

CONTENTS.

THE GRAND MASTER	415
THE ARK LIFE ASSOCIATION	416
VALEDICTORY ADDRESS	421
ON FREEMASONRY (REV. G. OLIVER, D.D.)	423
THE BANNERS OR STANDARDS (G. AARONS)	438
LETTER FROM J. S. KEDDELL	441
LETTER FROM LATOMUS	443
ON MYSTIC AND CABALISTIC NUMBERS	443
NOTITIÆ TEMPLARIÆ	450
MASONIC DIDACTICS	453
THE MASON'S DAUGHTER	456
NOTES ON MASONRY IN BENGAL	465
THE THREE STEPS (A FABLE)	472
DUTCH MASONRY AT THE CAPE OF GOOD HOPE	475
THE NEW MASONIC TEMPLE	476
MASONIC ANECDOTE	477
POETRY	478
MASONIC SONGS (BY J. LEE STEVENS)	479
LETTERS TO THE EDITOR	483
MASONIC INTELLIGENCE :—	
QUARTERLY CONVOCATION	484
COMMUNICATION	484
MASONIC OFFERING TO THE GRAND MASTER	485
BOARD OF GENERAL PURPOSES	485
THE REPORTER	486
MASONIC CHIT CHAT	489
OBITUARY	492
THE CHARITIES	493
PROVINCIAL	479
SCOTLAND	517
IRELAND	522
FOREIGN	526
TO THE CRAFT ON THE PARTING YEAR (J. F. SMITH)	541
TO CORRESPONDENTS	543

THE late arrival of intelligence from several Provincial Grand and Local Lodges, prevents our noticing sufficiently the interesting circumstances of their meetings. Among them we could enumerate some from Northumberland and Durham, where Masonic zeal flourishes in the purest state of moral and social excellence. In no Provincial-Masonic Government is the force of example, and the advantage of discipline, better evinced than under the banners of the Earl of Durham; and possessing, as he does, the entire and unfeigned confidence of such an extensive and intelligent Masonic constituency, it is no wonder that his well-regulated arrangements have prevented any deviation among them from the precedents and practice of the Order. By the Brethren he is held in the highest estimation, and his presence among them is a general diffusion of joy. Not less is he estimated by the Brethren in the metropolis, over whom he has presided as Deputy Grand Master of England, nor will their gratification be exceeded by that elsewhere evinced, when they again meet him in Grand Lodge.

To several correspondents in Guernsey, Newcastle, Liverpool, Manchester, Tamworth, Norwich, Ipswich, Southampton, Oxford, Dublin, and other places, we recommend the perusal of our article on Life Assurance as the best reply.

FREEMASONS' QUARTERLY REVIEW.

DECEMBER 31, 1838.

THE GRAND MASTER.

His Royal Highness, the Most Worshipful Grand Master of the Order, has been visiting many of his distinguished friends, and is now at Lord Dinorben's, at Kinmel Park, in the enjoyment of improved health and spirits. The attention of the Grand Master has perhaps never been more conspicuously shown than during the recent meetings of the Boards of General Purposes and Finance, in which his solicitude has been marked by a careful examination of every circumstance of note which he directed should, from time to time, be forwarded to him.

The nomination of our Illustrious Ruler to continue to preside as Grand Master, was moved, seconded, and carried in a manner as loyal and as respectful as on any former occasion.

The festival annually held in honor of the birth-day of the Duke of Sussex, is appointed to take place on the 26th of January, 1839, when the attendance of Metropolitan, Provincial, and, indeed, all classes of the Order will, it is expected, be brilliant and numerous.

THE BOARDS OF GENERAL PURPOSES AND FINANCE, have had a laborious sitting, and their services have been most valuable. The good work thus begun will, when finished, redound to their credit. A year has scarcely elapsed, and the dim obscurity has yielded to the voice of

public opinion—the portals have grated on their rusty hinges—and as these yawned, have given sure evidence that repair was required. A year has elapsed and a new age has sprung up; a wholesome ventilation has given a healthful impress to time and circumstance; and the Secretarial department, through the purifying influence of an active and intelligent Board of General Purposes, has been placed in a course of progressive approach to a system of effective utility. This is the result of some six or seven years' labour Herculean, on the part of those who have worked, and having worked, have at length succeeded in exacting their reward, in the brilliant success that has resulted. All will be secure.

THE LIBRARY AND MUSEUM.—Several additions have been made, among them from Brothers Tucker and Puttock. We should like, however, to see a little more exertion among the carpenters.

THE SCHOOLS.—In all respects satisfactory.

THE ASYLUM.—The lateness of the meeting in regard to our publication, has prevented our doing that ample justice to the important request which has been made to us, and with which we most cheerfully comply. The general meeting on the 22nd instant, was characterized by unanimity—the result of perfect good feeling. It was a deliberative meeting, convened under circumstances of especial moment. Thought—deep and intense thought, pervaded the minds of all present; they felt, as well they might, how much depended upon the result of their gravest deliberation; recent events to which we shall not advert at length, imparted a seriousness to the scene; and instead of indulging in any vain or inflated remarks, they approached the holiness of their cause, with a reverence and a decision, which must satisfy the most prejudiced that they are justified in relying

on their means to do all that they assume to do; and that, if met by the fair interpretation of their honest motives, they will be able, under Providence, not merely to complete their own Moral Edifice, but to keep in a good state of repair those other branches of Masonic benevolence, of which they have been among the most strenuous supporters.

That the Asylum has met with much difficulty is not to be denied, but that very difficulty has tested its value. We are not unobservant Masons; and we have seen with some pride, that whenever a difficulty has been most stringent, the very effort to encounter it has always redounded to the honor of the Asylum.

We wish we could clearly state that certain Brethren—well meaning, doubtlessly, but rather ungainly in courtesy—would confine themselves to the literal and equitable mode of objection, setting down nothing extenuate in their reports. Not that their slight deviation from Masonic etiquette (and the practice of etiquette we fraternally recommend to them), is otherwise of importance to the Asylum, than that it rather detracts from the value of their own general services, otherwise sufficiently appreciated; and that a want of liberality towards the largest class of the Fraternity, although we hope, confidently hope, that it will not, may tend to injure another charity, by substituting indifference, where at present exists perfect love. Let our words take root.

THE FIRST STEP has been taken—the spontaneous reply to all who have doubted, or yet doubt the utility of the Asylum, has been to give a practical evidence of its utility. The proceedings of the institution will be found in their proper place.

THE PROVINCES.—We shall probably in our next advert to some important matters, which had better commence and fertilize a new volume.

THE ARK LIFE ASSOCIATION.

We have now the gratification of announcing to the Masonic world, the institution of an association for the various purposes of life assurance, in which the principles of benevolence, prudence, and charity, will be happily blended in all the essential elements of perfect safety, with proper remuneration to those whose capital or service are applied in its support and extension.

It was not intended to have advanced this Association so soon, as many circumstances appeared to require careful and mature development, in order to ensure that effective and practical co-operation which would create its most certain and ample success;—to combine the patronage of the noble and the good—to obtain the moral sanction of those salient and practical Masons, whose pledge to society is their admitted worth, and whose influence must consequently secure the perfect attainment of such a praiseworthy object.

The great majority of Freemasons are, we believe, possessed of sufficient discrimination, and they will appreciate a caution intended to secure them from any possible imputation with society at large, in the avoidance of any unnecessary and unauthorized assumption of authority. Thus steadily obtaining the concert, patronage, and support of noble and distinguished Brethren of the Order, it will be sufficient for the ARK Association, “to secure its favourable reception among the great body by whom its acceptance can alone render it valuable.”

We have thought proper to touch gently on the causes of delay, and even now, with the announcement before us, we reserve to ourselves the propriety of suggesting emendations that may aid in its Masonic interpretation; and as several noblemen and gentlemen have left town for their country residences, the Founders have considered it prudent that

present publicity should be confined to a declaration that their Ark is launched upon the surface of public opinion; so that our private hints will have time to fructify. Among the most pleasing reflections which we may indulge, as utilitarians, is the proof that the observations offered in our last have been sensibly felt; they have not fallen upon barren ground, nor been lost by the way side. To those who may have disregarded them, as well as to others, who for the first time may be apprised of the existence of the Ark, we advise a cautious examination into our past and present comments.

The present is not merely an ordinary transaction between one man and another, but the moral development of a trading principle; in the one case a good reputation will secure two persons from the necessity of any *strategy*, to maintain commercial faith. In the common affairs of life, we would not charge an individual with a want of candour in laying plans for his own prosperity, but in the enlarged sphere of action, where the hopes of the widow and the orphan may too probably be endangered by incautious confidence, in uncertain projects, we prefer the straightforward mode of plain speaking; which, while it creates a respect for opinion, may prevent surprise, and perhaps danger. Once put upon their guard, the moral public can raise their own shield, and cautiously examine the merits of a system founded upon the knowledge and observance of Masonic principle. The Founders of the Ark may be considered as moral stewards for the humbler classes of their Brethren, who, not being able to ensure for large sums, cannot of themselves create a power or security to carry into effect an object which would save many a family from ruin, when their prop shall be removed by death; an event awful indeed at all times, but how fearful when its approach is also the signal of total desolation. The smaller sums from such

insurers, will tend generally to the peace and comfort of the contributors, and the protection they will derive from such an Association, will diffuse the manifold blessings of Masonic union. The Patrons and Directors will be rewarded by the consciousness that they will be really promoting the good of others, while they are in their own immediate sphere intimately associating with each other, and contributing to preserve, in the zenith of Masonry, a benevolent influence, which futurity will be bound to appreciate, and, happily, to emulate.

To the advantages of a General Proprietary Life Association, and other prominent features, it is proposed to add the more peculiar, but not less important plan of an extensive Mutual Benefit Society. Out of the profits of the former, which from the novel and favourable conditions introduced, and the great influx of business, will necessarily be very considerable, it is proposed to set aside a certain amount in aid of the Masonic charities; and in the subordinate feature, the humbler classes of Freemasons and Others will find a safe medium of effecting suitable insurances, or of accumulating savings, with a periodical division among them of the profits produced on their premiums;—thus providing unexceptionable means of profitable and precautionary investment for the wealthy, prudential encouragement for the industrious, and a continual accumulation of charitable funds for the unfortunate.

Should it be advanced as a proposition against the institution, that it may perchance interfere with the existing interests of some estimable Masons, whose capital and prospects have become identified with various companies of *acknowledged honor and established reputation*; our reply is simple. The Ark cannot affect such; for so progressive is the estimation which the utility and necessity of life assurance is obtaining among all classes, that there is ample

room for many well-secured offices to meet the demand; especially when they improve on the experience of their predecessors. Indeed, no institution, founded upon honorable principles, has need to fear any depreciation from a generous rivalry. *The ARK is a means properly to apply the confidence of the Craft, and, without pretence or assumption, it would prevent an abuse of that confidence.*

Having seriously considered all these points from the very outset, we do not hesitate to identify ourselves in positive and direct terms with the welfare of the ARK LIFE ASSURANCE AND MUTUAL BENEFIT ASSOCIATION, or to recommend it in the most emphatic manner to the active support and co-operation of all true and zealous Freemasons, as well as to all other effective members of society; convinced as we are—whether measured by a Commercial, Masonic, or Universally-Social Standard—it will yield, under reasonable support, paramount advantages to all that shall become interested in its progress and extension; and will generally diffuse unmixed benefit among mankind.

VALEDICTORY.

Let our pages for the year, be read over with due attention; they embrace many powerful subjects from intelligent minds; the record of time will preserve among its varieties many instances of true benevolence and charity.

The Grand Festival has been celebrated with unexampled splendour, to which the presentation, in a crowded hall, of the Tribute to the Grand Master, mainly contributed.

The Jubilee of the Girls' School was brilliantly supported as never was a Masonic charity upon any other occasion.—The Boys' School has added ten to its number!—The Asylum has, as we predicted would be the case, before the expiration of the year, proved its high importance. True, the building itself has not yet raised its proud fane among the temples

and palaces of the land, but the FOUNDATION STONE OF THE MORAL EDIFICE may be said now to be laid, and with it we hope all opposition of whatever kind.

The formation of a library and museum has been commenced; and the Secretary's department placed in a state of requisite improvement.

We may appear somewhat paradoxical in our conclusion. Masonry in the triple kingdom is in its zenith; over the whole world its influence extends even among such as are not professed Masons, who respect and admire a system of moral power; yet there have appeared some slight obscurations in its disc, which we hope the increased effulgence of its general brilliancy will remove, and for ever.

A few words to the ladies. "You are inhibited from a close-tiled Lodge. We consider this inhibition to be solely that you may not be diverted from the cultivation of those sweetest and most endearing affections of the heart, which are yours and yours only; which growing from the peaceful benevolence that is altogether of woman, becomes the highest pride and honor of man—next to that love and fear which he owes to his God.

"Your presence on many occasions has proved, because it has sanctioned them, that our proceedings are good. Man may occasionally use blunt expressions, which your power can transmute into kind ones; and this is just the very moment when we would, if we could, express ourselves in language the most acceptable to that sex, whose attribute is virtue." The season favours us.—At the moment we write, we are reminded that it is the anniversary of the birth of JESUS, who glorified his mother!

ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

(No. VI.)

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

IN all public institutions some form of admission has ever been adopted, with an approach to sublimity proportioned to the rank and importance which each society may sustain in public estimation. In most cases the ceremony is preceded by a ballot to ascertain whether the proposed candidate may be acceptable to the members at large; that harmony may not be interrupted, nor discord fomented, by the introduction of improper persons. This being satisfactorily arranged, admission is accompanied with various degrees of solemnity, from the simple signature of a name, to the imposing rite of initiation into Masonry, or the solemn ceremony of appropriating a candidate for the ministry to God's service by episcopal ordination.

Such have been the usages of society from the earliest times; and I am persuaded that the pure Freemasonry of our antediluvian Brethren was accompanied by a characteristic rite of initiation, which forcibly impressed on the candidate's enquiring mind an historical legend or tradition, which it was of the utmost consequence should be preserved; and was hence transmitted through those ages when letters or alphabetical characters were unknown, and oral communication could alone be adopted as a method of recording past events. The length to which human life was extended, rendered such a course equally simple and effective; nor do any doubts exist that this Freemasonry (so to call it) was deteriorated in the slightest degree, either in its facts or ceremonies, while it remained in the custody of the pure and holy race who erected their superstructure on the firm and solid basis of the being and attributes of God. I am restricted by obligations the most sacred, from attempting to describe this ceremonial, or to name the legend on which it was founded; yet every Brother who is in the habit of investigating the true nature and tendency of the science into

which he has been initiated, will be at no loss to discover, in the brief account which Moses has given of these early times, sufficient data for the foundation of a theory on this subject, which will approximate very nearly to the truth.

That the legend was varied, and the points of morality extended by the Noachidæ, there cannot exist the slightest question; for to record the course of events, and to justify the ways of God to man, historical recollections would be augmented; and additional incitements to virtuous actions, springing from the love of God, would be embodied in the patriarchal lecture. Thus would the holy science hold onward its progressive course till the grand union of Speculative and Operative Masonry at the building of King Solomon's temple; the most remarkable epochs being the Creation; the Deluge; the offering of Isaac; the Deliverance from Egyptian bondage; and the erection of the Temple;—and the most striking events which were deemed worthy of being incorporated into the science, were the appearance of the Cherubic forms at the gate of Eden; the translation of Enoch; the mechanical excellence of Jubal and Tubal Cain; the grand festival of Abraham at the weaning of Isaac; the vision of Jacob; the mission of Moses at Horeb; the building of the Tabernacle; the slaughter of the Ephraimites; the offering of David on the threshing floor of Araunah, the Jebusite; and the Dedication of the Temple.

At this period Freemasonry underwent another modification, not in the character of its morality, but in the construction of its legend, and the disposition of its symbols. And the position which it then assumed has continued, without any material change, down to the present time.

It has been seen in a previous paper, that the Spurious Freemasonry was a decided imitation of this true system; but in receding from the simplicity of its prototype to introduce imposing ceremonies, a florid ritual, and splendid pageantry, all which had a tendency to widen the distance between them,—it soon degenerated and became the depository of practices the most corrupt, and vices the most disgusting. Proud of their initiatory rites, as adapted to the prevailing systems of mythology; and confident that the profane would not dare to institute enquiries into their ineffable character, or to call in question their moral and religious tendency; the Egyptian hierophants, whose mythology was chiefly astronomical, boldly ventured *to describe the process of initiation in glowing characters on the concave*

vault of heaven; as a record that time could not change, nor circumstances deface. And they entertained the exciting anticipation that their Spurious Freemasonry would be thus conveyed to posterity as an august monument of their wisdom, power, and influence over all other nations; for the learning and science of this extraordinary people being transferred to the neighbouring colonies, their religious institutions were accurately imitated by priests and hierophants, and adapted to their own systems of mythological worship; a process which disseminated the mysterious ceremonies of Egypt to the most distant regions of the earth.

A reference to the constellations in the southern hemisphere will place this assertion in its clearest light.

Here Orion is graphically described as an aspirant toiling through the ceremonies of initiation; and the events intended to be represented in this pictorial history, commence at that point where the candidate, having surmounted the preparatory rite of purification by water, symbolized by the constellation Eridanus at his feet, arrives at the cavern in which he is exposed to the encounter of savage beasts; for the purpose of proving, by the avoidance of fear on the one hand, and rashness on the other, his fortitude and steady courage.

First the bull makes a furious attack;—roaring, and appearing to tear up the ground with his horns. Against the efforts of this monstrous animal, the instructed candidate defends himself by holding up his mantle as a shield, with his left arm, and brandishing a club or mace in his right. While engaged with this formidable opponent, he is surprised to find himself surrounded by other animals;* viz., an uni-

* This part of the ceremony will be more intelligible by the insertion of an extract from that process in my *History of Initiation*, p. 78. “His admiration was excited by the distant yelling of ravenous beasts; the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. Enveloped in blackest darkness, he was at a loss where to turn for safety; but was impelled rapidly forward by his attendant, who maintained an unbroken silence, towards the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door he found himself in a den of wild beasts, dimly enlightened with a single lamp. His conductor exhorted him to courage, and he was immediately attacked, amidst the most tremendous uproar, by the initiated in the forms of lions, tigers, wolves, griffins, and other monstrous beasts; fierce dogs appeared to rise from the earth, and with dreadful howlings endeavoured to overwhelm the aspirant with alarm; and how bravely soever his courage might sustain him in this unequal conflict, he seldom escaped unhurt.”

corn, two dogs, and a hare;* all of which were indispensable appendages to the mysteries.

Having successfully surrounded and overcome the obstacles by which he was thus beset, the process of regeneration succeeds, which was accomplished by casting a serpent into his bosom;† and having passed through this part of the ceremony, he was pronounced capable of predicting future events;‡ or in other words, he was considered an Ophite priest. Accordingly, in this part of the celestial globe, there is exhibited a serpent bearing a cup, as an emblem of divination.

The raven, as a memorial of the Ark of Noah, next appears; for these rites were evidently diluvian; and a record of the deluge constituted one of the ineffable mysteries amongst the people who inscribed the History of Initiation in the heavens. Hence the Argo, which was anciently believed to be a representation of the ship or vessel in which the patriarch and his family were preserved, is actually depicted in the immediate vicinity of the latter asterism, accompanied by the dove, bearing in its mouth the olive branch of peace and safety.

Next in the series we find the aspirant in the character of a Centaur; a distinction to which he is entitled by virtue of his preceding regeneration; for the word Centaur, according to Faber, is CHEN-TOR, *the priest of the arkite bull*, which he has already encountered and overcome. He has in his hand some animal for sacrifice, which Eratosthenes, in his book of Catasterisms, applauds, as a work of great devotion. This victim is usually received as a wolf, but I should rather be inclined to suppose it a hind or fawn. He slays the

* "Thus he was said to be transformed into a hare; evidently in allusion to the timidity which was the natural consequence of the horrors to which he was necessarily exposed." *Hist. Init.*, p. 173.

† "Having pronounced himself disposed to proceed through the remaining ceremonies, a signal was given by his conductor, and three priests immediately made their appearance; one of whom, after a long and solemn pause, cast a living serpent into his bosom, as a token of regeneration." *Ibid.*, p. 82.

‡ "The three mysterious degrees were no sooner attained, than the candidate received the undisputed power of vaticination in its highest form. * * * The initiations were finally completed at day-break; and at the rising of the sun, an awful period with those who practised the Sabian idolatry, as a decisive proof of his cabalistic attainments, the adept was required to exhibit his skill in the art of divination." *Ibid.*, p. 180-183.

victim after his illumination, with the point of a spear, by an incision in the left breast, and approaches the altar, the flame and smoke of which ascends towards a triangle, which is a symbol of the divine triad, as the altar referred to the sacrifice of Noah on Mount Ararat; and here the Cosmogony was delivered, and the initiation was pronounced complete.*

The symbols thus displayed are Orion; the Stream of Water; the Bull; the Dog; the Hare; the Serpent; the Cup; the Ship, the Raven; the Dove; and the Hind; and as they were all hieroglyphics of great importance in the spurious Freemasonry of ancient times, I shall consider them separately. And first of

ORION.

Orion was Nimrod; and he is accordingly represented by Homer as a mighty hunter of wild beasts in the infernal regions.

There huge Orion, of portentous size,
Swift through the gloom a giant hunter flies;
A ponderous mace of brass with direful sway
Aloft he whirls, to crush the savage prey;
Stern beasts in trains that by his truncheon fell,
Now grisly forms shoot o'er the lawns of hell.

POPE.

And this splendid constellation was a source of much disquiet

* "The awful moment was now arrived when the ceremony of initiation had attained its highest degree of interest; the pealing conch was blown, the folding doors were suddenly thrown open, and the candidate was introduced into Cailasa or Paradise, which was a spacious apartment blazing with a thousand brilliant lights, ornamented with statues and emblematical figures, scented with the rich fragrance of odorous flowers, aromatic gums and costly drugs; decorated profusely with gems and jewels; the unsubstantial figures of the airy inhabitants of unknown worlds carved on the roof in the act of volitation; and the splendid sacellum thronged with priests and hierophants arrayed in gorgeous vestments and crowned with mitres and tiaras of burnished gold. *With eyes rivetted on the altar, he was taught to expect the descent of the Deity in the bright pyramidal fire that blazed upon it.* The sudden sound of this shell or trumpet, to which the hollow caverns reverberated long and continued echoes; the expansion of the folding doors; the brilliant display so unexpectedly exhibited before him; the instantaneous prostration of the priests, and the profound silence which followed this ceremony, filled the mind of the aspirant with admiration, and lighted up the holy fervour of devotion in his heart; so that, in the moment of enthusiasm, he could almost persuade himself that he actually beheld the expected descent of the great Brahma seated on the lotos, with his four heads and arms, and bearing in his hands the usual emblems of eternity and uncontrollable power, the Circle and Fire." *Hist. Init.*, p. 45.

to the adventurous mariner, from an imaginary influence which it was supposed to possess over the elements. Orion indeed was a constellation equally beautiful and terrible; and seems, from his sidereal throne, in all ages, to have exerted over the minds of men as great a despotism as he did when a terrestrial sovereign over their persons. Concerning the imminent danger when he was setting, Horace emphatically observes—

Sed vides quanto trepidet tumultu
Pronus Orion.

And the Mantuan bard is not less particular in his account of the danger when this constellation was rising:—

Cum subito assurgens fluctu nimbosus Orion,
In vada cœca tulit.

It probably arose from the magnitude and splendour of this constellation, that it is so particularly mentioned in the book of Job; and it should appear as if Orion in some situations and aspects in the heavens, was considered by the eastern husbandmen as shedding benign and friendly influences.* Orion or Nimrod originated, or greatly improved the Mysteries; and built a magnificent tower in their honour; within the caverns beneath which they were periodically celebrated as commemorative of the solar worship, of which he was probably the inventor. This will afford a key to solve the question of his supposed influences, whether baneful or salutary.

THE STREAM OF WATER.

The constellation Eridanus was called by some ποταμος Ωριωνος, *the river of Orion*; and by others Adonis; † because the Ark of Adonis, during the ceremonies of initiation, was committed to a stream at Byblus, the receipt of which changed mourning into joy. It may be observed that with most of the heathen nations, rivers were accounted sacred; and the caverns of initiation were always furnished with streams of water for the purpose of purification. The Egyptians, after initiation, were enjoined, according to the testimony of Herodotus, to purify themselves with water twice every day and night for a prescribed period of time; because this ele-

* Maur. Hist. Hind., vol. i., p. 192.

† Bryant conjectures that the name of this river was compounded of Ur-Adon; sive Orus Adonis.

ment was esteemed to contain some portion of divinity, and was hence regarded with the most extravagant adoration; and not only the Nile and the Ganges, but in other countries, Britain for example, all running streams which took a direction from west to east, were accounted sacred. The Banians held expressly that repeated washings were enjoined, in order that the Epopts might ever bear in mind the awful destruction of the earth and all that it contained, by water, as a punishment for the sins of the inhabitants.

THE BULL

was universally esteemed, in the spurious Freemasonry, as an emblem of Noah or the Sun. "Bulls," says Mr. Bryant, "were sacred to Osiris, (who was Noah) the great husbandman. They were looked upon as living oracles, and real deities, and to be in a manner animated by the soul of the personage whom they represented." But the Bull was also an emblem of the Ark; and was depicted with horns like a crescent or young moon, and on his back *the Dove*. It is remarkable that in Britain, the perfectly initiated candidate, who had advanced to the highest and most ineffable degrees, and had obtained possession of the anguinum, was denominated "the Bull," as a title of honour and distinction; because he was now esteemed, like that animal, to be consecrated to the sun. And thus the Druids, who had acquired an accurate knowledge of the laws and motions of the heavenly bodies, hallowed every thirtieth year, when Saturn entered the sign of *Taurus*. In Egypt, during a certain month called Athyr, when the sun was in Scorpio, the priests, amidst the celebrations, decorated a golden image of a Bull, and covered it with a robe of sable linen, in commemoration of the aphanism of the mysteries, and the mourning of Isis for the loss of Osiris; and it must be borne in mind that as the symbol of Osiris was a bull, so that of Isis was a cow or heifer. In a word, every ancient nation esteemed the bull, ox, or cow sacred, and some believed them to be oracular.

THE DOG.

Virgil says in his fine description of the imitations, *Visaque canes ululare per umbras*; and Pletho affirms that Dogs were introduced baying at the terrified candidate, amongst spectres and apparitions of a still more fearful kind; and that dogs were symbolical of the priests and officers presiding over this spurious kind of Freemasonry. To the same purpose, the

Scoliaſt on Lycophron ſays, “By *κυνας* the poet means the miniſters of Apollo.” This word was imported from Egypt; and originated probably in Can-uph or Cneph, their ſerpent deity; who was ſometimes called Anuphiſ, whence Anubiſ, the Dog-headed god *latrator*. Auſa Jovi noſtro latrantem opponere Anubim. And the inſcription attached to the figure of the Saitic Iſis was,—“It is I that riſe in the conſtellation of the Dog.” Nor is it unworthy of remark that the Dog of the ſphere is termed by Homer *κυν’ Ωριωνοσ*. In the Argonautics theſe animals are repreſented as the protectors of the goddeſs Brimo or Hecate.

When up ſhe riſes from the land of ſhades;
Snakes, wreath’d in oaken boughs, curl round her hair,
And gleaming torches caſt a diſmal glare,
To guard their queen, the hideous dogs of hell
Rend the dark welkin with inceſſant yell. FAWKES.

Hence perhaps it was that Dogs were forbidden in the Jewish law from approaching the ſanctuary.

But more to my preſent purpoſe is the remark of Horus Apollo, cited by Bryant, who not only mentions the great veneration paid by the Egyptians to Dogs, as connected with the ineffable myſteries; but adds, that in many temples they kept Cunocephali, which are repreſented as a kind of baboons, or animals with the heads of Dogs, who aſſailed the candidate at his initiation. Theſe were in reality the members of a ſacred college of learned prieſts, who preſided over the ſecret celebrations of ſpurious Freemasonry; and it was by their aſſiſtance that the Egyptians diſcovered the aſtronomical periods of the Sun and Moon. The ſame writer ſays in another place, that a prieſt or prophet was ſymbolized by the image of a Dog, becauſe the riſing of the Dog-ſtar (Anubiſ) denoted the increaſe of their fertilizing river.

THE HARE

Was alſo a ſacred animal; and amongſt our forefathers in this iſland, was forbidden to be converted into food.*

THE SERPENT.

The Serpent or Dragon was an object of peculiar veneration in Egypt, where it was firſt introduced into the

* Leporem, et gallinam, et anserem gustare fas non putant; hoc tamen alunt animi voluptatisque causa. Cesar de bell., Gal. l. 5, c. 5.

celestial sphere; and Osiris was frequently represented as enveloped in the folds of an enormous snake. With this people the elements were symbolized by Serpents in different positions. *Earth* was depicted as a two horned snake prostrate; *Air* as the reptile erect; *Fire* as a snake standing on its tail; and *Water* by its undulating motion. It was worshipped in the way of propitiation; being reputed to shed pernicious influences on man and beast; which is evidently the character it acquired at the fall of man; and Diodorus Siculus says that a spiral Serpent was the hieroglyphic of evil. Hence the Jewish prophets, in delivering the threatenings of Divine vengeance against that country, speak of its king under the figure of a Dragon.*

In reference to the natural evil which was produced by the intervention of the Serpent, it was believed in ancient India and China, that when the sun and moon were under an eclipse, those grand luminaries were attacked by a monstrous Dragon who endeavoured to devour them. This tradition probably had some reference to the nodes called the Dragon's head and tail, or the points where the moon's orbit intersects the ecliptic.† But the Serpent was often believed to be propitious. The Chinese invested it with the attributes of "extraordinary strength and sovereign power, being at once in heaven, in the air, in the waters and in the mountains." And in the series of asterisms now under examination it will be observed that the centre of the Serpent's body is coiled so as to form a circle; and this hierograms of a snake conjoined with a circle, signified, in the hieroglyphics of Egypt, *the superintending care which an eternal Being extends to his creatures.*

THE CUP.

I now proceed to an examination of that universal emblem, the Cup; which was dedicated to Bacchus the patron of the

* Isai. li., 9.; Ps. lxxiv., 13.; Ezek. xxix., 3.

† Douce, in his illustrations of Shakspeare, has some curious remarks on this subject. He says "the Chinese believe that during eclipses of the sun and moon, these celestial bodies are attacked by a great Serpent; to drive away which they strike upon gongs or brazen drums. This is perhaps a solution of the common subject on Chinese porcelain, of a dragon pursuing a ball of fire, the symbol of the sun. The Hindoos suppose that a Serpent, born from the head of a giant slain by Vishnu is permitted by that deity to attack the sun. Krishna, the Hindoo sun, is sometimes represented combating with this monster; whence the Greek story of Apollo and the Serpent Python may have been derived."

Dionusiaca; and was called in these mysteries *Poculum Boni Dæmonis*. The symbol was so highly esteemed as to have a separate degree, or code of ceremonies peculiar to itself, called THE RITES OF THE SCYPHUS; and though they were not in very high repute, yet many persons had the curiosity to be initiated into them. The Cup was an emblem of purification in Egypt; and during the celebration of the Osiric Freemasonry, it was filled with gay flowers; and explained to the candidate as a symbol of the golden age, or period of perfect innocence, when flowers and fruits were spontaneously produced by Mother Earth, for the use and benefit of man. Its sacred character in that country might have originated in the Cup of Joseph,* to which a spirit of prophecy appears to have been attached. Lucian ridicules the Egyptians for elevating a drinking Cup or goblet into a god.

The general design of this symbol pointed to the ark of Noah, and by deduction, to the universal deluge. With this interpretation in view, the Beotians made libations to the Cabiri during their mysterious orgies; whence the Cup of the sphere is placed on the serpent's back, because this important ceremony succeeded the regeneration. Again, the Egyptians, says Maurice, by this symbol shadowed out either the Crater beneficus Osiridis, *i. e.* of the Sun, from whose overflowing fountain of light a thousand blessings are daily distributed amongst mankind, or else the hallowed vase whence the patriarch Noah, the first planter of the vineyard, poured libations of generous wine to that deity, *qui sacrificiis placandus est*. The Persians, according to Hyde, called the Crater, *poculum magnum et amplum*; a great and capacious Cup; and indeed in the sphere it is a beautiful object; being richly ornamented, and elegantly drawn with an embroidered rim, and sculptured handles; from the top of which issue the bodies and heads of serpents; that universal symbol of divinity, and ornament of all sacred utensils, both in Egypt and India.

In another point of view the cup was a type of the mithratic grotto, or cavern of initiation; and it was with this reference that the prophet Jeremiah, when denouncing the vengeance of heaven against Babylon, which was the polluted source and origin of the spurious Freemasonry, emphatically pronounces that "Babylon hath been a *golden Cup* in the

* Gen. xliv., 5

Lord's hand; which made all the earth drunken; the nations have drunken of her wine: therefore the nations are mad." The same golden Cup is mentioned by St. John in contradistinction to the true Freemasonry, of which he was a venerable patron, in these remarkable words. "And the woman was arrayed in *purple* and *scarlet* colour; and decked with gold and precious stones and pearls; having a *golden Cup* in her hand, full of abomination and filthiness of her fornication; and upon her forehead was a name written—MYSTERY—*Babylon the Great*, the mother of harlots and abominations of the earth." Speaking of the daughter of Edom, Jeremiah says; "Rejoice and be glad, O daughter of Edom that dwellest in the land of Uz; the Cup also shall pass through unto thee; thou shalt be drunken, and shall make thyself naked." The drunkenness referred to in these passages, was the vehement passion which all nations entertained for the spurious Freemasonry, as well as the physical inebriety which always accompanied its practice. The writings of the Jewish prophets abound in pointed allusions to the mysterious orgies of idolatry, celebrated in those dens of which the Cup was a symbol.

THE SHIP.

The constellation Argo is called by Plutarch a representation of the Ship of Osiris, and he adds—it was placed in the heavens out of reverence. Hales conjectures, with much ingenuity, that the southern position of this asterism indicates the quarter from which the waters of the deluge proceeded when the fountains of the great deep were broken up; viz., from the vicinity of the south pole; and believes that it was an undoubted symbol of that event; of which the attendant constellations are a still further evidence. Hence during the process of initiation, a boat was carried in procession, which sometimes contained an image, and at others a disgraceful emblem; either of which represented Noah in his character of the Great Father of the human race preserved in the ark. Other references are equally clear, and point out with unerring certainty, that a tradition of the deluge, with all its attendant events, was preserved in the spurious, as well as the true Freemasonry, and was thus transmitted throughout the whole world.

THE RAVEN.

It is clear from the highest authority that the Raven was a symbol of the same event, for that bird was first com-

missioned by Noah to ascertain whether the waters had subsided. It was therefore greatly esteemed in the mysteries, and Horace says it was used in augury.

————— aque nisi fallit augur,
Annosa Cornix.

The Raven was a symbol of Apollo, and invoked by the Greeks at their marriages, as being a propitious bird. It was often actually introduced for the purpose of being fed by the bride. The Raven was held in such esteem by Mares, one of the Egyptian monarchs, that he built a splendid mausoleum to its honour. During the celebrations, the initiated sometimes assumed the form of Ravens, in reference to the diluvian messenger; and the gothic deity Odin was called their god. He was attended by two of these birds; and feigned that they flew round the world every day, one taking his course to the east and another to the west, for the purpose of collecting for his use, intelligence of passing events.

THE DOVE.

In conjunction with the Raven we may place the Dove, as an universal symbol in every spurious institution which existed in the known world; and signified "the Divine token;" on which account it was adopted by Semiramis as the insigne of Assyria and Babylonia; and hence when the Jews were desirous of escaping from the power of the Assyrians, the prophet Isaiah, as Tremellius construes the passage, terms their pusillanimity "fleeing from the face of the Dove." The Dove was a conspicuous symbol and had been introduced with great propriety, for this bird was the diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety. Thus a lunette floating on the surface of the ocean, attended by a Dove with an olive branch in its mouth, and encircled by a Rainbow, formed a striking and expressive symbol which needs no explanation.

The emblem was undoubtedly borrowed from the true system, where it always held a conspicuous place.

Peace adds to olive boughs entwin'd
An emblematic Dove,
As stamp'd upon the Mason's mind,
Are unity and love.

If Freemasonry has allowed this bird to occupy a high

situation amongst its hallowed symbols, the reasons for such an appropriation are fully competent to justify the proceeding. The Dove was an agent at the Creation; at the Deluge; and at the baptism of Christ. In each case it was an emblem of power, of unity and love. But the application was prostituted in the spurious system, and the Dove became an object of adoration; not only as an emblem of safety, figured by the olive branch presented to the candidate at the commencement of his initiation; but also as *the restorer of Light* at the termination of the aphanism. For the Syrians believed that their goddess sprang into Light and being, from an egg incubated by a Dove. Hence the Egyptian custom probably originated, of embalming doves at the solemn initiation of the priests.

THE HIND.

The Egyptian priests who introduced this asterism into the sphere, when they celebrated the funeral of Apis, were clothed in the skins of Hinds, which had been sacrificed; bearing in their hands javelins tipped with ivy. And even in the more refined polythism of Greece, the title which was bestowed on Orion or Nimrod, was softened into *Νεβρος*, *hinnulus*.

From the above facts and illustrations it will appear evident that the history and symbols of initiation were curiously pourtrayed in the heavens. And if any further proof were wanting to confirm the extraordinary truth, it may be produced from the caverns of initiation, which were decorated and adorned with paintings and sculpture borrowed from the celestial sphere. Porphyry and other ancient writers have furnished so clear an account of these places, that there is no difficulty in describing them with accuracy. The Sacellum was usually a dome, with a sun in the centre of the roof, the planets were placed in order round him; and the zodiac splendidly displayed, (sometimes in embossed gold;) in which the constellations Leo and Taurus had a sun and lunette rising from their backs; as emblematical of the diluvian father and mother issuing from the ark. The four ages of the world were represented by so many globes of gold, silver, brass, and iron. The whole bedecked with gems and precious stones, and knobs of burnished gold; and during the celebration of the mysteries, illuminated by innumerable lamps which reflected a thousand different colours and shades of colour, like the enchanting vision of a celestial

palace. The cavern thus ornamented, furnished and disposed, was an emblem of the widely extended universe, supported by the three grand pillars of Eternity, Fecundity, and Authority; and the symbols with which it was profusely adorned, referred to every element and principle in nature.

Such were the imposing scenes and practices by which the imagination was enchanted, and the affections ensnared in the spurious Freemasonry of ancient times. Even God's peculiar people were unable wholly to resist the fascinations and allurements which idolatry, in such a meretricious garb, presented to their senses. In that unhappy period of their degeneracy, when, by the providence of God, the time approached which was to witness the destruction of their temple, and the seventy years' captivity in a foreign land, they lusted inordinately after the splendid institutions, through the medium of which their immediate neighbours appeared to solace themselves with impunity in the unrestricted enjoyment of earthly pleasure. For this depraved propensity the prophet Ezekiel compared them to an abandoned woman deluded with portraitures and pictures painted on the cavern walls of the Sacellum.* Complaints are also made that the Israelites worshipped the rising sun with their faces towards the east;† and sacrificed to the sacred heifer of Egypt;‡ which was the common worship under Jeroboam;|| and they paid adoration to the sun and stars under the names of Chiun§ and Remphan;¶ and while urging them to abandon these vain pursuits, the prophet Amos exorts them to "seek *Him that maketh* the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night."*** They proceeded ultimately however to the inhuman practice of sacrificing their children to Moloch or the Sun;†† and this was the fatal source of all the heavy calamities with which they were subsequently visited.

Thus have I attempted to delineate an outline of those remarkable institutions which prevailed so generally in the ancient world; and by their connection with religious worship, maintained a direct influence over the human mind. They pervaded all classes; and included a system of

* Ezek. xxiii. 14, 16.

† Ibid. viii. 15, 16.

‡ Tobit. i., 5.

|| 1 Kings, xii. 28, 29.

§ Amos v. 26.

¶ Acts vii. 43.

*** Amos v. 8.

†† Psalm cvi. 34.

espionage which gave the hierophant a fearful power over individuals; inasmuch as the secrets and transactions of every family were at his command. They were not merely tolerated and protected by the state; but their observance was enjoined upon the people, as an act of duty and patriotism; and the slightest omission was visited with great severity by the civil magistrate. Thus instead of being a blessing to the community at large, like the true Freemasonry which we possess, they were a resistless engine to crush both physical and mental liberty; and they maintained their ascendancy by the most slavish of all motives—fear. It was not enough that they were *considered* to be institutions of terror; the sting must be extensively and acutely felt; and hence their laws were written in blood, that the influence might be pre-eminent, and the impression durable.

“Look at that picture, and look at this.” View the Freemasonry of heaven. The solemn reflections arising out of even the elementary Degree of our Science, are the most sublime and comprehensive that can occupy the attention or affect the heart. They elevate the soul from nature up to its Divine author; and inculcate, “glory to God in the highest, and on earth peace, good will towards men.” If Brotherly Love or Charity be the first and greatest of human virtues—and that it is, we have the testimony of a writer inspired from above—then are the illustrations of this Degree worthy of the highest commendation—for Charity is the essence of the System. Whether we consider the *form* and *extent* of the Lodge—boundless as the universe; interminable as eternity,—or the three grand Pillars by which it is *supported*—symbolical of the universe, that sublime Temple of the deity whom we serve;—whether we contemplate its *ground* or *covering*; or view the Ornaments, Furniture, and Jewels arranged in their beautiful order—we may be tempted to exclaim, in the pathetic language of Balaam when he saw “Israel abiding in his tents according to their tribes;—how goodly are thy tents, O Jacob, and thy tabernacles, O Israel!” Here all is peace, harmony, and Brotherly love. The lessons of virtue and the pursuits of science are pleasingly blended; and every disquisition of Freemasonry affords its powerful aid towards producing human happiness; the glory of God, and the benefit of man.

THE BANNERS OR STANDARDS.

BY BROTHER GEORGE AARONS.

“Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house, far off about the tabernacle of the congregation shall they pitch.”—Numbers, ii. 2.

The following is an extract from the commentaries of some of the most eminent and learned Jewish authors, who have so ably dilated on the subject, and clearly explained for our understanding the situation of the Israelites at their encampments; in fact, without such exposition, it would have been impossible for us properly to understand the subject; more particularly as regards the devices on the four grand Standards or Banners, nor the object of their being placed in the manner as directed in the Bible, which simply directs the standards to be placed in a certain position. This plainly shows the necessity of being acquainted with the Hebrew language, in which all the commentaries on Holy Writ are to be found, so as to become conversant with the several nice points and elucidations which cannot be ascertained by a mere knowledge of the translation of the plain text.

The Almighty, after having in the first chapter of the Book of Numbers, directed the numbering of the people, proceeds to point out the manner in which the twelve tribes of Israel should be disposed of, in their encampments, so that perfect order and regularity might be observed throughout the whole of the army; and thus they should become properly organized and well disciplined.

The twelve tribes were divided into four head quarters, (representing the four quarters of the globe), three tribes to each quarter! There were four Royal Standards, or Banners, viz., one at each quarter. Each of the Banners bore a certain device, characteristic of the principal and foremost tribe to which such Banner was attached.

The camp was thus formed into a square, the centre being appropriated for the Tabernacle of the Lord, guarded by the Priests and Levites, who were stationed there by the special appointment of the Deity, under the able superintendence of Moses and Aaron, the immediate servants of the Lord, and thus it was that the ark containing the decalogue engraved on the two tablets of stone, was carefully preserved from all danger.

The four principal Standards were those of the tribes of Judah, Reuben, Ephraim, and Dan, bearing the following devices:—On that of Judah, a lion; on that of Reuben, the head of a man; on that of Ephraim, an ox; and on that of Dan, an eagle. Each standard was of the colour of that stone in Aaron’s Pectoral, upon which the name of the tribe whereunto it belonged was written.

This regulation afforded great facility to the people, in retiring from, and returning to, the quarter to which they belonged.

We will now proceed to explain the situation of the tribes in each quarter. How and why certain tribes were placed with each other in preference to any of the others, the object of the several devices on the Banner of the four principal Standards, and the reason why those tribes were selected to bear those ensigns of dignity.

The tribe of Judah was placed in front of the camp, on the East side toward the rising of the sun, accompanied by the tribes of Issachar and

Zebulun; the whole number of the camp of Judah amounted to 186,400.

At the head of the camp of Judah was placed the Royal Standard, bearing the device of a lion, to personify Strength, Power, and Sovereignty.

Judah was compared to the lion by his revered father Jacob, who, on his death-bed, had assembled all his children, and at that awful period pronounced the prophetic blessings on them, in which he has so beautifully and minutely depicted their characters, and more particularly in reference to his beloved and favoured Joseph, whom the Brethren had so ill-treated.

He extols and praises Judah, and in the fulness of his heart, he compares him to the lion of the forest, who is noble and majestic. "So wast thou, my Judah, (said the dying Patriarch), thou didst keep aloof from the cruelty levelled against my beloved Joseph. Thou, lion-like, didst spurn at the cowardice of thy Brethren; thou didst exhort thy Brethren; and admonish them of their filial duty. I compare thee, therefore to the lion, noble in spirit, majestic in power, and calculated to wear the diadem of glory and royalty. Thou art, therefore, destined to rule thy Brethren; thou dost in every way possess the qualifications requisite for the high office of a ruler, since thou hast so eminently distinguished thyself from among the rest of thy Brethren."

This ascendancy over the rest of his Brethren did Judah deservedly inherit from his father Jacob, and he was therefore honoured by the Deity to be the principal Standard of the whole of the camp of the Israelites, bearing all the insignias of Dignity, Royalty, and Dominion. He was further distinguished from his Brethren, as from him descended the great kings David and Solomon, who were the pride of Israel, and the glory of Jacob.

Though Judah was so elevated, yet how descriptive of the benign goodness of the Deity do we find the arrangements made respecting the tribes who were apportioned to be with Judah, for though Judah had merited to have a preference over his elder Brothers, still they were not put to the blush by being placed immediately beneath him, but were stationed in the order agreeing with their rank and situation. Issachar and Zebulun, who were favoured with the prophetic blessings of their patriarchal father, to be inseparably united, were directed to accompany Judah, so that Zebulun should be engaged in providing for Issachar, while he was employed in the study of the law, and storing himself with every qualification necessary to legislate for and instruct his nation. These tribes were therefore the best calculated to be attached to the royal camp, so as to be ready at all times to render their sovereign such assistance as would enable him to govern his people with justice and mercy. Thus Judah formed the foremost camp, and was distinguished as the Royal Standard to direct and conduct the whole of the nation. The tribe of Reuben was situated on the south side of the camp, accompanied by the tribes of Simeon and Gad. The whole number of the camp of Reuben consisted of 151,450; this formed the second rank.

At the head of the tribe of Reuben was placed the Royal Standard, bearing the device of a man representing Intelligence, Superiority, and Pre-eminence. Man being the noblest part of the Creation, and ordained by the Great Architect of the Universe to rule and have dominion over the whole face of the Earth.

Reuben, being the eldest of Jacob's sons, ought to have been entitled to the dignity allotted to Judah, but from the reasons assigned by Jacob when blessing his children, he was not allowed to enjoy such privilege. Yet he having been prominent in rescuing his brother Joseph from the hands of his brethren, although his scheme did not prove successful, his motives were nevertheless good, and he was rewarded accordingly; and thus it was that Moses, the prophetic lawgiver of Israel, prayed for Reuben in his last blessing. "May Reuben live and not die," signifying, may he enjoy the bliss reserved for the righteous *only*, hereafter. Simeon being the second brother of Reuben, he was placed with him, Levi having been appointed to guard the Tabernacle; the next in rotation was Gad, who was the eldest son of Leah's handmaid.

The tribe of Ephraim was placed on the west side of the camp, accompanied by the tribes of Manasseh and Benjamin. The whole number of the camp of Ephraim was 108,100; this formed the third rank.

At the head of the tribe of Ephraim was placed the Royal Standard, bearing the device of an Ox, denoting Patience, Meekness, and Submission, truly characteristic of Joseph, whom Ephraim represented. Joseph having evinced a strong mark of patience under a long and severe state of slavery in which he had been so undeservedly placed, and submitting to the will of his God when persecuted, although truly innocent, and while faithfully and honestly discharging his duty, and fulfilling his obligation as a moral and religious man, was meek, humble, and unassuming in the high and exalted situation in which he was placed as a reward for his industry, sobriety, temperance, and modesty. Joseph received the prophetic blessing of his affectionate father in a peculiar manner, when compared with that of the other brethren, viz., that the blessings which he had received from God were more considerable than the blessings which God had conferred on Abraham or Isaac. These blessings, said Jacob, shall be as the head of Joseph, who is worthy of them; and mine also are fitted for Joseph on account of the anguish which he suffered when he was separated from his brethren, as expressed by the words, "And on the crown of the head of him who was separated from his brethren." And thus Moses, in his last blessings says, "his glory is like the firstling of his bullock."

Benjamin being the only brother of Joseph from his mother Rachael, was placed with Ephraim, as also Manasseh, the brother of Ephraim, and the eldest son of Joseph; Ephraim having been destined to be superior in rank to Manasseh, in accordance with the prophetic blessings of their grandfather Jacob.

The tribe of Dan was situated on the north side of the camp, accompanied by the tribes of Asher and Naphtali; the number of the camp of Dan was 157,600.

This formed the fourth rank.

At the head of the tribe of Dan was the Royal Standard bearing the design of an Eagle, representing Fleetness, Assiduity, and affection. The eagle being the swiftest of all the feathered tribe, and particularly careful and affectionate to her young.

Dan was compared to the eagle, although in the prophetic blessings of Jacob he was designated as the adder or serpent lurking in the high road, which is equally quick and expert in its pursuits, and the most assiduous of the reptile kind. The swiftness of the eagle was therefore compared to the alertness of the serpent, and we thus see the

wise and ingenious comparison drawn between the two extremes. This explication will clearly illustrate the figures as represented by the Prophet Ezekiel.

Dan was also destined to rule in Israel ; this means that Israel shall have a judge of this tribe, which came to pass in Samson, who delivered Israel from the hands of the persecuting Philistines. This is in corroboration with the prophecy of Moses, who said, Dan is a Lion's whelp, signifying, he shall rule and have dominion.

Asher and Naphtali being the sons of the handmaid were placed with Dan.

We thus see the devices on the four *Standards* agreeing in uniformity with the figure described by Ezekiel ; and, in elucidation of this the Rabbins, in the section of the Talmud called Megilla, have pointed out the four most perfect animals in the Creation to be, the Lion, the most noble among the wild beasts of the forest ; the Ox, the most patient among beasts of labour ; the Eagle, the swiftest and most expert among the feathered tribe ; and the Man, the most perfect of all, being endowed with reason and good sense, to govern and subdue all nature, and thus properly designated the Lord of the Creation.

Thus it was that the allwise Creator led his favoured people Israel through an arid desert, infested with wild beasts, and void of any of the refreshing powers of nature, save and except that which His divine Providence miraculously furnished them with. Yet, notwithstanding these difficulties, every care was taken to let them travel on their journey well organized and properly disciplined, carefully provided against the attacks of an enemy by the adjustment of each quarter for such purpose. And thus it was that the vast number of 603,550 were enabled to travel by the signal given by Moses in the centre of the army, which was immediately communicated by the telegraph of the four principal Banners or Standards throughout the whole of the camp without the least delay or waste of time, accompanied by the pillar of cloud by day, and that of fire by night, as the miraculous guides throughout the whole of the journey till arrived in the promised land of Canaan.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I have for some time been convinced of the character of my antagonist, in the discussion arising out of "The Mystic Numbers 9 and 15," and have also felt my inability to terminate this argument successfully.

I am but a young Hebraist, and when I first commented on Brother Aaron's paper, I considered that a mistake had been made, and accordingly endeavoured to have it corrected ; but—alas ! for my poor efforts and innocent intentions !—I have been overwhelmed with such a weight of learning and research, that I am almost paralysed, and cannot but wonder how such a pigmy as I could have entered into combat with such a Goliath in Hebrew literature. It is in vain for me to contend longer, and occupy your valuable pages with what, on my part, I feel to be uninteresting to the great majority of your readers : but before I quit the field, I will merely submit the reason that prompted me to contend thus far for the correctness of my first observations on this subject.

In my last observations, I offered Buxtorf and Parkhurst as authorities in support of them: these are the only lexicons I am able to consult in this place. Were I nearer a seat of learning, I might perchance add to them. I shall therefore now content myself by advancing the support I find in the productions of celebrated grammarians, and my confidence in these authorities constitutes the whole and sole reason why I interfered in this matter.

The first grammarian I shall quote from is Victorinus Bythner, author of the "Lyra Prophetica," and formerly Hebrew Professor of the University of Oxford. I subjoin an extract from the preface to the English translation by the Rev. T. Dee, Dublin, 1836:—"Nearly two centuries have passed away since Bythner, uncertain of its reception, first committed the Lyra to public light, during which time, instead of sinking, it has advanced in estimation, being admitted by all the learned to be the best work on the Psalms in Hebrew."

Bythner says, in the grammar affixed to the Lyra, that "Adverbs are sometimes formed by the addition of **נ** as **יִּוְמָה** daily, **פְּתָאִים** suddenly, **חֲפָזִים** freely.

Frey, in his grammar, when detailing the use of the serviles, states, that **נ** is used to form adverbs by being suffixed, as **אֱמֹנָה** truly, from **אֱמֶן** truth.

Parkhurst, in the grammar preceding his lexicon, has the following observations under sect. 9—8:—

נ portfixed forms some adverbs, as **יִּוְמָה** by day, from **יוֹם** day, **חֲנֹם** gratis, from **חָן** to be kind, gracious, **אֱמֹנָה** truly, from **אֱמֶן** truth, **רִיקָם** vainly, from **רִיק** vain.

Moses Stuart, in his grammar, says some derivative adverbs have appropriate readings, e. g. **ד** as **אֱמֹנָה** truly, from **אֱמֶן** truth, in **ד** as **פְּתָאִים** suddenly, from **פְּתָצ** the wink of an eye.

Under such authorities I shelter myself, not having studied the language with such minuteness as Brother Aarons, nor (from very apparent circumstances) able to have access to such a mass of authorities; nevertheless, if I am wrong, I have this consolation, that I am in excellent company, and follow in the track of those who are not thought lightly of in the literary world, and who, I dare say, have had opportunities of referring to the same authorities as Brother Aarons, but have, if so, deduced different conclusions.

I cannot imagine how the word **אֱמֹנָה** came to be quoted. I have never used it; **אֱמֹנָה** was the word I quoted; and so it will be found in your April number.

I close these remarks by expressing the gratification I have experienced during the progress of this discussion; and I am sure it will be much increased when I can fulfil the promise I have made to myself that I will some day take a seat at Brother Aaron's fireside. I do not say "if he will permit me:" I would not offer him such an insult.

I remain, dear Sir and Brother,

Yours fraternally,
J. S. KEDDELL, W.M. 184.

Sheerness, Sept. 17, 1838.

TO THE EDITOR.

DEAR SIR AND BROTHER,—I cannot allow your number for December to appear without sending you a few remarks in answer to your correspondent Noachida Dalruadicus. I understood that Brother, in the article to which I alluded, to express some astonishment at the omission of the Knights Templar's degree in Bro. Rosenberg's Chart, and to explain that omission, I observed that there was no such grade known abroad, and this I stated advisedly. In his reply to me Noachida goes farther, and, as it were, calls my attention to another passage in the same paper to which I had not made any allusion, in which he intimates, that though not *named*, yet the Order of K. T. is *perpetuated* among those 33 degrees. Now, reluctantly, I am compelled to differ, on this point, in toto from him; I do so, however, the more willingly that difference of opinion often tends to elicit truth. In denying his assertion, I only do so as far as the "Rite Ecossais Ancien et Accepté" is concerned, and not as regards the Irish practice of that rite, with which I am little, if at all, acquainted. After thus differing from Noachida, whom I esteem as a zealous and learned Mason, I conclude joyfully with a complete concurrence in that part of his article in which he deplores the multiplicity and variety of Orders and Rites; and gladly will I publish in your excellent Review, with your permission, some remarks on this subject, written by an eminent French Brother. By inserting these few and hasty lines, you will add one to the many obligations already your due from

Your's sincerely and fraternally,

Temple, December 8th.

LATOMUS.

ON MYSTIC AND CABALISTIC NUMBERS.

BY D. W. NASH,

(Of the Royal Sussex Lodge of Hospitality, No, 221.)

THE harmony and proportion displayed in all parts of this material universe has ever been a favourite subject of meditation with philosophic minds; whether as brought to light in those laws which govern the movements and limit the courses of the numberless shining orbs scattered through space, or in those which regulate the composition and condition of the inanimate matter of which this terrestrial globe is formed, or the development and existence of the beings by which it is inhabited. To the students of nature at an early period of intellectual history, the hidden secrets of that mysterious correspondence and intimate but inexplicable relation supposed to exist between this earth and its inhabitants, and those bright planets which wheel their courses around our common luminary, afforded an inexhaustible field of speculation and inquiry. "Insignis est," writes an old philosopher of this school, "rerum naturalium et divinarum harmonia; nullaque scientia in histerris comparavi illi potest." The modern chemist, also, has not

failed to observe that in the laws which regulate chemical combination and decomposition, as developed in the atomic constitution of bodies, there is much evidence of that remarkable harmony of proportion which in a less enlightened age was considered to indicate the mysterious agency of a hidden virtue.

The doctrine of the efficacy of certain numbers in controlling and directing the powers of nature, of the significance with which they were endowed, and of the powers and virtues to be derived from their proper employment, was early inculcated and universally received in the ancient schools of philosophy. In the philosophy of Pythagoras, or of that called the Italic school, these notions of numbers, which he had most probably received from the Egyptian hierarchs, were particularly developed. According to his dogmas,* arithmetic is the noblest science, numbers the first object of study, and a perfect acquaintance with numbers the chief good. Numbers were divided by Pythagoras into Scientific and Intelligible. Scientific numbers were such as were the product of the powers involved in unity, or the progression of multitude from the monad, or unity, and its return to the same. Intelligible numbers were those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. They are the model or archetype after which the world in all its parts is framed. Numbers are the cause of essence in beings—*τοὺς ἀριθμοὺς αἰτίους εἶναι τῆς οὐσίας*.

The Monad, or Unity, is that quantity which being deprived of all number, remains the fixed, whence called Monad, from *του μενειν*. It is an abstract conception, to be distinguished from the number *one* which belongs to things capable of being numbered. It is the fountain of all number.

The Duad is imperfect and passive, and the cause of increase and division. The Triad, composed of the Monad and Duad, partakes of the nature of both. The Tetrad, Tetractys, or Quaternian number is the most perfect. The Decad, which is the sum of the four former, comprehends all arithmetical and musical proportions.

These numbers were used as symbols of the first principles and forms of nature, and to those immutable and eternal essences which were afterwards, by the Platonists, termed *Ideas*. The Cabalistic philosophy of the Jews, which, wherever it may have originated, was most extensively promulgated, and most eagerly received among the Jews of the middle ages, appears to have been chiefly derived from Egypt and Chaldea. The doctrines and secrets of this philosophy were communicated after the manner of the Mysteries, under solemn oaths of secrecy, to the initiated only, and consisted of two kinds. 1st—The Cabalistic philosophy, properly so called, or the teaching of various doctrines in religion, morals, and natural science, under the veil of allegory and the form of symbols; and, 2ndly—the enigmatical and practical Cabala, which consisted in endeavours to wrest the powers of nature to supernatural effects, and by means of the virtues of the sacred letters, words and numbers capable of being elicited from the Holy Scriptures, to obtain power over divine and spiritual natures, as well as over things terrestrial,—in short to practise the art of magic, to transmute the baser metals into gold, and various other impossibilities of the same character.

* Brueker, Hist. Phil.

In the practical Cabala, the doctrines of the Cabalistic philosophy relating to the constitution of the universe, to the Sephiroths, or emanations from the Divine Essence, and to the nature and order of the inhabitants of the worlds of spirits, were made subservient to their visionary but indefatigable attempts to obtain superhuman power and knowledge by the aid of signs, words, and numbers; and hence arose all that system of magic and incantation with which the Cabala are replete even to overflowing. The enthusiasm and devotion with which these objects were pursued, and the time, labour, and ingenuity exhausted upon them, afford a remarkable example of the proneness of the human mind to mystery and superstition, and the eagerness with which men rush into the mazes of error, in the hope of discovering a short and easy road to riches, knowledge, or power. Turning aside from the surer but somewhat tedious path of experiment, the olden philosophers sought to accomplish the subjugation of the powers of nature by the aid of agencies of supernatural character, which had no existence save in their own fertile imaginations, and having once wandered into the labyrinth of speculative theory, their onward course in ignorance and darkness became more perplexed and inextricable.

In those writings of the Cabalists which refer to the study of natural phenomena, and especially the pursuits of alchemy, the wonderful and all-commanding powers of numbers occupy the most prominent station, and are used as a key to the secrets supposed to be locked up in almost every sentence in the Old Testament. Many of the Cabalists, indeed, appear to have looked upon the entire Old Testament as containing within itself full and complete directions for the transmutation of the baser metals into gold, for the preparation of the universal menstruum and the elixir vitæ, and as being, in fact, a kind of allegory throughout, constructed for the purpose of preserving them secret from the vulgar gaze, and dimly shadowing them forth to the eye of the philosopher, whose great object was to remove the veil which hung over the divine wisdom therein contained.

Clothed in absurdity, and concealed amid a profusion of verbiage, of which the laboured mystery is only equalled by the insane earnestness with which the doctrine is promulgated, truth and knowledge do occasionally shine forth amid their writings, like the ever-burning lamp which shone upon the altar of Mithras, struggling with darkness, in the cavern temples of the worshippers of fire.

Before proceeding to illustrate the attributed powers of certain numbers as connected with the Mysteries of the Cabala, I must remark that, in a very interesting and instructive paper on Masonic Numbers, by the Rev. and Worshipful Brother G. Oliver, in an early Number of the Freemasons' Quarterly Review, the Number 26 is appropriated to the word Jah, one of the sacred names of God. The Number 26, however, belongs to the Tetragrammaton, or most sacred and holy name, יהוה יה Jehovah, and not to the name יה Jah, as rendered by Dr. Oliver. The number 26 is formed thus:—

$$\begin{array}{cccc} \text{ה} & \text{ו} & \text{ה} & \text{י} \\ 5 & + & 6 & + & 5 & + & 10 & = & 26. \end{array}$$


whereas Jah forms the sacred number 15.

$$\begin{array}{ccc} \text{ה} & & \text{י} \\ 5 & + & 10 & = & 15. \end{array}$$

The letter א, alif, which expresses 1 and not 5, does not enter into the composition of either of these most holy two names of God.


The number 15 was never written by the Hebrew אט, because they would not profane the name of God by using it on ordinary occasions; they therefore always expressed this number by טז, $9 + 6 = 15$.

This number 15 is the Kamea, or magic square, of Saturn, or Lead, in which any column of figures, whether taken horizontally, vertically, or diagonally, produces the number of the sacred name Jah; a square, or Kamea, considered by the Cabalists to be possessed of wonderful efficacy.

The Kamea of 

4	9	2	15
3	5	7	15
8	1	6	15
15	15	15	15

The word כל, col, whose number is 50, was given as a mystical name to the lead of the wise men, which was a sulphurate of antimony. This word col, in Hebrew, signifies all, and was so applied because in the lead of the Wisemen lies the system of all universality.

Its figure  consists of a circle, the sign of universal perfection,

surmounted by four Daleks, whose angles meet in one point, signifying quaternity—a quaternity of elements, of cortices, of letters, and of worlds.

The word col, whose number is 50, being multiplied by 15, the number of the sacred name in the Sefirah of Wisdom, produces 750, which is the number of אפירית, ophiroth, *i. e.* Lead.

TWENTY-ONE

Is a number of mystical import, being the number of the name אהיה, eheje—I am, I have been, and I shall be—combining, according to the genius of the Hebrew language, the past, the present, and the future, a fitly signification of the eternal and abiding nature of the ever-living God. This number is formed thus:

$$\begin{array}{cccc} \text{ה} & \text{י} & \text{ה} & \text{א} \\ 5 & + & 10 & + & 5 & + & 1 = 21. \end{array}$$

In alchemy it refers to the 21 days' distillation necessary for the conversion of the grosser metals into silver. "If thou wilt now open thy

treasure, open it; but thou shalt only give silver as stones." 1 Kings, ch. 10, v. 27. "And the King made silver to be as stones."

FOURTEEN

in the Cabala, is the number of זָהָב, Zahab, gold. And here may be seen an excellent illustration of the system according to which the Kamea, or magic square of a metal, was regulated. The number of Zahab in gold is =14, and the first word of the history of Naaman the Syrian, in the second book of Kings (in which the mystery lies hid), is נִעְמָן "and Naaman," the number of which is = 216, which is also the number of the word אַרְיָה, arjah, which signifies *our lion*, and here means the metallic matter at a particular stage of the process. The Kamea of gold is, therefore, a square of 6 times 6 columns, (6 being the cube root of 216, and 36 also a mystic number) representing the number 216 fourteen times.

11	63	5	67	69	1	216
13	21	53	55	15	59	216
37	27	31	29	45	47	216
35	39	43	41	33	25	216
49	57	19	17	51	23	216
71	9	65	7	3	61	216
216	216	216	216	216	216	216

TWELVE

being composed of the mystic numbers, 7 + 5, or 9 + 3, or 3 + 3 + 3 + 3, or 3 x 4, the Trine multiplied by the Quaternion, or 4 + 4 + 4 is evidently a number of considerable value, and is frequently employed in ancient systems. Thus there were 12 signs in the zodiac, 12 months in the year, 12 superior and 12 inferior gods, the tribes of Israel were 12 in number, the Urim and Thummim, or Oracle of the Lord, consisted of 12 precious stones, corresponding to the number of the tribes, and the brazen oxen supporting the molten sea in the Temple were 12 in number. The Apostles of the new law were 12 in number ;

and in the Apocalypse of St. John, the New Jerusalem has 12 gates, 12 foundations, is 12 thousand furlongs square, and the number of the sealed is 12 times 12 thousand.

EIGHT

is a very remarkable number; the cube of the Duad is equal to the Quaternion taken twice. It is the number of circumcision, and among the Cabalists the number of Jesod, or Mercury, the *dry water*, or water of immersion, in which lay the whole foundation of the art of transmutation. Eight persons were saved in the ark at the time of the universal deluge, and the Cabalists observe eight orders of purification of the baser metal, because the number of the word זָכוּ, Zachu, *i. e.* Purity = 33, being multiplied by 8, the number of Jesod, produces 264, which is the number of the word סֵדֶר, Sadur, *i. e.* Order; which is also the number of the word יַרְדֵּן, Jordan.

In order to illustrate the meaning of the foregoing remarks I may observe, that in the Cabala Denudata, a celebrated collection of Rabbinical writings on this subject, the story of Naaman, the Syrian noble who repaired to the prophet Elisha for the cure of the leprosy by which he was afflicted, is made (among others) the key and solution of the much desired mystery of the philosopher's stone; and by the aid of the numbers of the names of the personages as recorded in the scriptural story, and the correspondence of those numbers with the numbers of the minerals employed in the transmuting process, a system is built up, and minute but enigmatical directions given for the processes necessary to convert the baser metals into gold; the whole so wrapped up in technical language, and so veiled in allegory as to be useful only to those who had already been initiated into the mysteries of the art.

As the work itself is very scarce, and as this story of Naaman sufficiently displays the method and system adopted by the ancient Cabalistic philosophers in their alchemical theories and researches, an extract may not, perhaps, be unacceptable to many of your readers.

It will be recollected that in the second book of Kings, the fifth chapter contains the history of Naaman, captain of the host of the king of Syria, who being afflicted with a leprosy, applied for advice to Elisha the prophet, and by his directions was cured, after washing seven times in the river Jordan. After his cure he returned to the man of God, he and all his company, and besought him to take a reward from him for his services; but Elisha refused to receive anything. Gehazi, however, the servant of Elisha, being of a covetous disposition, fraudulently obtained from the Syrian a reward in money and in changes of raiment, and was punished by the prophet, his master, with the leprosy which had been removed from Naaman.

The Rabbinical author in the Cabala Denudata, thus commences his commentary on the foregoing story:—

“Elisha, a most noble prophet, an example of natural wisdom, a despiser of riches, (as the history of Naaman restored to health sheweth), (2 Kings, ch. v. ver. 16); and therefore truly rich, according to what is said in Pirke Abhoth, ch. iv., viz:—“Who is rich? He that rejoiceth

in his portion.” For so the  (Physician) of impure metals hath

not an outside show of riches, but rather is like the Tohu of the first

nature, viz., empty arid; which word Tohu תוהו is of equal numbers with the word Elisha, viz., 411; for it is a very true saying in Babha-kama, fol. 71, col. 2, "The thing which causeth riches is like riches."

"Learn therefore to purify Naaman, (*i. e.* the matter of the metallic medicine), coming from the North, out of Syria, and acknowledge the strength of Jordan, which is as it were יַאֲרֵן *Jardin*, a river of judgment flowing out of the North; and remember that which is said in Babha Dathra, fol. 25, col. 2, "He that will become wise let him live in the *South*, and he that will grow rich let him turn himself towards the North; although, in the same place, Rabbi Joshua Ben Levi says, "Let him live always in the South, for whilst he becomes wise at the same time he becomes rich, as is said in Proverbs, ch. iii. v. 16, "Length of days is in her right hand, and in her left hand riches and honour," so thou wilt not desire other riches.

"But know, that the mysteries of this wisdom are not different from the superior mysteries of the Cabala, for such as is the consideration of the predicaments of holiness, the same also is in impurity, and the same sephinoths which are in Aziluth (*i. e.* the spiritual kingdom), the same are in Asiah, (*i. e.* the material kingdom); yea, the same in that kingdom which is commonly called the mineral kingdom, although their excellency is always greater in superior things.

"Gehazi, the servant of Elisha, is a true figure of vulgar students in nature, who contemplate the valley and depths of nature, but do not descend into Nature's hidden secrets; hence they labour in vain, and are servants for ever. They advise you to procure the son of the wise-men, which generation is impossible to nature; (2 Kings, ch. iv. ver. 4, when Elisha asked what should be done for the Shunamite woman, Gehazi answered, Verily she hath no son, and her husband is old). But they can add nothing to this generation to which is required a man like Elisha, for Nature doth not open her secrets unto them, ver. 26; but contemns them, ver. 30.

"And the raising of the dead is impossible unto them, (ver. 31, And Gehazi went before, and laid the staff upon the face of the child, but the life returned not until Elisha came).

"They are covetous, (ch. v. ver. 20, My master hath spared Naaman, but I will run after him and take somewhat of him.)

"They are liars, (ver. 22, My master sent me unto thee).

"They are deceivers, (ver. 25, Whence comest thou, Gehazi: and he said, Thy servant went nowhere).

"They are prattlers and tell the acts of others, (as 2 Kings, ch. viii. ver. 4 and 5, And the king spoke to Gehazi, saying, Tell me all the great things that Elisha has done, and Gehazi told the king how he had raised the dead to life). And instead of riches they contract a leprosy to themselves, (*i. e.* diseases, contempt, and poverty, as ch. v. ver. 2, The leprosy of Naaman shall cleave unto thee and thy seed for ever)."

In the foregoing pages, I have purposely avoided mentioning many numbers concerning which a great deal may be said with reference to their mystic properties, as they have been already so ably illustrated in your valuable Quarterly. It is undoubtedly a subject of considerable interest, and cannot but throw light on many of the most occult doctrines of the ancient philosophy, and particularly interesting to us as Masons, among whom are undeniably preserved, almost all that remains

of those doctrines once so universally spread over the whole civilized portion of the world.

Note.—The name גֵּחָזִי, Gehazi, and the word כְּהֵן, khol, which signifies common or profane, have both the same number; viz. 38.

Bristol, August 9, 1838.

NOTITIÆ TEMPLARIÆ.

HISTORY AND POSSESSIONS OF THE ORDER IN IRELAND.

TO THE EDITOR.

THE Order of Knights Templars was introduced into Ireland about the year 1174, by Richard, surnamed Strongbow, Earl of Pembroke, or Strigul. "A Priory was founded by him in that year, under the invocation of St. John the Baptist, at Kilmainham, in the County of Dublin, for Knights Templars," (see Archdall's *Monasticon Hibernicum*, pages 222 et seq.) "and King Henry II. granted his confirmation. These Knights," says Archdall, "were of the *Order of St. John of Jerusalem*, and exempt from all ordinary jurisdiction; the Priory was also an alms-house and hospital for the sick. Hugh de Cloghall was the first Prior, and enjoyed that office till about the year 1190. The noble founder had enfeoffed the Prior in the whole lands of Kilmainham; and dying in 1176, was interred in Christ Church. The two Orders of Knights Templars and Hospitallers were confirmed the same year." After this, Hugh Tirrell bestowed upon the Prior of this hospital the lands of Chapel-Izod and Kilmehanock, "free from all secular services and burthens, with all liberties and free customs, in wood and open country, in meadows and pastures, in roads and paths, &c. &c."

It would appear from different parts of Archdall's account, that the Orders of Knights Templars and Knights Hospitallers were, from the first, united at Kilmainham in the same priory. Kilmainham continued to be the Grand Priory or Preceptory of the Templars, till their suppression in 1312; and the Superior of the Order, according to Sir James Ware, sat in the House of Peers as a Baron, a privilege enjoyed, as regarded the military orders, only by the Grand Priors of Kilmainham for the Templars, and of Wexford for the Hospitallers. He is styled by Archdall, quoting different ancient records; sometimes *Prior*, and sometimes *Master*, as in the case of Maurice de Prendergast, 1205 and 1210; sometimes *Preceptor*, as "D. Walens, Preceptor of the Templars, 1247;" sometimes *Grand Master*, as "1266, Robert was Grand Master of the Templars in Ireland this year." In 1288 we find, "William Fitz-Roger was *Prior* this year, and Thomas de Thoulouse *Master* of the Templars;" in 1296, "Walter le Bachelour was *Master*, and William de Rosse was *Prior*, who the same year was made Lord Deputy of Ireland." He continued in these offices till 1302, when he was made *Chief Justice*; and appears in this year also to have preferred his complaint against the sheriff of Dublin for an illegal seizure, as "the *Master* of the Templars." And in 1309, Gerald, son of Maurice, Lord of Kerry, is spoken of as "the last *Grand Prior* of the Order."

I mention these details, in hopes some Brother may be able to explain, in some way, the obscurity which appears in this account as to the *titles* borne by the *Superiour* of the Order of Knights Templars in Ireland.

The subordinate governors of the Order appear to have been styled indiscriminately Preceptors or Commanders; and their castles or estates Preceptories or Commanderies. These were (according to Ware and Archdall) at Clontarf, in the county of Dublin, founded in Henry II.'s reign, as it is supposed by the Nettervilles; St. Sepulchre, in the city of Dublin or its suburbs, near the place where the Archbishop's palace (now, I believe, a police barrack) stands; Kilsaran, in the county of Louth, founded in the 12th century by Maud de Lacie; Kilbarry and Killure, the one about a mile and a half from Waterford, and the other two miles east of that city, in the county of the same name, both founded in the 12th century, the founders unknown; Croke, in the harbour of Waterford, four miles east of the city, founded in the 13th century by the Baron of Curramore; Clonaul, in Tipperary, as also one at Thurles, in the same county, where a castle now standing was, according to the tradition of the country, for no record exists, the castle of the Knights Templars; Teach-Temple, or Temple House, in the county of Sligo, founded in the time of Henry III.; Mourne, in the county of Cork, founded in the reign of King John, by Alexander de Sancta Helena; Killergy, or Killarge, in the county of Carlow, "founded in the reign of King John, by Gilbert de Borard, for Knights Templars, under the invocation of St. John the Baptist; Kilclogan, in the county of Wexford, founded in the 13th century by the family of O'More, which appears to have had a large estate attached to it, from the report made in the thirty-second year of King Henry VIII., quoted by Archdall, page 748; and Dundrum, in the county of Down, where is a strong castle, now in ruins, said to have been built by Sir John de Courcy.

All these Commanderies and Preceptories were, together with the Grand Priory of Kilmainham, granted on the abolition of the Order, to the Knights of St. John of Jerusalem, in whose possession they continued till the dissolution of monasteries in the reign of King Henry VIII.

It may not be uninteresting to some of your readers, if to this catalogue of the possessions of the Knights Templars, which may enable some Irish Brethren to give more details about any remains of the Castles or Preceptories than I am able to furnish, I add the account of Archdall, regarding the circumstances which attended the persecution and attempted destruction of the Order in Ireland.

"In 1307, Walter de Ewias, or de Aqua, being Prior, the King (Edward II.) transmitted to John Wogan, Justiciary of Ireland, the order made for the suppression of the Knights Templars in England, on the Wednesday after the feast of the Epiphany, enjoining him to have it executed in Ireland without delay, and before the rumour of what was done in England could reach this kingdom. The mandate was accordingly obeyed, and on the morrow of the Purification the Templars were every where seized.

"1309. The King, by writ, dated September the 29th, did further command the said Justiciary to apprehend, without delay, all the Templars that had not yet been seized, and them safely to keep in the Castle of Dublin, together with those who had been before apprehended.

"1311. On the petition of Henry Danet, or De Tanet, the late Master of the Templars, and the other members of that Order, the King, by writ, dated December 4th, did grant for their support the manors of Kilelogan, Croke, and Kilbarry.

"1312. This year, on the morrow of St. Lucia the Virgin, the moon

appeared variously coloured, on which day it was finally determined that the Order of Knights Templars should be totally abolished.

* * * * *

“The trial of the Templars was conducted with great solemnity in the City of Dublin, before Friar Richard Balybyn, minister of the Order of the Dominicans in Ireland, Friar Philip de Slane, lecturer of the same, and Friar Hugh St. Leger. Amongst other witnesses against the Knights, were Roger de Heton, Guardian of the Franciscan Friars; Walter de Prendergast, their lecturer; Thomas, the Abbot; Simon, the Prior of the Abbey of St. Thomas-the-Martyr, and Roger, Prior of the Augustinian Friary in Dublin. The depositions against the Templars were weakly supported, yet they were condemned; but more indeed through blind compliance with the prevailing practice throughout other parts of Europe, than any demerits being proved against their persons. Their lands and possessions of every kind were bestowed upon the Knights of St. John of Jerusalem by the Pope, which grant was confirmed by the King, who at the same time entered a protest of his rights against the assumed power of the Pope.”

It does not appear that any of the Knights Templars in this kingdom were put to death; and I think that even in England very few suffered, although many were committed to monasteries, there to do penance for their supposed offences, with a daily allowance of money each for his support.

“The Priory of Kilmainham,” says Archdall, “which was granted to the Knights of the Order of St. John the Baptist formally, but to the Order of St. John the Evangelist virtually,” (I do not understand this distinction; but quote it, in hopes some Brother better acquainted than I am with the Order of St. John, may explain it), “became a hospital for the reception of guests and strangers, totally excluding the sick and infirm, who had constant admittance before; it was exempt from all ordinary jurisdiction.” Kilmainham then became the Grand Com-mandery of the Knights of St. John, eclipsing Wexford, which had previously held that eminent position.

It may not be uninteresting to notice, in conclusion, that the site of this priory has again become the site of an hospital for the sick and infirm, and at the same time, of a military Fraternity. “The buildings of the Priory of St. John at Kilmainham were spacious, and of very elegant design; and it was, after the dissolution of monasteries, frequently the residence of the Lord Deputies. About 1675, Arthur, Earl of Granard, suggested to the Earl of Essex, then Lord Lieutenant, the foundation of a military establishment for the reception of disabled and superannuated soldiers; and the Duke of Ormonde, by incessant applications to the King for the same purpose, received from Charles II., in 1679, an order for carrying it into effect. For this purpose sixty-four Irish acres adjacent to the site of the Priory, and other lands then forming a part of the Phoenix Park, were granted for the site of this institution. The first stone was laid by the Duke of Ormonde in 1680, and the whole was completed in three years, after a design by Sir Christopher Wren, at an expense of 23,559*l.* The establishment is for five captains, an adjutant, and two hundred and fifty invalid soldiers, selected from the list of out-pensioners in Ireland; they are supplied with residence, food, clothing, diet, medical attendance, and every necessary comfort and accommodation, similar to those of Chelsea.” Adjoining this Institution, which is called the Royal Hospital for Invalid and

Superannuated Soldiers, "is an extensive cemetery, anciently the burial-place of the original monastery, and subsequently of the Knights Templars, and the Knights of St. John of Jerusalem, and still used by the inhabitants of Dublin." For the information contained in this last paragraph, I am indebted to "Lewis's Topographical Dictionary of Ireland," and will not vouch for the correctness of the whole.

I have thus, at some length, but I hope not tediously, attempted to answer the challenge of your correspondent PILGRIM, in which he did me the honour to call personally upon me, in common with the Irish Masons in general. I wish I could have furnished better and more interesting matter upon the subject. Perhaps some other Irish Brethren may have access to local information concerning the Preceptories, &c. of this distinguished and persecuted Order in Ireland, and will be able to fill up the rough sketch which I have been able to give. Should any thing of the kind fall in the way of my own researches, I shall not fail to offer my gleanings to you.

Believe me, dear Sir and Brother,

Yours faithfully and fraternally,

NOACHIDA DALRUADICUS.

Dated this seventh day of the Month
Called Chislea, A. F. 524.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a peculiar system of morals"

No. XXI.—THE APPROPRIATE FORTITUDE UNDER MISFORTUNE.

Leve est miserias ferre; perferre grave.—SENECA.

LIGHTLY to endure misfortune may be a task of easy accomplishment to minds of a certain frame. The volatile—the thoughtless—the young—"the man of the world"—may each possess their buckler to turn off the keenness which the arrows of affliction fester in the bosom of the sensitive, the unsophisticated, the inexperienced, and the high-souled creature of principle and imagination. But the main difficulty is to bear their wounds with that untiring patience, and that becoming resignation which characterise the sound philosopher and the true Christian. Mankind are too apt, when adversity overtakes them, indiscreetly to ascribe their reverses to the displeasure of a superintending Providence although, perhaps, they forget piously to impute any share of their prosperity to that Benign Source, when basking in its bounty. Whereas the truth lies opposite to such "hard thoughts" of the Deity. "Every

good and perfect gift cometh from above, where is the Father of Light, with whom there is no variableness, nor shadow of turning." Man is himself, by reason of his Fall from that great and first estate wherein he walked the holy image of his Maker, the author of every evil, wretchedness, and misfortune that happens to every son of Adam.

But the moral strength of mind requisite *perfectly* to endure those calamities to "which flesh is heir" must emanate from a Divine Centre, in the circle of events, inwardly working a conviction of the beauty of that holiness, and wisdom, and justice, by which the Grand Architect of the Universe is governed in the disposal of those lines of his providential care, that gloriously make all things redound to his own honour, and the good of his creatures. David his servant was assured in the midst of terrifying sorrows, that "*He never forsook the righteous, nor suffered their seed to beg their bread.*" And it is a devout and abiding belief in that power *only* which can animate man to bear misfortune *well*, or redeem him from sinking into the dark gulf of despair by the sometimes almost overwhelming accumulation of human misery. A perverse and repining disposition, under whatever amount of affliction we suffer, is but the petulant consolation of "the foolish body." Indeed, to indulge the grief of the heart by fretfulness against the dispensations of the Lord, is a positively sinful act. For how can vain repining amend the condition of present disastrous circumstances?—or what benefit can be expected, by a rational mind, to result from "kicking against the pricks" of human destiny? Surely, common sense tells us that an obstinate will of rebellion against the permitted operations of second causes by the Supreme Arbiter of our fate, is not the policy which will *improve* misfortune; nor railing against our Maker very creditable to our piety, much less likely to call down his propitious help in promoting our future honest endeavours after success in life's schemes.

Mankind, having their several interests at heart, (which are all bent by universal order into the good of a whole community), instead of resorting to frantic suicide, or moping melancholy, or croaking dependency under temporal trials, should consider the words of the immortal bard, who exclaims—

"For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely;
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life;
But that the dread of *something after death*,—
The undiscover'd country, from whose bourne
No traveller returns,—puzzles the will;
And makes us rather bear those ills we have,
Than fly to others we know not of."—SHAKESPEARE.

No. XXII.—THE SOVEREIGNTY OF VIRTUE.

Nunquam potest non esse virtuti locus.—SENECA.

If we translate the prosopieian figure of the great Latin moralist into person, we shall find the accuracy of the sentiment happily testified by some of the brightest examples both in ancient and modern history.

The ancients were accustomed to affix memorial tablets in conspicuous parts of their temples, that posterity might not only read of their virtues, but also imitate them. Whoever could reflect upon the diligence of Themistocles, the gravity of Frontones, the chastity of Socrates, the fidelity of Fabricius, the modesty of Scipio, the constancy of Ulysses, the piety of Cato, without being excited by the strongest desire to imitate the examples of such illustrious men? In the subsequently remote ages of Vandal, Gothic, or Monkish darkness, and afterwards, when philosophy and the fine arts began to emerge from the density of almost universal ignorance, and although for a while confined to two or three eminent nations, to assume their divine power over the human mind, virtue became an object of their chivalric reverence and practice. Indeed, both ancients and moderns have united in the dogma, that the practice of virtue is a means of securing the protection of the Deity, and the respect of mankind. Many reasons may often operate upon the mind to induce us to regard virtue as the most desirable rule of conduct. For we perceive that even among the vicious her followers are honoured and feared. So that self-interest alone will sometimes lead us, if not sincerely to embrace, artfully to adopt, her principles for temporal ends. But we also know, that in the existing era of the world, the precepts of virtue are so closely associated in a purer form, and under a code of revealed authority from Heaven, with the doctrines of the Christian religion, that to separate one from the other would be to deprive both of their commensurate comfort and influence. Christian virtue simply changes and establishes the *motive*. *From the love of God flows love to man; and BY the love of man is SEEN his love of God.*

The wise Plato somewhere tersely affirms that “was virtue to appear in a corporeal form, all men would be in love with her;” implying that the chaste models on which all her laws are constructed are too beautiful not to captivate the understanding of the good, the wise, and the prudent. Her palace has uniformly been represented as standing on the summit of a hill, in the ascent to which labour is requisite, obstacles are to be surmounted, and difficulties resolutely overcome; where a conductor is needful to direct our steps, and aid our efforts; holding out no greater inducement to those who seek for fame and distinction by a strenuous perseverance in her paths, than the saying of Isocrates,—

“Virtute nullam possessionem nec honestiorem nec durabiliorem esse.”

THE RUINS OF JERICHO.—The glory of this famous city is departed, and a solitary square tower, called by the monks the house of Zaccheus, is all that remains on the site of the once grand fortifications. A few hedges of wild cactus have supplanted the walls that fell under the blast of Joshua’s trumpet; and, since the days of Hiel the Bethelite, none has been found bold enough to fly in the face of the solemn denunciation against the rebuilders of Jericho. A few, very few, mud huts, tenanted by paked Arabs, and scarcely visible till closely approached, constitute the modern village of Ribbah, the Turkish name for Jericho. Here we pitched our tents, and the pilgrims strewed the plain around.—*Elliott’s Travels.*

THE MASON'S DAUGHTER.*

George St. John Manvers, the hero of this brief delineation, was a youth of good family and fortune, and besides these advantages, possessed great personal attractions, to which were added accomplishments of no mean description. His father had taken every paternal precaution which a parent's anxiety could dictate to cause his heir to be educated in the strictest principles of religion, that the hope of the family might, if possible, escape the consequences of the usual probationary course which young men in general adopt, and which is commonly called "sowing their wild oats." George was early placed with a clergyman, whose calling seemed a guarantee for the propriety of the measure. This person professed to receive but two pupils, to whose education he undertook to devote his whole time, and on account of which he demanded and received an exorbitant sum per annum.

It might be difficult to tell the cause of the failure of this plan, for a failure it most decidedly was, and to explain whose fault it was that George Manvers did not turn out what his father had wished him to be—a model of virtue. The preceptor himself might, probably, have been unequal to the task which had been delegated to him; and perhaps the mind of the pupil was not a very apt receptacle for the instructions offered. Happily this history does not require that these theories should be discussed; and suffice it to say, that Manvers turned out, as the phrase runs, "no better than his neighbours." He was not remarkable for any vice nor for any virtue; but being a perfect gentleman, in the ordinary acceptance of the term, he was the soul of honor, and he would have spurned with indignation the thought of a dishonorable action. His heart, endowed with every kindly feeling, and full of gentleness, led him to show kindness to all who came near him, and caused him to be universally beloved. With the expectation, indeed the certainty of a fortune, the adoption of a profession was never thought of by George, whose time was occupied in the manner customary with youth of fortune and family. He was, of course, a welcome guest in every house where there were unmarried daughters, though his heart remained untouched.

He was recalled from this profitless course of life by a request from his father, that he would no longer waste the energies of his best days, and that he would choose some profession, the study of which might afford him respectable occupation, and perhaps credit. The law, the navy, and the army were the only legitimate lines which Manvers could follow; the first was too laborious, the second rendered an absence from the pleasures of England absolutely necessary, while in the case of the last, the dreaded event was only problematical; and if his worst apprehensions, that his corps should be ordered on a foreign station, should be realised, he relied on his father's purse to procure an exchange. The army, then, was the profession which George Manvers preferred entering, and a commission in a regiment of lancers was purchased for him. It so happened that Manvers' father had a high regard for Freemasonry, and was, indeed, a Past P. G. M. for the Province in which he resided. He expressed a wish that his son

* Though the names are changed, some may recognise the parties to the leading incidents of this record of facts.

should enter the Society, which so strongly inculcates the principles of social order and moral right, while it affords to the earnest and zealous searcher so many rewards for the labour bestowed. To laugh and joke at Masonry, in his father's absence, and to argue against its use in his presence, had been George Manvers' constant custom. Nevertheless, when his father proposed to convince him of the error by displaying to him the mystic rights and hidden ceremonies of the Order, he thought obedience to so slight a wish was but right and proper; he was therefore duly admitted as a Brother of the Craft, and served in some of the offices, though he never seemed to show much diligence in pursuing the more recondite branches of the Art. On receiving his commission he left his father's home to join his corps, and after that, the more active duties of the Lodge seemed to escape from his mind, and he appeared to have forgotten that the Craft claimed him as a member.

Time passed over George Manvers' head, even as over those of the reader and the writer of these pages. His regiment was quartered in the county town of —, in the lovely west of England; and the chances of the service, aided by purchasing, had procured him his troop; he was now designated in the orderly book as Captain Manvers. It is a question if, as far as occupation is concerned, Manvers had much more to do than when he was unprovided with a profession. Duty there was none, to speak of; drills and parade were soon despatched, and he had little else to do than to exhibit his handsome person to the admiring inhabitants of —, or to pay flying visits to the county gentry, who were but too glad to have the monotony of a country life relieved by the appearance of one so gay, handsome, and of such undeniable family as George St. John Manvers. But it was not only in the salons of the county magnates that Manvers signalised himself; another, though a less assuming class, paid devoted homage to the adorable perfections of our hero. The sight of a red coat and epaulettes is, in every place, an attractive sight to the female sex, but in a county town there is an absolute military mania, which might not be inaptly termed the scarlet fever. It would seem that, in regard to the middle classes of society, these modern heroes conducted their love escapades after Cæsar's fashion, for they came, they saw, and they conquered. The number of distressed damsels in — was beyond all relation; flirting and coquetting were at a premium, broken hearts abounded, and, in truth be it said, many a reputation before unsullied, was damaged beyond redemption.

It seems a fact, no less true than singular, that mankind have established for themselves two great points of immunity, in respect to which they hold themselves free from all those moral obligations by which, on other subjects, they are firmly bound, and the infraction of which would stamp them with indelible disgrace. The subjects, in regard to which this most exceptionable latitude is afforded, are horses and women. In matters of horse-flesh all dealings are considered fair; and a falsehood spoken to a woman, in the way of gallantry, passes unheeded by. He who would scorn to speak an untruth on other subjects, and would resent the imputation of such an accusation with his life, will deceive his neighbour in the value of a horse, and will wheedle a confiding and unsuspecting girl into the loss of her good name, and to the peril of her immortal soul, with a thousand false promises and oaths, and will nevertheless deem himself an honourable man. That such is not only theory, but fact, we have too many striking proofs. What fatality has brought about this obliquity of all moral right it is impossible to

conjecture; but let those who harbour such thoughts remember, that this convenient code has but the sanction of this world, and fortunately, of only part of that. Let those inclined to trifle with their veracity on these points remember with a shudder, that a falsehood is a crime, whatever may be the matter to which it refers; and whatever men may say, it will be so reckoned and punished at the day of judgment.

Too many were the females of the middle class of — who had, fatally to their peace, listened to the false vows of the military gallants; among these Lotharios, Captain Manvers was pre-eminent, for his wealth as well as his personal accomplishments were both superior to those of his companions. The leisure hours of many of the young officers were spent in following up the game which they had selected for prey; and their amusement at mess, after the senior officers, who were all married men, had retired, was recounting the business of the day, and discussing the merits of their several Dulcineas either in *posse* or in *esse*. On these subjects Manvers had the good taste, if the exercise of common decency only can so be called, to be silent; but the predilection of the fair for the handsome captain was well known, and his reputation for gallantry was not the less credited because he himself did not join in extolling it. When all the several matters concerning their respective selves had been duly discussed, the conversation usually turned on the lovely Miss —, who was by all allowed to be the perfection of beauty, but whose coldness to all their addresses was the theme of universal reprobation. She was stigmatised by these gallant sons of Mars as perfectly devoid of taste in not feeling proud of the adoration profusely offered by men of such fashion as themselves; and she was at last put down as an impregnable fortress, which it was but lost time to besiege. It was thus that the mess conversations usually terminated; but the result was one night very different. Manvers had, for some nights, seemed to lose his usual spirits, and his companions had rallied him on some unsuccessful amour, for attachment was a word not in their vocabulary, as it seemed to carry with it a signification of something more lasting than the meaning conveyed by their favourite phrase “*liaison*.” On the evening in question the usual subject had been touched on, and the coldness of Miss — condemned in no measured terms. An officer who had recently rejoined the corps, after a leave of absence, but whose residence was within a few miles of —, with the inhabitants of which he was perfectly well acquainted, observed, that the young lady had not always maintained a similar coldness towards others, and was proceeding in his illustration of the opinion which he had expressed, by mentioning the name of the person or persons alluded to, when the whole assembly were astounded by the voice of the hitherto apathetic Manvers, who commanded the speaker to cease his oration. The eyes of the whole of the members of the mess were now turned upon Manvers, who made every possible effort to control the writhing of the muscles of his forehead and face; “Johnson,” said he, addressing the officer, “I beg this subject may be no more spoken of, and I trust it may be dropped without further comment.” Johnson, who had felt nettled by the tone which had been used, replied, “Your tone and manner, Captain Manvers, are both most unusual, and are of a nature to which I am unaccustomed; I will yield to neither. If you can show me any reason why I should be silent, I shall be glad to hear it; and reserving my right to resume the subject, I await your reply.”

Manvers hesitated, but his spirit was proud; the word of command, instead of request, had passed his lips, and he could not retract. "Captain Johnson," said he, gravely and coolly, "I have expressed my desire that the subject may be dropped, and I expect a compliance therewith. Explanation I will give none." "Then," said Johnson, "no further restraint is necessary. I regret, Captain Manvers, that I must proceed in my narration." "You know the consequences, Captain Johnson," said Manvers. Johnson bowed. "You will then," continued he, "refrain from pursuing the subject until we can settle this little affair to our mutual satisfaction?" "Certainly; most certainly," returned the other, and he ceased speaking. The two contending parties each spoke in whispers to a friend, and then separated for their respective quarters. The rest of the officers remained discussing what had occurred; all present marvelled at the vehemence of the pet captain's speech for they never suspected his being interested in the subject of the talk. Some cigars were smoked, and some bets laid on the issue of the duel which must inevitably occur on the ensuing morning. The remaining members of the troop then slowly meandered through the vaulted passages of the barracks to bed.

Louisa — in reference to whom this dispute had occurred, was but little known by those who had so frequently made use of her name. Her beauty, which was of the first order, had alone rendered her celebrated beyond the walls of her own house, in which she was loved and respected. She was the only child of a man in business, in which he had, by honest industry, gained a high reputation, and acquired some small property, though not adequate to his wishes. He was a widower, and his whole soul was set upon the only living object of affection, which remained to him. It was for her he thought, for her he laboured, and for her, and on her, no expense within his means was too great to be lavished. Louisa had received an education above her sphere in life, and the incautious wishes and expressions of the overfond parent had led her to look for an alliance with those of a class higher than her own. After her education had been, according to the common term, finished, and she had been left uncontrolled by a governess, these hopes and expectations led to a perusal of much of that trash which cumbered the shelves of the novel libraries; and as there was no maternal hand to check this propensity, it was indulged to excess. Such a combination of circumstances had nearly led to the formation of a character highly dangerous to the possessor; but the tendency to evil was counteracted by an extreme and almost child-like simplicity, which imagined no evil, and was slow to receive its impressions. If she revelled in romance, it was in visions of innocence and high-mindedness, which bore no affinity to guilt. Nevertheless, there were points in such a mind as that of Louisa, which rendered her susceptible to the advances of a kindred spirit, and all foresaw that when she did love, it would be with surpassing fervour. Louisa was of course surrounded by admirers of her own class, but these she treated with every species of slight which could induce them to desist from a suit which she had before told them was useless. One person only, whose name it is not necessary further to mention, was permitted to enjoy her society, and that was at the father's special request. This person possessed fortune and other requisites which would have made him an eligible match; but though he enjoyed the *entrée* of the house, he found no favour in the maiden's sight. Compelled by her father's request to receive and tolerate his presence, she treated him on a fami-

liar and easy footing that clearly evinced indifference, and proved that love had no share in any part of her conduct towards him. This, indeed, though severely felt by the suitor himself, who nevertheless hoped in time to soften Louisa's obstinacy by perseverance, was not so obvious to the world at large, and gave rise to the report of an attachment to which Captain Johnson had alluded at the mess-table.

Matters were in this condition when the praises of Louisa —'s beauty were nightly sounded in Captain Manvers' ears, until his curiosity became excited to see that of which he had heard so much: the reports, too, of her obduracy piqued him into trying how far she was proof against his own irresistibility. An introduction in the way of business was soon accomplished, and Manvers became a hanger-on, in common with many others, who amused themselves in their leisure hours by adoring the shrine of beauty. How different was his reception from that of the other worshippers! Louisa saw how superior Manvers was to the rest of the admiring train, both in person and manners, and soon began to confess to herself that he was the only person whom she had seen that she could really love. It matters little to detail how it came to pass that the lovers, for such they professed to be, continually met unknown to any one. Matters were so ably managed, that Manvers had contrived to secure the good graces of Louisa's father and the would-be lover, without exciting their suspicions. He was always welcome at the house, and the parent deemed himself highly honoured by the presence of so distinguished a guest, whose prospects were too great to render it possible that he should ever stoop to such an alliance. These visits afforded opportunities for the lovers to lay schemes for meeting and enjoying each other's society.

They loved!—at least, such is the term used in the world; but how different were these loves! Hers was the deep absorbing love which occupies the soul to the exclusion of every other feeling. For him she would have suffered all the ills with which the earth teems, and with him she would have deemed them trifles light as air. His was the libertine love, which, sated with the enjoyments of the world, had found a new flower, which he wished to pluck and wear it in his bosom, heedless how soon it would wither there—decay and die. Manvers soon perceived, that great as was the affection which Louisa bore him, she never could be induced to lower herself in her own estimation by any step which could compromise her character. She would have preferred death to dishonour. This Manvers knew too well to make such a proposition: his only course was to propose a secret marriage. He represented that his father would never consent to his marriage with one who was so much below him in life, though she was in worth so really above the highest of created beings; a marriage of this description might induce his father to disinherit him, while, on the other hand, were the proposed union kept secret for a few years only, Manvers must become his own master, and the possessor of a vast fortune. These representations had no weight with the lady. She proudly replied to such offers, that she would not clandestinely enter the family of any one. She was content, she said, to wait to any period of time, until Manvers was in a situation to make her his bride; and as such she was willing to pledge her fidelity—more she would not. Manvers, finding her inexorable, was compelled to rest content with this engagement for the present; but he still waited to see what time would effect, and more especially what might come to pass when his corps would leave the town

at which he then was stationed. This event, he thought, might turn the chances in his favour.

It was at this period that the altercation before alluded to took place between Captains Manvers and Johnson, and, as had been prognosticated, ended in a duel, which took place the morning after the dispute. Manvers, conscious that his manner had been harsh and offensive, while Johnson could, from his ignorance of any engagement between himself and Louisa, have had no offensive intention, fired in the air; Johnson's ball lodged in Manvers' arm. The cause of this duel was kept a profound secret in the regiment, partly because it was a point of honour not to divulge it, and also because it was well known that Manvers would have again taken up the matter had it been published; and it was with reason doubted if a second adversary would be permitted to profit by his forbearance, for his aim was a sure one. Manvers' wound was not dangerous, though painful, and he soon recovered sufficiently to be able to pursue his walks and visits. To the father, a vague excuse for the duel he had fought sufficed; but to Louisa, on a fitting opportunity, he opened his heart, told her what had occurred, and, with some exaggeration, averred that in her cause, and for her good name, he had fought and had been wounded. She had for some time since the occurrence of this event been harassed and perplexed with fears and agony at what might be the issue of this—to her—horrid event; and, but that maiden modesty forbid, willingly would she have rushed to the couch of her lover, and tended on him during his sickness. To see him thus recovered, but still pale and interesting; to hear him thus enthusiastically expressing renewed assurances of a devotion, which he had proved in the combat, were all too much for her woman's heart. She yielded to the combination of circumstances, and confessed herself ready to yield to Manvers' wishes for a private marriage. As opposition to this step on the part of Louisa's father was anticipated, it was agreed that he should not be made aware of what was intended.

It was arranged that there should be but one more interview between the lovers before the flight should be accomplished, and it was to take place on a night specified, when Louisa knew her father would be away from home. On that night, Manvers engaged to give her full particulars of the time and manner of the intended elopement, which was to be carried into effect the following evening. The evening for the development of the details arrived, and Manvers, faithful to his appointment, went to the house of her whom he was so soon about to make his bride. The servant admitted without scruple the accustomed visitor, who, on finding by inquiry that the master of the house was not at home, desired to see the young mistress. It required all Manvers' tact and persuasion to keep up his mistress's spirits, and to support her courage. The thoughts of the ingratitude she was about to show to her ever kind parent smote her—but the thought of a speedy reunion to him after her marriage comforted her. On the table by which Louisa sat was a small box; it was unlocked, and Manvers, while leaning over the table, unconsciously lifted up the lid, and saw the contents. A sudden paleness came over his features, and he gasped for breath. Louisa was dreadfully alarmed, and earnestly entreated to be informed what had caused the pang. Manvers, in some confusion, attributed it to his recent wound, and strove to recover himself, though he failed in regaining his usual self-possession. In a tone, as near approaching to indifference as he could assume, he asked to whom that box and its contents belonged. Louisa assured him

that they belonged to her father, who had placed it on the table before he went out, and had taken with him a portion of the contents. Louisa could by no means comprehend the reason of the increased agitation which now plainly exhibited itself in Manvers' face. He hastily seized a glass of wine, which stood on the table, and swallowed it; then bursting into tears, he passionately put his arm round Louisa's waist, imprinted some burning kisses on her cheek, and abruptly quitted the house. Poor Louisa! her agitation was extreme, and her perplexity had no bounds. What was she to do, or in what light was she to view this singular conduct of her beloved? Was her promise for the morrow to be performed, or was it to be postponed? It was in vain that she tried to resolve all these various questions in her mind; for were they, which they were not, capable of resolution, her faculties were not sufficiently calm and composed for the office. Her only resource was to retire to her room, trusting that the next day might unravel the mystery, which had so suddenly environed her.

On the next morning the whole town of — was in dismay, and the barracks in an uproar. Captain George St. John Manvers had quitted the barracks, and gone no one knew whither; he had left his man to settle his bills, and left the commanding officer of the corps a letter, resigning his commission in the — Lancers. The lamentation was universal, for the loss was irreparable. The streets had lost their best dressed man, the balls the best beau, the ladies the best partner, the tradesmen their best customer, and the mess its best member. The nine-day's-wonder past by, many men possessing individual excellencies, which were apparently combined in this modern Chrichton, succeeded to his post in balls, parties, and tradesmens' books, and the name of Manvers was almost forgotten in the good town of —. Almost forgotten! yes; but it was remembered by one, and by her how well! The news came on her unexpectedly. At first she did not, she could not believe it; she could not conceive the extent of such perfidy in man—but when she was compelled to believe, when conviction was forced home to her mind, and when she saw the extent of her own humiliation—that she, the proud and haughty queen of beauty, had been duped and deceived, her senses gave way under the shock, and fever and delirium ensued. Medical skill, and the favour of a bounteous Providence, saved this lovely flower from the jaws of death; but, alas, how changed in so short a space!—the most envious of her rivals could not have now looked on her without pity. Her wandering mind had betrayed her secret to her parent; and her illness, consequent on Manvers' departure, had given the world too much reason to surmise the connexion between the two events. The unhappy father, thankful at the escape of his only child, gave up his business and retired to the sea-side, to attend on his suffering patient; leaving to the world, from which they had retired, a striking example of error in two respects—first, that of educating a young person with notions above her rank in life; and, secondly, of the ill effect of the want of confidence in parents on the part of children.

A period of three years had elapsed since the event above detailed, and the usual changes which such a period works on all mankind, had taken place in regard to the persons to whom this narrative refers. Louisa, it is true, had survived the shock to which she had been exposed; but her hopes as to the solution of the mystery were not fulfilled, and at last she learnt to think of the past as more of a dream than reality; and though she dwelt on it in her thoughts with pleasure, she ceased to

regard it with any expectations of future happiness. This, indeed, was forbidden, by the perfect silence of all who had any knowledge of her previous history. Louisa's own character too had undergone a change; she had lost the overweening opinion of herself which she used to entertain, and her manner had become subdued. Her beauty was no longer of the bold and striking, but had become placid and interesting. To the person of true taste the change was an improvement. There were not wanting those who were still ready with the offer of their hands: but all attempts at approach were forbidden.

Where, during this period, was Manvers, and what retribution fell on one who had so foully betrayed the most sacred of trusts? Had not remorse cankered his soul and shortened his days? This no one could answer, for the gay world saw Manvers no more. He retired to the Continent, and was there heard of only as having visited several places, for he seldom appeared in public, and then only when necessity or propriety demanded. It was one lovely evening in autumn, that Louisa and her father were sitting on a cliff, which slightly and gradually receded from the shore; they were enjoying the soft breeze, and gazing at the beautiful sun-set which presented itself to view. Some few painful thoughts, caused by recollections of the past, had occupied Louisa's breast; and she had quenched them with a tear, and hallowed the remembrance with a sigh, when a messenger rode up to the door of the cottage in which the father and daughter resided. The condition of the horse and its rider evinced, that whatever had been the journey, it had been performed in speed. A packet from a foreign land, and marked as an express, was brought to the house of Louisa's father, who marvelled at the circumstance. Who could it be that was thus far interested in the lonely and desolate family, and from abroad to? That the news was of importance was evident, but what it could be passed the imagination of both father and daughter. He requested Louisa to remain where she was, and returned with the mysterious packet to his own room, and calling for a light opened the seal. His surprise and indignation knew no bounds, when, on glancing at the signature, he saw the name of Manvers. His first impulse was to imprecate curses on the name, and to tear the letter in pieces; but, on deliberation, he thought that there could be no harm in *his* reading it, provided that the contents were not permitted to unhinge the hardly settled mind of his afflicted daughter. With an effort he read as follows:—

“Geneva, August 10, 18—.

“Much injured as you are, and justly exasperated as you may be, at him whose name is subscribed to this letter, nevertheless cast it not away, for it is penned in anguish not in insult, in penitence not in injury. You and yours have much wherewith to reproach me, but you could not with your severest upbraidings have made me feel more than I myself have felt. If for what I have done, mental tortures and heartfelt agonies be sufficient penance, I have felt them, and you have been amply avenged. Yet, for the wrongs of her, whose name, until confession has cleared my breast, my pen shall not sully, I feel that I never could suffer sufficiently. A plain unvarnished tale shall be my only excuse, and the offer of my life devoted to her comfort can be my only reparation.

“Let me, then, to my task at once. Puffed up with the vain follies of youth—with a mind unmaturing and ill provided against the temptations of the world, and the object of idolatry to my equals and compa-

nions, I deemed that no one could compete with me. Your daughter's charms reached my ears—I sought her love and won it. I blush—nay shudder, to think and now to tell what she was, and what was I. She an angel, and I less than those condemned. She loved me to distraction; you know it, and you know what followed. I dared not write what I am about to pen, but that in deep and bitter tears—in abject anguish have I cleansed my soul from the foul and perilous stain which was attached to it; and because the sincerity of my penitence might not be believed, did I not confess myself to have been worse than I have ever yet been held to be. You have supposed that I offered to your daughter marriage though secret, and that having so bound myself, I basely deserted her. I was infinitely more base. My intentions were different. I offered marriage where I intended none, and had my intentions been fulfilled—I shudder as I write it—*she* would have been what my blood freezes to think of. Enough, I have confessed. Execrate me if you choose, but read on.

“ You would wish to know why my purpose was not executed. That it was not, may heaven be praised. It was thus—though why it was so is beyond my power so say. I had most deliberately planned to carry off your daughter on pretence of marriage, with a purpose not to perform it. When I visited your house for the purpose of arranging for the execution of my design, I saw on your table a box, which on opening, disclosed your Masonic Insignia; and then I first discovered, (for we had never touched on the subject), that you were a Master-Mason. For the first time the thought rushed through my mind, that I was about to violate all that man should hold sacred and hallowed. I became confused, and subsequently horror-struck. I called to mind that I was, too, a Master-Mason, and principles for years forgotten came to my mind. I rushed from the house. I reviewed my situation, and I saw no resource but to avoid the temptation to which I had exposed myself, and to escape from reproaches which I too well deserved, and could not mitigate.

“ From that hour I have been a wanderer on the face of the earth, nor have I known friends or kindred. I have been a prey to remorse, and sorrow has fed on my very vitals. I found, that in trifling with the happiness of another, I had too deeply wounded my own, and I knew that the only reparation I could make would beggar both herself and me by alienating from me the affections of a father. Suffice it to say that this obstacle no longer exists. Within the last week I have heard, that on my father's demise, I have succeeded to his property, and I am beyond the control of any one. At the feet of Louisa do I lay myself and fortunes, for it is she, and she only, can restore me to my own good opinion and to happiness. Of my own utter unworthiness, and of the deep injury I have done her,—worse in my own thought than in deed—I am fully aware, and mercy is all that I can hope. If she has learned, as I have, to study the holy book, which is now my guide and rule of conduct, she will know that forgiveness is a virtue, and a precept enjoined on us; and for such a favour it will be my endeavour, that a life of devoted affection may partly repay some years of suffering, of which I also have been a participator.

“ You, respected Sir, will join with me in thanks to that great Architect of the Universe, who, by his signal interposition saved me from crime, and has twice shewed me the point in life, in which while we remain, we cannot materially err.

“ Ever yours, respectfully and fraternally,

“ GEORGE ST. JOHN MANVERS.”

That Louisa's father communicated to her all the contents of the above letter cannot be ascertained with accuracy; but that the most material part of it was made known to her, and was most welcome to her heart, does not admit of a doubt. Hopes, which had scarcely dared to rise in her heart, now budded forth; the glow of pleasure imparted a beautiful hue to her cheek, and she once more lifted up her head in blooming splendour. Manvers returned home; the visits and walks, now no longer clandestine, were renewed, and past pains sweetened present enjoyment. When the period of mourning for his father was over, Manvers led Louisa to the altar, and thus was the triumph of Moral and Masonic Virtue crowned with blessing and happiness. R.

NOTES ON MASONRY IN BENGAL.

THE Provinces of India form the brightest jewel in the crown of Great Britain, and that they may long so continue, in spite of the prognostications and wishes of our foes, must be the sincere prayer of every true Briton. Of so much importance to the welfare of the protecting country is this most glorious possession considered, that to India do our bitterest foes look, when they would aim the severest blow at England's prosperity. Bonaparte directed his strongest efforts against India, and was by the aid of our valiant army and navy, under the direction of Providence, signally defeated. Recent events have opened the eyes of the people of England, and convinced them of the truth of that which had been reiterated, though passed by unheeded for years—the intrigues of Russia, for the purpose of undermining the authority of this country in India. Subtle and crafty was the design, stealthy the pace, and wary the way of the executor. The veil has now been rent; and by one bold effort of decision, as noble as unexpected in the present day. Much has been said and written upon Indian affairs; a subject little known in this country, and from its abstruse nature, not likely to become so. But neither these nor political matters should further occupy space in this paper; they are hereby dropped with the passing expression of hope, that whatever is faulty in our Indian possessions, may be looked to and remedied by those whose more especial care it should be so to do. Turn we to what is more particularly our own province, in which there would appear to be as much, if not a greater need of a reforming hand, than in other cases to which allusion has been above made.

From all that we have seen and heard from various quarters, there is good reason to believe, that taken as a body, the Masonic Brothers of India are zealous in the exercise of their calling; while the instances of individual energy and devotion, which have been at times displayed, are not to be surpassed even here, where we reside so near the fountain head of authority and intelligence. The Masonic Body of India too, though not, perhaps, numerically strong, in reference to the extent of the territory over which it is spread, is large in proportion to the number of the educated population of European and East Indian origin. Where then there has been an exhibition of zeal and energy in individuals, which has been followed up by a large body of the Brethren, with evident intention of upholding Masonic principles and propagating their

spirit, and when notwithstanding this, there are errors which very urgently require rectification, it may not be a profitless task to examine the subject, and, if possible, to ascertain what are the causes which thus banefully operate. If we succeed in the endeavour, then and then only will those whose duty and happiness it is to rule and govern the Craft, be able to apply the proper remedy, and remove the canker which is devouring the fruit.

On mature consideration, it appears that there are some obstacles to the success of Masonry in India, which may be called natural—since they spring from the circumstances in which people are there placed. First, the distance at which the lodges in India, as a country, are placed from the mother country, and consequently, the head-quarters of Masonry; likewise the consequent partial interruption of that free and frequent communication and intercourse, with the best information, which so greatly tend to the uniformity of practice in the principles of the Art, and which distinguishes the Masonry of the United Kingdom. There have been frequent attempts made to remedy this drawback, and the zeal of individuals has done much to obviate the disadvantages which continually result from the circumstance alluded to; but strenuous as have been the endeavours of these Brethren, both in labouring incessantly in their vocation in England, and in disseminating knowledge in India, they have failed in doing all that the ardent Mason might wish to see accomplished, as the present state of many of our Oriental Structures may show. This partly arises from a second general cause, generic with the former, but specifically different, that is, the distance of the different Lodges one from another. The Stations at which, from the number of Brethren resident it is possible to hold a Lodge, are so far apart, that the intercommunication is all but cut off; so that the knowledge possessed by the Lodge as a body, is almost invariably confined to itself, and mutual instruction, by means of visiting and friendly meeting, is, in most cases, impossible. The vast tract of country over which the Lodges are spread, is a barrier almost insuperable to this very desirable and profitable end. It is almost as equally impossible for single Brethren to go so long a journey, to receive or communicate Masonic lore, since every one in India either holds office under government, or is concerned in important commercial affairs, which require his constant and immediate superintendance. In the first case, leave of absence is not always procurable; and in the other, whatever may be the zeal of the individual, the risk being too great, the case falls under the Masonic Rule so well known to the Brethren, which for proper reasons, prohibits such a sacrifice. The third, and perhaps, the principal obstacle against Masonry in the East Indies, is the peculiar nature of the society there, and its liability to perpetual fluctuation. The whole of the society, with a very few exceptions, numerically most trifling, are as before observed, servants of the government in one branch or other. Permanency of residence, is an idea which enters the head of no one in India: some may stay longer than others, but sooner or later the move must come. The exigencies of the service are not to be gainsaid: the officers military, civil, or ministerial, must go where, if glory awaits them or no, they are ordered. We will set forth a case of not unfrequent occurrence. There is a station where five or six regiments, mostly recently arrived, are cantoned. In process of time, those heretofore strangers, begin to become acquainted and familiar. There may have been a Lodge before, almost extinct, on account of the removal of

the officers who marched on the last relief, and were members of it. If so, the new members join; if not, they will probably meet together and, under a system hereafter to be mentioned, form a new Lodge. In either case, zealous efforts are made to proceed in the work, and it prospers apace. As all begins to work together for the good of Masonry, it is a chance that one or two of the leading Brethren, perhaps, one of the officers of the Lodge are called away by duty, sickness, or necessity of returning to England. The same thing occurs frequently, and if in despite of this, matters still go on smoothly, and should no campaign require the removal of troops before—yet, at the expiration of three or four years, a relief again takes place, and the Masonic elements, though imperishable in themselves, are, as far as the Lodge is concerned, scattered over the various parts of India. Whether the Lodge will become extinct or no, depends on the chance of any given number of those, who form the last relief, being Masons or otherwise. The uncertainty of the duration of other person's stay and removal, is not less than that of the military. To these observations, the Lodges in regiments are an exception, since, go where the regiments will, the Lodge and its members accompany it, and they are therefore exempt from the common calamity which affects Lodges located in stations. At the same time it is to be recollected, that in practice, regimental Lodges are confined wholly to the Queen's troops, excepting only the Artillery Lodge. In regiments of Native Infantry, the number of the officers is too scanty to allow the possibility of a Lodge being permanently constituted in them.

Now, all these obstacles, the existence of which no one acquainted with India and Indian Masonry can doubt, are sufficiently formidable as to present to the zealous Brother difficulties of no ordinary nature, inasmuch as no new system, or mode of government, prescribed by the authorities to which the Lodges are subservient, can remove them. They are only beyond the reach of regulation. Nevertheless, we have seen, that in spite of all these difficulties, Masonry has flourished in India, and, doubtless, will do so. In fact, such success, under such circumstances, is perhaps the most substantial proof that could well be given of the excellence of our most revered and inestimable Order. These facts are not brought forward as an argument against the extension of Masonry in our Oriental possessions; on the contrary, they but tend to prove the vigour with which the sprig has taken root and flourished in spite of the disadvantages of soil and climate, and to lead the Brethren to conjecture to what extent its roots and branches might shoot forth were the plant tendered and fostered by the care of efficient superintendance. That this has not been the case is manifest from the fact which will, in all probability, astonish many of our readers—that for the last ten years there has been virtually no Provincial Grand Master for the extensive province of Bengal. That the Craft in India, from the circumstances above narrated, require more than ordinary management has been plainly proved. Yet, notwithstanding this, we see the largest portion of India, which likewise contains the greatest number of Lodges and Masons, left without that government which is found almost vitally essential to the well-being of Masonry in the counties of England. We have used the word "virtually" because, strictly speaking, there has been a P.G.M., and there is one up to the date of this writing; but he has, for a long series of years, been resident in England, while the deputy P.G.M. who, to this

day, resides in Calcutta, has not acted; consequently, the Provincial Grand Lodge has been closed, and the Craft has been deprived of its rule and guidance.

The natural consequences of this evil may be conceived; that they have resulted, that great anomalies have arisen in many Lodges, and that much inconvenience has been produced, is amply borne out by accounts received on all sides. We will slightly mention, as far as propriety and our limits will permit, some of the principal deviations from the strict line of Masonic rules which have arisen; the ease with which these crooked roads might be made straight, renders it a matter of some amazement that the requisite steps to effect that object have not been taken. First and foremost, we must say, is the general deficiency in the science of constructing the Royal Arch,—the *finis*, which crowns the work of Craft-Masonry, and without which, indeed, the work cannot be well termed complete. Some remains of science still exist in India; but they are not as free from the rust and dust of antiquity as might be wished. Thus it is, in this branch of our Craft, that although the landmarks of the Order are not positively lost, yet they are often too feebly preserved, and too faintly distinguished. At the end of the year 1836, there was no Royal Arch Chapter located in any place in Bengal, save at Calcutta, and that was then in name only, as its operations were then suspended, pending a reference to England; a measure which in all probability would not have been required, had there been any local authority to which application might have been made. “Thus it was,” writes a friend, for whose communication we are obliged, “I was for many years in various parts of the country, seeking for a Chapter of the H. R. A., and found none; and although, during the last years of my stay there, my duties led me through the largest stations in India; and lastly, to Calcutta, I was compelled to come to England as I left it ten years before, a hard working Master Mason, and unskilled in the *highest* branch of his vocation.” Surely this is a state of things which demands the interference of the Grand Lodge. The second of the anomalies which obtain in Indian Masonry, is connected with the same high branch of the art, the H.R.A. It is not here purposed, nor would it be advisable, to discuss a point which it is to be hoped, will soon be further elucidated—the connexion, or want of connexion between Craft Masonry and the Orders of Chivalry. Whatever may be the side which the reader may adopt as his own peculiar bias, we are sure, that in practice, he must hold the opinion that their intermixture in Lodges working under the Grand Lodge of England is as unadvisable as it is unconstitutional. Nevertheless, in the R.A. Chapters of India where they did exist, and in such as do now exist, such customs are in use. An examination by the Grand Lodge of any Masons made in India will prove the fact to the satisfaction of that high authority; to the general reader we can say no more on this subject, than that we cannot further *unveil* the threefold mystery here alluded to, nor become a Red Cross Knight to make a crusade against a practice which, now it has been pointed out, should be abolished, as a previous step to the sublime mysteries of Royal Arch Masonry. A third matter requiring correction, is the creation, by a form easily practised, of a number of officers termed Past-Masters; and who, though in point of fact having no title to such denomination, use the privileges of that high rank. The form in which, and the pretence wherefore it is done, we will not touch on, because neither are defensible, and neither

are recognised by the Constitutions. As this is the case, no time should be lost in effecting the abolition of this custom ; and as a slight specification of the evils resulting from its continuance, may accelerate the desiderated end, it shall be made. They are briefly these :—In the first place, by the exaltation of persons unskilled in the profound Mysteries of their Art, the Craft becomes lessened in the eyes of the aspirant. The Constitutions consider that Mason to be a P. M., who, having been elected by the Lodge into the chair, is installed therein, and actually performs the duties thereof. Such a person cannot well obtain the high honour, without being a Master of his Art ; and as such he is duly honoured and respected. When his period of office expires, he retires from his office, and bears his honorary designation as having performed his duty. After that it is to him, and such similarly situated, that the Lodge in general, including the new Master, look for those precepts, rules and instructions, on which the well-being of the Society mainly depends. If those who have not gone through this ordeal and proof of merit, be permitted to wear the same mark of honour, and to occupy the seat of distinction equally with those who have borne the heat and burden of the day, then, in the time of need, failure must ensue ; when experience is sought and wisdom demanded, the seat will be found vacated, and neither pleasure nor profit can be the result. The second evil is the discouragement to serious study and reflection which this practice affords. When those who desire preferment see a rugged road (if we may use the expression) thereto, yet find by experience, that those who use this smooth and easy pathway, are considered equal to those who ascend the more honourable but more difficult course, they will naturally slacken in their praiseworthy efforts, and be inclined to follow the example of the rest. For all these reasons, so utterly subversive of true Masonic principles, we seriously press on our Rulers the remedy of this glaring defect.

The fourth matter which we shall notice and discuss, is not of less importance than either of those before-mentioned ; it is that of another custom prevalent in India—the formation of Lodges, by the granting of dispensations by a regular warranted Lodge, to a body of Masons desirous of forming a new Lodge, until such time as the warrant may be received from the Grand Lodge in England. This practice is as much in opposition to the Constitutions of Masonry, as the practices to which we have before adverted ; though thus much may be said of it, that as yet no evil effect, as far as a diligent enquiry has enabled us to come to any conclusion, has ever resulted from it. Nevertheless, the practice is an evil, because it is a breach of the Constitutions, and because, though no harm may yet have arisen therefrom, that is no security that such may not arise. When we come to look for the reasons and for the excuses for this habitual disregard of the obedience usually yielded by Masons to the laws which govern them, we come across two commonly received principles, usually written in Latin, but which we, writing English and not Latin, shall therefore anglify, i. e. “ignorance of the law excuses no fault against the law ;” and also, “necessity has no law.” Whether of these two be the most forcible, might perhaps, require some special pleading to determine ; at all events, common sense would lead to the most obvious conclusion, that, however forcible the first principle may be, yet, as necessity has no law at all, there can be no offence against that which does not exist, and by parity of reasoning, there can be no necessity of an excuse for that which cannot

happen. Be this reasoning correct or no, certain it is, that if necessity ever warranted a breach of the law, it does in the case of dispensation, without which it would often be impossible to lay the foundation of a new Lodge. The cause of this is to be found in much of what has been before said of the state of society in India, and the difficulties which lie in the way of Masonry in that country. The usual process of the formation of a new Lodge may be supposed as follows:—In a station, a few Brethren from various parts of the country meet, and propose that a Lodge be established. It is probable that there may be but few more Brethren, and there is just sufficient to form the Lodge. Were they to wait until the petition for a warrant reached the Grand Lodge in England, and an answer was received, a period would elapse, certainly not less than one year, perhaps much more: before the warrant arrived in due form, it is likely that sickness, or the chances of the service, would cause the absence of several of those who had signed the original request. The petitioners have no means of recruiting their numbers, unless unforeseen good luck should bring some Brethren to the station; if not, the warrant to constitute the Lodge will arrive, and find the zealous Brothers unable to work it in due form. To remedy this no uncommon case, it is usual for Brethren desirous of forming a Lodge, to apply to a regular Lodge for a dispensation, and to commence working under the protection of that Lodge, until the legal warrant arrives: by this means, a reinforcement is obtained, and the zeal which actuates the more enlightened Brethren, meets with no check. That this is no exaggerated statement, our Indian Brethren can testify; and our communicative and intelligent friend before mentioned has exemplified, that even with the advantage (if so it can be called,) of the prevalent illegality, great difficulties in the formation of a Lodge exist. “In the year 1834, some of the Brethren were desirous of opening a Lodge at Delhi, at which place I then was, and several meetings were held for the purpose. Though the station was large, we could not collect the number requisite to sign the requisition. We rested with patience until chance brought the requisite addition, and we then proceeded according to the forms in use in India. There were Lodges to which we might have applied for a dispensation, but a Brother who was influential in our movements, having belonged to the Lodge of True Friendship, in Calcutta, was desirous that our dispensation should be received from that Lodge, and that we should prosecute our Masonic studies under its auspices. The requisition was in due time despatched, and in the meantime we met for mutual instruction. A long period elapsed, and no reply was received to our application; further letters were written, but no answers came. We were at a loss to ascertain the cause of the silence so perseveringly evinced to our importunity, but we had no remedy, as no reason was assigned. We at last turned our eyes to another quarter: we were but thirty miles from the large station of Merut, at which there existed two Lodges—one of which, however, was itself working under dispensation, and would not therefore dispense grace to another; the other belonged to the 26th Regiment of Foot, which by the way, held a warrant from the Grand Lodge of Ireland. This was somewhat curious, as the corps is termed ‘The Cameronians.’ To this Lodge we in our extremity applied for a dispensation; we were in high glee at the expected success which we anticipated, when our hopes were once more destined to be overthrown. A civil answer was received refusing our request, and assigning for the same a somewhat

Irish reason, that the Irish Cameronian Lodge had already granted a dispensation to another Lodge, *of the propriety of which act they had great doubt*, and that until an answer had been received from the Grand Lodge of Ireland, recognising or abrogating their act, they could not commit a second act of doubtful legality. Our reply was obvious—If there was a doubt of the propriety of the dispensation, it should have been set at rest *before*, not after its having been granted; a further exercise of the power could not make matters worse, and might be conducive to the Masonic interests of Delhi. This, however, had no weight, and our petition was refused. Shortly after, our most zealous and influential Brother was called away from Delhi, and another followed him. We subsequently heard of the protracted illness and death of the Secretary of the Lodge True Friendship, which enabled us to know how and why our application to that Lodge had not been answered. Further attempts, however, were now useless; we had nobody to rely on sufficient to sign the request for a dispensation to any other Lodge; and thus failed our Masonic efforts at Delhi.”

The evil thus amply demonstrated is, we believe, beyond a known remedy. We can have little doubt that some prompt measures will be adopted, to introduce greater uniformity and order among the zealous Brethren of India. First and foremost of these measures should be the appointment of an efficient Provincial Grand Master, who could organise a P. G. Lodge. This, even though it may put an end to the erroneous system of dispensations, cannot afford a remedy for the inconveniences which the abolition of that system will entail. Under the present Constitutions, no Provincial G. M. can give a dispensation for a Lodge. The Grand Lodge of England is alone the fountain from which lawful authority springs. It is absolutely necessary, from what we have shown in the foregoing pages, that in India there should be some local authority, which can afford prompt remedy to grievances, and which will prevent the bad effects consequent on the long period which a reference to the Grand Lodge in England involves. It is most assuredly necessary that the P. G. M. for India should have the power of granting either warrants for Lodges, or dispensations for holding Lodges, until such time as the regular documents may be received from England: and we sincerely hope that no jealousy of such delegated powers being misused, may interfere to prevent the adoption of this plan. Should such jealousy exist of misuse, which in the present state of Masonic discipline and practice would be highly improbable, it is to be recollected, that no abuse so superinduced could be so productive of evil as that which it is calculated to counteract; while abuse, should it exist, could be much more easily controlled, where the fault would be individual instead of universal.

We humbly and with all due deference, recommend the perusal of these observations to the Craft in general, and the Grand Lodge in particular.

London, Nov. 14, 1838.

THE THREE STEPS.

AN INDIAN FABLE.

LONG ere science had reared those graceful and majestic temples whose ruins on the sunny shores of Greece, the sandy plains of Egypt, the wilds of India, or the more desolate regions of the north, still strike the pilgrim with admiration of their chaste proportions, the gloomy cavern and consecrated grove had borne witness to the early devotion of mankind. The deep shade,—the solemn silence—the profound solitude of such retreats, inspired the contemplative soul with holy thoughts, and cherished in it the seeds of virtue and religion. The same situations were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of wisdom and of truth. The Brahmins of Asia, and the Druids of Europe, were therefore constantly to be found in the recesses of the sacred grotto, or in the bosom of the embowering forest. Here, undisturbed, they chanted forth their devout orisons to their Creator; here, they practised the severities of bodily mortification; here, they taught mankind the vanity of wealth—the folly of power—the madness of ambition.

All Asia beside, cannot boast such august and admirable monuments of antiquity as the caverns of Salsette and Elephanta, and the sculptures that adorn them. They may be considered not only as stupendous subterranean temples of the Deity, but as having occasionally been used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated throughout the East. The philosopher has not failed to observe that, from the deep obscurity of caves and forests, have, in every age, issued the light of wisdom and the beams of religion. Zoroaster, the great reformer of the Persian magi, amidst the gloom of a cavern composed his celebrated system of theological institutions, which filled twelve volumes, and is known to the world as the *Zend Avesta*.

The renowned philosophers Epictetus and Pythagoras, who was himself a scholar of Zoroaster, sought wisdom in the solitary cell. Even the venerable prophets of the true religion took up their abodes in the desert. And the herald of the Messiah, whose meat was the locusts and wild honey, which those solitudes produced, declares himself to be, “The voice of one crying in the wilderness.” Groves sacred to religion and science, were sacred all over the East. Abraham is said to have planted a grove at Beershebah, and to have called there upon the name of the Lord; but his degenerate posterity afterwards prostituted the hallowed grove to purposes of the basest idolatry. They were upbraided by the prophet with burning incense, and offering oblations under every tree, to the false gods of the Phœnicians and the neighbouring nations. The Druids of Gaul and Mona had the same veneration for groves of oak; and, according to the Roman historians, practised the most horrid superstition, devoting to the gods, with many horrid ceremonies, the unhappy captives taken in war. Lucan, describing the Massilian grove, enumerates circumstances which make us shudder as we read.

Lucus erat, longo nunquam violatus ab ævo,
Obscurum cingens connexis aëra ramis,—
Hunc non ruricolæ Panes, nemorunque potentes
Sylvani Nymphæque tenent, sed barbara ritu

Sacra deum, structæ sacris feralibus aræ :
Omnis et humanis lustrata cruoribus arbos.
Illis et volucres metuunt insistere ramis,
Et lustris recubare feræ : nec ventus in illas
Incubuit silvas, excussaque nubibus atris
Fulgura——— *Lucan's Pharsalia, lib. 3.*

That a country like India, whose jungles, even at this period of general cultivation, form, in some places, an impervious barrier, and whose sages have ever affected the austerity and seclusion of anchorites, should once have abounded with the noblest groves, is a supposition neither incredible or improbable ; and that they were used in the earlier ages as places of religious assembly, is still less so. Modern travellers inform us that, even at the present day, the Fakirs and Gymnosophists assemble under the sacred batta, or banian tree, to cook their food, recite their prayers, and fulfil their dreadful penance.

It has been asserted, and that assertion has been supported by the evidence of tradition, that the very early inhabitants of India were neither so gentle in their manners, or so guiltless in their oblations, as are the modern ; but that they delighted in the effusion of sacrificial blood as much as their progeny abhor and avoid it. The truth of this assertion is too well authenticated, both by ancient and modern writers, to be disputed. Indeed the Vedas themselves confirm it ; for there we find enjoined, on solemn occasions, the sacrifice of a bull, a man, and a horse.

The ancient Hindoos believed that the Aswamedah jug, or horse sacrifice, if performed one hundred times, gave to the fortunate rajah universal dominion, that even the heavens became tributary to his will, and the inferior deities his ministering subjects. The great difficulty was in procuring a steed perfectly white, with the exception of the right ear, which should be black. The horse so sacrificed, is in the place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift, and becomes the expiatory victim of those sins. Halhed, in his preface to the code of Gentoo laws, observes, that this ceremony reminds us of the scape goat of the children of Israel ; and, indeed it is not the only one particular instance in which a similitude may be traced between Mosaic and Hindoo systems of theology.

It was in one of the primeval forests of India, at a period of antiquity anterior to her erection of the oldest city or pagoda, that a trembling crowd of worshippers were assembled before the mouth of a lone cavern, in which resided the all-powerful fakir and rajah, Meroun. Beneath his hand the hundredth steed had fallen ; earth trembled at his name ; the inferior deities heard his commands, and obeyed in silence. Intoxicated by the possession of a power which he had neither the mind to comprehend, or the benevolence to use, to promote the welfare of mankind, the world became almost a desert. His wrath could only be appeased by the most fearful sacrifices and superstitious rites ; the blood of the young and beautiful was poured in libations upon his unrighteous altars, and hymns of slavish worship greeted him whenever he condescended to appear among his abject subjects.

The cause of the unusually numerous assembly was a demand which the obscene tyrant had lately made, namely, that a hundred of the noblest maids of Hindostan should be sacrificed to his honour. Terror, too, conquered, within the breasts of his miserable subjects, the yearnings of nature. Fathers beheld with indifference their offspring led to death !

Mothers led forth their fairest and youngest to complete the numbered victims! The fatal morning had dawned; the trembling maidens, crowned with flowers, were surrounded by the fierce guards of the Moloch king who waited within his cavern temple for the commencement of the rites. To draw him from his shrine his deluded subjects raised the hymn of invocation:

Come in thy might, make bright the day,
 Creation, joyous, springs to meet thee;
 Whole nations wait thy cheering ray,
 And choral strains are raised to greet thee.
 The tamrisk buds their perfume hide,
 O'er shadowed by the spreading tree;
 Veil'd like some lovely Indian bride,
 Their grateful incense is for thee.
 Oh! come then from the dazzling throne,
 In all thy regal pomp appear
 With silken robe and diamond zone,
 Confirm our hope—dispel each fear.

As the last strain of his worshippers ceased, Meroun appeared at the entrance of the cavern. The debased multitude prostrated themselves in adoration and terror at his presence, while from the garland-crowned victims arose the wailing of despair.

"How!" exclaimed the Rajah, as his bloodshot eye glanced over the assembly, "is there a mortal rash enough to stand erect before me?" The multitude raised their eyes in awe and astonishment at the words of their master, and beheld a miserably deformed Brahmin, who alone, of all that countless multitude, had refused to bend the knee before the tyrant of the earth. "Approach," said Meroun, in mingled astonishment and wrath, "knowest thou before whom thou standest?"

"Yea," answered the Brahmin, "before a piece of earth—a creature like myself, though vested with superior attributes."

"Slave!" uttered the tyrant, "for this I'll rack thee with tortures—fevers shall drink thy blood—agues distort thy limbs—hunger gnaw thy heart; down, down and worship me ere my wrath consumes thee."

"Rajah," answered the Brahmin, coolly, "I have sworn by Brahma never to worship thee, save on one condition. Destroy me thou canst; to disfigure me is past even thy cruelty, since the sun shines not on a wretch so deformed, so out of nature, as the thing before you."

"Name thy request," replied the tyrant, roused to something like admiration of the stranger's firmness, "what vast empire must I bestow to secure the homage of so fair a worshipper?"

"The earth is thine," said the Brahmin, bowing in mock humility, "the heavens obey thee; grant me, I beseech thee, as much of thy dominions as I can compass in *THREE STEPS*." He raised his garment as he spoke, and displayed his short deformed legs to the derision of the multitude, "Grant it, and I am thy slave for ever."

"Thou hast thy wish, mad fool," exclaimed Meroun, "remember, three paces of my dominions, and thou art mine." The stranger bowed in token of assent. "Thy request is granted."

"Thou must swear it," said the Brahmin.

"Is three paces of thy distorted limbs so vast a boon from the empire of the universe, that there needs an oath to confirm it? Well, have thy wish. By Brahma it is thine!"

"And thou," exclaimed the Brahmin, in a voice of thunder, "art

lost for ever!" With one step the incarnate Vishnu, for it was the god himself, who, moved to pity by the sufferings of mankind, had assumed the appearance of the stranger, measured the heavens; his second step encompassed earth, "Where, oh! Meroun," said Vishnu, "shall I plant my third step?" The humbled tyrant perceived that he was lost, and fell at the feet of his conqueror, who planted his triumphant foot upon his neck. The assembled thousands triumphed in the fall of Meroun, and hailed Vishnu, the incarnate, the deliverer.

Meroun, according to the interpretation of the Vedas, is ignorance, whose reign is cruelty; Vishnu is no other than Wisdom, whose steps have indeed encompassed heaven and earth, and been planted on the neck of superstition.

J. F. SMITH.

DUTCH MASONRY AT THE CAPE OF GOOD HOPE.

THE following succinct account of Masonry, as it is practised by the Brethren of the Dutch Lodge at the Cape of Good Hope, presents an interesting and useful lesson to the Brethren in England. In Table Valley, in a beautiful grove, stands the Dutch Lodge, consisting of two elegant buildings; one (the Temple) appropriated entirely to the mysteries of the Craft. It contains a very spacious and elegantly adorned Hall, something resembling Freemasons' Hall, in London. In this room it is customary, on the death of a Brother, to invite the friends of the deceased. The Lodge is assembled, and the orator delivers an address, in which he sets forth the merits of the departed Brother. This is considered a mark of great respect towards the memory of the deceased. In this building are also rooms set apart for each Degree, and containing every requisite for each. The other building, separate from the former, consists of an elegant suite of banqueting room, committee rooms, and apartments for the housekeeper. From the walls of the banqueting room are suspended portraits of the different Grand Masters and Past-Masters. In this room, which is capable of accommodating from five to seven hundred guests, our Dutch Brethren give frequent entertainments to the fair sex, thus permitting the gentler portion of the human race to participate, if not in the mysteries, at least in the sweets of Freemasonry. In this Lodge there is a fund, amounting to several thousand pounds, from which the son of any member (indeed we believe any Mason) wishing to complete his education in Europe, but whose circumstances will not admit of it, on forwarding an application to the Lodge, will, under certain regulations, be allowed an annual sum to enable him to carry out his intentions. On the return of the individual to the colony, and after having established himself in his profession, the sums received from the Lodge are repaid. There is also a school supported by the Lodge for the instruction of the children of Masons. Our correspondent states that, some time ago, a letter was forwarded to the Grand Lodge of Holland, conveying the request of the Cape Masons to be relieved from their allegiance, as it was their intention to frame a constitution for their own government, and appoint their Grand Masters.

THE NEW MASONIC TEMPLE.

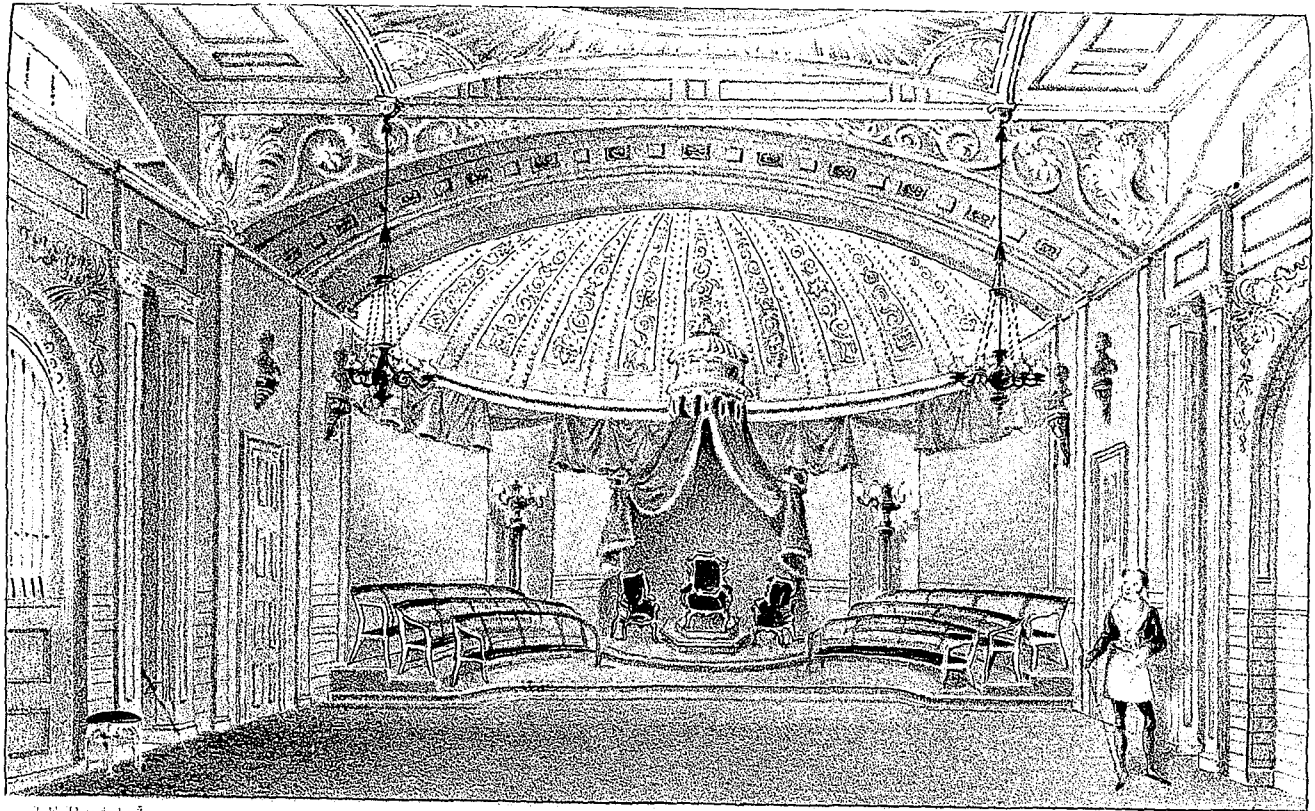
(WITH AN ENGRAVING).

THE "New Temple," Freemasons' Hall, was erected a few years since, from the design, and under the direction of our late Grand Superintendant of Works, and was by him considered to be among the first, if not the very best, of his works. On entering it, every person conversant with his peculiar style of architecture, would at once trace the fanciful genius of Sir John Soane—but we candidly confess we do not like to see "Defiance hurled at Rome and Greece," and therefore are not very great admirers of the Soanean style. We have always considered the "New Temple" to be overloaded with ornament, and cut up into too many minor parts, each perfect in itself, but wanting in the perfection of dignity as a whole. The ceiling is low and heavy; and that heaviness is greatly increased by the pendants to which the lamps are suspended.

This "New Temple," as completed by Sir John Soane, not being of sufficient size to contain the Brethren in Grand Lodge assembled, directions were given to our excellent Brother, Philip Hardwicke, Esq., (the present Grand Superintendant of Works), to effect whatever addition could be safely made; which commission he has this year very judiciously executed according to the design which we have now the pleasure of presenting to our numerous readers; not only to the satisfaction of our most Illustrious Grand Master, but equally so that of the Fraternity at large, and with a still further advance of the artist's previously high professional reputation.

The present engraving is from a sketch with which Bro. Hardwicke has kindly favoured us.

For the general comfort and convenience of the Craft, when assembled for Quarterly Communication, or other purposes of Grand Lodge, and for the Convocations of the Supreme Royal Arch Chapter, the "New Temple" is now singularly well adapted; whilst, for the Most Worshipful Grand Master when presiding, for the respective officers in the performance of their duties, or for any member who may have occasion to address the Grand Lodge, there no longer exists the necessity of forcing the voice beyond its ordinary pitch. And when the dais is well filled with Grand Officers, on whose persons "purple and gold" appear to struggle for the supremacy, and the body of the Temple is as amply garnished with blue collars and badges, and a goodly sprinkling of the cheerful crimson, the effect is magnificent in the extreme.



J. E. Ford Lith.

Printed by W. Clark, 37 High Holborn.

INTERIOR OF THE NEW TEMPLE, FREEMASONS' HALL.

MASONIC ANECDOTE.

TO THE EDITOR.

DEAR SIR AND BROTHER.—In No. 12, page 475, of your valuable and interesting Review, it is stated that an affair of *honour* was likely to have taken place between a *musical* (which ought to have been *medical*) man of note and a young limb of the law, had it not been for the timely arrival of the constable, who put a stop to the proceedings, and that the parties were bound over in the sum of two hundred pounds for twelve months to keep the peace. It may not be uninteresting to some of your readers to learn that the above occurred not an hundred miles from the quiet little town of South Molton, and that very shortly after (to make the *bond of peace* doubly binding) the young lawyer was initiated into Freemasonry in Lodge No. 610, the doctor being then W.M. They thus became, as you may suppose, on the most friendly terms. The young lawyer proved a valuable member of that Lodge, filled many offices, and was J.W. when he died on the 27th of June last, much respected and regretted by every member of the Lodge; in his illness, he would see no other medical adviser but the learned doctor above alluded to. I am, Sir and Brother,

Yours Fraternally,
A MEMBER OF LODGE 610.

South Molton, Sept. 15, 1838.

A DAY AMONG THE MOUNTAINS.—“A day among the mountains—far in the hills—is a passage in a man’s life more touching and memorable than a day in the woods. In the latter, we scarcely ever lose sight of the cheerful haunts of men, or their occupations. Our sensations are unmixed with terror. The animals and objects around us excite the genial sympathies and impulses of our frame; our emotions are not forced into one channel, or overpowered by one master feeling or passion. Alone among the mountains, we are reduced to utter insignificance; our sympathies are choked; the soul is thrown back on itself. The scene is strong with the original, primeval impress of nature, untouched by man or his works. We seem to stand directly in the presence of the Almighty, stripped of all flatteries and disguises; the bold outlines and peaks of the hills cleaving the silent, motionless air, appear as His handwriting, legible in their majestic character, and appalling in their sternness and solitude. Such as we now see them, they were beheld by the “world’s grey fathers,” bond and free, in the earliest periods of creation. The eagle still builds his nest among the cliffs; the torrent still flashes down the ravine; the birch tree, or the pine, waves over the precipice; and the lake, visited by the red deer and the solitary water-fowl, still beats its banks, reflecting the grey rock and the cloud, all utterly careless and unconscious of man, who seems an alien, an incumbrance to the scene. The conquerors of the world subdued nations; but the mountains, like the banner of heaven, were impregnable. Woods are perishable and evanescent; they flourish and fade; “fall successive, and successive rise;” are cut down or reproduced, in their deciduous beauty and leafy splendour;—the mountains remain unchanged amidst the mutations of time.”

TO MY INFANT SON.

HARK, to the cold night wind,
 That in distant howling dies !
 It imports a world unkind,
 That chills men's charities :
 But a virtuous mind can best defy
 A heartless world, and a kindless sky.

But a joyous and jocund day,
 Shall the season's reign beguile ;
 And the world again be gay,
 And its varied glories smile :
 So indestructible we find
 Thy worth—sweet *purity of mind* !

Be thine this GEM of life,
 Whatever else denied ;
 'Twas ne'er the spoil of strife—
 'Twas ne'er the boon of pride :
 'Tis the solar orb of mental light :
 VICE is eternity of night.

GERALD. St. Paul's Lodge, 51.

Soho, Dec. 3, 1838.

 THE CHOICE.

A MAIDEN roamed through the forest free :
 Her eyes were bright, her cheek was fair.
 And the clustering fruit on the hazel tree,
 Was the shade of her nut-brown hair.

Old Winter he saw, and loved the maid,
 And straightway a wooing he came,
 The sly nymph laughed as onward she strayed,
 And scoffed at the old man's flame.

Merrily thus she carelessly sung
 As she roamed through the woodland free,
 Age ne'er should mate with the gay and young,
 So Winter, I'll ne'er wed with thee.

Brown Autumn came in his lusty pride ;
 His form was straight as the stately tree :
 The maid he sought to win as his bride,
 And wooed her his fond mate to be.

Discreetly answered the maiden gay,
 Though now thou art comely to see,
 My locks will be brown when thine are grey,
 So Autumn, I'll ne'er wed with thee.

Spring came at last, the maiden sighed,
 For her light heart no longer was free,
 Thine, I am thine, with blushes she cried,
 Sweet Spring is the bridegroom for me.

J. F. SMITH.

THE WORSHIPP'D ONE.

BY BR. J. LEE STEVENS.

I name her not, that no betraying sigh
 May give my secret to the babbling air,
 And bring, perchance, some spirit from on high
 Who might to realms of kindred lustre bear
 My worshipp'd one!

Or bring together an imperial host
 Of rivals, who in partial jealousy
 Might doom the lover they all dreaded most,
 And desolate the heart that draws to me
 My worshipp'd one!

Yet earthly power—superhuman might—
 Are infant weaknesses where love defies—
 Come crowds of kings!—come spirits clothed in light!—
 Me ye can never conquer—nor surprise
 My worshipp'd one!

A LILT FOR EVERY LODGE.

RESPECTFULLY INSCRIBED TO THE SIX OR SEVEN HUNDRED LODGES UNDER
 THE BANNER OF ENGLAND, AND AS MANY MORE AS MAY BE PLEASED
 TO ADOPT IT; BY BROTHER JOHN LEE STEVENS.

Air—"Christening little Joey."

KIND Brothers all, the Master's call
 Enforces me before ye,
 To sing a stave so long and grave
 I'm much afraid 'twill bore ye;
 Yet mind, if you should think so too,
 To lighten my disaster,
 You must agree to pardon me,
 And only blame the Master:—
 But let that pass and be each glass
 Of ev'ry drop divested;
 And you may then fill up again
 As soon as you're requested!

There never met a better set
 In soberness or laughter,
 For labour while the Lodge we tile,
 Or for refreshment after ;
 For Charity, whose objects three—
 Girls—Boys—and the Asylum—
 Take all on hips for stewardships,
 And of their cash beguile 'em :—
 But let that pass and be each glass
 Of ev'ry drop divested ;
 And you can then fill up again
 The *instant* you're requested !

The Master knows our ancient laws,
 Our landmarks and their meaning,
 And makes us free of each degree
 And pleasure intervening ;
 His Wardens two good men and true,
 Beneath his chief direction,
 In skill excel, and practise well
 The precepts of subjection :—
 But let that pass and be each glass
 Of ev'ry drop divested ;
 And you may then fill up again—
 But *not till* you're requested !

Past Masters each are proud to teach
 The recently inducted,
 And no excuse can juniors use
 For being uninstructed ;
 The Deacons say, as well they may,
 Their work 's a work of pleasure ;
 And our M.C. declares that he
 Feels honour'd beyond measure :—
 But let that pass and be each glass
 Of ev'ry drop divested ;
 And you can then fill up again—
 If you *should* be requested !

The Chaplain prays for lengthen'd days,
 And more of grace to meet them ;
 Come dues and fees fast as they please,
 The Treasurer will greet them ;
 The Outward Guard keeps careful ward,
 So does the Inner, *very* ;
 And few the quill guide with such will
 As our good Secretary :—
 But let that pass and be each glass
 Of ev'ry drop divested ;
 And you may then fill up again—
 That *is*—if you're requested !

Long may we live such aid to give,
 Each other's aid partaking,
 Nor one be found of all around
 His Mother Lodge forsaking ;

May year to year its strength uprear,
 And brighter honours bring it;
 And may you long applaud my song,
 And I be here to sing it:—
 But let that pass and be each glass
 Of ev'ry drop divested;
 And you can then fill up again
A bumper—when requested.

A SONG FOR THE SEASON.

FRATERNALLY INSCRIBED TO BROTHER ROBERT GILFILLAN, GRAND BARD
 OF SCOTLAND; BY BRO. J. LEE STEVENS.

Air—" *Green grow the rushes, O!*"

WHEN care his weary round has spent,
 And left us all at leisure, O,
 Towards the Lodge our steps are bent
 "For labour and for pleasure, O!"
 Moral, pure Freemasonry—
 Social, true Freemasonry—
 There's no heraldic blasonry
 Gives honour like Freemasonry!

With hand to hand we pledge our faith
 To ev'ry lawful brother, O;
 And foot to foot, through storm and scaith,
 We toil to aid each other, O!
 Moral, pure Freemasonry—&c.

On bended knees we vow to share
 Our joys with those dejected, O!—
 To make the poor our constant care—
 And shield the unprotected, O!
 Moral, pure Freemasonry—&c.

Our hearts their secret trusts retain,
 Nor e'er receive them coldly, O!
 Our tongues repel the slander-stain
 From brother masons, boldly, O!
 Moral, pure Freemasonry—&c.

Thus ev'ry point of social love
 Life's varied pathway brightens, O—
 Thus virtue, mission'd from above,
 The darkest aye enlightens, O!
 Moral, pure Freemasonry—&c.

And when our duties for a while
 Are finish'd or suspended, O,
 The passing hour that we beguile
 By prudence is defended, O!
 Moral, pure Freemasonry—
 Social, true Freemasonry—
 There's no heraldic blasonry
 Gives lustre like Freemasonry!

MASONIC DIRGE.

BY BRO. J. LEE STEVENS.

Alas ! when I remember where I first beheld the light,
 And where I first presided o'er each free Masonic rite,
 I think on those I travailed with—the small but happy band—
 That death since then has seized upon with never-sparing hand !

And first, the best among them all in promise as in deed,
 Was Baldy, who was never found to leave a friend in need—
 Whom nature had so well designed, and science so improved,
 That all who heard of, honoured him, and all who knew him, loved !

Then Marshall, whose eccentric course himself could not define—
 A meteor in the paths of men, to startle and to shine ;
 And Winsford, who, however much his motives were decried
 Without the Lodge, work'd patiently and skilfully inside !

Next Whitfield, with aspiring mind and heart of fervent mould,
 To whom the tale of misery was seldom vainly told ;
 Who would on ev'ry fellow man a brother's faith bestow,
 And only turned upon himself the weapon of a foe !

Then Daw so full of frolic that his silence was a sign,
 His wit would soon a sally make, or mischief spring a mine ;
 And last, not least in warm regard, the circle to complete,
 Was honest-hearted Arliss without envy or deceit !

Alas ! when I remember where I first beheld the light,
 And where I first presided o'er each free Masonic rite,
 I think on those I travailed with—the small but happy band—
 That death since then has seized upon with never-sparing hand !

 ENGLAND.

Joy of the world ! in whom the good delight—
 Strength of the world ! whose arm sustains the right—
 Chief of the world ! whose anger none would dare—
 Pride of the world ! whose honour all would share—
 Light of the world ! whose lustre none would lose—
 Wealth of the world ! whose riches all may use—
 Eye of the world ! whose frown or smile is fate—
 Heart of the world ! in mercy more than hate—
 Hope of the world ! to those the worldly spurn—
 Home of the world ! to whom the wretched turn—
 For, lost thy prowess or thy standard furled,
 What, England ! would avail the vacant world ?

J. LEE STEVENS.

TO THE EDITOR.

SIR,—I take permission, without further comment, to forward you the following extract from the “Minute Book of the Indefatigable Lodge, No. 427 (now 288), Swansea,” of which I was then the secretary.

“Agreeably to the minutes of Nov. 12, last, the Brethren unanimously concur in thus recording the praiseworthy conduct of the visiting Brother Macloff Benyluck, a native of Morocco, in voluntarily coming forward and offering to restore to the fund of this Lodge the amount with which he was relieved in February last, when passing through Swansea, in less affluent circumstances, thereby evincing not only his feelings of gratitude, but the integrity of those principles which adorn him as a good man and a worthy Mason.—23rd Dec. 1816.”

I am, Sir, fraternally yours,

Kidwelly, 19th Nov. 1838.

F. D. MICHAELS, P. M.

P. S. I beg to add, that the above Brother was of the Jewish persuasion, and an entire stranger in the place. On soliciting the assistance, he said that he *would return it* so soon as circumstances put it in his power; and honourably did he fulfil his *voluntary* promise. Surely, this simple but interesting circumstance, must speak in favour of an institution which can instil into the breast of a *Moor* (who, when compared with more enlightened nations, must still be considered in an uncivilised state) the pure principles of honour and justice.

TO THE EDITOR.

SIR AND BROTHER,—As an old Past-Master in the Craft, I beg to call your attention to a circular of Brother Thiselton, in which he introduces a new system of keeping Masonic Lodge records. Its simplicity and utility are so apparent, that I wonder it has escaped your general observation. I inclose the circular, and am respectfully,

Your humble servant and Brother,

L. P.

[In inserting the above letter we but express our own sentiments, and unreservedly recommend the system of Brother Thiselton to the “favourable consideration of the Craft,” who will find in its adoption a considerable saving in time, convenience, and expense.]

MASONIC INTELLIGENCE.

QUARTERLY CONVOCATION.—Nov. 7, 1838.

PRESENT.

E. Comps. J. Ramsbottom, *M.P.*, W. Shadbolt, B. Lawrence, Esqrs.
as Z.H.I.

There was no business of importance.

QUARTERLY COMMUNICATION.—Dec. 5, 1838.

PRESENT.

- R.W. Lord H. J. S. Churchill, D.G.M. as G.M.
 “ H. R. Lewis, S. McGillivray, Esqs., Prov. Grand Masters.
 “ Robt. Steuart, *M.P.*, B. B. Cabbell, Esqs., as Wardens.
 “ H. R. Willett, Esq., Past Grand Warden.
 V.W. Rev. W. Fallowfield, Grand Chaplain.
 “ John Henderson, Esq., Past Grand Registrar.
 “ W. H. White, Esq., Junior Grand Secretary.
 W. A. Dobie, Esq., Junior Grand Deacon.
 “ Brothers Shadbolt, Hayward, Mestayer, Gascoign, Sylvester,
 T. Moore, Heath, Lawrence, Cuthbert, Bossy, Crucefix,
M.D., Esqs., Past Grand Deacons.
 “ Sir W. Woods (Garter), G.D. Cer.
 “ G. P. Philipe, Esq., Grand Sword Bearer.
 “ C. Simpson, J. Laurie, J. Masson, Esqs., P.G. Sword Bearers.
 “ Sir Geo. Smart, Grand Organist.

Several Grand Stewards, the Masters, Past Masters, and Wardens of the Grand Stewards' and other Lodges.

The Grand Lodge was opened in due form, and the proceedings of the previous Grand Lodge unanimously confirmed. The nomination of His Royal Highness the Duke of Sussex as Grand Master for the ensuing year, was moved, seconded, and carried by acclamation.

A letter from the Grand Master was then read, and ordered to be entered on the minutes.

The nomination of Brother Crucefix, to fill the vacancy at the Board of General Purposes, occasioned by the decease of Brother Lythgoe, was then unanimously adopted.

The report of the Boards of General Purposes and Finance were received and approved.*

The Grand Lodge was then closed in due form, and adjourned.

GRAND OFFICERS AND PAST MASTERS' CLUBS.—No subjects of business.

* The report is exceedingly long; we have, however, in stating the transactions of the Board given such of the heads as are of leading importance. Some of the points, excellent as they are, will probably receive emendation and extension. We must not omit in this place to express our unreserved opinion that the report is a most masterly document, and we congratulate the Board and the Grand Lodge upon the effective manner in which Brother White has drawn it up. It conveys all possible information, under circumstances of unexampled delicacy, and reflects upon its author the highest credit for good feeling, fidelity, and honour.

MASONIC OFFERING TO THE GRAND MASTER.

Oct. 9th.—The General Committee met this day finally to close their business. Present, Brother B. B. Cabbell, Esq., in the Chair; Brothers Drs. Granville and Crucefix, G. Philipe, S. C. Norris, and several other subscribers.

The accounts, as audited, were delivered, and a vote of thanks to Brother S. C. Norris, as a memorial of the valuable services rendered to the cause as *Honorary Secretary*, was unanimously carried, with a vote of Twenty Guineas for the purchase of some article of plate, as a mark of friendly regard.

The balance remaining, and all accruing subscriptions, were then directed to be paid over to the Girls' School, that institution being considered to be most in want of funds at present.

Oct. 30th.—The Sub-Committee and several friends met this day finally to close their proceedings, and afterwards dined together. Brother S. Mc'Gillivray, Esq., in the Chair, supported by Bros. T. Wood (the Sheriff), D. Pollock, H. R. Lewis, Dobie, Crucefix, and about twenty other Brethren. The Chairman prefaced the subjects of his toasts with neatness and brevity, commenting upon the occasion of their assembling, and the pleasing termination of their duties.

After the illustrious object of their regard and respect, and other loyal toasts were given, the health of Brother Sheriff Wood was warmly welcomed, and courteously acknowledged. The Chairman's health was very happily introduced by Brother Pollock.

In presenting the token of respect to Brother Norris, the Chairman adverted to the merits and kindness of their *Honorary Secretary*, who returned his thanks with considerable address.

On the retirement of Brother Mc'Gillivray, Dr. Crucefix (whose health had been prefaced) succeeded to the Chair; and it was observed, in appropriate connexion with the work, that the same individual who presided on its commencement (12th September, 1836,) should have been in the Chair on its latest conclusion, on the 30th October, 1838. The duties of the Committee have thus extended over a surface of time exceeding two years.

The Festival in honour of the Grand Master's Birthday, is appointed to be held on Saturday, the 26th January, 1839. The officers of the Board of Stewards are

Bro. Lord Worsley, <i>M. P.</i> , <i>S. G. W.</i> . . .	<i>President.</i>
“ Robert Steuart, <i>M. P.</i> , <i>J. G. W.</i> . . .	<i>Vice-President.</i>
“ John Hodgkinson, <i>P. M.</i> 113 . . .	<i>Treasurer.</i>
“ — Hogard, 21 . . .	<i>Secretary.</i>

The Hon. Col. Anson will be invited to take the Chair.

BOARD OF GENERAL PURPOSES,
SESSION 1838-9.

September 25th.—Present, Bros. Lewis, Bossy, Hardwicke, Philipe, Warriner, Mc'Mullen, Acklam, Bolus, R. L. Wilson, Lee.

Bro. Dobie was elected Vice-President, vice Bro. Lythgoe, deceased.

October 23d.—Present, Bros. Dobie, Lewis, Sylvester, Philipe, Bossy, Gilbert, Hardwicke, Udall, R. L. Wilson, Lee, Rowsell, Rodgers, Mc'Mullen, Warriner, Norris.

The cases of two Lodges were entertained.

The resignation of Brother Harper, as Grand Secretary, was announced as having been tendered to the M. W. Grand Master.

The following Brethren were appointed, as a Sub-Committee, to examine into the various departments of the Grand Secretary's office, and to report; viz. Bros. Lewis, M'Mullen, Norris, and Rodgers.

November 27th.—Present, Bro. D. Pollock, President, and several Members.

The reports having been received by the Sub-Committee of General Purposes and Finance, the same were duly considered, and a General Report was finally prepared to be laid before the Grand Lodge; among its various recommendations, the following are such as will probably give general satisfaction; the other details admitting of considerable emendation and additions.

In lieu of certain proportionate fees to the Schools and Grand Secretary, stated sums are to be paid to each: 150*l.* annually, to the Girls' School; 150*l.* annually, to the Boys' School; 300*l.* annually, to the Grand Secretary; 100*l.* annually, to Brother White, as a complimentary testimonial for his past services; 150*l.* annually, to the First Clerk; 100*l.* annually, to the Second Clerk; 100*l.* annually, to Brother Harper, the late Grand Secretary; 50*l.* to Brother Cuff, sen. to purchase a piece of plate, to mark the very honourable manner in which he has kept his engagements.

The Board recommended that the Boards of General Purposes and Finance shall become united, and that they, from their body, shall select Sub-Committees to perform the several duties; the Board to consist of twenty-five members*, with fourteen Masters and Past-Masters, not exceeding seven of the latter.

BOARD OF FINANCE.—The accounts are favorable.

It is proper to state that the labours of the Sub-Committees of the two Boards have been very frequent and onerous, but they have been productive of great public benefit; and if the system thus well commenced, shall only be continued, we may indeed congratulate the Craft upon the selection of the Brethren, especially of Bros. M'Mullen and Norris, whose unremitting exertions are beyond all praise.

THE REPORTER.

GRAND STEWARDS' LODGE, Nov.—The session commenced under very happy auspices. Two Benedicks were declared, and acknowledged their promotion to the marital chain, in token of which Bros. Giraud and Charles Hawley introduced a most excellent sample of Champagne.

Dec. 19.—The public night was well attended. The provincial visitors were numerous, and expressed high gratification at the working of the lecture. We have always been of opinion that the Grand Stewards' Lodge maintains its station in the Craft, not by mere Masonic precedence, but entitles itself most especially to public favour by its determination to observe the example set by its predecessors, although the advantages it formerly possessed no longer exist.

The British, Tuscan, Peace and Harmony, Burlington, Concord, and indeed most Lodges, are reported to be in excellent working. The Grand Master's, No. 1, intend to petition for a renewal of their Chapter.

* The President and ten members to be appointed by the Grand Master.

OLD UNION, (54), Dec. 12.—Brother Nevill retired from, and Brother Skilbeck entered upon, their respective offices with equal honour. Gratitude and hope were the kindred spirits that graced by their influence the proceedings of one of the best conducted installations it has been our duty to record; nor, had we time, should the general description of it pass unnoticed. Some advantage is gained by the elegance of the Lodge furniture, and the proportions of the Temple, but the general propriety which was observable, demands our unqualified praise.

The banquet exceeded hospitality, and the frank courtesy of the Brethren gave even a charm to excess. About fifty Brethren sat down, including Brothers Dobie and Crucefix, Brothers Norris, P.M. G.S.L., and numerous visitors.

In prefacing the first toast, the W.M. glanced cursorily at the advantages of Masonry in cementing the bonds of amity and peace. He drew a vivid picture of its blessings in uniting the most apparently discordant elements, and adverted emphatically to the presence of Col. Bekir Bey, a Mahometan chief, who was at that instant in their company, partaking of the joyousness of a fraternal banquet. The W.M. concluded a very happy address by proposing the maiden Queen of a free country, and with Masonic honours—(great cheers). The Grand Master and the usual routine of toasts, were then successively given.

The health of Brothers Dobie and Crucefix were proposed, Brother Dobie acknowledged the compliment in a brief spirited manner, paying a well merited eulogium upon the Old Union Lodge, upon their reputation, discipline, and hospitality. He would (he said) have called upon Brother Crucefix, had he been present, to have aided him in this expression of his honest sentiments, had that Brother not been compelled to leave the room to preside at an important Masonic meeting under the same roof—(general cheering). The installation day of 1838 will be long remembered by the members and visitors with equal pride and satisfaction.

MOIRA LODGE, (109), Dec. 7.—The anniversary festival of this Lodge was celebrated at the London Tavern, Bishopsgate Street, on Friday, the 7th of December, on which occasion the W.M. for the year ensuing was installed. The proceedings in the Lodge were characterized by great splendour and effect, there being nearly seventy Brethren present to aid in the ceremony of installation. After the initiation of two candidates by the late talented Master, Brother Walton, the Master-elect Brother George Parbury, was installed as W.M. for the year ensuing. The honours were paid to the W.M. in the most effective and imposing manner. Brother Bigg, P.M., performed the ceremony of installation. The Brethren then proceeded to the banquet, which was served up in a style of hospitality and magnificence never surpassed on such an occasion. The W.M. was supported by about forty-five members of the Moira, and twenty-five visiting Brethren, amongst whom were some of the most distinguished Craft Masons. The W.M. (Brother Parbury) presided with much ability and judgment. Several eloquent addresses were delivered, particularly by the W.M.; the immediate P.M., Brother J. Walton; Brother H. Phillips; Brother James Phillips; and Brother Watson, W.M. of the Honour and Generosity. The harmony of the evening was promoted by the delightful vocal efforts of Brothers Jolly, Fitzwilliams, Atkins, and Jones; and the whole of the proceedings were unique, and worthy the high distinction of the Moira Lodge.

LODGE OF AMITY, No. 200, *July 17, 1838*, met, for the first time, at the Crown and Sceptre, Greenwich, on its removal from the George and Vulture, Cornhill, Brother Leeson, *A. M. W. M.*, in the Chair, and ably supported by Brother George K. Pollock, his Junior Warden, and several influential Members. We understand that the Lodge will meet at Greenwich in the summer months. It was gratifying to observe Bro. David Pollock, the Grand Registrar, assisting his son in performing his duties.

CHAPTER OF FIDELITY, No. 3, *October 19*, Bro. Alexander Grant was exalted. At the Banquet, and after the usual ceremonials, the First Principal said, it always afforded him great pleasure to drink the health of a newly exalted Companion, but on the present occasion, there was amongst them one from a distant clime, Companion Grant, who, he was sure, from what he had seen of him that night, had studied Masonry much, and had the interest and welfare of the Craft at heart. He trusted that on his return to India he would make good report, so as to spread the blessing of Arch Masonry far and wide. The toast was drunk with the greatest cordiality.

Brother Grant, in reply, said that he rose under considerable embarrassment from being personally unknown to every one present, and certainly an alien to the beautiful portion of Masonry in which he had that night been permitted to participate; but knowing the system was based upon the level, he addressed them with that confidence which, while it dissipated his diffidence, it enhanced his respect. For him to attempt to describe the feelings that possessed him, would be as futile as to "gild refined gold, or paint the lily;" but a light had shone on him which death alone could extinguish, and, he trusted, not even then, for to eternity did he look for a perfect developement of the beautiful system of Freemasonry. As it is the aim and desire of all societies to obtain and deserve the good opinions of their fellow men, it would be superfluous to say, that with him, the welfare of this Chapter would be a paramount feeling, engendered from the urbanity and attention shown him by its Members; and although himself an humble individual, he knew the sentiment would be valued; and the fact of his having been exalted in a Chapter so pre-eminent as that of No. 3, would, when perhaps at a distance of nearly half the globe, prove a source of proud and pleasing gratulation. He regretted, he said, exceedingly, his brief sojourn in England prevented his becoming a Member of the Chapter. He would not longer trespass on their time, but begged them to accept his sincere and grateful acknowledgements for the kind and fraternal manner in which he had been noticed, and he trusted that Chapter Fidelity would never suffer diminution from its present excellence, but be handed down to posterity with increased splendour, so that the memory of its present Members might be cherished and live in undying youth, when their mortal remains should long have been mouldering in the oblivion of the grave.

PRINCE OF WALES' CHAPTER.—Report deferred.

LODGES OF INSTRUCTION.

MASTER MASONS, (318) *October 5*.—The anniversary of this Lodge of Instruction was, as usual, observed, with even more than its usual *eclat*, occasioned by the attendance of Bro. Peter Thompson

and some of his excellent friends, Bros. Fourdrinier, M'Mullen, Fox, &c. &c. The Grand Secretary, Bro. White, was also present; with many visitors.

Brother Crucefix, as W. M. in the Chair. A few sections of the first lecture were worked; the re-election of Bros. S. B. Wilson and Savage, as Treasurer and Secretary, was unanimous; Brother S. B. Wilson was presented with a very chastely executed jewel, unique in its design, and embracing some architectural references, in allusion to his own profession. The W. Master, in addressing him on the subject of the presentation observed, that while he envied himself, the pleasing duty thus imposed upon him, he still more envied the feelings with which Bro. Wilson must naturally accept the jewel, which was offered as a memorial, by the Members, of his superior qualifications in the Art and Science of Masonry. The Brethren afterwards adjourned to Banquet, which good fellowship terminated before high twelve.

STABILITY.—Bro. Peter Thompson, and his indefatigable pupils, have been most industriously occupied. Masonry in East London is greatly indebted to the veteran for his unceasing exertions, and he reaps a rich harvest from his own happy thoughts: would we could emulate him.

STRONG MAN LODGE.—The meetings are held on Sunday evenings at seven, under the superintendence of Bro. George Aarons, at the Shakspeare, Lion Street, High Holborn.

MASONIC KNIGHTS TEMPLARS—CROSS OF CHRIST ENG. (at Radley's).—The present Commander, Dr. Crucefix, retires from office, after two years' service, and the members have elected their esteemed Captain, Companion Acklam, to the dignity of Commander.

FAITH AND FIDELITY (late the EARLY GRAND).—The change in title is an improvement. The Commander (R. L. Wilson) has been re-elected. The Encampment is progressing.

MOUNT CARMEL.—Some additional members have been inducted, and we hope shortly to make good report.

MASONIC CHIT CHAT.

MASONIC ADDRESS TO HER MAJESTY.—The Freemasons in the county of Armagh, having transmitted to the Queen (through the customary channel,) a dutiful and affectionate Address, expressive of their loyalty and attachment to her royal person—an Answer to it has been sent from the Home Secretary's Office, directed to Mr. Tenison, the Barrister, which states, that Lord John Russell had laid the same before Her Majesty, and which was very graciously received.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX being on a visit to the Earl of Zetland and Lord Dundas, at Upleatham, many of the inhabitants of the Vale of Cleaveland were anxious to have an opportunity of testifying their respect. Accordingly, a deputation was dispatched to him from Middleburgh, inviting him to a public breakfast, which he accepted. The proceedings were most animated and gratifying, the day propitious, and the cavalcade the most imposing ever remembered. The horses were taken from his carriage, and H. R. H. was drawn by the populace. The addresses of the Royal Duke gave general delight.

His Royal Highness the Duke of Sussex visited Raby Castle; Lord Brougham and the Earl of Scarborough, Mr. Hope Vere, and several other persons of distinction were also present, enjoying the hospitality of the Duke of Cleveland, at his fine baronial residence. H. R. H. next visited his friend Colonel Wildman at Newstead Abbey. H. R. H. has since been on a visit to his venerable friend the Earl of Leicester, at Holkham. From thence he intended to have visited Lord Lichfield, but that nobleman being severely attacked by gout, H. R. H. proceeded on to Kimmel Park, St. Asaph, the seat of Lord Dinorben.

ROYAL SOCIETY, NOV. 30.—The Marquis of Northampton was elected, unanimously, President, in the room of His Royal Highness the Duke of Sussex, resigned. The noble Marquis expressed his determination to follow the example of his illustrious predecessor.

THE MARQUIS OF SALISBURY.—The noble and generous conduct of this nobleman was the means, on the 3d of November, of preserving the life of a poor fellow of the name of Turner. By his personal exertions, he stimulated the labourers to persevere in their work, and the preservation of a *life* was his reward. An act like this, however, though it be but the work of a man, is a most noble example.

DR. CHALMERS.—It may not be generally known, that this celebrated divine is a Member of the Ancient Craft of Freemasons. He was admitted into the St. Vigean's Lodge of Arbroath, in the year 1798, at which time he was tutor to a private family in Arbroath. At that period, Masonry was highly popular in this quarter, and the Reverend Doctor was a punctual attendant at meetings of the Lodges, during the short time he remained in Arbroath after his admission.—*Arbroath Herald*.

NORWICH.—The Committee of the New Choral Society gave a dinner to Sir George Smart, at the Norfolk Hotel, as a mark of respect for the handsome manner in which he had acceded to their request to conduct the last concert. Mr. Harper was also invited. The evening was most agreeably passed. Several members of the Cathedral Choir greatly added to the pleasure by their excellent performance of glees, &c.

STRONG MAN LODGE, NOV. 1.—Brother Flaxman has presented the Lodge with two gavels and a maul, which have been manufactured from an elm pile, taken from the foundation of the late St. Dunstan's Church in the West, and which pile has been underground upwards of six centuries! The earth being of a very moist nature, prevented the wood from rotting; it was, however, very soft. It was carefully preserved, and became dry and hard; and has been made useful as working implements, from materials of great antiquity.

AVIS-AUX * * *.—The inventors of the ballot-box should read with care a trial which has just taken place before the Assize Court of the department of the Lower Rhine. The accused was M. Spohner, mayor of Lipsheim, in that department. M. Spohner invented and made a ballot-box, with a double bottom, in which he was in the habit of putting fictitious bulletins, leaving the fictitious alone to be examined. Spohner was condemned to the penalty of *degradation civique*.—*Morning Chronicle*.

MYSTERIOUS MANUSCRIPTS.—By order of the Senate of the Royal University of Upsal, in Sweden, the two large chests which King Gustavus III. presented to the University on the 1st January, 1789, sealed

up, and with his desire that they should not be opened till half a century had elapsed, have been brought up from the vaults, and placed in one of the galleries of the establishment, to be opened on the 1st of January next, in presence of the Prince Royal, who has promised to attend. These mysterious chests are of different sizes, but both are strongly bound with bands of irons. The largest is so heavy that it required four horses to draw it.

FALMOUTH.—BROTHER JOHN ELLIS has been elected Mayor, and has entered upon his office with becoming spirit.

FREEMASONS EXCEPTED.—FOUR new Ordinances have been published in the Quebec official *Gazette*. The first subjects to confiscation the property of all persons condemned to death by Court-Martial; recognising, however, the rights of creditors. The second makes the administration of oaths for treasonable purposes, and the act of joining any secret society (the Freemasons excepted), subsequently to the promulgation of the Ordinance, punishable as felonies. The third places the district of St. Francis under the provisions of the two preceding and the other Ordinances for the suppression of the rebellion. The fourth confirms certain Ordinances, to which the great seal of the province has been attached.

THE KNIGHTS OF MALTA, &c.—Letters from Italy and Germany announce the resurrection of an Order formerly celebrated, but which of late existed but in the old recollections of history, notwithstanding the survival of some old Knights and the creation of some new. We allude to the Knights of Malta. The protection of the Pope, and his zeal in favour of this Order have not been limited to the recent restitution of the old commanderies which it formerly possessed in the Roman state. Paul the First was proud of the title of Grand Master of the Order of Malta, and promised to restore it to its old splendour. At the Congress of Vienna, Alexander but feebly supported the claim of the Knights of Malta, and seemed little desirous of acquitting the promises of his father. Now the Order has found a more efficacious support at St. Petersburg. There is a rumour of the cession to the Order by King Otho of one of the islands of the Greek Archipelago, by which the Knights would obtain an indemnity for the loss of Malta. The Cabinet of Vienna is disposed to favour the establishment; and, as the proof of his interest, it is stated that Prince Metternich, who is a Knight of Malta also, was often seen wearing the brilliant uniform of the Order during the coronation at Milan. M. de Metternich, at all events, has always shown a marked predilection for this costume, for he wore it often at the Court of Napoleon.—*Siecle*.

ROME, Nov. 1. — The presence of the Emperor of Austria in Milan has been followed among many other acts of clemency and liberality by the restoration to the Knights of Malta of the estates which had been added to the dominions of the crown, with permission to re-establish new commanderies by voluntary contributions. The military object of the Order has long ceased to have any influence, only the care of the sick, as the earliest object of the first rights at Jerusalem has lately revived, and they have founded hospitals for the purpose both here and in some other cities. The restoration of the estates in Lombardy is of the more importance, as the other Italian states may be thereby induced to give back to the order the property in their possession. France possesses the richest commanderies, and which it may be difficult for the

Order to recover, though in our times nothing can be positively predicted respecting that country; because changes take place there of which nobody could have had any presentiment in 1830.

A numerous deputation of the Knights of St. John of Jerusalem was remarked at the coronation of the Emperor at Milan, and amongst the number were grand crosses, commanders, and several French knights. The Knights of the Order wear a scarlet uniform turned up with white for the Knights of Justice, and turned up with black for the Knights of Grace, with epaulettes and ornaments of gold.

MARRIED.—October 27th, at St. James's Church, by Brother the Rev. C. Woodward, Brother Charles Hawley, Esq., (of the British Lodge, No. 8,) Coventry-street, to Mary, third daughter of the late — Tideswell, Esq., Oak-moor, Staffordshire.

BIRTH.—On October 14th, the lady of William Lloyd Thomas, Esq. of Hatfield, of a son.

Obituary.

FUNERAL OF SIR JOHN HAY, BART.—The remains of the late Sir John Hay, of Smithfield and Hayston, Bart., were interred in the family vault at the Cross Church of Peebles. Sir John having been for many years Provincial Grand Master Mason for the district of Peebles and Selkirk, and Proxy Master for, as well as a member of the Ancient Lodge, Peebles, Kilwinning, about sixty of the Brethren, clad in full mourning, and wearing their aprons trimmed with crape, met the funeral on its way from Edinburgh, and proceeded to the vault before the hearse, walking two and two. On arriving at the Cross Church, they formed two lines, and standing uncovered, allowed the body of their lamented Brother, followed by the relatives, to pass betwixt them. After the interment, they again uncovered, and the relatives passed back to their carriages, and the Brethren returned in regular order to their hall. In the evening a Funeral Lodge was held—the R. W. M. Mr. Robert Gibson in the chair, at which there was a very numerous attendance. After prayer, part of the 15th Paraphrase having been sung, the Rev. William Bliss, chaplain to the Lodge, pronounced a neat and impressive oration, in which, after a well-merited eulogy upon the virtues of the deceased, he called upon the Brethren to lay the sad and mournful events of the day to heart, and apply them for their own spiritual profit, and held up the character of the departed as worthy of imitation. After some other ceremonies, the Lodge was closed and the Brethren separated. The Lodge-room was hung with black cloth, and the insignia of the office-bearers covered with crape. Indeed a deeper feeling of regret, or more earnest desire to pay a tribute of respect to the memory of a departed Brother, never can be shown within its walls. Sir John Hay expired at Rome on the 1st of November last.

LATELY, at his residence in Colchester, not less regretted as a Mason than a man, Brother CREEK, P.M. The deceased long and deservedly held a distinguished position in the Craft, which his talent, zeal, and industry illustrated and advanced, no less than his social virtues adorned.

About forty Brethren assembled on the 17th inst., the day of his funeral, at Brother Sylvester's, from whence they proceeded to the resi-

dence of the deceased, and attended his remains through the town on the road to Mersey, where they were consigned to the family vault. This spontaneous act of fraternal respect was entirely at their own expense.

As the disease of which Brother Creek died displayed some unusual symptoms, the body was at his request opened by his medical attendants, in order that his fellow-creatures might, if possible, be benefited by the investigation of any phenomena that should be presented. Thus proving, even in death, a desire to advance the cause of science, and displaying a strength of mind which suffering could not shake; a faith which we humbly trust has met its recompence at the hand of the Great Architect of all.

ON SATURDAY, June 2nd, 1838, as Brother JOHN LEE, manufacturer, Earls Heaton, member of the Lodge of the Three Grand Principles, No. 251, Dewsbury, was assisting to remove a chest of drawers and bookcase, a gun-barrel, which had been taken from the stock and placed upon the bookcase, charged with a cap upon the pin to keep the powder dry, accidentally fell behind the bookcase on removing it, the cap struck against the flange and it went off, lodging the whole of the charge in the thick part of Brother Lee's thigh. The charge was soon after nearly all extracted by Mr. Hey, and our Brother appeared somewhat easier; yet, alas, after lingering a few days in extreme anguish, our lamented Brother was released from all his sufferings, for on Friday the 22nd he expired, leaving a disconsolate widow and family to deplore his loss. Though Brother Lee had but recently joined our Order, and therefore had no claim upon the Lodge of Benevolence, instituted in connexion with the Lodge of the Three Grand Principles, yet did the Brethren spontaneously come forward to testify their willing adherence to the sacred principles of Masonry, and their respect unto the memory of their deeply lamented Brother, by making a munificent donation to his disconsolate widow; and thus, like the good Samaritan, smoothing the thorny pillow of affliction in this her day of trial and tribulation.

AT MONTEGO BAY, on the 19th of Oct., HARRY REID, Esq., aged 76 years, 50 of which he resided in that parish. His remains were accompanied to the grave by the Friendly Lodge, and interred with Masonic honours.

THE CHARITIES.

BOARD OF BENEVOLENCE, *September*.—F. B. Bossy, as Master.—R. T. Crucefix.

October.—J. Henderson, as Master.—R. T. Crucefix.

November.—A. Dobie, as Master.—R. Mestayer, B. Laurence, as Wardens.—F. W. Bossy, R. T. Crucefix.

The report of the Boards of General Purposes and Finance, and a letter from the Grand Master, were read, as introductory to the Grand Lodge. Brother Crucefix was nominated to the Board of General Purposes, to fill the vacancy occasioned by the death of Brother Lythgoe.

A case of neglect on the part of a Master, was referred to the Board of General Purposes. Various cases of relief were recommended to the Grand Master, among them several for aged Masons, for 20*l.* each.

THE BOYS' SCHOOL, October 8.—*General Court.* Brother B. B. Cabbell, Esq., P.G.W., was elected a trustee, and Brother J. C. Fourdrinier, Esq. auditor; both in the room of the late Brother Lythgoe. The number of boys to be in future admitted are sixty-five, being a further increase of five.

November.—*General Committee.* B. B. Cabbell, Esq. in the Chair. Among other business, the proposition of a Ball, in conjunction with the other Charities, was entertained but deferred.

December.—*General Committee.* The proposition alluded to in November, was withdrawn, for reasons stated.

The Lodges have been addressed by circular, intimating that the festival of this institution will be held on the 13th of March.

THE GIRLS' SCHOOL, October 11.—*General Court.* The following nine children were elected into the School:—Agnes M'Cann, E. Lacy, R. Brown, L. E. Crisp, C. E. Gibbons, C. A. Pruessing, J. Billen, and M. A. Halford. Among other resolutions, that relating to cumulative voting was confirmed.

THE ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

ANNIVERSARY FESTIVAL, 1838.

At a Board of Stewards, held at the Freemasons' Tavern on Monday, 9th July 1838; it was resolved unanimously:

“That the thanks of this Board are thankfully offered to Bro. James Lee, for the untiring zeal and ability with which he has performed the duties of Honorary Secretary; and that a copy of this Resolution be signed by the President, Officers, and Members of the Board, and presented to Bro. Lee, as their best acknowledgment of his excellent services.”

GENERAL COMMITTEE, October 10.—The subject of a Ball was discussed, and a Sub-Committee appointed to examine into it and report.

October 26.—The Committee having reported, the following resolutions were adopted.

“That it appears certain, from the information elicited this evening, that a Ball will afford the means of profitable advantage to Masonic Charity, and that means be taken for carrying such an entertainment into effect:

“That a Committee of Five be appointed for the purpose of immediately conferring with the Committees of the Girls' and Boys' Schools, to invite their co-operation, in order that the proceeds may be divided equally, instead of being applied entirely to the Asylum:

“That Bros. Bell, Sangster, Stevens, Warriner, and Watkins be a Committee to confer with the Committees of the other Masonic Charities.”

The following Circular has been issued, and we most sincerely hope that the exertions of the Board of Stewards will be abundantly rewarded.

“ Sir and Brother,—I am requested to inform you that a Ball will take place at Freemasons’ Hall, on Friday, the 11th of January 1839, for the benefit of the Masonic Charities, patronised by Alderman Thomas Johnson, and Alderman Thomas Wood, Sheriffs of London, and under the direction of the following Gentlemen, as a Board of Stewards :

L. Chandler	President.	
W. Rule	Vice-President.	
S. Staples, jun.	Treasurer.	
G. Warriner	Hon. Secretary.	
J. P. Acklam	R. T. Crucefix, <i>M.D.</i>	M. Sangster
F. Buckingham	J. Dubourg	J. L. Stevens
C. Bell	W. Houseman,	T. Scrivener
H. Betts	F. Hogard	J. A. Tielens
J. J. Blake	S. Jones, jun.	Z. Watkins
J. Broadhurst	E. Monnery	J. Weichbrocht
E. W. Cooper	J. Pike	

And further to solicit the favour of your personal support, and that of your friends.

Tickets for the admission of Ladies, at 7s. 6d., and Gentlemen at 12s. 6d., Refreshment included ; may be had of either of my brother Stewards, or of Your’s very truly,

G. WARRINER, *Hon. Sec.*

George and Vulture Tavern, Cornhill.”

November 14.—*Especial Committee.* Brother J. C. Bell in the Chair. A report from the Sub-Committee appointed to confer with the Committees of the Boys’ and Girls’ Schools, was read, announcing that five members of the House Committee of the Girls’ School had registered their names as Stewards for the proposed ball.

That at the Boys’ Committee the consideration of the subject stood over until the proceedings had been placed before H. R. H. the President of that Institution, but that several members of the Committee had enrolled their names, and that the number of Stewards had increased to nearly thirty.

Dec. 12.—Bro. R. T. Crucefix, *Treas.*, in the Chair. Correspondence reported as favourable. The Chairman reported the outline of a communication from H. R. H. the Grand Master, which had been read at the Committees of the Girls’ and Boys’ School, at the Committee of Masters, and in the Grand Lodge on the 5th ; whereon it was resolved, among other matters, that it is now indispensable to prove the utility of this Charity, and that it should commence by granting annuities to the worthy aged and decayed Freemasons, and that a general meeting of the subscribers be convened for the 22nd instant, to consider the subject.

GENERAL MEETING AT RADLEY’S HOTEL, SATURDAY,
22 DECEMBER, 1838.

R. T. Crucefix, *M.D.* (Treasurer,) in the chair.

The minutes of the last general meeting, and of all subsequent meetings of the committee were severally read and approved.

The Chairman drew the attention of the meeting to that resolution of the committee, which so strenuously urged the necessity of demonstrating the practical utility of the Asylum, by granting annuities, until

the erection of the building shall be carried into effect. He stated that he had received various communications from the provinces generally, and had taken the opinion of several London Lodges in this view, but desiring at the same time, that the erection of the Asylum should, on no account, be abandoned.

BROTHER J. L. STEVENS addressed the meeting in explanation of the general objects, and professed his anxiety to preserve the original objects of the Institution; and concluded by moving the following resolutions, which were seconded by Brother Rule:—

“That with a view to the perfect consolidation of an Asylum for the Worthy Aged and Decayed Freemason; and, at the same time, to prove the immediate utility of that Institution, it be determined—

“*First.* To lay apart the subscriptions already received, and such as may accrue, until the sum of 2,000*l.* has accumulated, which, with the interest thereon, and the additions hereafter mentioned, shall be held sacred, as a fund for the erection and endowment of the Asylum.

“*Secondly.* That an amount equal at least to the interest in the sum invested, shall be applied out of the annual collections of the year, by way of annuities among destitute and deserving Brethren in London and the provinces.

“*Thirdly.* That the remainder of such collections shall be added to the Asylum fund.

“*Fourthly.* That when the Asylum shall be erected, the existing annuitants shall be held to be qualified candidates for admission; having the option, however, to retain their annuities, or enter the Asylum.”

BROTHER J. C. BELL entered very critically into the importance of the question, and most ably argued upon the necessity of not granting excessive annuities, until the interest of the capital should be augmented by such additions to the subscription list, as would assuredly arise from the provinces, as soon as they should hear of the importance and utility of the present step; as also from such liberal-minded individual Brethren, who had professed their intention to support the Institution upon the admission of the annuity principle, as a branch of its proposed benefit. Brother Bell fully concurred in the resolutions.

BROTHER BIGG briefly, but eloquently, supported the resolutions, and expressed his conviction that nothing was wanting to shed a lustrous influence over the laudable exertions of the originators and supporters of the noble project, but to carry the resolutions into the fullest effect. He felt certain that in his own Lodge (the Moira) the unanimous agreement to them would be most welcome.

Several other Brethren, among them Bros. M'Mullen, Osborne, Watkins, and Wright, having addressed the meeting, the resolutions were put, and carried unanimously.

BROTHER STEVENS then moved, and Brother Bell seconded, the following resolution:—

“That the Committee of the Asylum be requested to suggest the proper qualifications, and prepare such regulations as may be considered necessary to carry into effect the objects of the preceding resolutions, and report thereon to a special general meeting.”

The resolution was carried unanimously.

It was then moved, seconded, and unanimously resolved, that a copy of the resolutions, &c. should be transmitted to the Editor of the Freemason's Quarterly Review, with a request that he would insert them, if possible, in the forthcoming number of that publication.

The Chairman having retired, it was moved that Bro. J. C. Bell do take the chair, and the following resolution was moved by Bro. Stevens, and seconded by Bro. Bigg:

“That, taking a retrospect of the extraordinary efforts of R. T. Crucefix, Esq. *M. D.* the Treasurer, generally in aid of the principles of Freemasonry, and more especially as a strenuous and untiring supporter of this Institution,—his patience and forbearance under the annoyances to which, in the latter capacity, he has been unnecessarily subjected—his fortitude under all difficulties, and his persevering determination to carry out the object with which his and their warmest feelings are identified—the heartfelt thanks of this meeting be offered to him; not as a commensurate return—for as such they would be inadequate—but as a simple and honest expression of gratitude and esteem.”

The resolution was unanimously carried, and the meeting adjourned.

PROVINCIAL.

HERTS.—FESTIVAL AT WATFORD, *Nov.*—The Marquis of Salisbury held a Provincial Grand Lodge for Hertfordshire, at the Essex Arms, Watford, which went off in a manner highly creditable to all who were assembled.

Previously to the opening of the Grand Lodge, the Watford Lodge, presided over by Wm. Stuart, Esq., had its regular meeting; and the Marquis of Salisbury then proceeded with the more prominent business of the day in the same room, assisted by the Master of the Watford Lodge, as his Deputy Grand Master. The Masonic labours having been concluded, the party adjourned to the Freemasons' Hall, to partake of the banquet.

At the festive board, Wm. Stuart, Esq. presided, the noble Marquis seated on his right, and supported right and left by T. A. Ward, A. Frazer, and T. H. Darton, Esqrs., Past Grand Wardens; W. Harrison, Esq. Queen's Counsel, P.G.R., W. L. Thomas, Esq. G.S., — Goldsmith, Esq., P.G.S., and the Hon. C. Lennox Butler, G.S.B. of the Provincial Grand Lodge of Herts; P. Buckhardt, Esq., P.G.D., J. S. Gaskoin, Esq., P.G.D., R. T. Crucefix, Esq., *M. D.*, P.G.D., and J. P. Acklam; J. L. Stevens, R. L. Wilson, J. B. Gore, and — Sandy, Esqrs., Past Grand Stewards of the Grand Lodge of England; James Andrew, Esq., G.W., and J. D. Kincaid, Esqrs., G.S.B. for Surrey; G. R. Rowe, Esq., and G. D. and L. Thompson, Esqrs., D.C. for Essex; the Hon. Mr. Norton, and other active members of the fraternity. In all about ninety partook of the repast.

The cloth being drawn “*Benedictus*” was sung in good style, by Bros. Wild, Hobbs, Atkins, Fitzwilliam and the choristers, who subsequently contributed greatly to the pleasures of the evening by the introduction of suitable songs and glees.

After “The Queen and the Craft,” “The Duke of Sussex, Grand Master of Masons,” and “The Pro-Grand and Deputy Grand Masters,”

had been successively drunk, and responded to with hearty cheers, the Chairman said he should propose a toast for which the assembled company would thank him unanimously and most sincerely,—he meant “The health of the Provincial Grand Master for Herts.” (Cheers). He might ask them to drink this as a compliment to a nobleman who permitted him to call him his friend; but the noble Lord had a still stronger claim on their affections, as a zealous and excellent Freemason—(Hear, hear.) The county of Herts was a sufficient proof of this; for when the Marquis of Salisbury first undertook its Masonic government, he found but one Lodge in existence within its limits, but now six flourishing Lodges held their meetings under his Lordship’s banner—(Loud cheers.)

The Marquis of Salisbury begged to return his grateful thanks for the manner in which the mention of his name, and of his humble services as a Mason, had been received by the Brethren present. He could not but feel that the little services he had been enabled to render, must have been largely aided by the excellent friends by whom he was surrounded, or Masonry could not have advanced among them with such rapidity, and he might hope, too, with evidences of permanent solidity—(hear, hear). He trusted the Order would continue thus to flourish; and he could assure his helpmates, that he would omit no occasion to promote it (Cheers.) The Brethren who heard him, would feel with him, that there were strong reasons for brevity in his address to them, as every word he uttered was detaining them from the presence of those whose strength consisted in beauty and virtue—(Hear, hear.) And he would, therefore, at once avail himself of the opportunity of proposing a toast that many would anticipate—“The Health of the Worshipful Master who presided that day,—(cheers)—a gentleman to whom he could scarcely say whether he was most attached as a Mason or as a private friend.—(Cheers.)

“The Deputy Grand Master for Herts” followed by a quick fire, at the request of the noble Marquis.

Wm. Stuart, Esq., in returning thanks, assured the Craft that his services were always at the command of Freemasonry.

About sixty ladies now entered the gallery, whose native loveliness and grace, would anywhere have marked them as England’s daughters. During their continuance the Masonic volleys were forgone, and social cheers introduced in greeting the toasts.

“The Army and Navy” having been drunk and greeted with three times three, “The Officers of the Grand Lodge” found a similar response.

J. Buckhardt, Esq. acknowledged the compliment, and stated that similar success had followed the appointment of other zealous and efficient Provincial Grand Masters, of which other counties in the neighbourhood of the Metropolis bore testimony. In Surrey the Order advanced with rapidity and advantage, under Lord Monson.—(Hear, hear.) In Essex, under Rowland Alston, Esq.,—(hear)—and in Suffolk it was spreading fast; but in Norfolk there was a stumbling block which he hoped to see removed.

T. H. Darton, Esq. acknowledged the toast of “The Present and Past Grand Officers for Herts.”

“The Visiting Provincial Grand Officers” was responded to, in his usual pleasant manner, by James Andrew, Esq.

"Our other Visiting Brethren," by the Hon. Mr. Norton.

W. L. Thomas, Esq., and Delme Radcliffe, Esq. respectively returned thanks for the toast of "The Hertfordshire Lodges."

The Marquis of Salisbury then paid a well-merited compliment to the Officers, Past and Present, of the Watford Lodge, which was replied to by A. Frazer, Esq., who assured their fair visitors that a good Mason could not fail of being a good father—a kind brother—an affectionate husband—or a faithful lover.—(Cheers.)

The ladies then retired, and the noble Marquis and his Friends soon followed.

CHATHAM, Dec. 27.—The Brethren of No. 216, (held at the Chest Arms Tavern, Chatham), celebrated the Festival of St. John the Evangelist, by dining together, prior to which the Worshipful Master was installed.

SURREY, December 28.—FREDERICK LODGE (661).—Bros. Chrees, Penfold, and Gardiner have presented several valuable articles of Lodge furniture. A Lodge of Instruction has been formed, which will be found useful and acceptable to the Brethren residing in Croydon.

CHERTSEY, December 28.—ST. GEORGE'S LODGE (661).—This Lodge, so long dormant, has been revived under the charge of Bro. Francis W.M.

IRSWICH, December 13.—The Brethren of the Suffolk Provincial Grand Lodge of Ancient Free and Accepted Masons, held a Grand Lodge, and afterwards dined together at the Suffolk Hotel, on Thursday last. Brother John Reade, Esq., P.G.M., in the chair; Thomas Green, Esq., P.G.S.W., acting as Vice-President. Of thirteen Lodges in this county, nine were represented by their officers. The following toasts were drunk:—"The Queen;" "The Queen Dowager, and the rest of the Royal Family;" "The Duke of Sussex, Grand Master;" "Brother Reade, Provincial Grand Master," &c. &c. "The St. Edmund's Lodge, Bury," having been toasted, Mr. Newby, in a very able and eloquent address, returned thanks. Some very good songs were sung by Messrs. Deck, Scott, Pettit, and Lemon. There were about forty gentlemen present, who left highly delighted with the proceedings of the day.

CAMBRIDGE, Oct. 6.—The Masons have patronized a play—which is so far good as to show they can support a very estimable Brother in the Craft—but surely the Brethren will do something more—with an Acting Grand Master on the spot, and good Masons who deserve to be made prominent in the Craft,—it is a matter of regret that Cambridge is sadly in the rear. Oh! ye sleepers—awake—arise!

PETERBOROUGH, December 15.—The Brethren of St. Peter's Lodge having heard that H. R. H. the Duke of Sussex would change horses on passing through this city, assembled for the purpose of preparing an address to be presented to the Grand Master. The address was engrossed and presented to His Royal Highness by Bro. Thomas Ewart, in the absence of the Grand Master. His Royal Highness received the address with evident satisfaction; and told Bro. Ewart that his rank in the Craft as Past Master, entitled him to the exchange of the Mystic Grip with the Grand Master,—a compliment of which our Brother may well be proud.

KETTERING, November 29.—The convocation of the New Lodge of Perseverance, No. 666, was solemnized this day, in the presence of various Members from Northampton, Peterborough and Towcester, assisted by many visiting Brethren. A procession was formed, and the Brethren walked in full Masonic costume to church, where a most impressive discourse was delivered by the Rev. J. Daniels, *M. A.*, in aid of Kettering dispensary.

LINCOLN.—The Witham Lodge in this city, after languishing for some years in a state of decrepitude, has resumed its activity under the able superintendence of Brother Nicholson, P.G. Sup. of Works, the W.M. Several new names have been added to its lists, which augurs well for its future respectability and usefulness. Sir Edward Ffrench Bromhead, Bart., Colonel Sibthorpe, *M. P.*, the Rev. Dr. Oliver, D.P.G.M., Dr. Beaty, the Mayor of Lincoln, Brother Harvey, one of the city magistrates, &c., have joined the Lodge, and many propositions have been placed upon the books. In such hands the Lodge cannot fail to prosper; particularly as Brother Nicholson has announced his intention of working the Lectures regularly; and the D.P.G.M. is expected to lend his assistance in order to carry that intention into full effect. He attended one of the recent Lodges to initiate a candidate, and afterwards worked five Sections of the E.A.P. Lecture. One of the first acts of the renewed Lodge was a donation of two sovereigns to the Asylum. This is as it should be. Masonry is based on Charity; and all its acts should have a tendency to enforce that heaven-born virtue.

BIRMINGHAM, St. PAUL'S LODGE (51).—Bro. F. B. Ribbans, late of the Emulation, 21, and Past Grand Steward, is about to assume the Chair of this Lodge, and much hope welcomes his year of office. Brother W. Lloyd will find an able coadjutor in the Craft; and we shall now expect that good report of the Birmingham Masons will resound through the land.

DERBY, September 24.—A new Lodge, called the Marquis of Granby Lodge, was opened at Cotmanhay, in this county, which was attended by a numerous deputation of Brethren from Nottingham and Derby. After the ceremony of dedication, and the initiation of some new Members, the Lodge walked in procession to Ilkeston church, to hear divine service. On its return, the Brethren sat down to dinner, and spent a most agreeable afternoon. The procession made a considerable show, considering the unfavourableness of the weather, and was attended by an excellent band of music, which continued to enliven the day by playing a number of favourite airs.

NOTTINGHAM.—On Tuesday, Oct. 30, the Anniversary of the Commercial Lodge, No. 594, at Nottingham, was celebrated; and many influential Masonic characters, both from the province, and visitors, were present. An excellent 5 o'clock dinner was provided at the George the Fourth Hotel; after which the brethren adjourned to the Lodge Room adjoining, where the tables were spread with wines of the choicest quality and a dessert. Bro. Lawton, the W.M., took the chair, and was supported on his right hand by Colonel Wildman, P.G.M.; and the Rev. Dr. Oliver, D.P.G.M. for Lincolnshire; and on his left by Dr. Pigot, D.P.G.M. for Notts; and W. F. Norton, of Elton Hall, Esq., P.G.S.W.

In proposing the first toast, the W.M. observed that he united the Craft with the name of our beautiful young Queen; that the honours of Masonry might accompany the toast.

The W.M. then called on the Brethren to assist him in doing honour to the name of an illustrious individual who had for many years exerted his talents and influence in behalf of Freemasonry ; and the extension of the Order under his presidency was the best eulogy that could be pronounced ; because the results of his judicious management were every where apparent ; and not subject to either doubt or misrepresentation. When he named H.R.H. the Duke of Sussex therefore, he was convinced, that as every Brother was alive to the moral and scientific worth of our princely Grand Master, he need not use many words to induce them to respond with heart and hand to the toast. (Cheers.) Drunk with the honours of Masonry.

After a well merited eulogy, the W.M. then proposed the health of Colonel Wildman, which was received with acclamations ; and in replying to the toast the gallant colonel drew a most interesting picture of the origin, progress, and present state of the several Lodges within his province ; and in concluding an extended speech, he observed—that what he had hitherto said was of the past, while the future lay obscure within the womb of time. But, continued the colonel, it is a true point of wisdom to use past occurrences as the heralds and instructors of those which are to come. By our unity, zeal, and perseverance, we have jointly been the happy instruments of advancing Freemasonry in the Province of Nottingham to its present imposing position ; and thus our experience of the means necessary to produce a beneficial result, will I hope, prompt us to increase our energies, so that they may keep pace with the triumphs of our success ; that not only may the number of members augment, which is the certain consequence of regularity and good moral conduct amongst the Brethren ; but new Lodges will also spring up in other parts of the province ; whence the unequivocal advantages of our sublime and beautiful institution will be extended to those portions of the community which are at present in a state of darkness respecting its genial and beneficial tendency. (Cheers.)

Toast.—The D.P.G.M. for Nottinghamshire, Dr. Pigot.

The D.P.G.M. responded to the toast, and stated some interesting facts relating to his official connexion with the different Lodges in the province ; of all of which, we understood him to say, he had been, at one time or another, a subscribing member. Observing a visitor present, whose name was known, not in this country merely, but also on the continents of Europe and America ; in the East and West Indies, and throughout the whole world ; he should take the liberty of proposing health and prosperity to that individual. It would be unnecessary to add that he alluded to the Rev. Dr. Oliver, the D.P.G.M. for Lincolnshire. He had derived much amusement and instruction from a perusal of that learned Brother's works, and if there was any one present who had not enjoyed a similar advantage, he would advise him, before the expiration of another day, to gain possession of those publications ; which contained copious explanations of the true end and design of Freemasonry. (Cheers.)

The D.P.G.M. for Lincolnshire then rose and said, addressing himself to the Chair. I feel highly gratified by the attention that has been paid to me this day ; and particularly by the reception of my name with such marked testimonies of esteem. As I am personally a stranger amongst you, I conclude it is to my character as a Mason, that these high compliments have been offered. As a Mason, therefore, I will endeavour to answer you. During the last thirty years of my life I have bestowed

considerable pains to investigate the origin, antiquity, and true design of Freemasonry ; and I flatter myself that I have made some progress in the study—although conscious that I have still much to learn. A question is frequently proposed to us by those who have not had the advantage of initiation into our mysteries—and sometimes by our female friends—which causes some degree of embarrassment, because we find a difficulty in explaining principles without betraying secrets. The question is—“What is Freemasonry?” How simple—yet how comprehensive. I know, continued the Rev. Doctor, the answer you will give ; but that answer, though perfectly satisfactory to ourselves, is not quite so clear to the uninitiated. As I am on my legs, therefore, with permission of the W.M., I will explain to you what, in my opinion, Freemasonry is—an opinion founded on much impartial deliberation and extensive research. (Great cheering.)

I understand Freemasonry under three separate denominations, the first of which is, that it is a System of Light. In this sense it was probably used by our progenitors in Paradise while they retained their innocency. If we search for the origin of Freemasonry under this designation of pure, ethereal, ineffable Light, our ideas are bewildered in the immensity of the subject. That bright blaze of perfect Beauty, which we denominate light, united with perfect Wisdom, and perfect Strength, was coeval with the eternal divinity of Him who gave it birth. It has always existed, and for ever will exist, even when “the everlasting mountains bow, and the perpetual hills be scattered.” And this ephemeral system, of which our terraqueous globe forms a part, with its few thousand years of time, is only an intercepted point in the vast and incomprehensible eternity, which is illuminated with the spiritual essence of our glorious science.

Another interpretation of Freemasonry, equally sublime and beautiful, is, that it is a System of Charity. I do not mean simply that charity which would induce us to give relief to a Brother in distress ; but charity in its broadest and most exalted sense—the universal love of God and man. Would you trace this sublime principle to its source ? You must look beyond the bounds of time ;—you must penetrate the empyrean to the heaven of heavens ; and there you will find it existing amongst the happy society of angels, before that black apostacy was introduced, which ended in the expulsion of the rebel spirits, and the restoration of this branch of Freemasonry, the bond of peace and of all virtues. And when the existence of this globe shall terminate ; when “the Great Architect of the Universe shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ;” Masonic Charity will continue to illuminate those blessed abodes where the just exist to all eternity. This splendid branch of the Masonic science is the distinguishing characteristic of the Deity. All other virtues, whether cardinal or theological, are mortal ;—Charity alone is immortal. Like the central blazing star in the firmament of heaven, Charity shall shed its resplendent beams through endless ages of eternal glory.

St. Paul, in language purely Masonic, speaking of this virtue, says, “Charity never faileth ; but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away.” What were the reasons which induced the apostle to make such an assertion ? Why, because these gifts are transient, and adapted to an imperfect state ; because they would be useless in a state of Beatitude and Light. Even Faith and Hope, though essential to every

one during his mortal pilgrimage, will have no place in the realms of bliss. There we shall see the things which are now unseen; and consequently we shall not want the evidence of Faith. The first step of the Masonic ladder being triumphantly passed, will be for ever done away. There we shall possess the things we now hope for, therefore we shall not need the support of Hope. Thus the second step will for ever vanish. But when Faith and Hope shall have had their perfect consummation, Charity will still remain. The third step of the ladder penetrates the highest heavens, and can never be destroyed. And when the darkness of death is past, and we are admitted into the Grand Lodge above, the region of eternal Light; the bright beams of Charity will be fully infused into our souls; and we shall make one glorious company with the angels and archangels, and all the host of heaven. One mind and one voice will animate this heavenly society; and that mind and that voice will celebrate the praises of Masonic Charity. All will unite in the most perfect harmony to adore the Great Architect of the Universe. Mutually rejoicing in each others happiness; as there will be no wants to relieve, no distresses to commiserate, all in that blessed Lodge will be filled with the pure essence of Spiritual Masonry.

Another and more general definition of our science, as suited to the imperfection of mortal natures in their probationary progress through this world to another and a better, is—"a beautiful system of morality, veiled in Allegory, and illustrated by Symbols." Here then we come to a familiar topic. Here we recognize our own system of Freemasonry. And why do we reverence this system? It is in the humble hope of obtaining a glimpse of that immortal light

"Which gleamed in heaven before the world began;"

feebly symbolized by the blazing Star in the centre of our Lodges; and of attaining to the practice of universal Charity.

These three principles; Light, Charity, and Morality, form constituent parts of that one system which we denominate Speculative Masonry, and was introduced on this globe at the creation of man.

When first the golden morn aloft,
 With maiden breezes whispering soft,
 Sprung from the East with rosy wing,
 To kiss the heavenly first-born Spring;
 Jehovah then, from hallowed earth,
 Gave Masonry immortal birth.

This pure science was practised by our first parents before their melancholy deviation from rectitude. They lived in the sweet enjoyment of those principles which constituted the delight, and formed the chief employment of angelic essences, resplendent *LIGHT*; heaven-born *CHARITY*; and irreproachable *MORALITY*, unsullied by any base admixture; angels were their companions; and they held communion with God. How long did they retain this state of bliss; This is a question which it may be difficult to answer. Some say only for a single day; others, forty years; others one hundred. However this may be, it is quite certain that they fell from their state of pristine innocence; and when they had become stained by disobedience, *Light* and *Happiness* fled affrighted at their sin, and left behind darkness and misery; *Charity* drooped her beautiful head in anguish and sorrow, and quitted the polluted abode of man for the purity of her native skies. What were the consequences? Soon, too soon it was discovered that Primitive Masonry

had undergone a fearful change. Soon the unhappy offspring of our progenitors evinced the fatal effects of a departure from Brotherly Love. Speedily a scene was exhibited before the high heavens at which angels wept—a brother stained with a brother's blood. Before this period Spiritual Masonry, or in other words, Morality, united with the simple worship of the Creator, was practised by the little family of man. But the death blow which Cain inflicted on his brother, caused a violent disruption of the great principles of the Order, and separated it into those two grand divisions which are termed Speculative and Operative Masonry. The former was practised in the line of Seth, and the latter in that of Cain. And here we find one striking fact which constitutes an unerring guide in our estimate of these two divisions of Freemasonry. When the descendants of Cain had lost sight of their Creator, they devoted all their attention to the arts of civil life; and it is thought that the seven liberal sciences were invented by this race before the flood. This however is doubtful. But it is quite certain that they made considerable progress in the scientific pursuits attached to Operative Masonry. Cain brought the first principles of geometry and architecture into operation, and built a city. Jubal invented music. Tubal Cain the art of working metals. And astronomy was the delight and practice of both the Speculative and Operative Masons who existed in the antediluvian world.

But the children of Cain were idolators; and it is remarkable that in all the first ages, these mistaken men were the most accomplished in the knowledge of human science. After the flood, the posterity of Ham perpetuated the errors of the unhappy race of Cain. Here a question naturally arises, had they no desire to emerge from these corruptions? Search into the mythologies of the various heathen nations, and you will find a solution of this enquiry;—you will find that amidst all their errors they had an evident desire to emulate the Spiritual Masonry of the holy worshippers of God. It was for this purpose that rites of initiation were adopted before the dispersion of mankind from the plains of Shinar. It was for the same purpose that these rites were subsequently propagated throughout the world. Wonderful it is to reflect on the extravagancies to which these institutions led. By what process, do you think, these errors were perpetuated? By any mysterious agency? Certainly not. It was by a system of false and inconclusive reasoning. The people who practised this spurious imitation of our science, were very solicitous to share in the privileges of true Masonry; because they were witnesses to the peaceable fruits which it produced. But they were too proud to submit to the guidance of a theocracy. They had heard from some remote tradition, that Light was the object of the Freemasonry practised by the holy patriarchs; and therefore transferred their adoration to the Sun; which being the great source of material Light, they mistook for that lucid principle which emanates from the throne of God. Their institutes, their ceremonies, their deities, both actual and symbolical, all tended to the same point; until their ideas were so completely involved in mythism, that though the system of Light shone brightly in the world, yet their darkness was so intense that they comprehended it not.

These irradiations of Light pervaded every false system from the east to the west; from the Brahmins of Hindoostan to the Druids of Britain; and existed in the remotest regions of the North. Why then did they not operate to the purification of these unholy systems? Why? Because the people could not understand them. Because they were so perverted by fable as to be unintelligible. Do you ask what were these rays of

Light? They were traditions of the Creation and Deluge; the unity and trinity of the deity and a future state; with the doctrine of a mediator who should bruise the serpent's head, and atone for the sins of man by a voluntary sacrifice. All of which were obscurely conveyed in the Spurious Freemasonry of ancient times. Here then we have an exemplification of that great Masonic truth, that the Deity, from the creation of the world, never left himself without a witness amongst men.

Still they continued to propagate their system of mythological Masonry, with its train of hieroglyphical symbols, far and wide. With a reckless disregard of consequences, you will be surprised to hear me say, in the active pursuit of astronomical speculations; when the hierophants of Egypt arranged the stars into asterisms; they painted the history of initiation in legible characters on the concave vault of heaven, as a monument which could never be obliterated. This may be considered a bold assertion. It is novel, it is original; but I am persuaded it is true. I am persuaded that the constellations which have been placed in the southern hemisphere, contain a pictorial representation of the process of initiation into the spurious Freemasonry; and the grounds on which my opinion is founded will be considered at large in the next number of our Quarterly Review.

Thus the true and the spurious Freemasonry, like two parallel lines, progressed, without any material collision, until that remarkable epoch in our history, when Operative and Speculative Masonry were permanently re-united at the building of King Solomon's Temple. It may be unnecessary to add that at this period an arrangement of discipline was agreed on by the Grand Masters of each separate division; which still continues to animate our proceedings, and interest our hearts. From this time Masons were accounted Free and Accepted; the Science became a tangible reality; modified in its forms, and consistent in its principles; blending morality and science in one beautiful tissue of gold and silver threads, to advance human happiness to its highest pitch, and in the end to crown it with glory and immortality.

Our Order is designed

To expand the human heart, and bless mankind.

Wisdom herself contrived the mystic frame;

Strength to support, to adorn it Beauty came.

We're taught, with ever grateful hearts, t'adore

The God of all, the universal power.

The prevalence of these great principles has elevated Freemasonry in our times to its legitimate rank amongst human institutions; and in all the nations of the earth, monarchs are its patrons; and its Lodges are crowded with the noblest and the best in the walks of learning and of science. And richly does it merit such a distinction. Let its principles be philosophically analysed; its excellence as a moral and scientific institution be impartially considered, and the inevitable conclusion will be, that, as a source of amusement blended with sound instruction, its equal, humanly speaking, does not at present exist on the face of the habitable globe.

It is unfortunate for Masonry that these results do not always appear. And why do they not? Because many are initiated into its mysteries, who give themselves no further trouble about the matter;—they are satisfied with a few signs and tokens, which are but the trinkets of the Order, and never enquire into their use or moral tendency. To such

persons Masonry is a dead letter. Others will probably possess sufficient industry to make themselves master of the forms and ceremonies and technicalities of Masonry, without enquiring into their origin or ultimate design. To these Freemasonry unfolds but half its beauties. A few there are—alas! how few—who view the Order with a philosophic eye; who see it in all its bearings, and trace it through all its ramifications. To these Masonry is a substantial blessing. The evils of this frail state are ameliorated through its genial influence—the heart is filled with pure and unfeigned Charity; they pass down the hill of life smoothly and gradually, without dreading the sting of death or the victory of the grave.

Let us then—let all who desire to reap benefit from the system into which they have been initiated—emulate the possession of something more than the mere technicalities of Masonry. The full glory of the harvest is before us, let us not be satisfied with the wretched gleanings of the grapes after the vintage is done. Then may we live in peace, harmony, and Brotherly love with all mankind; and in the closing moments of our career we may be comforted with bright and cheerful hopes that

—— rest more sweet and still,
 Than ever nightfall gave;
 Our yearning hearts shall fill
 In the world beyond the grave.
 There shall no tempests blow,
 No scorching noontide beat;
 There shall be no more snow
 No weary wandering feet.
 So we lift our trusting eyes
 From the hills our fathers trod,
 To the quiet of the skies,
 To the Sabbath of our God.

The Rev. Dr. sat down amidst loud and continued cheering.

The W.M. then proposed Bro. Norton, P.G.S.W.; who answered by saying that he had received much instruction from the speech of the Rev. Bro. who preceded him. He considered that Freemasonry had been eminently useful in the infancy of the world in the civilization of man. The first state of society, when men passed a solitary existence in dens and caves of the earth, was a state of fear, anxiety, and wretchedness. The strong preyed upon the weak; and a consciousness of insecurity was the reigning sentiment of every man's heart. In this state of things Freemasonry appeared as the friend and benefactor of man; and pointed out the blessing of union and mutual confidence. Contiguous dwellings were then erected for habitation and defence;—Operative Masonry teaching mankind the art of constructing these domestic edifices on such a principle as to combine comfort with beauty and utility; while Speculative Masonry, by a gradual but sure process, conferred the happiness and security arising from the establishment of civil and social institutions. The same principle of Freemasonry continues to be of the greatest utility even in the present times of mental enlightenment, and refined knowledge. The Mason's Lodge is an arena on which all men may meet, as on neutral ground, whatever be their religious opinions, or their political bias. (Cheers) This is an immense advantage, which is possessed by scarcely any other institution. We

meet as friends and Brothers ;—we combine to cultivate our mental faculties by the study of morality and science ; and fear no collision but that of genius employed in the investigation of truth. (Cheers.)

Toast.—The W.M. Officers and Brethren of the Newstead Lodge.

Thanks were returned by the W.M. of that Lodge, who was present as a visitor.

Toast.—Lord Rancliffe, and the P.G. Lodge of Leicestershire, which was handsomely acknowledged by Brother Hughes, one of P.G. Deacons of that province.

Brother Neuberg, the Senior Warden, was then called on by the W.M. to propose a toast ; and he complied in the following words.

Right Worshipful Provincial Grand Master, Worshipful Master, and Brethren, you will probably have observed with me, that, since we were delighted, and, if I may judge from my own sensation, I may say edified, with that mind-stirring address of our Rev. Brother, the D.P.G.M. for Lincolnshire, and which just now, Brother Norton so truly described as “learned, eloquent, and beautiful,” an address which seems to have been peculiarly illuminated by the three Masonic Lights of Wisdom, Strength, and Beauty :—you will have observed, that every Brother who has risen since, has again and again reverted to it ; it seemed as if they were all spell-bound, and could speak of nothing else. (Cheers.) You will therefore not wonder, Brethren, if I follow their example. It is but natural that the effect of genuine eloquence which, springing from the heart—reaches the heart, should have operated upon me as upon you all. I hope, therefore, that you will bear with me for a few minutes, before I give you the toast with which I shall have to conclude, while I shall attempt to give expression to some thoughts which the magic touch of the words of Brother Oliver has raised in my mind.

That reverend Brother has taught us how to answer the frequent question, ‘what is Masonry?’ when asked by the uninitiated. Now there is not a question but an observation sometimes made, not by the uninitiated only, but even by Masons, and sometimes by intelligent Masons too, which is not unworthy of some consideration.

Brethren, there may be, and I believe there are, those amongst us, who, after having completed the cyclus of initiating degrees confess themselves disappointed. They may consider Masonry as something that had outlived itself, as something dead and gone, and that what we kept guarded with bolted doors and drawn swords was but a spectre, without life and reality. They may say, that in those remote ages, when darkness covered the face of the earth, when but few had glimpses of intellectual Light, and when it was dangerous for those few openly to avow their inmost persuasions ; they may say that in those times, and in those times only, the economy of our Order was needed and useful. But that now, when the sun of enlightening had long since dawned and risen—when individual opinion was everywhere respected—when science and morals and religion walked the broad daylight, and needed no longer hide themselves with the owl and the bat—that in our times, when ancient Mysteries had become modern common places : that now there was no longer any occasion for such an institution as the Masonic Order. And, Brethren, we cannot deny it, that, to a *certain degree*, they are right. Masonry can no longer be regarded, what during darker ages it probably had been, the sole repository of true science, of pure morals, of enlightened religion. And Brethren, far from regretting this, far from indulging in any narrow, envious spirit of exclusiveness—it

must be delightful to every true-hearted Mason that such is the case ; and that some of those precious, intellectual plants, which were once only known and nursed as exotics in the Lodge, have since grown up to sturdy indigineous trees, able to take care of themselves, and offering on the open highway of life, their shadow, their protection, and their manifold usefulness to every passer by. But, Brethren, Masonry contains some other features, which are as yet peculiar to herself, and which are far from having yet received common acceptance. I will, on this occasion, only allude to its social views and tendencies ; to its simple, testless, primitive, all-embracing principle of *universal fraternity* ! This is a source, Brethren, from which, if rightly conducted, will yet flow a plentiful river of increased happiness into human society ; a source from which, I trust, will eventually emanate influences of which modern society with its boasted inventions, with its moral victories and multiplied comforts ; but also with its casts, with its rivalries, and its consequent fears and heartburnings, stands yet much in need of. When society at large will at length have learned from Masonry—not to ask the candidate for Brotherhood after his rank, his fortune, his country, his manner of faith, his politics, his connexions, or after any of his outer circumstances ; but simply and plainly after his character, and ‘ in whom he puts his trust in all difficulties and dangers,’ and when satisfied on these points, will receive him as Brother, and look upon him as such, and treat him as such, and meet him as such :—then, and only then, will Masonry have accomplished her important mission ; then, and not till then, may the last Masonic Pilgrim throw aside his staff and joyfully exclaim, ‘ I have found it ! ’ and search no longer !

Brethren, I humbly apologize for having thus ventured—with more zeal than discretion—to follow Brother Oliver on his own ground. I have done so principally because I trusted that you would extend to me a portion of that Charity, which he so eloquently described to us to-night, in all its own divine qualities.

And now, Brethren, I have the pleasant task to perform of proposing to you a toast, which I know you will receive with as much pleasure as I give it.

The Royal Sussex Lodge, Brethren, occupies in this province a peculiar and interesting position. By numbering amongst its members some of the élite of this county, it opens the way for intercourse between individuals of different spheres of life, who would otherwise have remained estranged from each other ; the occasions of those meetings are also of such a sort that they leave but pleasant recollections behind ; and, Brethren, the human heart is of that happy construction, that it naturally leads to beat kindly towards those, with whom it has shared one sensation. (Cheers.) Our sister Lodge thus holds out the bond of union between those whom society has separated, and so accomplishes to a certain degree, what I shall always consider the happiest tendency of Masonry—Fraternal intercourse between all, and a consciousness of mutual dependence amongst all ! Brethren, I will not detain you any longer from drinking the health of the Master, Officers, and Brethren of the Royal Sussex Lodge.”

The toast was drunk with great enthusiasm.

The following toasts were then drunk, and responded to by Brethren present who were connected with each. “ The W.M., Officers, and Brethren of the Commercial Lodge.” “ The Right Honourable C. T. D'Eyncourt, and the P.G. Lodge of Lincolnshire.” “ Brother Strong,

P.G.J.W." "The Visiting Brethren." "Masonry universal," &c. all of which were drunk with the honours.

At about ten o'clock the P.G.M. announced his intention of departing; when Brother Finn immediately rose, and after eulogizing the lady of Colonel Wildman for her universal exertions in behalf of the Royal Freemasons' School for Female Children, requested, before the P.G.M. deprived them of his presence, that the health of that lady might be drunk with every honour which is due to the Mason's wife, and the friend and benefactor of Masons' orphan children. (Much cheering.)

After this toast the P.G.M. took his leave, accompanied by Dr. Oliver; and shortly afterwards the meeting broke up.

YORK, October 29.—A Lodge was opened at Thornton, near Bradford. The dinner was provided by Mr. Jonas Robinson, of the New Inn. After the cloth was removed, the remainder of the evening was spent in conviviality and harmony.

LANCASHIRE AND CHESHIRE.—**GRAND MASONIC CEREMONY OF LAYING THE FOUNDATION STONES OF TWO CHURCHES AT STALYBRIDGE AND DUKINFIELD.**—The ceremony of laying the corner stone in the rebuilding of St. George's Chapel, Stalybridge, and of St. John's church, Dukinfield, took place on Monday last, and proved a highly interesting event to the inhabitants of that populous district. By the arrangements of the committees of management of the two churches, it was determined that these interesting ceremonies should take place on the same day, and to further their views, the respective owners of the extensive cotton spinning works kindly consented so suspend the labours of their establishments, to afford to their numerous workpeople an opportunity of participating in the events of the day, August 27, 1838.

Our duty points to the propriety of giving, at the length they deserve, the particulars of this magnificent ceremony, one in which the intelligence of man—the heart of man—and the best feelings of man, so happily associated in the dedication of the temple to his God. But it is not possible to do justice, by partial details; we can only, then, observe, that while all the proprieties of Masonic discipline were observed, so those proprieties were the subject of approbation of the assembled throng who witnessed the proceedings. Lord Combermere presided as the Provincial Chief; the Rev. Mr. France offered the appropriate prayer.

At a subsequent banquet the addresses of Lord Combermere and Mr. France, as well as those of the Chairman, Captain Hollingsworth, were typified with peculiar elegance; nor can we, even in our brief remarks, omit to state that Brother Preston's truly Masonic sentiments made their due impression. All was peace, harmony, and love.

GRAND MASONIC AND MUSICAL FESTIVAL, SADDLEWORTH—IN COMMEMORATION OF HER MOST GRACIOUS MAJESTY'S CORONATION, Oct. 5.—Lodge of Candour, No. 422. That the day should not be devoted to feasting alone, it was deemed proper that the praises of a loyal and devoted people should also be displayed by the performance of a selection of sacred music from the sublime Oratorios of Handel's "Messiah," and Haydn's "Creation."

As the Lodge Room was found to be too small for the purposes intended, a spacious pavilion, about twenty-six yards in length, and eighteen broad, was erected in a small close near the banks of the river;

and near the road leading to Old Depth, the apex in front being surmounted by an immense union jack, and the beloved name, "Victoria," in numerous jets of gas fixed over the entrance. The interior presented a novel and most chaste appearance. At the west end was a gallery, with nine rows of seats, for the accommodation of "Masons' wives and bairns," and others; and a raised platform, with piano-forte, for the glee-singers; the G.W. corner below being appropriated to the band of musicians, "all of the Mystic tie." Over the Master's chair was a garter blue silk flag, with the Queen's arms emblazoned thereon, and inscribed, "Long live the Queen;" and numerous other flags in various parts of the pavilion. The whole being illuminated by three chandeliers, and fifteen double lights of gas. The tables were laid out for one hundred and seventy-nine persons.

At nine o'clock the Brethren began to assemble, and shortly after, the Craft Lodge, being tiled by the venerable Brother, Richard Fitton, of the Imperial George Lodge, No. 92, was opened by the Officers No. 422, and the R.W.D.P.G. Master, Chas. Lee, Esq., with the Pro. G. Officers present of West York, and others from the adjoining provinces, entered in grand procession, and took their stations; and the Prov. Grand Lodge of Benevolence was declared duly opened. The minutes of the last meeting at Halifax were confirmed, and other business transacted; and the work of charity was closed by a vote of 10*l.* for the relief of a Brother who had met with a serious accident.

The procession was then marshalled by Brothers G. H. France, P.G.D. of Cer. West York, and Brother Jas. W. Pitt, P.G.D. of Cer. East Lancashire (whose special assistance was desired on this occasion), and proceeded to Dobcross Chapel, which had been properly prepared by the erection of a substantial gallery over the chancel, and an addition made in front of the orchestra for the principal vocalists.

The first part of the Oratorio was from *The Messiah*, and was opened by the recitative and air of "Comfort ye my People," and "Every valley shall be exalted," followed by the chorus of "And the glory of the Lord," which was well given, but not so effectual as any of the others that followed. Mr. Knyvett sang "O thou that tellest good tidings," with his accustomed skill. Mr. Machin lacked nothing of his vocal abilities, in the recitative and air of "Darkness shall cover," and "The People that walked." The chorus "For unto us a Child is born," was most effective. This portion concluded with "I know that my Redeemer liveth," by Mrs. Knyvett. The chorus of "Worthy is the Lamb," was spirited and well-timed.

The next part of the Oratorio, selected from *The Creation*, excited praise and gratitude to the Great Architect of the universe. Mrs. Knyvett sang "The marvellous work, perhaps, as well as ever. The performance concluded with the coronation chorus "God save the Queen."

The procession was then remarshalled, and on arriving at the centre of the town, formed in a circle, and the National Anthem was sung in full chorus; after which about three hundred ladies partook of an elegant cold collation, consisting of every thing in season, the stewards waiting, and paying every attention to their comfort. During the repast, they were enlivened by the sounds of music from the band without.

About five o'clock, the Brethren sat down to the most splendid banquet ever provided in that part of the country.

The gallery was crowded with ladies, and at one time there must have been more than three hundred present. The band during the repast played many Masonic and other favourite airs. Brother Charles Harrop, P.M., presided as Master; Brother Henry Blackburn, S.W.; and Brother M. Driver, J.W.

Bumpers being filled, the W.M. Harrop, in a neat speech, introduced the first toast, in which he stated upon the best authority, that ere long we shall have it announced that the Queen had become Patroness of the Order; and concluded by proposing, as the daughter of a Freemason, "Health, long life, and happiness, to Her Most Gracious Majesty the Queen Victoria," which was drunk with the greatest enthusiasm, followed by the National Anthem.

The next toast was that of one who might be termed the pattern of her sex,—virtuous and charitable,—the exemplary relic of our late deceased Patron—"The Queen Dowager; and the rest of the Royal Family."—(Three times three.)

The W. Master then proposed a Royal Prince who had been connected with the Order for forty years, and the Presiding Grand Master, watching over the interests of the Order for the last quarter of a century,— "His Royal Highness the Duke of Sussex,"—with three times three, in which the ladies most cordially joined.

"The Pro.-Grand Master, the Earl of Zetland, and the Deputy Grand Master, Lord John Churchill."—(Three times three.)

The next toast was the Grand Masters of the sister countries of Ireland and Scotland,— "The Duke of Leinster and the Earl of Dalhousie."—(Three times three.)

The W. Master prefaced the next toast with an elegant address, in which he apologised for the absence of the R.W.P.G. Master, and proposed, in his threefold character, as a resident nobleman of the county; as the R.W.P.G. Master of the West Riding,— "The Earl of Mexborough."—(Three times three.)

"The Health of Viscount Combermere, Prov. G.M. for Cheshire," was drunk with enthusiasm; and after many others were given, the company separated, highly delighted with the proceedings of the day.

BURSLEM.—The Brethren of St. Martins Lodge, No. 115, celebrated the Festival of St. John, on Thursday, the 27th day of December 1838, at the White Hart Inn, Burslem.

The Lodge met at three o'clock for the installation of the Master. The Brethren of the Craft within the Province and the surrounding neighbourhood attended.

OPENING OF THE SUTHERLAND LODGE OF FREEMASONS, No. 660, BURSLEM, December 11.—This festival was held at the Legs of Man Inn, Burslem, on Tuesday last. Soon after twelve o'clock the visitors began to arrive, and the Lodge was opened in due form by the W. P. M. Brother Rothwell, of the Menturia Lodge, 606; the W. P. M. Bro. Wain, and the W. P. M. Bro. Hales, of St. Martin's Lodge, No. 115; when the Lodge was duly constituted, and the First Master, Bro. G. Baker, was regularly installed.

At four o'clock the Brethren sat down to banquet, G. Baker, W. M. in the Chair. The worthy Chairman observed, the first toast he should offer to their notice was, "The Queen," who was still more endeared to them from the circumstance of her being the daughter of a Mason; afterwards, "The Royal Family."

In proposing the health of "Our M. W. G. M. His Royal Highness the Duke of Sussex," he was sure they would receive it with affection. It was not only in his princely, but in his public character, that they observed his excellence. They knew how sincere a patron he was of the charitable institutions of Masonry.

The Chairman then proposed "The Health of the P. G. M. the Hon. George Anson." He hoped to have had the honour of his company on the present occasion, but his official engagements in London would not allow him to come down. (A letter the Chairman had received from him was read.) It was the intention of the P. G. M. to appoint a deputy on his next visit to the Province, who he had no doubt would attend to the interests of Masonry.

The Chairman, on rising to propose the next toast, observed, that he had now arrived at what might be termed the cause which had induced them to assemble this day—the opening of the Sutherland Lodge. It was, he assured them, one of the happiest days of his life, and to be appointed the first Master of the new Lodge, he hoped he appreciated as it deserved; but at the same time, when he reflected on the serious responsibility which devolved upon him, in the proper discharge of the duties of the office, he must claim their kind indulgence; and knowing how dearly they valued Freemasonry, he felt assured that every Brother would render the assistance he might require. He would conclude by proposing "Prosperity to the Sutherland Lodge—May our children's children celebrate with joy and gratitude the transactions of this auspicious day; may the tenets of our profession be transmitted through this Lodge, pure and unimpaired from generation to generation."

Various other Masonic toasts were given during the evening, and the Brethren departed, after experiencing much happy and intellectual enjoyment.

LANCASHIRE, *October 23d.*—The foundation stone of a new church, for the accommodation of about 500 persons, was laid at Sabden, near Whalley. Mr. Starkie, of Huntroyd, a gentleman well known for his zeal and liberality has, on this occasion, given an acre of valuable land, and 1,200*l.* towards the erection and endowment of the church; and his friends have also liberally contributed.

It having been announced that the corner stone would be laid in Masonic order, according to ancient practice, the clergy and gentry of the district assembled at Whalley Abbey, the residence of the Rev. Robert Whitaker, and went in procession, consisting of thirty carriages, to the site, a distance of three miles. The Chapter and Lodges of Masonic Brethren from Burnley, after having been opened in due form by Bro. Radcliffe, P. Z. and W. M., assisted by Bro. Holden Hammerton, Esq., &c., and under the direction of Le Gendre Nicholas Starkie, Esq., R.W.P.G.M. (W. D. L.), and the Brethren being marshalled in their full Masonic costume (which for splendour and costliness is not surpassed by any other Chapter in the kingdom) met and joined the general procession from Whalley. At the ground an opening was made, and the Masonic Brethren proceeded to the north-east corner of the proposed edifice, when the ceremony commenced by singing the Old Hundredth Psalm.

The Rev. Richard Noble, vicar of Whalley, then offered up, in a very impressive and unaffected manner, an excellent prayer.

The Rev. Gilmour Robinson, R.W.P.G.C. (E. D. L.), addressed his Masonic Brethren, the founders and subscribers to the church, and the

people generally, in a most elegant and beautifully composed speech, which is to be published in a pamphlet form.

Brother James Radcliffe, P. Z. and W. M., after the stone was adjusted, in a very neat speech, presented Mrs. Starkie with a handsome silver trowel.

After the entire ceremony was concluded, the Masonic Brethren then retired to the inn, and the Lodge was closed, as usual, with prayer to the Divine Architect of the Universe. A sumptuous banquet was prepared, at which Mr. Starkie presided, and the health of a Mason's Daughter, "Her Majesty the Queen," was drunk with tremendous applause, and was followed by the health of "His Royal Highness the Duke of Sussex, Grand Master of Masons," and other appropriate toasts.

CHESTER-LE-STREET, Nov. 2. — A Provincial Grand Lodge of this county was held at Chester-le-street, at which Sir C. Sharp, D.P.G.M., presided, in the absence of the Earl of Durham. The Brethren afterwards dined together at Brother Lowson's, the Lambton Arms Inn; and Mr. Hedworth Lambton honoured them with his company on the occasion. The usual Masonic toasts were drunk; and in the course of the evening the following appointments of officers for the ensuing year were announced: — Sir H. Williamson, G.S.W.; Hedworth Lambton, Esq., G.J.W.; Rev. C. Grant, G.C.; J. C. Carr, G.T.; J. P. Kidson, G.S.; T. C. Granger, G.R.; R. White, G.S.W.; Thos. Hardy, G.D.C.; W. Croudace, S.G.D.; D. Jonassohn, J.G.D.; D. Shirreffs, G.S.B.; J. Husdell, P.M.G.B.; G. Walker, G.P.; J. Hutchinson, G.T.

The following subjoined report was laid before the members of the Lodge at the dinner:—

On hearing that the Grand Master, H. R. H. the Duke of Sussex, was in the county, the D.P.G.M. thought it right to call together all the Grand Officers of the province; and to consult with them on the propriety of inviting his Royal Highness to dinner, at the Festival.

The Grand Officers met on the 12th October, and resolved:—"That an invitation to the Grand Master of England, requesting the honour of his company to dinner at the Provincial Festival, be presented to him by the D.P.G.M., in the name of the Province."

In consequence, the D.P.G.M. waited on his Royal Highness, at Raby Castle, on the 14th October, when the Grand Master delivered the following answer:—

"Raby Castle, October 14, 1838.

"AUGUSTUS F. ——— G.M.

"The Grand Master, in acknowledging the receipt of the invitation communicated to him in the name of the Provincial Grand Lodge of Durham, by the Deputy Provincial Grand Master, has to request the worshipful Brother to convey to the Brethren of his Province his kind and fraternal thanks for the assurance of their warm attachment, and for the good feeling with which they have addressed him—to assure them of his sincere regard, and the lively interest which he takes in their welfare, as in the welfare of the craft in general—and to express to them his deep regret, as also to explain the cause of his being prevented from coming amongst them upon the present occasion, having been detained longer than he had originally intended, under the hospitable roof of his noble friend the Duke of Cleveland, by an injury done to one of his legs. The Grand Master hopes, however, that, at some future period, he may be so fortunate as to find himself in the neighbourhood.

of Durham; when, with the blessing of the great Architect of the Universe, he will most cheerfully avail himself of such opportunity to attend their meeting, to assist at, and to preside over their labours. In saluting the worthy brethren by the mysterious and holy number, the Grand Master assures them of his continued good will towards the Provincial Grand Lodge of Durham, as also to every individual Lodge under its immediate care and sanction.

"To the very Worshipful the Deputy Provincial Grand Master of the Provincial Grand Lodge of Durham; to be communicated to the Brethren, in due form assembled."

NORTHUMBERLAND, December 19.—The Brethren of St. George's Lodge, No. 264, assembled in their Lodge, Freemason's Tavern, Norfolk Street, North Shields, this day at one o'clock, for the purpose of re-installing Bro. John Walker Mayson, as W. M., and the appointment of Officers.

NEWCASTLE, December 4.—A Provincial Grand Lodge was held in the Ancient Freemason's Hall, Bell s-court, Newgate-street, on Tuesday, the 4th of December, at one o'clock, when and where the Provincial Grand Officers, and the Masters and Wardens of the several Lodges in the province attended.

PEMBROKE DOCK, LOYAL WELSH LODGE.—Masonry is on the increase, and many influential persons have joined us. Bro. Thomas continues his unabated exertions, and proudly leads his fellows in the Craft. Bro. Edwards has been elected W. M., and gives goodly promise, having been already well tried in St. David's Lodge.

HEREFORD.—The Brethren of the Palladian Lodge of Free and Accepted Masons, celebrated the Festival of St. John the Evangelist, at the Green Dragon Hotel, Hereford, on Thursday, the 27th December.

CHUDLEIGH, Nov. 15.—The consecration of the New Lodge of Union, No. 650, at Chudleigh, by the R. W. Lord Viscount Ebrington, *M. P.*, Prov. G. Master of Devon, took place. The Provincial Grand Lodge was opened in the Lodge-room, at the Clifford Arms, at nine o'clock, and was tiled at ten, a number of visitors having been previously admitted to view the preparations. After the business of the P. G. Lodge had been transacted, the Lodge adjourned, formed a grand procession, including the great officers of the Order, a fine band of music, and all the insignia of Masonry, which had a very imposing effect.

The Brethren were in regalia orders; the naval and military officers in their uniforms; and the clergy in their gowns, and the hoods of their respective degrees. The usual service of the church was performed, after which the Anthem,

*"Behold how good and joyful a thing it is,
Brethren, to dwell together in unity,"*

was beautifully sung by Brothers Cole, Carpenter, Risdon, Moore, Reed, and Haycraft, assisted by Miss E. Cole, whose sweetness of voice and chasteness of style elicited general admiration. An excellent and appropriate sermon was then preached by the P. G. Chaplain of Devon, (the Rev. W. Carwithen.) A collection of 24*l.* was obtained at the church door in aid of the Chudleigh Bell's School, the plates being held by Sir W. Newman, Bart., Miss Newman, Miss Carrington, Mrs. Templer, G. Templer, Esq., and Capt. Kerr. The Brethren left the church in the same order as they entered, and returned to the Lodge-room, into which the members of the Provincial Lodge entered in due procession, and

proceeded with the consecration. After the third procession, and on arriving at the chair, the R. W. Prov. G. Master took his seat. The trumpet then sounded, and the Director of the Ceremonies proclaimed Lord Viscount Ebrington, *M.P.*, Provincial Grand Master, and the other officers of the Provincial Lodge. The covered Lodge was placed in the centre of the room, with the three lights, the cornucopia, and the two golden ewers thereon. The choir then sung, with much effect, a Masonic Hymn, commencing,

“Unto thee, great God, belong
Mystic rites and sacred song!”

The Secretary then read from the Constitution Book the section headed “Concerning God and Religion,” and delivered an eulogium on Masonry, concluding by requesting the P. G. Master to consecrate the Lodge. The choir saying a masonic Anthem,

“Almighty God! our Heavenly King!”

The Lodge was then close tiled, and the R. W. Provincial G. Master, assisted by his officers, completed the ceremony of consecration, which is understood to be performed with corn, wine and oil, prayer, &c. The Provincial Grand Lodge was then closed, in due form, with solemn prayer. At five o'clock the R. W. P. G. M., Lord Viscount Ebrington, took his seat, and presided at the Banquet, about one hundred Brethren being present.

The cloth being removed, the usual loyal toasts, &c. were drunk and duly honoured, the Brethren enjoying themselves with that cordiality and good feeling which has ever been the characteristic of the Craft.

THE BALL.—The furniture of the Lodge being removed, preparations were made for the votaries of Terpsichore, Turner's excellent quadrille band being engaged for the occasion. The merry dance was kept up with great spirit till the hour of supper arrived, when champagne sparkled like the glances of the fair. Dancing was resumed after the refreshment; and continued, not till the dawn of day only, but the grey of the morning, the uninitiated and the ladies believing that the secret of Masonry was to make all around happy, and that their *pass-word* was “general good-will to mankind,” not forgetting the softer sex. We have not space to enumerate the company assembled on this occasion, as it embraced all the families in the vicinity, and formed a brilliant assemblage, the Brethren appearing in their respective costume and orders. The tickets being limited to 120, on account of the size of the room, many distinguished families were prevented from being present. Chudleigh has not been so gay for many a year, and this day cannot fail to be remembered.

TIVERTON, Oct. 15.—**MASONIC KNIGHT'S TEMPLARS.**—A Grand Conclave of this high Order was held in Freemason's Hall, in celebration of the foundation of the “Royal Sussex Encampment,” in that town. The business of the Encampment was conducted by the eminent commander, Sir Knight Huyshe, with his accustomed great ability, assisted by his very proficient captains and officers, Sir Knights Elton, Lawson, Robertson, Hodges, White, Fisher, &c. A sumptuous banquet followed, under the judicious presidency of Sir Knight Huyshe, Sir Knight Hodges occupying the vice-chair. Many loyal and “mysterious” toasts having

been given, Brother Eales White proposed "Prosperity to the Aged Mason's Asylum" amidst considerable applause, prefacing the toast by an appeal of much power and successful argument, to the sympathies of his companions in that and every other order in Masonry. We regret that we have not space to insert the eloquent address of Brother Huyshe in support of Brother White's able appeal, but we shall repay our Masonic readers for the omission, by the information that the well-known "snuff-box" of this worthy brother bore *weighty proofs* of the success of his exertions, and a hope is now fairly indulged of more solid assistance to *this greatest of Masonic charities*, from the admirable Lodges in the Province. From our hearts we hope so.

TAUNTON, December 7.—LODGE OF UNANIMITY AND SINCERITY, (No. 327).—The Brethren met for the purpose of electing W.M. and Treasurer for the ensuing year; we congratulate the Craft on their choice of Bro. Charles Haseler, to conduct the onerous duties of the chair for the next twelvemonths, confident that his gentlemanly bearing, united to his love of discipline in Lodge, will operate as wholesome examples, and place a salutary check on any coarse mannerism in debate that may peradventure militate against the respectful courtesy by which an assembly of Masons should be distinguished. On the resignation of the Treasurership by Bro. Robert Leigh, Bro. Ash was selected by ballot to execute that responsible office. Brother Eales White took the opportunity of addressing the Brethren in, behalf of that most glorious of all Masonic charities, "The Refuge for the Aged and Decayed Brother," announcing that "it was mainly through the most active exertions of the supporters of this hallowed work in London, that this Lodge had been gratified by the election of a child of one of its humble members, to the much envied situation in the Female School; and since no argument (fortunately) was requisite to press the Asylum on the favourable consideration of this Lodge (as is best evinced by its most generous grant of 50*l.* some two years since), he would restrict his appeal to the ground of this new claim on an extension of that kindness and sympathy in the intended charity for which the Brethren of Taunton have been so remarkable. It was considered desirable (continued the worthy Bro.) that the corner-stone of this most eloquent manifestation of 'the good of Masonry' should be the 'first step' of the ensuing summer; to accomplish this, some extra assistance from the provinces has been solicited, we have lately received a most convincing, as well as gratifying proof, that the provinces cannot (as it was feared) be neglected by the charities being founded in the metropolis; in grateful recollection then of your former most liberal donation, permit me under circumstances, and in the confidence that your acquiescence will not impair your funds, to ask in the name of the many old and decayed Masons whom we see and know, as well as the hundreds of whom the tongue of good report is heard, for such a second subscription as will entitle this Lodge to one other vote (cheers) in addition to the two which the W.M. already possesses. I am delighted to hear that I have not mistaken the high character of this Lodge, and in thanking you for the indulgence of hearing me on this interesting subject, I beg to offer you a Mason's most cordial thanks."

We are rejoiced to find that this noble Lodge voted a sum of (we believe) 20*l.* in answer to the kind-hearted exertions of Brother White, subject to the confirmation of the Minutes.—ED.

YEOVIL.—Colonel Tynte, R. W. Provincial Grand Master of the Province of Somerset, has held his Provincial Grand Lodge here, and appointed his Provincial Grand Officers for the ensuing year. The assemblage of the brethren from the different Lodges of the Province was very numerous. After the proceedings of the day, nearly sixty Brethren sat down to dinner, the Right Worshipful P. G. M. in the chair. The usual Masonic toasts were drunk, and the evening spent in perfect harmony and conviviality. The following Brethren were appointed and installed into their respective offices in the Grand Lodge:—Right Worshipful Deputy Grand Master, Charles Maddison, Esq.; Brother Temple, S. W.; Brother W. Tomkins, J. W.; Brothers Grey and Burr, Deacons; Brother Inman, Secretary; Ashe, Registrar; Etheredge, S. of W.; Chipping, S.; Brother Rev. W. Thompson, Chaplain; Appleyard, Master of the Ceremonies; Brother William Stradling, the late Treasurer, was re-elected unanimously, and sworn into office.

BATH.—The brethren of the Royal Cumberland Lodge and Chapter, met together on Friday, at the Castle Inn, to the number of about thirty. The company included several distinguished members from the Lodge of Honour, and from the Royal Sussex, high in Masonic rank, and the evening was spent in the most delightful sociability, to which vocal harmony lent an additional charm; Comp. J. Johnson presided.

HAMPSHIRE.—At the Provincial Grand Lodge of Hampshire, held at the Freemason's Hall, Southampton, October 12th. Admiral Sir Lucius Curtis, Bart., presided as Provincial Grand Master; and the following appointments were made for the ensuing year:—Brother Potts, P. G. Tyler; Brother T. Trew, P. G. Treasurer; Brothers Low, Etheridge, Critchet, Tyron, Bruce, and Adams, P. G. Stewards; Brother Bannister, P. G. Standard Bearer; Brother John Shepherd, P. G. Architect; Brother Pope, P. G. Usher; Brother Simmons, P. G. Sword Bearer; Brother Banks, P. G. Superintendent of Works; Brother R. Brown, P. G. Director of Ceremonies; Brother Hollis, P. G. Registrar; Brother P. Klitz, P. G. Organist; Brother Durant, P. G. Junior Deacon; Brother Brownley, P. G. Senior Deacon; Brother C. Peaty, P. G. Junior Warden; Brother Captain Stevens, P. G. Senior Warden; Brother Joseph Lobb, P. G. Secretary; Brother Gunner Clerk, P. G. Chaplain. The P. G. Treasurer, Brother Trew, presented his account, showing a balance of 14*l.* 6*s.* in hand, which was passed. Thanks were then voted unanimously and most cordially to the Rev. the Rector of All Saints, for the use of the Church, &c.; to the Rev. Brother Brookfield, D. P. G. Chaplain, for his excellent sermon; and to Brother J. R. Stebbing, Acting P. G. Secretary, for his great exertions in making the successful arrangements for the meeting.

SCOTLAND.

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

The Right Hon. Sir James Forrest of Comiston, Lord Provost of the City of Edinburgh, Grand Master Mason of Scotland; the Right

Hon. James Earl of Dalhousie, Past Grand Master; the Right Hon. George Earl of Rothes, Depute Grand Master; Sir Thomas Dick Lauder of Fountainhall, Bart., Substitute Grand Master; Admiral Sir David Milne, K.C.B., Senior Grand Warden; Sir John Muir Mackenzie of Delvin, Bart., Junior Grand Warden; Sir William Forbes and Co. bankers, Grand Treasurers; William Alexander Lawrie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; James Graham, Esq. of Leitchtown, Senior Grand Deacon; Sir Charles Gordon of Drimmin, Junior Grand Deacon; the Rev. Alexander Stewart, Minister of Douglas, Grand Chaplain; William Burn, Esq., Grand Architect; Robert Gilfillan, Esq., Bard; William Cunningham, Esq., Jeweller; Mr. John Lorimer, Grand Bible Bearer; Alexander Menzies, Grand Marshal; John Tinsley, Assistant Grand Marshal; Donald Ross and William Petrie, Grand Tylers.

The following removals and appointments of Provincial Grand Masters were made:—

1. Walter Frederick Campbell of Shawfield, Esq., *M.P.*, Provincial Grand Master of Argyllshire and the Isles, vice Sir Reginald Macdonald Seton Stewart, deceased.
2. Most Noble the Marquis of Douglas, to Middle Ward of Lanarkshire, vice W. F. Campbell, Esq., *M.P.*, removed to Argyllshire.
3. Sir Norman Macdonald Lockhart, Bart., of Lee and Carnwath, to the Upper Ward of Lanarkshire, vice the Marquis of Douglas, removed to Middle Ward.
4. The Right Hon. the Earl of Rothes, &c. to the Province of Fife, vice the Earl of Rosslyn, deceased.
5. The Hon. Fox Maule, *M.P.* to the Province of Elgin and Moray, vice Sir Thomas Dick Lauder, Bart., resigned, and appointed Substitute Grand Master.

In the evening, the Brethren celebrated the Festival of St. Andrew, in the Assembly Rooms, the M.W. the Right Hon. Sir J. Forrest of Comiston, Bart., Grand Master, in the chair, supported by the Earl of Dalhousie, Earl of Rothes, Admiral Sir D. Milne, K.C.B., James Graham, Esq., of Leitchtown, Captain D. Boswell of Wardie, &c. and a numerous assemblage of the Brethren. In proposing the memory of the much-lamented Sir John Hay, Bart., the late Substitute Grand Master, his Lordship pronounced a high eulogium upon that excellent and truly amiable Brother, who, he stated, "had for a period of nearly eleven years, so ably discharged the duties of his high office, with a kindness of feeling, and with a blandness and urbanity of manner, which gained for him the respect and affectionate regard of all his Brethren."

GRAND LODGE.—At the quarterly communication in May last, the M.W.G.M. the Earl of Dalhousie in the chair, the thanks of the Grand Lodge of Scotland were voted by acclamation to Brother Dr. Burnes, P.G.M. for Western India, in testimony of the high sense entertained by his Brethren, of the great and unprecedented exertions of Dr. Burnes, in extending the benefits of Freemasonry throughout the East, under the ancient banner of the Scottish Craft. Would that there were but a few more such as he, to disseminate our excellent System over the other quarters of the globe!

AUTUMNAL EQUINOX.—The Companions of the Edinburgh Royal Arch Chapter, convened for the Election of Office Bearers, when the Rt. Hon.

the Earl of Strathmore was chosen first Principal, Companions Deuchar and Miller, second and third Principals.

THE EARL OF DALHOUSIE.—Although the noble Master who has presided over the Craft for these last two years with such dignity and devotedness has, from circumstances, retired from the Chief Office, it is fortunate for the Grand Lodge that, as Past Grand Master, his Lordship continues his invaluable services. Of this the whole body are most sincerely sensible; and the enthusiastic reception with which his presence was hailed at last St. Andrew's Festival, must have been gratifying, as it certainly was complimentary to that truly illustrious Freemason.

CANONGATE KILWINNING LODGE, Dec. 12.—The first General Meeting was held this evening, on which occasion the P.W.M. elect, James Jardine, Esq., Advocate, was formally inducted amidst a most respectable and numerous assemblage of Brethren. Whether owing to the peculiar genius of the people or not, certain it is that among our southern friends, matters of ceremony in general are managed with much more solemnity and impressive formality than amongst the Scottish Masons. On this occasion, however, the Brethren were fortunate in having for their Master of Ceremonies, a highly accomplished English Mason, who as Past Master of a London Lodge, and a Member of the Canongate Kilwinning Lodge, performed the chief part in the Installation Ceremonial, assisted by Brothers Alexander Robertson, P.M., C. Gavin, P.M., and the Depute Master, Bro. James Jardine. The Brethren of the Lodge and their various visitors expressed themselves highly interested in the ceremony, and it is to be hoped that this excellent example will have the effect of rendering the Installation of Masters of Lodges in this country more consonant with the importance of the occasion, and the serious duties required of Masters at the Banquet;—the newly-installed Master was supported by Brothers Lord Robert Kerr, P.M. of St. David's Lodge, Mr. Alexander Robertson, P.M., of Canongate Kilwinning, Sir George Ballingal, Past Grand Warden, Br. Macdonald Lockhart, M.P., and other distinguished Members and visiting Brethren. There were also present formal deputations of Brethren from the St. David's Lodge, headed by Captain Boswell,—the St. Luke's, by Baillie Richardson,—the St. Andrew's, by Brother Nottman, and the St. James's Lodge, by its Master. Apologies were received from the Earl of Dalhousie, and other eminent members, who were unavoidably absent. Music from "the pealing organ," "the brisk awakening viol," and "the most sweet voices" of the professional singers, lent its magic influence to the social and Masonic enjoyment; and the Brethren separated after an evening profitably, as well as pleasurably spent, and calculated to give an impulse to Masonic discipline and duty.

ST. DAVID'S LODGE.—The Brethren of the Edinburgh St. David's Lodge opened their meetings for the season with a festival. In the unavoidable absence of the W. M. Captain Boswell, the chair was taken by P.M. Brother Miller. After the usual preliminary official toasts, the Master said, it was with sincere sorrow that he had to announce the death of a most distinguished Mason, Sir John Hay, Grand Master Substitute—a man who was regarded with esteem and admiration by the whole Craft; as he was respected in private by the world in general. His merits as a Mason were too well known to all for the chairman then to dwell upon them. Among other practical benefits

conferred upon his Brethren, Sir John Hay had taken upon himself the responsibility of a considerable debt due by Grand Lodge, and had subscribed 50*l.* to the proposed Girls' School. The last time that he appeared in Grand Lodge, their lamented Brother told them that he was going to sojourn in a foreign land, for the sake of his health, which was such, that he did not expect to see them again—his body indeed, might be brought home, but he felt he should not return alive. These melancholy words were but too prophetic. Sir John Hay expired at Rome on the 1st of November last.

In the course of the evening, Brother Deuchar proposed a toast, the subject of which, he said, was an eminent English Mason, whom the Lodge of St. David might well be proud to claim as a member on their roll—he meant Dr. Crucefix, whose labours in the cause of the Craft and of charity were not exceeded, if equalled, by any. The toast was responded to with appreciating goodwill.—The Lodge are subscribers, through their bookseller, to the Freemasons' Quarterly.

Many other appropriate toasts were given; and the harmony of the meeting was enhanced by the glees of Brother Jackson and his assistants. There were also deputations of visiting Brethren from the Lodges of St. Andrew, and the Defensive Band, headed by their respective Masters. The Lodge-room presented a very brilliant appearance, having been lately repainted and decorated by the celebrated scientific artist, Mr. Hay.

Dec. 18.—The Military Lodge No. 7, in the 7th Dragoon Guards, now stationed at Edinburgh, met this day. It was visited by deputations from nearly the whole of the Edinburgh Lodges, who were much gratified at the superior Masonic attainments of the W. Master, Brother Robert John Tait, and his Office Bearers. The business of the Lodge was conducted in so able a manner, as to call forth the approbation of the Visiting Brethren. In several excellent addresses, more particularly in that of Brother Dacres, of the Canongate Kilwinning, who, in proposing the health of the W. Master, eulogised, in a most eloquent speech, the benefits arising to the military of being members of the Mystic Tye, tending to reduce the crime, vice, and immorality in our army, and to make its members truly loyal and energetic in their country's cause. The evening was spent in the greatest harmony.

LEITH, Oct. 11.—Yesterday the foundation-stone of the first school to be erected in Leith under the late Reverend Dr. Bell's munificent donation, was laid in a piece of ground in Junction-road. The day was, unfortunately, very boisterous, and rather wet; crowds of the inhabitants, however, visited the site, and witnessed the proceedings of the day. The principal bodies that were to walk in procession formed themselves in order at the foot of Constitution-street, they started shortly before two o'clock. The procession, which was preceded by a band, was composed of the various Societies; the Mason Lodges followed in their order. Captain Boswall of Wardie, (Grand Chancellor of the Royal Arch Freemasons of Scotland,) Pillans Scarth, Esq., clerk to Dr. Bell's Fund, &c., were among the gentlemen present. The Rev. Mr. Grant having implored the divine blessing, the Provost, in a brief speech, which the boisterous state of the weather prevented us from hearing distinctly, congratulated his fellow-townsmen on the happy event which was now about to be consummated. The Provost then proceeded to lay the foundation-stone, with all Masonic honours.

ABOYNE.—The *Charleston of Aboyme Lodge of Freemasons* held their Annual Procession and Ball on Tuesday the 27th ultimo, (instead of St. John's day, as usual,) thus showing a small tribute of respect for their Patron, the Most Noble the Marquis of Huntly, and part of his family, now residing at Aboyme Castle. Long before the hour appointed, the members from all quarters of the country arrived in succession—each company preceded by a piper, so that, by the time they were all convened, the hall was literally crowded. Soon after, the procession was formed, and moved off through the village for Aboyme Castle, the seat of their noble patron. On arriving at the castle, the procession opened their line, and the committee walked up the centre to the steps of the entrance. The noble Marquis and the Hon. C. C. Cavendish, *M.P.*, immediately made their appearance, and were greeted with hearty cheers. By the Marquis's orders, the Brethren were sumptuously regaled with flowing bumpers of the "mountain dew," their country's beverage. Three hearty cheers were given for the Ladies. The procession then returned to their hall; and, in the absence of the Earl of Aboyme, the Right Worshipful Master of the Lodge, the noble Marquis took his place, wearing his sash and jewel, accompanied by the Hon. C. C. Cavendish, *M.P.* On the members taking their seats in the hall, the healths of the Marquis of Huntly, the Hon. C. C. Cavendish, the Right Worshipful Master of the Lodge, the Earl of Aboyme, were successively drunk with three times three and all the honours. The ball commenced about eight o'clock, to the heart-stirring strains of the celebrated Fettes and Marr, from Laurencekirk. About ten o'clock, the Marquis of Huntly, the Hon. C. C. Cavendish, and the Ladies from the Castle, entered the ball-room, and were received with hearty cheering; their condescension and urbanity of manners spread a charm around, and considerably heightened the enjoyment of the numerous company assembled. The ball was kept up with great glee until an early hour in the morning. Thus passed off the Mason ball, which has been the only stirring theme in this quarter for some time past, causing many a female heart to beat, in highest hopes of meeting a kindred feeling in the breast of a freemason.

EYEMOUTH, ST. EBBS LODGE.—The intended visitation of the Right Hon. and Most Noble Brother the Earl of Dalhousie having been announced by the Provincial G. Sec. to take place on the 10th September, the Brethren were duly summoned, and they attended with cheerful alacrity together with deputations from the Haddington, St. John's, Kilwinning, Dunbar Castle, Dunse St. John's, and St. David's Lodges; among the visitors were Brothers Loraine and Perkins, of the P. G. L, Northumberland.

The M. W. Grand Master entered the Lodge about eight in the evening, and was saluted with the grand honours; and having assumed his chair, commenced working with due order and regularity. From profit to pleasure, and again from pleasure to profit, the workmen were duly called, and during the convivial hour his Lordship delivered a most impressive Masonic address. High twelve at last came, and the Grand Master partook of a parting cup to "Auld Lang Syne" amidst the delighted Brethren.

GLASGOW, Nov. 2.—The foundation-stone of the bridge over the Kelvin, in connexion with the Great Western road, projected in order to improve the access of the adjacent districts with the city, was laid this

afternoon with Masonic honours. A number of the Lodges walked in procession, Sheriff Alison acting as Deputy Provincial Grand Master. The Trustees and others interested in the road dined in the evening in Mr. Comrie's Hotel, George-square.

PETERHEAD, *Sept. 26.*—On Tuesday the foundation of the new and handsome buildings, intended for the Peterhead Academy, was laid, with all due Masonic honours, by the Right Hon. the Earl of Erroll, Lord Lieutenant of the county, in presence of an immense assemblage of the inhabitants of the town, and many of the gentry of the surrounding country. The ceremony was highly interesting, and the whole proceedings were concluded in the most satisfactory manner, affording the greatest satisfaction to all present.

IRELAND.

It being our first object that the Freemasons' Quarterly Review should be considered as the organ of the Craft at large—until any truly generous rivalry shall evoke amongst Masons in any part of the world, a spirit and a power to conduct a journal of their own, in which case we should be too happy to exchange all honorable means of confraternity to sustain and uphold, not to supplant and destroy, an excellent undertaking—so we claim all possible indulgence in favour of our motives, and, perhaps, some forbearance, when there may appear to be any lack of knowledge respecting matters Masonic in the distance. *It should, however, be borne in mind, that if we do not receive information, the fault rests, not with us, but with those who fail to report.* We hope, ere many months elapse, to be arraigned, in due form, at the bar of "Masonic Opinion" in Dublin, when if a verdict of honourable acquittal be not recorded in our favour we may, by aid of counsel, learned in the (Masonic!) law, at least be able to *prove* certain charges against us "*not proven.*"

The Constitution of the Supreme Council of Rites for Ireland, as approved of by the Grand President, His Grace the Duke of Leinster, and Supreme Grand Council, is in course of circulation among the dignitaries of the Order; at present, we abstain from any remarks.

DUBLIN, ST. JOHN'S DAY.—A Committee having been named in Grand Lodge for the purpose of adopting such measures as would be the means of preventing Masonic processions, in case such were contemplated, the following circular of prohibition, was forwarded by the Deputy Grand Secretary, addressed "To the Masters, Wardens, and Brethren of the different Lodges."

Grand Lodge Rooms, Commercial Buildings, Dublin.

Sir and Brother,—I am directed by the Grand Masonic Lodge of Ireland, to remind you, that *all processions* having been prohibited, you are particularly enjoined to abstain therefrom on the approaching festival of St. John; and I am further instructed to express the determination of the Grand Lodge to visit with the most severe Masonic punishment, all Members of the Order who may transgress this injunction.

By Order,

J. FOWLER, D. G. S.

18 June, 1838.

ST. PATRICK'S LODGE, No. 50. — The Brethren dined together at Radley's Hotel, Commercial-buildings, in celebration of the 33d anniversary of the battle of Trafalgar, in the glories of which ever-memorable battle the much respected Secretary of the Lodge, George James Baldwin, Esq., had the honour to be a sharer. Among the Brethren present were—the Deputy Grand Master, the Right Hon. the Lord Mayor, the High Sheriffs (Grant and Taylor), Lieutenant-Colonel King, Inspecting Field Officer; Lieutenant-Colonel Graves, Military Secretary; Major Brown, Commissioner of Police; the ex-Sheriffs, (Jones and Quinton); Captain Kinlock, 42d Highlanders, &c. &c. The entertainment was of the most elegant kind; the central *piece monté* on the table was a beautiful miniature model of the ship Victory, on board of which the gallant Nelson breathed his last. One of the most delightful musical treats we have ever enjoyed was afforded by the combined efforts of Brothers Doctor Smith, T. Magrath, J. Pigott, W. S. Conran, &c. The usual toasts passed the chair in successive order. In the course of the evening the "Health of Brother Baldwin, P.M., and Secretary of the Lodge," was drunk with acclamation, and responded to by the respected Brother in his usual happy and humorous style. An evening of more unalloyed Masonic gratification has seldom been passed.

The Brethren of the Leinster Lodge, No. 141, and the First Volunteer Lodge met, during the summer months, at Moloney's Cottage, Kingston. Their proceedings were *à l'ordinaire*, beginning and terminating on each occasion, with good humour and regularity. The repasts were spread in the chief room of this commodious cottage, which commands an extensive view of the environs of Dublin, and the varied beauties of its sea-girt shore. The scene here is one of grandeur and interest, and has been declared by tourists to be only exceeded by the picturesque prospects of the Bay of Naples.

ARMAGH.—So far as we can learn, the Craft in this city and county is in a promising condition; several of the Lodges which were on the point of being dormant have recommenced working with redoubled vigour, and there is already a hope that Masonry may be again restored to its original standing in this county.

At the last monthly meeting of "THE MIDDLETOWN LODGE, No. 210, the following Resolutions were unanimously passed:

"That the marked thanks of the Brethren are hereby presented to our esteemed and respected Bro. Tenison, for his splendid and munificent present of Masonic furniture to our Lodge:

"That Bros. Hercules Ellis, A. M. and Barrister-at-Law, P. M. of No. 50, &c., and R. T. Crucefix, M. D., Past Grand Deacon of England, &c., be elected honorary Members and Past Masters of No. 210, as a testimony of our approval of their Masonic characters, their strenuous advocacy of our privileges, and their steadfast adherence to those feelings which have distinguished one of the noblest and most ancient institutions ever raised by the master-mind of man:

"That we respectfully recommend to the attention of the Lodges in this county 'The Freemasons' Quarterly Review' as an authoritative repertory of Masonic intelligence, in which our local affairs are ably and fraternally noticed—our general interests faithfully advocated—and our principles effectively inculcated."

COUNTY COMMITTEE OF MASTERS, WARDENS, &c.—The Council of the several Lodges, holding warrants on the registry of Ireland, and in

the county of Armagh, having unanimously adopted a loyal and dutiful address, to be presented to Her Majesty the Queen, on the auspicious events of her accession and coronation; in compliance with its Members' desire, their worshipful Chairman has forwarded the same to the Right hon. the Secretary of State for the Home Department. A transcript of the address, and the letter enclosing it, we subjoin.

“ To Her Most Excellent Majesty Victoria, by the Grace of God Queen of the United Kingdom of Great Britain and Ireland :

“ The humble Address of the Free and Accepted Masons of the County of Armagh, Ireland, assembled in Our Lodge-room in the City of Armagh :

“ Most Gracious Sovereign,

“ We, Your Majesty's faithful and loving subjects, the Free and Accepted Masons of the county of Armagh, beg leave to approach the Throne with sentiments of profound respect, that we may tender to your Majesty the homage of our devoted loyalty and attachment.

Uniting in your Royal Person the highest endowments of mind, with the most amiable qualities of the heart, we hail your accession to the throne of these realms as a signal blessing to your subjects, while in the anxious solicitude for their welfare which has already distinguished your reign, we have an earnest that your high influence will be directed to the happiness and prosperity of a loyal people.

In soliciting from Your Majesty the same distinguished patronage which has been invariably extended to our Order by your royal ancestors, and more especially by your illustrious father, we would give Your Majesty the most perfect assurance of the unsullied purity of our principles.

Our Institution is founded on the broad basis of Christian benevolence; it inculcates strict obedience to the constitutional laws of the kingdom, and an unswerving loyalty to the person of our Sovereign, whilst its practice is, to promote peace and good will among men, and to uphold the immutable principles of truth. Such is the genuine spirit of Freemasonry; and we would earnestly entreat that your Majesty would be graciously pleased to bestow on us your patronage and support.

Humbly praying that Your Majesty may enjoy a long, prosperous, and happy reign over a grateful and united people, we beg leave to subscribe ourselves your Majesty's most faithful and dutiful subjects.

Signed at Armagh, on behalf of the county meeting, this 29th day of October, 1838.

THOMAS J. TENISON, President, &c.

Portnelligan, Armagh, 29th October, 1838.

My Lord,—I have the honour to transmit herewith, to your Lordship, a loyal and dutiful address to Her Majesty, emanating from the Members of the most ancient and honourable Order of Free and Accepted Masons, meeting in the county of Armagh, Ireland; and which I respectfully request your Lordship to lay before Her Majesty, at the earliest opportunity.

I have the honor to be, my Lord,
Your Lordship's obedient humble servant,

THOMAS J. TENISON,

P. M. of No. 50, and Barrister at Law.

To Lord John Russell,
Secretary of State for the Home Department, &c.

A reply has been received from Lord John Russell, stating that the Address was most graciously received by Her Majesty.

CORK, November 14.—The Brethren of the First Lodge of Ireland, in connexion with most of the other Lodges of this city and county, entertained the Right Worshipful John Fowler, Esq., Deputy Grand Secretary to the Grand Lodge of Ireland, on Wednesday last, in the Splendid Masonic Lodge Room attached to the Imperial Hotel. Amongst the numerous and respectable assemblage, amounting on this friendly manifestation to upwards of one hundred, we noticed G. Atkins, N. Vincent, and O. Barber, Esqrs., Provincial Grand Officers; the ex-Mayor, J. Bagnell, Esq.; the High Sheriff, Thomas Exham, Esq.; — Palk, of the 1st Royals; Capt. Belcher Bandon; Capt. John, Youghal; and many others, too numerous to mention, including the *élite* of the Masonic body of the province.

At the request of the company assembled, Thomas Hewitt, Esq., the Worshipful Master of No. 1, presided, and displayed such tact and talent, as to elicit the warmest approbation from every one present. Brother James Smith, Worshipful Master of No. 3, ably and efficiently fulfilled the duties of Junior Warden, supported on his right and left by the Wardens and Members of that Lodge; the W.M. of No. 8, acting as Senior Warden.

The dinner was sumptuous, and served up in M'Dowal's best style, elegant as regarded viands, wines, *entremets*, &c. The *coup d'œil* from the music gallery was truly grand, being splendidly decorated with various Masonic banners, which had a most pleasing effect as seen from the east end of the room.

After the removal of the cloth, and the benediction had been pronounced by the Chaplain, the following toasts, &c. were given:—

“The Queen and the Craft.”

“Duke of Sussex, and Grand Lodge of England.”

“Duke of Leinster, and Grand Lodge of Ireland.”

“Earl of Shannon, Provincial Grand Master,” was given in a speech replete with sentiment and brotherly feeling, by Brother Thos. H. Hewett.

“Masonic Orphan Asylum.”

The Worshipful Master, in a speech of great power and effect, proposed the great toast of the evening, namely, “The Health of the Right Worshipful John Fowler, Esq., Deputy Grand Secretary to the Grand Lodge of Ireland.”

Brother Fowler, whose name was received with the greatest enthusiasm, rose and said—My Brethren, I have often, very often stood in situations similar to the present, but have never felt myself so overpowered as on this occasion, from the sense of your great kindness; and I feel my own inadequacy sufficiently to thank my assembled Brethren for the high and distinguished honour conferred on me this evening. One of the great maxims of Masonry is, that a Brother, when in Lodge, will always find himself at home; and although I now visit and address you for the first time, I feel the greatest happiness at the unity and feeling which hail this my appearance amongst you; nor had I a conception, that I should have been received and distinguished in so hospitable and fraternal a manner, as I now have the satisfaction to experience at your hands. I feel great pleasure in communicating to you that the great object of my present visit is, for the purpose of establishing in this city a high branch of Masonry, and one which has hitherto been in Ireland confined to the metropolis, offering an opportunity for every Member of the Craft to attain that degree of excellence in the Order which has hitherto been accessible only to a few indi-

viduals. I have therefore, the highest gratification in stating to you, that there is not now cultivated an Order in Masonry, either in the Old or New World, that is not also cultivated amongst us.

After many other observations, tending to promote the good of the Craft, the learned Brother sat down amidst the unanimous expression of genuine Masonic feeling.

The Worshipful Master then proposed "The Health of Brother George Atkins," coupling his name with many high and deserved encomiums, for his unwearied exertions in promoting the interest and welfare of the Masonic Orphan Asylum.

Brother Atkins returned thanks.

Many other toasts, songs, sentiments, &c. were given during the evening; and at half-past eleven the company broke up, highly pleased at the uninterrupted harmony and brotherly feeling that was manifested and carried through from the commencement; confirming in each a determination to adhere unceasingly to those high and virtuous resolves, which are strictly and invariably inculcated by Masonic principles.

FOREIGN.

AMERICA.

NEW YORK, Nov. 10.—"Until now we had encouraged some expectation that the Earl of Durham would have passed through the United States, and there are many of the Masonic Body who felt desirous to address him. It was not, however, expected that a general meeting would have been called, as in the present juncture of affairs there might have arisen some difference of opinion as to the mode of action in a general assembly—which it was better to prevent. Several States, or as you in England term them Provinces, would eagerly have followed the example, especially Boston and Kentucky. In fact, we have felt much disposed to show to our noble English Brother our sense of his high Masonic character, and to contrast our views of his utility to the Order at large with the supineness of the Canadian Lodges, who appear to have lost the chance of doing some credit to themselves, which would have afforded them the opportunity of performing an act of justice and respect to one of the most distinguished Masons in the Universe."

BRAZIL.—The Orphan Lodge, No. 616, commenced its labors on Wednesday, the 28th ult., at the residence of Bro. George Last, in the Rua de Matta Cavallos, in this city, under very favorable auspices. The Brethren began to arrive about two o'clock, and at three the Lodge was opened, and the ceremony of installing the different Officers gone through by Bro. Ewbank, the W. M.; after which the Members sat down to an excellent dinner provided for the occasion.

On the removal of the cloth, the health of His Royal Highness the M. W. G. M. was drunk with all that fraternal affection and esteem with which it is universally met with in all climes, where the merits of His Royal Highness are known, either as a man or a Mason. The next toast was Lord Dundas, Pro.-G. M., followed by that of Lord J. H. Spencer Churchill, Deputy G. M., and the rest of the Officers of the G. L. of England. Bro. Aranaga, J. W., in the absence of that worthy

Brother, G. Malmgren, S. W., proposed the health of Bro. J. Ewbank, W. M. of the Lodge, which was received with great satisfaction; and Bro. Ewbank returned thanks in a short speech. After the health of the S. and J. Wardens, and other officers of the Lodge, had been drunk, the W. M. proposed the health of that indefatigable Brother, and excellent man, Laurence Thompson (W. M. of the Caveac Lodge, No. 205, at Hammersmith) and many thanks for his kind exertions in our behalf. The Aged Masons' Asylum was the theme of approbation; and, ere long, we hope to give proof of our good opinion of it.

The evening was occasionally enlivened by some excellent songs by Bro. J. T. Thomas, Secretary of the Lodge; also, by Bros. Last, Mills, Ballard, &c., and about ten o'clock the Brethren separated, highly delighted with this their first essay at Masonry in Brazil.

HOBART TOWN, *June 25.*—The festival of St. John the Baptist falling on Sunday, it was observed on Monday last with great rejoicing. The first Masonic procession in this island took place, and was numerous and respectably attended, and but for the uncomfortable state of the weather, and other circumstances, would have been much more so. The fine band of the 21st regiment Royal Scotch Fusileers, attended both the procession and the festival. The Rev. Mr. Bedford delivered a very able discourse on the subject of charity. The streets through which the procession passed, and the church, were crowded to an extent greater than on any former public occasion. The utmost order and regularity prevailed throughout, and the whole reflects the highest credit upon all concerned. The festival was held at Mezger's, the great room of which was crowded to its utmost capacity. The entertainment was of the most splendid description, and the proceeds are very handsomely presented by Mr. Mezger to the Masonic Benevolent Fund. While Masonry thus flourishes in this remote part of the world, it is in the highest favour in Britain.

We observe that the Aged Mason's Asylum has passed the Rubicon, and by the exertions of its highly honored supporters, promises to become the happy home of those who deserve well of the Order.

MONTEGO BAY, JAMAICA—*To the Editor.*—The Members of the Friendly Lodge, No. 539, Provincial, No. 7, held in this town, having subscribed for the purchase of, and obtained a piece of plate, in testimony of the individual regard and fraternal esteem in which they hold their much respected friend and Brother, the Worshipful Barnett Isaacs, Past Master of the Lodge—a deputation, consisting of the Installed Officers for the present year, the Worshipful Past Masters, with the Senior and Junior Members of the Lodge, proceeded on the 10th of May last, agreeably to appointment, to the residence of that gentleman (who was attended by several personal friends), and presented to him, in proper form, a highly-wrought, valuable Silver Vase, formed after the Etruscan model; it is a beautiful specimen of art. On the top is a knob or handle, formed as a simple flower, with corolla and leaves of the convolvulus species. The edge of the top is surrounded by a wreath of oak, with acorns: the handles are elegantly formed and threaded; the swell at the bottom is chased with water leaves, and contrast finely with the burnished silver on the bowl of the cup. On one side is a suitable inscription; on the reverse, are the Masonic Arms, neatly chased, matted, and beautifully engraved. Altogether it is a highly handsome offering, which was rendered of much greater value, by being accompa-

nied with the following fraternal address, presented in an impressive style, by the Worshipful Master of the Lodge, George L. Phillips, Esq.

“To the Worshipful Past Master, Barnett Isaacs.

“Worshipful Sir and Brother,—The Members of the Lodge have only done justice to themselves in tendering you a token of that approbation which you so highly deserve. For their sakes, I could have wished the honour of addressing you on this occasion had fallen to the lot of some one more competent than myself to do justice to them and yourself; but at the same time, I can with sincerity say, that no one could have done so with more genuine feeling and satisfaction than I do. To expatiate at any length on the services you have rendered the Friendly Lodge, and the Craft in general, would be superfluous; those services and their results are matters of record indisputable, and will ever remain imprinted on the memory of each member. We may well style you, Worshipful Sir, the Father of the Friendly Lodge; and no parent could have watched over his offspring more tenaciously, than you have watched over the Lodge which you assisted in founding. Every member must feel, that it is to you our Lodge owes not only its present flourishing condition, but probably, its very existence, up to this period. Had it not been for your fostering care on more than one occasion, the Lodge must have sunk under the difficulties which surrounded it; but you combated all these difficulties with a masterly hand, and came off gloriously victorious. The trophies of your victory you possess in the hearts of every well-wisher of the society; and I could almost envy you the pride with which you must now look at the work of your own hands—a Lodge equalled by few, surpassed by none—a Lodge, daily gaining ground in Members and respectability—in short, a Lodge which does credit to the Craft—and all this chiefly brought about by the zeal and ability displayed by yourself under every difficulty, by conduct which has secured you the respect and esteem of the Fraternity. What return can the members make to you for all the benefits you have conferred on our Institution? They cannot possibly pay the debt of gratitude your valuable services demand from them; but they come forward before the whole world, to acknowledge the debt; and, with sincere thanks for your unequalled exertions in their behalf, they respectfully request your acceptance of this vase, in testimony of the personal regard they individually entertain for you, and in acknowledgment of your valuable services to the Institution of which you have been, and still are so efficient a member. I feel confident you will receive this tribute as it is tendered, not for its trifling value, but as a lasting testimonial of the heartfelt gratitude and esteem of the members of the Friendly Lodge. Having expressed what I believe to be the feelings of every member of the Lodge, I cannot suffer this opportunity to pass, without taking leave to say how much I individually feel on this occasion. To you I feel myself indebted for what little advancement I may have made in the Science of Masonry; and, raised as I have been by the too flattering opinion of my Brethren, thus early to the distinguished situation which I now have the honour of filling in the Lodge, I have been relieved from much difficulty, by the ready assistance and valuable advice I have received from you on every occasion that I have required them.

“I am joined by every member, in the hope, Worshipful Sir, that you may long live to remember, with gratification, the events of this

day ; and we pray that the Almighty Architect may grant you, with your respected lady and your children, health and happiness, with every blessing this world can afford.

“ GEORGE D. PHILLIPS, W.M. F.L.

“ Montego Bay, Jamaica, 10th May, 1838.”

To which the Worshipful Past Master returned, with considerable emotion, the following feeling and suitable reply :—

“ Worshipful Sir and Brethren,—I must crave your indulgence, if I fail to acknowledge, in adequate terms, the high sense I entertain for this very flattering testimony of your brotherly regard.

“ I receive with much satisfaction, the very splendid and valuable gift, accompanied by your fraternal and sympathetic Address, which, I assure you, shall be carefully preserved, from the affection and respect I bear towards the donors ; and, although I value it highly, yet it is a much higher gratification to me, being impressed that the good opinion of the Members of the Friendly Lodge, has drawn forth this handsome mark of their approbation. The unbounded confidence which my Brethren have invariably honoured me with, while fraternally associated with them for the last twenty years, and more particularly, during those several periods, when by their favour, I was selected to preside as Master over them, has more than amply compensated me for any exertions I may have used in the honest, though humble discharge of my several and important duties ; and if I have succeeded in this particular to their satisfaction, the merit is not mine, but due to themselves, for the considerate attention and able support they have at all times afforded.

“ I assure you, my Brethren, that this is one of the proudest and happiest moments of my life ; and I am quite at a loss for language sufficiently expressive, to convey my acknowledgments, not alone for the honour now done me, but for your much valued favours previously bestowed ; and for all past kindness extended towards me, which can only be obliterated with my existence : but entreat you earnestly to accept, in fraternal sincerity, my most grateful thanks ; and to assure you, that it will be always my pride and greatest pleasure, to cultivate your individual friendship and brotherly regard ; and to continue to promote, to the full extent of my humble abilities, in concert with my Brethren, what I am assured we have all near at heart—the respectability and prosperity of our Mother Lodge—to the members of which you will please communicate these my devoted sentiments, in the most acceptable manner, in the humble but fervent hope, that the Supreme Architect of the Universe will take them and their individual families into His holy keeping, and bestow upon them many years of good health, prosperity, and uninterrupted happiness.

“ The handsome compliment you, Worshipful Sir, have individually paid me, I acknowledge with heartfelt pleasure ; and, as Master of the Friendly Lodge, permit me to assure you, that while you continue to pursue the course you have hitherto adopted, it will secure to you a continuance of the high respect and esteem of the Fraternity, of which you are so worthy and distinguished a member.

“ I close this Address by again adverting to the pleasurable events of this day, and to respectfully thank you for the considerate manner in which you have mentioned my lady and family, who cannot do other-

wise than duly appreciate those kind but fervent wishes, so feelingly expressed by you on behalf of the Friendly Lodge.

BARNETT ISAACS, P.M.

Montego Bay, 10 May, 5838 (1838.)

This affecting and joyful ceremony being concluded, the Worshipful Gentleman entertained the party at dinner; and upon the removal of the cloth, many Masonic and other toasts were given. Hilarity and harmony kept pace with each other; and the company did not separate until a late hour, much delighted with the entertainment afforded them, and highly gratified with the courteous and attentive demeanor of their worthy host and amiable hostess, whose every desire was to see their guests comfortable and happy, and which shone conspicuously during the whole evening. When about to separate, a mutual interchange of good wishes and fraternal constancy closed this cheering and sumptuous feast of mind and body, which was duly appreciated by all present, particularly by the humble instrument who affords this correct, but unobtrusive detail, which, he hopes, will be deemed a proper subject to become a matter of public record, by being inserted in the next number of your *Masonic Review*, which will much oblige,

“ Sir, yours, fraternally,

“ A PAST MASTER.

“ Montego Bay, Jamaica, 1st September, 1838.”

The compliment was paid to us, in the shape of a request to inspect the vase before it left the hands of the workman, who has, we are bound to say, executed his task with exemplary fidelity. The donors and receiver are equally honoured.—ED.

ST. GEORGE'S GRENADA, *September 13.*—This being the first stated meeting of the Caledonia Lodge, since the arrival of the splendid silver cup and salver, voted to Bro. William Stevenson, the R.W. Master of this Lodge, by the Brethren thereof, it was agreed that the same should be presented, on this occasion, in open Lodge, and with due Masonic honours.

There was a very full meeting of Brethren and visiting Brothers.

A procession was then formed, and the Master saluted with all the honours, when Bro. Begg addressed him as follows:—[handing him the cup filled with Malmsey.]

Right Worshipful Master!—I have now to perform one of the most pleasing duties which has fallen to my lot to discharge.

It is, Right Worshipful Sir, to convey to you, in some more substantial form, than in the expression of mere words, the very high sense we, as a Lodge, and as individual Members, entertain of your character and worth, both as a private gentleman, and as a Member of our Masonic Institution, and also of the very kind and effective manner in which you have, for a period of ten years, discharged the very arduous duties of Master of this Lodge.

Masonry, as you so well know, is a system of benevolence and brotherly-love, embracing, in an ample bond, the whole fraternity of every clime and nation; to disseminate these principles, where we are now assembled, you have exerted yourself faithfully and effectually, and the results are before you. Right Worshipful Sir, we owe you much: when you first undertook the superintendance of our Order, Masonry was declining, but under your fostering care, it has not merely revived, but

has assumed a triumphant influence of an increasing, and, we hope, of a permanent character.

It is worthy of remark, and is a source of sincere congratulation and satisfaction to us, as it must also be to yourself, on reflection, to think, that whilst our Brethren, the nobility and gentry of your native land, forming the Most Worshipful Grand Lodge of Scotland, have deemed you so worthy of advancement in the Order, by your late appointment of Provincial Grand Master for the West Indian Islands; so, also, has the Representative of our gracious and youthful Sovereign deemed you worthy of advancement in this community, by the distinguished appointment as a member of Her Majesty's Council.

And whilst, Right Worshipful Sir, we feel persuaded that this memorial will, with pleasurable emotions, frequently recal to your mind your companions in Masonry, and convince you of the sincerity of our wishes for your welfare and happiness, it will also proudly designate you as a most worthy and very excellent Brother, to every upright and honest Freemason throughout the habitable globe.

These observations, Right Worshipful Master, are not made because I enjoy the honour of a personal friendship with you; but from having felt it my duty, in justice to you, to say thus much, and because they are the sentiments of every Brother present.

I now present to you, in the name of the Brethren of the Caledonia Lodge, No. 324, and with the most sincere pleasure, this Silver Cup and Salver, which have been awarded to you by the unanimous and spontaneous vote of the Lodge, as a testimony of your zeal in promoting the welfare of the Lodge, and the Craft in general, and in handing it to you, as I do, brimful of rich Malmsey, I prefer an humble but sincere prayer, which I feel assured will meet with a fervent response in the hearts of the Brethren, that it will please the Great Architect of the Universe to grant you the full blessings of health, of happiness, and of prosperity.

The R. W. Master replied as follows:

R. W. Brother Past Master, W. Senior and Junior Wardens, and worthy Brethren,—It has been justly remarked, that there are, at times, such extraordinary occurrences in our lives, when the full tide of sensibility and gratitude so overwhelms all other feelings, that the mind is made a willing captive to the softer emotions of our nature; such, my Brethren, is truly the case with me, on the present occasion, and, to these feelings, at this moment, I must entirely yield myself. I desire not to embellish the plain and sincere expression of my gratitude and thanks to you, by any attempt to adorn it with rich ornaments of language—indeed, I frankly confess my inability to do so, and at once offer to you all the sincere and grateful acknowledgements of my heart, for the invaluable testimonial of your kind partiality, friendship, and brotherly love, which you have been pleased to present me with;—not a little enhanced by the very kind, flattering, and expressive manner in which it has been presented to me, by our worthy R. W. Past Master, Brother Thomas Begg, and which I accept with the greatest pleasure, and best thanks, and a full sense of the honour done me. I have reason to believe, (and I say so with the greatest and most sincere satisfaction), that it falls to the lot of but comparatively few Members of our very Ancient and Honorable Institution, to receive such a substantial mark of esteem as I have, just now, had bestowed upon me;—and this re-

fection inspires me with feelings of unspeakable pride and satisfaction—for, though fully convinced of your kind partiality at all times, I am also persuaded, that you would not have conferred this distinction upon me, if you had not thought I had studied to deserve it.

Permit me then, my Brethren, to remark, that it is offerings like these that reflect lustre on both those who give, and those who receive—and they act as powerful incentives to emulation, in the breast of every Member of our Order; but it has a higher, a holier object—it is calculated to afford a practical commentary on the elementary principles of our Masonic Fraternity, by demonstrating that brotherly-love, untainted by envy or jealousy, can do even more than justice to the objects of its regard. It is a task, very difficult indeed, for any man, or Mason, to divest himself of the infirmities or weakness of our nature. Every one of us, I may venture to say, is more or less ambitious, or desirous of excelling in some particular object or pursuit. For my own part, I am constrained to confess, that I have been ambitious and industrious to acquire your good opinion and regard, and to promote, support, and uphold the success and respectability of the Caledonia Lodge, as far as my individual exertions, with your assistance, could conduce to that object. That success has crowned our efforts, cannot be better attested, than by the fact, that since the constitution and erection of the Lodge, on the 4th of April 1828, upwards of ten years, a great number of Brethren have been initiated therein, and many others have been admitted as Members thereof, and those, too, from amongst the most respectable in the community. During all that period, I have the pride and satisfaction to say, I have presided over the Lodge,—having been appointed *first* Master by the Charter, and, subsequently, elected to that office on no less than ten successive occasions;—and to this fact, of my having officiated so long, as Master of this Lodge, I have every reason to attribute (and I do so with pride and sincerity), my late honorable advancement in the Order; and to the good opinion I have the happiness to enjoy of the respectable part of this community, so often and openly expressed and repeated by you, I may, in some measure, perhaps, be indebted for the late honorable distinction conferred upon me by the Representative of my Sovereign. Greatly, then, as I esteem this very valuable and handsome present, for its intrinsic worth, it would be holding it as nothing, did I not consider it to convey to me those sentiments of respect and esteem from the Members of the Lodge, which I shall ever prize, to the latest period of my life. I esteem the kind regard of my worthy Brethren above all,—because, it must be considered as an emanation from hearts in which neither envy nor dissimulation can find a place, and a sure and certain indication of true and sincere Masonic feeling, characterized by brotherly-love and esteem, reciprocity and truth.

I am proud, indeed, to say, that I consider it my good fortune to have presided so many years, as I have done, over the Caledonia Lodge, and to have filled that exalted station, I may almost say, by the unanimous vote of my Brethren; and when I undertook the important office, I, from that moment, resolved to endeavour, with the able assistance of the other Office-Bearers and Members, to discharge the duties thereof with sincerity, fervency, and zeal, and with a most strict observance of the rites and ceremonies of Ancient Masonry, to which I was enjoined, by the most Worshipful Grand Lodge, from whom we hold our Charter, and whose supremacy, alone, and no other, we acknow-

ledge. I felt conscious that a high and great moral responsibility had devolved upon me,—that I had entered into a compact, sacred and inviolable, with my Brethren, and that, as Master of this Lodge, it became my duty to see that the lustre of the office should be maintained unsullied, and the government of the Lodge continued, preserved, and unimpaired—carefully avoiding, at all times, any appearance of arbitrariness, or whatever might justly give the least cause of offence to the Members, collectively, or individually; striving, at the same time, to do that which might best meet their wishes, and secure their good will.

I trust that my object has been attained, and I feel encouraged to believe, that this is really the case, persuaded as I must be, by the good will and good opinion conveyed to me by the handsome, and invaluable and superb present with which you have been pleased to honor me—which I shall ever consider as one of the proudest treasures I possess, and which I shall feel a sincere and heartfelt pride and pleasure in displaying, on all suitable occasions; and I do assure you, that after such a manifestation of your generous kindness and favor, I feel the greatest difficulty to find adequate terms to convey to you the keen sense of my gratitude and thanks, which are so justly due to the worthy Members of this Lodge. Allow me, then, once more to return you my most grateful and unfeigned thanks, and sincerest gratitude: and again, to assure you, that I shall use double diligence in performing the duties of my high and exalted station in the Lodge, so as to maintain and secure your approbation, so long as you may be pleased to continue me in that exalted office. Well, indeed, may I say then, in the emphatic words of our deceased Brother, Burns,

“ Oft have I met your social band,
And spent the cheerful festive night;
Oft honor'd with supreme command,
Presided o'er the sons of light.”

I cannot, however, help remarking, with regret, that of the few worthy Brethren who were at the formation of the Lodge, most of them have been removed from us; some to distant lands, and others, “to that bourne from whence no traveller returns.” To such as are gone to distant climes, we may safely, and with truth, say,

“ Tho' far they're frae us,
Still they're wi' us,
Present in our minds.”

Of those, whom death has laid low, we cannot but bear them in mind, though with regret.

It is now upwards of twenty years since I had the honor to be admitted a Member of this very Ancient and Honorable Fraternity; and, ever since I had the honor of being enrolled in the list of Masons, as I knew it was my duty, so have I made it my business, as far as was within the compass of my acquirement, to make myself acquainted with the principles on which our glorious superstructure is founded; and, like the miner, the further I have advanced, the richer has been my discovery, and the greater my reward; and, the treasure constantly opening to my view, has proved a full and satisfactory recompense for all my labours.

Let me, then, exhort all of you, my Brethren, to vie with each other in the acquirement of Masonic knowledge: for I do not despair of living to see the day, when similar marks of brotherly-love, respect, and merit, will be conferred on many more of the Brethren of the Caledonia Lodge.

And, lastly, allow me to express my sincere hope, that when this transitory life shall have passed away, we may all meet in the Grand Lodge above, where Heaven's Great Architect is enthroned, and reigns for ever. May you all long enjoy that satisfaction and delight which disinterested friendship can afford; may kindness and brotherly affection ever distinguish your conduct, as men and Masons.—May happiness ever dwell within your peaceful walls; and the tenets of our profession be transmitted through The Caledonia Lodge, pure, and unimpaired, to the latest posterity—

With brotherly-love that scorns the lapse of time,
And ties that stretch beyond the vasty deep.

The Laureat, Brother S. Cockburn, then stepped forward, and delivered the following stanzas:—

Right Worshipful Sir,

In ancient times, all great and virtuous men
Obtained the nation's votive offering, when
Their deeds were such as served the public cause,
Or merited the meed of their applause;
The wreath of laurel, and the crown of bay,
Were glorious public honors of the day.
And, in this age, the custom, good, of yore,
Is imitated, but with something more—
Some *brilliant* tribute, *durable* and *strong*,
That shall survive the time and day, and long
Remain a record of the virtues, great,
That 'tis intended to commemorate.

Now, such an offering we present to thee,
A free-will gift from Mason's hearts, as free
As all Masonic offerings ought to be—
Spontaneous tribute, placed on virtue's shrine,
In token of the merits that are thine;—
Thy upright conduct, thy Masonic heart,
Kind,—frank, and candid,—unalloy'd by art;
Thy zeal, solicitude and fostering care
For all the Craft, so oft exerted here,
And, principally, for this Lodge professed
As by its present prospering state's confessed.

This Silver Cup and Salver then we give,
Accompanied by prayers that you may live
Long to enjoy the satisfaction, proud,
Of having such a gift that speaks aloud
The sentiments, respect, and feelings, kind,
That reign for thee in every Brother's mind.
'Tis filled with Malmsey—rich and splendid wine,
The produce of the ever fruitful vine,

In emblem of the good and ample cheer
We wish you'll always be possessed of here!

Then pledge us, in the friendly cup,
And let the wine go round,
We all will take a kindly sup,
And raise a joyful sound.

The R.W.M. returned thanks, in the following terms:—

To our Brother Secretary I feel greatly obliged, and return my best thanks for his appropriate and complimentary lines, on this occasion.— Long may his muse continue to spread her inspiring mantle over him.

The R.W.M. then drank of the Cup, and proposed the honours.— The Cup was then returned to the R.W.P. Master, who having drunk, conveyed it round to the Brethren respectively. While the Cup was circulating, the following song, written for the occasion, by the Laureat, was sung by the Brethren:—

TUNE—" *The King—God bless Him!*"

A bumper of Malmsey our solace shall be,
In token of hearty good will;
And while we thus quaff it, in friendship for thee,
The Cup we shall often refill;
For while the heart glows, and the bosom o'erflows,
And the Mason's best feelings possess him,
One after another our Master we'll greet—
Here's a health to our Chief—God bless him!

Come, let the full Cup circulate all around,
'Tis sacred to brotherly love;
May peace and prosperity ever abound,
And blessings from Heaven above
Be poured on the head of our Worshipful Chief,
That misfortune may ne'er dispossess him
Of all the bright laurels that now he has won,
Here's a health to our Chief—God bless him!

This meeting is hallow'd, by friendship's dear name,
And noted on History's page,
We present him this tribute to hand down his fame
To posterity's furthest age;
Then let *three times three* loud resound in this Hall,
And with *nine mystic cheers* we'll address him;
He loves all his Brothers—he's loved too by all;
Here's a health to our Chief—God bless!

Hurrah!—Hurrah!—Hurrah!
He loves all his Brethren—he's loved too by all;
Here's a health to our Chief—God bless him!

The honours were then returned, and the Cup handed back to the R.W. Master by the R.W.P. Master, amid loud and repeated cheers and acclamations of the Brethren.

The ceremony was then concluded with the following prayer:—

"O Lord God, there is no God like unto thee, either in Heaven above, or on earth beneath. May thine eyes ever be over the Brethren now assembled in this Lodge, by day and by night. And may indis-

soluble friendship, unanimity, and brotherly love, the cement and basis of our Order, always subsist among the members of the Caledonia Lodge."

"Hear Thou then our prayers in Heaven, and when Thou hearest, forgive and bless.—'SO NOTE IT BE.'—Amen."

The cup and salver cost, we are informed, 100*l.* currency; they are neat and chaste, and of the best workmanship. The cup is bell-shaped, and has, on one side, the Masonic Arms of the Lodge of Scotland, and the private Arms of the Honourable William Stevenson, with the compass and square, surmounted by the All-seeing eye, placed between them; thereby constituting a suitable, emblematical, and appropriate Masonic link betwixt the Most Worshipful Grand Lodge of Scotland, the Right Worshipful Master, and the Craft in general.—And, on the other side, the following inscription:—

"This Cup was presented to Brother William Stevenson, Right Worshipful Master of the Caledonia Lodge, No. 324, St. George's, Grenada—by the Brethren thereof, as a testimony of his zeal in promoting the welfare of the Lodge, and the Craft in general, 17 April, A.D. 1838, and of Masonry, 5838."

INDIA.

TO CORRESPONDENTS.

Messrs. Pittar, Lattey and Co., Calcutta, have an ample number always on hand of this Review; complaints, therefore, of a want of supply must be groundless.

BRO. MAJOR MACDONALD.—We have replied in general as directed.

BRO. DR. BURNES.—The directions shall be attended to.

P.M. and others.—We have received the various communications, and shall avail ourselves of the advice of Bro. A. Grant in endeavouring to carry them into effect.

We regret that want of space, and the lateness of delivery, prevents our republishing the well written letter of a "Wandering Brother of 279," which appeared in the Calcutta *Englishman*, but we have endeavoured to collect and to embody its spirit in our general remarks.

Accounts from Calcutta of a late date represent affairs in not a very flattering state. It is not asserted that there has been an actual falling off; yet, under existing circumstances, Masonry would not benefit by an accession of members. It will naturally be asked how this can be? Briefly, then, the principal disadvantages under which Masons labour in Bengal, arise from the want of a resident Provincial Grand Master. It will be obvious to the most unreflecting mind, that where for a period of ten years no controlling power has existed, indifference and indisciplinability will insinuate themselves into the different branches of the system, which should be bound by the same laws, guided by the same customs, and cemented together by an indissoluble and infrangible fraternity.

Some proceedings of two Lodges in Calcutta (we trust the hint will be taken as it is intended) have been irregular. We refrain for the present from entering into a detail of the circumstances that have elicited these remarks. Suffice it to say that it is unconstitutional on the part of any Lodge to deny admission to any Brethren, regularly and

constitutionally initiated, and who have not by misconduct forfeited their privileges.

That estimable Mason, Brother Larkins, having resigned, we have been given to understand that it is not unlikely that the name of Bro. Dr. John Grant will be submitted to the Grand Master for the office of Prov. Grand Master, and if so, we congratulate the Brethren of Bengal on the prospect of having so able, so zealous, and so distinguished a Brother to preside over them. Dr. Grant will speedily acquaint himself, if he has not already done so, with the active and intelligent Masons in Bengal, who will rally round him. It will also be satisfactory to the Brethren to know that they will soon have the true system of working the Royal Arch, as Companion A. Grant, of Lodge 126, is now in London, perfecting himself in Royal Arch Masonry, under the instructions of one of the ablest Arch Masons in London, Companion G. Aarons.

Brother Major Macdonald is reaping the rich reward of his labours from the general adoption of his recommendation to work the Lodges conformably to the established discipline of the Craft. Various Lodges in India have liberally subscribed to the poor suffering from famine in the upper provinces. Among these are—Marine Lodge, 282; Independence with Philanthropy, 550; Industry with Perseverance, 126.

SIMLA.—(*From a correspondent*).—Our little Drury re-opened on Tuesday last, the 10th of July, with the popular comedy of "John Bull" (somewhat curtailed), and the farce of "The Apprentice," and was again honoured with the presence of the Governor General, his family and suite. The Commander-in-Chief accompanied his Lordship. The house was full, and the performances (with few exceptions) were creditable to the amateurs, who deserve much praise for their exertions in affording a rational amusement to the community, and thereby aiding the funds of the Agra Relief Society.

A few zealous members of the Fraternity of Freemasons have established a Lodge at Simla, under the auspices of the Masonic Lodge at Kurnaul, and denominated "The Himalayan Brotherhood." The following are the Office Bearers:—Brothers R. C. Macdonald, Master; Jacob L. Hoff, Past Master; W. S. Blackburn, Senior Warden; D. O. B. Clark, Junior Warden; G. W. Chaplain, Treasurer; J. S. Chisholm, Secretary.

A candidate was initiated on the 31st of May last, and the application of another is now under consideration. There are, no doubt, a great many of the Brotherhood at present located on the Hills; but either from their ignorance of the existence of a Lodge amongst them, or from their time being absorbed in business or amusements, they do not show a disposition to lend their aid in bringing this infant Lodge (the first that has been established on these remote Hills) to maturity. Of the Worshipful Master's skill, there can be no doubt, from the proof he has already given at the several meetings which have been held. Freemasonry in India, since the departure of the Marquis of Hastings, has gone out of fashion. In those glorious days, persons of all classes were eager to join the Masonic Standard; but since that period it has devolved on the middling class; and is only kept up by those who are still devoted to it from a conviction of the excellent principles it inculcates, and the salutary effect it has on all who make it their study to act up to them. Out of eight Lodges that were formerly in existence

at Calcutta, we believe there are only two in active operation at present. The Brethren of one of these two Lodges, (Humility with Fortitude, Fort William), should this article meet their eye, will not fail to recognise among the names given above, some of their old members; who, though separated several hundred miles from their mother Lodge, carry their Masonic spirit with them wherever they go. What are the Brethren at Agra about? No procession to Church on last St. John's day, and no "feast of reason and flow of soul" at the festive board, as in 1837!

Simla is a large sanitarium, where officers go every summer for the restoration of their health, when the medical men think it necessary. There being consequently a large society, the establishment of a Masonic Lodge will have a useful tendency, and will, no doubt, be well attended. It is therefore to be hoped that no difficulty will be thrown in the way of the Brethren continuing their praiseworthy and useful course; but that, on the contrary, the zeal and activity which has thus risen superior to slumbering apathy, will be appreciated.

ALLAHABAD, 550.—It is with feelings of deep regret, that we learn from our correspondent in India, that this Lodge has sustained a very heavy misfortune. On the 24th of August last, the river wall or embankment burst, in consequence of several days continued rain, and the Ganges overflowing the country; two villages were swept wholly away. The water in many places was fourteen feet deep on the high roads adjacent the fort; and for several days, the only communication was by means of boats. The devastation is awfully great; and amongst the loss of valuable papers, &c., is included the warrants of the above Lodge and Chapter. The entire furniture is irretrievably destroyed; it is doubtful whether the Lodge itself will not give way: it has been discovered that the outer wall has cracked, and it is considered that its foundation is sapped. The waters have subsided, and the building has been examined—it is several inches deep in mud; and a long time will elapse before any meeting can be held. Our correspondent hopes that duplicates of the warrants will be speedily sent out; meantime, there can be no doubt, but that under the affecting circumstances, the Lodge and Chapter may resume their labours.

MEERUT.—HOPE, 596.—A practical instance of the vicissitudes of Masonry in India, is shown in the fact, that almost every member of this Lodge is about to quit on service in the expedition against Cabool: we must trench upon our reserved funds to pay our establishment. All we can say is, that it is good to have a reserved fund.

We should be doing an injustice to the merits of a most distinguished and indefatigable Mason, for such he is, if we did not take the present opportunity of acknowledging the deep obligation we are under to our esteemed Bro. R. C. Macdonald, for his careful observance of the trust reposed in him by the Craft; for his spirited and zealous exertions, by which a revived spirit has been renewed in the far-East—thereby creating a hope, that the promise which his Masonic talents and social worth have given rise to, will shine forth ere long as the advent of a lustrous zenith. Whoever may be entrusted with the Provincial Chair in Bengal, will doubtless be too happy to reward services, thus rendered doubly valuable by their example on the Masonic community; and by the moral aid which his promotion will ensure to authority itself.

MADRAS.

Observing that some interest has been excited by the publicity given to the proceedings of the Craft, in the papers, and by the Freemasons' Quarterly Review, we are anxious in this presidency to participate in similar advantages, and therefore submit the following observations, premising, that in making them we disclaim any intention whatever to offend, but simply to state facts. It appears that the Prov. G. M. has been absent at Bombay since 1828! that the Dep. Prov. G. M. is in England; and that the P. S. G. W. is absent. There are several other Provincial Grand Officers resident, but without the combination and support of their Chiefs, it is not to be wondered at that the subordinate Masons do not assemble; the consequence is, that a Grand Lodge is a blessing to be recollected; we hope it is again to be witnessed.

REPORT.

The Stewards' Lodge, Madras	94	.	In abeyance.
Perfect Unanimity	. . . 175	.	J. C. Morris, W. M.
Social Friendship	. . . 326	.	Thos. Brett, W. M.
The Rock, Trichonopoly	. . . 325	.	In abeyance.
Universal Charity	. . . 340	.	Dormant.
Oriental Star, Cunamore	. . . 619	.	J. E. Langford, W. M.
St. John, Secunderabad	. . . 628	.	T. Key, W. M.
Nulgherry, Octacamund.			
St. Andrew, Nagpoor	. . . .	.	Capt. J. M. Macdonald, W. M.
Doric, Nagpoor	. . . .	.	R. Taylor, W. M.
Goodwill, Bellary	. . . .	.	W. Chatfield, W. M.
West Norfolk (54th Regt.)	. . . .	.	J. Hawes, W. M.
Armenia, Madras	. . . .	.	A. Lettsum, W. M.

ROYAL ARCH.

Grand Chapter.—Sir H. Compton, Prov. Sup.; Sir R. McDonnell, D. P. G. Sup.

Z. H. J. carent; but there is a numerous list given as members—*cui bono*—there is no prospect of a meeting.

St. John's, 628.—Principals, T. Key, Z.; J. A. Moore, H.; J. Cameron, J. West Norfolk (54th Regiment), J. B. Dodd, Z.; B. Williams, H.; W. Robertson, J.; Armenia, A. Lettsum, Z.; V. Lettsum, H.; S. Lazar, J.

MASONIC KNIGHTS TEMPLARS.

Encampment, 54th Regiment. J. B. Dodd, E. C.

Besides the above, there are 128 and 400 on the Registry of Ireland, in the 39th Regiment and 13th Dragoons, working at Bangalore. The last has a Chapter attached to it.

SECUNARABAD (MADRAS).—A petition for a warrant to hold a Royal Arch Chapter, attached to Lodge 628, has been transmitted to the Supreme Grand Chapter, and the Companions here are most anxiously awaiting the permission to commence proceedings*. The Lodge 628 has remitted 15*l.*, to be divided equally between the two Masonic Schools and the Asylum.

* The petition received the sanction of Grand Chapter on the 7th November last, so that the Companions need not delay their praiseworthy intentions.

BOMBAY.

Masonry is at a pause, for some cause or other that cannot be easily explained—the Members in general, under the British constitution, certainly do not display any zeal—nor will they until they shall observe some well-grounded expectation that they shall meet the support and protection of official supremacy, when they will rally round the “Banner,” and resume their former moral and social character.

BELGAUM.—A new Lodge, “The Victoria,” has been established by Dr. Burnes at this place, which is the head-quarters of the southern division of our army. Much zeal has been displayed by the Members of the Lodge, mainly through the excellent Master, Captain Harris, an officer of the highest character, and a Mason of the greatest attainments. The following are the Officers of the Lodge:

Bro. Capt. C. W. Harris, Engrs.	. . . . .	W. M.
“ “ F. Durack, Assist. Q. M. G.	. . . . .	} Wardens.
“ Rev. Morgan Davis, Military Chaplain	
“ Major G. W. Gibson, Artillery	. . . . .	Treasurer.
“ Capt. L. W. Hart, 22d Regiment	. . . . .	Secretary.
“ Surgeon Jas. Inglis, M. D., 22d Reg.	. . . . .	} Deacons.
“ Lieut. Shaw, 22d Reg.	
“ Major Caruthers, 2d Foot	. . . . .	M. C.
“ Lieut. Unwin, Artillery	. . . . .	Inner Guard.

CEYLON.—THE UNION LODGE—HON. MR. W. GRANVILLE.—Although we have not the honor to belong to the Masonic Craft, we feel gratified in giving publicity to the information which has been conveyed to us of a compliment paid to the Honourable W. Granville, late Master of the Union Lodge, of Colombo, by the Brethren of that Lodge on the evening of Wednesday the 21st July, Mr. Granville being under the necessity of resigning his charge, on account of the near approach of the time of his departure for England, a special meeting of the Members of the Lodge was held, and J. J. Staples, Esq. unanimously elected and installed as Master in his place.

The official business of the evening being concluded, the Brethren sat down to an excellent supper, after which, occasion was taken by the newly elected Master, and by several of the oldest members, to convey to Mr. Granville the sense they entertained of his brotherly conduct among themselves, and of his amenity and high principles, as a member of society at large. We understand that Mr. Granville's residence in this island occupies the space of the third of a century, of which time he has for twenty years been a Member of the honorable Fraternity which met to pay him this highly-deserved compliment of respect, esteem, and affection. As uninitiated persons, we can regard a Lodge in no other light than as a body of men meeting occasionally for the sake of good fellowship, and laying aside the formal restraint of out-of-door formality—but when we find a gentleman who enjoys so large a share of *public* regard as Mr. Granville does, not only during a very long period of time a Member of the Fraternity, but actually a leader of its ceremonies, and a director of its forms, we are bound to look upon the Society as one in which principles of the highest honor and gentlemanly feeling must be predominant.

We are informed that Mr. Granville takes with him an application from the Union Lodge of Columbo, to the National Grand Lodge for an English warrant, its present warrant having been obtained from the Grand Lodge of France.—*Ceylon Paper.*

TO THE CRAFT ON THE PARTING YEAR 1838.

BY BROTHER J. F. SMITH.

THE year hath passed—and on its wings
 The hopes, the bright imaginings,
 The vain resolves, that cheat us still,
 The varied deeds of good and ill
 That chequer life, with all that can
 Of grief or joy pertain to man.
 Say, Brother, hath the parting year
 Been stained by sorrow's bitter tear?
 Or fortune's smile illumed the page
 Turn'd in thy mortal pilgrimage?
 If grief hath left her deep scar there:
 Or blighted hope—or morbid care—
 Search well thy heart; will not one ray
 Be found to cheer thy toilsome way?
 Will not the promise there enshrined
 Prove a firm staff' to rest thy mind?
 To point a path through life's dull gloom,
 To light and bliss beyond the tomb!
 If thou hast journey'd on the while
 In pleasure's round, 'neath fortune's smile:
 If thou hast mourn'd no broken tie,
 Hast shed no tear, hast breathed no sigh,
 Go—search thy heart with double care,
 Lest pride or hardness harbour there.
 For in prosperity 'tis found
 Too often like the untill'd ground,

To the Craft on the Parting Year.

Without one flow'r or verdant spot
To cheer a Brother's lonely lot.
But when revived by feeling's tears
How rich the fruit the bruised heart bears :
Refreshing flowers, and gushing springs,
To cheer the pilgrim's wanderings.
Ere from my verse impatient start,
One question, Brother, ask thy heart,
Is thy past year's record graced
By deeds sweet Charity hath traced ?
If thou, from thy o'erflowing store,
Hath cheer'd the poor man's cottage door ;
If thou hast dried the widow's eye,
Changed to a smile the orphan's sigh ;
GIVEN THY AID A ROOF TO RAISE
FOR AGED WORTH'S DECLINING DAYS ?
Fearlessly ponder o'er the page,
The BRIGHTEST of thy pilgrimage.

TO CORRESPONDENTS.

A GRAND OFFICER—Gravely enquires of us, What are the land-marks of the Order?—
Answer. He should attend a Lodge of Instruction.

BRO. JOSH. SENIOR, L. L. D.—The communication is duly acknowledged.

FIDUS.—“ On Scripture Masonry ”—probably in our next. Other communications stand over; this liberty the left hand may take with the right.

BRO. TENISON.—The excellent article will appear in our next.

A SUBSCRIBER.—We are grateful for the MSS. and other papers, and shall often refer to them. We solicit from our friends at large, the presentation, or loan, of any documents that may enable us to render the Review more instructive and interesting.

BRO. H. R. SLADE.—“ On the Refutation of the Hebrew Chronology ”—We must confer personally.

THE CHARITY JEWEL.—The lamentation is doleful enough; but, however metrical the lay, the party to whom it is inscribed would not consider it as complimentary. An interview is requested.

BRO. JOHN O'BRIEN (*Trinidad*).—We have replied by letter—and look for news.

BRO. CLERKE BURTON, P. G. M.—Many thanks; the compact is gratefully accepted.

FATHER TOM.—Why don't you come; or do you wait until we grip you in Dublin?

A SIGN OF THE TIMES.—A sense of propriety prevents our giving additional publicity to what had better never have occurred.

PROV. D. G. M.—We have never written what we would not speak in Grand Lodge; and however we may have avoided to report what has been therein spoken, our aim has been to evince a kindly feeling, rather than a fearful one. We now suppress a letter, more calculated to offend (if published) the party alluded to, than to affect ourselves.

QUIZ.—Is in error. We have in our possession various newspapers, aye, and London papers too, giving copious details of proceedings in Lodge. Quiz should remember the schoolboy's hint, “ toe the mark.”

ANONYMOUS.—The less said about false prophets the better. The letter of “ PHILIP ” is well written, but does not require re-publication.

BRO. TORRE.—“ Cumd ” is received; but we are compelled to postpone its appearance.

B. Z.—How is it that we have not heard further?

BRO. REEDER.—In our regret for abridging “ Provincial Intelligence ” in the present number, we especially include our esteemed Brother's communication.

B. T.—The Prov. G. M. for Stafford has not yet convened a Grand Lodge; a promise was made in his name a few days since, at Burslem, that he would shortly do so. B. T. should address in the proper quarter; we can only report what does occur.

HORCHT, BRÜDER.—We are obliged by the chaunt, and await the performance of a promise existing for many years.

A MEMBER OF 610.—We hesitated to insert the communication, from want of name and address; but as no names are stated, we have given the interesting particulars, still hoping that our correspondent, on receiving this hint, will, in confidence, make himself known.

LATOMUS is always welcome.

BRO. KEDDELL.—The promised papers will be welcome.

BRO. JOHNSON—and several others—the communication came too late (December 22d.)

PILGRIM.—“ Mason Marks, &c.” in our next.

BRO. E. R. MORAN.—Name your reward for five years' untiring kindness.

ARCH MATTERS.

P. W. C.—Resignations are ominous; a better understanding may avert the worst.

A MEMBER OF G. M. L.—The revival or renewal of the Chapter would be a boon to the Order; but in such shape, it would not be constitutional. The advice of the Committee of General Purposes should be taken.

P. Z.—Companion Dohie has been appointed N. in the Grand Chapter.

P. Z.—The Companion alluded to has not abandoned his views respecting important communications to the Grand Chapter; he only awaits time and circumstance

DISCIPLINE AND PRACTICE.

A PROV. GRAND OFFICER.—No provincial Mason, be he whom he may, below the rank of Past Provincial Grand Master, can enter the Grand Lodge of England unless he be a subscribing Member to some Lodge under its Constitution, and then only as Master, Past Master, Warden, or as delegated Deacon of a Lodge. Art. 2, p. 46, provides that the Prov. G. M., when appointed, must be a subscribing Member to some Lodge in the Province—plain sense implies that he should continue to be such—yet this necessary protection of the “Charity” of our Order is sometimes disregarded.

L.—A Past Master, who shall secede from his Lodge for one entire year, forfeits his privilege as such; nor can he recover it but by serving again as Master, or by special permission from Grand Lodge.

A LONDON MASON.—If it be true that any Grand Officer be not a Subscribing Member to a Lodge, he should be apprized of his neglect, for such it is. Our informant may as well address the party or parties.

ORDO.—At the fitting time, we shall hope to support his valuable suggestions.

M. M.—It is indelicate, but not unconstitutional, to canvas for the office of Master.

P. H.—Neither an apprentice or fellow-craft should exercise the privilege of voting, and for obvious reasons.

A PAST GRAND STEWARD.—Quibbling objections “upon principle” are no authority.

AVIQUITAS.—There was no impropriety in immediate initiation upon a ballot; the practice is general and correct.

TEMPLARS.

A KNIGHT.—We do not entertain any very sanguine hope of an assembly of the Grand Conclave.

A CARMELITE—is not understood.

ASYLUM.

WE HAVE NOT SPACE FOR SEVERAL LETTERS IN FAVOR OF THE ASYLUM, BUT WE ARE NO PROPHETS IF THE NEXT FESTIVAL WILL NOT EVEN EXCEED THE FORMER IN PROFIT AND PLEASURE.

BRO. E. BALLARD, 616 (*Rio Janiero*).—The subscription has been paid in.

P. M.—The resolutions were tinkered up by *one*, who three years since *professed* different views; alas, poor human nature!—his late supporters are ashamed.

BRO. SENIOR.—The address to the Craft is of necessity postponed.

A COUNTRY BROTHER—Should read carefully, the proceedings in the present number—and, therein, the answer.

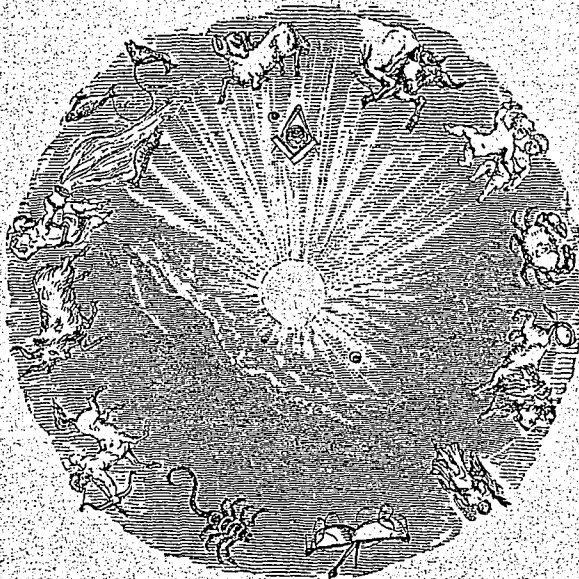
I. P.—Is our friend serious in suggesting a sub-title for us? “*The Asylum Chronicle*.” If in joke, we pardon an accidental compliment in thus identifying us.

P. M.—Judas betrayed his trust—and more, he did his worst.

J. S.—The words “go on and prosper” are encouraging.

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XX.—DECEMBER 31, 1838.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;
J. CHURCHILL, PRINCES-STREET, SOHO; PARBURY AND
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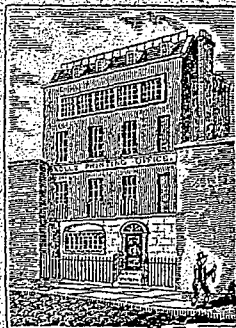
Books, &c., for Review should be sent as soon as possible after their Publication.

Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

MR. RICHARD HOOPER,
20, Thaives Inn, Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor.

 **IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.**



THE
FREEMASONS'
QUARTERLY REVIEW.

This publication being now firmly established as an organ of Masonic communication, and having been cordially received by its literary contemporaries, its conductors reel justified in recommending the FREEMASONS' QUARTERLY REVIEW as one of the most useful media for public advertisements.

Its circulation among individual members of the Fraternity being most considerable, and further, being subscribed to by many Lodges of large constituencies, prove at once the number and intelligence of its readers.

In ENGLAND, SCOTLAND, and IRELAND—the EAST and WEST INDIES—in short, wherever Freemasonry exists, this REVIEW, at present the only PUBLIC organ of the Craft, is wending its useful way. And although its conductors feel an honest pride in such varied and extended support, they anticipate, with still greater gratification, the time when a Masonic Review may appear in each of the Sister Kingdoms.

As a review of literature, the FREEMASONS' QUARTERLY REVIEW, being untainted by political servility, and unrestricted by any speculation, is pledged to an honest, candid, and undeviating course—the man of genius will not, therefore, despise, as a medium of criticism, that which shall prove to be the medium of truth. It is requested that all books intended for review, may be sent as early as possible after publication.

The first impressions of the early numbers of this Review having proved inadequate to the demand, the conductors respectfully announce that all the back Numbers have been reprinted.

Abstaining from any further remark, save briefly to state that the profits of this Periodical are (with but little exception) to be devoted to the charitable objects of the Order, the conductors respectfully solicit the patronage of the advertising public.

The advertisements having been changed from columns to cross-wise, the scale is altered in proportion.

Prospectuses, Catalogues, &c. stitched in with the Cover on moderate terms.

All Communications to be addressed to the Editor, post paid, to 23, Paternoster-Row; 16, Princes-street, Soho; or 20, Thavies Inn, Holborn.

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PRICE THREE SHILLINGS.

NEW YEAR'S ADDRESS.

ANOTHER YEAR has closed on our onward career, rendered triumphantly successful by a Patronage at once distinguished and extensive—we feel eager to record our grateful thanks for this unprecedented popularity, and may be permitted, without egotism, to feel a degree of exultation at the result of our efforts to establish a succession of Articles of the Toilet that can be depended on as efficacious, yet innocent.

Personal decoration and improvement, in proportion as they have been brought under the dominion of Art, have become objects of increased solicitude and attention; and, even by the most fastidious, which an age of refinement has rendered indispensable—to all who deserve to be included in the Pale of Fashionable Life.

The researches of years directed to the investigation of the nature and properties of plants with a view to the development and preservation of BEAUTY in its most important varieties, have led to a series of preparations for this purpose, and thus the HAIR, COMPLEXION, and TEETH, have each their PECULIAR AND APPROPRIATE SAFEGUARD.

FOR THE HAIR.

ROWLAND'S MACASSAR OIL

for inducing a permanent gloss, a strong curl, and an exuberant growth, REMAINS UNRIVALLED.—Weakness, Premature Greyness, Relaxation, and tendency to fall off, being entirely prevented by this "incomparable" Oil.

COMPLEXION.

ROWLAND'S KALYDOR

IS UNEQUALLED for its rare and inestimable qualities. The radiant bloom it imparts to the cheek, as well as the softness and delicacy which it induces on the surface generally, its capability of soothing irritations and removing cutaneous effects, sallowness and all unsightly appearances, renders it indispensable to every Toilet.

TEETH.

ROWLAND'S ODONTO

A White Powder, compounded of the rarest and most fragrant Exotics, has an effect as salubrious as agreeable—bestowing on the Teeth a Pearl-like Whiteness, ridding them of tartar, and fixing them firmly in their sockets; as well as imparting to the gums a healthful firmness, and to the breath—a delightful fragrance.

Messrs. ROWLAND & SON, ere they close this Address, feel it an incumbent duty to the public to hold forth this

CAUTION,

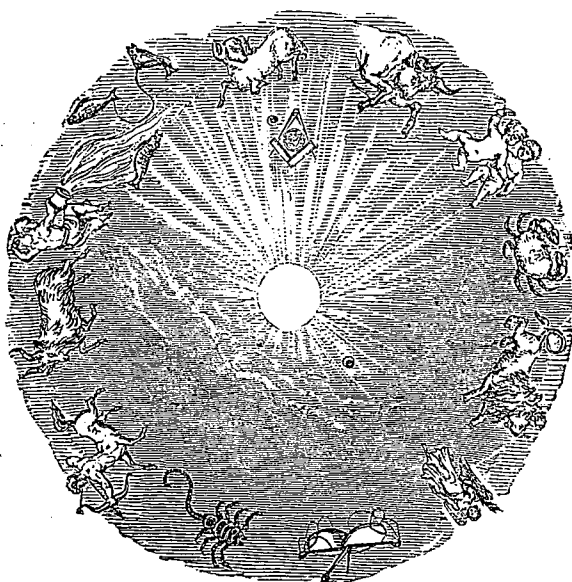
That, in common justice, they cannot be answerable for the PERNICIOUS and RUINOUS consequences resulting from the use of "Base Counterfeits" of their celebrated productions. They have had reasons, more than once, to lament a neglect of this "Caution" on the part of "purchasers." In consequence of which they respectfully solicit attention on purchasing—be particular in inquiring for "ROWLAND'S MACASSAR OIL," and observe their Name and Address, in red, on the Wrapper, thus,

A. ROWLAND & SON, 20, Hatton Garden,
(Counter-Signed) ALEX. ROWLAND.

And on the KALYDOR and ODONTO the Name and Address are on the Government Stamp.

*** Be sure to ask for "ROWLAND'S."

FREEMASONS'
QUARTERLY ADVERTISER.



No. XX.

DECEMBER 31, 1838.

FREEMASONRY.

THE ANNIVERSARY FESTIVAL

IN CELEBRATION OF THE BIRTH-DAY OF THE M. W. G. M.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

WILL TAKE PLACE AT

*Freemasons' Hall, on Saturday, January 26th, 1839,*Col. the Hon. GEO. ANSON, *M.P.*, PROV. GRAND MASTER FOR STAFFORDSHIRE,
IN THE CHAIR.

Stewards.

Bro. the Lord WORSLEY, *M.P.*, S.G.W. Prince of Wales' Lodge, No. 324, *President.*
 " ROBERT STEWART, Esq. *M.P.*, J.G.W. Lodge of Friendship, No. 6, *Vice-Pres.*
 " JOHN HODGKINSON, P.M. Burlington Lodge, No. 113 *Treasurer.*
 " FREDERICK HOGARD, Sec. Lodge of Emulation, No. 21 *Hon. Sec.*

" R. T. Crucefix, <i>M.D.</i>	P.G.D. Grand Stewards' Lodge.	
" Rev. G. Gilbert, <i>A.M.</i>	P.G.D. Z. St. James's Chapter.	
" John B. Bellville	Grand Master's Lodge	No. 1
" William Harris	J.D. Lodge of Antiquity	" 2
" J. B. Humphreys	W.M. Royal York Lodge of Perseverance	" 7
" William Grimstone	P.M. Ditto	" 7
" Frederick B. Birkett	J.W. Old Dundee Lodge	" 18
" John Dubourg	Lodge of Regularity	" 108

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.

F. HOGARD, Hon. Secretary.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE
CHILDREN.A GENERAL COURT of this Institution will be holden at the School House, on
Thursday, the 10th day of January, 1839, at Twelve o'Clock.J. B. GORE, Sec.
Rolls Chambers, 89, Chancery Lane.

FREEMASONRY.

ROYAL MASONIC INSTITUTION,

*For Clothing, Educating, and Apprenticing the Sons of Indigent
and Deceased Freemasons.*A QUARTERLY GENERAL MEETING of the GOVERNORS and SUB-
SCRIBERS will be held at the Freemasons' Tavern, on Monday, the 14th of
January, 1839, when ELEVEN CHILDREN will be placed on the Institution.

The Chair will be taken at Seven o'clock in the Evening precisely.

AUGUSTUS U. THISELTON, Secretary.

37, Goodge Street, Middlesex Hospital.

FREEMASONRY.

ASYLUM FOR AGED AND DECAYED FREEMASONS.

AT a GENERAL MEETING held at Radley's Hotel, the 22nd December, 1838, the following Resolutions were unanimously passed:—

“That with a view to the perfect consolidation of an Asylum for the Worthy Aged and Decayed Freemason; and, at the same time, to prove the immediate utility of that Institution, it be determined—

“*First.* To lay apart the subscriptions already received, and such as may accrue, until the sum of 2,000*l.* has accumulated, which, with the interest thereon, and the additions hereafter mentioned, shall be held sacred, as a fund for the erection and endowment of the Asylum.

“*Secondly.* That an amount equal at least to the interest in the sum invested, shall be applied out of the annual collections of the year, by way of annuities among destitute and deserving Brethren in London and the Provinces.

“*Thirdly.* That the remainder of such collections shall be added to the Asylum fund.

“*Fourthly.* That when the Asylum shall be erected, the existing annuitants shall be held to be qualified candidates for admission; having the option, however, to retain their annuities, or enter the Asylum.”

GRAND MASONIC BALL.

A BALL will take place at Freemasons' Hall, on Friday, the 11th of January, 1839, for the benefit of the MASONIC CHARITIES, patronised by Alderman THOMAS JOHNSON, and Alderman THOMAS WOOD, Sheriffs of London, and under the Direction of the following Gentlemen as a

Board of Stewards.

L. CHANDLER	133, St. John Street	PRESIDENT.
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F. HOGARD	6, New Inn.	
S. JONES, JUN.	78, Cheapside.	
E. MONNERY	53, High Street, Southwark.	
J. PIKE	Abbey Close, Westminster.	
M. SANGSTER	11, Queen Street Place, Southwark Bridge.	
J. L. STEVENS	31, Charing Cross.	
T. SCRIVENIR	Clare Street, Clare Market.	
J. A. TIELENS	147, Fenchurch Street.	
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Tickets for the admission of Ladies, at 7*s.* 6*d.*, and Gentlemen at 12*s.* 6*d.*, Refreshments included; may be had of the Stewards.

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17	2 1 5	32	2 14 3	47	4 5 0	62	7 17 1
18	2 2 5	33	2 15 6	48	4 8 6	63	8 4 10
19	2 3 5	34	2 16 11	49	4 12 2	64	8 13 1
20	2 4 3	35	2 18 4	50	4 16 1	65	9 1 11
21	2 5 0	36	2 19 11	51	5 0 3	66	9 11 3
22	2 5 8	37	3 1 7	52	5 4 6	67	10 0 9
23	2 6 3	38	3 3 3	53	5 8 9	68	10 10 9
24	2 6 10	39	3 5 1	54	5 13 3	69	11 1 4
25	2 7 6	40	3 7 0	55	5 17 9	70	11 12 6
26	2 8 2	41	3 9 0	56	6 2 6		
27	2 9 0	42	3 11 2	57	6 7 4		
28	2 9 11	43	3 13 7	58	6 12 5		
29	2 10 11	44	3 16 1	59	6 17 10		
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25	2 3 1	1 19 1	30	5 10 4	5 8 10
30	2 9 7	2 4 7	35	5 16 6	5 14 10
35	2 16 2	2 11 1	40	6 4 7	6 2 8
40	3 5 9	3 0 3	45	6 13 10	6 11 7
50	4 10 6	4 4 9	50	7 7 6	7 4 10
60	6 7 11	6 2 5	55	8 9 0	8 5 6
			60	9 18 8	9 13 11
			62	10 10 7	10 5 3
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6. Two-thirds of the entire profits on the Life Assurance, and on the investment of the Guarantee Fund, divided annually among the Insured, and at their option paid in cash, added to policy, or applied in reduction of future premiums.

7. Great facility in effecting Insurances—Premiums payable by one payment, or Annually, Half-yearly, Quarterly, or Monthly, or on the increasing or decreasing scale.

8. Females assured at one year less than their actual ages.

9. Relaxation of restrictions on travelling beyond the limits of Europe, *except to places specially enumerated*; and a policy in force seven years, not forfeited by suicide.

SPECIMEN ON ANNUAL PREMIUMS TO ASSURE £100.

Age 20.	Age 25.	Age 30.	Age 35.	Age 40.	Age 45.	Age 50.
<i>l. s. d.</i> 1 13 7	<i>l. s. d.</i> 1 18 6	<i>l. s. d.</i> 2 4 4	<i>l. s. d.</i> 2 10 11	<i>l. s. d.</i> 2 18 8	<i>l. s. d.</i> 3 9 4	<i>l. s. d.</i> 4 4 2

DEFERRED ANNUITIES.

By the operation of the same new principles, the Society is enabled to afford to the public a plan of DEFERRED ANNUITIES far more advantageous than any hitherto offered; whereby an individual, by the contribution of a very small annual, monthly, or weekly saving, may secure either a comfortable provision for himself in advanced age, or, at his option, a large sum of money or a policy to his family at his death.

The industrious classes hitherto obliged to resort to Savings' Banks and Benefit Societies, will find in this scheme a far safer and more profitable application of their savings. This Society is enabled, by judicious and accurate calculations, to afford a Deferred Annuity of a much greater amount than has hitherto been offered, besides the option of exchanging this Annuity, when payable, for a large sum in cash, or a still larger Policy payable without premiums at death; while, by giving to the purchaser, at any time preceding the stipulated term of the Annuity's commencement, the power of borrowing two-thirds of all previous payments, it removes all risk of forfeiture from inability to continue premiums, besides affording an ample resource during sickness and want of employment: and should the purchaser die before arriving at the stipulated period, two-thirds of his payments will be returned to his representatives. The purchaser has also the power of converting, on equal terms, his Deferred into a Present Annuity.

The following Tables are a specimen of the great and varied advantages which the judicious application of a small saving can secure through this Society.

I. BENEFITS.				II. PREMIUMS.			
Secured, on attaining the age of Fifty, by an Annual Premium of 2 <i>l.</i> 12 <i>s.</i>				To secure, on attaining the age of Fifty, the option of			
				Annuity £ 10 0 0		Cash 128 11 0		Policy 202 1 6
Age next Birth-day.	Annuity.	Cash.	Policy.	Age next Birth-day.	Payable annually.	Payable in one sum.	Payable for Disparity.
	<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>		<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>
20	10 12 6	136 12 0	214 15 0	20	2 9 0	41 1 0	0 0 0
25	7 14 8	99 8 0	156 6 0	25	3 7 3	51 15 0	14 1 9
30	5 8 10	69 19 0	109 19 0	30	4 15 7	65 7 4	31 18 0
Secured, on attaining the age of Sixty-five, by an Annual Premium of 2 <i>l.</i> 12 <i>s.</i>				To secure, on attaining the age of Sixty-five, the option of			
				Annuity £10 0 0		Cash 82 10 0		Policy 97 8 6
	<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>		<i>l. s. d.</i>	<i>l. s. d.</i>	<i>l. s. d.</i>
20	47 16 6	394 11 0	466 0 0	20	0 10 11	10 0 10	0 0 0
30	26 15 10	221 0 0	261 0 0	30	0 19 6	16 7 1	7 3 11
40	13 19 9	115 8 0	136 6 0	40	1 17 3	27 3 11	19 4 10

Prospectuses, detailing the objects of the Society at length, with every variety of Tables, may be had by application at the Office, or at any of the Branches, which are established in most of the principal Towns of the United Kingdom.

THE ARK

LIFE ASSURANCE & MUTUAL BENEFIT ASSOCIATION.

CAPITAL, ONE MILLION.

In 40,000 Shares of £25.—Deposit £1 per Share.

THIS Association will embrace every description of Life Assurance, Survivorship, Annuity, Endowment, and Reversionary Interest Business, on terms which must ensure economy and perfect security to the Assured, and commensurate Profits to the Proprietary.

THE ARK LIFE ASSURANCE AND MUTUAL BENEFIT ASSOCIATION

Is founded by a body of leading and influential supporters of Freemasonry, for the purpose of combining the operations of the wealthy, professional, trading, and industrial classes of that extensive community, with those of general society, to the certain benefit of all, morally as well as commercially.

Profiting by every practical improvement that has been hitherto made, in a comprehensive and varied series of premium tables, and introducing, for the first time, several desirable changes in detail, the transactions of the Ark Association will be divided into the Proprietary and the Mutual Benefit systems under one management.

In the Proprietary Department the conditions will be found to be extremely favourable to the Assured, and so clearly defined as to avoid all difficulty or delay in the settlement of claims. A portion of the profits will be applied to Masonic Charity; and the chief part divided among the associated Proprietors.

THE MUTUAL BENEFIT DEPARTMENT

Will be guaranteed out of the subscribed capital; and be conducted in accordance with the Acts of Parliament, by which all stamp duties will be saved, and other privileges enjoyed. Premiums receivable monthly, quarterly, or annually; and the profits divided among the Assured.

Each department will pay interest on the subscribed capital in proportion to the business transacted, so that Proprietors will receive regular dividends of 5% per cent. per annum on their respective investments, independently of their proprietary profits.

Prospectuses will speedily be ready for distribution. Communications addressed to the Secretary, at the temporary Offices of the Association, No. 83, Cornhill, will receive immediate attention.

J. LEE STEVENS,

SECRETARY, *pro. tem.*

London, December 31, 1838.