therefore propose "Continued prosperity to the Constitutional Lodge." (Immense cheering.)

A song composed for the occasion and sang by Bro. Moss, P. M., was received with great applause.

The health of the W. Master, Bro. Passmore, was then proposed in an appropriate speech as to his exertions in the cause of Masonry, and replied to by the W. Master.

"The health of the visitors, and prosperity to their several Lodges." Bro. Leigh, W. Master of the St. George's Lodge, No. 164, acknowledged the compliment, trusting they would keep in view the principles of the Order. "Benevolence and Charity."

"The Past Masters of the Constitutional Lodge, thanking them for their exertions." Acknowledged by Bro. Jos. Pennington.

“The Father of the Lodge.” Brother Margerison acknowledged the mark of kindness, at the same time remarked that his present avocations prevented him from giving that attention to the junior Members of the Order he used to do, but he must say he was proud that he with a few others were the founders of the “Emulation Lodge of Improvement,” which has been of such essential service to the Craft.

“The Treasurer, Bro. Allison, and Secretary, Bro. Farnfield, thanking them for their unremitting attention to the welfare of the Lodge, and the comfort of the Brethren.” Acknowledged by the Secretary.

Several other Toasts were given, and the Brethren separated after passing a happy day.

MOIRA LODGE, 109.—The Anniversary Festival in honour of the late Patron of the Lodge (Lord Moira), was celebrated at the London Tavern, Bishopsgate-street, on the 7th of December.

About fifty Brethren were present. The Lodge was opened at three o'clock, when Brother J. Whisson was installed as W.M. for the ensuing year.

Previous to the closing of the Lodge, Brother P. M. Cardozo rose, and, in an elegant and truly Masonic address, presented, on behalf of the Brethren of the Moira, a splendid gold medal, highly ornamented with jewels, value forty guineas, to Brother John Bigg, the immediate P.M. of the Lodge, with a very flattering inscription thereon, as a testimonial of the sense of the donors, of the services rendered by him for the two consecutive years he had discharged the duties of Master.

Brother Bigg then addressed the Lodge to the following effect:—

Worshipful Master, Brother Past Master Cardozo, and Brethren of the Moira,—There are extraordinary occurrences in our lives, when the full tide of sensibility overwhelms all other feelings, and the mind is made a willing captive to the softer emotions of our nature. Such, then, is the case on the present occasion. I abandon myself entirely to the feelings of the moment. I seek not to embellish the poor expression of my thanks by attempting the rich ornaments of elocution, but at once to offer to you all, the grateful acknowledgments of my heart for the valuable testimonial you have this day presented to me. I apprehend it falls to the lot comparatively of but few members of our Order to receive such a substantial mark of esteem as I have just now had bestowed upon me. This reflection inspires me with feelings of pride and satisfaction; because, although fully sensible of your flattering partiality at all times, I am also persuaded that you would not have conferred this splendid distinction upon me, if you had not thought I had studied to deserve your approbation. And here, Brethren, permit me to remark, that it is votive offerings like these that reflect lustre on the Brother who receives them, and act as a powerful incentive to emulation in the breast of every Craftsman. (Hear, hear). But, sir, it has a higher—a holier object: it is calculated to afford a practical commentary on the elementary principles of our Fraternity, by demonstrating that brotherly love, untainted by envy or jealousy, can do even more than justice to the object of its regard.

Sir, it is a difficult—perhaps an impossible—task for any, even the most accomplished Mason, to divest himself of the infirmities of our nature. We are all of us more or less ambitious; but ambition is not necessarily a virtue or a vice: it becomes the one or the other, accord-

ing to the principles and the tendency of the objects pursued in attaining that quality. I confess I have been ambitious to acquire your good opinion and regard, and to promote the success of the Moira Lodge, as far as my individual exertions could conduce to that object. That success has crowned our efforts may be best attested by the fact, that whilst no other Lodge in London has, during the two last years, "made" so many Masons* as The Moira, the actual state of its finances, and its high character in the Craft, offer a gratifying and conclusive proof of its present condition.

But, sir, highly as I value this superb medal for its metallic worth, I should hold it as nothing, did it not convey to me sentiments from the donors which I shall prize to the latest moment of my existence. I esteem the affectionate regard of the Brethren above all value; because I consider it as an emanation from hearts in which neither envy nor dissimulation can find a place, and an indication of true Masonic feeling, characterised by brotherly love, reciprocity, and truth. (Cheers).

Sir, it has been my good fortune to have presided over the Moira Lodge for two successive years, and to have filled that exalted station at the request and by the unanimous vote of the Brethren. I may with truth, and I trust without offence, affirm, that I did not seek that office, but that it was conferred upon me by the spontaneous and general voice of the Brethren. But having undertaken the office, I from that moment resolved to endeavour to discharge its important duties with sincerity, fervency, and zeal. I felt conscious that a high moral responsibility had devolved upon me; that I had entered into a compact sacred and inviolable; and that, as Master, it became my imperative duty to see that the lustre of its office should be preserved untarnished, and the discipline of the Lodge continued unimpaired. (Cheers). With the able assistance of the Past Masters (and especially of my distinguished Brother, Henry Phillips), I trust that our object has been accomplished; and I am the more persuaded that it has been, by the embodying of your opinion in the present you have this day made to me, which is alike honourable to the giver and the receiver, and of which I shall feel an honest pride in all Masonic societies it may be my good fortune to visit. Sir, may the circular form of this medal indicate the never-ending reciprocal regard and affection of all the Brethren; and may the jewel in the "centre" illustrate the centralization of those great Masonic feelings in the heart, namely,—brotherly love, relief, and truth, and may they be exercised with a moral effulgence, dazzling as the gem which typifies their character! (Cheers). I trust, sir, that the Moira Lodge will continue its auspicious career unimpeded, and, like the fructifying waters of the Nile, proceed in its benign course, overflowing and fertilizing the Masonic soil with the rich harvest of its holy influences.

And now to you, Brother Cardozo, who have been the kind instrument by which this tribute has been presented, I scarcely know how to address myself. I see before me the Patriarch of the Lodge, who, embodying the genuine principles of Masonry in your every act of life, now attend to shed the halo of your bright precept and example over the Lodge, and to hallow this testimonial with your Masonic benediction. Believe me, sir, it is most gratifying to my feelings to have this medal from the Brethren presented to me by one to whom I am under

* Thirty-five initiations have taken place in the Moira.

such great Masonic obligations, by one, who combining the mild authority of the father with the sincere advice of the friend, has assisted me thus far in life, in making the square and compasses the guide of my Masonic conduct. To you, then, Bro. Cardozo, allow me to express my hopes and aspirations—in which I am joined by every Brother—that when this transitory life shall have passed away, we may meet you in the Grand Lodge above, where Heaven's Great Architect is enthroned and reigns for ever!"

The Lodge was then closed, and the Brethren sat down to a sumptuous banquet. The harmony of the evening was much preserved by Mrs. Jolly, Fitzwilliam, and King, whose vocal efforts were occasionally relieved by the extraordinary and splendid solo performances on the violin by Brother Poznanski.

Amongst the visitors were Brother Bayley, of the Lodge of Antiquity; Brother Nichols, P.M. of the Hope Lodge, at the Cape; Brother Seagar; Brother Azaveda, &c. &c.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

THE children continue well in health, and the matron's report of their improvement is in every respect satisfactory.

The House Committee have had no material report to make, unless indeed to press upon the attention of the Order the state of the finances. There is a fearful balance due to the builder, and circumstances do not promise a speedy acquittal of it.

The Boys' anniversary in March will naturally anticipate the more immediate sympathy of the Craft; but that over, there will be ample time to appeal to the Masonic world, and we hope the appeal will be met at once with a liberality that will set the question at rest.

Dec. 3.—An especial meeting of the House Committee was summoned, to take into consideration the intimation expressed by Mr. Hope, that he intended to resign the office of Secretary. It is with much pleasure we have to announce that the expected vacancy will not now take place, and subjoin the following report:—

"At the last general committee, Mr. Hope having expressed his intention of resigning the office of Secretary to the institution, that gentleman has been induced, at the earnest request of the House Committee, to suspend such intention, under the peculiar circumstances in which the charity is at present placed: Whereon it was resolved unanimously, That the thanks of the Committee are offered to Mr. Hope for his fraternal acquiescence in their wishes."

✂ The anniversary festival in aid of this institution will take place on the 17th of May.

ROYAL MASONIC SCHOOL FOR BOYS.

QUARTERLY MEETING, Oct. 10.—Present: Br. Lythgoe in the Chair; Bros. T. R. Smith, Crucefix, and some other subscribers. There being nothing of importance, the meeting adjourned very early.

Dec. 5.—Committee Meeting. The question of the clothes was discussed by Bro. Begbie, and some advantageous change effected with the contractor.

The election for SEVEN CHILDREN was appointed to take place on Monday, the 9th of January, 1837, at the Freemasons' Tavern. There are eleven candidates.

The anniversary festival is appointed by the Grand Master to take place on the 8th of March next. We observe that there are no less than twelve Lodges who meet on the same day. It is also the committee night of the "Asylum." We shall strenuously advise the committee for that occasion to alter the day of meeting, and trust that the other twelve Lodges will use their endeavours to promote the interests of this excellent charity, by either attending in Hall, or when at their respective Boards, remembering the children of their less fortunate Brethren, by subscribing liberally.

We hope, this time at least, to satisfy the scruples of some by recommending to others to do that which it will be our pleasing duty to observe ourselves. We intended to have concluded with a scrap of *Latin*, but are fearful of offending any, whose exertions in the good cause we highly appreciate.

The newly printed lists of subscribers are in course of circulation.

ASYLUM FOR THE AGED AND DECAYED FREEMASON. (Radley's Hotel, Bridge-street, Blackfriars.)

☞ The Provisional Committee will for the future meet on the second Wednesday in the month; the Chair to be taken at seven o'clock precisely.

Nov. 11.—The general correspondence was examined, and reported to be very favourable to the cause.

A list of subscriptions from St. Peter's Lodge, Wolverhampton, forwarded by the Rev. Dr. Oliver, was reported as received by the Treasurer; whereon it was resolved unanimously that a letter of thanks be forthwith addressed to the Rev. George Oliver, D.D., in acknowledgment of the liberal support of himself and friends.

Resolved—That Brother J. C. Bell be requested to communicate to Lord Albert Conyngham the very grateful sense entertained by the Committee of his lordship's liberality on the late Festival.

The gracious reply of the Grand Master to the congratulatory address of the Board of Stewards*, addressed to Brother J. C. Bell, as the President, was read, and ordered to be inserted on the minutes.

A report was read of the result of an evening's theatrical entertainment at Cambridge on the 3rd of October, by which it appeared that the very boisterous and rainy weather had rendered it unproductive.

Dec. 14.—Correspondence read from Taunton, Bath, Falmouth, and Lewes, expressive of the desire on the part of those districts to co-operate with the Committee.

The Treasurer reported the names of some Brethren who would pay donations on being called upon by the Collector.

The very active and zealous services of Brother Begbie, the Collector, were then alluded to, and it was resolved unanimously that the worthy Brother be requested to accept the sum of ten guineas, as a mark of

respect; and that the Committee felt convinced that the infancy of the Asylum would sufficiently account for the limited amount of the compliment; and they expressed a hope that the liberality of the Brethren would in time make the collectorship more onerous and profitable.

The Treasurer reported that he had furnished several Spencerian collection books to provincial Brethren.


Among the provincial intelligence will be found many interesting occurrences and observations, which sufficiently prove the anxious desire of the country Lodges to support this Asylum, and that they are vying with each other in suggesting the most probable means for carrying their wishes into effect.

In Bath, it will be observed that there was every expectation of a *large* amount being derived, from the exercise of a most laudable principle, which would not only have afforded the Masons an opportunity to convince the popular world of the purity of the foundation upon which the Order is based, the unity of piety with charity, the worship of God, and the exercise of benevolence; but the result would have set an example which other districts would have gloried in following. Our observations are chiefly grounded upon the warm-hearted and disinterested remark of a Brother of the Jewish persuasion, who regrets equally with ourselves that an opportunity so truly auspicious was frittered away upon a mere matter of mistaken opinion—"That those who were not *Masons, and especially ladies, ought not to be requested to subscribe to support an object of Masonic sympathy.*" Thank God, it will be as difficult to reduce Masonic sympathy to such a low ebb as to be undeserving the support of the best part of His work—woman, as it will be possible to prove that it is unworthy the benevolent aid of those who do not enter its portals as Brethren. What! are the mothers and fathers, daughters and sons, and other relatives of Masons to be denied the communion of benevolence with their kith and kin?—Monstrous absurdity! The next nonsense we shall hear of is an opinion that Masons themselves shall be interdicted from illustrating the first principles of their Order—benevolence and UNIVERSAL CHARITY—amongst mankind at large.

We acknowledge with gratitude the support already accorded to the Asylum by many ladies, and such as are not Masons, and assure them their kindness has not been bestowed in vain.

The following circular conveys its meaning in very intelligible terms. We cheerfully give it our approbation, and publish it as a record of good feeling on the part of those who were engaged in its object.

THE AGED FREEMASONS' ASYLUM.

 A very liberal offer having been made to the Members of the Bank of England Lodge, by Brothers HAMMOND and JERROLD, of placing the New Strand Theatre at their disposal, free of expense, for one night, if the House can in any way be rendered serviceable to the funds of the Asylum for Aged and Decayed Freemasons; a Committee has been formed to make arrangements for an Amateur Performance, the night for which has been fixed for

This Evening, the 16th December, 1836.

The Committee consisting, in addition to members of that Lodge, of several warm supporters of this laudable object, are responsible for the

whole of the arrangements, and they have availed themselves of the assistance of a distinguished Noble Brother, to obtain the permission of the Lord Chamberlain to open the Theatre for this night only.

The Committee feel it unnecessary to bring forward the claims which age and penury have upon those, to whom youth and competence make life a "sunny hour," and they equally hope, that in affording an opportunity to associate the Ladies in the cause of charity, they shall themselves be called from the labour of the Lodge to make pleasure more profitable, when cheered by the smiles of beauty. Charity and benevolence have always characterised the Ladies of this country, the Committee therefore confine themselves, while soliciting their co-operation, to the simple assurance that every means shall be taken to provide for their comfort and amusement.

As it has been calculated that the Boxes will be inadequate, on this occasion the Pit has been converted into Boxes.

NEW STRAND THEATRE,

AMATEUR PERFORMANCE.

The Entertainments of the Evening will commence with

THE HONEY MOON,

A Comedy in Five Acts, by John Tobin.

CHARACTERS.

Juliana - - Mrs. Manders. Volante - - Mrs. F. Matthews.
Zamora - Miss Stoker. Hostess - Mrs. Weston.

Duke Aranza.
Count of Montalban.
Rolando.
Balthazzar.
Lampedo.
Campillo.
Lopez.
Jaquez.
Servants, Rustics, &c.
Scene—Spain.

An Address, written for the occasion, will be delivered by

A BROTHER OF THE CRAFT.

Brother Robinson and Brother Morgan will also each sing

A FAVOURITE SONG.

To conclude with Kenney's Farce of

RAISING THE WIND!

Peggy - - - - - Miss Stoker.
Miss Laurelia Durable - - - - - Mrs. F. Matthews.

Plainway.
Fainwould.
Jeremy Diddler.
Sam.
Richard.
Waiter.
John.
Messenger.

"It was objected on the part of Sheridan, that Tobin was not an original author. Was there ever a dramatic author that was truly

original? we believe not, and for this simple reason—that the Romance of Life is not original; we are all borrowers one from another—the scene may be varied, but the impress remains the same. In misfortune, Tobin, who was a most accomplished dramatist, and Sheridan, scarcely his superior, reaped only the bitter fruit; slow disease, arising from want, terminating the career of one man of genius—indignity the other.

“In offering the Entertainment of the HONEY MOON to the Ladies, a moral is conveyed in a very pleasing manner; the trial is but short, and the denouement typical of Woman’s best nature—yielding to the mental power of him, who should guide her steps, and protect her happiness; while in RAISING THE WIND, there is something expressive of the occasion which has drawn from the fireside so many smiling faces with willing hearts, to aid the cause of the AGED FREEMASON.”

ADDRESS,

TO BE SPOKEN AT

THE NEW STRAND THEATRE,

ON FRIDAY, DECEMBER 16, 1836.

“WHAT place is this? For what this Gothic pile!”*

Enquir’d a pilgrim stranger to our isle,
As, propp’d upon his staff, his thoughtful eyes,
Survey’d a structure of the good and wise.

Forth from a casement look’d an aged man,
And, answer’ing him who question’d, thus began:—

“Oh! many hundred years have fled
Since he,—who made this place
A refuge for the time-worn head,—
Was of the human race.

“Fine monuments they fall to dust,
Beneath the cutting hours,—
But, sir, the labours of the just
Do live and spring like flow’rs.

“’Tis many hundred years they say,
Since he—by whom we live—
Sat here, a helpless runaway,—
A boyish fugitive.

“His little heart was full of pain,
His eyes were full of tears,
And here he sat, and fought amain
Against a host of fears.

“He turn’d and gazed upon the west,
Lit up with fiery red—
Each bird was flying to its nest—
He had no hearth—no bed.

* See Whittington’s Almshouses, Holloway.

- “ The city lay beneath a dome
Of shadows thick and dim,—
He thought of his stern master’s home,
And shook in ev’ry limb.
- “ No—there he never more would go,
Th’ oppressor still to feel,—
Just then, the merry bells of Bow
Rang forth a gladsome peal.
- “ Their music came upon the wind,
But never till that time,
Upon the truant’s soften’d mind,
With half so sweet a chime.
- “ They call me back ! I hear each word—
They call me—oh, how plain !—
I hear, if ever yet I heard—
They cry—‘ turn—turn again !’
- “ And shouting thus, with jocund face
And feet as swift as wings—
He homeward runs his happy race,
While still the music rings.
- “ And as he thro’ the twilight goes,
The little fairy horde
Prophetic,—act the civic shews
That wait on London’s Lord.
- “ The truant died, an honour’d knight,
And left a name on earth
Still shining with a starry light,
For deeds of gallant worth.—
- “ But ere he died, this home he gave
To shelter helpless age
A resting-place before the grave—
To ease life’s latest stage.
- “ And many hundred years are gone,—
And millions since are dead,—
Yet, still the good deed lights upon
The old man’s living head !”

And this the pow’r—the triumph, all may gain,
To lessen woe—to med’cine future pain.
Tho’ pass’d away, and mingled with the dust,
To leave on earth, as in an angel’s trust,—
An anodyne to soothe the hurts of life,
And help old age nigh sinking in the strife.—
For some, who join’d us in our cause to-night,
Have closed their eyes to look on heaven’s light ;
Still have they left for old men yet unborn,—
A cruise of oil, a measure full of corn.

'Tis something yet, when swept from human kind
 To leave, as 'twere, a spell—a charm behind ;
 A portion of our self—that better part,
 That moved and dignified the living heart !

To-night we labour in this goodly cause,
 For that—and not ourselves—we seek applause ;
 For that we ask the bounty of your hands,—
 Your kindly wishes, and your wise commands.

So that, when all hath vanish'd with this scene,
 And all, now here, are—as they'd never been—
 Some good may still endure from this brief night,
 As pure and lasting as the living light.

And when,—e'en ages o'er—some stranger stays
 Before an edifice of ancient days,
 And asks—"What pile is this? For what design'd?
 Who built the fabric—whose the master-mind?"—
 Oh, then may fifty voices, e'en as one,
 Make loud reply—

"The noble work was done
 By hearts, that feeling for the poor old man
 Struggling at last beneath misfortune's ban,
 Uprear'd this house to shelter him in peace,
 Ere heav'n should send him message of release :
 Here offer'd competence, and hours devout,
 His grey hairs sacred from the storm without.
 Mark well the pile ; then say, where'er ye roam—
 Ye've seen *THE AGED MASON'S HAPPY HOME!*"

* Just published, "*THE GREY HEAD*," a Song written by Brother DOUGLAS JERROLD, composed by Mr. REEVE, and sung by Brother COLLYER at the Festival in aid of the Asylum for Aged Freemasons. To be had of Dale, Cockerell and Co., 19, Poultry, and J. Duff, 65, Oxford Street.

Subscriptions for the *ASYLUM* received by the Treasurer, Dr. Crucefix, Lancaster Place, Strand ; Mr. W. Farnfield and Mr. Edward Pitt, 22, Everett Street, Brunswick Square, the Honorary Secretaries ; and by the Collector, Mr. John Begbie, Cartwright Street, Minories.

We have witnessed upon many previous occasions what are termed "amateur performances,"—we have felt for the *debutant* an interest proportional to his timidity—we have been racked by the scrapings of an amateur band—have laughed at a tragedy—and drawn a long face at what is yclept a farce—we have attended amateur performances in the aristocratic city of Bath, where the *entrée* is limited by all the punctilio of the potent master of the ceremonies, and where the arrangements have been aided by a decorative display which its elegant theatre rendered unnecessary, where fashion and beauty lent its willing aid to applaud those who in private life were admired—we have been among the audience in garrison and on shipboard, when the officers of a regiment and of a man-of-war had respectively associated to win a leaf from the dramatic wreath, by assembling their fair friends and other parties

to pass a pleasant evening—but upon no occasion, in our recollection, was an amateur performance so faultless as upon this night; it was throughout spirited and chaste—it was sustained less by confidence than by propriety—not a point was lost—we looked in vain for the amateur, and our attention was speedily rivetted to the text, delivered with sense and judgment. We will not trouble ourselves to inquire how this happened, it is sufficient that the audience were delighted, and expressed their approbation with enthusiasm. We shall therefore sincerely thank all the fraternal “*dramatis personæ*” for the enjoyment of a delightful evening, and express the gratification with which we hear that they intend to renew their engagements for “one night more,” when we trust that the house may prove a bumper.

We have had some experience in these matters, and can further testify, that excellent as were the Brethren in their respective characters, they were most ably supported by the ladies who were engaged. The address was delivered in the most impressive manner, and found its way to the heart. Nor should we omit to declare our approbation at the regularity which marked the stage business; it was evidently correct—no waiting—no loss of time—good management appeared to preside behind the scenes. The band too was select and effective. An apology was made for Brother Morgan, who was indisposed; but Brother Robinson sang sweetly, and the disappointment was soon forgotten. The doors and the boxes were kept by brother stewards, who volunteered their services, and performed them with the most determined activity and pleasure.

The boxes presented a delightful appearance; in the two front rows all round, there was not a single gentleman, indeed, we scarcely saw any in the whole circle—it was one blaze of beauty—a proud moment for the “Mason,” who in the warmth of his heart could feel the inspiration with which the presence of so many fair votaries of charity thus hallowed his cause. The private boxes were all equally filled with similar tenants, beaming their smiles and lending willing hands. The pit also, converted upon the occasion into boxes, presented a striking contrast to its usual appearance. And the gallery for the night, opened at pit price, completed the graceful audience.

The effect no doubt inspirited the “actors;” they felt assured that their endeavours would meet with indulgence, and they sealed the bond by deserving it. We now drop the curtain, again most gratefully thanking all who were engaged in the goodly cause, and envying them the opportunity thus afforded of practising a virtue, which we all as Masons profess to admire.

MASONIC CHIT CHAT.

The following meetings are not announced in the Calendar, as they are not considered as “recognised.”

ASYLUM FOR THE AGED AND DECAYED FREEMASON.—At Radley’s Hotel, Bridge Street, Blackfriars, every second Wednesday, at seven o’clock in the evening (Provisional Committee).

CHAPTER OF OBSERVANCE (Templars).—At the Thatched House, St. James’s Street, every third Thursday, from December to June.

CROSS OF CHRIST ENCAMPMENT (Templars).—The third Friday in March, June, September, and December.

PERCY LODGE, Nov. 14.—M. Louisa Joseph de Berguin, a French gentleman of high literary attainments, and editor of "La Balance," was initiated this evening. He lately left the Mauritius, where his advocacy of freedom appears to have been more ardent than politic.

THE JEWEL so long worn by the late worthy Brother Meyrick, Grand Registrar and Prov. G. M. for E. D. Lancashire, as a Member of the Lodge of Antiquity, has been formally returned by his nephew Colonel Meyrick, to his Royal Highness the Duke of Sussex, as W. Master of that Lodge.

THE ANNUAL BALL conducted by the Members of the Bank of England Lodge, is fixed for the 26th January, at the New London Hotel.

BROTHER WM. F. HOPE.—We have much satisfaction in stating that this warm supporter of the female school has consented to continue his valuable services as secretary for some time longer.

DAVID POLLOCK, Esq. P. S. G. W. has been appointed recorder of Maidstone.

ROYAL SOCIETY.—The second sessional meeting of this society took place on Thursday evening, 23d November, his Royal Highness the Duke of Sussex, K.G., in the chair. Several valuable donations of books were presented to the society, for which the President returned thanks. A paper, by Professor Thomson, on the composition of some of the salts, was read to the society. The President also read the list of officers and council for the session 1836-7; after which the meeting adjourned.

THE LISTS of members of the following Freemasons' Lodges were laid before the Court (Warwickshire quarter sessions on Oct. 18), pursuant to 39 Geo. III. c. 79, sec. 7, viz. St. Paul's Lodge, No. 51, held at the Pump Tavern, Birmingham; the Guy's Lodge, No. 556, held at the Bedford Hotel, Leamington; the Apollo Lodge, No. 378, held at the Angel Inn, Alcester.

THE DUKE OF SUSSEX.—At the last extraordinary general court of the directors and members of the society for the relief of the widows and orphans of medical men, in London and its vicinity, which was held at the Gray's Inn Coffee-house, Holborn, and on which occasion Dr. Merriman presided, an address to his Royal Highness was unanimously agreed on, to be presented by a deputation of the society to his R. H., on his arrival in town, congratulating his Royal Highness on the success of the operation lately performed by Mr. Alexander, a member of the charity. The Duke is patron of this institution. The deputation will consist of Sir Henry Halford, president, Sir Astley Cooper, with many other eminent members of the faculty, the vice-president, and the other officers of the court.—*London Paper, November 8.*

WE copied last week from the *Lincolnshire Chronicle* a paragraph relating to Mr. Tennyson d'Eyncourt, M.P. We have now the best reasons for declaring that the whole is an invention from beginning to end, conceived doubtless in the spirit of malignity, but rendered utterly harmless by its extreme improbability. We should feel much regret at having given further publicity to this piece of clumsy malice, if we were not persuaded that the hon. gentleman who is the subject of it can regard it with no other sentiment but that of contempt.—*Sunday Paper.*

FREEMASONRY IN THE CLOUDS.—THE GREAT BALLOON. *Nov. 7th.*—Mr. Green, accompanied by Mr. Monck Mason and Mr. Hollond, ascended from Vauxhall with a view of crossing the Channel. They left Vauxhall Gardens at half-past one; at four they were over Canterbury; and at five, the balloon passed over Dover, and began to move out to sea.

A letter from Mr. Mason was received in London, stating that the balloon descended safely near Coblentz, on Tuesday morning, at seven o'clock, having travelled near 600 miles in seventeen hours, crossing the English Channel in an hour—being at the rate of thirty-four miles an hour.

Extracts from Mr. Hollond's letter.

Weilburg, in Nassau, not many miles from Frankfort, Wisbaden, and Coblentz.

Extract from my Aerial Log Book.

Ascended at half-past one.

Crossed the Medway, seven miles south of Rochester, twelve minutes to three.

Two miles south of Canterbury at four.

Saw the sea quarter after four.

Left England one mile east of Dover Castle, twelve minutes before five.

Over France ten minutes to six, one mile west of Calais.

HALF-PAST SIX, DRUNK THE HEALTH OF THE MASONIC BRETHERN ASSEMBLED AT ST. JOHN'S LODGE*.

Half-past eleven, over the district of Naumur.

Midnight, by London time, extremely dark.

Five o'clock, symptoms of daybreak.

Ten minutes past five, greater altitude, barometer at twenty inches.

Descended at half-past seven, at Weilburg, above mentioned.

The above are extracts from a letter from Mr. Hollond to his friend Mr. Prideaux, which was sent off immediately on the descent of the balloon.

This letter bears the post-mark of Coblentz, November 8, the day after the ascent in London, and appears to have come through France.

Mr. Green, Mr. Monck Mason, and Mr. Hollond, have since arrived at Paris, from Germany, with the huge balloon. On Monday, the 12th of December, Mr. Mason, Mr. Green, Lord Yarmouth, M. Gay Lussac, a lady named Roscoe, Mr. Hughes, and M. Pitté, ascended in the balloon from Paris, and descended in safety a mile beyond Vitry. The Parisian public were much delighted with the novel sight.

AFFAIR OF HONOUR!—(A little of the Black mixed with it.)—It appears that an affair of *honour* was likely to come off here between a musical man of note and a young limb of the law; cards were exchanged, seconds and ground were appointed, and the deadly weapons prepared, the ground distanced, and all ready for action, when Mr. John Thomas, constable, with assistants, appeared, and put a stop to the proceedings, which, it appears, was a happy sight on the part of *Mr. Lawyer*, he only having intended to play off a trick with the *Doctor*. It is somewhat remarkable that the doctor and his second were both Freemasons, and

* Brother Hollond is, we understand, the Master of St. John's Lodge, No. 107, and upon this occasion, at least, had taken a much *higher* degree than Masters in general attain.

the doctor's second well knew the trick that was about to be played with his Brother. The whole of the parties are bound over in the sum of 200*l.* for twelve months, to keep the peace. The quarrel arose from a supposition that the lawyer had introduced a quantity of black lead in the doctor's gloves, by which means he blacked his hands, and ultimately his face, as well as the face of his fair lady.—*Exeter paper.*

ON DIT.—“As a convincing proof how completely the eyesight of the Duke of Sussex is restored, we hear, that during his Royal Highness's late sojourn at Lord Dinorben's, he joined several shooting parties, and brought down the pheasants with *unerring* aim”—This is a pretty fair specimen of the miraculous. The Grand Master is particularly fond of pheasant shooting, but, in reality, never was a good shot; and his jager is our authority for stating, that improved as his sight is, his aim is by no means unerring.

INITIATIONS are observable with more than usual frequency, particularly in the *Globe*, *Tuscan*, and *Burlington* Lodges. In the two latter there is usually a section of the lectures worked. We wish this practice was more generally attended to.

NEW DISCOVERIES AT POMPEII.—A valuable treasure of sixty-four silver vessels was lately dug up in a house in the *Strada di Mercurio*, opposite to the house of *Castor* and *Pöllux*, in the presence of his Majesty, the King of Naples, and of his two brothers, Prince Leopold and Prince Anthony. They were discovered in a wooden box, in a mean apartment to the right of the atrium of this house. It is remarkable, that this apartment is separated only by a wall, from that in which the fourteen fine silver vases were found on the 23d of March, 1835. This latter discovery is a table-service for four persons, and consists of sixty-four pieces; namely, one dish, with two handsomely ornamented handles, one palm and one inch in diameter. One vase (in the shape of a mortar), ornamented, in *alto-relievo*, with grapes and vine-leaves very highly wrought; it is five inches in height, and six in diameter at the top. Two vases (goblet-form), half a palm high, and the same in diameter, ornamented with bacchanalian representations, in the finest *basso* and *alto-relievo*: on one of the vases is a young Bacchus riding on a panther, and on the other he is represented sitting on an ox; there are, besides, many other figures and attributes. These two vases are quite equal to the finest of the fourteen discovered last year. There are also twelve plates, each with two beautifully executed handles. The four largest plates are eight inches, the next four seven and a half, and the four smallest seven inches in diameter. Sixteen cups or small soup tureens, of which each four are similar. These also are furnished with handles. The larger ones measure five and a half, and the smaller cups four inches in diameter. Four small moulds for pastry, each two and a half inches in diameter; four small vessels, each having three feet, something resembling our salt-cellars, and three inches in diameter; eight grooved dishes, four of which measure five inches at the upper ridge, and the others three and a half in diameter; one fine vase, with a handle in the form of an amphora, ten and a half inches high, and four inches in diameter at the mouth; two small very fine stew-pans, with tastefully ornamented handles, five inches in diameter, and two and a half high; one spoon, with a highly wrought handle, three inches in diameter; one mirror, in the form of a patera, with a perpen-

dicular handle, eight inches in diameter ; two spoons, and five *ligute* (spoons and forks in one piece). This discovery is the richest treasure of the kind that has yet been met with in Pompeii, and all the vessels are in excellent preservation. A table-napkin was found between two of the plates. The apartment in which these vessels were found, as also the one adjoining, above alluded to, were excavated by the ancients, it appears, from a hole in the wall, and the sashes being much turned up ; but the persons who made this search cannot have been the owners, as they never would have left treasures of such value. The sixty-four silver vessels were taken on the 14th of October to the Royal Museum, where they have been subsequently exposed to public view.—*Literary Gazette.*

HAPPY ILLUSTRATION OF SOME MASONIC TOOLS.—At the laying of the Foundation-stone of Mr. Pearson's Chambers in Bird-cage walk, on December 5th, at which ceremony the Lord Mayor officiated ; Mr. P. (is he a Brother?) thus aptly alluded to the tools made use of on the occasion. He "presented the mallet and level to the Lord Mayor, as a memorial of the day's occurrences ; the square to be kept undivided between himself and Mrs. Pearson ; the rule to his daughter as a guide, whereby to regulate her future conduct ; and handed the compass (to dispose of which, he at first did not seem to have his mind quite made up,) to his builder, with the hope that "it would remind him to keep his bill within compass."

Obituary.

Lord Viscount FORBES, eldest son of the Earl of Granard, died on Sunday, the 13th November. His lordship was Lord Lieutenant and *M. P.* for the county of Longford, which he has represented since 1806, with a very slight interruption, when Messrs. Halpin and Rorke sat for the county, but were turned out on petition. He was also *Custos Rotulorum* and Colonel of Militia. He was in his 52nd year, having been born in May, 1785. He married, about five years ago, Frances, daughter of the late Dr. Territt, formerly Judge of the Admiralty Court, at Bermuda, by whom he has left two sons, the eldest of whom, George Arthur, now Viscount Forbes, is in his fourth year. He died at Noel House, Kensington Gore, the residence of his aunt, the Dowager Marchioness of Hastings. His lordship, as our readers will remember, was found insane by an inquisition, a few months since, the determining cause of which unhappy visitation of Providence was an unfortunate accident that befel him about fifteen months ago, when he had an apoplectic attack, which eventuated in aberration of intellect. From the first attack to the moment of his death, he was assiduously attended, night and day, by his disconsolate widow, on whom the finger of God has been heavily laid within the last few weeks, her father also having died in that time. His mortal remains have been conveyed for interment in the family vault in the county of which the regretted nobleman was so long the representative. His lordship was a major-general in the army. He entered the service June 21, 1794, as a lieutenant in the 108th foot, and was appointed one of the *aides-de-camp* to George III., in Feb. 1811. His lordship was provincial Grand Master for Oxfordshire, and Senior Grand W. of the Grand Lodge of Ireland.

Oct. 24th.—Brother WILLIAM WILLOUGHBY PRESCOTT, born Dec. 16, 1776, died this day, at his house at Hendon; he was second son of the late Sir George Prescott, Bart., and next brother to the present baronet; was initiated in the Lodge of Friendship, No. 6, on the 13th of January, 1813; after serving the offices of Junior and Senior Warden, was elected Master in March, 1817, and performed the duties of that station with great assiduity for two years. Served the office of Grand Steward, being the President of the Board, 1816. At the Grand Festival in 1817, he was appointed S. G. W., and was elected Grand Treasurer on 8th March, 1826, on the resignation of the late Brother John Dent. Was a member of the Chapter of Friendship and St. James's Chapter, in each of which he served in the several Chairs. Had served the office of Steward for both the Charities, and was a most liberal contributor to each. Was one of the Trustees and a Member of the House Committee of the Girls' School, and twice served as Steward to the Grand Master's Birth-day Festival. He was a member of the Board of Finance. By virtue of his office as Grand Treasurer of the Craft, he held the same situation (being a Companion) in the Royal and Grand Chapter; was appointed Grand Sword Bearer (R. A.) in 1825, and, at the last election, was appointed a member of the Committee of General Purposes.

The above particulars are the mere record of the official appointments of our deceased and deeply lamented Brother; but who shall attempt to describe his truly generous and noble character, and place on the lasting record of history, a few sentences of grateful remembrance for years spent in the most perfect exercise of a Masonic life! It is now nearly forty years since we first remember him—then cheerful and kind to such as were to him mere boys—for there was twelve years' difference in age. He took no other advantage of his position in society, than to exhibit those courtesies as an example, which in him were naturally inherent qualities. Twenty years after, an accidental circumstance renewed a momentary acquaintance—the hair had changed, but the same bland manner, the same warm heart, emboldened a freedom which was cheerfully welcomed. And within these few years we met as Masons; the one (his hair silvered, not by age, but by constitutional tendency), practising the brightest virtues with all the energy that moral power could lend to experience, and irradiating the noble purposes of Masonry by his support; the other on the threshold of the Order, was recognised and welcomed. Brother Prescott's mere official appointment would have rendered approach to him somewhat doubtful upon subjects touching the "affairs of the Craft;" but there is in the heart of man a secret spring, and for the wisest behests, that whoever shall honestly attain a knowledge of it, shall, with a cordial welcome, partake its mysteries. Our course was soon taken—circumstances rendered a movement necessary—the Masters had become inactive, and, consequently, had unintentionally imposed upon the executive a fearful responsibility, which, instead of being rendered easy by division of labour, became onerous. This situation of affairs, when pointed out to Brother Prescott, first attracted his attention and then rivetted it. Not long afterwards, the writer of this article met Brother Prescott and Brother Meyrick in *council deep*; to their advice he has been much indebted; by their approbation he has been gratefully rewarded. Brother Meyrick retired from the House Committee of the Female School to create a vacancy, and with Brother Prescott cemented the compact, which death has now, on both their parts, dissolved. Alas! they have not lived to see the fruition of the chief

article in the treaty—the erection of the Asylum; but they have bequeathed the cause as a legacy to the Craft, and let us hope to be by them carried into the most perfect success.

It will be observed, when penning a few tributary lines to the late Brother Meyrick, we stated, that he did not live to perform a conditional promise. In the case of Brother Prescott there are subjects of consideration still more impressive, which are not altogether improper to introduce.

On the very last day that he attended business in London, the third party waited upon him to take his sentiments upon some topics—one of which has since failed in Grand Lodge; the second has been marked by three dissentient hands (*not voices*); the third is before the Masonic world—its streamers waving in the breeze which “Gratitude” has fanned; and the fourth topic was the Asylum, when, in conclusion of a conversation now deeply imprinted in memory, he spoke nearly as follows.

“My leg is but very indifferent—I never have thoroughly recovered from a serious illness with which I was afflicted some years since, and I must retire for a time from business, to my house in the country. Your object ought to be taken up by Grand Lodge, it is deserving of support from every Mason, and I hope yet to be one of the trustees. I trust to see you again, and think that if a strenuous application were made to some of the wealthier Masons, they might be induced to remember the Asylum by bequest.”

His words were indeed prophetic, they were alas! too soon and fleeting, a family of affectionate kindred were about to be bereaved, by the will of Providence, of their best friend. The words were uttered too late for the thoughtful consideration of him who might, had he been spared a little longer, have acted upon the sentiment they conveyed—he never returned to business. He has, indeed, retired to his house in the country!—a good man has been gathered to his fathers. We know not why we tremble as we write—but we do tremble.

Sept. 28th.—Brother JAMES A. FRAMPTON. The deceased Brother had retired some time from Masonic publicity, nor have we been able to glean many particulars. It appears, however, that he was nominated by the Grand Master to serve as a Grand Steward on the 29th May, 1815, and that he acted as Secretary to the Board. In 1818 he was appointed Senior Grand Deacon; in May, 1829, he was appointed Assistant Sojourner in the Grand Chapter.

THOMAS RITCHINGS SMITH, Esq., Past S. G. Deacon, and trustee of the Masonic Institution for Boys, died on the 14th of October last, in a manner most awfully sudden and unexpected, by the rupture of a blood-vessel in the head, and although medical assistance was immediately had, he breathed his last on the same day, in the sixty-fifth year of his age.

Our lamented Brother was received into Freemasonry in the year 1819, in the Grand Masters' Lodge; after serving the various subordinate offices, he was elected, and presided as W. M. in the year 1825. He acted as Steward to the Masonic Charities (to both of which he was a life-governor), as also to the festival in honour of the M. W. Grand Master's birth-day. In 1821 he likewise represented the Lodge as Grand Steward, at the annual Grand Festival. He then became a member of the Grand Stewards' Lodge, over which he presided with great zeal and ability.

In the year 1822, when his late Royal Highness the Duke of York,

took upon himself the superintendence of the Prince of Wales' Lodge, Brother Smith became a member of that Lodge also, in which, for some years, he discharged the responsible and important duties of its treasurer, when, by command of his present Most Gracious Majesty, then Duke of Clarence, who had succeeded his late Royal Brother in the Master's Chair, he acted as Deputy Master for the years 1829 and 1830, when, at the annual appointment of Grand Officers, he was honoured by the M.W. G.M. with the office of Senior Grand Deacon. Brother Smith was likewise a member of the Prince of Wales' Chapter, in which he had presided in the several chairs.

At the time that our country was threatened with invasion, and volunteer corps were raised throughout the whole kingdom for its internal defence, Brother Smith was appointed Major-commandant of the Clerkenwell Volunteer Association.

We were favoured by some interesting anecdotes by our deceased Brother, which we may at a future period place before our readers.

WILLIAM MACDONALD, calico-printer with Messrs. Halliley and Co., of Wigton, was interred at the church there on Tuesday, Nov. 10. He was one of the principals of the Wigton Church choir, and a member of the St. John's Lodge of Freemasons (409). On his death-bed he requested that he might be interred with Masonic honours; and a dispensation was obtained from F. L. B. Dykes, Esq., D.P.G.M., to carry his wishes into effect. After the conclusion of the service, the Master of the Lodge stepped forward, and was about to commence the Masonic oration, when the clergyman interfered to prevent it, alleging that he should incur the censure of the bishop if he allowed them to proceed. We believe this to be the first instance of such interference, and we do not see what good reason there could be for suppressing a service which breathes throughout the purest morality and the most exalted piety. Beautiful as the Church of England service is, the Masonic one may rival it; and when it does not usurp the place, but merely follows in the train of the former, no harm could arise from its performance. At the cathedral church of this diocese, it has been frequently delivered with the sanction and approval of the resident dignitaries. Bro. Macdonald died after a short illness of about eleven days at the early age of 36. The loss of one thus cut off in the flower of his age has, as may be expected, proved to his wife and children a source of grief too deep for any language to express; but there are many others, also, who entertained for him the attachment which springs from the fraternal bond of Masonry. Brother Macdonald was for many years the Tyler of the Lodge, and in such capacity he endeared himself to them by the very strictest observance of the duties; he possessed a knowledge of music, and had a fine bass voice. His family are now destitute; but we trust the Masons of Wigton will look upon them with the tender eye of true charity.

On Friday, Nov. 25, at Staindrop, Brother JOHN HODGSON, shoemaker, much respected and deservedly lamented. He was a Member of the ancient Order of Freemasons, and was buried, according to his expressed wish, with Masonic honours, with the exception that the vicar (the Rev. Mr. Merest), ungraciously refused to allow the officiating Master to pronounce an address over the grave.

Brother JOHN PIERCE died two months since, aged 72. He was a Member of the Jerusalem Lodge; and, together with Captain Deans

and Brother Silvester, was made a life subscriber to the Boy's School at the desire of the Lodge.

Nov. 7.—At his house in Gower-street, Bedford-square, in his 77th year, JOHN BANNISTER, Esq., the once celebrated comedian. His family consisted of two sons and four daughters, of whom all but one daughter survive.

Brother Bannister's Masonic career affords but little subject for comment. Kind in disposition, and perfectly frank in his manners, his good humour, and general qualifications would have afforded his Brethren the opportunity of profiting by them, but we understand that his ardour was checked by the following circumstance.

In the early part of his life, when travelling in Ireland with a musical friend, then a youth, he in various towns very honestly levied contributions upon the lieges by the delivery of the well known "Bannister's Budget;" and on writing to Limerick to prepare the way, he was advised in case of his being a Freemason, to make his appearance on the approaching Festival, and that care should be taken to fill his room. Bannister nothing loath to enjoy the society of his Brethren, wended his way in due course; but on presenting himself for examination, previous to entering the Lodge, he could not *act* a part, he was at fault in every particular, he evidently had not *studied*. His budget did not extend to the mysteries, and his self-possession having somewhat deserted him, unluckily, the examiners suspected him of a desire to impose on them, he betrayed warmth of temper; and Brother Bannister retired without affording them the fullest explanation in his power. The result was that instead of a bumper, there were but empty benches to greet him at the opening of his Budget.

It is just to remark, that the Comedian took the earliest moment to satisfy the parties on his return to London, of his having been at the time he presented himself at the Lodge, actually a Freemason; and that they were fully satisfied, and wrote to him to that effect. Bannister, however, always insisted that he had been too severely tested.

A very just tribute is paid to Brother Bannister's memory in the New Monthly, his character as a comedian and a private gentleman, for such indeed he was, receives ample acknowledgment. His retirement from the stage, was to himself and the public, a separation of no common nature, and was alluded to by the "Actor" in his farewell address with all the sincerity that a manly heart could express. He was fortunate enough to realize a competence for his later years, which he dignified by a virtuous life.

BROTHER SANSUM, Past Grand Steward, died lately very suddenly, his warning was but momentary; at five o'clock apparently in perfect health,—at eight a corpse. His character may be briefly recorded, as a man in whose nature, charity exhibited her best attributes. To him all the objects of his care became the objects of his sympathy; had he possessed the means, he would have been liberal even to abundance. He had served all the Stewardships of charity for the girls, the boys, the old men; and also the Grand Festival. The Neptune Lodge (22), have lost one of their most faithful advocates, and the Craft at large, a sincere friend.

BRO. COVINGTON is to be included in the quarterly bill of mortality. Our acquaintance with him was but limited, but sufficient to record him as a Brother who gave much promise of future advancement.

It has not been usual to enter upon our Obituary the names of ladies

who have passed from hence to the grave, but there are some especial recollections connected with the memory of Mrs. Briggs, the beloved wife of Brother Samuel Briggs, that would render it ungrateful on our part not to express the affectionate esteem in which she was held by many Brethren who admired her for the devotional aid she accorded her husband in his Masonic duties. As a wife, a mother, and a friend, her home and society was noted as an example; no less so was her patient endurance of illness, which at length terminated in a separation of the spirit and the body. Often have we received our Lodge Summons written by her, and wish now we had but preserved one in proof of the pleasing fact. We remember a correspondence with her husband on Lodge business when he was too ill to reply, Mrs. Briggs, with a flowing pen and a willing heart, conducted her share of the duty with a spirit and propriety, that could only emanate from a heart predisposed in favor of Freemasonry. Blessed spirit! well do we remember the evenings when we met as a Lodge of Instruction under your roof, and on the adjournment, how you welcomed us to the cheerful fire-side, and your own happy smiles—Farewell—we can only pray the Good Spirit to bless with its protection, the widower and his children!

PROVINCIAL.

PROVINCIAL APPOINTMENT.

J. J. GUEST, Esq. M.P. is appointed Provincial Grand Master for South Wales, in place of the late Sir C. Cole.

PROVINCE VACANT.

GLOUCESTERSHIRE—by demise of the Duke of Beaufort.

HERTFORD, Nov. 3.—A meeting of the Hertford Lodge was held at the Council Chamber, in the Town Hall, on Thursday, which was numerously attended. After some other Masonic business was terminated, Bro. Y. Crawley, jun., who had been elected at the last Lodge W. Master for the ensuing year, was installed into that office with the usual ceremonies; the investiture of officers was then proceeded with; and the unanimous thanks of the Lodge were voted to Brother Sworder, for his attention to the interests of the Lodge, and the very excellent manner in which he performed the duties of Master during the past year. Several other votes of thanks were also unanimously agreed to, after which the Brethren adjourned to the banquet. Bro. Crawley, W. M. took the chair. There were about forty-two Brethren present, amongst whom were the R. W. Prov. G. Master for Herts, the Marquess of Salisbury—Past Masters: Crew, Davies, Lawrence, Nunn, Thomas, and Sworder; Brother Carter, the Mayor of Hertford, Brothers Philipe, Nicholson, Millar, and many other distinguished Brethren. The proceedings of the evening were characterised by true Masonic feeling, and were, if possible, more joyous than usual. Brothers Crew and Chubb delighted the company with some beautiful singing, which added not a little to the enjoyment of the evening. The Noble Marquess took his departure about eleven, and soon after the Brethren separated. We are happy to state, that the funds of this Lodge are in

a most flourishing condition, and in that particular, as well as in many others, it may vie with most Lodges in the Craft.

The SALISBURY LODGE at Waltham Cross is increasing most extensively, and its respectability is equally observable.

SURREY.—“We are all stirring in this province, and anxiously waiting the summons from our respected *Prov. Grand Master* to attend a Grand Lodge. The Grove Lodge, Ewell, have held a Lodge of Emergency, for the purpose of addressing Lord Monson, expressing the pleasure which his appointment has afforded them. His Lordship, we understand, has intimated that it is not his intention to do duty by deputy, and will not require a *Deputy Provincial Grand Master*. This is something like business.”

OXFORD.—The well known tact and zeal of the *Deputy Grand Master* of England, Lord John Churchill, give us promise that as *Prov. Grand Master* for this county he will soon “beat to quarters.” The Alfred and Apollo Lodges are awaiting orders, and there is little doubt but the Brethren of Alma Mater will convince his Lordship of the esteem in which he is held, and of their anxiety to emulate his own example. A Provincial Grand Lodge cannot be held too soon.

PETERBOROUGH.—“It is with the most grateful feelings we can state, that our petition to the *Grand Master* has met with marked condescension, and hope in the course of a short time, perhaps even in a few days, to commence our Masonic duties under a new warrant. The revival of Masonry will be hailed with pleasure by all the Masons of the country. We understand that Dr. Crucefix, the J.G.D. has received directions to consecrate the Lodge.”

POMFRET LODGE, 463.—The Brethren intend to celebrate the Festival of St. John, at their Lodge-room, Northampton, on Tuesday, the 27th of December. J. Marshall, W.M.

P. S. Dinner on the table at three o'clock. The Lodge will assemble for Masonic Business at one.

CAMBRIDGE, Oct. 3.—The Brethren of the Scientific Lodge bespoke the theatre the above evening, under the hope that they should be enabled to transmit a handsome account of the profits to the Treasurer of the Asylum for the Aged Freemason, in aid of the funds now collecting; but we regret to state that the very rainy and boisterous weather on the night, prevented the attendance of the great numbers who would have supported the praiseworthy attempt; as it was, the audience consisted of many ladies of the highest respectability, many indeed who do not usually attend the theatre, but who upon this occasion were the more welcome, from the moral support their presence occasioned. The Provincial Grand Master was also present, with Bros. Barker, Rowe, Rance, and the Brethren of the Cambridge Lodges, and were all delighted with the performances, which passed off with great spirit. The address, written by Douglas Jerrold, and spoken at the English Opera House, was most impressively delivered by Mr. Nantz. It is some satisfaction to add, that although no profit was made, no loss was sustained, and we hear that the Cambridge Brethren are turning their attention to effect their wishes very shortly by some other endeavour to gratify the ladies and to support the Asylum.

CHESHIRE.—The Freemasons of this and the neighbouring provinces have been much disappointed that the health of his Royal Highness the

Duke of Sussex, Grand Master of England, did not permit him to attend a Provincial Lodge in Chester, during his sojourn at Kimmel Park. A deputation, constituted by Lord Combermere, P.G.M. of Cheshire, and consisting of his D. P. G. M. John Finchett Maddock, Esq. and Dr. Phillips Jones, waited upon the Grand Master at Lord Dinorben's, to invite him to attend a Lodge in Chester. His Royal Highness expressed great regret that his health during the last few months had compelled him to decline accepting invitations of this nature in several parts of the kingdom. His Royal Highness assured the deputation that his greatest ambition was to possess the esteem of the Craft, and that the chief object of his anxiety was its prosperity.

Dec. 7.—At the Lodge of Cestria, held at the Royal Hotel, Chester, which Lodge is in a most flourishing state, Bro. H. Wilbraham was unanimously re-elected W. M., Brother S. Brown, Treasurer, and the general business transacted. A letter was read from the Prov. G.M. Lord Combermere, announcing the pleasing intelligence that his Lordship accepted the invitation to dine with the Brethren at the celebration of St. John's day, should his health and circumstances permit.

STAFFORDSHIRE—The Brethren of the Menturia Lodge, No. 606, held at the Albion Inn, Hanley, Staffordshire Potteries, celebrated the anniversary, on Wednesday the 21st, when the installation of the Master for the ensuing year was performed. The Lodge was opened at two o'clock in the afternoon. The Brethren of the Craft within the province and the surrounding neighbourhood attended in strict Masonic clothing, and after the Lodge duties ceased, adjourned at four o'clock to banquet.

The Brethren of the Royal Chartley Lodge, No. 427, will hold the Anniversary of St. John, on Tuesday, the 27th day of December instant, at the Shire Hall, Stafford, when the installation of the Master for the ensuing year will take place.

The Lodge will be opened at two o'clock in the afternoon. The Brethren of the Craft within the province and the surrounding neighbourhood, are hereby respectfully invited to attend, and to appear in strict Masonic clothing.

Dinner on the table at the Three Tuns Inn, at four o'clock precisely.

By order of the W.M.

W. SEDGLEY, Secretary.

MARKET RASEN, Oct. 20.—The rising importance of Rasen, it being the centre of an important district of Lincolnshire, claimed from us as being the public organ of communication for the northern division of Lincolnshire, that a correct account should be given of its public proceedings. At no distant period the place was scarcely one degree removed from a paltry village, consisting of a single street of scattered trade, with thatched houses, in which the barber's shop formed the grand rendezvous of village politicians to discuss the news or to lay a rate. Its improving aspect now bespeaks that its society and dealings have placed it among our substantial market towns, and a short time will see it emulate its neighbours in well-lighted streets and spacious foot-pavements. Already its weekly market finds an outlet for 2000 quarters of corn, and few places can boast of more attractions for the rural retirement of those who seek to unite the pleasures of the country with the convenience of the town. At a short distance rise the magnificent sweep of hills known by the name of the Wolds; near at hand are tracts of recently reclaimed land inviting the sportsman and the

lovers of nature to enjoy their recreation ; and scarcely in any part of " merry England " can more real repose and genuine " otium cum dignitate " be met with than in this varied and agreeable neighbourhood. But to our duty. On arriving at Rasen early on the Thursday morning, in as delicious weather as autumn could bestow, clear, crisp, and exhilarating ; the bells from the old tower gave notice that something more than usual gave life and animation to the scene. We found that the troop of yeomary had been an object of interest the preceding day, and had attended parade at Willingham House, whence they had returned, to join the Brethren in the pleasing duty of attending Divine worship. At about 11 o'clock the initiated were flocking to the National School, to commence the mystic process of tiling the Lodge, and shortly afterwards, the attractive procession issued from its doors in regular Masonic order, and comprised the Officers and Members of the following Lodges :—

Bayon's Lodge, Trent Lodge, Lindsey Lodge, Olive Union Lodge, Doric Lodge, Lodge of Harmony, Witham Lodge, St. Matthew's Lodge, Provincial Grand Lodge.

At church, which was crowded with attentive hearers, an admirable discourse was given by Brother the Rev. G. Coltman, P. G. Chaplain. The principal topics were the duties of loving one's neighbour as ourselves, and the connection which subsisted between Masonry and Christianity. Touching which, we might say with the Roman, " almost thou persuadest me to be a Christian," and a Mason ! We are informed that the sermon is to be printed, and if so, there can be no doubt but that numbers will be equally with ourselves impelled to join a society in which so many kind feelings are engendered and cultivated.

The procession returned in the same order to the Lodge, where, as we understand, the P.G.M.* gave a luminous charge on the principles of Masonry. At three o'clock about eighty Brethren partook of a splendid dinner at the White Hart. The P.G.M. was ably supported by Brother Sir Edward Brackenbury, the G.S.W. as Vice, and right and left of him sat the Rev. Dr. Oliver, the D.P.G.M., and the Rev. G. Coltman, the P.G.C., accompanied by the Rev. and distinguished Craftsmen. After the cloth was drawn, and " non nobis," &c., been sung by the choristers of Lincoln cathedral, the P.G.M. proposed " The King, the Patron of Masonry ;" and in the course of an eloquent address observed that loyalty had ever been a distinguishing characteristic of Masonry in this country, and he did not doubt but that it would ever so remain. Whilst in some other countries the Craft were a proscribed society, the King of England felt it neither incompatible with the stability, or derogatory to the dignity of a presumptive monarchy to patronise the Craft, of which, before he filled his present exalted station, he had been a zealous member.

The toast was received with acclamation and four times four. " God save the King."

The P.G.M. then proposed " The Queen, the Patroness of the School for Female Orphans of Masons," and said, that the anxiety her Majesty had always displayed in the cause of benevolence entitled her to the gratitude of the country at large, but of the Craft in particular, benevolence being one of the great characteristics of Masonry.

The toast was warmly received and cheered. " The King loves the Queen, so do we."

* The Right Hon. C. T. D'Eyncourt.

In proposing the next toast, the P.G.M. said, that he was sure he should be responded to by the heart of every Mason; it was, "His Royal Highness the Duke of Sussex, the Grand Master of Masons." In addressing Masons, it was perfectly unnecessary to say one word in recommendation of the Prince, who had for nearly a quarter of a century presided over them; and who had afforded in that time such incessant testimonies of unwearying zeal for the Craft. He sincerely congratulated the Brethren upon the recovery of His Royal Highness from the severe visitation which the Great Architect of the Universe had permitted to afflict him. Having the honour to be connected with the household of his Royal Highness, he had had opportunities of witnessing the exemplary fortitude which he displayed under the most trying circumstances of deprivation and pain; bereaved of the power of enjoying literary pursuits, which had for years been his chief solace, he still found consolation in those sublime truths which every true Mason is acquainted with; and the Craft will fully estimate the intensity of his zeal in the mystic art, when they know that his first public exertion after his happy recovery will be to attend a Masonic festival; and that the last exercise of his power of vision previous to his calamity was to append his signature to a Masonic document.

The heartiest acclamations succeeded the delivery of this speech, which we regret we are compelled to abridge, for want of space.

"Hail, Star of Brunswick."

The P.G.S.W. Brother Sir E. Brackenbury, having been compelled to leave the meeting early, the P.P.G.D.C. Brother Cartledge was deputed to occupy his seat as Vice President; when he proposed in a comprehensive address the health of the Prov. G.M. the Right Hon. T. C. D'Eyncourt.

The Right Hon. P.G.M. thanked the Brethren for the cordial manner in which they had complimented him, and expressed his fears that the kindness of his worthy Brother had far exaggerated his merit. He deemed the office he held as one of the highest honours he had attained; and it was with pride and delight he met so numerous and respectable a body as were there assembled. He congratulated the Brethren on the large accession of numbers in the county of Lincoln, and he hoped the ennobling and beneficent principles of Masonry would still further extend, while he held that important office, in which he should endeavour to fulfil his duties to the utmost of his ability. (Cheers). To love our neighbours as ourselves; to resist oppression, come from whatever quarter it may; to fear God, and honour the King, are the great principles of Masonry, and of Christianity, as our Rev. Brother has so effectually expressed this morning. He felt peculiarly gratified by the meeting being held at a Lodge which had done him the honour to adopt the name of his residence as its title; and in a town with whose interests and prosperity he had been identified through many long years. With the most able and valuable assistance of his excellent friend Brother Nicholson, Prov. G. Sup. of W. he was repairing his old house, where he trusted he should, at no distant period, be found to discharge the duties of hospitality amongst his neighbours after the old English fashion; and when the P.G. Lodge next assembled at Market Rasen, he should hope to have the gratification of receiving his Brethren at Bayons' Manor. He concluded with again expressing gratitude for the cordial manner in which he had been supported during the time he had been at the head of this province. (Loud applause.)

“The Fine Old English Gentleman.”

The P.G.M. then gave the health of Lord John Churchill, D.G.M. (Three cheers.)

The P.G.M. then begged to propose the health of the Rev. Brother D.P.G.M. Oliver. If any had reason to acknowledge obligations to another, it was himself, who owed so much to the valuable assistance he had received from him. The Rev. Brother, with that genuine humility which was his characteristic, having feared that his residence in a distant country would preclude his efficient services to the Craft of this province had tendered his resignation; but the unanimous request of the Brethren had induced him to consent to remain in the office at much personal inconvenience to himself. They could not have spared such an example of Masonic worth. For himself, he should say that he would be without a rudder to steer by, for he could not pretend to vie with him in Masonic lore; and, adorned as it was in our Rev. Brother with every Masonic virtue, they would have lost a treasure. He congratulated the Brethren on possessing as D.P.G.M. an author, whose writings, illustrative of the principles of Masonry, were esteemed as a standard in every Lodge in Europe. He needed no testimony of his to recommend him to the esteem of the Brethren; and with the utmost gratification he was able to announce that he had made arrangements to be in this province for six months in the year, and thus be better enabled to afford them the advantages of his experience and skill. For himself, he acknowledged that whatever Masonic merit he possessed was reflected from him who had been the guide of them all, and his counsellor since he held the office of Provincial Grand Master. (Three times three and one cheer more.)

The Rev. Dr. Oliver, D. P. G. M., said he felt the greatest diffidence in expressing how extremely gratified he was in meeting the Brethren on the present occasion, and in acknowledging their kind notice of him. After the splendid specimens of oratory, that they had heard from the Right Hon. P. G. M., his own diffidence was much increased by the reflection, that his Right Hon. Brother had spoken more of him than he deserved. It was in the perfect recollection of most of those who were now present, that at the last assemblage of the Brethren at Lincoln, he, the D. P. G. M., had given notice of his intention of retiring from that office, and he had explained that such intention had not been caused by any disregard for the sublime science of Masonry, but must be attributed to other circumstances—and that, so far from intending to depreciate the high honour he had held, it was to promote the spread of Masonry in Lincolnshire that he had avowed his intention to retire. Having become a resident in a distant part of the country, he thought it was better to resign than to leave the district unprovided with a D. P. G. M. on the spot, who might more efficiently perform the duties of the office than he could hope to do at so great a distance. This was his sole motive for wishing to retire, and although he had received many pressing letters from the P. G. M. and others to continue in that official capacity, he should have resisted the kindly meant entreaties of his friends, had he remained a non-resident. He was happy to say that arrangements had been made which would permit him still to hold the office with benefit to the Craft, as he should in future reside six months alternately at Wolverhampton and in Lincolnshire; and he therefore saw no impropriety in acceding to their wishes, by resuming his station amongst them. He had much pleasure in doing this, because the office had been

the object of his fondest ambition. He prized it as the highest honour to which he could aspire. Since he had known Masonry in this county, the numbers of Brethren were doubled and trebled, and must and will increase still further, so long as its beneficent principles are illustrated in the actions of its members. He considered it a fortunate circumstance that Masonry in Lincolnshire was presided over by such an excellent P. G. M.—a man who, with the most enlarged and cultivated mind, united in his person a perfect specimen of the Old English Gentleman; and it gave him much pleasure as an antiquary, to learn that his Right Hon. friend was about to revive the baronial style of hospitality in the county. The inhabitants of Market Rasen and the neighbourhood might now anticipate a revival of those good old times, when the landlord would be surrounded by a devoted and happy tenantry, who will joyously welcome his periodical returns to his patrimonial domain, when the parliamentary vacations permit him to devote his elegant leisure to the performance of kind philanthropy, that will endear him to all, and realise for him the appellation of being the father of his people. It was a credit and honour to the Masons of Lincolnshire to live under the directing counsels of such a Provincial G. M., and not less a proud honour to himself, that he had the gratification of being his Deputy. But, continued the Rev. Doctor, let us return to Masonry in general. I have been connected with Masonry from my youth, and am convinced, by much reading and reflection, that Masonry, next to Religion, is one of the most beneficent gifts of God to man. It teaches the study of the glorious works of creation; directs the speculative Mason's view from Nature up to Nature's God; and incites him to fear and reverence that Great and Almighty Being, who, as the Great Architect of the Universe, is able to build up and to pull down at his sovereign will and pleasure. He who attempts to disconnect Masonry with Religion, will remove our principal landmark—the very foundation on which our science rests. The Pedestal in a Mason's Lodge is furnished with the Holy Bible, as the great basis of our faith and practice, and the depository of our moral instruction; while the Jewels, both moveable and immoveable, bear a distinct and unequivocal reference to justice and integrity, piety, faith, and a conscience undefiled before God and man. In a word, Freemasonry is in accordance with the genuine feelings of every good man's heart. If we investigate the works of nature and art, how curious soever they may appear, they are equally the result of pure Masonic principles. Should we descend into the bowels of the earth, and view the mineral kingdom in all its vast and mysterious variety—should we soar to the firmament above, and contemplate the sun, the moon, and all the host of heaven, moving in their orbits with majestic order and regularity through the vast expanse—all this wondrous machinery is an illustration of our glorious science. Thus a Mason's Lodge is a place where the ignorant are taught wisdom, and the dissolute, piety; and where science is cultivated with reference to all those interests which are most dear to us, both in this world and that which is to come. Charity, or that universal system of benevolence which is so highly eulogized by St. Paul, is the aim and end of all our speculations; and at the last great day, when the secrets of all hearts shall be disclosed, the uninitiated enquirers into the drift of our mysteries, will be astonished to find that the great and absorbing secret of Masonry was, to confer benefits on our fellow-creatures.

The Provincial Grand Master proposed the health of the P. G. Chaplain, Brother Coltman, whose admirable discourse had made the deepest

impression on the congregation, and was calculated to advance Masonry in the Province to an eminent degree.

The P. G. Chaplain returned thanks in a very eloquent and impressive speech.

The P. G. M. proposed as the next toast, the health of Brother Sir Ed. Brackenbury, the P. S. G. W., and expressed his deep obligation to him for the efficient manner in which he acted as his Deputy at the, Provincial Meeting at Gainsbro' last autumn.

He then proposed the health of Brother Turner, the P. G. J. W. whose deep researches in our mysteries did him so much credit, and rendered such important services to the Craft.

Brother Turner returned thanks, and called the attention of the Brethren to the noble exertions of the Duke of Leinster in his place in Parliament, in securing to Freemasons the uninterrupted exercise of their mysteries, whilst all other secret societies were declared illegal.

The P. G. Master proposed the health of Brother Nicholson, P. G. Sup. W., and expressed his obligations to the Brethren, having by their adoption of him as such, been the means of introducing him, the P. G. M. to a Brother who was rendering him the most valuable assistance. His great abilities, elegant taste, and admirable temper had made his assistance a delight to him, and when his house was completed he thought it would not fail to reflect some credit upon the Provincial G. Sup. W. of the county of Lincoln. He proposed his health, however with equal gratification as a Friend and Brother, and not merely as an Officer of the Lodge.

Brother Nicholson returned thanks in a very grateful and effective speech. The P. G. M. proposed the health of Brother Barton, the Master of the Bayons' Lodge at Market Rasen, under whose auspicious management, the P. G. Lodge had assembled. He had known him from his earliest youth, and esteemed him amongst his best, truest, and most valuable friends, and he constantly proved himself a most admirable Mason, by his active benevolence, and the whole of his bearing in private life.

The meeting then broke up, and thus concluded the proceedings of the day.

YORKSHIRE PROVINCIAL GRAND LODGE.—At a general communication of the Lodges in the province, holden by special appointment at York, on Wednesday, the 19th of October, 1836, present, R. W. the Hon. Thomas Dundas, *M.P.* P.G.M., on the Throne; V.W. Timothy Hutton, Esq., D.P.G.M.; V.W. Henry Burton, Esq., *M.P.* J.P.G.W.; V.W. Rev. William Taylor, *S.C.L.*, *F.R.S.*, P.G.C.; W. John Seller, Pro.-D.P.G.M.; Brothers John Pearson, P.G.T.; Edward Butler, P.G.S.; Thomas Feetam, S.P.G.D.; Edward Elgin, P.S.P.G.D.; George Woodall, P.S.P.G.D.; John Browne, P.J.P.G.D.; Charles Robinson, P.G.D.C.; Jeremiah Stark, P.P.G.D.C.; William Plows, P.G.S. of W.; John Duncan Dawson, P.G.S.B.; the P.G. Stewards for the day, with the Masters, Past Masters and Wardens of several Lodges.

The Provincial Grand Lodge was opened in due form, and with solemn prayer. A note was received by express from the Senior Provincial Grand Warden, Henry Preston, Esq., regretting his inability to attend the meeting, through unexpected business of an urgent nature. The minutes of the last Provincial Grand Lodge were read and confirmed, together with the statement of the P.G. Treasurer's accounts, which were passed and allowed. The P.G. Secretary reported the loss which the Fraternity had sustained since the last general communica-

tion, in the death of their lamented Brother, the Rev. Frederick Kendal, Provincial Grand Chaplain, which was received with every demonstration of sorrow and condolence. The R.W.P.G. Master, was then pleased to nominate and appoint the following Brethren to be Provincial Grand Officers for the ensuing year, viz.:—Timothy Hutton, Esq., D.P.G.M.; Henry Preston, Esq., S.P.G.W.; Henry Burton, Esq., M.P., J.P.G.W.; the Rev. William Taylor, S.C.L., F.R.S., P.G.C.; John Seller, Pro.-D.P.G.M.; John Pearson, P.G.T.; Edward Butler, P.G.S.; Thomas Bentley Philips, P.G.R.; Thomas Feetam, S.P.G.D.; James Carter, J.P.G.D.; Charles Robinson, P.G.D.C.; William Plows, P.G.S. of W.; Frank Appleyard, P.G.S.B.; John Duncan Dawson, P.G.S.B.; George Leng, P.G.O.

The Provincial Grand Master intimated his intention of holding, in future, the Provincial Grand Lodge annually—the next meeting to be under the direction of the Lenox Lodge, at Richmond.

All the Lodges in the province having communicated, and no other business intervening, the Provincial Grand Lodge was closed in due form, and with solemn prayer: and the Brethren adjourned to the Falcon Inn, where they partook of a sumptuous banquet, provided by Brother Seller with his usual liberality—and after an evening spent in convivial harmony, they separated at high time, in that peace and love for which the Order has been conspicuous from time immemorial.

STATEMENT OF THE P. G. TREASURER'S ACCOUNTS.

Brother John Pearson, P.G.T. in account with the P.G. Lodge.

		<i>Receipt.</i>	£.	s.	d.
1835.	To balance in hand, per account published and allowed	- - - - -	5	16	10
Oct. 19.	To one year's contribution from Humber Lodge, for 1836	- - - - -	1	16	3
	To one year's ditto from Lenox Lodge, for 1836	- - - - -	1	1	0
	To one year's ditto from Union Lodge, for 1836	- - - - -	0	16	0
	To two year's ditto from Minerva Lodge, for 1830 and 1836	- - - - -	2	0	6
	To one year's ditto from Constitutional Lodge, for 1836	- - - - -	0	19	0
	To one year's ditto from Lion Lodge, for 1836	- - - - -	1	3	0
			<hr/>	<hr/>	<hr/>
			£13	12	7
		<i>Disbursements.</i>			
1836.	Feb. 1. Paid for printing 50 Communications of the Minutes of the P.G.L. on 22nd Oct. 1835	- - - - -	0	15	0
	Paid P.G.S. for sundry postages connected with the meeting in 1835	- - - - -	0	3	0
Sep. 15.	Paid for printing circular notices for P.G.L. meeting on 19th October, 1836	- - - - -	0	3	6
	By P.G.S. for stationery, &c.	- - - - -	0	2	0
Oct. 21.	By P.G.S. for postages, &c. including notice to the Grand Lodge in London	- - - - -	0	4	6
	By two Tylers on 19th October, 1836	- - - - -	0	10	0
	By wax lights, ditto	- - - - -	0	7	6
	To balance in the P.G. Treasurer's hand on 9th Nov. 1836	- - - - -	11	7	1
			<hr/>	<hr/>	<hr/>
			£13	12	7

BEVERLEY.—The Constitutional Lodge of Free and Accepted Masons at Beverley, have addressed the Worshipful Grand Master, His Royal Highness the Duke of Sussex, on his recent restoration to sight. The address was forwarded to Henry Burton, Esq., *M.P.*, Provincial Junior Grand Warden of the East Riding, to be by him presented. In consequence, however, of Mr. Burton having left London, it was presented to his Royal Highness by the Grand Secretaries.

DURHAM.—Sir C. Sharp, Provincial Grand Master, for the county of Durham, held a Grand Lodge at Sunderland, on October 26th, which was very numerously attended by Brethren from the different Lodges in the province. The business of the day was transacted in the Phoenix Lodge room, the use of which was courteously granted by the members of that Lodge for the occasion. An address of congratulation to the Duke of Sussex, on the restoration of his sight, was agreed to; and the following Brethren were appointed officers for the ensuing year:—Sir H. Williamson, Bart., P.G.S.W.; William Mills, Esq., P.G.J.W.; Rev. Geo. Townsend, P.G.C.; J. C. Carr, P.G.T.; R. Spoor, P.G.R.; J. P. Kidson, P.G.S.; Robert White, P.G.S.W.; Thomas Hardy, P.G.D.C.; Matthew Thompson, P.G.S.D.; Wm. Croudace, P.G.J.D.; J. Spark, P.G.O.; Robert Robson, P.G.S.B.; Robt. Parkinson, P.G.S.B.; Geo. Walker, P.G.D.; Wm. Robinson, P.G.S.B.; Grand Stewards, Granby Lodge, 146, Geo. Ornsby and J. S. White. In the afternoon, between sixty and seventy Brethren sat down to an excellent dinner in the long room at Kay's Hotel, at which Sir Cuthbert Sharp presided, supported by Mr. Hedworth Lambton, Colonel Beckwith, Capt. Boss, &c. &c. Sir Hedworth Williamson was prevented from attending by indisposition. The usual Masonic toasts were given; and the health of the Earl of Durham, the Provincial Grand Master, was received with long-continued and enthusiastic plaudits. Sir C. Sharp, in proposing the toast, read a letter from Lord Durham, the conclusion of which ran thus:—

“Recommend me, I pray, to the kind remembrance of the Brethren—assure them that I feel the deepest interest in their welfare; and that nothing but the humble hope that I may be advancing the honour and welfare of our common country here, would induce me to consent to so long a separation from those public and private interests which so closely attach me and my family to the county of Durham.”

Mr. H. Lambton spoke in acknowledgement of the compliment paid to his noble relation. During the evening, several speeches were delivered by that gentleman, the chairman, and others.

NEWCASTLE-UPON-TYNE.—The Installation of the Worshipful Master and other Officers of the Newcastle-upon-Tyne Lodge, No. 24, will take place at their room, Freemasons' Hall, Corn Exchange Hotel Yard, Newcastle, on Tuesday, 27th day of December, 1836, being the festival of St. John, at which the presence of all Master Masons is respectfully requested.

By order of the W.M.

THOS. HALL, Sec.

The Brethren will afterwards dine together at Brother J. R. Wilkin's, Half Moon, Mosely Street.

LANCASHIRE.—PROVINCIAL GRAND LODGE, BOLTON.—The sudden decease of the distinguished Mason, Brother William Meyrick, Esq., acting P.G.M. for E.D.L., having caused Brother T. Preston, Esq. D.P.G.M. for E.D.L. to postpone holding a P.G.L. at Bolton, without

the authority of His Royal Highness, the Duke of Sussex, M.W.G.M. of England, upon the necessary dispensation being forwarded to him, Brother Preston, D.P.G.M., appointed the Provincial Grand Lodge for E.D.L., to be held at the Swan Hotel, Bolton, Lancashire, the 9th of November, 1836; and the necessary notices were accordingly issued to the several Lodges in the division. Early on the morning of the appointed day, although the weather was very unpropitious, such was the zeal of the Brethren to do honor to the Craft, that scarcely fewer than 400 had assembled in the large room at the Swan, which had been prepared with the select furniture of the several Lodges in Bolton. The hour of meeting was 9, about 10 the Throne was occupied by Brother R. Burton, Esq., W.M. of Lodge 44, as the senior one in the E.D.L. who appointed, as his Senior Warden for the day, Brother Smith, W.M. of Lodge 50, Bury; and the other Masters of Lodges present, according to the seniority of their Lodges, were called upon to fill the other offices. After the Brethren present had been vouched for, the Lodge was opened with solemn prayer, in due form, in the three degrees. Shortly after, intimation was given to the R.W.D.P.G.M., that the Brethren waited his presence, and he shortly entered the Lodge in procession, attended by a numerous body of P. and P.P.G. Officers, in their splendid costumes, to the solemn accompaniment of the organ, exquisitely played by the P.G.O., Brother Harrison, of Manchester. Brother Burton then gave place to the R.W.D.P.G.M., who appointed Brother Stephen Blair, Esq., of Mill Hill, Bolton, P.M. of 44, and P.G.J.W., P.S.W. for the day, and Brother Dunberry, P.J.W. The P.G. Lodge was then opened in due form. At the desire of the R.W.P.G.M., the P.G.S. Brother Threlfall, of Manchester, then read the dispensation of His R. H. the Duke of Sussex, M.W.G.M. of England, authorising Brother Preston to hold the said P.G.L. Amongst the earliest business then gone into by the R.W.P.G.M., was the proposing an Address to His Royal Highness, the M.W.G.M. of England, upon his happy recovery of his sight, which passed by the Brethren with an acclamation of unanimity. An Address of condolence to the widow and family of the late lamented P.G.M. for E.D.L., having been voted at a previous P.G.L., the widow and family's reply was now read and unanimously ordered to be entered on the minutes of the proceedings. Other business connected with the division was then transacted, and votes of thanks unanimously passed to the several P.G. Officers. Those to Brothers Threlfall, P.G.S., and Richard Daly, Esq., P.G. Treasurer, and S.W. of 44, were received with marked approbation, on account of the zeal they had shown for the interest of the Royal Order, in the discharge of their important duties. Both Brothers were unanimously re-elected, as was the P.G. Tyler, an old esteemed Mason, whose name we regret we do not recollect. It is sufficient to add, that the R.W.D.P.G.M. passed a high encomium upon him. Other P.G. Officers were installed; and the R.W.D.P.G.M. subsequently, upon the minutes of the proceedings of the former P.G.L. being read, brought forward the subject of the propriety of establishing a Provincial Fund of Benevolence, for the relief of indigent Masons, their Orphans, &c. The rules to regulate which had been already sent to the Masters of all the Lodges in the Division. It had been previously dissented from by several Lodges, on the ground, that they already had sufficient funds of their own to meet any emergency. Amongst the opponents who respectfully now stated his objection to it, on the same grounds, was Brother Walker, W.M. of

Prince Edwyn's Lodge, Bury, No. 150; Brother Gooch, of Lodge 44, Bolton, spoke at some length in support of the views of the R.W.D.P.G.M. He contended, that Masonry being an universal science, and, like the light shed upon us by the Most High, intended for the benefit of God's creatures, it was a departure from the genuine principles of the Royal Order to give it the mere character of Benefit Societies, by each Lodge assuming an exclusive character and depending upon its own funds, in preference to a general Fund of Benevolence, to which all would have an equal claim; and he trusted to see the day when such views would be abandoned.

The R.W.D.P.G.M. said, that the reliance of Lodges upon exclusive funds of their own was not by any means viewed favourably at Headquarters, and he should not be surprised if something was shortly heard from thence on the subject.

Brother Gooch, of 44, then moved that the subject be at once put to the vote, which was seconded, but withdrawn at the request of the R.W.D.P.G.M. and some other Brethren, for the present. The R.W.D.P.G.M. then said, he understood some Brethren at Blackburn had purchased a Lodge warrant, without the permission of G.L. of England, and asked if there were any Brother present cognizant of the circumstance. Upon a Brother stating he was, he was asked if the parties were willing to give up the warrant. After a short pause, an answer was given in the affirmative. The R.W.D.P.G.M. then complimented the parties upon their ready acquiescence, and added, that in the event of a refusal, he had instructions from the Grand Lodge to demand it. The business of the R.W.P.G.L. being closed, the Brethren then went in procession, preceded by an excellent band, from the Lodge to the parish church, the use of which had been kindly granted by the Vicar, the Rev. J. Slade, *A.M.*, in strictly Craft clothing, with banners, &c. &c. in close accordance with the Book of Constitutions, where the service was read, and an admirable discourse delivered to them by their estimable P.G.C. Brother Birkett Dawson, *B.D.*, P.M. of Lodge 44, and a most zealous lover of the Order. During the service, a collection was made amongst the Brethren for the benefit of that excellent charity, the Bolton Dispensary, which amounted to upwards of 6*l.*, and was increased by a Brother of Lodge, No. 3, whose name we do not recollect, presenting Brother S. Blair, Esq., with a guinea. The Brethren returned to the Swan Hotel in the order they went, and shortly after sat down to one of the most sumptuous dinners we ever remember to have seen placed on a table. The R.W.D.P.G.M. and all the Brethren present were so much gratified with the exertions of the host and hostess, Mr. and Mrs. Ward, that an unanimous vote of thanks was passed to them, and a deputation appointed to wait upon them to express the approbation of the R.W.D.P.G.M., and the rest of the Brethren. Game of every description was placed on the table in profusion, and here we feel bound to notice the thanks that accompanied the health of Brother S. Blair, Esq., who filled the Vice-chair, as S.W., and had occupied himself some days previously, shooting over his well-preserved moors and manor, that the Craft might not lack the delicacies of the season. After the cloth was drawn, the R.W.D.P.G.M. proposed a round of Toasts, drunk with Masonic Honours, including, "The King and the Craft"—"H. R. H. the Duke of Sussex, M.W.G.M."—"Lord Dundas, Pro.-G.M."—"Lord John Churchill, D.G.M."—"The Rev. B. Dawson, P.G.C."—"Lord Suffield, S.W. of England"—

“L. N. Starkie, P.G.M. of W.D.”—“Lord Combermere, P.G.M. of Cheshire”—“Old England”—“Lord Mexborough, P.G.M.—W: Yorksh.”—“To every fair and faithful she, who loves the Art of Masonry”—which were followed by the healths of Brothers S. Blair, Dunberry, Threlfall, The Stewards, The Town and Trade of Bolton, and the Boroughreeves, The W.M’s. of the several Lodges, and thanks to them for their attendance, &c. &c. Numerous songs were sung of the true Masonic Order, By Brother Longworth, P.P.G.J.W. &c., and Brothers Blair, Daly, Dunberry, &c., and never, perhaps, was there a happier meeting since the Royal Order graced the land. The wines were varied and excellent. About 120 sat down to dinner with the R.W.D.P.G.M. and several parties of the Brethren partook of refreshment and substantial dinners at the houses in Bolton, where the different Lodges are held. It was a glorious day for the Craft.

WARRINGTON.—Masonic Festival on laying the key stone of the bridge over the Mersey at Warrington, on Thursday, the 22nd instant. Le Gendre N. Starkie, Esq., Provincial Grand Master for the W.D. of the county of Lancashire, presided on the above occasion. The sermon was preached at the parish church, by the Rev. T. V. Bayne, M.A. Brother Stubbs’s Liverpool Royal Harmonic Band attended.

CUMBERLAND.—WIGTON, St. JOHN’S LODGE, No. 409, June 24.—Since the commencement of this Lodge it has been usual to hold a procession every seven years; in conformity with this custom, and also for the revival of Masonry, a warrant of dispensation was granted by our D.P.G. Master, F. L. B. Dykes, Esq. of Cumberland, to carry the same into effect, and who kindly favoured us with his presence on the occasion. Several deputations from the sister Lodges in the county attended, and we were also highly gratified to witness several influential Brethren from the neighbourhood, viz. T. Reed, Esq., Tiffen and Rigg, Esqrs. Bro. R. Dugdale, sen. &c. &c. The Lodge was opened at nine o’clock in ample form, when Mr. John Ribchester was initiated into the first degree of Masonry. At half past ten o’clock the procession was formed in Masonic order, preceded by music, and headed by the D.P.G.M., F. L. B. Dykes, Esq. and his provincial officers. The procession was of a most imposing character, the streets were lined with a vast concourse of people from the town and neighbourhood, and altogether the sight was singularly effective. On arriving at the church doors the Brethren halted, forming two lines, through which the D.P.G.M. and his officers passed into the sacred edifice, followed by the rest of the procession in inverted order, when the Rev. J. Ray delivered a beautiful and appropriate discourse from the words “Jesus wept, behold how he loveth.” At the conclusion of the service the Brethren formed in the body of the church, when they returned to the Lion and Lamb Inn, preceded as before by the town band, where a sumptuous banquet was provided by Brother Wm. Buttery, and upwards of one hundred sat down to dine. The Masonic furniture was tastefully decorated with evergreens, and interspersed with a most splendid display of beautiful flowers. The D.P.G.M. filled the chair, supported on the right by Brother Walker, W.M., on the left by Brother Wallas, P.M. of the said Lodge, also the provincial officers right and left. After the cloth was removed, “Glorious Apollo” was sung by Brothers Smith, Lamonby, Langhorn, and M’Donald, when the D.P.G.M. rose and proposed the toast of “The King, Grand Patron of our Order,” which was loyally cheered, and followed by the national anthem, “God save the King.”

The next proposition from the chair was, "His Royal Highness the Duke of Sussex, Most Worshipful Grand Master," which was received with unbounded applause. Song, "The De'il," by Bro. M'Donald.

The next toast given was "Our Prov. G. Master, Sir J. R. G. Graham, M.P." received with applause, and followed with a song by a Brother of the Longtown Lodge.

The W.M. next rose and proposed the health of "Our D.P.G. Master," with a neat address, which was received with immense cheering. After the bustle was subsided, Glee "Hail to the Craft," when the D.P.G.M. rose and expressed his thanks for the flattering and feeling manner in which his health had been drunk, and assured them he felt highly delighted with the order and harmony that marked the proceedings of the day, and in return toasted "Viscount Fincastle, Grand Master of Scotland." The band, "Rule Britannia."

Then followed "The Duke of Leinster, Grand Master of Ireland," which was received with unbounded applause and immense cheering. Song by Brother Smith, "Come, ye Masons, hither bring."

"Prosperity to the Harmony Lodge of Carlisle," which was followed up with a beautiful address by Brother C. Hodgson. "The Union Lodge of Carlisle," which was replied to by the W.M. of the same Lodge. "The Longtown Lodge, health and prosperity to the Members in general," reply by the W.M. of the same. Then followed in succession, "The Wigton St. John's Lodge, may she continue to exhibit that pureness of morality and usefulness of science to her sister Lodges in the province which she hitherto has done, and finally, may she continue with the utmost vigour to further all useful measures for the benefit of Masonry in general." Glee, "Hail, mysterious, glorious science." The W.M. then rose with feelings of deep sympathy in behalf of his Warden and Brethren, and returned his warmest acknowledgment for the gratifying compliment and honour conferred upon the Wigton St. John's Lodge, and assured them they would be ever ready when called upon to render every assistance in their power for the benefit of the Craft, either individually or collectively.

The pleasures of the day were much enhanced by our D.P.G.M., who by his courtesy and kindness enlivened the Brethren with songs, &c. until six o'clock, when he retired amidst the most enthusiastic cheering, which continued for several minutes.

After the retirement of our D.P.G.M. the chair was amiably filled by our worthy Brother John Lemon, who kept up the conviviality of the meeting by songs and toasts from the Brethren in general until eight o'clock, when the ball commenced, and a splendid display of the fair sex was admitted to add to the pleasures of our septennial festival, and which continued to the hour of high twelve.

PEMBROKE DOCK.—LOYAL WELCH LODGE, 525.—I am happy to have it in my power to inform you, for insertion in your valuable periodical, that the affairs of Masonry in general, and the Loyal Welch Lodge in particular, even here "in the far west," are in a prosperous state. This, however, is now the only Lodge holding meetings within the county, and consequently candidates from distant parts thereof flock to it for the enlightenment of initiation. Perhaps we boast "in this remote part of the island," of what few other Lodges can, namely, an uninterrupted series of successive monthly meetings, both winter and summer, ever since our establishment in the year 1824. For the last two years, under the able presidency of Messrs. Young and Doidge, the Masters, a con-

siderable increase of members has taken place, and there can be no doubt that while the system of economy continues which has hitherto been observed, it must flourish like

“The green bay tree near the river Jordan.”

Their festive meetings, which generally take place twice a year, are conducted with becoming regularity, for the members ever bear in mind that

“Order is Heaven’s first law.”

At the last, which was held on St. John’s day, “harmony, order, and brotherly love” prevailed. A number of excellent songs, glees, duets, &c. were sung by the members and visitors. Among the rest the following, composed by Brother Thomas, P.M. expressly for the occasion.

Though Masonry oft is severely abused,
And of keeping things secret as often accused,
Yet these paltry attacks we can treat with disdain,
Determined its secrets and rights to maintain;
For WISDOM directs our transactions,
STRENGTH supports us ’gainst ignoble factions,
While BEAUTY adorns all our actions—
So here’s health and success to the Craft.

In Lodge when assembled each officer stands
Obedient, to execute all the commands
Of the Worshipful Master, as in duty he’s bound,
And cheerfully do all his wishes go round,
And as cheerfully are they attended,
The most testy can’t *there* be offended,
For *there* Justice and Mercy are blended—
A bumper then fill to the Craft.

There BROTHERLY LOVE and pure *Friendship* unite,
There TRUTH too is found, each good Mason’s delight;
RELIEF’s always ready with outstretched hand,
To supply what a *Brother* may justly demand;
And “*sweet HARMONY*”’s sure of her station,
FIDELITY stops innovation,
Thus all things promote regulation—
Who’ll refuse then a toast to the Craft.

(Spoken. The toast then, Brethren, I would propose is)

Then oh! may this science, so pure and so good,
Be more widely spread, and be more understood;
And may all who partake of its blessings below,
Who receive without murmur “the word and the blow,”
Find access to the Grand Lodge above,
Where *happiness, wisdom, and love,*
Will for ever and ever improve—

(Spoken. This—this) Is the toast I would drink to the Craft.

G.
PENZANCE.—MOUNT SINAI LODGE, No. 142.—Held at Freemason’s Hall, Penzance, 11th July, 5836, 1836, at high twelve.
By virtue of a dispensation from the very Worshipful Brother Philip

Vyvyan Robinson, Esq., Deputy Provincial Grand Master, and at the special request of the worshipful the mayor, aldermen, and burgesses of the borough of Penzance, to assist in the ceremony of laying the foundation stone of the New Guildhall and Market House.

The Lodge was opened in the first degree. Brother Richard Pearce, Provincial Grand Senior Warden for Cornwall, and Worshipful Master of No. 142, read letters which he had received from the D.P.G.M. Bro. Robinson, the Past P.G. Chaplain Bro. the Rev. C. V. Le Grice, and the P.G. Sec. Bro. Ellis, expressive of their regret at being unable to attend on so interesting an occasion. Bros. Robinson and Ellis having other and prior engagements that they could not postpone. and Bro. Le Grice being confined to his bed by an attack of gout. The thanks of the Lodge were voted to the said Brothers, for the kind manner in which they had on all occasions supported the respectability of the Craft. The Lodge was then formed in order, and, preceded by an excellent band, proceeded to the Grammar School. The particulars of the public ceremony are so well detailed in the columns of the *Falmouth Packet* paper, that we enter them hereunder as an accompaniment to the minutes

On the return of the Lodge to Freemason's Hall, a vote of thanks was passed unanimously to the presiding officer, Brother Pearce, for the very effective manner in which he had planned and conducted the entire ceremonies of the day, and for the able and zealous support which he had on all occasions so freely accorded to the best interests of Masonry. This compliment was acknowledged by Bro. Pearce, who declared that the approbation of the Brethren would always be deemed by him an ample reward for any services he might have it in his power to afford the Craft.

The labours of the Lodge were closed in harmony and peace, at half past three o'clock.

Ceremony of laying the Foundation of a New Guild Hall and Market House at Penzance.

On Monday, 11th of July, 1836, the foundation-stone of the New Guildhall and Market-house was laid with Masonic honours. The building, which is to be of cut granite, of the Grecian Ionic order, will be 180 feet in length, and averaging 35 in breadth. The Guildhall, upwards of 50 feet long, will occupy the eastern end, with a handsome portico in its front. The Market-house will extend about 130 feet west from the Guildhall, presenting north and south fronts, having pilastres and a pediment in each centre, over which will be erected a handsome dome, containing a circular room of more than 25 feet diameter, surmounted by a cupola for a public clock. The elevation of the structure will be about 100 feet. The western front will correspond with the north and south pediments. The interior arrangements are admirably calculated for the public business of the town, and reflect great credit on Mr. William Harris, of Bristol, who has been selected as the architect.

At twelve o'clock, the town council, in their gowns, from the mayor's house, and the Masonic body in due form, from Freemason's Hall, proceeded to the Endowed Grammar School, which was fitted up as the temporary guildhall, where, being joined by the principal inhabitants of the town and neighbourhood, the procession was formed in due order.

On the arrival of the procession at the appointed spot, in the centre

of the town, a circle was formed around the stone, and on the architect announcing that all was in readiness, Mr. John, the town clerk, read the following inscription:—

“One of the first acts of the New Town Council was to grant a sum of 4,500*l.* for the purpose of erecting, near the same site as the old buildings occupied, a new Guildhall and Market-house, the corner stone of which was laid on the 11th July, 1836, with Masonic honours. On this spot, where our late distinguished townsman, the celebrated Sir Humphrey Davy, Bart., first devoted his attention to scientific pursuits, the ceremony was performed by his near relative, William Davy, Esq., the mayor, assisted by the council, Richard Pearce, Provincial Grand Senior Warden of Freemasons for Cornwall, and William Harris, of the city of Bristol, architect.”

This being placed in a phial, and the stopper well luted in, Mr. John deposited it in a cavity prepared for the purpose in the foundation-stone.

Mr. Vibert then exhibited the coins, being one of every sort now current, from a sovereign to a farthing; a few were added to the number by the gentlemen present, when, after having the lead stopper firmly secured, Mr. Vibert deposited it in the cavity, which was filled up with dry sand. Mr. Alderman Batten then read the inscription on the lead plate, which contained the names of the aldermen and councillors of the borough, the recorder, coroner, assessors, clerk of the peace, and auditors and contractors for the building. The plate was then handed to the mayor and P.G.S. Warden, who placed it on the cavity, and assisted to secure it there. The stone, which was upwards of twelve feet in length, and between three and four tons weight, was then raised on its edge, and, after three hearty cheers, lowered on its flat with the cavity downwards on a bed previously prepared for its reception. The cheering at this period was immense. The senior contractors and Brother Matthews then handed the square, level, and mall successively to the Mayor and P.G.S. Warden, who, having satisfied themselves of the just position of the stone, gave it the usual blows with the mall. Brothers Beckerleg, Millett, and Roscorla then presented the golden cornucopia and the silver ewers to the Mayor, the P.G.S. Warden, and the other gentlemen present, who strewed the corn and poured forth the oil on the massive block. The architect then presented his plans to the P.G.S. Warden, who, having approved them, handed them to the mayor, who returned them to the architect, with directions to proceed with the work. Brother Matthews and the senior contractors then presented their square, level, plumb-rule, and mall, to the P.G.S.W., who offered them to the mayor, when his worship handed them also to the architect, directing him to make good use of them, and to return them to him when the work should be accomplished.

The Rev. George Morris, the chaplain, then read the following consecration prayer:—

“May the Great Architect of the Universe be graciously pleased to permit us to carry on this work to a prosperous conclusion. May the Almighty pour down his blessings on all those here assembled in his presence. And may we, my Brethren and friends, so act up to the principles of *true Masonry* in this life, that we may be received hereafter as free and accepted, into the Lodge above, with saints and angels for our fellows and companions, and God for our Grand Master.” On which all the Brethren responded “so mote it be.”

The Worshipful the Mayor then spoke to the following purport:—

“Ladies, Gentlemen, and Fellow-Townsmen,—We are met on a memorable occasion, to lay the foundation of a structure which the growing interests of the town demand, and I am glad to find that our proceedings meet with such decided approval. The building is intended for the administration of justice, and for the convenience of commerce. Nothing is so likely to conduce to the prosperity of this my native town, as that justice and commerce should go hand in hand, an object which I shall invariably promote to the best of my ability. As it has been hinted to me that more work may be possibly accomplished before we separate, I must now ask my friend, Mr. Pearce, as the presiding Freemason here, if he can give us further aid?” On which Mr. Pearce then addressed the assembly, and said, “Mr. Mayor, the pre-eminent situation in which I find myself placed, first, by the kind confidence of my townsmen in electing me to a distinguished position in the town council, and, secondly, by the trust reposed in me by my Brothers of the Masonic body, renders it imperative that I should now address you. Sincerely, indeed, do I regret, both on your account and on my own, that I stand here deprived of the presence and powerful aid of several of my Brethren, by whom I had calculated on being supported through the labours of the day. Brothers Robinson, Le Grice, and Ellis, have sent me notes expressive of their sorrow at not being able to attend: the first from an engagement on business of importance, the second from illness, and the third from municipal duties at Falmouth, having prior claims on him. Either of them would have been a host. I fear also that I shall not be able to prevail on any of my Masonic Brethren present to give vent in public to those strains of eloquence with which several of them are accustomed to delight us in private life. I will trespass no longer on your patience than to say, that we will endeavour to make up by our deeds what we lack in words. Gentlemen of the Building Committee, be pleased to take your stations.”

On this, Messrs. Batten, Boase, Vibert, Colliver, Thomas, Harvey, Branwell, and Bromley proceeded with some workmen to eight other stones, at so many corners of the intended building. Brother P.G.S. Warden Pearce then, attended by Brothers Millet, Roscorla, Beckerleg, and Matthews, the architect, and two senior contractors, proceeded to the several corners, commencing with the S.E., where Mr. Vibert was, and taking the others seriatim, each stone was in succession rapidly laid, and its position proved by the P.G.S. Warden and the presiding committee man, and acknowledged by cheers. The last of the number, being both the north-east corner of the market-house and north-west of the guildhall, alone remaining, was laid by the P.G.S. Warden, himself a member of the Building Committee. He then, followed by the whole of the Building Committee and the others who had accompanied him in his circuit, mounted the first foundation stone, and spoke as nearly as possible to the following effect:—

“When I addressed your worship half an hour since, I told you that deeds were of more account than words. The spot from which I now address you must be ever memorable. Here it was that the greatest philosopher of the age, the celebrated Sir Humphry Davy—your near relation—first devoted himself to that science which has rendered his name immortal. I knew him in early life, having studied under him at the Royal Institution, and cannot but feel proud at the honour to which you and my Brothers have called me, that of assisting to lay the

foundation stone of such a building on this site. It is with pleasure that I announce to you that every corner stone has been laid within an hour; that their positions are just, perfect and true; and that the ten angles enclose within these lines a superficial surface of considerable extent. The time for the completion of the edifice is limited to little more than twelve months, and the expedition which has been made manifest already is an earnest of the determination of the contractors to perform their work within the period assigned. For my own part, I am not aware of any instance being on record of so much being accomplished on so extensive a ground plan, in so short a space of time. To you, ladies and gentlemen, and fellow-townsmen, do I return thanks for the kindness with which you have listened to me. I cannot descant on Masonry as I feel I ought. To do justice to the theme, some of those should have been present whose absence I have such good reason to lament. I will content myself with saying, that the objects of Freemasonry are civil and religious, but never political. Amongst us are men whose creeds, differ as they may, must, from the very nature of our society, unite in devotion to the true and living God. The principles of Masonry inculcate the practice of the strictest moral virtues; and whilst the government of our country has thought fit to put down other secret societies, ours has never fallen under a suspicion of disloyalty. With the King for our Grand Patron, how can it be otherwise? In conclusion, I beg thus publicly to state, that whenever our fellow-townsmen think that the presence of Freemasons can in any way conduce to the well-being of the town, their summons will be promptly attended to and cheerfully obeyed."

The Mayor then acknowledged the attention shown to him by the assembled multitude, and expressed his thanks to the P.G.S. Warden Pearce for his services. He exhibited a paper showing that, in 1629, the joint revenue of pier and market-house was only 34*l.* per annum, with a progressive increase to 1790, when it was 490*l.*; in 1800, it was 630*l.*; in 1810, 1,109*l.*; in 1820, 1,516*l.*; 1830, 1,680*l.*; whilst now it exceeds 2,000*l.* per annum.

The procession then returned in the same order to the Grammar School, after which the Council and Freemasons escorted the Mayor to his own house, the Masons then returning to their Lodge. At four o'clock the Council and their friends, to the number of fifty, dined together at the Union Hotel; the Mayor in the chair, and Mr. Pearce vice-president. After the usual toasts had been given with honours, the health of our venerated Provincial Grand Master, Sir John St. Aubyn, and the Masons of the province, was drunk with considerable enthusiasm, for which Mr. Pearce returned thanks, and spoke of the baronet in terms of warmth and respect, as one who had presided over the county to the satisfaction of the Fraternity for half a century. The contractors and their men, about two hundred, dined at the Western and Three Tuns Hotels. The day passed off most harmoniously, and it is supposed that eight or ten thousand people must have been assembled in and near the market-place. The windows and roofs of all the houses in sight were crowded with ladies, and the ruins of the old guildhall and market-house presented a most picturesque appearance, crowded with a dense mass of people of all ages and conditions.

It is quite impossible to speak too highly in praise of the excellent arrangements of the day, not the slightest irregularity having occurred throughout.

Some of the gentlemen of the council were in full Masonic costume.

ST. AUBYN JUBILEE.—According to announcement, the 50th anniversary of the installation of Sir John St. Aubyn, Bart., as Provincial Grand Master of the Ancient and Honourable Society of Free and Accepted Masons for Cornwall, was held at Clowance Park, a seat of the Hon. Bart., on Tuesday, the 11th of October. The P. G. Lodge was opened at eleven, and the procession formed on the terrace soon after. At this time a large concourse of people assembled in front of the mansion, and amidst the vast crowd the Brethren proceeded to church, the band playing the Masonic air. The bells pealed merrily on their approach, and on their arrival at the sacred edifice, the organ was played, and the P.G. officers were conducted to the handsome pew (lined with scarlet and fringed) belonging to the Baronet. The church was completely filled, and hundreds could not gain admittance. The service was read in a most effective manner by the Rev. Wm. Grylls, and the sermon preached by his brother, the Rev. H. Grylls, rector of St. Neot, and Provincial Grand Chaplain, from the 14th chapter, 1st Corinthians, and 40th verse—“Let all things be done decently and in order.” It was admirably appropriate, and received, as it deserved, the approbation of the Brethren. We wish we could find room for copious extracts, but the following, in reference to the circumstances under which the meeting was held, and with which the preacher closed, we cannot omit:—

“But now, my Brethren, ere I conclude, I should wish to call your attention to the particular circumstances under which we are this day met together, which is, that we may with due effect celebrate the jubilee, or fiftieth anniversary of the instalment of Sir John St. Aubyn, as Provincial Grand Master for this county; a circumstance which is well calculated to excite the feelings and interest the hearts of all true Brethren present. When we reflect that we are now assembled within that sanctuary, beneath which repose the relics of his ancestors, and wherein, whilst they were inhabitants of this world, they worshipped the same God whom we now adore; and when we further remember that we shall shortly reassemble beneath his ancestor’s halls, to celebrate our mystic rites, these thoughts cannot but convey to the hearts of the Brotherhood feelings of no ordinary gratification, and I cannot but hail this compliment as truly honourable to the Craft. Among those of you, my Brethren, to whom he is well known, there will be no occasion for me to dwell on the many pleasing qualities of the heart and mind for which he is distinguished;—his polished manners, affability, kindness, and condescension, have endeared him to all who have the pleasure of his acquaintance, for life is rendered grateful by its courtesies, and its duties lightened, by a grateful appreciation of the integrity and fidelity with which they are discharged. To every liberal heart then, such a day as this is a day of rejoicing; to the Mason it is a day of happiness, and for the boon granted us to assemble here, the proceedings of this day will convince our P.G.M. that, although absent from our view, he must be always present to our gratitude; and I trust the Craft will duly appreciate this compliment, and that on this day, at least, there will be no lack of spirit or of liberality in its celebration, so as may more than usually gratify the illustrious individual whom it is intended to honour. The large assemblage of the Masonic body will, I am sure, have its due effect in the proper quarter, and convince our worthy P.G.M. that he lives in our hearts; that, among the body over whom he presides, there is, indeed, a union which cannot be repealed, and in which an animating hope is fondly entertained, that he may be permitted, through the

Divine blessing, to preside over the P.G.L. of this county for many a year to come, which may God of his infinite mercy grant, &c."

On returning from church, the Brethren perambulated the grounds and the walks around the lake, and the effect from the latter was at this time picturesque in the extreme. A fine sheet of water in front, girt with the band of Brethren in all their paraphernalia of office, the old mansion in the distance—the Park finely studded with trees—and hundreds (perhaps we might say thousands) of persons, amongst whom was a large proportion of the fair sex, in various groups occupying the space between. The weather too, being finely propitious, combined to render it a scene to be admired by every spectator.

Soon after three, the banquet was announced, being prepared in the hall, which was surrounded by a number of old family portraits, of which we should calculate there cannot be less than one hundred in different parts—that of the hon. Baronet occupied a conspicuous place. P. V. Robinson, Esq. the D.P.G.M., occupied the chair, supported by the P.G. officers, Grylls, Ellis, Cornish, Williams, &c. &c. &c., and Brother Gore, Past Grand Steward. Brother Richard Pearce, of Penzance, presided in the West. The cloth being removed, after the toasts of "The King," as Patron, and his Royal Highness the "Duke of Sussex," as Grand Master, had been given from the chair, the D.P.G.M., P. V. Robinson, Esq. addressed the Brethren to the following effect:—

In requesting you to fill a bumper to the next toast, and announcing to you the distinguished name of Sir John St. Aubyn, Bart., I am confident I shall call forth your liveliest energies; and that you will all heartily hail with me any era that may particularly mark his happy government over the Craft in Cornwall: but when I make allusion to the present meeting as a jubilee of his elevation in the province, and proclaim this as the 50th anniversary of his Grand Mastership, I feel assured that it will be unnecessary for me to utter another syllable; and that the spontaneous bursts of your own warm hearts will do more justice to the merits and virtues of our revered Provincial Grand Master, than any eulogy I might presume to offer from the cherished seat in which I now represent him. I shall therefore only add, that fifty years have gone by since Sir John St. Aubyn first assumed the Provincial Chair—first officially exercised his Masonic philanthropy on behalf of his fellow men. And what have been the results? One uniform career of benevolence, charity, and affection—one consistent feeling of kindness towards his Brethren—one dignified and undeviating line of conduct in the conscious discharge of those high duties of his office, which in no single instance have been superseded by those alluring calls of worldly pleasure, which fall more exclusively within the reach of the rich and the great. Full of years and Masonic honours, he now dwells triumphantly in all our hearts. And when the Almighty Architect of the Universe may be pleased to call him from this earthly Lodge to the realms above, his name and virtues will descend in union with Freemasonry, universally revered and venerated by the Craft, to the latest posterity of the world.

The Deputy Provincial having called upon the Brethren to respond to this toast, the Provincial Grand Secretary, Brother Ellis, addressed the meeting nearly in the following words:—

I have great pleasure in expressing the full concurrence of my grateful feelings, and those of our auditory, as being in perfect unison with those sentiments just delivered by our highly respected Chairman on

that theme, which though not new to the Brotherhood in this province, yet on the present occasion, which we denominate the St. Aubyn Jubilee, is still more interesting, if possible, than in former seasons. I have before me a record of the proceedings of this ancient and honourable Fraternity in Cornwall for the last fifty years, commencing with that epoch which marked the installation of Sir John at Falmouth, when he was supported by the late Lord De Dunstanville, Sir C. Hawkins, Colonel Lemon, and others, forming a large and distinguished band of Brethren, of whom but one is present to give witness to that interesting fact; there he stands, venerable for age, but honoured too in his declining years, the Senior of the old Lodge at Falmouth, Brother G. S. Williams. In this ancient hall, surrounded by the portraits of so many of the ancestors of the hon. Baronet, and in the presence of so large an assemblage of the Brethren and others, I would fain find terms in which to do justice to the subject proposed; our worthy D.P.G.M. has "cull'd the choicest," and time admonishes me to be brief. I am reminded, however, of those high eulogiums so deservedly bestowed on that eminent, that highly distinguished Cornishman, the late grandfather of Sir John, and in which we trace many features of our highly venerable and venerated P.G.M.—honours like these are worth wearing, and jubilees cannot be too often repeated in their celebration, &c. &c. The P.G.S.W. Brother Richard Pearce added his meed of praise, and in referring to St. Michael's Mount, that "gem set in the emerald wave," another seat of the hon. Baronet, made some happy allusions to the joyful occasion.

The health of "Sir John St. Aubyn," as Provincial Grand Master of Freemasons in Cornwall, was then enthusiastically drunk by the Brethren with all the honours of Masonry; and when their warm and fraternal feelings had a little subsided, the Deputy Provincial again called their attention to the health of the same venerated individual in his private and estimable character as lord of the ancient mansion wherein they were then assembled, and the hospitable proprietor of that pile of antiquity, St. Michael's Mount, a spot memorable in the annals of Masonry as connected with a recent assemblage of the Fraternity within its walls for the celebration of the natal day of their distinguished Grand Master. "A long absence abroad," continued Mr. Robinson, "and frequent subsequent sojourns out of the county, have kept him for some years from the provincial chair; but his munificent and oft repeated acts of charity, powerfully portray a noble heart. To the strictest principles of honour and integrity, he unites the tenderest sentiments of benevolence and compassion. His deportment and actions bespeak the gentleman and the man of the world; combining politeness with ease, and dignity without pride. As a husband, father, landlord, master, and friend, he is too well known to require any panegyric; and in all these endearing characters in his venerable age, may nature continue to succour him, whilst existence shall be desirable, and life capable of enjoyment."

Brother R. Pearce, of Penzance, with his usual zeal, added his meed of praise, and the toast was drunk with acclamations, the ladies joining in the repeated vivas. It was afterwards drunk from the goblet when the Lodge was titled, accompanied with that of Brother G. S. Williams, the only Brother present who assisted in the ceremony of Sir John's installation. Brother G. S. Williams acknowledged it with great feeling, after which followed, "the Ladies,"—"the Chaplain,"—"Brother Gore, of London,"—"Brother P.G.S. Ellis,"—"R. Pearce,"—"Cornish," &c., to which suitable replies were made. Brother Richard

Pearce, the P.G.S.W., proposed that a suitable address be presented from the P.G.L. of the county to his R. Highness the Duke of Sussex, on the happy restoration of his sight, and to Sir John St. Aubyn, on the Jubilee, seconded by Brother S.P.G.W. Cornish. The S.P.G.W. referred with approbation to the remarks of the P.G.S. Ellis, who was desirous that the charitable funds of the day should be appropriated to that very worthy and benevolent object, the contemplated Asylum for Aged and Decayed Freemasons, and was ably seconded by the P.G.S.W. The P.G.S. Ellis, in the course of his observations on the subject said, that he was desirous that some plan should be adopted for allowing every Lodge under the British constitution an opportunity of sharing in the honour connected with the foundation of a society that deserved the most liberal support. He was aware that the Brethren in this the "far west" extremity of the kingdom, were often called on to display their bright characteristic of the Order, "Charity," and other districts also from this cause might not be able to afford large contributions. His ambition was not of a high soaring degree, and should he be the happy organ of a scheme to add but six or seven hundred pounds to the fund, he was sure it would be hailed with applause. His plan was this: that every provincial Lodge should collect and forward to the institution at least one pound from every Lodge within its precincts, independent of such individual contributions as the Brethren might proffer; and he deemed the present happy occasion one on which it might most appropriately be commenced, leaving the term by which the fund should be distinguished to the excellent and zealous Treasurer and committee who were acting for the Asylum. These subjects were then resolved on, and a committee appointed to carry them into effect.

Brethren Richard Millett and Rescorla were the Stewards of the day, and did their duty well.

The Brethren separated, highly gratified with the proceedings of the day.

It is a melancholy reflection, that since we held the Jubilee at Clowance, the old mansion by accident is burnt down; the family pictures, library, &c. were fortunately preserved. The Brethren deeply sympathise with the venerable baronet.

NOTTINGHAM, Dec. 12.—Colonel Wildman, of Newstead Abbey, the Provincial Grand Master of the Freemasons of this county, summoned a Provincial Grand Lodge to hear the most gracious answer of his Royal Highness the Duke of Sussex, Grand Master of England, to the address which had previously been offered to him by the Freemasons of Nottinghamshire, on his happy restoration to sight, by the successful operations he had undergone.

BARNSTAPLE.—Lord Viscount Ebrington, P.G.M. commanded the meeting of the Provincial Grand Lodge of this county, to be held at Barnstable, on the 16th of November; after which the Brethren dined together at the Fortescue Arms.

[This is but a brief though *tasteful* account of our Barnstaple friends.]

SOUTHAMPTON.—The Duke of St. Albans patronized the Theatre lately, when the performances were under the patronage of the Brethren of the *Royal Gloucester Lodge, 152, and of Southampton Lodge, 565*, on both which occasions there was a large attendance.

[Although as requested we announce this circumstance, we should wish to enquire the object of His Grace's and the Brethrens' patronage.]

WILTSHIRE.—The Brethren of this Province hailed with delight the announcement of a P.G. Lodge, for the 19th of October, 1836, which, in consequence of the absence from England of the P.G. Master, J. R. Grosett, Esq., to his estates in the West Indies, none having been held since 1830, the Brethren, however, anticipate, that their much-esteemed D.P.G. Master, Wm. R. Browne, Esq., of Chilton-house, Hungerford, will perform the duties of his office, with urbanity of manner, gentlemanly conduct, and truly Masonic ability and zeal, for which he is so well distinguished.

Box, Wiltshire, 5th Oct., 1836.

SALISBURY, 19th October, 1836.—A Provincial Grand Lodge of this Province was held this day, at the White-Hart Inn, in this city, for the dispatch of general business, but more especially to vote an address of congratulation to H. R. H. the Duke of Sussex, on his recent recovery of his sight.

The P.G.L. was opened at three o'clock, p.m., by the Right Worshipful W. R. Browne, Esq., D.P.G. Master of the Province, assisted by Bro. S. M. Lazarus, P.G. Registrar, as P.G.S.W., Bro. H. E. Drake, P.G.J.D. as P.G.J. Warden, and other P.G. Officers. The R.W. D.P.G.M. stated, he had still to regret the absence from England of the P.G. Master, and that could he have anticipated his absence would have been half so long, he would have assembled the Brethren together at a much earlier period, and that he should be regular in calling a P.G.L., at least once in a year, and oftener if required. The address was then read and unanimously agreed to.—The other business of the Province being concluded, the P.G.L. was closed with solemn prayer. The Brethren then partook of an excellent dinner. Many excellent songs, Masonic and loyal toasts, and some excellent addresses were delivered during the evening; and at an early hour the Brethren broke up. The meeting was also attended by Brother John Bennett, *M.P.* for the county.

SOMERSETSHIRE.—PROVINCE OF BRISTOL.—The R.W.D.P.G.M., Brother Richard Smith, begs to announce that he has received an official invitation for himself, — the present and past Officers of the Grand Lodge, together with the Brethren of Bristol generally, to be present at the ensuing Grand Lodge for the County of Somerset, to be holden at Bath, by the R.W.P.G.M., Brother C.K.K. Tynte, on Friday, the 21st instant, at Eleven in the Forenoon precisely.

The R.W.D.P.G.M. apprises this Province that he has on his own part accepted the invitation, and he, in consequence, very fraternally calls upon the present and past Grand Officers, as also upon the Freemasons of Bristol generally, to honour him with their support at the appointed time and place.

A Grand Lodge will be holden at the Hall, in Bridge-street, on Monday next, the 17th, at seven o'clock precisely, to make arrangements, when the several members of the Grand Lodge are requested to attend.

By Order of the R.W.D.P.G.M.,

W. W. Alexander,

R. L. Burne,

12th Oct., 1836.

P. G. Secretaries.

The following letter has been addressed to Brother Maddison by the D.P.G.M. for Bristol, Brother Richard Smith:—

Right Worshipful Sir and Brother,

I take leave to inform you that I have considered it to be my duty to report officially to my superior, the very handsome and distinguished manner in which his Province was received at Bath, on the 21st instant, by your Right Worshipful Provincial Grand Master, the Officers of his Grand Lodge, and by the Craft in general.

I have no doubt that Colonel Baillie will address Colonel Tynte upon the subject.

In the interim it cannot but be pleasant to the Brethren of the Province of Somerset to know, that the Freemasons of Bristol, who were fortunate enough to be able to be accept their invitation, feel highly gratified, and most fully appreciate the liberal and truly Fraternal reception they experienced.

I believe that there is not a single Mason here who does not partake, in his own person, of a portion of the obligation conferred upon his Brethren by your Province.

I am equally satisfied that the wish nearest to his heart would be to extend to you the hand of Fellowship in return for your hospitality whenever opportunity shall present itself.

For yourself, my dear Brother, we have known and tried each other so often, that our recent meeting could only add one more link to that indissoluble chain which has invariably united us, both "at labour and at high twelve."

That it may please the Great Architect of the Universe to have you in his especial keeping, is the heartfelt prayer of one, who, with the most sincere regard, has the honour to be ever and fraternally yours.

Richard Smith,

38, Park-street, Oct. 25, 1836.

D.P.G.M. for Bristol.

To the Right Worshipful D.P.G.M. for Somersetshire, Brother Maddison.

NOTICE IS HEREBY GIVEN, that a Provincial Grand Lodge will be held at Bath, on Friday, the 21st day of October next, at 11 o'clock, A.M. precisely, when the Brethren are respectfully invited to attend. At this Meeting it is the intention of the P.G. Lodge and Brethren of the Province assembled, to present to the Right Worshipful P.G. Master, a Piece of Plate, as a testimonial of their Fraternal respect and gratitude.

Thomas W. Inman, Prov. G. Sec.

Dated at Bridgewater, Sep. 30, 1836.

TAUNTON, No. 327.—*October.*—Brother C. M. Maher has been unanimously elected W.M. for the ensuing year. We hope our Brother Captain will infuse "discipline" into the admirable practice of its members.

The Lodge of Unanimity and Sincerity have resumed their meetings, and have hallowed the event by carrying out the more blessed and benign injunctions of the Craft with that generous bounty which distinguish this important Lodge. A liberal grant has been made to the Female School in London, which grant was accompanied by a corresponding vote of substantial assistance to a fallen Brother, thus aiding him to an opportunity of respectably and permanently supporting his family. How powerfully do acts of this description answer the frozen sneer of the sceptic and the scoffs of the uninitiated! Our anticipations of assistance to the AGED MASON'S ASYLUM from the Lodge are fervent and sincere. We trust to induce our Brethren to add their quota of cement to that corner-stone which is preparing for that grand super-

structure which will be as honourable to the founder as creditable to the Craft.

Brother Eales White and the Cricket Club.—The Cricket Club “ran out” their season on Tuesday, Oct. 4, with a friendly match between the “cits” and “pastorals” of the club, and then consummated the “doings” of the day by a dinner at Sweet’s Hotel; the president (presenting a “glorious haunch” for the occasion) fully bore out the qualities, social, manly, and generous, which have gained him such general esteem; he was most ably assisted by the vice-president. We observed that the general concern at the fatal accident which happened the day preceding in the family of one of their much esteemed members, Capt. Maher*, was sincerely evidenced by every one present by deep and heartfelt sympathy in his affliction and bereavement. We hailed with much satisfaction the appearance of many clergymen among the members; thus commingling in societies established for the purpose of indulging in joyous and inoffensive recreations, calculated to “make glad the heart of man,” and render his frame “strong and lusty as an eagle,” they give a tone and character to such associations which they most commendably encourage. The usual loyal toasts were “right loyally” given, and homage to the visitors, “President and Vice,” the “Rev. Mr. Newbolt and neighbouring Clubs,” &c. duly accepted and eloquently acknowledged, when “The speedy restoration of our respected Secretary, Mr. Eales White †,” was given and responded to with acclamations. It was remarked, that Fate had renewed “bowling” at the poor fellow’s “stumps,” and had again “smashed” one of them, thus accounting for his being “out” at the dinner, and his “leg in wicket.” Mr. Bluett obliged the company with his famous song of “Honest John Bull,” and Mr. Kingsbury and others contributed to the general “harmony.” The party expressed their unqualified satisfaction at the excellence of the dinner and wines, and separated at an early hour; each person eagerly anticipating the month of April next, to recommence the “mimic strife,” for which purpose we trust the “ground committee” will promptly execute the important duties entrusted to them.

Brother Capt. Maher and the West Somerset Regiment of Yeomanry Cavalry.—It will be gratifying to all who have the advantage of knowing Captain Maher, to hear that, at the recent sumptuous military banquet which was given by Colonel Tynte, at Halswell House, to the officers of his regiment, a splendid proof of regard for the gallant Captain’s social qualities as a man, and his zealous exertions as an admirable officer and distinguished soldier, was presented to him in the shape of a magnificent piece of plate in exquisite design, of two hundred pounds value, and executed in the very best style of art, by Payne and Son, of Bath. It consists of a superb centre-piece and candelabrium, the branches formed of acanthus, supported by dancing nymphs advancing with chaplets, &c., lightly resting on a massive circular pedestal, on one side of which is richly embossed the arms of the gallant Captain, with military emblems, &c.; the other bears the following appropriate inscription:

“Presented to Captain Charles Martin Maher, Adjutant of the West

* The infant son of our esteemed Brother met with a melancholy death on the 26th September, by being thrown off the saddle, and dragged by the pony, which had been snapped at by a dog.

† Mr. White had the misfortune, a few months ago, to break his leg a second time.

Somerset Yeomanry Cavalry, by his Brother Officers, as a mark of the sense they entertain of the zeal, assiduity, and ability with which he has brought the Regiment to its present high state of discipline; and as a token of their sincere regard, respect, and esteem towards him, as a friend, an Officer, and a gentleman, October 11th, 1836."

On the same day, Serjeant-Major James M'Cann was presented by the Officers of the West Somerset Regiment with a splendid cup, value 30*l.* On one side is engraved two mounted yeomen, in the attitude of "attack and defence;" on the other, the following inscription:

"Presented by the Officers of the West Somerset Regiment of Cavalry, to James M'Cann, as a mark of their approbation of his services as Regimental Serjeant-Major. October 11th, A.D. 1836."

BATH PROVINCIAL GRAND LODGE.

The Tynte Testimonial.

Friday, Oct. 21, was one of the most memorable days that the annals of the province of Somerset have recorded, whether we regard the splendour of the ceremony or the grateful object for which the Craft were summoned together. Precisely at eleven o'clock in the morning, the Brethren assembled at the Masonic Hall, in the Corridor, when the Lodge was opened in due form by the W.M. of the Royal Cumberland Lodge, assisted by the W.M.'s of the Royal Sussex and the Lodge of Honour as S. and J.W.'s. Soon after, the R.W.P.G.M., accompanied by the Officers and P. Officers of the Province were announced and received with the usual honours. Brother C. W. Manners, of the Royal Cumberland, presiding at the organ, and performing his duty with extraordinary ability.

The following Visiting Lodges were also in attendance on this auspicious occasion, and were each received, on their entrance, with full Masonic honours, and with sublime sacred music on the organ, viz.—

Bristol—Represented by the D.P.G.M. Brother Richard Smith, the P.D.P.G.M. Brother Husenbeth, and about thirty of the Officers and Brethren.

Leicester—Represented by the P.P.G.S.W. Brother Elverstone.

Gloucester—Represented by the P.G.S.W. Brother M. Ricketts.

Dorset—Represented by the P.P.G.S.W.'s Brothers Percy and Curme.

Wiltshire—Represented by the D.P.G.M. Brother W. R. Browne and the whole of the Officers.

At the latter end of July last, the Provincial Grand Lodge having sent an address of congratulation to the M.W.G.M. H.R.H. the Duke of Sussex, on his recovery from that painful affection of his eyes which threatened the total loss of his eye-sight, his Royal Highness's reply was now first read on this occasion.

The P.G.M. Col. Tynte, *M.P.*, then addressed the Brethren with his usual earnestness, after which the D.P.G.M. Brother Maddison, of the Lodge of Honour, in the name of the Officers and Brethren of the Province of Somerset, presented the piece of plate to the R.W.P.G.M. with the following elegant, feeling, and truly fraternal address.

"R. W. Sir,—Called upon by our Brethren to perform a duty infinitely gratifying to my feelings, but, at all times, unequal to fulfil it as I know they would desire and have a right to expect, my incapacity is greatly augmented by those very feelings which call to my mind our long-established intimacy, marked, on *your part*, by a continued succession of kindness, and acts of the warmest friendship.

“ And, if I find a difficulty in expressing my individual feelings, how may I hope adequately to express those of every Brother in the province, all anxious to acknowledge your unvaried urbanity and courtesy, and your desire to promote their welfare and happiness, and, in your official situation, unmindful of personal inconvenience or expense, with unwearied zeal, and unexampled perseverance, devoting yourself to promote the interests of Masonry generally, and more particularly in your own province ?

“ But, sir, if my inability be great, increased by a long, protracted, and dangerous disease, and my language feeble, I may boldly assert, it will be the expression of sincerity, emanating from the warmest feelings of every Mason’s heart in the province.

“ With these impressions, R.W. sir, can you—will the Craft generally be surprised at our desire to mark our sense of them by some public testimony ? Nay, *well known* as your claims to our affection are, will they not rather be surprised that this token of our sentiments should have been so long delayed ?

“ But, sir, this delay has not arisen from a blindness, or indifference to the *claims* you have upon us—far, very far from it—it has long, very long, been in contemplation. The doubt in our minds has been—what we *should* offer, worthy *your* acceptance, or commensurate to our own wishes.

“ In both these points, we must fail, although we are aware that the most welcome return for all your labours, and the only one you desire, is to see the Craft of your province living in peace, harmony, and brotherly love, holding out an example to others of those moral and social duties, which the *tenets and principles* of our institution forcibly inculcate—by a strict adherence to the recognised statutes of our society, and by a steady obedience to the laws of our country—in all which, we confidently trust you are fully gratified, for it would indeed be a severe reflection upon us were it otherwise, under such protection, and with *such an example*.

“ Indeed, sir, we owe you much more than the most grateful hearts can acknowledge or express ; you have exerted yourself faithfully and effectually in disseminating the true principles of Masonry in your province, and the result is now before you.

“ Still, R.W. sir, we hope—indeed, we know—you will graciously accept this humble tribute at our hands, if only to satisfy us in the reflection, that our sentiments towards you will thus be handed down to posterity.

“ For, though the records of every Lodge in the provinces teem with acknowledgments of your services and the impartial administration of your public duties—which we would all the world to know—these would otherwise be locked in the secret depositories of our own archives.

“ Permit me then, R.W. sir, as your much honoured, devoted, and inefficient Deputy, and at the earnest solicitation of your Brethren, to crave your acceptance of this our humble tribute, and to assure you, that whatever vicissitudes may befall you or us in this life, the remembrance of your private virtues and public services will be deeply impressed in our heart of hearts, and will live there for ever.

“ I must not resume my seat without making our grateful acknowledgments to the numerous and distinguished Brethren who have done us the honour to attend on this interesting occasion—doubly welcome to us in the manifestation of sentiments in unison with our own, and by a

readiness to pay that respect to our beloved P.G. Master, which all who know him, either as a *man or a Mason*, cannot fail to entertain for him. Brethren, accept the hand of fellowship from us with our warm and fraternal thanks."

The participation of the Brethren present in the warmth of friendship so forcibly and elegantly expressed by Brother Maddison, was testified by the strongest Masonic demonstrations from each and all in one of the fullest Lodges known for many years.

The R.W.P.G.M. rose to acknowledge this handsome compliment and kindness, evidently labouring under very strong emotion, there being some features in the magnificent present which was then placed before him that recalled a domestic affliction and irretrievable loss, the recollection of which never fails to overwhelm his feelings. After abundant expressions of gratitude for their kindness and attentions, Masonic and personal to himself, he besought the Brethren to sedulously carry out into practice the virtues, social and moral, inculcated by the Order, and, in extending the Society, to study more the respectability of conduct and character in the Brethren, than the mere display of numbers—in order that the Craft may rise in the estimation of the world, and base its prosperity on the surest and most solid of foundations—that of genuine fraternal charity and exemplary practice of every virtue. He next addressed the Visiting P.G. Officers and Brethren, thanking them with great fervour for the attachment which they had evinced on the occasion, to the cause of the Order in general, and to himself in particular, the recollection of which, he assured them, would never be effaced from his mind.

Relief having been granted to two distressed Brethren, the Lodge closed in full form.

THE BANQUET.

In the evening a grand banquet was held (by the kind permission of his worship the Mayor) in the great room of the Guildhall, when no less than 149 Brethren sat down to table, and were attended by about a dozen other Brethren, who acted as Tylers and waiters. The arrangements for the occasion were planned and executed by the Committee and Stewards, in such a style of surpassing excellence as, it was admitted by the oldest Masons present, had never been equalled in their experience. From the commencement to the close of this splendid banquet, all was marked by that order, precision, and regularity, which are ever leading characteristics of Masonry, and which never fail to produce social harmony and fraternal fellowship. The Stewards, who were throughout indefatigable in attending to the wants and comforts of the guests, were, Brothers Westall and Cartland, of the Royal Cumberland Lodge; J. L. Seale and Snow, of the Royal Sussex; Yea and H. St. J. Maule, of the Lodge of Honour.

The scene was highly imposing, in consequence of the vast display of splendid collars and jewels worn by the very large number of P.G. Officers, and officers belonging to the City Lodges and the numerous P.G. Lodges which attended on the occasion.

Two tables running the whole length of this noble room, and a cross table at the top for the R.W.P.G.M. and his supporters, were entirely filled with Brethren in full clothing. The centre space was occupied with tables for knives, glasses, plates, &c., required by the company, except one large pedestal table, on which was placed the gold vase and

cover which had been presented to the R.W.P.G.M. in the morning. A capital military band, led by Poore, was stationed in the orchestra, and received the company, precisely at five o'clock, with the customary air of, "Oh, the roast beef of Old England." It continued to play, without intermission, during the whole of the dinner. The vocal force was very strong, and consisted of Brothers (professional) Manners, Millar, and Rolle; assisted by Brothers Wodderspoon, G. M. Temple, and Keeling, of the Royal Cumberland; Brother Hooper, of the Royal Sussex; and Brother Marchant, of the (Shepton Mallet) Lodge of Love and Honour.

In the East sat the R. W. P. G. M.; in the West, Brother Major Grafton, S. W.; in the South, Brother Halley, J. W.; and in the North, Brother Inman, G. S.; on the right of the Chair sat the P. G. Lodge of Bristol; and on the left the D. P. G. M., and the P. D. G. M. of the province of Somerset (Brothers Maddison and Sully), and next to them the representatives of the P. G. Lodges of Wilts, Dorset, Gloucester, and Leicester.

The dinner was provided by Brother Lane, who has recently entered upon the White Lion Inn, and was equally profuse and excellent in the supply. It comprised, among other delicacies, two fat bucks, which had been generously sent by Colonel Tynte for the occasion. The wines also were exceedingly good, and were praised by well-known "judicious," and even fastidious palates. There were six Grand Chaplains present, Brothers Maddison and Bythesea, Brother Parsons, of the Lodge of Friendship (Somerset), Brother Greenly, of the Royal Wilts, and two others, whose names have not reached us.

After the removal of the cloth, "Non Nobis Domine" was very admirably sung by the professional Brethren and their amateur assistants.

The Chairman then rose and said, that the first toast which was always drunk by Freemasons was, "The King," but independent of his station as the sovereign of these realms, his present Majesty had particular claims upon them in the capacity of a Brother: he had gone regularly through all the ranks of the Order, and he would therefore propose his health, not only as King, but as a Brother Mason and an ornament to the Craft, no less than to his royal station. (Tremendous cheers and the fullest Masonic honours). Anthem.—Verse and chorus. "God save the King."

The Chairman.—I rise to propose the next toast to be drunk on these occasions by Masons, and in doing so I propose the first gentleman and the first Mason whom we know. It cannot but be a source of the highest gratification to us all to know that his sight is restored to him, and his health improved, thanks to the goodness of the Great Architect of the Universe, who watches over him. Long may he preserve the health of one who has, in the overflowing of his benevolence, allied himself to nearly every charitable and useful institution of those kingdoms—"His Royal Highness the Duke of Sussex, Grand Master of Masons, God bless him." (Immense cheering and the fullest Masonic honours). Glee.—"Mynheer Van Dunk."

The Chairman.—"The Queen and the Royal Family."—(Full honours).

The Chairman's next toast being strictly Masonic in its terms and celebration, cannot, of course, be made public.

Brother Maddison now rose and said, that after the proceedings of that morning, he would not occupy their time with many observations

upon the toast he was about to offer to their notice. He would only ask them to join with him in praying that Heaven would shed its choicest blessings on their most excellent Provincial Grand Master, and that for many years he might continue to preside over them, before it should please the Great Disposer of all events to call him to himself.—“Colonel Tynte, R.W.P.G.M. of Somerset.—(Immense cheers and the fullest honours).

The Chairman.—I do assure you, that after such a manifestation of your kindness and attachment, I feel the greatest difficulty in finding terms to express the deep sense of gratitude I entertain towards you. I felt myself quite unable this morning to express to you how sensible I was of your generous kindness, and you may well suppose that after the excitement of the day, I am still less able to do so. In regard to the superb present before me, I can only assure you that I shall ever value it as one of the proudest treasures I possess, and that the inscription upon it calls forth my sincerest gratitude, and has made an indelible impression upon my mind. For all your favours, all your attentions, all your support, I can only assure you, that if I have hitherto ever been deficient in any of my duties, ever backward at your call, I shall now use double diligence; and I sit down with the heartiest and most fervent *good wishes to you all, drinking health, wealth, and prosperity to yourselves and families.*—(Loud cheers). Glee.—“Hail smiling morn.”

The Chairman.—I am now about to propose to you the “Province of Bristol.” They have frequently done us the honour of visiting us as Brethren, and of receiving us at their workings. I regret greatly that the P.G.M. himself (Col. Baillie) has been prevented by illness from attending on this occasion; but he has sent so excellent a Brother, and so worthy a Mason, to represent him, that we shall still less feel the absence of his principal. I give you, “Brother Smith and the Grand Lodge of Bristol.”—(Loud cheers and the fullest honours).

Brother Smith.—R.W. Sir, and Brethren, I join most sincerely in the regret that my worthy Master, Col. Baillie, is not here; and I know it is a matter of most sincere regret to himself. With respect to the kind manner in which you have been pleased to compliment me as a Masonic Brother, I will only claim the merit of endeavouring to do my duty, in the bosom of my family, as I may say, for the family of Masons is the Lodge. (Cheers). With respect to the reciprocal visits which we pay and receive, I can assure you that it ever has afforded, and will afford us the greatest possible pleasure, to see a Brother of Bath, Wiltshire, Gloucestershire, or Dorset, and that they may always rely upon a hearty welcome and kind civility in the province of Bristol. And now, R.W. Sir, I am about to ask your permission to give a toast—Have I that permission? (Col. Tynte assented). Then I give you “The D.P.G.M. of Somerset, Brother Maddison,” than whom a better man or a better Mason does not exist. (Tremendous cheers and the fullest honours).

Brother Maddison.—R.W. Sir, Officers, and Brethren, I could not expect less from the friendship and Brotherly affection which have subsisted for so many years between us, than the kindness which has just been expressed towards me by my worthy Brother of Bristol. He has been kind enough to compliment me as a Mason. If I am at all entitled to the compliment, I can say, with sincerity, that my greatest delight has been centred, and some of the happiest hours of my life have been spent in the study and practice of Masonry; and that nothing affords me so much pleasure as to witness the deep attention, the zeal,

and the unanimity which pervade the Order in this province, and which every day develop more and more the true principles of the Craft. Brethren, I thank you most cordially for your attention to me, not only as the Deputy Grand Master, but personally; and in this overflowing cup I greet you with every best wish of my heart and your own.—(Cheers, and a return fire).

The Chairman.—“The Provincial Grand Lodge of Wilts, and the D. P. G. M., Brother Browne” (with full honours), who returned thanks in a brief but neat address.

Song.—Mr. Millar.—“Ye Sons of Philanthropy, Brothers of Charity.” This song was brought out expressly for the occasion, and composed by the singer, who is about to publish it, with a dedication to the Duke of Sussex, and was sung with so much expressive feeling, that an unanimous encore was called and kindly complied with. The following are the words:—

Ye sons of philanthropy, brothers of charity,
 Yours be the praise now, of angels above;
 The widow, the orphan, ye know no disparity,
 All! all share your bounty and brotherly love.
 When sickness bows down both the weak and the poor,
 Like *men* ye relieve, and *men* ye redress;
 To the wretched ye ope hospitality's door,
 While your deeds are enrolled in the hearts that ye bless.
 May ye prosper and flourish, till time it shall end,
 And the *heaven-born work*, be the *last that shall fall*;
 Whilst the compass that guides on each brother and friend,
 Shows the heart which it points to—humanity's call.
 May *harmony, love*, tune each chord, and the soul
 Be the map where philanthropy's boon is engraven;
 May discord nor strife never reign with control,
 And your last Lodge of all—be the Grand Lodge of Heaven.

The Chairman.—In rising to propose the toast of the P. G. Lodge of Dorset, I am sure that there are many old Masons who recollect the P. G. M. of that province (Brother Williams) taking the lead in all the great meetings of the Craft. It is with great regret I hear that his declining health has for some time incapacitated him from continuing his valuable services to Masonry; but he is, I am happy to see, ably represented here; I shall therefore give you his better health, and with that I shall couple our excellent Brother Percy, and the P. G. Lodge of Dorset.—(Cheers, and the full honours.)

Brother Percy observed that he had the happiness some years ago of attending a meeting somewhat similar to the present in this city, when his R. W. P. G. M. was also present, and took an active part in the proceedings. He would not now dilate upon the many excellent qualities as a Mason and a gentleman which he displayed in the province when his health enabled him, but he would say that they were equalled only by those of the zealous and excellent P. G. M. whom he saw before him.—(Loud cheers, and a return fire.)

The Chairman.—“The P. G. M. of Leicester, who is represented here.” It was hardly to be expected that any Brethren would come from such a distance as Leicester to a meeting like this; but the fact

that it was so, was a proof of the universal good feeling which is prevalent amongst us. It is a proof that—do but knock at the door of a Freemason's Lodge, and it opens to receive a Brother with kindness and affection.—(Cheers.) I am a little interested in the county of Leicester, though not resident in it, but it has my best wishes as a Mason, and I conclude by giving you the “Grand Lodge of Leicester.”—(Cheers, and the full honours.)

Brother Elverson, the P.P.G.S.W. of Leicester.—My presence here, R.W. sir and Brethren, was partly accidental; but I must say that, with respect to the remark about coming from a distance, I would come from John O'Groat's House to the Land's End to such a meeting as this is. With us Masonry affords matter partly to rejoice at, and partly to deplore. It has not thriven as we could wish in the province of Leicester, although I can state with some degree of satisfaction, that through my exertions the Rancliffe Lodge has been established at Loughborough, and the Ivanhoe Lodge at Ashby. What we have to deplore is the absence, on this auspicious occasion, of our D.P.G.M., and when I mention his name, you will immediately recognise that of a star—of a bright star in Masonry; a better man, nor a more admirable Mason never existed, than Sir F. G. Fowke, Bart.—(Loud cheers.) I am delighted to observe the zeal and diligence with which the Craft is pursued in this province; and I pray ardently that it may continue to flourish. The excellence of the institution has preserved it through unknown ages—has enabled it to survive the wreck of mighty empires, and will enable it to defy the destroying hand of Time itself—(Loud cheers.) Collectively and individually, Brethren, I heartily thank you all.

The Chairman.—I must now, Brethren, introduce to your notice the neighbouring province of Gloucester; unfortunately it has not yet got a head; but, nevertheless, it is represented in this room, and is in full work in the province. I will therefore give you “The P.G. Lodge of Gloucester, and prosperity to it.”—(Cheers and full honours.)

Brother Mordaunt Ricketts, the P.G.J.W., in acknowledging the toast, observed, that the Masons in Gloucestershire had, by the lamented death of the late Duke of Beaufort, been deprived of a Provincial Grand Master; but they had sanguine expectations that H.R.H. the Duke of Sussex would soon make arrangements to supply the deficiency; and if the successor of the Duke of Beaufort possessed only a portion of the Masonic zeal and eminent talents of the Prov. G.M. of Somerset, the Masons of Gloucestershire would have cause indeed for congratulation.—(Cheers, and a return fire.)

Glee—“Sleep, gentle lady.”

The Chairman.—Brother Officers and Brethren all,—It has been my duty hitherto to propose the provinces around me, as more immediately connected with the Order to which we belong, and the business that called us together. I must now call your attention to the health of a gentleman to whom we are highly indebted; I mean the Chief Magistrate of this city—(cheers)—a gentleman whom, till this day, when I met him in the Hall, I had not the honour of knowing even by name. It is a mark of great kindness in him to allow us the use of this noble hall for our entertainment, and you, who must be much better acquainted with him, than I am, must regret that I could not ask him to join us; but that was no fault of mine, of yours, or of his, but merely of the circumstance of his not being a Masonic Brother. Brethren, I

give you most heartily, "The health and happiness of the Mayor of Bath."—(Drunk with three times three, instead of the honours of the Craft.)

Glee—"Life's a Bumper."

The Chairman.—The next toast to which I would call your attention is one of the most grateful character. It is the health of a body of gentlemen who are too often left unnoticed till a late period in the evening—a body who have done their duty most sedulously and laboriously, to whom I feel under great obligations, and who have made the proceedings of this day comparatively easy to me—I mean our Brother Stewards.—(Loud cheers.) I must say that the kindness and courtesy I have met with from them, as a private gentleman, in my more immediate communications with them, as well as the arrangements which they have made here and elsewhere for our business and enjoyment, have far exceeded any thing I have before seen at any Provincial Meeting, and that never have I seen a Provincial Lodge more respectably conducted.—"Our Brother Stewards."—(Loud cheers and the fullest honours.)

Brother Westall.—In the name of my Brother Stewards and my own, R.W. sir, I thank you for the honour you have conferred upon us by this toast. It is indeed an honour to be noticed by so distinguished a Mason as yourself, but that honour is enhanced by the manner in which the toast has been responded to by so respectable a meeting of the Brotherhood. I wish I could express to you what we feel on this occasion; but there are instances, and this is one, in which the head is not capable of doing justice to the feelings of the heart. We certainly took some pains to discharge our duties to the best of our judgments, and we are indeed highly pleased and most amply repaid for our labours by the compliment which has just been passed upon us. I will not sit down without apologising for some little deficiencies which we could not possibly avert or supply. The meeting has been larger, considerably larger, than we anticipated, and the result has been some inconvenience to the Brethren, arising from inattention to their wants; but I can assure them, the omissions, whatever they were or are, have not been intentional, but have arisen wholly from the unexpected cause to which I have before alluded.—(Loud cheers and a return fire.)

The Chairman now proposed the health of the P.D.P.G.M. Brother Sulley, with a high compliment to him as a man and a Mason.—(Drunk with the full honours.)

Brother Sulley rose, and, after thanking the Brethren for the very handsome manner in which they had received the proposal of his health, said that for half a century he had been in the midst of the bricks and mortar of Masonry; that, when he first knew the Craft, the edifice was unroofed and in ruins—not a beam sound in the building; that he did his best to repair and embellish it; that if, in his arduous undertaking, he could not *command* success, he had done his best to *deserve* it, and he had lived to see it restored to strength and beauty, and now he should continue a Freemason to the end of the chapter.—(Cheers.)

The Chairman.—Brethren, I must now call your attention to the Provincial Grand Officers, to whom I tender my best thanks for the confidence and support which I have received from them on this and all other occasions.—(Loud cheers and the fullest honours.)

Brother Major Grafton, S.W. of the Lodge of Honour.—R.W. Sir, I

am sure we cannot do otherwise than feel proud of the honour of being appointed to assist such a star of Masonry as our P.G. Master. We feel most sensibly the distinction you have conferred upon us, and we beg you will accept our cordial thanks.

Song—Mr. Rolle.—“ I am a friar of orders gray.”

The Chairman.—“ The P.P.G. Officers;” the favours which I have received from them, I shall never, I trust, forget, and my very best and most sincere hope is, that the present ones may follow their example.—(Cheers and the full honours.)

Brother Hyatt (of Shepton Mallett) returned thanks with much energy and feeling.—(A return fire.)

Brother East also rose to answer this toast, and observed that this was the largest meeting but one that he had ever been present at, and having witnessed the conduct of two individuals of the family of the R.W.P.G.M. he hoped never to see the Chair of the Province without a Tynte to fill it.—(Loud cheers.)

The Chairman rose to this observation, and after a warm expression of grateful feeling, said, that he had two grandsons, who were now nearly of age, and to whom he thought he might grant dispensations even now, without any disparagement to the Craft, and trusted that they would become shining lights of the Order.—(Cheers.)

Brother Maddison thought this a convenient time for proposing the health of the R.W.P.G.M. of Monmouth, C. J. K. K. Tynte; nothing but the most urgent business kept him from this meeting. He would do no more than propose him by name to a meeting where his excellent qualities of mind and heart were well known.—(Loud cheers and the full honours.)

The Chairman returned thanks in a most affectionate address.

The Chairman.—The “ Grand Lodge of England.”

Brother Maclagan, P. G. Steward, returned thanks, and eulogised the M.W.G.M. the Duke of Sussex, in very high terms.

The Chairman.—“ The Grand Stewards’ Lodge,” which Bro. Maclagan also acknowledged.

Glee—“ O! Willie brewed a peck o’ maut.”

The Chairman next proposed the health of Brother Abrahams, who had produced that splendid specimen of art before them (the gold vase), “ the produce of your liberality,” added the Chairman. He also highly commended the industry of Brother Abrahams as a Mason.

Brother Abrahams returned thanks with much earnestness, and assured the P.G.M. and the Brethren, of the zealous and deep interest which he took in all the proceedings of the society.

Song—Brother Hooper.—“ I’ll throw around her,” which was greatly applauded.

The Chairman.—“ All worthy Masons, wherever dispersed, and however distressed.”

Comic Song—Brother Smith.

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

The Chairman.—“ Brother Cresswell’s health,” who returned thanks.

Brother Grafton.—“ The health of the P.G.S. Brother Inman.”

The Chairman returned thanks on his behalf.

Irish Comic Song—Brother Wodderspoon.

The Chairman.—“ The health of Brother Lane,” and success to him : acknowledged in suitable terms by Brother Lane.

Song—Brother Marchant (of Shepton Mallett.)

The Chairman.—“Our musical Brethren,” and thanks to them for their able services this day.

Bro. Rolle returned thanks, and volunteered a song—“Three cheers to the man, &c.”

Song—Mr. Hooper—“Come, oh! come and dwell with me.”

It being now nearly twelve o'clock, the Chairman rose, and after again expressing his deep sense of the kindness, courtesy, and unremitting attention paid to himself by all the officers and Brethren, throughout the proceedings, delivered his adieu for the night in a very affectionate address, and concluded by saying, “I cannot better sum up than by adopting the words of our most excellent Grand Master, in his reply which was read to you this morning. ‘As Masons we are taught to participate in the mutual happiness of each other, and to endeavour to lighten the sorrows of an afflicted Brother. These duties you have kindly and faithfully fulfilled in respect to my person, for which I shall ever feel indebted while life remains, and the grateful recollection of which will descend with me to the grave.’”

Thus terminated a festival, which must be ever memorable in the records of Masonry, whether we look to the admirable order of the whole proceedings, or the genuine spirit of Masonic principles that pervaded them. We will not conclude without mentioning, to the honour of the Chairman, that such is his love of order and discipline, that, when in one single instance, after dinner, the work was done in rather an incomplete manner, he instantly pulled it to pieces, and directed that it should be recommenced and finished to his satisfaction.

We must mention also, that both the R.W.P.G.M. and the D.P.G.M. paid their respects to the Mayor, at his residence on Bathwick Hill and at the Hall, to express personally their thanks to him for the kind permission of the use of the Guildhall for the banquet.

The following is a summary of the P.G. Officers present, belonging to Somerset:—

Bros. Maddison, D.P.G.M. Lodge of Honour; Major Grafton, S.W. Lodge of Honour; Hulley, J.W. Royal Cumberland; Parsons, Chapl. Perpetual Friendship; Gingell, Regist. Royal Sussex Lodge; Stradling, Treas. Perpetual Friendship; Inman, Sec. Perpetual Friendship; Marchant, S.D. Love and Honour; Haberfield, J.D. Unanimity and Sincerity; Abrahams, Unanimity and Sincerity; Temple, Director of Cer. Royal Cumberland; Manners, Organist, Royal Cumberland.

P.P.G. Officers present:—G. P. Smith, G.S.W.; Hay, S.W.; East, S.W.; Bythesea, J.W.; Johnson, J.W.; Patton, S.W.; Leigh, J.D.; Barlow, Soden, Warre, Tarrant, S.D.; Young, Seale, Yea, J. Bourn, Patteson, Wodderspoon, J.D.; Maher, J.D.; Gislott, J.D.; Col. Innes, Registrar; Cave.

The tribute to Col. Tynte consists of a Vase with Cover and Pedestal. The Vase is of the form of the Warwick Vase, and the two Figure Handles represent *Faith* and *Hope*, a group on the Cover representing *Charity*. The body of the Vase is chased in bold relief with pomegranate fruit and flowers, being an emblem connected with the symbols of the Craft. The Pedestal is square, and enriched with borders of Acacia leaves, and finishing in very rich and massive shell and scroll Feet with honeysuckle centers. The Pedestal bears on one side the following inscription:—

“Presented to C. K. K. Tynte, Right Worshipful P.G.M. of Free and Accepted Masons for the Province of Somerset, by his faithful and devoted Brethren of the Province, as a token of their sincere and fraternal attachment, and in gratitude for his undeviating and successful exertions in the cause of Masonry generally, and more particularly in his own Province, 21st October, 1836. A copy of the Warwick Vase.” On the reverse the Mantle with Arms, Crests, &c. The whole is very richly gilt, and stands about twenty-eight inches high. It is the work of Brother Abrahams, of Taunton, and the value is nearly 260 guineas.—*Correspondent.*

The Masons of Somerset have thus done themselves honour in handing down to the posterity of their distinguished Provincial Chief, a memorial of their gratitude and affection. In the time to come, those yet unborn will look with honest pride upon the honourable memory of their Ancestor, whose example let us hope they will emulate for the sake of human nature. As regards the workmanship and value of the “Tribute,” in its metallic sense, we differ essentially from our Correspondent in the leading feature; it is not only deficient in the illustration of Masonic principles, but as an article of taste, is wanting in elegance. We presume the form of the Warwick Vase to have been the selection of the Committee, but why have resolved the Masonic gratitude of the Province of Somerset into a *copy*; could nothing original have been suggested? Critically speaking, it was more liberal than correct, in our Brother Abrahams; to typify one of the Masonic emblems with the Cross, and but that we consider the instructions sent up to the workmen, left them much at liberty, we should charge our Brother with inconsistency.

TO THE EDITOR.—SIR,—Although circumstances have so happened that the expectations of the Craft in this city have been somewhat disappointed, yet I consider so decided an expression of the good wishes of many in favor of the Aged Masons’ Asylum, will meet your own approval as well as contribute to the satisfaction of your readers.

It was projected to have a Grand Musical Festival at the Abbey (the use of which had been most kindly and liberally granted). The Musical Brethren of this city and the profession generally took up the project very warmly, and from their well known talent, and the high estimation in which they are justly held, gave goodly promise of public as well as Masonic patronage; the arrangements were proceeding in the most satisfactory manner, when they were suddenly stopped, and I understand, (from an authority *I dare not question*) for this reason, “*that funds received from ladies and non-Masons ought not to be applied to a Mason’s Charity.*” Now sir, I am not disposed to enter into any argument upon this reason, as urged against the opportunity of affording the Masons as well as the public of Bath a day of joy and rejoicing, where all might with so much propriety be assembled in the cause of Charity. Bath teeming as it does with institutions, is never behind hand on such occasions, and I blush at the thought of what has thus been lost to the Aged Masons’ Fund.

Pray, sir, is not her Majesty the Patroness of the Girls’ School? and are not subscriptions from non-Masons frequently made and gratefully accepted? If you do not reply to this latter enquiry, I shall interpret your silence in the affirmative; and if so, in what light must we look

upon the answer to the request, for as to the *impracticability* of the project, the arrangements were made, and the congregational audience all but ready.*

I am Sir, yours Fraternally,
"LEWIS."

Bath, Sept. 30, 1836.

ROYAL CUMBERLAND LODGE, FREEMASONS' HALL, BATH.—On a motion duly made by Bro. Johnson, and seconded by Bro. Patton, it was unanimously resolved;—"That Brother Robert Thomas Crucefix, *M.D.* J. G. D. of England, be elected an honorary member of this Lodge, in consideration of the many and great benefits the Craft generally has received by his unwearied exertions in the cause of Charity and Benevolence."

November 3rd.

SCOTLAND.

EDINBURGH, *Nov. 8th.*—All the efficient Lodges of Edinburgh are in full operation. The Canongate Kilwinning opened its meetings with a numerous assemblage of the Brethren, on which occasion the R. W. M. took the opportunity of paying a highly merited compliment to the zeal, abilities, and unequalled exertions in behalf of the Craft, of Brother Dr. Crucefix, whose enrollment several years ago, he believed, as a member of the C. K. Lodge, prevented him the pleasure of then proposing him as such.† Several deputations from other Lodges attended, and the meeting was closed with every prospect of a pleasant and prosperous winter session.

THE KNIGHTS TEMPLARS have also commenced their active duties. The Brethren of the Canongate Kilwinning Priory first met, and congratulated their Prior-Commander on his return from a Continental tour, during which, especially in France, he had embraced every opportunity of making himself intimately acquainted with the peculiar systems and forms of the most distinguished Orders, both Masonic and Chivalric.

A convocation of the Royal Grand Conclave has been held, the G. M. Sir David Milne presiding; and at which various important regulations were proposed and sanctioned. A petition was presented from certain Templars at Montrose, praying permission to found an Establishment of the Order in that quarter.

Upon the whole, there is every probable appearance of a stirring season among all Orders and Degrees; though apparently there is a preponderating and, we think, wholesome partiality to the old original Craft Masonry.

* We have, for obvious reasons, omitted the remainder of our Correspondent's letter, but the encouraging prospect he holds out of the patronage likely to be afforded to the Asylum by the Brethren in Bath, is to us most acceptable, and we can honestly express our conviction that had those who preferred the request, employed the advocacy of a "Lewis," and put the same question that he has to us, the result would in all probability have been very different.—ED.

† Dr. Crucefix is an honorary member of St. David's—but not of the Canongate Kilwinning.

OFFICERS OF THE GRAND LODGE OF SCOTLAND.

His Majesty King William IV., Patron of the Ancient Order of St. John's Masonry in Scotland.

Right Hon. Lord Ramsay, Grand Master Mason.

Right Hon. Lord Viscount Stormont, Grand Master Depute.

Right Hon. the Earl of Dunmore, Past Grand Master.

Sir J. Hay of Hayston, Bart. *M.P.* Substitute Grand Master.

William M'Kenzie of Portmore, Esq. Senior Grand Warden.

Sir Patrick Walker, Junior Grand Warden.

Sir William Forbes and Co., Bankers, Treasurers.

William Alexander Lawrie, W.S. Secretary.

James Bartram, Clerk.

J. Maitland, Assistant Clerk.

Sir Donald Campbell, Bart. Senior Grand Deacon.

Sir George Ballingall, Junior Grand Deacon.

Rev. Alexander Stewart of Douglas, Chaplain.

Robert Gilfillan, Poet-Laureate.

W. Burn, Architect.

W. Cunningham, Jeweller.

John Lorimer, Bible-Bearer.

J. Moffat, Grand Marshal.

George Buchanan and D. Ross, Grand Tylers.

Sir David Milne was also elected Provincial Grand Master for Berwickshire, and James Burnes, Esq., *M.D.*, Provincial Grand Master for the Western Provinces of India.

The election being concluded, Dr. Brown submitted to the Grand Lodge the verses composed on the occasion by Brother Gilfillan, and, with the approbation of the Grand Master, proposed that the honorary distinction of Poet-Laureate should be conferred on that Brother, which was carried by acclamation. In the Lodge we noticed Sir Walter Scott, and many other distinguished individuals.

GRAND LODGE, Nov. 14.—The nomination of Grand Office-Bearers for the ensuing year took place this day at two o'clock, in Freemasons' Hall, when the Right Hon. James, Lord Ramsay was unanimously elected to be Grand Master, and other eminent Masons were chosen to fill the prominent posts of the Grand Lodge. The Grand Master Elect, on taking the chair, entered into a succinct but important statement of his views relative to the Order. "Much, indeed, might be gathered from the few but emphatic expressions which escaped from his Lordship on this merely formal occasion, the full elucidation and application of which he reserves for the proper opportunity. The real and unaffected friends of Freemasonry, have reason deeply to congratulate themselves and the Craft on the choice of one who, from his high station, can so gracefully descend to those details, the right ordering of which keeps the wheels of state in motion.

A Provincial Grand Master for Western India was appointed on the above occasion, in the person of that ardent and indefatigable Brother, Dr. James Burnes, who, ere long, will be on his way to Bombay, to enter upon the active duties of his important charge. The unconcentrated and languishing state of Masonry in that division of British India, rendered this appointment of the highest consequence; and there could be but one opinion as to who was fittest to fill it. Brother Burnes had the rare honour of receiving his investiture at the hands of the Grand Master in person.

In our notice of the proceedings of the Canongate Kilwinning Lodge,

24th of June last, we omitted to mention a vote of thanks passed in that Lodge to Brother Dr. Burnes, for his eminent services to the Craft in general, and to the C.K. Lodge in particular. As the official organ of the Lodge, the R.W.M. stated on this occasion, that on taking a retrospect of the proceedings for the last year, it was impossible not to feel extremely gratified at the progress which Masonry had made, more particularly in that Lodge. It had received an impetus which would be long and beneficially felt. "I speak," said the R.W.M. "my own individual sentiments;—I am convinced that I alike speak the sentiment of every Brother of the Lodge, when I say, that Brother Burnes deserves every encomium that we can bestow, all the good will that we can offer, in a word, our most hearty and grateful thanks. His demeanour throughout has been characterized by great gentleness and kindness to all Brethren, and all interests. It is mainly to his gentlemanlike bearing in every duty in which he has been engaged, that I ascribe the happy union of all classes and degrees which is now pre-eminently characteristic of this Lodge."

Brother Mc Neill concluded this well-merited testimony to the worth and talents of our esteemed friend, by proposing "that the cordial thanks of the Lodge be tendered to Brother James Burnes, *F.R.S., LL.D., M.D., &c.*, for his great and meritorious exertions during the past year in advancing the cause of Masonry in this country, and in this Lodge in particular." Which motion was carried by a burst of spontaneous acclamation.

Doctor Burnes is brother of the intrepid and intelligent Oriental Traveller of that name, and is himself author of an interesting account of a visit to the Court of Sind. We anticipate one day to hear of the exchange of fraternal courtesies between the Lodges of *Bombay* and *Neemuch*.

The subject of unfeigned pleasure and admiration here, is the truly noble and spirited bearing of the newly elected Masonic Chief. He has virtually said, on taking office,—“Now I have put my hand to the plough, and will not draw back. But I must have no trifling: if I do my duty to the utmost, I expect that every one under me will do his; this is but honest. I demand it of you, as a Brother, I command it of you, as a Master.” His Lordship is the third of his family who has filled the honourable office of Grand Master Masou; his father and grand-father, Earls of Dalhousie, having held the same station. The present Earl of Dalhousie was, perhaps, the most personally popular Grand Master, that ever swayed the Masonic Sceptre. The son, doubtless, will tread in the steps of his worthy father.

“Pacatumque reget patriis virtutibus orbem.”

Torch-light processions do not seem to have been of very ancient use by the Grand Lodge of Scotland. The first nocturnal exhibition of this nature took place in 1754, according to the Masonic records.

CELTIC LODGE, Oct. 4.—The Brethren of the Lodge Celtic dined together in the Waterloo Hotel on Tuesday last, the R. W. Master, Mr. Leon, in the chair. After the customary toasts, the chairman stated that he had now to perform a very pleasant duty. He then, after stating the long services of Brother William Aitken as an office-bearer, and the satisfaction he had given, presented to him a handsome silver medal, as a testimonial of respect from the Brethren; on which was engraved the following inscription:—“Presented to Brother Wm. Aitken, by the

Brethren of the Lodge Celtic, Edinburgh and Leith, as a mark of respect for his zeal in the cause of Freemasonry, 4th October, 1836."—Also a jewel and an elegant sash and apron. Mr. Aitken made a feeling and suitable reply. The inscription was engraved by Mr. Jeffrey, Hanover street, in a masterly style. The chairman gave the health of Sir John Hay, S.G.M.; and the secretary, in proposing a bumper to the health of the Right Honorable Lord Ramsay, D.G.M., stated that, in a communication which he received from his Lordship, he regretted that particular business would detain him in the country until after this meeting; and, as his Lordship has always evinced a great anxiety to promote the real objects of Freemasonry, he was on that account, as well as otherwise, entitled to every mark of respect from the Brethren. The health of Lord Ramsay was then drunk with all the honors. Several excellent songs were sung, and the company separated about 12 o'clock highly satisfied.

THE GRAND CENTENARY.

HISTORICAL AND PREFATORY PARTICULARS.—The most brilliant period in the history of ancient architecture in Scotland, was undoubtedly that of the reign of David I. Then arose those remarkable monuments of the art, the Abbeys of Kilwinning, Melrose, &c. Then, too, was founded the original Lodge of the Mother Kilwinning, so denominated from its having given birth to so many others.

But if the successors of the pious and munificent David left no Masonic memorials equal in grandeur and beauty to the many constructed under his auspices, they nevertheless continued personally to patronise the science, and protect its votaries and professors.

Even before arriving at the highest honour in the state, the members of the ancient house of Stuart were active and distinguished Masons. James, Lord Steward (or Stuart) officiated as Master of the Lodge of Kilwinning, about the latter end of the reign of Alexander III., after whose death he became regent. The son of his successor, as Lord Steward, was destined to sway the Scottish sceptre, under the title of Robert II.; and by him and his descendants the Craft continued to be sanctioned and supported, according to the state and circumstances of the time. Under Robert the Regent, the university of St Andrews was founded and endowed—a proof, that amidst the gloomy shades of ignorance and discord that hung over the land, the rays of intelligence and concord still exerted their vivifying and humanizing influence. The occasion was celebrated by public demonstrations, and a grand procession was instituted, embracing in its body four hundred of the clergy.

After the liberation of James I. from thralldom, and his installation on the throne of his ancestors, that accomplished prince and poet, impressed with a deep conviction of the excellence and utility of Masonry, accorded to its professors the highest favour and friendship. He frequently visited the Lodges in person; and in the appointment of acting Grand Master he decreed that that important functionary should always be selected from the class of nobles or eminent clergy. Every Master Mason was then enjoined to pay the Grand Master four pounds Scots annually: and a fee was exacted from all newly admitted members, for the same purpose. The acting G.M. was further empowered to exercise a general jurisdiction over the Craft in all controverted matters that might be laid before him; thus saving, by arbitrary decision, the expences and delays of litigation. Grand Wardens were, at the same time,

appointed in different districts, invested with the like authority. Such, in those primitive days, was the paternal superintendence of the Master.

In the time of James II. Freemasonry continued to exercise its secret and salutary influence. Much, no doubt, was to be attributed to the personal character of the then acting Grand Master, an individual ever to be venerated and remembered in the annals of Scottish Masonry. This was no other than William St. Clair, Prince of Orkney, Duke of Holdenburg, Earl of Caithness and Strathaven, Lord St. Clair, Lord Nithsdale, Lord Admiral of the Scots Seas, Lord Chief Justice of Scotland, Lord Warden of the three Marches, Baron of Roslin, Pentland, and Pentland Moor, in free forestrie, Cousland, Cardain St. Claire, Cavers, Roxburgh, &c. &c., Knight of the Order of the Cockle in France, and of the Garter in England:—"titles to weary a Spaniard," quoth Father Hay.

Nor was it without just reason and judgment that his Royal Master, in his care for the Craft, appointed St. Clair to be ruler over it, and vested in him and his heirs for ever, the titular dignity of Grand Master Mason. That distinguished office-bearer has left at least one sufficient proof of the propriety of the choice, in the remains of the celebrated chapel or church of Roslin. It would be superfluous here to enter into particulars; but the great number of architects, masons, sculptors, carpenters, workmen and artificers of all sorts, who were employed in the erection of this exquisite edifice, must have proved of the highest advantage to the prosperity of the Craft. St. Clair invited the most accomplished foreign artists to take part in the design; and in order that they might be conveniently lodged, and carry on the work with greater ease and dispatch, he ordered those employed to build the village or little town of Roslin, where it now is, nigh to the chapel, having been formerly some distance off: and he gave to each of them a house and lands, according as he judged them to be worthy Brethren.

While the work was going on, this great Masonic chief lived at his castle of Roslin, in the most princely style. Lord Dirleton was his master of the household, Lord Borthwick his cup-bearer, and Lord Fleming his carver. His princess, Elizabeth Douglas, was served by seventy-five gentlewomen, and was attended by 200 gentlemen in all her journies. And it is recorded, that when she went to Edinburgh, where her lodgings were, at the foot of Blackfriars Wynd, eighty lighted torches were carried before the wife of the Grand Master of Scotland. The illustrious founder and endower of Roslin chapel—a work of which Britton in his *Architectural Antiquities*, says that it may be pronounced *unique*—died, it is believed, about the year 1480, leaving the building to be continued by his son (by a second marriage), Sir Oliver St. Clair, of Roslin.

The edifice was commenced in 1446; but, notwithstanding the time and expense which the erection cost, only the chancel and part of the transept were ever built.

Sir Oliver, no doubt, trod in the footsteps of his father; yet we are somewhat startled to find, in the reign of James III., an earl of Orkney or Caithness, taking part with other peers of the realm in a most un-Masonic and inhuman proceeding, which, for the credit of the name, at least, we sincerely lament. We allude to the hanging of Cochrane the architect, over the parapet of Lauder bridge. That distinguished but ill-fated Mason, had recommended himself to the king by the skill he had displayed in the erection of several edifices, and was also celebrated for his personal prowess and accomplishment in arms. The royal

patron, pleased with the talents and accomplishments of Cochrane, and being himself a devoted amateur of the architectural art, appointed him frequently to be about his person, and conferred on him many marks of favour. Under the direction of this master the great hall in the castle of Stirling was planned and erected, as also the adjacent chapel, which was a splendid work. Such, in short, was the prince's patronage of his favourite superintendent of works, that he elevated him to the dignity of the earldom of Mar—a title destined to be fatal to him, as well as to others who bore it.

Jealous of the honours bestowed upon this gentleman, in whose society the king found a congeniality of tastes, a band of rude and unprincipled nobles conspired to rid themselves of a rival and upstart, as they considered him, and effect by force what they found they could not do by other means. When the king's army was encamped at Lauder, they seized poor Cochrane, unconscious of their designs, when he was entering into the council, and hung him, along with several others who were obnoxious for similar reasons. Thus perished an eminently accomplished man and Mason, whose chief crime appears to have consisted in his talents and success.

The gallant and generous James IV. was a patron of science and the fine arts. In his reign was the University of Aberdeen founded and endowed; and that unparalleled invention, the art of printing, was first introduced into Scotland, by Walter Chapman. Amongst his architectural acts, James adorned and enlarged the palaces of Falkland and Stirling, besides building several monasteries and collegiate churches.

George, Lord Seton, an enlightened man in this reign, erected the collegiate church or chapel of Seton, and, about the same time, Winton-house, both on the shores of the Forth. Then, also, Henry, Lord *St. Clair* flourished as the Mæcenas of the time, a man "illuminate with liberality," as Gawin Douglas, the Virgil of that day, hath it.

As grand protector of the Order of Masons, James V. early showed himself in the fairest light. The gates of his palace were ever open to the petition of the poor, or the prayer of the distressed; and while with one hand he raised up the fallen, with the other he put down the oppressor. His very words were seasoned with the spice of humanity—"sermo humanitate tanquam sale, aspersus." Such was the character of this King of the Craft. He built a palace within the walls of Stirling Castle, and another at Linlithgow, which Mary of Guise commended as equal to any they had in France. About this period (1530), Peter Scrimigeour was "Master of Work," or superintendant under the Grand Master Mason of Scotland. Of the *St. Clairs*, indeed, we then hear nothing by name, but it is to be presumed that their hereditary title would inspire them with the spirit of their ancestor. The distracted state of the times, when Scotland was alternately torn with internal contests and external wars, has unfortunately deprived us of any memorials that may have existed relative to the meetings of the Craft. Mary's reign was a miserable epoch for Masonry; and the accession of James VI. to the throne of England, left the Masons, like many others, without a present patron. So much did the fraternity feel the effects of this change and other concurrent causes, that in the previous part of the seventeenth century they met to petition and prompt *St. Clair* of Roslin to resume his hereditary and active rule over them. This appears from two documents still extant; the latest of which is dated 1630, and addressed to Sir William Saint Clair of Roslin, by the leading Lodges. This instrument sets forth, that whereas "from age to age it has been

observed amongst us and our predecessors, that the lairds of Roslin have ever been patrons of us and our privileges, like as our predecessors have obeyed, revered, and acknowledged them as patrons and protectors, whereof they had letters of protection, and other rights granted by his Majesty's most noble progenitors of worthy memorie, whilk with sundrie other lairds of Roslin, his wreats [writs] being consumed in ane flame of fire within the Castle of Roslin, anno. The consummation and burning thereof being clearly known to us and our predecessors," &c. The Brethren in consequence resolve to recognize anew his ancient right, and request him to procure or purchase the Royal confirmation thereof:—"And further, we all in one voice, as said is, of new have made, constitute, and ordained, and be thir presents make, constitute, and ordain the said Sir William Saint Clair now of Roslin, and his heirs in all, our only patrons, protectors, and overseers, under our Sovereigne Lord, to us and our successors," &c.—"with full powers to him and them by themselves, their Wardens and Deputes, to be constitute by them, to affix and appoint places of meeting for keeping of goode ordere in the said Craft." This interesting charter of commission or confirmation, is signed by the Masters and Wardens of the principal Lodges of Dundee, Edinburgh, Glasgow, Stirling, Dumferling, Ayr, and St. Andrews. In deference, therefore, to this voluntary acknowledgment and continuation, by the Brethren, of ancient Royal rights (the legal evidences of which appear to have been burnt), Sir William St. Clair took upon himself the active administration of the Lodges, and appointed his deputies and wardens, as of old.

For upwards of a century after this solemn renewal of the connexion between the St. Clairs and the Craft, Masonry flourished under its successive heads. An event at last occurred which was somewhat to change the current and complexion of the magisterial office and functions. This was the formal resignation of all his rights and titles as hereditary Grand Master Mason, by William St. Clair of Roslin, in 1736. This gentleman, who was initiated in the Lodge Canongate Kilwinning, on the 18th of May of that year, finding himself under the necessity of desponing his paternal estate, and being, moreover, without any children, considered that he ought to place his office from thenceforth at the disposal of the Craft, from whose hands, indeed, his predecessors had latterly received it. The resolution was worthy of all parties concerned. A convocation of the Lodges was called; thirty-two Lodges assembled at Edinburgh by themselves, or their representatives; and the descendant of a long line of hereditary Grand Masters, resigned his Masonic honours into the hands of the Fraternity, in form and manner following:—

"I, William St. Clair of Roslin, Esquire, taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clair of Roslin, my ancestors, and their heirs, to be patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the Craft and vocation of Masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence, that I or my heirs had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any

of the Kings of Scotland to and in favour of the said William and Sir William St. Clair of Roslin, my predecessors; or in any other manner of way whatsoever, for now and ever; and I bind and oblige me, and my heirs, to warrand this present renunciation and discharge at all hands; and I consent to the registration hereof in the Books of Council and Session, or any other judge's books competent, therein to remain for preservation," &c.

This deed is dated 24th November, 1736, and is witnessed by the Masters of the Canongate Kilwinning and Leith Kilwinning Lodges. The Craft met on the 30th November, being St. Andrew's day, and unanimously elected as Grand Master Mason, the Brother, who had thus resigned his ancient rights. He continued in office only for one year, the Earl of Cromarty having the honour to succeed him. William St. Clair died in January 1778, at the good old age of seventy-eight, and a Funeral Grand Lodge was assembled to pay fraternal honours to his memory.*

FESTIVAL OF ST. ANDREW'S DAY, AND CENTENARY OF THE GRAND LODGE.—(*From a Correspondent.*)—A hundred years being about to elapse since the choice of a Grand Master was placed in the hands of the Craft, it was resolved by the members of the Grand Lodge of Scotland, to commemorate the centenary of their present constitution by something more than the customary honours observed at a St. Andrew's festival. Accordingly, a select committee was appointed, styled the "Centenary Committee," with instructions to consider of the most approved and appropriate mode of celebrating the occasion. A public procession, either by day or by night, to be followed by a convivial festival, was the plan unanimously agreed to, as best calculated to attain the object in view, and most consonant to the usage of the Fraternity. It only remained to decide whether it was to be by daylight or torchlight. The former of these, with attendance on divine worship, appeared at first to have the votes of the majority; but upon consulting with the Masters of a number of Lodges, and taking the apparent opinion of their constituents, the latter method of proceeding was recommended, as carrying along with it the popular inclination. The committee, in consequence, reported to the Grand Lodge in favour of an evening procession, and the question having been put, it was carried without a division. A Board of Stewards was thereafter instituted, consisting,—First, of honorary stewards, among whom were comprehended all Past Grand Masters and Provincial Grand Masters, together with the Right Hon. the Lord Provost of the city of Edinburgh, and several other noblemen and gentlemen: Second, of acting stewards, under the title of the "Board of Grand Stewards," who were to have the active superintendence of the Centenary Festival. The following gentlemen constituted this Board:—

Brothers W. M. Steuart of Glencriemiston, President; Lieut. James Deans, Vice-President; Capt. Walter Scott, James Blair, James Speid, M. M. De Bartolome, V. Sinclair, J. Jardine, J. W. Ferrier, H. Haggart, E. McMillan, A. Wilson, G. Trusted, A. Pearson, John Leslie; J. Forbes, A. Dunlop, J. Miller, W. Stanger, W. Pringle. The Grand Secretary of course *ex officio* member.

No sooner was the news known, that the old processions were about to be revived on this particular occasion, than the public papers teemed

* For a character of St. Clair, see p. 151 of this Review for 1835.

with various paragraphs, heralding the intelligence alike to the Masonic and non-masonic world, and from which we select the following passage.

“Grand Masonic Festival.—A public celebration of the Centenary of the Grand Lodge of Scotland has been for some time in contemplation by the dignitaries of that distinguished body. We understand it is now finally fixed, that a public procession of the Order is to take place upon the evening of St. Andrew’s day, the line of march to be illumined by a bright array of torches. This, no doubt, will have an imposing and picturesque appearance; and is, we are informed, in strict accordance with ancient use and wont. An elegant entertainment will be provided in the evening, in the great room of the Waterloo Hotel, at which all the distinguished Brethren in this city, and from various parts of the country, are expected to be present. Lord Loughborough has very handsomely contributed the services of the fine band of the 9th Lancers, and the Canongate Kilwinning Lodge have placed their original full-length portrait of St. Clair of Roslin, the Grand Master of 1736, at the disposal of the committee of arrangement, to be hung up in the hall on the occasion.”

Such was the electrical effect created by the information conveyed through this and other channels, that advices were received from all quarters of the country of bands of Brethren preparing to concentrate, and direct their march Masonic upon the capital. There was almost no need of the official announcement, which was forthwith issued from authority, as follows:—

“St. Andrew’s day, and Centenary of the Grand Lodge of Scotland.

“The election of Office-bearers of the Grand Lodge for the ensuing year, will take place in Freemasons’ Hall, on Wednesday, the 30th of November, current, at two o’clock P.M., at which the members are requested to attend. In the evening the Brethren will meet in the Royal Exchange, at half past six o’clock, and walk in procession with the Grand Lodge and other Lodges attending, by torch-light, to the Waterloo Hotel, where the Festival of St. Andrew and the Centenary will be celebrated. The M.W. the right honourable Lord Ramsay, G.M.M. in the chair. Vice-chairmen, William Forbes M’Kenzie, Esq. of Portnore, S.G.W., and Sir Patrick Walker of Coats, J.G.W.

“Freemasons’ Hall, W. A. LAWRIE, Secretary.”
Edinburgh, Nov. 21, 1836.”

In making preparations for this general jubilee, the Grand Secretary was occupied almost day and night, and Brother Deans with his corps of Grand Stewards, sustained for six successive days the active duties of delivering individually their tickets to a ceaseless crowd of applicants from every quarter. Nothing indeed could equal the zeal and alertness of all to whom a trust was committed, but their fraternal courtesy and kindness in the discharge of it.

At length the eventful day arrived. The morning and forenoon of that day were again occupied in giving out tickets to the numberless Brethren who now in good earnest continued to pour in from the country Lodges, and to whom alone, at that late hour, tickets were restricted. The whole number of places that the Hall could by any arrangement contain was filled up—much more indeed than it could conveniently

hold; but on such an occasion, none would be denied, and another room was intended for the overflow.

From two o'clock till four, the Grand Lodge met for the election of the Office-bearers previously nominated, when all present were duly inducted into their high and responsible situations. After the business was over, the M.W.M. adjourned to the Waterloo Hotel with a number of the members, and partook of a hasty dinner, his Lordship appearing determined to be at his post on the first mustering and marshalling of the Lodges in the Court of the Royal Exchange.

Never perhaps was there witnessed such an assemblage at night in this city, as that which studded the streets and windows, the whole way from the Waterloo Hotel to the Royal Exchange. The torches were already blazing when we left the dinner, and the long expecting crowds were getting impatient for the approach of the Masonic promenade. Under the admirable directions of the Masters and Marshals, all was ready by half past seven o'clock, and the word "march" being given, and repeated along the whole line, the grand battalion of the Brethren of Peace moved forward as one body, preceded by the band of the Queen's Royal Lancers. Thus issuing from the portals of the Royal Exchange, the head of the column was greeted with a loud huzza from the assembled multitude, which, as the rest advanced, gave place to a solemn and admiring silence. This attentive and decorous conduct on the part of the spectators was flattering to the Craft, and is a proof of the great moral impression which the character of our glorious institution universally creates, whatever a few prejudiced and unfortunate individuals may say or think. Respect to the Ancient Free and Accepted Fraternity of Masons was the sentiment expressed on this occasion, and no other than a moral force certainly could, in the absence of the military, have kept the crowd in such extraordinary order.

The police employed undoubtedly did good service, particularly in repelling the tendency to pressure at the several turnings. But only look what a sight the High-street presents during the procession! Whoever has beheld Edina, with her "cloud-capt towers" and lofty mansions rising from eight to ten stories in height—each individual stage of this Babel of buildings inhabited by whole hosts of families, of every kind and calling—may imagine the sublime effect of a multitude of torches, reflected with reddening glare upon the mighty sides of the spacious street which long has formed the pride of "Auld Reekie." Thousands of visages were visible from every tier of windows on either flank, from the lowest to the topmost habitable spot. It was a study for the lover of the picturesque—a scene of strange grandeur, not unworthy of the magic pencil of a Martin. We have witnessed the religious processions in the capitals of Catholicism, but we will aver that this transcended them all, even as a spectacle. On passing the front of the Theatre Royal, Brother Murray, the manager, testified his fraternal attention by the exhibition of a brilliantly-illuminated star over the portico of the house. Blue lights and rockets were discharged from the Calton Hill as the procession advanced up the Regent's Bridge, till at last, arriving at the Waterloo Hotel, the music divided right and left, and the grand Masonic *cortège* marched into the great hall, which had been decorated and prepared for their reception.

And here, it must be confessed, we thought it would require nothing short of a miracle to accommodate and to feed such a multitude. The magic rods of the Grand Stewards, however, performed even this

wonder, and many more in the course of the evening, which it would be improper, if it were possible, to specify here. Suffice it to say, that nearly a thousand friends found each their proper place. To enumerate all the Lodges would be tedious. The Canongate Kilwinning (the Mother-Lodge of St. Clair and of Ramsay), turned out, as fitting "in numbers without number—numberless;" and the two military Lodges of "the gallant Forty-Twa" attracted admiration alike for their martial appearance and Masonic behaviour. A handsome canopy overhung the Masonic throne, on the wall opposite which was suspended, upon a ground of crimson drapery, the full-length portrait of St. Clair, of Roslin, painted for the Canongate Kilwinning Lodge a century ago. Over it appeared the initials of his name in variegated lamps. The letter R also was aptly exhibited at one end of the room in illuminated lamps, in honour of the Grand Master. But we profess not to picture forth the deeply interesting scene, and regret that our particular situation prevented us from attempting a report of the masterly speeches of the evening. The customary loyal and Masonic toasts, of course, were given and received with every honour and respect; and we may mention especially that of the health of the Grand Master of England. But the topic of interest on this occasion was the speech of M.W.G.M. on proposing the immortal memory of St. Clair, of Roslin, "the Freemason's friend." Referring to the ancient honours conferred on the noble family of Roslin, the Grand Master entered into a luminous detail of the circumstances connected with the history of the Grand Mastership down to the period in which William St. Clair, for the love he bore the Craft, resigned his hereditary honours and became as one of his Brethren, without privilege or pretence beyond that of a Master Mason. This address (which we hope will yet be given) merited to be graven in letters as imperishable as the subjects treated of were important and essential. "If there be any Mason," said his lordship, in the practical application of his discourse, "if there be any one among you who may find his faith somewhat wavering, let him look to the character of St. Clair, of Roslin; and if you see any young Brother, who may not think it worthy of him to attend to the minutiae of Masonic discipline, who may disregard the forms of strict Masonry,—then point him to St. Clair, of Roslin, as a model to follow and admire."

But there were other weighty words than those reached our ears on this memorable night, and which were gladly, deeply, and sincerely responded to by every true Masonic heart. With the noblest candour and concern for the good of the Craft, the Grand Master *did* say, "That all was not quite right with us; that there were errors to remedy and abuses to check, which it was his and every man's duty immediately to effect. No institution, humanly speaking, is perfect, and ours most assuredly is far from it at present." Let us then cheerfully obey the Master's earnest call, and with such a leader we must and shall prosper. "Nil desperandum, Teucro duce, et auspice Teucro."

We have already said that we do not attempt to give a particular delineation of all the proceedings of this important, and, numerically unprecedented meeting. That it was a great and successful demonstration we are perfectly satisfied, and that its effect upon society will be lasting and strong we are equally convinced. In conclusion, from the opportunities we had of judging, we will venture to say, that in few assemblies, so vast and concentrated as this, was there ever observable

a more unanimous sentiment of respect for the Chair, or a more intense yet subdued enthusiasm in the cause for which they were assembled, though, as in most multitudes, there might have been those truly "*feras consumere nati.*"

Permit, ere closing, that we contribute one sincere mite of congratulation to the worthy Brother who has been selected for the first time Poet Laureate to the Craft. Robert Gilfillan will wear his laurels with honour and independence. His beautiful Masonic hymn, or ode, is alone sufficient to hand down his name with lustre to the latest ages. The ode ought to be set to appropriate music. Who shall sing, at the centenary jubilee of 1936, the praises of *this*—

"The glorious day,
That gave to Masonry sublime
A brighter flame and purer ray!"

The following song, written for the occasion by the Poet Laureate (Robert Gilfillan) was sung in the course of the evening by Messrs. Kenward and Ebsworth. It is written for the air of "*Willie was a wanton Wag,*" but these gentlemen chose to sing it to the tune of "*Ye Banks and Braes.*"

Again the circling March of Time
Brings round the glad, the glorious day,
That gave to Masonry Sublime
A brighter flame and purer ray;
And though the many be away,
Who first the dawning light did see,
A numerous band is here to pay
High honour unto Masonrie!

We bow not to a lowly shrine—
We mix not in a service mean—
That Sacred LIGHT that here does shine,
The Peasant and the Prince have seen!
And while, in Spring, the woods are green,
Or summer decks with flowers the lea,
That lambent flame shall burn, I ween,
The glorious LIGHT of Masonrie!

'Tis not in goblets mantling high,
Which wealth, not worth, may still command;
Nor in the giddy tide of joy,
That Masonry does take its stand!
But ours, the social, generous band—
The only tie whose link makes free—
Where heart to heart, and hand to hand,
Proclaim the badge of Masonrie!

To raise the weak, restrain the strong;
To chase the tear from beauty's eye;
To aid the right, and check the wrong,
And bid the weary cease to sigh.
To soothe the orphan's mournful cry,
A Brother help, where'er he be;
To love all men beneath the sky,
This is the bond of Masonrie!

One hundred years—all, all are fled,
Those men of might and dauntless brow!
Still Masonry can boast a Head—
A ST. CLAIR then—a RAMSAY now!
With such bold spirits at the prow,
Our bark shall bravely ride the sea;
Nor shall her flag to any bow—
The pendant of high Masonrie.

All the Edinburgh Lodges, with the exception of the Canongate, Leith, and Trafalgar, were present. Besides deputations from the Dunblane Lodge, the Perth Royal Arch, the Stirling Ancient Lodge, the Stirling Arch Lodge, the Shamrock, Thistle, and St. Mungo Lodges of Glasgow, the Peebles Kilwinning, the Kilbirnie Lodge, the Lodge St. Peter's of Montrose, Newton St. Andrew's Lodge, and Lodges belonging to Lanark, Kirkcaldy, Dunbar, Aitchison's Haven, Dalkeith, &c. The Grand Master (Lord Ramsay) was supported by the Earl of Buchan, Sir Reginald Macdonald Steuart Seton, Bart., Sir Donald Campbell, Bart., Sir David Milne, K.C.B., Sir Patrick Walker, Mr. M'Kenzie, of Portmore, James Burnes, LL.D., Provincial Grand Master for India, Colonel Wright, Mr. Stewart, of Glenormiston, the Hon. Mr. St. Clair, &c. &c.

EAST LOTHIAN PROVINCIAL GRAND LODGE.—On Wednesday, the 19th October, 1836, the Right Honourable James Andrew, Lord Ramsay, Right Worshipful Provincial Grand Master of the Province of East Lothian, constituted and opened the Grand Lodge of the Province, in the Lodge Room of the Haddington St. John's Kilwinning.

The Province comprises the following Lodges, viz.:—Dalkeith Kilwinning, No. 10; Aitchison's Haven, Mussleburgh, No. 33; Haddington St. John's Kilwinning, No. 57; St. Ebb's, Eyemouth, No. 70; Dunbar Castle, No. 75; Mussleburgh Kilwinning, No. 81; Fisherrow, St. John's, No. 112; St. Baldred's, North Berwick, No. 313.

The Master and Wardens of the above Lodges met at two o'clock, when the R.W.P.G. Master, Lord Ramsay, commanded his Grand Secretary to read the Commission from the Grand Lodge of Scotland, empowering him with full authority to constitute and preside over the Grand Lodge of the province; which having been done, the Grand Master proceeded to nominate and appoint his office-bearers, viz.:—James Hamilton, Esq., of Bangour, R. W. Senior Grand Warden; Robert Riddell, Esq., (Sheriff Substitute of Haddingtonshire) R.W. Junior Grand Warden; George Tait, Esq., Grand Secretary; John Ferme, Esq., Master of the Grand Stewards; James Beatie, and William Firth, Grand Tylers.

The P.G.M. in a very moving and fraternal address of considerable length, expressed his anxiety for the success of Freemasonry, and hoped it would still continue to be, as it had hitherto been practised within the Province over which he had the happiness and the honour to preside, with all due decorum, decency, and good order, so that none of the unenlightened without the walls of the Lodge, might be able to cast an evil imputation over their proceedings as men and as Masons.

At eight o'clock the same evening the Right Worshipful Provincial Grand Master, accompanied by the officers of the P.G. Lodge, paid an official visit to the Haddington St. John's Kilwinning Lodge, which was attended by nearly one hundred members; on which occasion he was

pleased to express himself highly satisfied with the manner in which Masonry was conducted by the Right Worshipful Master, Brother Fraser, in that Lodge. The P.G.M. afterwards partook of the Banquet. The Lodge was honoured by numerous and highly respectable Deputations from the Dalkeith Kilwinning, Dunbar Castle, and Messleburgh Kilwinning.

On the 15th November, the R.W. Provincial Grand Master and the Office-bearers visited the Lodge, Dunbar Castle, to examine into the state of Masonry there, when he was highly delighted with the Masonic knowledge and attainments of the Brethren, which was alike gratifying to him as to Brother Aitchison, the R.W. Master, under whose care that Lodge has been so long and ably worked. Deputations from the Haddington St. John's Kilwinning, and St. Ebb's Eyeworth, were present in the Dunbar Castle on the occasion.

KELSO TWEED LODGE.—The Right Worshipful Master convened a meeting of the Brethren, in the Lodge-room, on Wednesday, the 30th November, at seven o'clock, P.M., to celebrate the Festival of St. Andrew, elect Office-bearers, &c. A Meeting of Committee was held the night previous for the purpose of entering apprentices, &c.

E. Mitchell, Secretary.

DUNSE.—The Brethren of the Dunse Lodge of Freemasons met on the 30th Nov., to celebrate the Festival of St. Andrew, and elect office-bearers. There was an excellent muster of the Brethren.

REBUILDING OF MARISCHAL COLLEGE, ABERDEEN.—Public Dinner, James Blaikie, Esq. of Craigiebuckler, Lord Provost, in the chair. In consequence of a very general desire having been expressed that a public dinner should take place, in the County Rooms, on the occasion of laying the foundation stone of the new buildings of Marischal College, on Tuesday the 18th day of October next, the Provost and Magistrates of Aberdeen, and the Principal and Professors of the University, with the assistance of a Committee of Gentlemen of the county and city, have made the necessary arrangements for that purpose.

As the number of tickets must necessarily be limited to 300, leaving a very few additional for strangers coming from a distance, early application will be required.

Tickets (16s. each), including dinner, wines, music, and every expense, will be ready for delivery on and after Monday next, on application to Mr. Munro, Public Rooms; Mr. Machray, Royal Hotel; or Mr. Grant, New Inn.

Communications may be addressed to Mr. Newell Burnett, Belmont Street, or Mr. Angus, Council Chamber.

Aberdeen, Sept. 28, 1836.

MARISCHAL COLLEGE.—We have much pleasure in informing the public that the Duke of Richmond, the Marquis of Huntly, and the Earls of Errol and Aberdeen, have signified their intention of being present at the dinner which is to take place in the Public Rooms, on the 18th October, on the occasion of laying the foundation stone of Marischal College Buildings.

THE ABERDEEN LODGE.—The meeting of this ancient Lodge, which, according to authentic documents, has existed since 1541, stands adjourned till Thursday next, the 6th of October current, at seven o'clock

in the evening, in their Hall, Castle Street, when the Brethren are respectfully requested to attend for Masonic purposes.

Those desirous of being admitted members will please to signify their intention to the Clerk before the day of meeting. The eldest sons and those married to the eldest daughters of members, are admitted at less than half dues, and the other sons, and those married to the other daughters, at a reduced rate.

By order of the R.W. Master,

Aberdeen, Oct. 1, 1836.

CHAS. WINCHESTER, Clerk.

A MEETING OF DELEGATES FROM THE CONGREGATED LODGES, *viz.*—St. John's, St. Machar's, the Operative, St. Nicholas', St. Andrew's, St. Luke's, Old Aberdeen, St. James's, St. George's, and Aboyne, was held in the Town Hall of Old Aberdeen, on Monday evening, when it was unanimously resolved that the several Lodges present join in the procession at laying the foundation of Marischal College; and it was agreed that two delegates from each of the congregated Lodges should meet in the Town Hall of Aberdeen, on Friday 1st, at seven o'clock, to make the necessary arrangements. A vote of thanks was moved by the R.W. Master of St. Machar's Lodge, to the R.W. Master of Old Aberdeen Lodge, for assembling the Lodges on this occasion, which was agreed to with acclamation. At the meeting the greatest enthusiasm prevailed as to the ensuing procession, which, we believe, so far as Masonry is engaged in it, will be celebrated with a unanimity and splendour never surpassed on any former occasion.

MARISCHAL COLLEGE BUILDINGS, ABERDEEN.—In consequence of the sudden and lamented death of the Lord Provost, the procession and ceremonial relative to laying the foundation stone of Marischal College Buildings, on the 18th instant, and the proposed public dinner on that occasion CANNOT TAKE PLACE.

Council Chamber, Aberdeen, 4th Oct. 1836.

COUNTY AND CITY OF PERTH INFIRMARY.—On Wednesday, Oct. 5, 1836, the foundation stone of the Infirmary for the County and City of Perth, was laid with Masonic honours. The weather being remarkably propitious, deputations from various districts of the county arrived, to share in the procession and subsequent proceedings, and being accompanied by bands of music and the other accessories of such occasions, the streets began early to exhibit indications of the approaching ceremonial. Some misunderstanding had occurred as to the individual who was to officiate as Grand Master of the ceremony, which, unfortunately, marred a little the harmony of the occasion. Lord Kinnaird, it appears, had, in the first instance, declined the office, and after Viscount Stormont, as next in seniority in the Lodge, had been applied to and agreed to act, the former nobleman intimated his intention of presiding, which, notwithstanding what had occurred, he claimed as his right, as a Provincial Grand Master of the county. In consequence of this point being conceded, the members of the St. Andrew's Lodge declined taking part in the proceedings, and questions of precedence occurring among some of the bodies intending to walk in the procession, there was not the unanimity desirable on such an occasion. The lamented death of the Dean of Guild, also, prevented the attendance of that body. Still, however, the muster was a numerous and highly respectable one; and with the dresses and decorations of the Masonic Lodges, and the cheerful strains of no less than nine bands of music, the procession made a very gay progress through the streets, the shops being shut along the line of

route, in consequence of the numerous assemblage of spectators who accompanied it. At five o'clock, a large party sat down to a public dinner in the Coffee Room, in honour of the occasion—Lord Kinnaird in the chair; supported by the Marquis of Breadalbane, the Lord Provost, Hon. Fox Maule, Hon. Colonel Abercromby, Mr. Oliphant, *M.P.*, Sir John Muir Mackenzie, Bart., Sir D. Kenlock, Bart., &c. &c. The evening partook more of a social than an oratorical character, but among the toasts the prosperity of the New Infirmary, and the other local institutions, was not forgotten. The different Mason-Lodges dined together in their respective halls.—*Perth Courier*.

IRELAND.

DUBLIN.—FESTIVAL OF SAINT JOHN.—The Members of the most Ancient and Honorable Society of Free and Accepted Masons in Ireland, are requested to take Notice, that the Celebration of the Festival of Saint John will be held at the Masonic Lodge Rooms, Commercial Buildings, Dame Street, Dublin, on Tuesday, the 27th of December, 1836, on which occasion the Most Worshipful His Grace the Duke of Leinster, Grand Master of the Order, will preside.

The Grand Lodge will be opened, according to ancient custom, at the hour of Five o'clock, and the Salutation of the Grand Officers and other usual business immediately be proceeded on. Dinner to be on the Table at Six. Such of the Brethren as intend to dine are most earnestly requested to leave their names at the Bar. By order,

JOHN FOWLER, D. G. Secretary.

In consequence of the decease of the Right Hon. Viscount Forbes, the S. G. Wardenship of Ireland has become vacant. Should the Marquis of Sligo not be named to the vacancy, we presume the present gallant J. G. W., Sir J. C. Coghill, Bart. *R. N.*, will be transferred to the S. G. W. chair, and a new appointment made in his place.

Much satisfaction has arisen from a rumour that the Marquis of Kildare, in adopting sentiments favorable to Freemasonry, has followed the example set him by his philanthropic parent, and has expressed a wish to be initiated into its interesting mysteries. It is generally supposed, that should the noble marquis be raised to the dignity of a Master Mason before St. John's Day next, he will be then named to fill one of the offices now vacant in the Grand Lodge of Ireland.

The new "Throne," or "Solomon's Chair," as it was styled during the *ancienne regime* of Masonry, is an object of universal admiration—it is composed of Irish oak, lined with rich crimson velvet. The workmanship is most chaste, and its ornaments arranged in beautiful carvings. The chair is raised on a number of steps, composed of tessellated pavement. The paraphernalia of the Order completes the furniture of *La Grande Salle*.

No Grand Treasurer has been elected since the death of Brother Pierpoint Mitchel; but the duties of this situation have been most creditably discharged by trustees, consisting of the D. G. Master, Bro. Martin Meara and Thomas Benson, Past Masters of Lodge 50.

The full-length portrait of the Duke of Leinster, painted by Fowler, and which has been exhibited at the Royal Hibernian Academy during

the summer months, has been placed in the Grand Lodge room. His Grace is represented as seated on "the Throne," and dressed in the jewels, collar, and gauntlets of Masonry. The likeness is excellent, and the countenance expressive of that mingled manliness and benevolence which characterise the M.W.G.M. of Ireland. To the members of the Masonic order, this production of a native artist must prove of much interest; and we are certain there is not a subscriber who does not rejoice at the opportunity thus afforded him of testifying towards his person that gratitude and confidence which his Grace has for more than *three apprenticeships* earned, not only by his mild and attractive manners, but by the practice of those social sympathies which distinguish our Order.

In Dublin, the accession of the *élite du monde*, more particularly into "Lodge Fifty," during the last year has been very great. In Clones County of Fermanagh, warrant No. 790 has been revived by Counsellor Ellis, who has succeeded in fanning into flame the almost expiring embers of Masonry in that town and vicinage. We notice with pleasure the resuscitation of this body, and we have no doubt that, under the auspices of Br. Ellis, it will in due time have a *vrai semblance* to his parent Lodge, becoming a provincial "Fifty," as to influence, number, rank, and liberal contributions to the exigencies of our different charities. The officers are,—Hercules Ellis, Lisnaroe, W.M.; Alexander Dudgeon, Stirling Lodge, S.W.; the Hon. Richard Westenra, D.L. and J.P., Ballyleck House, J.W.; Richard Jackson, Slacks Grove, S.D.; Robert Evatt, Mount Lewis, J.D.; John Thompson, J. P. Glynch, Sec. and Treas.; Rev. Allen Mitchell, Vicar of Drumsnat, Chaplain; Rev. W. P. Moore, Principal of Cavan College; Rev. Charles Walsh, Curate of Clones, &c. &c. It is also reported in the Masonic circles, that many of the influential Brethren are at length aroused from their cheerless apathy, and intend immediately introducing such of the leading nobility and gentry as may express an anxiety to obtain the honours of Freemasonry, and whose introduction, from their characters and standing in society, must prove not only gratifying to the feelings of the Brethren, but advantageous to the Craft. We sincerely trust this rumour may be well founded, as such means of increasing the undeniable utility of the institution have been too long neglected.

The Grand Lodge of Ireland assembled on the 3rd of November, when the report of the Committee appointed for the purpose of preparing addresses to the Grand Masters of England and Ireland was received, and their presentation agreed to. Wm. White, Esq., presided.

A subscription is at present open in Dublin for the purpose of raising funds for the purchase of a hall for the general accommodation of the Craft. Contributions for this most desirable object continue to be received by the Grand Lodge Trustees, Messrs. White, Benson, and Meara. In addition to our recommending the formation of local committees, we would strenuously and respectfully call on the Grand Lodge to imitate the example, and be encouraged by the success of other societies, as it requires, *we hope*, but energy and well-directed exertion on its part to collect a sufficient sum for the first outlay, it being presumed that no sordid motive will interfere to prejudice the success of this subscription, and that each and every Brother will be prepared,

when required, to respond, *according to his ability*, to the call of self-interest and respectability.

On the resignation of Brother Sharkey, the Prince Masons' Chapter have conferred the vacant stall and ribband on Lieut.-Colonel C. King, Inspecting Field Officer of Dublin Garrison. Brother Veevers, High Sheriff of the City, is their Sovereign for the year current.

Lodge No. 681, at its recent meeting, appointed a deputation to wait on Brother Tenison, for the purpose of complimenting him by the presentation of an extremely handsome Past Master's jewel, composed of Irish diamonds, set in gold, as a token of their respect for one who has devoted much of his time and talents to the service of the Craft and the furtherance of the objects of Freemasonry. This tribute is equally creditable to the givers and receiver, and its presentation has diffused a feeling of satisfaction and approval amongst the majority, if not the whole of the Brethren who are acquainted with Mr. Tenison.

SONG

Written by Brother Henry Grattan Curran, M.M. of Lodge No. 50.

Air—"Adieu ! a heart-warm, fond adieu."

All hail the hour, whose welcome wing
Its holy influence sheds around,
 That wakes our hearts, in fervid spring,
 To bless the spell by which we're bound.
 Frail phantoms lure and leave our youth,
 Guile charges sterner manhood's eye,
 But ours the trust, and ours the truth,
 The changeless, bright fraternal tie.

The vestals at the gushing fount
 Of morn relumed the altar's flame—
 The guarded fire, too pure to mount
 From aught save that untainted beam ;
 But holier far—no single ray
 Is poured upon our mystic rites—
 The full, Eternal orb of day
 Our shrine of adoration lights.

The golden tint—the sapphire's blue,
 His thousand glories there descend ;
 Each heart reflects some worshipped hue,
 And all in one bright homage blend.
 Oh ! bless the hour, and bless the tie,
 The holy compact sealed above ;
 And bless—Oh, bless the hearts that vie
 In fullness of fraternal love.

Nov. 17.—Lodge of St. Patrick, No. 50, was opened in due form at four o'clock this afternoon by P.M. Tenison, assisted by Brother O'Connor and P.M. Fitton. After the usual business, Brother Ellis was duly installed as Master, and Brother Green elected, *nem. con.*, Junior Deacon. A vote of thanks being unanimously passed to Brother Tenison, and an address of congratulation to the Duke of Sussex on his restoration to sight, the members and visitors, to the number of seventy-six, sat down to dinner, amongst whom were Mr. Aldn, Speering,

of Cork; Mr. Tracey, J. P. Sligo; and the Hon. Mr. Butler. The routine toasts called forth the warm plaudits of the assemblage. It is but justice to the individuals composing the band to say that they afforded a delightful musical treat, the several solos, duets, glees, and recitations, being given in a superior style of excellence by P. M. Deane, Bros. Brough, Herbert, Green, Haynes, and J. Russell, the celebrated mimic and comedian of the London and Dublin Theatres. We have seldom witnessed a meeting where more Masonic harmony and kind feeling prevailed, to promote which the W. M. Mr. Ellis exerted his usual talent and ability. The admission fee into Lodge 50 is now *sl. 8s.*

KNIGHTS TEMPLARS AND KNIGHTS OF MALTA.—The faithful soldiers of St. John of Jerusalem, enrolled in Encampment No. 1, assembled on Wednesday, 23rd November, for the purpose of installing, as M. E. G. C., Brother Brown, W. M. of Lodge 100. His conduct and costume (including a beautiful collar furnished by Brother Acklam) were the theme of universal approval and admiration; and the ceremonies were conducted with much effect under the direction of this ardent Mason, who by precept and example has zealously wrought to excite the right feelings, and to stimulate the salutary sympathies of those portions of our Order with which he is connected.

Dec. 1.—On this evening the monthly meeting of the Grand Lodge of Ireland was held at eight o'clock, William White, Esq., on the Throne. The assemblage was numerous and respectable, and several Master Masons availed themselves of the privilege of visiting. After the disposal of some important business connected with the interests of the "Female Orphan School," the Brethren proceeded to take into consideration the recommendation of the Grand Master's Lodge, as to filling the Senior Grand Warden's stall, vacant by the death of Lord Viscount Forbes, when Sir J. C. Coghill, Bart., *R. N.*, was selected as an intimation of the Grand Lodge's approval of his attendance and attention to the interests of Masonry; and the Hon. Richard Westenra, son of Brother Lord Rosmore, elected *J. G.* Warden, vice Coghill, promoted. Previous to the separation of the Body, the Rev. Thomas Flynn invoked a parting benediction.

LODGE No. 4, NOW THE "VICTORIA."—Brother T. Wright having, at the desire of the Lodge, written to Sir J. Conroy to know if the Princess Victoria would allow Lodge 4 to be called the "Victoria Lodge," received the following reply.

Kensington Palace.

Sir,—I have laid before the Duchess of Kent your letter of the 9th instant. H. R. H. has every disposition to consider favourably the request therein made, but H. R. H. observed, that it should be laid before her by the Grand Master for Ireland.

I have the honour to be. &c. &c.

Tho. Wright, Esq.

JOHN CONROY.

26, Great Ship Street.

Resolved that the foregoing most desirable measure be carried into effect, and that the Secretary do take the necessary steps to forward it.

In consequence of which the following memorial was forwarded under cover to the Duke of Leinster.

The Memorial of the W. Master, Wardens, and Brethren of Lodge No. 4, on the Registry of Ireland, of Free and Accepted Masons, to Her Royal Highness the Princess Victoria.

May it please your Royal Highness, we the Master, Wardens, and Brethren of Freemason Lodge No. 4, with all becoming respect and due deference, do approach your Royal Highness to solicit as a mark of special favor, that you would be graciously pleased to permit Lodge No. 4 to be styled and titled the "Victoria" or "Princess Victoria Lodge," in compliment to your Royal Highness as Heiress presumptive to the Throne of these Realms, as inheritrix of the integrity and worth of our late Brother of the Craft, your Royal Highness's illustrious and much lamented Father, and as co-heiress of the many virtues which adorn your Royal Highness's benevolent and amiable Mother; for which favour should your Royal Highness be pleased to grant,

They, as in duty bound, will pray.

To which Her Royal Highness sent the following reply, through the Duke of Leinster.

Kensington Palace, Aug. 5th, 1836.

My dear Lord Duke,—I have had the honour to lay before the Duchess of Kent your Grace's letter of yesterday's date, and its accompanying Memorial from the Lodge of Freemasons No. 4, Dublin. Her Royal Highness requests your Grace will, as Grand Master in Ireland, signify to this Lodge, her ready acquiescence in their request, that it be called the "Victoria Lodge;" and the Duchess of Kent wishes the Lodge to be assured, that it is most gratifying to her and the Princess Victoria to receive the expressions conveyed to them, of the attachment of this Lodge to the memory of their late Brother, H. R. H. the Duke of Kent.

I have the honour to be, &c.

JOHN CONROY.

It being a law of the Grand Lodge that no private Lodge shall take a name without permission of the G. L., a memorial was accordingly forwarded to the G. L., praying permission to take the name of "The Victoria Lodge," which was at once acceded to them.

Aug. 23rd.—An address of congratulation to H. R. H. Augustus Frederick Duke of Sussex, M.W.G.M. of Masons of England, was unanimously agreed to.

It was then agreed that the Officers and such others of the Lodge as wished it, should present the Address in *propria persona* to H. R. H., as they were informed that he was to be immediately at Kinmel Park, so near *us*. In consequence the Secretary wrote to Lord Dinorben to know if he would have any objection to allow the Lodge to meet H. R. H. at Kinmel Park, in case H. R. H. agreed to receive them and their address. Lord Dinorben replied by return of post, saying he had forwarded the application to Lord John Churchill, D. G. M., who next day sent the following reply.

Enthwistle Park, Aug. 30th, 1836.

Sir and Brother,—I am commanded by H. R. H. the M.W.G.M. to request you to send your proposed address of congratulation on the recovery of his sight, to Freemasons' Tavern, and H. R. H. will reply to it from thence. H. R. H. has received and is still receiving so many similar addresses from private Lodges, that he is obliged to receive them in that way, and to decline receiving deputations excepting from the Grand Lodge and Grand Chapter of England. H. R. H. commands me, however, to state that he nevertheless duly appreciates the kind intentions of the W. Master, Wardens, and Brethren of Lodge No. 4, of Dublin, but he never could consent to their putting themselves to

such an inconvenience, as that they propose of crossing over the Channel to present him with an address.

I have the honour to be, Sir and Brother,
 T Wright, Esq. Yours with fraternal regard,
 Secretary Lodge 4. H. JOHN SPENCER CHURCHILL, D.G.M.

A Lodge of Emergency having been agreed to be convened on receipt of Lord J. Churchill's reply, they met Sept. 6th, when the following resolution was moved, and carried unanimously.

That as the Officers and Brethren of this Lodge had been deprived of the pleasure of presenting their address of congratulation to H. R. H. the Duke of Sussex in person, that the degree of Hon. Member of this Lodge (4) be respectfully conferred on Lord John Churchill, D.G.M. of England, as a compliment to his lordship for his zeal in the cause of Masonry, as well as his urbanity and attention to the wishes of their Lodge; and that the Secretary be directed to forward to his lordship a private Lodge and Grand Lodge certificate of registry, and pray his lordship in the name of the Victoria Lodge No. 4, and as member thereof, to present the address to H. R. H., with the hope that as the Lodge had been deprived of the pleasure of presenting their address as they fondly hoped they would have been permitted, that his lordship, now as a member of the Lodge, would present it, with a conviction that it would not be deteriorated in point of respect when presented by his lordship, and that the Secretary when forwarding the same do assure his lordship how anxious this Lodge are to maintain that fraternal feeling which ought to subsist and which at present does subsist between the Masons of these realms, and that impressed with anxiety to maintain such good feeling that this Lodge took in the most respectful manner, the name of Victoria Lodge in compliment to the Heiress apparent, with the same intent that they wished to pay all possible respect to the M.W.G.M., and following up that good feeling, they requested his lordship to accept the present compliment of being created an "Irish Mason."

VICTORIA LODGE, No. 4, *October 25th.*—Present, *Thirty Members.*
 The Secretary reported he received the following letter.

Worshipful Master and Brethren,—I have received from London the address of your Lodge to the M.W.G.M., which I had the honour to present in your name, and as a member of your Lodge, to H. R. H., whose answer accompanies this in a separate envelope. In making this communication, I have great pride and satisfaction in offering my best acknowledgments for the compliment you have paid, by enrolling my name amongst the members of the "Victoria Lodge." It has ever been my most anxious wish to endeavour to discharge with fidelity the duties of the high office to which I have been called by the partiality and kindness, of our Royal and Illustrious G.M. in this country, and to exert my best energies to draw closer those bonds of Fraternal affection which I trust will ever unite the branches of the Order in the sister kingdoms; with those sentiments which I entertain in common with the Brethren of the Victoria Lodge, I accept with great pleasure the distinguished mark of regard you have shown me, and shall be happy to avail myself of every opportunity to prove how truly I am at heart an "Irish Mason."

I have the honour to be, W.M. and Brethren,
 Yours very truly and Fraternaly,

H. JOHN SPENCER CHURCHILL, D.G.M.

To the W.M. and Brethren of the Victoria Lodge, No. 4, Dublin.

The gracious reply of H. R. H., the Grand Master of England, to the address of the W. Master, Wardens, and Brethren of the Victoria Lodge, No. 4, Dublin, dated Kinmel Park, October 10th, 1836, was then read and ordered to be entered on the minutes.

The Lodge then adjourned to refreshment at six precisely. The cloth being removed, and the usual routine toasts being given, the W.M. Bro. Watts called on the Deacons to bring Brother Thomas Wright, the Secretary of the Lodge, to the head of the table; all the Brothers standing, Brother Wright was accordingly led up to the Master, who spoke as follows:—

“Brethren, I am now about to propose to you the health of a member of this Lodge, to whose single exertions we are all indebted for the happiness we enjoy at our festive board; for, by his guidance and Masonic instruction, he has led us so to walk on the Square, that when we seek true joy, we come to the Lodge; his exertions have united us as one family, in fact, as you jocularly call him,* he is the *Father*, as well as the friend of us all. He raised this Lodge himself, I may say, from nothing, to be one of the best this city can boast, he has taught us the true and proper spirit of Masonry; and now it is almost needless to say, for you all know as well as I do, that I mean Brother Wright, our worthy and efficient Secretary.” Then turning to Bro. Wright, he said—“Brother Wright, in the name of the members of the Victoria Lodge, No. 4, I present you with this testimony of their regard and esteem. I regret much that I am not sufficiently talented to express what we owe you, as well as how we feel towards you; but as for myself, I will say, that I shall always count the day I joined this Lodge, as one of the happiest of my life; and this as another, in having the opportunity of paying this compliment in the name of the Lodge to you; and my only regret, and I solemnly protest it, is, that it is not worth a million, for your sake, and may you live long to enjoy it, is our earnest wish.”

The plate was then read before Brother Wright, and placed on the table opposite his seat, from which he addressed the Lodge, after a short pause.

“Worshipful Master, Wardens, and Brethren, I was going to make a boast that I was not embarrassed, but though I had some presentiment of this, yet the gift, the manner of giving it, and of receiving me, indeed have overpowered me. My warmest hopes could not have anticipated such a notice of myself or my exertions as this; it fills my heart with joy and exultation that my humble talent and feeble labour should have met with such a marked tribute of your approbation. I will not say that I am wholly undeserving, as such would be an imputation against your good sense, for had I not been in some measure deserving, I am not vain enough to suppose you would have bestowed it on me; that I have exerted every energy of my mind to make this Lodge what it is, is my boast; but what would these exertions be without your co-operation, or what are they? They are in truth trifles—mere trifles, like flies inclosed in amber, only valuable for the sake of the precious material by which they are surrounded (pointing to the members of the Lodge.) By your ardent zeal in promoting the cause of religion and morality, by your strictly adhering to the practice of Masonic law, by walking upright, acting on the square, and keeping rigidly within the compass of virtue’s limits; as an humble instrument of your association, I have

* Brother Wright is jocularly called *Father Tom*.

in a paternal manner endeavoured to guide you in the practice of our moral science, which so beautifully exemplifies virtue; I have been a sort of alchemist in moulding your innate honesty, and welding your congenial spirits in the bonds of brotherly love. I was going to say, that, put in competition with your good opinion, which I prize much, that this splendid gift was mere dross, but the lustre of the present, and its high polish, tempt me to pay a compliment; for once in my life, by saying that it is only surpassed by the polished manners of the members of the Victoria Lodge, the urbanity of whose demeanour is invariably marked by the intuitive spirit of gentlemen.

"I accept your gift with thankfulness, and am constrained to remark, how appropriately you keep pace with the sober march of intellect, or probably it was intended as a compliment to my habits of temperance, and that you expect I shall establish a temperance tea party amongst you, even so, I will try to obey.

"May the principles of our noble institution be like a pillar of light before you all, to illumine your path through life, and when it pleases the Great Architect of the Universe to close your earthly career, after a long life of health, peace, and happiness, may he waft your spirits to everlasting bliss, is the fervent prayer of your truly grateful Brother."

The following is a copy of the inscription:—"Presented by the Brethren of the Masonic Lodge, No. 4, to Brother Thomas Wright, M.R.C.S.I.,* as a testimony of their fraternal regard for his zealous exertions to uphold and extend the sublime order of Freemasonry. A. L. 5836. A. D. 1836."

Oct. 13th.—The original Chapter of Prince Masons entertained the G. M. at dinner, and so well pleased was he with his company and the good humour that prevailed, that he remained until past twelve.

The following, to the air of "Scots wha hae," is the composition of the late Brother Victor Hervieu, M.D., Past Master of 141, who died very suddenly a few years past. He was a Frenchman by birth, but an Irish Mason, and a true Brother in spirit. He was at the time he paid the debt of nature, a member of the original Chapter of Prince Masons. Brother Hervieu was also a member of a literary social club in this city, and he was one who proved how much a man may enjoy life and be strictly temperate, of which he was a most exemplary instance. He seldom drunk any beverage but water, and yet he was a most instructive convivial companion, and as warm hearted a Brother as ever existed.

T. W.

Brothers bound by one accord,
On whose hearts the light has poured,
Welcome to this jovial board,
Where all are friends and free.
On this charmed and mystic ground,
Where we meet in festive round,
Never shall a thought be found
Akin to enmity.

Truth shall square our actions right,
Love and Friendship's doctrines bright
Masons' hearts shall close unite
In peace and harmony.

* Member of the Royal College of Surgeons, Ireland.

And discarding from each mind
 All the dross of human kind,
 Closer still shall Heaven bind
 Our ties of amity.

May the light whose hallowed ray
 Guides our souls to virtue's way,
 Ever pour its kindly sway
 On sons of Masonry.
 Send the sparkling wine around,
 Nought but joy shall here be found,
 Care without may walk its round,
 But here he ne'er shall be.

GALWAY.—The Freemasons of this town are furnishing a splendid Lodge, and suite of rooms, for visitors of that Order.

CORK.—A PROVINCIAL GRAND LODGE OF MUNSTER was held by the Right Worshipful the Provincial Grand Master, at the King's Arms Tavern, Lloyd's, George's Street, on Tuesday, the 18th of October, at High Meridian, on business of special and general importance to the Craft.

M. D. Nugent,

P. G. Sec. pro. temp.

BATTY'S CIRCUS ROYAL, MARY STREET.—For the Benefit of the Masonic Female Orphan Asylum, on Friday Evening, Dec. 9. Mr. Batty begs leave most respectfully to intimate to his Brethren of the Craft, and the Public in general, that he purposes appropriating Friday Evening, the 9th December, as a Benefit for the above useful and benevolent Institution.

A portion of the house will be fitted up for the accommodation of the Masons, who have consented on this occasion to attend in full costume.

The Entertainments will consist of the most *Splendid Novelties*, in which Mr. Batty, and the whole Company will particularly exert themselves, introducing the *Magnificent Stud*.

Dress Boxes, 3s.—Side Boxes, 2s.—Pit, 1s. 6d.—Gallery, 1s. Doors open at seven o'clock, and the performance to commence at half-past seven o'clock precisely. Tickets to be had of Mr. Lloyd, at the Circus from 11 till 3. No half prices on the above night.

LODGE No. 1.—The Brethren of Masonic Lodge, No. 1, are requested to assemble at their Lodge-room, on Friday evening next, the 9th Dec. at half-past six o'clock, for the purpose of attending the Royal Circus, at the benefit to be given for the Masonic Orphan Asylum.

(By order,)

E. H. Sec.

Cork, Dec. 7th, 1836.

LODGE No. 8.—The Brethren of Lodge No. 8, are requested to assemble at their Lodge-room, Lloyd's Hotel, on Friday evening next, 9th December, at half-past six o'clock, for the purpose of attending the Royal Circus, at the benefit to be given for the Masonic Female Orphan Asylum.

By order,

7th December.

J. S. Secretary.

NOTICE.—The Brethren of Masonic Lodge, No. 71, are requested to attend at their Lodge-room on Friday next, the 9th of December, at

half-past six o'clock, for the purpose of attending the Royal Circus, Mary Street, for the benefit of the Masonic Female Orphan Asylum.

By order of W. M.

E. C. Secretary.

[We give publicity to these announcements, although the time has passed, that the laudable example of our Irish Brethren in uniting pleasure and profit in the cause of Charity may not be lost sight of. It is pleasant to know that 60*l.* was netted to the Orphan Asylum.]

KILKENNY LODGE, No. 642.—At a Lodge of Emergency convened on the evening of Monday, the 26th of September, for the special purpose of presenting Brother William Aikenhead, Treasurer of this Lodge, with a Silver Cup, as a token of the gratitude of the Brethren, for his Masonic services. The proceedings were of a highly interesting character. The assemblage of the Brethren was more than usually numerous on the occasion, and almost all the senior members of the Lodge, including Bros. Tresham, Clifford, L. Anderson, Gordon, A. Semple, &c. &c., were present.

The chair was filled by Bro. Bibby Hartford, W.M.

Bro. S. Parker, S.W.; W. H. Bracken, J.W.

There being no other business to transact, after the usual series of Masonic toasts had been gone through, with appropriate honours,

Bro. A. Semple, P.M., addressing the Junior Warden, W. H. Bracken, (Recorder of Kilkenny,) said, that he had received the command of the Worshipful Master to request that the J.W. would, on the part of the Lodge, present Bro. Aikenhead with the Cup which he now handed to him for that purpose.

The Cup, which was of very beautiful workmanship, and richly ornamented with Masonic Symbols, was then placed before the Junior Warden, who, in compliance with the wishes of the W.M. and Brethren, rose to present it, and spoke as follows:—

Worshipful Master and Brethren—However gratifying to my pride it is to have been selected as the organ of your sentiments on an occasion which must deeply engage the feelings of all around me, I cannot but regret that the duty with which I have been honoured has not devolved on one whose higher standing in the Lodge would have given greater effect to the fulfilment of that duty, and whose earlier acquaintance with the distinguished merits of the worthy Brother on whom we are about to bestow a lasting testimony of our regard and gratitude, would have enabled him to do justice to those merits. It would have been more satisfactory, Brother Aikenhead, whether as a record of your Masonic services, or as a tribute to your personal desert, that the sense we entertain of your conduct in every station and department you have filled in our Fraternity, should have been declared by one of your own associates in the good work which, after many struggles, and not unfrequently, I have been assured, under circumstances of almost overpowering discouragement to even the steadiest friends of Masonry here, has now been brought, by your united exertions, to a prosperous and happy issue. For myself, I can on this occasion only apply the information I have been able to collect upon the subject of your *early labours in the Lodge*, from some of the senior Brethren, who, with a feeling that does *them* honour, although to *you* it does but justice, have been amongst the first—I should rather say, indeed, have been the *very* first—to acknowledge your many claims on our esteem, and are content that even *their* distinguished services should merge in what they thus admit to have been

the still more signal benefits derived to the Lodge from your invaluable co-operation. It is, let me say, no ordinary desert that could have entitled you to the tribute with which, on the part and in the name of your Lodge, I am this evening commissioned to present you. It is, no doubt, the offering of our common affection and esteem; and even the youngest of the Brethren have had ample opportunities of appreciating your pretensions to be so distinguished; but that those who may be called the partners of your toil—they who from time to time, and from a very remote period, have been actual witnesses of the good you have achieved for the support and welfare of the Lodge, should be amongst the foremost to honour such services as yours, is, indeed, a circumstance that gives peculiar interest and still higher value to the gift. Looking back for an instant to that distant period in the annals of our Lodge, when, it must be confessed, a too general apathy pervaded the body—when, from the death, or absence, or secession of members, its meetings were but thinly attended and its ceremonials, which, in our sublime science, are but so many vehicles of instruction, must, on that account, have been less effectively observed; when, in a word, the Lodge seemed verging to decay, there still were to be found some true-hearted and devoted Masons in the body, amongst whom, Brother Aikenhead, your zeal and faithfulness were conspicuous*. The example of so excellent a spirit could not have been lost upon the brotherhood. In the worst of times you were able to associate with you men, who, like yourself, drew only higher and more than ever powerful motives of attachment and fidelity to so good a cause, from the very difficulties which assailed it. Amongst the names thus honourably linked with yours in the prosecution of these labours, are those of some who have already gone to their last account, and the recollection of whose eminent services still lives in the gratitude of the Brethren. Others of your fellow-labourers are now present, and share with you the kindest regards of the Lodge. During the whole of the period at which I have but glanced, which was one of the deepest interest to our institution, and which you can look back upon with so much pride, your conduct was on all occasions marked by the utmost anxiety for the success of every measure calculated to advance the interests, to cement the union, and maintain the respectability of our body.

Of your continued attention to the business of the Lodge, and the interests of the Craft in general, within that later interval which brings your services within my own observation, it would be difficult to speak too highly. We feel, that to your zeal, judgment, and activity, we have been indebted for many advantages, not only as respects the comfort, but the general welfare of our Lodge. Your admirable arrangement of our usual festivals, and the excellent provision you have made, on every such occasion, for promoting social happiness and good fellowship amongst us, will be heartily acknowledged by all who hear me. And when it is considered how much, not only of the *conviviality*, but of the general harmony and Masonic order by which these delightful assemblages of the Brethren have been always distinguished, must depend

* From the commencement of the year 1818 to Sept. 1822, the business of this Lodge was suspended; but by the exertions of a few zealous Brethren, amongst whom were Brothers Tresham, Chaplin, Williams, &c., it resumed work after an interval of nearly four years. Soon after this latter period, Brother Aikenhead joined the body, and contributed greatly, by his labours and example, to revive the spirit and improve the character of the Lodge. From the year 1822 down to the present time, it has signally advanced in numbers and respectability.

upon the judgment and good taste with which preliminary arrangements are conducted; it is impossible, I think, to overrate the kind, liberal, and disinterested services you have rendered to us in this particular.

As the Treasurer of our body, we have every reason to be satisfied with your conduct. Upon this topic I have left myself but little time to speak, after having so long occupied the attention of the Brethren—nor can it be necessary to enlarge upon it. You have been the provident and faithful steward of our funds, and we feel that they cannot be committed to honester guardianship, or to better management than yours.

It is from a consideration of these your many claims on our regard, that the Brethren of this Lodge have resolved on presenting you with the tribute which, on their behalf, I am about to hand to you. The Cup now before me, and which, at the request of the Worshipful Master, it is my gratifying duty to deliver to you, is intended, as the inscription on it expresses, to convey “the gratitude of the Brethren of Masonic Lodge, No. 642, for the kind, exemplary, and unremitted zeal, with which you have on all occasions laboured to promote the interests of the Lodge.” I have but too much reason to apprehend, Brother Aikenhead, that I have altogether failed to do justice to the feelings of my Brethren upon this occasion—I know that I have not been able to do justice to my own. It now only remains for me, in the name of the Lodge, to request your acceptance of this Cup; and I shall but just add, that, in my judgment, never was a gift more worthily bestowed, because never was one more honourably earned. (Great applause).

Brother Bracken having presented the Cup,

Brother Clifford rose and said, that after what had fallen from the Junior Warden, Counsellor Bracken, it would be absurd in him to address the Brethren at any length. He concurred most fully in all that had been said as to the merits of Brother Aikenhead, by the J. W.; more particularly of his valuable exertions at a period when the Lodge was labouring under peculiar difficulties. To these exertions, and the great benefits which had arisen from them, he (Brother Clifford) was enabled to bear personal testimony. As Treasurer of the Lodge, too, it was impossible to have husbanded its resources with greater fidelity and judgment than their worthy Brother had uniformly done.

Brother Aikenhead then rose, evidently under very strong emotions, and in a tone of the deepest feeling, expressed the gratitude with which he received the splendid gift bestowed upon him by the kindness of the Brethren. The following is a pretty accurate report of his brief, but feeling, acknowledgment of the favour conferred upon him:—

Worshipful Master and Brethren, to say I have not words to convey my feelings, is a commonplace observation; yet I find it impossible to give expression to those sentiments of gratitude created in my bosom for this kind and too flattering mark of your brotherly regard towards me. This, your very handsome and valuable gift, is quite unmerited—(No, no)—and although I value it highly, yet it is a higher gratification to me to feel, that your good opinion has drawn forth this mark of your approbation.—(Applause.) The unbounded confidence which you have placed in me as your Treasurer for the last fourteen years, has more than recompensed me for any exertions I may have used for your happiness or comfort. I assure you, Brethren, that this is one of the proudest moments of my life. I feel my heart too full to proceed, or to

thank you in adequate terms for your kindness; so must entreat you to take the will for the deed; and permit me to return you my most grateful thanks, and to assure you, that it will always be my pride to cultivate your kind and brotherly regard.—(Applause.)

The Brethren remained to a late hour, in true social fellowship, and the evening closed in “love and harmony.”

It is gratifying to observe, that this respectable and ancient Lodge continues to support the high character which it has long maintained amongst the provincial Masonic institutions of the sister-country. We take too deep an interest in the general spread of Masonry, not to feel a corresponding satisfaction in the welfare of its remotest branches.

On Thursday, the 1st inst., this Lodge held its last monthly meeting, at which, as being the next preceding the Masonic festival of St. John, the several officers were elected for the ensuing six months. The following Brethren were appointed on this occasion to the respective offices undermentioned:—

W. H. Bracken, W. Master.
 Brother Barton, S.W.
 Brother Prentice, J.W.

The W.M. nominated Brothers Tresham and L. Prior, as his Senior and Junior Deacons.

The installation of the officers-elect takes place on each St. John's day, by the regulation of this Lodge.

The very punctual attendance of the respective officers, during the six months now expired, and their exemplary fulfilment of the duties of their several departments, reflect great credit on these functionaries, and could not but have contributed much to the good order, respectability, and general welfare of the body over whom they ruled.

FOREIGN.

NEW SOUTH WALES (Australia).—The numerous Masonic Lodges of this vast and rising territory, which are constituted under the Grand Lodge of Ireland, celebrated the festival of their patron St. John, with extraordinary splendour, on the 24th of June.

ST. THOMAS (458).—“We are much as usual as regards Masonry; an address of congratulation has been transmitted to the Grand Master.”

INDIA.

ALLAHABAD (550).—The Masonic accounts from this district are very favourable.

MEERUT (596).—“The warrant has been received, and the Brethren are in high spirits. We are promised some particulars by an early opportunity.”

☞ Our PARIS Correspondent is respectfully informed that the packet alluded to has not come to hand, which will account for our not placing its contents before our readers.

TO CORRESPONDENTS.

☞ It is most earnestly requested that all communications be accompanied with the *name* and *address* of the Correspondent; we are compelled to omit *three* letters, not choosing to insert them without such security, at the same time, however, freely admitting their propriety.

BROTHER W. R. BROWNE, ESQ., DEP. PROV. G. M., for Wilts. We beg to inform our esteemed Brother, that the "address" was forwarded STRICTLY ACCORDING TO THE CONSTITUTIONS, to the Deputy Grand Master, by Dr. Crucefix, J.G.D.; and we understand that a reply has been forwarded; we have further to state that the opinion expressed on the subject has been satisfactorily explained, as an unintentional mistake by Bro. Harper to Dr. C., who, it is presumed, would hardly lay himself open to a palpable misconstruction of his official duty.

A MASTER MARINER.—THE SHIPPING GAZETTE. The queries of our Correspondents respecting this very useful Maritime and Commercial Journal, which, by the way, we can the more cheerfully recommend from its avoidance of political animosity, may be best answered by a reference to the advertisement accompanying this number of the *Freemasons' Quarterly*. Our friend, "A Master Mariner," is correct in his assumption that the *Shipping Gazette* was started and is conducted by his "old acquaintance and Brother Mason, J. L. Stevens, now a member of the British Lodge, No. 8.

MASONICUS. (See Article 6, p. 79.) Proper attention on the part of Masters would render the proposed regulation a comparatively easy task for the Grand Secretaries; and what is of the greatest importance, would effectually prevent mistakes. Masonicus writes well, and in his "circle" moves with some eclat, will he interest himself in impressing the newly elected Masters of his acquaintance with the importance of their station in the Craft, and the evil consequences of their neglecting the observance of those ancient charges which they are about to accept.

BRO. MURRAY. The directions of the Board of General Purposes have been respectfully attended to; the signature book at the Hall presents a more creditable appearance. The D.W.M. of the Lodge named was among the first to comply.

BRO. THOS. WRIGHT. We dispatched his namesake to Paris with credentials.

DELTA is needlessly severe—our duty is to prevent improper articles from appearing, and as far as possible to give correct information, we are, however, necessarily dependant upon the kindness of friends who may unintentionally be in error. It appears that Bro. W. M. Thiselton is not Treasurer of No. 2, but of 324, and that he was called to the bar, not by the benchers of the "Temple," but by those of "Gray's Inn," at least so writes "Delta."

W. H. A joke is well enough in its way, but we must (at least for the present), again refer all matters connected with the calendar to the Grand Secretaries, who seem to be obliged to bear the sins of omission and commission, and merely because it appears to be too troublesome for individuals to give *timely* notice of alterations or errors.

BRO. ELVERSON'S letter is duly acknowledged.

BRO. BARTON'S communication with papers, &c. is very acceptable, we hope to hear from him frequently.

HELEN. Thanks are but a faint acknowledgement of her confidence and kindness, we are deeply indebted, but have no present means of payment. She must give us credit until "Time and circumstance" shall prove us to be true-lovers of the Muse.

THE BLACKBALL. In reply to a very *deeply* esteemed Correspondent, who boasts its freaks will not even spare "antiquity" itself, we advise him to *beware*, forbearance has its limits. "A craven" may learn that *balls* differ both in colour and in substance. The shade of "St. Patrick" too, is invoked to protect his favorite, "good sense *may* not always be at hand."

H. L. The office in question is an appointment of the W.M., and the party is of course a "member" of the Lodge, he is an assistant-officer, not an assistant to an officer; why quibble about the matter?

A MEMBER. 1. Time will show.

A MEMBER. 2. Bring the matter before the Lodge, a private party has no power so to act, nor can any by-laws be tolerated that would sanction the system.

CHARITAS enquires who are the most distinguished for charity among the LONDON Fraternity? we reply, the "three BLACK-BALLS," who "do good by stealth and blush to find it fame."

ALPHA. We sincerely thank our esteemed Correspondent, but why withhold his name?

S. (Lincoln's Inn.) The same remark as for "Alpha."

BRO. RICKETTS. We have attended to his communication, and are obliged by the timely opportunity of making a very proper correction.

"THE SAILOR AND HIS SISTER" will be most welcome.

EDITORS OF THE KILKENNY MODERATOR AND EDINBURGH EVENING POST. We are grateful for the good opinion so courteously expressed.

I. H. C. (329.) If our esteemed Brother will but study the Constitutions with half the zeal with which he essays to impress us with his warm-hearted but mistaken views, he will soon applaud the propriety of a recent compliment, which inexperience alone disposes him to question.

A SECRETARY should have summoned the Brother to the meeting following that on which the resignation was tendered, inasmuch as until the minutes were confirmed, the membership did not actually cease; at all events the summons would have been courteous.

P. M. (Bath.) The recent regulation does not apply to Past Grand Stewards previous to 1836.

CRITICUS is correct, the offices of Grand Registrar, Grand Deacons, and some other appointments in Grand Lodge, are creations since the Union.

A BROTHER. (230.) See the Constitutions, as to visitors, and also the antient charges to Masters, which admonish the ignorant and sufficiently guard against impertinent curiosity.

A MASTER. Benevolence, in our humble opinion, should wait for no one longer than five minutes; she is the directress of our best sympathy, and ought not to be discouraged by the caprice or neglect of those who are by MASONIC LAW delegated to carry her intentions into effect. When five minutes shall have elapsed, and a Grand Officer has not appeared, let the Master of the Lodge first on the roll take the chair. Once or twice thus reprov'd, we will answer for it, that the Grand Officers who are summoned will feel that deviations from the law are inexcusable. (October 26.)

P. L. (240.) Let an application be made to Lord Monson, Prov. G.M. for the county, who will soon determine the point either by rallying the Lodge, or by taking measures that will cause its erasure from the list as having ceased to act.

BRO. J. B. GORE's obliging communication has been attended to.

BRO. MURPHY. Many thanks for a very interesting communication.

H. G. We are obliged by the report, and solicit further correspondence.

BRO. COLE. The clause 16, p. 82, does not, we consider, reach the question, unless the Grand Steward-elect be either the Master, a Past Master, or a Warden, in which case it certainly does, as no Brother holding such rank in a red-apron Lodge can sit upon any board or Committee until the Grand Lodge dues shall be completed.

BRO. COBBE. (W. M. 370.) We fear he may consider us inattentive to his communication of the 15th August, but having felt it to be impossible to insert all the numerous addresses from Lodges to the Grand Master, that have been forwarded to us, we have altogether declined to publish any.

BRO. GOVET's letter has been attended to.

PILGRIM. We envy him the happy recollection of his recent duties, and most gratefully appreciate his industry and kindness.

SCOTO-ANGLUS. 24th December. Many thanks for the paper received this day, but the copy of the speech alluded to, has not reached us.

A LEEDS BROTHER. 24th Dec.—The communication came too late; it is dated the 17th.—Whence this delay?

BRO. ELLIS.—His communication was "not refused;" we duly received both the kind letters.

BRO. CH. SMITH, 409.—The illustrations by Br. Claret may be had through any bookseller; they were not written by Br. Gilkes, but are a compilation. The Masonic glee, "Here's a Health to Sussex," is not published. The "Grey Head" may be had of any bookseller, through Dale, Cockerell, and Co., Poultry, London.

P.M.—The celebrated Dean Swift was, we presume, a Mason, being the reputed author of the Masonic song, the "Entered Apprentice."

A VISITOR.—Such conduct is indecorous; a visitor should never, without permission, take any part in the proceedings, and, least of all, foist his unsolicited promptings upon the lecturer. Serious inconvenience was sustained on Wednesday evening, the 21st, by this behaviour; and we are requested to deny most unequivocally by the lecturer, that he was, is, or likely to become a "pupil" of the party.

A PROVINCIAL GRAND OFFICER must not assume the decoration of an officer of the Grand Lodge.

AN AMATEUR.—We differ with his construction of the article in the "Constitutional;" the word "dissatisfied" could not imply dissatisfaction at the performance, but seems intended to express the preconceived determination of the ladies NOT to be dissatisfied; that they were agreeably surprised has been clearly proved.

A. W.—Our esteemed Brother's report (undated), post mark, Dec. 20, reached us on the 22nd. Does he wish us to forward him a copy of Rosenberg's Chart? If so, we will find means to convey it direct to him. Our publisher received the money for the last, and has paid us for it.

W. H.—The annual ball, conducted by the Members of the Bank of England Lodge, at Radley's Hotel, Blackfriars, is fixed for the 26th of January.

T. W. The song "All's Right," has been already inserted.—vide page 299. 1834.

BRO. H. ROWE. His letter came too late, but our esteemed Brother will perceive that we had not omitted due notice.

ALPHA. The intelligence is not unexpected; we could have told the party that he had no chance in that quarter, he is not suited for them; his own kind nature may startle at the result, but he must have separated very soon, even if discourtesy had not rendered the necessity graceful on his part.

THE ASYLUM.

R. B.—His fears are **GROUNDLESS**; let him take counsel in his future arrangements, and his excellent suggestions will tell. We speak **ADVISEDLY**. Hope, confidence, justice—all beckon us forward. Some unimportant checks may occasionally compel us to halt; but even for these we are thankful: we thereby take breath, and then resume our advances, by the aid of those whose doubts and fears are thus made available means to the end. The letter alluded to is in error on every important point. *First*, the **ASYLUM** is called for and loudly; *secondly*, its elevation cannot by any possibility injure the other charities, but, on the contrary, the endeavour to raise it has already, in the most prominent manner, advanced *their* interest; *thirdly*, there are most ample means for the gleaners, if the Brethren can only be persuaded to the garnering thereof; and, *fourthly*, we prophecy that, if the distinguished Mason alluded to shall by Providence only be spared but for a very few years, he will see the "bright edifice" arise. May his valuable life be prolonged, to witness for many, many years the fulfilment of another prophecy, viz.—that he will be found among the staunchest supporters of the Asylum! Nay, we have at this moment an idea that we could get him to sign a "round robin," for the Brethren walk and talk in all the watches, and in every mess.

N.—Because the Asylum is not positively erected, Would N. wish to *stife* the generous impulse that thrill the hearts of its supporters, and thereby thwart the purpose of charity? Let him bear in mind that to *kill* the embryo in the womb is _____

ARCH MATTERS.

A **PROVINCIAL COMPANION** is in error. A Brother who is exalted in a Chapter, or who joins it and qualifies therein as an *excellent* companion, should not be barred from the dignity of a Principal, merely because he may not be a Member of the Lodge to which the Chapter is attached by number. Preference should not be given to "Lodge membership;" **MERR** should be the only preference.

EZRA.—Before the Union, one Society did not meet in Grand Chapter; but the candidates were exalted by qualified companions of their respective Lodges. As to the application of the fees at the time we know nothing, nor is it of the slightest importance. The other Society met much according to the present system. The Union, therefore, of the R. A. Masons, if it took place at all, was not necessary as a formal measure, because the general Union of the Craft was a sufficient incorporation; and as all R. A. Masons who are principals exercise their right in Grand Chapter, the Union is satisfactory.

A little MORE touching the Black-ball.

Z.—P. Z.—P. Z. (2).—P. Z. (3).—H. 1. 2.—CAPE STONE.—ARGUS.—N.—P. S.—TIME.—TYRO-ARCH.—MINOS—and many others.—Our opinion is recorded elsewhere; and if we have touched upon it with less severity than it deserved, it is because we would leave the offenders one chance—*repentance*. They well know that the **FORBEARANCE** of one party is more than a match for the **COWARDICE** of three. The box was examined *before* the ballot by * * *, neither of whom voted; but the affair was pre-arranged; great care was taken to secure **THREE**—(when shall these three meet again?)—there were those who, "cautious ever," *did not vote*: true; but to them we say, "You helped to *work* the deed and *tell* the tale." There were several who did not vote, and regret they did not, inasmuch as their inadvertence gave the *three* the indulgence of a "Jim Crow chuckle"—the wheel about—just so. The suggestion that the three balls were purposely left in is without possibility; the three palms betrayed their vocation; had the balls been charged they could not have given truer information. Neither of the three are equal to the duties alluded to; two are decidedly ignorant of them, the third can falter through them. "Judge not, lest ye be judged." Neither of the three are members of the House Committee of the Female School, but all belong to the two Lodges and Chapters, as guessed, one of each boasting *two*, and the other *one*, as members. Their surnames begin not either with Z, H, nor J. The parody on "Poll and my Partner Joe," is sufficiently coarse and personal for rejection. "Practise a lively benevolence and a diffusive charity, and by a kind, virtuous, and amiable deportment, convince the world of the beneficence of our invaluable institution." We recommend the trio to study the above beautiful quotation from the R. A. ritual, as suggested by "Minos."

If we have omitted to advert to the Companion who, upon this occasion shared the enviable distinction of the Black-ball with Dr. Crucefix; it has been from a sense of delicacy, as we are not much in the habit of personal intimacy with him, and he might feel acutely sensitive upon the wanton and heartless act, which was intended to expose him to doubtful inferences. We also entertain a hope—may more, a conviction—that had his name been proposed at any other meeting of the Mess than at the one in question, the proposition would have met with the courtesy to which it was entitled. He was a Past Master in the Craft long before either of the three cravens had intruded into the Order; and he claims the distinguished honour of having been personally known to the illustrious ruler of the Craft for upwards of twenty-five years. At the Union-Festival he carried one of the Columns; he has been a frequent attendant at Grand Lodge; is a member of the House Committee of the Girls' School, and of the Board of General Purposes, and is estimable in private life. What then? Let the spotless trio sing—"Hey for the Black-ball! Ho for the Black-ball!"

REVIEW OF LITERATURE, THE DRAMA, &c.

Doctrines and Duties. By F. B. Ribbans. This neat and compact volume on the twofold topics of Christianity, either of which is lost sight of by some parties, separated by others, and practically combined by few, is from the pen of a Brother, and might not inappropriately, from its size and contents, join company on the library table with Wilbeforce's Practical View. The primary object, to succour which it is ostensibly published, is of that extensive nature which awakens a reciprocal sympathy in every philanthropic bosom. No *Mason* need be reminded in its *specific appeal* of one of the most prominent articles in his Initiatory Obligations. Verbum sat!

The author might have observed in writing upon the Trinity, that, if mystery incomprehensible to the finite powers of human intelligence, was to be objected against its being a received doctrine, the same principle for our incredulity exists in every question which science or philosophy can propound to the human understanding. There is mystery in the minutest speck of matter that can be submitted to our examination, until sufficient Light has been afforded to penetrate its subtilest and inmost secrets.

Better perhaps, have omitted that controverted passage from 1 John v. 7.; the evidence was perfect without it. The scriptural references for the nature of the Deity are superb. Would not the Poet's name, whose lines are quoted, be desirable? Some of the extracts are very beautiful. The attention of our fair readers is gallantly directed to the high compliment paid to their existence in the creation. The author has discovered great industry in his collection of texts and appropriate passages from various writers sacred and profane, religious and moral, poetry and prose, and to the general reader his pages will be deeply interesting; but to the *Mason*, who regards them as the vehicle of a tribute towards effecting that *finishing Capital* to the *Grand Pillar of Masonic Charity*—the *Asylum for the Aged and Decayed Freemason*, not another word need be added to recommend Brother Ribbans' book to his liberal patronage and immediate perusal.

We had marked several passages for extract, but they occurred so frequently, that we could scarce collect the most pleasing; there is a soft piety pervading the entire work, such a spirit breathing peace and good will, and a love of truth, that we will not profane its chaste mystery by disturbing its order, which commences with "CREATION" and ends with "ETERNITY."

The King, "Patron of the Craft," is enrolled at the head of the subscribers; their Royal Highnesses the Duchess of Kent and the Princess Victoria, the illustrious wife and daughter of a deceased and Royal Grand Master, gracefully follow—may this tribute to Masonry be duly appreciated!

We conclude our remarks by inserting the "Circular" of our esteemed friend—his own words will best speak for his heart, and find their way to general approbation.

"Dear Sir,—I venture to solicit the honour of your name as a Subscriber to a little work entitled "DOCTRINES AND DUTIES," which is now in the press, and will be ready for publication as soon as the subscription-list is complete. The names of those who have already honoured this work

with their patronage afford a sufficient guarantee that, to say the least of it, it has no objectionable tendency, and might be an encouragement powerful enough to persuade me to solicit your signature, even if I sought it solely for my own sake; but when to this I add, that my motive in publishing it is to contribute my mite, in that which appears to me the best and most effectual way, to the intended *ASYLUM FOR THE AGED AND DECAYED FREEMASON*; and that it is my intention to devote the profits arising from the work to that Institution, and that it is therefore my desire to make them as large as possible, and to dispose of them in a manner so suitable to the character, and so gratifying to the heart of a Mason, I hope and think that I shall not ask in vain. It would be presumption in me to attempt to expatiate upon the beneficial and unexceptionable nature of the charity for which I may be considered as now pleading; you, who are a Brother, know all that I could say upon the subject, and, I am persuaded, feel more than I could possibly express. In behalf, therefore, of that charity, I solicit earnestly the addition of your name to my subscription-list, with a strong hope that you will oblige me by your assent. Great rivers flow from small sources, and this little effort of ours may induce others, whose assistance may be more valuable, though their zeal cannot be greater, to engage in the same good cause. A copy will be presented to each of the pupils in the Freemasons' Schools; and, in order to stimulate others to lend their kind aid to similar exertions, a list of the Subscribers will be given with the work.

Such being my motive for publishing, and my plea for applying to you for the honour of your sanction; to that motive I look for success, and from it I hope for your compliance with my request.

It will save you trouble, and will sufficiently inform me of your intention, if you will be so good as to return this note, by post or otherwise, at as early a date as may be convenient, with your name inserted below.

I remain, Dear Sir, yours faithfully,

No. 36, Stamford Street.

F. RIBBANS.

As it is desirable to obtain as many Subscribers as possible, I hope you will see no impropriety in applying for names, not only to your friends who are, but also to those who are not, Freemasons.

Conditions:—The Price to Subscribers will be Seven Shillings and Sixpence. The work will form One thick volume, and will be neatly bound. No money is to be paid till the book is delivered.

The Freemason's Calendar for 1775 and 1837.—The revolution of time, in which no less than sixty-two years have passed away, will show pretty clearly, that however Freemasonry has advanced its high behests in the estimation of the world, the Calendar, which until these three last years has been its only accredited organ, has dwindled into comparative insignificance, and that but for the comparison which our library shelves affords us, we should have lost an excellent opportunity of proving that "sixty years since" there existed a something which did more than merely profess to give information to the Craft. We have ventured to dip into, and with our reader's permission will review, the Calendar of old.

It commences with an abridgement of the History of Freemasonry, which if not strictly orthodox, is at least amusing. It touches in its progress upon many subjects of import to the Craft, both regarding their

own interests, the support they then received from the world at large, and anon, the difficulties they encountered from vulgar prejudices. The crafty and politic Elizabeth is prominently brought into view—the Master-Mason Wren is introduced as a leading and important character, and the history concludes 1775, with a promise to resume its details the following year.

A compendious list of Past Grand Masters and all subordinate Grand Officers follows, including all Grand Stewards—the existing Grand Lodge—Provincial Grand Masters—and to this is appended the general rota of town and country Lodges under the Constitution.

The statistics of Masonry in Germany and Holland are largely dwelt upon; and it is our intention, in proof of our observation that some serious attention was in former days paid to the Calendar, to quote hereafter these two articles from its records.

The Grand Lodge of Scotland is inserted, with Edinburgh Lodges, &c., and their days of meeting—and a table of remarkable occurrences is appended. As the Book of Constitutions was probably not in general use, the Calendar further contained a great mass of useful references, as to the laws and regulations of charity, &c., and it appears that all new regulations are particularly noted, always with an intimation that the next Calendar shall contain further remarks. A few toasts and songs are introduced, which in the moment of conviviality could be referred to with advantage.

And now for 1837. The calendar department is a decided improvement upon the old diary; each division explains the daily meetings of the Craft, both in Lodges and Communities—a page is devoted to the Masonic charities for girls and boys—as also to the Grand Lodge and Grand Chapter, omitting however the Grand Stewards, who being delegates from eighteen various Lodges, should, we consider, be included, if only from respect to their several constituencies—the Provincial Grand Masters, and some remarkable occurrences in Masonry absorb about two more pages—and then follows a very well arranged table of all the Lodges under the English Constitution—and at length we find the meetings of London Chapters are briefly noticed.

And here ends the Masonic intelligence of the year. Compared with 1837, our venerable ancestor was an album of reference, and among other Calendars of the day held an honourable competition.

At the present time, when annuals are teeming from the press, when society demands the necessity of keeping pace with the literature of the age, the Mason's Calendar, instead of elongating the telescope, has shut it up, and the reader can find little to interest him. Could not the records of Grand Lodge have furnished materials for the occurrences of the year? Where are the Boards of General Purposes and Finance—the Stewards of the Grand Master's birth-day—the Boys and Girls and Grand Festival? and even the announcement of those who are anxious to uphold the as yet "unrecognised Asylum" would not prove an unworthy subject, nor uninteresting to the Masonic reader. The long protracted indisposition and happy restoration of his Royal Highness the Grand Master—the initiation of the Moolve Ismael Khan and the Persian princes, with many of the nobility—provincial matters of important interest—and, lastly, the sister Grand Lodges of Scotland and Ireland, afford ample scope for courteous and pleasing comment.

We feel satisfied that the task, if it devolve upon one individual, may be seriously inconvenient, and also that a weighty responsibility will be

incurred by those who shall attempt the change; but we hope that the Calendar for 1838 may give evidence that what is offered in a good feeling, may be accepted in the same spirit, and we pledge ourselves that its circulation shall be more than doubled. It will not be difficult, if *timely application be made*, to bring into notice the Masonic offerings of more than one talented Brother, whose contributions shall embellish the Calendar without detracting from its profits, devoted, as they justly ought to be, to charity; but even charity herself must be inspired by the Master-mind, or she cannot diffuse the genial warmth to others.

The History of Nottingham Castle. By John Hicklin.—A very meritorious specimen of local history. The author has been in right earnest when he composed the book before us, and has accordingly produced a work which cannot fail to be acceptable to the inhabitants of Nottingham. It is not a mere compilation, hastily got up to serve a particular purpose; but, with a most unpretending appearance, is replete with sound antiquarian knowledge and scientific research. A topographical author, residing on the spot which he proposes to illustrate, possesses a decided advantage over the absentee, and this advantage Mr. Hicklin has improved to the utmost. His materials have been ample, and he has disposed of them with great effect. We are sure that the thanks and gratitude of his townsmen will be awarded to him without a dissentient voice.

The Confessions of an Elderly Gentleman. Longman & Co.—The fair authoress of this elegant bijou has interwoven a charm in these "Confessions" which exhibit a power rarely excelled. Lady Blessington writes in the truest style to win attention—it is easy, calm, translucent—and is therefore as attractive to the sensible man, as it is popular with the casual reader. To a perfect knowledge of the world, there is added a sympathy in its foibles that endears her ladyship as the prototype of all that is excellent in the characters so vividly portrayed. It is almost a pity the Gentleman is elderly, for he is made the hero of many attachments to as many sweet objects of feminine grace and beauty that we know not which to admire most, or where to find the least blemish in a picture embellished with the purest morality.

The Economy of Health; or the Stream of Human Life, from the Cradle to the Grave; with Reflections, Moral, Physical, and Philosophical, on the Septennial Phases of Human Existence. By James Johnson, M.D., Physician Extraordinary to the King.

The author of this volume has written some usefully amusing books, dashed with considerable humour. Perhaps he is right in adopting and following up this style of writing, for it gives zest and raciness to even the merest professional labours.

At the same time, let it not be supposed we speak this disparagingly—far from it; in the midst of grave and exclusively professional productions, it is always pleasant to light upon such writings, and if we are not rendered much wiser by the lucubrations of authors who mix up so much of the *dulce* with their sum total of the *utile*, it is at least the passing of an agreeable hour, with "winter and rough weather" set in upon us.

The design of Dr. Johnson's book is one which a particular friend and Brother had long made up his mind to adopt, in treating of human life, and the phases through which it progresses, from youth to old age. The division of the period of our mortal vitality into septennial passages,

is that, identically, which our friend had purposed to himself to have entered on in his treatise, and although so far it would seem to savour of imitation were he to publish now, still we hope to be able to tempt him from his self-imposed restriction on the point, and allow us to be benefited by his peculiarly fortunate experience.

But to return to Dr. Johnson. He has acted, it must be confessed, somewhat too mechanically in the partitions which he has made of human life; he has taken out his rule and measured off its various stages with too much mathematical precision, to be altogether free from the suspicion that his plan had so far tickled his fancy as to render him blind to the very obvious accusation, of making a Procrustean experiment upon his subject, rather than adopting any definite and well conducted plan of philosophical results. But this may be considered a blemish incidental to his materials, and the object he had in view, and we must not look too minutely or exactingly into a work which has much merit, and deserves, to a large extent, approval.

The author divides human life into periods of seven years, a convenient subdivision; and he rightly places the golden era of human existence between twenty-eight and forty-two, at which he fixes the ebb-tide of life, dating the grand climacteric at the ninth septennial, or from fifty-six to sixty-three. We have accorded due praise to the author's easy style. In some of his former productions Dr. Johnson was evidently anxious to attain the character of a scholar, here he presents himself with the greater object of utility; for as he feelingly remarks in his preface, "the race of competition is abandoned, and the goal of ambition has dropped the mask and assumed its real character—the scoffing termination of man's vain hopes—the withering finger pointing to the tomb." This sentence has a moral; one which Masoury inculcates in its every day practice with a more easily decyphered handwriting. We had intended to be critical on parts of this work, but the object of the author's disquisition to teach that most difficult of tasks, how to curb and regulate the three master passions of humanity, LOVE, AMBITION, and AVARICE, and to teach us the still more difficult task, "how to die," has disarmed us, and where many good things abound, we shall not be querulous.

The latin quotations scattered through the volume are unworthy of Dr. Johnson, they seem culled from Lilly's Latin Grammar. What, too, can be said of such witticisms as the following, which we print, *italics* and all, as we find them in page 30? "Some of the remarks on the education of male youth will bear, *mutatis mutandis*, on that of the female; but others will not. It cannot be said that too much of their time is dedicated to the Greek and Latin Classics. They are much fonder of living *tongues* than of dead *languages*." Dr. Johnson can well afford to pardon a few sincere remarks—He has done as much practical good as most men—and his high standing in the profession, of which he is indeed an ornament, makes us jealous of the slightest possible failing in one who has afforded us much pleasure, and some instruction.

Coulson on Deformities of the Chest, &c. Hurst.—It will be no offence to any, nay to all who have preceded Mr. Coulson, in the subject to which he has devoted his pen, to say that he has given a manual to woman, which deserves her gratitude. Let his book be read by all—even by her whose graceful form has proved an amulet against the evils

which her less fortunate sister has to contend with—whereby she may appreciate the blessing, and if she have the power and opportunity, contribute to assist others to avoid the dangers which attend the *tortuous* path. The anxious mother and suffering girl will in these pages find much to interest, and consolation, if they attend to the precepts that are laid down. Mr. Coulson's work is worthy the perusal of the profession, and will, if we are not mistaken, advance his practice as it has done his reputation.

Homœopathy and Allopathy, or Large, Small, and Atomic Doses. By David Uwins, M.D.—“*Salus populi suprema lex,*” may be quoted as introductory of a subject so very important to the public health, as is this brochure by Dr. Uwins. We have made the acquaintance of temperance societies and tea parties, and now in these piping times of economy, the dose infinitesimal advances its pretensions to our notice. Verily the politician and statesman may take example and gain honor by observing the grand principles of homœopathy, in reducing taxation to an infinitesimal impost. The physician in his turn will deserve the gratitude of that peculiar organ, the stomach, by enabling it to attain a higher character, than being merely the “Apothecaries’ shop.” Children yet unborn shall bless the day that discarded the domestic practice of our great grand-dams, who with senna tea and prunes and other aids, kept the little ones in regularity. The whole Masonic Craft in both hemispheres will hail the joyful tidings of Homœopathy with sounds of gladness, in the surety that one millionth part of one drop of brandy in a little water, sweetened with as much sugar as may be invisible to the eye, shall answer all the purposes of festivity; what a saving to the funds! A monument! a monument to Hahneman and his disciples!

Such were the first impressions on reading our emancipation from bleeding, blistering, cautery, calomel, and other dreadful munitions of war; and we almost doubted the sanity of those who dared the deed of advocating an innovation at such utter variance with the principles and practice which Harvey and Sydenham had sanctioned, and which medical philosophers to the present day had confirmed by discipline and experience.

A protest has been entered by the Addisons, Brights, and Johnsons against the new theory, which we believe to have made but slow progress, except among the higher orders, whose complaints being generally of less serious though chronic character, they may be permitted to indulge in harmless experiments.

It is not our intention to enter into a critical analysis of the system of Homœopathy, but as it has excited the attention of such men of talent and learning as Drs. Uwins and Quin, who approve and support it, we expect some disclosures to be made that shall advantage the human race. Dr. Uwins is somewhat “canny,” he evidently does not go the whole length with the homœopathists; it may be he does not wish to let go the “painter” until the skiff can make her course. In these observations we would express an opinion, that regarding Homœopathy as a branch of medical science, if such it be, it has received no aid from the brochure of Dr. Uwins, which is inconclusive in argument, and unworthy of his talents as a medical author, being inferior to many, if not to all, former articles from a pen not unacquainted with elegant literature.

The British Medical Almanack. By W. Farr. Sherwood & Co.

The Medical Pocket-Book. By J. Foot. Renshaw.

These two annuals differ greatly in utility. The *Almanack* is the more comprehensive in its details; there is scarcely any matter which can with propriety be introduced that is omitted, and the author has arranged an immense mass of professional intelligence with considerable skill. New remedies are published, with their authorities, and the practitioner and student may both refer to it for such information as may be expected from a pocket or desk compendium.

The *Pocket-Book* is useful as far as it goes, but is in many respects inferior to the *Almanack*; in fact, it is not sufficiently professional or scientific; we except, however, one department, the leaves with medical hints, &c. which embrace a convenience that will be found serviceable. The one therefore may serve for the pocket, the other for the fire-side—we write in season.

The Dalesman: a Drama in six acts. Ridgway.—The author of this drama, we should presume to be unused to his art, for little art indeed has been shewn in the use of his materials; the natural consequence is, a want of the necessary means to make his own sentiments appear to the best advantage. The incidents are interesting as such, but the morality which pervades them, and a gracefulness in many passages cannot be concealed, suffers for want of judgment. But we await the next effort of his pen with better confidence.

The Anglo-Polish Harp, &c. By Jacob Jones, Esq. Pickering.—As the title expresses, this is a psalter in which the Polish cause is advocated in a strain of highly wrought enthusiasm. The author evidently feels the powerful sentiment in which he is enwrapt, and the reader, to appreciate the force of his energy, must possess a heart keenly sensitive to the interest of his lay. The prefaces, for there are two, as well as a notice, are introductory to the general interest. The stanzas are bold, and the sonnets are pleasing in the versification. The scenes from Longinus read well, but we doubt their easy adaptation to the stage, chiefly from want of unity.

The Grammatical Spelling-book. By Chas. Wall. Orr and Smith.—The age of Dilworth has passed, the march of intellect as it buds in youth now receives the direction and the means to become powerful. Step by step, the youth is trained to the consideration of the more important details of education; by elementary aid, the memory becomes accustomed to scriptural and classical words, which create an impression favourable to his future advancement, and thus many of the difficulties are avoided which harass and perplex a bashful and timid boy. We thank Mr. Wall for the great pains he has bestowed on this book, which we presume is duly appreciated by tutors and pupils.

The Grey Head: a Song. The Words by Douglas Jerrold, the Music by Reeve. Dale, Cockerell and Co.—We shall merely observe, that the object for which this song was written and composed, should enforce its circulation among the daughters of Freemasons, who will never be more delightfully employed than in lifting their voices to the throne of Grace in favour of him whose grey head reminds them of his earthly wants. The words are beautiful.

THE DRAMA.

The principal novelty since our last has been the production of Mr. Sheridan Knowles's play of *The Wrecker's Daughter* at Drury Lane. We object to the subject—to the *animus* of the drama, so utterly opposed as it is, to the sweetness and purity developed in the other plays of the same writer, but must give all praise to very many passages containing the essence of poetry in its most beautiful and touching development. The subject however—it is a tale of blood—we think infelicitous, and trust that it will remain a solitary mistake of the gifted author.

Mr. Edwin Forrest, the *Roscus* of America, has made his bow to a London audience. Although not among his ardent admirers, we may not be the less competent to test his merits as an actor. He is at this moment, from the retirement of Mr. Charles Kemble, second only to Macready. His very failings partake much of a similar character, depending upon physical force to prevent them from becoming glaring faults. We are too well pleased by the visit of the American *Roscus* to judge him in comparison with the "illustrious dead," it is enough to hold honourable competition with living talent, and this Mr. Forrest has done, however the crooked policy of his "manager" may have compelled him to appear under the great disadvantage of high prices, when at the rival house, Kemble in his farewell engagement has given Macready the great chance-hit of full houses at "reduced charges."

Mr. C. Kemble has quitted the stage—and he has left it, after many, many years of exertion, with a well-earned fame, and with the best wishes of all who love high art, and respect private worth. His last character was *Benedick*. And upon whom is the "bachelor's" cloak to descend? The retirement of Mr. Kemble—the last of his theatrical race—is a grievous loss to the stage. *Mercutio*, *Doricourt*, *Falconbridge*, *Mirabel*—all have gone with him. His valedictory address was an unaffected farewell to an art, which, as he admirably avowed, he "passionately loved,"—a farewell, delivered in the most simple and affecting manner. Mr. Kemble shed tears, but not alone—there were hundreds who marked their feelings at the separation, by the like touching testimonials.

ADELPHI THEATRE.—A burletta, entitled *Sir Roger de Coverley*, has been produced here—unheralded by any of the customary paragraphs, and without even an underline, in the previous play-bills—we wish the public were more frequently permitted to exercise their unbiassed opinion upon an author's pretensions. The papers of the *Spectator*, in the second volume, have furnished our author with the materials of a very pleasing drama, and he has preserved the vein of Addison with no mean proof of dramatic tact. The piece commences with the visit of the "Moralist of the age" to De Coverley Hall, where he witnesses the different characters of the Baronet's nephews, *Augustus* and *Henry*—the former (Yates) an exquisite of the first water (and most excellently played)—the latter (Hemming), the lover of *Helen*, the protégé of *Sir Roger* (Mrs. Yates.) In the original papers there is a gypsy scene, where "White Moll" figures conspicuously, and John Reeve is thus furnished with a character which he delineated with all his usual raciness and force. *Moll* and *Augustus* are the characters that mainly draw forth the merriment of the audience; but it was reserved for Mrs. Yates to secure their favour by throwing into her part a pathos so powerful as

to create the most intense interest. After rejecting dishonourable proposals from *Augustus*, she becomes instrumental in saving the life of her protector, *Sir Roger*, who consents to her marriage with *Henry*; and the *Spectator*, who in the denouement proves to be her father, joins their hands. The old English cushion dance and *Sir Roger de Coverley* were introduced with great eclat. The scenery was well executed; and a *tableau vivant*, from Leslie's picture, was pourtrayed with all the effect in which this company so peculiarly excel. Critically speaking, there is a want of one absorbing passion, and of a singleness of sentiment in this drama; while the character of *Sir Roger* is too much reduced in importance; yet the language is humorous and forcible, and we look to the future efforts of the author with an assurance that he will most triumphantly refute the splenetic bitterness in which some portion of the press has indulged, while pretending to report the representation of what we honestly believe they did not in reality witness. We congratulate Mr. John Smith, the author, on the success of his drama, and regret he was not present to enjoy the enthusiastic plaudits which attended the fall of the curtain. The Adelphi, since the engagement of a Mr. Rice, the notorious offender in *Jim Crow*, has been well filled. The *Jim Crow* is said to be a correct portrait of some poor animal in New York—the picture of an ape is not to our mind more attractive, from the painful fidelity with which its hideousness is delineated. However, Mr. Rice makes thousands of *Jim Crow*, and may laugh at our seriousness. Mr. Yates, however, might raise the Adelphi a little above its present condition.

THE OLYMPIC THEATRE flourishes, and deserves to flourish. At no other theatre do we see such exquisite stage pictures—at no other theatre have we a Liston.

THE RESOURCE.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE NO. 8.

Would that I loved thee less, for then
 I should unmoved behold
 Thy coquetries with other men;
 And leave the tale untold
 That I *do* love, to any.
 Would thou wert wedded; for therein
 Were less of risk to me:
 If loving one man's wife be sin,
 How wicked it must be
 To love the loved of many.

Would that I had no cause to doubt
 Thy feigned fidelity;
 Would I could shut thy graces out
 From doting memory—
 As from love's shrine a sinner;
 Would that my suit thou wouldst dismiss—
 My protestations spurn;
 That, undeceived by smile or kiss,
 Despairing, I might turn,
 Rush home—and eat my dinner.

RELATION OF A CAPTIVITY AMONG THE INDIANS OF NORTH AMERICA.

(Concluded from page 387.)

THE next memorable event that happened to me was my being sold to Monsieur Cuillerie, a Frenchman, with whom I had been acquainted previous to my captivity, and had latterly been frequently at his house near Detroit, in company with Peewash, for the purpose of procuring bread and salt. In these visits I took the opportunity to propose to M. Cuillerie to purchase me from Peewash, whom I knew to be greedy of wealth, according to their notions of it, which consist in being possessed of trinkets, as wampum, beads, bracelets, and silver gorgets. This gentleman, on account of a friend of mine, Mr. Stirling, with whom he was very intimate, and who afterwards married his daughter, was very kindly disposed towards me.

He made several offers to Peewash for me; first by bringing to him a horse and a cow, thinking these might prevail upon him, as he had often said how much he liked white people's way of living and comforts: but he had more value, it seemed, for me than to part with me at that price. However, he at last consented to let me go, in exchange for certain merchandise, which he should choose, to the value of 40*l.*, upon the condition that I was always to remain with M. Cuillerie, and not be allowed to return to the English. This was accordingly promised, although we only intended to keep it so long as it might be of any risk to my benefactor to break the agreement; for rather than that he should suffer, I was resolved to abide with him, though at the hazard of being again laid hold of by the Indians.

My mother and brothers took a very affectionate leave of me, and went home loaded with the goods which they had got for me, leaving me overjoyed at the change of my situation and circumstances. I immediately threw off my dirty painted shirt, which I had worn for so long without washing, and scrubbed myself for two hours to get the grease and paint off my skin; then dressing myself, *en Canadien*, with a clean French shirt and long ruffles, a new breech-clout, with a mantlet very like the bed-gowns of our ladies, and a pair of new leggins, I began to feel myself a little comfortable. This Frenchman, who had purchased me, being a brother of the former French commandant, a great favourite with the Indians, they had behaved to him with particular favour, in refraining from killing his cattle, poultry, &c. I therefore obtained, at his house, a most substantial supper, genteelly served, with a good bed for my accommodation, upon which I slept better, I think, than I had done for a considerable time past.

On the morning I awoke in the happy consciousness of being out of the hands of the Indians, and restored, I imagined, to the certain exercise of liberty, for I thought there was now no doubt of my getting to my friends in the Fort. At all events, I felt consoled that, at the worst, I should remain with so good a family until the war should be at an end. But how fleeting and uncertain are the joys and hopes of this life! and how ignorant are weak mortals of what it may please the Almighty to make them suffer in this state of trial and probation! This moment I was happy beyond expression, the next I was doomed to be as miserable.

Before sunset, as I was enjoying the society of the amiable Mademoiselle Cuillerie, lamenting together the hapless lot of many poor captives, and even contriving plans for the deliverance of some, a party of Indians suddenly entered our residence, all of them Ottawas, and therefore strangers to me. Without saying a word to me or to any of the family, they seized me in a rough manner and drew me down stairs. Then, indeed, my situation wore a gloomy appearance. I was hurried away from that excellent family, without having time to say even farewell. They, on their part, were as much amazed as myself. They dared not interfere in my behalf, or make any attempt to save me. The ladies burst into tears, and crossed themselves, praying, I doubt not fervently, for my deliverance. All that M. Cuillerie could say to me was to keep up my heart, and trust in "le Bon Dieu." As the party passed by the French people's houses, the inmates appeared all pitying my situation, many of them saying what a sad thing it was to see so young a lad come to an untimely end. Others again called out to me encouragingly to keep up my spirits, for that I still might have hopes. For my own part, I confess I was at first much shocked at being seized so rudely by the Indians, but became by degrees more resigned and collected, thinking seriously that my time was at last approaching its end, and that all the dangerous escapes I had already made were as so many warnings for me to prepare for that change which we must all undergo sooner or later.

They carried me away to Pondiac's hut, who was the chief of the Ottawa nation. There I was left by them for several hours in painful suspense as to my fate, till at length they brought a Frenchman to me, who was to act as interpreter of their intentions. This man told me that the reason why I was taken from M. Cuillerie was, because several Dutch merchants, who were prisoners, had prevailed on French residents to ransom or buy them, as I had done; and that if this were suffered to go on there would soon be few or no captives left; that Pondiac was resolved to detain every one captive, or have their scalps; in prosecution of which resolve, he had ordered all who had been so bought off or liberated to be taken from their purchasers; and he ended with informing me that Pondiac had determined to appropriate me to himself.

This explanation relieved me in some measure from the immediate fate which I apprehended, but I could not help wishing that I had been again restored to Peewash. I remained, therefore, this night with Pondiac. Next morning, however, the Chipwas, to which tribe I formerly belonged, sent a party to demand me from the Ottawas. This Pondiac refused to agree to, having taken a liking to me, I believe, on account of my youth, as they are seldom fond of elderly persons, from a belief that the latter will never be reconciled to their modes of life.

The consequence of Pondiac's refusal to give me up had well nigh been a war between the two nations. Ouasser, the chief of the Chipwas, however, prevented this by prevailing upon him to surrender me to himself. I was immediately carried by the latter to his hut. The old chief was very good to me; gave me abundance of food, and even condescended to tell me that as he had plenty of girls in his family to do all the work, I should never be required to labour, but live as he and his sons did. This of course was very agreeable to one in my forlorn situation; and, indeed, the behaviour of the whole family towards me was such, that I had great reason to think myself fortunate in having fallen into such hands. Every one of this family,

which was very large, vied with another in showing me favour and protection; and when any disturbance arose in the camp, or alarm of danger, such as the young fellows sometimes excite, out of mere wantonness or in a drunken frolic, killing any of the captives that may come in their way, I was always hid till the danger was over. King Ouasser soon became so fond of me, that he offered to make me his son-in-law, should I be disposed for matrimony, and fancy any of his daughters, who were reckoned the handsomest girls in the camp, and possessed more wampum than any others. He was satisfied with my telling him that I deemed myself highly honoured by the proffered alliance, and that although at that time not inclined to take to myself a wife, I did not know how soon I might change my mind, and that then assuredly I should be most happy to select one of the princesses of his family for a partner. Little did I suspect at this time that the tranquillity and ease which I now so far enjoyed were to be of so short a duration. I had not been in Ouasser's family above ten days, when my former father, Peewash, expressed a strong desire to have me back again, saying, that he and his squaw had heartily repented selling me to the Frenchman, and that they were even ready to return the merchandise they had received for me if I was restored to them, adding, that it grieved their hearts to see me in the possession of another.

Ouasser, however great his desire to keep me, knew that although chief of the tribe he had no power to keep to himself what was another's property. He likewise did not choose to expose himself or his family to the revenge of Peewash, who would take the first opportunity to resent such an injury. He therefore found himself obliged to give me up to my first master, who, with his whole house received me again with joy and every mark of affection; whilst the family of Ouasser seemed sorry to part with me, the princesses themselves showing they were not indifferent.

The number of prisoners made by the Indians increased every day, and towards the end of July they had upwards of fifty, besides, a great number of scalps were brought into the camp. My prospects were by no means pleasant, or improving. Every day they were murdering some of the captives, even such as had lived as long amongst them as myself. One day in particular, I was in the hall of a Frenchman's house which was crowded with Indians, when some of the young warriors brought in eight of the captives naked into the hall, at the sight of which I was astonished and terrified. I asked of an Indian who was of the same nation with me, if he thought I was likely to fall a sacrifice with those they were about to murder. At this question he looked amazed to see me there, and without saying a word hurried me through the crowd, and put me into another room of the house, charging me to lie close and make no noise, otherwise I should be discovered and killed. He then locked the door, and left me to reflect on what had passed. In this room I found two Dutch merchants in the same circumstances as myself, having been hid there by their masters to save them from the fury of the others. While we were here concealed we heard the savages making long harangues over the unhappy persons who were about to suffer, whom they informed that it was in order to make the Indians prosper in war against the English that they were to be sacrificed. Those poor victims were begging the French people who were present to intercede in their behalf. One little boy, a drummer in the rangers, about twelve years old, was crying bitterly, and imploring their mercy: but alas! he

knew not how vain it was to ask it from wretches whose hearts were steeled against every feeling of humanity. I ventured to crawl to the window, where I saw them lead to the river side which ran just by the house, eight of these poor creatures, one by one, whom they put to death upon the spot, with more or less circumstances of barbarity. Some of them they tomahawked, others they shot with their guns, while some they made the little boys shoot at with their bows and arrows, to accustom them to cruelty, and perfect them in the use of those weapons. The pains of the unhappy victims were thus prolonged : and when one would fall, the crowd of savages set up the most dreadful cries and yellings of exultation. When they were all dead, the Indians scalped them ; and some took off the skins of their arms to make tobacco-pouches, leaving the first joints of the fingers hanging by way of tassels. They then threw the bodies into the river that they might float down to Fort Detroit, in order that their countrymen might see what fate (they threatened) they should all undergo in a short time. When this tragical scene was at an end, the Indian that had hid me came to set me at liberty, first leading me publicly through the crowd, to convince me there was no more danger at that time. He then conducted me to Peewash, who seemed very glad to see me safe, having heard that the warriors had been upon the hunt after me amongst others. The following reason was given for this last instance of their barbarity :—an old squaw, the wife of a chief, dreamed that she saw ten Englishmen killed and scalped ; this she told to the young warriors, who wished for nothing better than a pretext for a frolic of that sort. She conjured them to make good her dream, otherwise, she assured them, they would never prosper in the war. This, with a great deal more enthusiastic stuff mixed in her address, so excited their passions, that they flew immediately about the camp like mad men, in order to collect their prisoners and slay them, and thereby verify the dream of this imp of hell. But they were partly disappointed in their prey, all those who had any regard for their captives having hid them. The little drummer mentioned above was the favourite of an old squaw, who wanted much to save him ; but notwithstanding her tears and entreaties the young fellows tore him from her arms, declaring that upon such an occasion they would spare neither sex nor age. Almost every day fresh instances of their barbarity to the prisoners were occurring, so that I lived now in continual terror, expecting every hour that my turn would come next. I therefore resolved to attempt an escape at all hazards.

There lived, near where we had our cabin, a Frenchman, named Boileau. This man had been civil to me on several occasions, and I thought he might assist me in making my escape. I therefore sounded him upon the subject, and found that a little money would go a great way with him. Accordingly, I promised to reward him if he should assist me, and thereby gained him over to my views. As the French people were admitted into Detroit, I gave him a letter to my friend, Mr. Stirling, who likewise promised him a reward if he should succeed in delivering me. Major Gladwin also, and several other officers, assured him of their countenance. When he returned from the fort I found him ready to engage in my undertaking. I then redoubled my entreaties and promises towards him in the event of success.

The next point to be considered was a plan for my departing in the most secret and unsuspecting manner. Our respective eagerness—he to obtain the expected recompense, and I to gain my wished-for liberty—

made it no easy matter to determine which was the most practicable plan; but at length, after entertaining various projects, the following was decided on. In the evening fixed upon, he was to embark in a canoe, and give out publicly that he was going a-fishing as usual; instead of which he was to proceed about two miles down the river, nearer to the fort; and at a certain point of low land, which was covered with rushes, he was to push in there in the dusk of the eve, and so conceal himself from the Indians. I, on my part, was to make the best of my way to him in the night, when he would lie waiting for me. The next night was appointed to put this scheme in execution. On that evening, however, an alarm was raised in the camp, by a report which had been several days in circulation, that the Chipwas were positively to be attacked by the forces from the fort; which, in fact, took place. The English garrison having received a reinforcement of troops under Captain Dalziel, that officer sallied forth in the night with a strong body, in the hopes of surprising the Indian camp. But they had been too well warned by the French of his design, and lay prepared in ambush for him, attacking his party with great spirit. They did, upon this occasion, what savages were never known to do—they threw themselves into the houses, from whence, and from behind fences, they annoyed the British very much. The contest continued doubtful for some time. At last, our soldiers were obliged to retreat, which they did in good order, into the fort, leaving Captain Dalziel and about sixty privates, dead upon the field. My master, Peewash, was not aware of the attack till the firing roused him from his slumbers. He arose in a great hurry, and put on his powder-horn and pouch, then tied my hands, in case, in the confusion, I should attempt to get off, and perhaps kill the rest of his family, to secure my escape. He seized his gun and ran as hard as he could to join the rest of the army, being then about two miles distant. About two hours afterwards he returned, overjoyed with the success of the fight, giving to me a most painful account of what occurred, and making it out that vast numbers of the British soldiers were slain, while only six Indian warriors had fallen. He told me that our great Seegema, or great Chief, was killed—meaning Captain Dalziel.

I was now unbound again, and sent to another hut to procure a large wooden mortar to pound corn in. The Indian to whom I went for it, had been at the engagement, and boasted of his prodigious feats. He told me that he himself had taken out the heart of our great warrior, which he would soon make a feast of; and he proceeded to show me poor Dalziel's heart roasting at a fire, pieces of the fat of which the young warriors took off, and in my presence rubbed the fat on the mouth of a soldier of the 60th regiment, whom they had taken prisoner. This disgusting barbarity, and others committed upon prisoners taken in the action, shocked me so much, that, under pretence of bringing some bread to our hut, I went immediately to the Frenchman, Boileau, and agreed to meet him, at all risks, the very next night, at the place appointed; taking care to repeat and enlarge my promises of reward to him.

When the evening came, I lay down as usual upon my bear's-skin to sleep, putting off all my ornaments—wampum, silver bracelets, collar, &c.—and about the middle of the night, when I guessed all the family to be asleep, I crawled out of the hut upon all fours. When out, I stood at the door for five minutes to hear if they were stirring; but as all was quiet, I thought then was the time to set off, which I did as fast as my feet could carry me, directly to the wood. I had no other clothes on but a shirt, not even daring to put on a pair of magussons to save my

feet ; for if the family had happened to awake, they would immediately have come to the door after me, and if they had found me at all dressed, they could have been at no loss to divine my intentions. Never in my life have I seen such a night of rain, thunder, and lightning. I could scarcely make more than a mile in an hour, owing to the darkness and thickness of the woods, which were so full of briers and thorns that I was very much retarded in my endeavours to get through them. I resolved therefore to change my route, and quitting the woods, struck off to the river, in which I thought I could walk with the water up to my chin, so that I might not be noticed by any Indians on the road. This might have succeeded had I had more time before me, but I had yet several miles to go before I could arrive at the place of rendezvous, and I ran the risk of being surprised by daylight before I could accomplish it. I found it therefore expedient to try the woods again, but in this I was well nigh being prevented, by discovering the figures of two Indians approaching, each with his gun in his hand. I was still wading in the water ; and observing the trunk of an old tree near me, which had fallen into the river, I endeavoured to conceal myself by squatting down behind it. But I could not do this so effectually but what they might have observed me had they looked. I knew I should be tomahawked and scalped upon the spot if I were discovered. Fortunately, however, for me, these Indians were engaged together in earnest discourse, and being returned from some feast, were a little intoxicated. They passed me at no great distance, going towards a small French house about a hundred yards off.

I then immediately ran to the thickets as silently as possible ; and in order to prevent the whiteness of my skin from discovering me, I rubbed myself over with black moss and mire.

Thus pursuing my course in fear and in hope, startling at every rustling among the leaves, and sometimes mistaking trees for Indians, I at last arrived at the place where I thought the Frenchman was to have been with his canoe, but could not find him. I ventured to call in a low voice, but nobody answered. I then began to exclaim bitterly against the perfidious Frenchman, who had thus in my desperate situation deserted and deceived me. Exhausted with fatigue, I sat me down to rest, hardly knowing what I did. My thoughts were occupied about the Frenchman's conduct. I thought he could not surely be such a coward after all as to abandon me when I had to go through the most dangerous part of the enterprise myself. I considered also how much it was his interest to carry it through. Recollecting myself a little, and looking round upon the place where I was, I discovered, what my eagerness and anxiety, and, I may add, my fears, had made me overlook,—that I was about a quarter of a mile higher up the river than the place we had agreed upon. This discovery gave me fresh spirits and vigour, and, springing up, I soon arrived at the appointed spot, where, to my inexpressible joy, I found the Frenchman, who was sleeping in his canoe. Having roused him, we pushed off into the middle of the river, to have the benefit of the current to carry us down.

We passed through the midst of the enemy's encampments, making as little noise as possible with our paddles. We could hear the Indians' voices very plainly, and saw some of them dancing at a feast round a fire, which they accompanied by singing. About an hour before day-break we at last arrived and got on board a ship lying opposite to Detroit.

Then it was that I was agitated in a manner such as I never before

experienced, and which it would be in vain attempting to describe. In the morning I went to the Fort, where my friends were overjoyed to see me. No doubt I cut a very odd figure amongst a civilised society: the whole town, inhabitants as well as garrison, turned out to look at me. My appearance, however, was enough to excite their pity as well as laughter. I had on, as formerly mentioned, nothing but an old greasy shirt, my face painted red, black, and green, my hair all cut away, and body blackened with the moss I had rubbed on it. My thighs and legs were so torn with the briars and thorns, and so affected with the poisonous vines in those parts where the skin was broken, that they were swollen as big as any grenadier's.

Monsieur Boileau, as soon as he had put me safe on board the vessel, went home, fearing that if he did otherwise, he might have been suspected to have aided me. This was the last time I ever saw him. Mr. Stirling, by my orders, gave him goods to the value of 23*l.*, which with the 39*l.* 10*s.* given by M. Cuillerie when he bought me, amounted to 62*l.* 10*s.*, Pennsylvania currency, which is equal to 39*l.* sterling.

Thus terminated my captivity among the Indians, after having been about three months in their hands.

Note.—The foregoing narrative was not written for publication. It was originally drawn up by the author, the late Major R—, soon after his escape from the Indians and addressed as a private communication to his relative, Sir John Nesbit, of Dean. As the writer frequently alludes to his youth, we may mention that he was from sixteen to seventeen years of age at the time of his captivity. Its truth and simplicity must ever render interesting this Tale of the American Indian War.

HOPE AND LOVE.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE, NO. 8.

Whoso lives in hope
 May with trouble cope ;
 Whoso lives in fear
 Will not triumph here.
 Hope the bridge may win—
 Fear may tumble in.

Whoso love bestows,
 Nature's goodness knows ;
 Whoso nurtures hate,
 Hath an evil fate.
 Love existence gives—
 Hate destroying lives.

Wherefore should we twain
 From delight abstain ?
 Hate his frown may hide—
 Fear we cast aside.
 Joy alone should move
 Those who hope and love !

THE MONK OF LA TRAPPE TO HIS FRIEND.

THOUGH years have roll'd since first we met,
 And many a golden sun hath set
 Beneath the dark blue wave ;
 And many a gay and guileless heart,
 Vanquish'd by time's unerring dart,
 Hath sought the peaceful grave.

Yet still 'mid all the storms of life,
 'Mid fortune's smiles, 'mid care and strife,
 Thy image hath been near ;
 For years thy friendship was my theme,
 My thought by day—by night my dream—
 Its loss my only fear.

When others cast a scornful eye,
 With calm contempt I met their view ;
 Nor shed one tear, nor heard one sigh,
 A tribute only paid to you.

But when I met thy alter'd look,
 All else seem'd light compared to this ;
 His scorn I loved—I could not brook,
 So drain'd earth's wildest cup of bliss.

Yet 'mid the flattering cringing herd
 That cast their hellish lures around,
 The voice of conscience still was heard,
 One spark of feeling still was found.

Oft have I bow'd my head in shame,
 When thinking on life's alter'd scene ;
 Flashes of purity, that came
 To tell me what I might have been.

The dream of guilt hath pass'd away,
 I blush to own my errors past ;
 Let thy resentment then yield way,
 And speak the long-sought word at last.

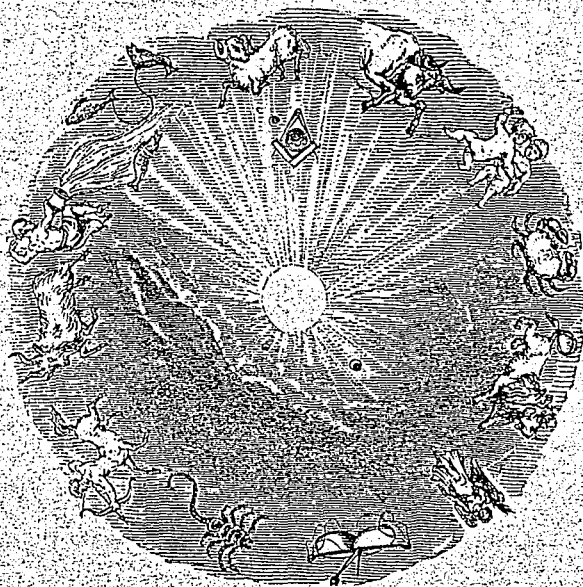
That word is *Friend*, pronounce the name,
 Then shall the care of guilt and shame
 No more with me be found.

Though seas divide us, oceans roll,
 'Sunder'd as far as pole from pole,
 My ear would catch the sound.

Hold!—speak it not—'tis just we part,
 Thy breast is pure, thy guileless heart
 Unmoved by passion's swell.
 Cursed from the moment of my birth,
 Thou only being of this earth
 I ever loved—farewell !

THE
FREEMASON'S
QUARTERLY REVIEW.

No. XII.—DECEMBER 31, 1836.



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WILL TAKE PLACE AT

Freemasons' Hall, on Friday, Jan. 27, 1837.

R. W. Brother CHARLES JOHN KEMYS TYNTE, Esquire, *M.P.*,
PROVINCIAL GRAND MASTER FOR MONMOUTHSHIRE,
IN THE CHAIR.

Stewards.

- R.W. B o. the Right Hon. the LORD MONSON, *Prov. GRAND MASTER FOR SURREY*
and Prince of Wales Lodge, No. 324, *President.*
Bro. JOSEPH C. BELL, *W.M. Lodge of Regularity, No. 108* *Vice-President.*
" RICHARD LEA WILSON, *Grand Stewards' Lodge* *Treasurer.*
" JOHN P. ACKLAM, *W.M. British Lodge, No. 9* *Secretary.*
" FREDERICK W. BOSSY, *SENIOR GRAND DEACON.*
" HENRY PERKINS, *G. SWORD BEARER, S.D. Lodge of Friendship No. 6.*
" RICHARD W. JENNINGS, *AST. G. DIR. OF CER. and St. James's Chapter 2.*

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| " William E. Walmisley, | Grand Master's Lodge | " 1. |
| " Campbell W. Hobson, | Lodge of Antiquity | " 2. |
| " John A. Adamthwaite, | P.M. Tuscan Lodge | " 14. |
| " Stephen Price, | St. Alban's Lodge | " 32. |
| " J. P. Paravicini | Corner-Stone Lodge | " 37. |
| " William Thodey Smith, | J.D. Burlington Lodge | " 113. |
| " Thomas Brown, | Shakspeare Lodge | " 116. |
| " George Dickenson, | W.M. Old Concord Lodge | " 201. |
| " John Savory, | Jerusalem Lodge | " 233. |
| " Edward W. Salomonson, | St. Andrew's Lodge (East) | " 269. |
| " Zachariah Watkins | W.M. Lodge of Unions | " 318. |

DINNER TICKETS 15s. To be had at the Grand Secretary's Office, and of the Stewards.

Brethren are requested to attend in full Masonic costume.

DINNER ON TABLE AT FIVE O'CLOCK PRECISELY.

JOHN P. ACKLAM, Secretary,
No. 138, Strand.

FREEMASONRY.

R OYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.—A Quarterly General Court of this Charity will be held at the School House, in Westminster Road, on Thursday, the 12th Jan., 1837, at 12 o'clock precisely.

WM. FLETCHER HOPE, Sec.

The Repairs of the School House being completed, the support of the Fraternity in assisting to defray the expenses, is most earnestly solicited.

Subscriptions and Donations from the Brethren are most earnestly solicited in aid of this Charity.

FREEMASONRY.

R OYAL MASONIC INSTITUTION for Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons. A Quarterly General Meeting of the Governors and Subscribers of this Institution will be held at the Freemasons' Tavern, Great Queen-street, on Monday, the 9th January, 1837, for the purpose of electing Seven Children, and transacting the usual business. By order,

AUGUSTUS U. THISELTON, Sec,
37, Goodge-street, Fitzroy-sq.

The Anniversary Festival will take place on Wednesday, the 8th March next.

FREEMASONRY.

ASYLUM for AGED and DECAYED FREEMASONS.

The Sub-Committee meet regularly on the Second Wednesday in each Month, at Seven o'clock precisely, at Radley's Hotel, Bridge Street, Blackfriars.

The Support of the Fraternity is most earnestly solicited in aid of this Institution, the object of which, it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, Secretaries, and Collector; also by the Bankers, Messrs. Prescott, Grote, and Co., 62, Threadneedle Street.

FREEMASONRY.

ST. ALBAN'S, HERTS.—THE REV. A. DONALD, A.M., begs respectfully to acquaint his Brethren that, owing to the alterations he has made in his Establishment, a greater number of Pupils than usual can be accommodated. They are well grounded in their studies, expeditiously prepared either for the Universities, Professions, or Commercial Pursuits. Every attention is paid to their morals and comforts, and the Terms do not exceed 25 Guineas per Annum, inclusive of the extra charges generally attending other Schools; and where there are four or more Pupils from the same place, they are conveyed to and from school free of expense.

FREEMASONRY

J. P. ACKLAM, MASONIC JEWEL and Clothing Manufacturer, respectfully solicits the orders and patronage of the Craft. He has always ready on sale a collection of Jewels and Clothing, for Craft, Royal Arch Masonry, and Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorized Constitutions of the different Orders.—138, Strand, opposite Catharine Street.

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X. — 1s. 9d. —

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Cask, 36 gallons, 20s., to be repaid if the cask is received, *in condition*, within six months. *Brewery, Taunton, Nov. 1, 1836.*

FREEMASONRY.

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By F. B. RIBBANS.

Conditions.

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The Work will form one thick volume, and will be neatly bound.

No money is to be paid until the Book is delivered.

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As it is desirable to obtain as many Subscribers as possible, it is hoped there can be no impropriety in applying for names, not only to friends who are, but also to those who are not, Freemasons.

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TESTIMONIAL TO THOMAS BRUTTON, ESQ.,
GOVERNOR OF THE COUNTY PRISON, STAFFORD.

THE Committee for carrying into effect the presentation of some lasting Testimonial of the high esteem in which Mr. Brutton is held, have great pleasure in announcing that Subscriptions will be received by the Treasurers, Messrs. Stevenson, Salt, Salt, and Webb, in Stafford.

Stafford, 14th Nov. 1836.

ΑΙΘΑΛΟΡΙΑ ΣΟΚΡΑΤΟΥΣ.

OR, DEFENCE OF SOCRATES.

A TRANSLATION from the Dialogues of Plato. By Bro. H. R. Slade, L.L.B., Clerk. Price 2s. Sherwood & Co.

Copies of this work have been graciously acknowledged by Her Majesty The Queen, H. R. H. the Duke of Sussex, and by the Lords Bishops of London and Winchester.

“Many have been the comments both by ancient and modern authors on the divine character of Socrates, yet he speaks more eloquently for himself, through the medium of Mr. Slade’s translation, than any other person has spoken for him by way of mere panegyric. We feel in these pages the full beauty of truth and reality. It seems surprising that there should be no former translation in existence; and yet, deep admirers as we are of the Athenian sage, and searchers into ancient lore, we think we must have met with a translation if there had been one in existence previous to the present publication. Mr. Slade has treated this beautiful subject in a manner that bespeaks him a scholar and a man of taste.”—*Ladies’ Magazine*.

“This is a very neat republication of a paper which originally appeared in the *Freemasons’ Quarterly Review*, and as it is, we believe, the only English translation extant of this celebrated and curious piece of ancient Greek literature, we doubt not that Mr. Slade will receive the cordial thanks of the literary world. The fine principles of philosophy embodied in this dying address of the high-minded Athenian, are now rendered accessible to the unlearned, and we are quite sure that many of them will gratefully avail themselves of Mr. Slade’s assistance to become acquainted with them.”—*Public Ledger*.

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has here made to their lofty thoughts and aspirations. We earnestly entreat him to give us a few more apples from the Hesperides of Greek literature.

“There is one class of readers to whom Mr. Slade’s translation must prove invaluable. It may be considered as a standard to the students of the Universities of Oxford and Cambridge, to whom such a work is an absolute desideratum; and we have no doubt they will each readily supply themselves, and thus encourage the learned and liberal translator to turn his attention to the other dialogues of Plato.”—*Freemasons’ Quar. Rev.*

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NEW YEAR OFFERING.

TO WELCOME the New Year with festivity, another Birth Day sacred to feeling as to hope, is a custom derived from the earliest Classic Nations, and is a festival sacred to the purest emotions of the human heart.

Our continental neighbours are ever prone to observe it as a JUBILEE OF THE HEART, and the remembrances of Friendship and the TOKENS OF AFFECTION, are anxiously offered to celebrate the birth of another Child of Time.

AT THIS SEASON, then, amid so many Offerings sacred to every fond and natural impulse,

A. ROWLAND & SON,

beg respectfully to present their OFFERING OF GRATITUDE to the NOBILITY, GENTRY, and the PUBLIC, whose GRACIOUS PATRONAGE of their distinguished and elegant discoveries have for so many years enabled them to rank themselves as the PRESERVERS OF NATURAL BEAUTY.

Encouraged by the many grateful and TRULY CONDESCENDING TESTIMONIALS which they have received from the most DISTINGUISHED INDIVIDUALS in all countries, they trust that they shall not be deemed intrusive, when they recommend their

KALYDOR,

as the most elegant and balmy preparation that has ever been discovered for softening the skin, and rendering it transparent and beautiful. The hue of sickness, the tint of cutaneous disease, or the encroachments of Time, are all alike subject to its genial influence, and protected by its CONSTANT APPLICATION, so that the solar rays, or the breezes of the North salute the cheek as gently as the kiss of the evening gale! Indeed, its superior efficacy can only be equalled by their celebrated

MACASSAR OIL,

whose virtues are so well attested, as the most benign remedy that has ever been offered for the preservation, as well as the COMPLETE RESTORATION of the Hair when falling a prey to those many incidental causes which tend to injure that natural beauty, which, LIKE FOLIAGE to the LANDSCAPE, adds the spells of grace and expression to the human face divine! And, if possible, a greater addition of expression is aided by a beautiful set of Teeth, only to be realized by their

ODONTO.

Under this conviction, while they return their grateful acknowledgments to their GRACIOUS AND DISTINGUISHED PATRONS for the favours of the past, A. ROWLAND & SON would also respectfully remind them of those spells which have enabled Beauty to hail many NEW YEAR'S DAYS with unabated influence.

At the same time respectfully solicit particular attention on purchasing either of the above, ask for "*Rowland's*," and to observe on the Oil their name and address in red, on the wrapper, thus,

A. ROWLAND & SON, 20, HATTON GARDEN.
Counter-signed, ALEX. ROWLAND.

And on the KALYDOR and ODONTO, the name and address is on the Government Stamp. The Original may be had of the Proprietors, as above, and of respectable Perfumers and Medicine Vendors.

THE ANNUALS AND THE DAILIES;

OR,

A NEW YEAR'S GIFT.

WHILE "*Annuals*," that high literature embrace,
The book-shelves embellish of beauty's bright race,
As offerings of friendship, the works that I choose,
As gifts for my Emma, she will not refuse ;
Though neither in prose, nor yet elegant verse,
Illustrated tales they of fiction rehearse,
And issued *each year* ; but the works that I send,
Are founded on truth, to utility tend,
Are published *each day*, and no works in the land
Deservedly in such universal demand ;
By emperors and kings o'er the world patronized,
By *amateurs*, and the nobility prized ;
And cherished by Fame, 'Time's incursions they foil,
Even ROWLAND'S KALYDOR, and MACASSAR OIL !
KALYDOR, that brilliant complexion bestows,
Imparts to the cheek the rich tints of the rose,
Increases of feminine beauty the charms,
Irradiates with whiteness, the neck, hands, and arms ;
And to latest life gives each feature to shine,
In high renovation, with semblance divine !
And true MACASSAR OIL, of invaluable use,
That rich ringlets and tresses is known to produce ;
Luxuriantly ample, soft, glossy, and fine,
Tenaciously that to endurance incline,
And keep their formation against even the chance
Of failure, occasioned by ride or the dance.
Accept now these gifts, and resistless appear,
As Queen of my love through each successive year ;
The gifts more than others that Beauty sustain,
And shed undiminished renown on her reign.

ALBERT.

Under the Especial Patronage of His Most Gracious Majesty.

WOODHOUSE'S Ethereal Essence of Jamaica GINGER has been patronized in the most flattering manner by His Most Gracious Majesty. It is particularly recommended to all cold, phlegmatic, weak, and nervous constitutions. It is certain in affording instant relief in cholera morbus, spasms, cramps, flatulence, languor, hysterics, heartburn, loss of appetite, sensation of fulness, pain and oppression after meals; also those pains of the stomach and bowels which arise from gouty flatulencies; digestion, however much impaired, is restored to its pristine state, by the use of this Essence for a short time; if taken in tea, coffee, ale, beer, porter, cider, or wine, it corrects their flatulent tendency. This Essence is most earnestly recommended to be kept by all families, particularly at this season of the year, on account of the frequent occurrence of spasms, cholics, pains in the stomach and bowels, occasioned by the sudden changes of weather and partaking of fruit. To say more of its virtues would be superfluous, when 208 of the most eminent of the Faculty have given certificates of its many virtues and superiority over all others in the cases for which it is recommended. All the proprietor asks is a trial, when he has no doubt it will be appreciated. The undersigned are some few of the Faculty that the Essence has been submitted to: James Johnston, Physician Extraordinary to His Majesty; Arthur T. Holyrood, Physician to the Marylebone Dispensary; S. Ashwell, Physician Accoucheur to Guy's Hospital; R. Rowley, M.D., Physician to the Aldersgate-street Dispensary; A. Middleton, M.D., Senior Physician to the Leamington General Hospital; Charles Loudon, M.D., Physician to the Leamington Bathing Institution; Jonathan Pereira, F.L.S., Lecturer on Materia Medica; George Pilcher, M.R.C.S.L., Lecturer on Anatomy; Frederick Salmon, 12, Old Broad-street, Consulting Surgeon to St. John's Hospital; F. Tyrrell, 17, New Bridge-street, Surgeon to St. Thomas's Hospital; J. H. Curtis, M.R.S., Aurist to His Majesty; C. Millard, Demonstrator of Anatomy at the School in Webb-street.

This Essence is prepared only by Decimus Woodhouse, Operative Chemist, 18, King William-street, New London-bridge; and sold by him, wholesale and retail, in bottles, 2s. 6d., 4s. 6d., 10s. 6d., and 21s. each; and may be had of all Medicine Venders.

BALSAM OF SPERMACETI.—Asthma, Shortness of Breath, Weazing Coughs, Colds, Soreness, Tightness, and Oppression of the Chest, and most affections

minutes by taking one dose of Woodhouse's Balsam of Spermaceti or Pectoral Cough Drops. Persons doubting the efficacy of this Medicine, may take a dose in the Proprietor's shop before they purchase. The Proprietor earnestly recommends a trial of these Drops to persons afflicted with the above complaints, but he does not introduce them as being an infallible cure (as many do) but is warranted in asserting their efficacy from the extensive relief afforded in numerous cases of the above description. Constitutional Coughs of three, four, and more years' standing, have been cured in the course of a week by the use of these drops. In the Hooping and Chin Coughs it will be found equally valuable: the virtues of Spermaceti having been known for centuries back, it will be needless to make a comment upon a Balsam obtained from so valuable an article. Two teaspoonfuls of the Balsam is equal to one ounce of Spermaceti. It will at all times relieve the most violent Consumptive Cough.—In bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 10s. 6d. each.

ESSENCE OF CAMOMILE AND GINGER.

This preparation is a compound of two of the most valuable medicines in the vegetable kingdom. It combines the stomachic properties of the Ginger with the aromatic and bitter qualities of the Camomile Flowers. The Proprietor earnestly recommends this Essence to all those suffering as hereafter mentioned; all he asks is a fair trial, for he can assert, with the greatest confidence, that he never knew of its failure in any of the cases it is recommended for, excepting where it has been neglected to be properly persevered in, for indigestion, sensation of fulness, pain and oppression after meals, loss of appetite, whether arising from excess or want of tone and energy of the digestive organs; also for rheumatism, gout, spasms, cramps, hysterics, flatulence, in immoderate perspiration, nervous hypochondriacal and bilious affections, heartburn, languor, general debility, or a delicate state of health, whether the result of long illness, or constitutional weakness; it is certain in affording instant relief in the most violent sick headache. Forty drops of this Essence are equal to half a pint of Camomile tea.

These Preparations are prepared only by DECIMUS WOODHOUSE, Operative Chemist Extraordinary to his Majesty, 18, King William-street, New London-bridge, and sold by him wholesale and retail; and to be had of all medicine venders in town and country.—Country venders may be supplied through their own agents. Sold in bottles at 2s. 9d., 4s. 6d., 10s. 6d., and 12s. each.

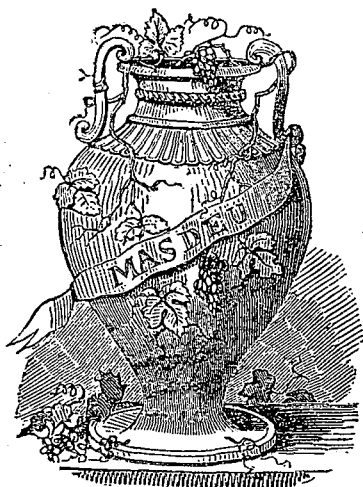
N.B.—Be sure to ask for Woodhouse's

GEO. HENEKEY AND COMP^Y.

Wine Merchants

TO

H.R.H. THE DUKE OF SUSSEX.



VINO DIFFUGIUNT MORDACES CURÆ.

**23, HIGH HOLBORN,
LONDON.**

Printed by W. Clowes and Sons,
Stamford-street.

See other side

MASDEU.

A ROUSILLON RED WINE.

VINO DIFFUGIUNT MORDACES CURE.

THE Proprietors of the Gray's Inn Wine Establishment beg to announce to their friends and the public that, after strict examination of this wine, of various vintages, and at all ages, from one to twenty years old, they have determined upon adopting and giving it their strongest recommendation, as well worthy (both in quality and price) to take its stand among those in general consumption in this country. They had indeed long been convinced of the suitable qualities of many of the French wines, comparatively unknown in England; for this purpose; but the heavy and unequal taxation created by the Methuen Treaty, in 1703, amounting almost to a prohibition of their consumption, operated as a check to anything like a general knowledge of their variety and usefulness.

This prohibition, inimical alike to the interests and good feelings of both England and France, continued until the year 1831, when the English government determined on the equalization of the duties on the wines of France and Portugal, and in that year the measure passed into a law. This obstacle removed, a new field was at once opened for the employment of capital and exertion; it gave a strong stimulus to the wine-growers of France, and encouraged them to enter into competition with their hitherto more favoured brethren of the Peninsula; they having long felt confident, that, whenever they were placed on the same footing, the qualities of their wines would fully justify them in making the attempt; for as Dr. Hendersou, in his work on wines, says, "the French territory furnishes some of the best specimens of wine in each class, and unquestionably excels every other region of the globe in the manufacture of red wines in particular."

Similar feelings induced the Proprietors of the Gray's Inn Wine Establishment to turn their attention to this object; and the result of their inquiries convinced them that the best wines of Rousillon, but more particularly that from the estate of Masdeu, possessed all the requisite qualities for British consumption. This is a red wine having all the characteristics of port as to fulness and vinous properties, combined with that delicacy of flavour, high aroma, and exquisite bouquet, which are the peculiar distinctions of the wines of France.

Cyrus Redding's particular description of this wine, in the second edition of his work on modern wines, pages 136-7, is too well known to need quotation.

Still, notwithstanding their favourable opinion of this wine, the Proprietors, naturally jealous of the established reputation of their firm, were unwilling to risk it by introducing an article which had never yet endured the test of practical and personal experience as to the effects the

climate of England might produce on it, and the most prompt measures were adopted to ascertain that fact.

In October, 1833, a few sample pipes arrived in this country, part of which were purchased; and when the first cargo came in September, 1834, per the *Astrea*, Captain Golder, from port Vendrès, ten pipes were immediately bottled with every attention the experiment deserved, that its progress might be watched, its nature ascertained, and its qualities fully developed.

The result of this experiment (an experiment the Proprietors believe confined to their house alone) has been most favourable. In the first year much improvement took place, but it had not yet arrived at that maturity which would warrant them in introducing it to the public; but another year's ordeal has produced an article equal to some of the most expensive wines of the French market. It is in brilliant condition, *with a firm crust*; may be moved without the slightest injury; and the nobility and public in general are respectfully invited to pass their judgment on it at the vaults of their Establishment.

The Proprietors, therefore, having from their practical experience the fullest confidence in the intrinsic merits and improving qualities of this wine, have made arrangements with the growers for a permanent supply of the best quality that Rousillon produces; and, in order to distinguish it from second growths and other common red wines of the south of France, it has been determined to designate it by the title of "Masdeu," this being the name of the principal estate upon which it is grown; in the same manner that the first growth clarets receive their denomination from the vineyards of "Lafitte," "Latour," and "Chateau Margaux."

They are now landing a parcel of fifty pipes at the London Docks, ex *Les Deux Jules*, Captain Gugnen, from port Vendrès, part of which are being cleared home, and are warranted to be of equal quality to those which have been in bottle upwards of two years, and the same results may with confidence be anticipated.

The Proprietors, in conclusion, regret the necessity of cautioning the public and the country wine merchants against a common red wine shipped at the port of Cette, which has been in many instances surreptitiously imposed upon the wine merchants, and, through them, unknowingly, upon the public, as the genuine Masdeu, to which it has no more affinity than the port wine produced in Figueira has to the highest quality of the vineyards of the Alto Douro.

Cash prices as under. Country orders must contain remittances, or references in London.

Hampers, 1s. per dozen. Bottles, 2s. per dozen.

Per Pipe,	Per Hogshead,	Per Quarter Cask,	Per Dozen,
£66.	£33 10s.	£16 16s.	28s.

The old crusted per the *Astrea*, bottled Sept. 1834, 32s. per dozen.

GEO. HENEKEY AND COMPTON,
23, High Holborn.

Note.—Wine merchants supplied at the market price.

**PRICES OF THE GRAY'S INN WINE ESTABLISHMENT,
23, HIGH HOLBORN.**

WINES IN WOOD.

Duty paid; delivered to any part of London, free of Expense.

Per Pipe. Hhd. Qr. Cask.				Per Pipe. Hhd. Qr. Cask.			
Port, very good	£60	£30	10	£15	10	£31	£21
Do. superior	65	33	0	17	0	93	47
Do. for immediate bottling	75	38	0	19	10	100	50
Do. do.	84	42	10	21	10	120	60
A few pipes of extraordinary old Wines, of high character, and full of flavour	93	&	100			45	23
Masdeu	66	33	10	16	16	55	28
Sherries (golden)	55	28	10	14	10	45	23
Do. pale or brown	60	30	10	15	10	25	13
Do. superior	68	34	10	17	10	30	15
Do. very superior	75	38	0	19	5	36	18
						10	9
						10	9

WINES IN BOTTLE.

Port, from the wood	24s.	30	Madeira (direct)	30s.	36s.	42
Do. superior, best Marks	34	36	Do. West India	48	54	
Do. old crusted	32	36	Do. East India	60	72	
Do. superior, 5 to 8 years in bottle	42	48	Bucellas, very old	30	36	
Do. very choice, 10 years in bottle	—	54	Lisbon, rich and dry	28	34	
Masdeu	—	28	Calcavella	—	38	
Do. old crusted, 2 years in bottle	—	32	Vidonia	—	28	
Sherries, good quality	24	30	Marsala	—	24	
Do. superior pale, gold, or brown	36	42	Arinto	—	28	
Do. very choice, of rare quality	48	54	Cape, good quality	—	12	15
Do. the Amontillado, very old	48	54	Do. old and superior	—	18	21
Do. very superior old East India	54	60	Pontac	—	18	21

. All the above wines in Pints at proportionate prices.

DRAUGHT WINES.

Per Gallon.		Per Gallon.		
Port, good stout wine	10s. 6d.	12s.	Cape, very best	9s. 0
Do. very superior	15		Pontac	9 0
Sherries, straw colour	10 6	12	West India Madeira	14 6
Do. superior, any colour	15 0	18	Marsala, Lisbon, or Vidonia	12 0
Cape, good and clean	5s. 9d.	6 6d.	Masdeu	13 0

FRENCH AND RHEINISH WINES.

Champagne, sparkling	54s.	60	Sparkling St. Perry, in high condition,	72
Do. first quality	72	84	and very fine	—
Do. in Pints	36	42	Sauterne and Barsac	30s. 36 48
Claret, second growths	36	42	Hock	36 48 60
Do. St. Julien, vintage 1827	48	60	Do. Rudesheim Berg, 1819	84 —
Do. Larose and Leoville	60	72	Do. do. 1811	90 —
Do. Lafitte, Latour, and Chateau Margeaux	72	84	Hermitage (the choicest quality)	90 105
Moselle	48	54	Burgundy do.	—

WINES OF CURIOUS AND RARE QUALITY.

Muscatel, very choice	42s.	A bin of high-flavoured old Port, ten years in } 60s.	
Mountain	38	bottle	
Roza Tent, very superior	42	Paxaretta, of exquisite quality (in Pints)	36
Old East India Madeira, South-side Wine, } 70		Constantia, red and white (do.)	28
and two years in India		Ecotignac	30
Malmsey, old East India	60	The Liqueur Sherry, shipped expressly to this } 45	
Very old East India Brown Sherry, two voyages	70	establishment (do.)	
Very curious Old Sherry, many years in bottle.	63	Very old Canary Sack (do.)	36
		Ausbruch Tokay, very scarce (do.)	36

SPIRITS OF CURIOUS AND RARE QUALITY.

A beautiful article of Pure Pale Brandy 72s. per doz.		Jamieson's Dublin Whiskey, seven } 21s. per gal.	
A few cases of extraordinary Old } 84 100		years old	
Brandy, well worthy the attention } 84 100		Very Superior English Gin	12
of the Connoisseur		Rum Shrub, very superior	16
* Milk Punch, very superior	32	East India Nectar (in Pints)	60s. per doz.
Very old Pine-apple Rum, over proof.	18 per gal.	Scotch Whiskey (various)	21

FOREIGN AND BRITISH SPIRITS.

Per Gallon.		Per Gallon.		
Genuine Cognac Brandy	21s. 0d.	26s. 6d.	Hollands (Schiedam)	26s. 0d.
Finest Old Champagne do.	28 0	32 0	Rum Shrub	10 8 13 4
Jamaica Rum	10 8	12 0	English Gin, various strengths.	6s. 8 0 9 4
Wedderburn do. best marks	14 0		Best do.	10 8
Whiskey (Scotch & Irish) various } 12s. 16s. 18 0				

N. B. Also, imported in one-dozen cases, containing two gallons, very superior Schiedam Hollands, at 60s. per dozen, which will be delivered from the Docks in the original package. Bottles and Cases included.

* The attention of Innkeepers is requested to the article of Milk Punch, by which, with the addition of a small quantity of hot water; a tumbler of the finest Punch is produced, and at a less price than by the usual tedious process.

Country residents visiting London, and others, are respectfully invited to inspect the different departments of this Establishment, which now ranks among the greatest curiosities of the Metropolis.

. Bottles charged 2s. per doz.; Hampers or Cases, 1s.; Stone Bottles, 6d. per Gallon, which will be allowed if returned.

GEO. HENEKEY AND COMPY.

P R O S P E C T U S
OF
A N E W P E R I O D I C A L,
TO BE ENTITLED, THE
CHURCH OF ENGLAND
Quarterly Review,
AND
ECCLESIASTICAL RECORD.

Early in January, 1837, will be Published by W. Pickering, Chancery Lane, the first number of "The Church of England Quarterly Review, and Ecclesiastical Record;" under the Conduct of a Beneficed Clergyman, assisted by Eminent Literary Men, both Lay and Clerical.

THE motives which have led to the announcement of a Journal of this description must be sufficiently obvious to all who take a lively interest in the welfare of the establishment. The main department is intended to consist of original treatises, from the pens of those who are most competent from their Theological and Literary attainments to do justice to its importance.

The Critical office will be committed into the hands of an able and experienced writer, who will exercise his judgment in the reviewing of recent publications with impartiality, and speak the truth fearlessly, and with sincerity. The Notices will not wholly be confined to Theological works, but will embrace any description of Literary performance; an account of which may be thought likely to interest and benefit the reader.

The extent of erudition, the information and research which will be brought to bear upon this department, will be acknowledged on perusal. It will suffice to mention they could not have been obtained without considerable expence.—The object of the work is not political, except in as much as any allusion to the Church, now-a-days must involve something to that effect, and such subject matter cannot be dismissed with a slight and rapid touch.

The remaining contents will consist of documents connected with the Church, Sacred Poetry, &c.

Under the head of "The Ecclesiastical Record," will be found a summary of Metropolitan and Provincial occurrences relating to the Church, or affecting her interests, with critical remarks thereon.—Extracts from the labours of Societies, and occasionally from Theological works of eminence, recent and retrospective.—University and Clerical intelligence, Quarterly list of New Publications, &c., &c.

No expence will be spared to render the Journal efficient in every department.

In order that the whole be more available for reference, and to collect under their proper heads the various remarks scattered in different articles, a general annual Index will be annexed.

The Proprietor is inclined to believe, that every individual whose means will allow him, and who estimates at its worth, a National Establishment, will immediately volunteer that patronage and support to "The Church of England Quarterly," which, a periodical of such pretension and character would seem entitled to claim; and which he flatters himself, when the nature of its plan, its Independent character, and the spirit and talent it will exhibit come to be generally known, it will inevitably command.

The Controversy now carred on within the pale of the Tabernacle is one of the greatest that ever occupied the mind of a mighty nation. However supine, however profound the apathy and inertness of the lookers on, the present times teem with momentous issues. The Church of Taylor, of Hooker, of Latimer, and of Cranmer, is, under the thin pretence of violent modification, about to be prostrated to the dust; her Revenues (the reversionary property of such of our children who may hereafter take holy orders) are to be foreclosed and confiscated: and her authority split amid swarms of sepearatists and sectaries, whose several species of government vie with each other in the absurdity of their constitution; and whose tenets, to use the words of the mighty Bacon, "are full of schism, and inconsistent with Monarchy". May God in his goodness forefend that the proprietor of "The Church of England Review" should live and see that day of desolation. Contentedly would he lay down his life to avert the consummation avowedly aimed at by a section of the periodical press. Dangers are around and about us, infesting us in the Metropolis, pursuing us to the Country, and invading the leisure of our solitude. The Pedagogue in one sense is indeed abroad, but the mind is left uneducated, whilst that little learning which is often worse than ignorance, is universally diffused. It has been long since observed by one of the Ancients, (Isocrates, in one of his orations against the Sophists) that it is an easier matter to advocate the cause of disaffection to the satisfaction of a common auditory, than to convince their understandings in establishing a truth. The air of plausibility with which vulgar reasonings are promulged, is admirably suited to the narrow capacity of the multitude. *Interdum fucata falsitas in multis est probabilior, et sæpe rationibus vincit nudam veritatem.* This can only effectually be countervailed by the intervention of Principle, which, happily imbibed in early childhood, acts as the *Ægis* of after life. But how rarely are those fixed principles, which are the natural deduction of an enlarged and liberal system of morals, to be met with! Nor need this be a matter of surprise, since they can neither induct themselves in the human heart, nor maintain their station there, without the aid of RELIGION, the sole keystone of the fabric of human virtue. But alas! that Catholic sense of Religion, which was the genius of the Apostolic age, though as yet we trust far from extinct, is becoming comparatively rare, and the spirit of faction, and the *bruta fulmina*, the ignorant zealotry of schism have succeeded.

It is high time that the dreams of society, which menace us on all sides, which shake the public security, and poison our very studies be dissolved. The wild visions of pseudo-religion, those *ignes fatui* of enthusiastic presumption, as unsubstantial as the mildew gossamer, must be dissipated in the clear sunshine of the Gospel, and the pure airs from Heaven. To this task we stand pledged. We engage to burst asunder the fetters which ignorance and licentiousness forge for the enthrallment of the human mind. We hope to sway the hearts of our beloved Countrymen—too long denationalized, too long stolen or alienated from the Church, with irresistible authority, and accomplish them for the society of Angels, and commune with the Omniscient. We will startle: we will arouse: we will, by the blessing of Providence, convert. We will hold out to England, and the English, the sacred lamp of religious and moral truth, and the establishment shall be prompted to cultivate the affections of the common people, and not, as hitherto, repose, in lethargy and mildew, beneath the broad imperial branches of the State. The conceit and self-sufficiency, the lust of novelties, which are the dry rot of humanity, and which at this day urge men to the assault of revealed religion, and the attack of every thing the most venerable, and to be venerated, shall be rooted out, to make room for the divine Spirit, "the eternal jewel of the soul." We will keep no terms with error where-soever we find her. We will pierce the triple felt of hypocrisy, and not the Purple, the Ermine, or the Frock shall shelter iniquity. We make our appeal to Men, as Men, for that "we have all of us," in the words of the

first of England's living poets, "one human heart." We take our stand on the rights of all, conscious that never was there a right which did not imply a duty, which (to adopt a simile made somewhere, if we mistake not, by Bayle,) "may be likened to the peppercorn freeholders pay their lords, in acknowledgment that they hold from them." And in fine, we trust to strike a note in the ears of this generation, which will thrill the drowsy chambers of the soul, and vindicate our ecclesiastical commonweal once more into that true liberty, equally removed from licentiousness on the one hand, and superstition on the other. England shall confess,

"There is on Earth a yet auguster thing,
Veiled though it be, than Parliament and King."

With the wisdom of this worldly generation, so unfavourable to that subdued feeling of moral restraint which befits the Christian vocation, we are irreconcilably at war; and yet we propose to soar above the petty squabbles, the low thoughted cares and ambitions, the vain considerations and *supercheries*, the irreverence for all things, which, "trumpet tongued," we denounce as characteristic of our Countrymen in these evil days. Please God, we will elevate our readers above the vapours and the storms which deform and disturb the moral hemisphere. We will transport them to Academic bowers, and nooks made holy by sublime associations. We will accompany them

"To Regions mild, of calm and serene Air,
Above the smoke and stir of this dim spot,
Which Men call Earth."

They shall hold converse with the mighty minds of the departed, with Plato and with Milton, with Taylor, and with Verulam, till by long gazing, they refine their admiration into the exquisite sensibility of moral instinct; and "Divine Philosophy" and vital Religion acquire an affinity with their feelings and immediate impulses to action. Then will lawlessness drop its painted veil, and the future be no longer disburthened of its fear. It will be owned that the seat of LAW is the bosom of God. Her voice is that "heavenly harmony" whence "this universal frame began." All things in heaven above, in the earth beneath, and in the waters under the earth confess her providence and her power.

"Continno has LEGES, æternaque federa certis
Imposuit Natura locis."

Angels and Man and every crawling creature on this multitudinous globe, with one acclaim, acknowledge her the source of peace and joy. Only let the sound of her voice be no longer audible, let it be drowned in discord and loud uproar, let Sedition and Tumult, Fanaticism and Impiety blow their blasts in our ears, and is it not as if the beasts and birds in Orpheus' theatre were to give full swing to their natural ferocity, insensible to the soft pleasing airs and accords of his lyre?*

We will not cease to rouse the dormant nationality of our countrymen; like the light of day, our influence shall be uniform and universal; and our precepts, touched with eloquence and soft persuasion, shall redound to the Glory of God and the peace and order of Society. And when we recur to our ecclesiastical annals, rich with thrilling associations,—when we advert to the arched roof; the cathedral state; the evangelic harmony that sways the senses to salvation, our readers will be naturally reminded of Jerusalem; the holiness of the inner sanctuary; the order, the beauty, the sacred consolations of her temple and its services; the pathos and sublimity of her minstrelsy; the decency of her ordinances; the assiduity of her

* "Il est incroyable," says a French writer, "tout ce que Montesquieu a fait appercevoir dans ce mot si court, Le mot LOI."

priests the inspiration of her prophets; her rites of sacrifice; her immaculate offices;—*all appointed and established by Jehovah*—and that faith and confiding trust, that eternal fire of devotion, which, through change and bondage and exile, in tribulation, and under persecution, nor night nor day saw extinguished. Such are the examples which bear upon the necessities and duties of our Church, in this day of her trial; such the themes, in this awful hour of impending calamity, when the desecration of the temple is openly meditated, when a moral darkness, only to be compared to that of Egypt's visitation, lowers over the whole land, on which to harp, till mankind tremble, and till, if it shall please God they forecast and apprehend and shrink from the dangers of sin, appendant to the destroying of those forms of discipline, in which their young heads were first taught to bow at the name of Jesus, and their tongues to lisp his praise, to which Bacon and Newton humbly conformed, and "*which cannot be valued with the gold of Ophir, precious Onyx, and Sapphire*".

By bold expostulation and urgent remonstrances, and the prevailing voice of zealous simplicity, shall our National Church (the bulwark of Protestantism), where the Lord God is worshipped in holiness, be upheld, and edified and defecated of all sordid motives; and the People of England, purified from the dross of corruption and worldly mindedness, be instructed to great degrees of piety and knowledge.

To this end no obstacle shall be suffered to contravene, no difficulty left unsurmounted, no exertion considered too great, no expence withheld as being too considerable. We call upon the public, we call upon every man who would preserve, as above all price, the old domestic morals of the land, (and good God! what would Great Britain be but for her ten thousand consecrated hamlets?) to cheer and aid us on our voluntary way—to come to the rescue of solemn institutions, assailed by the beatings without, and often betrayed by the secret workings within; institutions so truly English, wherein our wise forefathers, to guard against shock and mutability, embodied and established the eternal truths of salvation.—Let all who feel a regard for the land of their birth, now avouch the metal of their pasture by introducing to their domestic firesides, "**THE CHURCH OF ENGLAND QUARTERLY REVIEW AND ECCLESIASTICAL RECORD.**"—True Religion will beautify every spot on which she pitches her lowly tabernacle. Such is the highest wisdom, such the departure from evil. We know that where the standard of knowledge is unfurled, there ignorance and prejudice and all their attendant train of evils cannot prevail—

"They vanish into air, into thin air."

Talia si obliterint Editor nihil amplius optat.

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