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EXTRACT from the printed Circular of the Provincial Grand Lodge, held at the Phoenix Hall, Sunderland, September 8th. Present: Sir C. Sharp, D. P. G. M. as P. G. M., supported by the Prov. Grand Officers, the Masters, Wardens, and Brethren of Nos. 56, 95, 111, 114, 146, 292, 521, 618, 667.

“ The following address of condolence was moved and carried unanimously:—

“ TO THE RIGHT HONOURABLE THE COUNTESS OF DURHAM.

“ Madam,—We, the Deputy Provincial Grand Master, the Provincial Grand Officers, Masters, Wardens, and Brethren of the Lodges in the County of Durham, in Provincial Lodge assembled, beg leave most respectfully to express our sincere condolence at the untimely loss of your beloved and lamented husband—our Provincial Grand Master.

“ The spontaneous feeling of sorrow which pervades the breasts of the Masons of this province collectively and individually, who are united by no common political feeling, is the best proof of the esteem in which he was held by men of all shades of opinion.

“ The personal kindness which ever marked his conduct towards the Masons of this province, has left a pleasing yet melancholy impression on our minds, which we shall ever love to cherish, and which time can never efface.

“ The tone which he imparted to our meetings ennobled and exalted our intercourse, and we must ever remember with sensations of lasting gratitude, that he so far carried into practice the spirit of our Order—that he received a whole province at his hospitable board—and all ranks and degrees were welcomed with equal urbanity and cordiality.

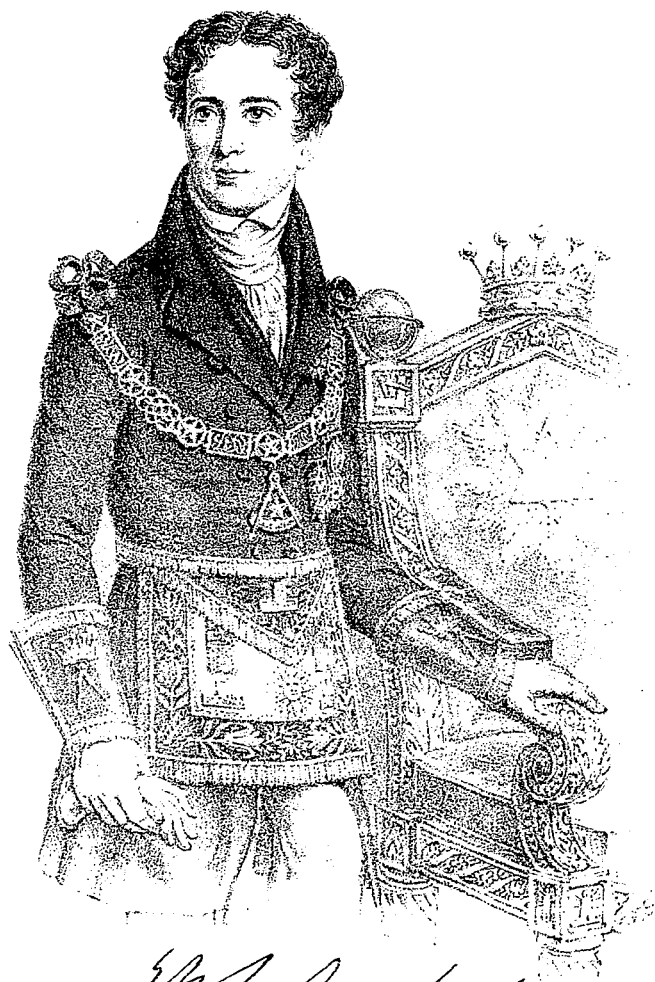
“ But whilst we lament our general and individual loss, we are not unmindful of the deep anguish of his afflicted family; with whose sorrows we venture to offer the meed of sympathy and condolence. We trust that it will afford them some consolation to reflect, that the recollection of his exalted virtues is for ever embalmed in the hearts and affections of all who knew him, and more especially of the Masons of the Province of *Durham*.”

NEWCASTLE.—“ We understand the Provincial Grand Lodge of Northumberland have unanimously voted an address of condolence to the Countess of Durham on her bereavement.”

To such of our correspondents as have, in the most generous and truly fraternal spirit, written to us at some length on a subject which engrosses very general attention, and have placed such letters at our disposal, we have to offer our best thanks for a confidence never more needed, and, we write in some anxiety, never more deserved. It may be that such letters should meet public attention; it may be that future circumstances shall render such a course unnecessary. Our wishes engender a hope, that as the principles of Freemasonry are based upon a pediment of everlasting truth, that charity may continue to surmount the edifice.

We find it necessary to remind our various correspondents, that early communications ensure better attention. Several letters remain unnoticed from the lateness of their arrival.

The advertisement of the “Crucefix Testimonial” came too late for insertion.



Yours faithfully
Durham

THE
FREEMASONS'
QUARTERLY REVIEW.

SEPTEMBER 30, 1840.

THE LATE EARL OF DURHAM.

A Masonic spirit of the highest order has fled to the realms of eternity—the mortal remains of the Earl of Durham recline in the silent tomb !

Freemasonry has to deplore the death of her worthiest Son—the Craft, the loss of a most honourable and devoted Brother.

But the remembrance of his Masonic virtues will live recorded in the hearts of the thousands who were inspirited by his example, and who acknowledged the quickening impulse of an honourable pride—of their association with him as Brother Masons.

It is not, however, by Masons alone, that the death of the Earl of Durham is lamented ; the province from which he derived his title, feels to a man the bereavement. The name of Lambton, known even before the Heptarchy, and handed down to posterity without a break in genealogy, with the possession of the broad lands, of which Lambton

Castle has been the unchanged homestead—the name of Lambton lost nothing in the coronet which the first earl, John George, wore right nobly—He was of the nobility of nature—and peerless among the ennobled of men.

His country, to whom he was a benefactor, cannot, among her many gifted sons, point out him upon whom the mantle of the departed shall fall.

The best evidence of his high moral worth may be drawn from a perusal of the following extracts from the public press, taken free from the influence of political bias, and yet all agreeing upon the important truths of his independent mind, his honesty of purpose, and the noble qualities of the heart in its most affectionate and enduring sensibilities. The Earl of Durham, who, while living, was by many feared—but by far more loved—was, in reality, respected by all.

“The Earl of Durham was one of those whom his friends can ill spare, and whom even his enemies must honour. He was an honest man—a man of principle, a liberal man, and a consistent man. He was not hot in opposition, but cold in office. He was not a democrat out of place and an aristocrat when in.”—*Dispatch*.

“The noble Earl was considered by those who knew him, to be a man of straightforward truth and integrity, with little in him of a sordid or ungenerous nature, and with a heart quite capable of kind and warm affections. The faults of this nobleman came rather under the head of temper than principle * * * *. It is possible that the proneness to excitement with which he has often been reproached, may have proceeded more from unwarying and harassing ill-health than from original infirmity of the moral temperament.”—*Times*.

“It is upon the private life of the deceased nobleman, surviving friends will look back with the most of that consolatory pride which softens grief. In private life Lord Durham was exceedingly amiable. Munificent he was to the largest extent of his ample means, as some of

his public acts prove; and the sorrow with which he is lamented by his immediate circle, demonstrates that his temper must have been warmly disposed to friendship, kindly, and affectionate * * * On the whole, Lord Durham was a man to be loved and respected * *. This is an enviable character, and it is by no means inconsistent with a public character of a different kind."—*Standard*.

"The loss of this able and enlightened statesman and truly honest man, at a time of life when the powers of the mind are in their greatest vigour, and when, according to the course of nature, he had still many years before him, has shed a gloom over society. * * * Those who differed widely from his lordship in politics held his character in the highest esteem. * *

By universal consent, the Earl of Durham was allowed to possess a mind of strong natural powers which had been carefully cultivated. * * It was allowed by all who knew his lordship, that he had a singular tact in discovering the qualities of those with whom he came in contact, and that few men could with equal readiness obtain the individuals best qualified to execute any particular business on which he had set his mind. * * His high and generous nature attained for him almost a princely homage. The attachment borne towards him in England was not less felt for him in Russia and in Canada. His countrymen in St. Petersburg obtained a new consideration from the kind regard shown to themselves by Lord Durham; and throughout British America his departure was lamented as a national calamity."—*Chronicle*.

"At the close of the unfortunate war in which the Poles sought to recover from Russia their national independence, Lord Durham was sent on a special mission to the Emperor of Russia, as there is reason to believe, for the purpose of endeavouring to soften the rigour of the vindictive proceedings against that brave but ill-fated people. Lord Durham's mission of mercy failed in its great design, and he returned to England. A subsequent renewal of the benevolent undertaking gave reason to hope that relentings for the former rigorous proceedings were produced in the breast of the autocrat. To how small an extent these rigours were relaxed, every friend of humanity and lover of public freedom, acquainted with passing events, is painfully aware.

"The subsequent short period of the Earl of Durham's life was chiefly a succession of suffering from the visitations of disease. His memory will be cherished by his country, and his name and acts will occupy a prominent place in the history of his age and times."—*Globe*.

"Lord Durham enjoyed his peerage, if he can be said to have enjoyed it at all, for a very short period. But not as a peer, as a conspicuous and influential member of society, we are called on to consider him. With many faults, perhaps of temper, of education, of position, Lord Durham had many good and great qualities; and we may, in these times, well say of him, that we could have spared a greater man. * * The devoted affection of his exemplary lady is the best proof of his domestic virtues."—*Sun.*

"Those who had opportunities of closely observing Lord Durham, knew, that at the bottom of his character lay a refined benevolence, and a tenderness almost feminine. Akin to this, and harmonizing with it, was a generosity of sentiment at once impatient of meanness, and eager to acknowledge what was worthy in any one; and a bravery of temper which paused from no mere personal consideration. * * He was capable of taking a strong interest in questions of practical statesmanship;—within his range of vision he saw steadily and distinctly. * * He had also a felicitous instinct of divining the motives, talents, and general character of those with whom he came in contact.

"For a man who died in his forty-ninth year, Lord Durham's life has been a long one."—*Spectator.*

We might multiply extracts from the public press, but they would be only repetitions of the general sentiment, that whatever difference might be felt in political opinion, there was, in respect to the late Earl, a perfect unity as to his claims on private admiration and public honour.

His lamented death took place rather suddenly, at Cowes, in the Isle of Wight, on the 28th of July, at nine o'clock in the morning. It was a terrible and unexpected blow to his Lady and Children, for if ever a husband was doated on by an amiable and affectionate wife, it was John George Lambton, Earl of Durham. Lord Lambton was sent for to his father a few minutes before he died. His lordship's daughters were also with Lady Durham.

"John George Lambton, Earl of Durham, Viscount Lambton, and Baron Durham, of the city of Durham, in the peerage

of the United Kingdom, was born the 12th of April, 1792, and married—first, the 1st of January, 1812, Miss Harriet Cholmondeley, who died in May 1815; and, secondly, Lady Louisa Elizabeth Grey, eldest daughter of the Earl and Countess Grey. His lordship had issue by his first marriage three daughters, all of whom are dead; and by his second, five children, two sons and three daughters. His second son, George Frederick, Viscount Lambton (the Hon. Charles William, his eldest son, having died at the age of thirteen), succeeds to the family honours. The Ladies Mary, Emily, and Alice Lambton, were born the 8th May, 1819; 17th May, 1823; and 16th April, 1831. The deceased Earl was the son of the late William Henry Lambton, Esq., and Lady Anne Villiers, daughter of the fourth Earl of Jersey. His lordship has two brothers and one sister—namely, Mr. W. H. Lambton, married to Miss C. Ellison in 1824; Mrs. Cavendish, lady of the Hon. Colonel Cavendish, Equerry to her Majesty: and Mr. Hedworth Lambton, M. P., married in 1835 to Miss Bushe. The deceased was Lord Privy Seal from 1830 to 1833; and, as most of our readers are aware, was subsequently British ambassador at the Court of St. Petersburg, and Lord High Commissioner of Canada in 1838. He was a Privy Councillor, a G. C. B., and Knight of the Foreign Orders of St. Andrew, St. Alexander Newsky, St. Anne, and the White Eagle of Russia; Leopold of Belgium, and the Saviour of Greece. In addition to the above, he was High Steward of Hull.”

The funeral took place on the 10th of August. The body had been conveyed from Cowes to Sunderland in his lordship's yacht, and thence to Lambton Castle. The mournful proceedings, abridged from an authentic source, will be found recorded among our Masonic Intelligence.

In personal appearance Lord Durham was rather taller

than the middle height, of a dark complexion, his aspect and mien gentlemanly, features handsome and regular, on the whole somewhat angular; his mouth was beautiful, and his smile enticing, so that he won the heart easily; no one could leave him otherwise than impressed in his favour. Perhaps the tenderness of his constitution gave an increased interest to his features. He said kind things with the fervour of a child—he gave a decided opinion with the dignity of a man; there was nothing unmeaning in any thing he said or did; he contrived on the instant to repress aught that he considered ambiguous, but he did not leave the speaker to consider himself reproved. Concealment of purpose was not among his foibles. Manly and straightforward himself, he admired and protected in others the principles of high-mindedness and truth. He was a true patriot; his country had the first place in his heart.

His constitution, always delicate, became enfeebled by a residence in Russia, to which it was peculiarly unsuited. It was remarked on his return home, that his appearance was more attenuated, his person altogether more reduced. He studied to conceal the decay by artificial means; but the close observer saw the change, and was grieved that he saw it. His physician, Sir John Doratt, in whom the Earl placed, as he well might, the most implicit confidence, used all the powers of the Heaven-gifted art, and the noble patient rallied somewhat under his care. It was thought that the climate of Madeira might have been more propitious; but the claims of his country upon the energies of his mind were imperative, and he committed himself and family to the great waters, and was wafted to the shores of Canada as its Governor-General, where his presence was welcomed with the enthusiasm due to his high character.

For too short a time was he permitted to sustain the true English policy; long enough, however, to sow those seeds of

generous feeling and lofty principle, which it is to be hoped will ere long produce an abundant harvest; and in the garnering of a product so essential to the wants of the colonists, may they never forget that they owe their moral improvement to that wise and extended code which the Earl of Durham provided for their instruction and guidance.

Circumstances, to which we must here only refer with deep regret, induced him to return home on the instant. A nobleman so sensitive of his honour, felt that it had been wounded, and the infliction of the wound acting upon a constitution, as has been stated, weak and tender, produced additional weakness, and was the too sure precursor of death. Too late was the certainty of his impending fate perfectly known, and the patient nobleman bequeathed his reputation to his country; his love, and it was pure and spotless, to the wife of his bosom and his beloved children, and the honour of the peerage to his son George Frederick, the present Earl, now in his 13th year; to be worn, it is hoped, with all the true nobility of the father.

We have faintly attempted to do justice to the honoured dead, in respect to his character as an English nobleman; our next duty is to inscribe on our pages the grateful record of our veneration for him as a Mason. For the great good he did while living, the lasting gratitude of the Craft will be as deep as their consciousness of his worth is sincere. Admirably adapted for the high station to which he was called by the Present Grand Master, who partook in a great measure of the honour resulting therefrom, Lord Durham won every heart in Grand Lodge and out of it, by his impartiality when on the Masonic throne; whereby peace and good order were invariably protected; as well as by the effect produced without the walls of Grand Lodge,

by the publicity of transactions that reflected honour and credit on the Order.

His loss is a Masonic calamity, and one, indeed, deeply deplored; but there remains in the memory of his bright and noble example a precious legacy, which will, even in after ages, shed an influence over Freemasonry, and teach the Brethren of all time how priceless is honour, how majestic is justice, how beautiful is charity!

Brother in the Order, protector of the weak, friend of mankind, how art thou lamented at the moment in which these words are written! Mayst thou find that peace in the Grand Lodge above which here thou didst promote, and may thy spirit hover over and protect the Craft!

Thy earthly motto had meaning,—

“*Le jour viendra.*”

May the blessing of Heaven attend those who mourn thy loss, and may thy son emulate thy virtues.

At the time of his decease the Earl of Durham was Pro-Grand Master and Pro-Grand Z. of the Grand Lodge; and Provincial Grand Master of the provinces of Durham and Northumberland. In our next we hope to give a general summary of the Masonic career of Lord Durham, and of his public services to the Craft.

A monument is about to be erected to his memory. The funds are raising by public subscription, and already the sum collected exceeds several thousand pounds.

THE NEW APPOINTMENTS.

The lamented death of the Earl of Durham having created a vacancy in the office of Pro-Grand Master, the Masonic Fraternity of England will feel much gratification in the announcement that the Earl of Zetland has been nominated to succeed as the Alter-Ego. His Lordship possesses the confidence and esteem of the Fraternity, and his promotion will be viewed as an assurance that their welfare could not be better secured than by such an entrustment of their best interests.

The promotion of this nobleman having placed the Deputy Grand Mastership at the disposal of the Grand Master, his Royal Highness has exercised his prerogative by the appointment of the Most Honourable the Marquis of Salisbury as his Deputy Grand Master. Perhaps a more judicious appointment could not have been made; whether it be looked at as the best means of proving to the world at large that no political bias should influence Masonic opinion, more particularly in the highest quarter; as the most fraternal, as well as politic mode of gratifying a very numerous, influential, and zealous class of the Order; or as the just and honourable requital for services rendered to the Craft—services which stand forth prominently in the fact, that previous to the appointment of the Marquis of Salisbury as Provincial Grand Master for the province in which he resides, and in which he must be well known, there was but one Lodge—if indeed there was even one—whereas now there are no fewer than six.

It were hardly necessary to say one word more on this subject, unless, indeed, to remark, that at the last Grand Lodge the announcement of the appointment of the present Deputy Grand Master was received with the most enthusiastic demonstration of “welcome.”

Our quarterly summary of intelligence will be read with deep interest. In the distance all accounts agree that the principles of the Order, as they become known, are diffusing the most beneficial influence on society. The short period that has elapsed since India has attracted proper attention to her wants, has been spent in the most spirited efforts to prove how grateful the Fraternity in that hemisphere feels for the attention that has been granted to its prayer. The populous and important province of Jamaica is pleading hard for a participation in those advantages, which a good system of government has it in its power to bestow; and if the wishes of the Brethren should meet proper support, the result must be, that a similar stimulus would lead to proportionate success.

In Scotland there has been a gathering on an occasion the most honourable to its character—that of doing honour to the memory of its “Scott;”—and it is a proud tribute to Masons, that in his identity with our Order, a nation has felt added respect for our institutions.

The reports from the Charities are satisfactory.

The financial state of the Boys' School will, it appears, allow of increased liberality to the children; and in regard to the Female School, we remark, as proofs that its interests are well attended to, that on no occasion has there been any want of a *quorum* to conduct its proceedings.

The Asylum especially is maturing expectation, as will be better understood by the pleasing rumour that the necessity of having two elections during the year for candidates, instead of one, is to be taken into consideration.

The public Finance is also satisfactory.

Our readers will doubtless observe, that the proceedings of a “Certain Assembly” are not reported in the present number. This hiatus in our general system may cause surprise to many—regret to more. The propriety, however, of

abstaining from giving premature publicity to proceedings which involve the security of honour and independence, cannot be questioned, and, therefore, we only act conscientiously upon a principle of public justice. Those proceedings were of the utmost importance, whether we contemplate them as Freemasons or as men; and, therefore, as they may become the subject of Masonic discussion, and we trust of the most honest consideration, we shall pause for the present in giving any opinion. It will be remembered that on a recent occasion* we adopted this course, and we have good reason to believe that it was universally approved.

There is a generosity in the Masonic public which will secure us against any suspicion of pusillanimity in the course we adopt;—there is a conviction in the minds of not a few, that it is necessary for the good of Freemasonry.

Our own conduct in this important affair, however, stands out in bold contrast with that exhibited by some others, who forgetful alike of the respect at all times due to the principles of Freemasonry, have dared unblushingly to attack private character. Such persons may well be left to the endurance of that contempt they have merited; and which must follow as the best requital for their employment. Praise from such men, the object of their slander would not hope for; and he may have merit enough to render the slander harmless.—We pause for the present.

That the present state of our Order demands the careful and honest consideration of every Mason, no one will deny. The spirit of the age will naturally glance at an Institution possessing such high claims to admiration as Freemasonry; indeed, the best compliment that can be paid to it, is the desire that the public at large feel to know what its essential principles are, that they may approve of its objects if they do not enter into its mysteries.

That the events of the last ten years exceed in importance

* Vide page 3, No. 25.

all previously recorded annals, will be readily admitted. Steadily and successfully has the tide of Masonic improvement flowed on—smiling at the fear expressed by some, and fearlessly explaining away the doubt of others; and by the purity of its motive, finding a generous support, under a difficulty of no common kind.

A fair examination, at any time, may tend to re-action in opinion as in mechanics; but such reaction must not endanger the “Principle.” Even philosophy, when launching into discussion, contemplates those moral changes that may be likened to a planetary motion evolving into space, but requires that no greater force should be used than that which is reserved for the return, when necessary, to the proper orbit. And this is the true business of nature, which is never in error. The wants of all men grow with the spirit of the age in which they live, and should be attended to as a matter of course, with due security to the orbit in which they move.

No one can be indifferent to public opinion,—he may assume indifference, but it is far otherwise: even the journalist who records events, and treats of them for the information of his readers, is not exempt from this power; and having embarked his venture upon the tide and current of the waters, he must make up his mind occasionally to encounter some gales, which serve to convince him that there are shoals and quicksands which he might have avoided had he kept a sharper look-out. The mariner gains that by experience which is of priceless value to the world, by the very tempests which he encounters, and from which he is preserved. Therefore we shall, with the strictest scrutiny, examine our Masonic chart, and steer our course with all the zeal and perseverance which our experience may permit.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 3.)

THE construction of Speculative Masonry, as it is now practised, has been beautifully conceived; and the arrangement embraces points which conduct the mind gradually to the uppermost step of the theological ladder, and leave it surrounded by a blaze of light and glory. The elements of Masonic morality are first propounded to the candidate at his initiation; and when his mind is sufficiently enlightened to entitle him to the advantage of new communications, he is *passed* on to a view of our scientific pursuits, and shewn the connection which exists between them and the moral lessons in which he has already shewn his proficiency. After a legitimate probation, as determined by the Constitutions of Masonry, and the by-laws of his Lodge, he descends into the bowels of the earth to search for Truth; is raised to a state of intellectual superiority, which confers actual distinction, and taught the wisdom which is derived from our history, tradition, and holy legend, to humanize the heart, and lead it to reflections which shew in strong colours the vanity of all human pursuits, the necessity of preparing for death and resurrection; and while they inculcate his duties to God, exhort him punctually to observe the points of fellowship to his Brother, by assisting him in his distresses—supporting him in his virtuous undertakings—praying for his welfare—keeping inviolate his secrets—and vindicating his reputation—as well in his absence as in his presence.

Here we find completed the true philosophy of Freemasonry. The Three Degrees blend doctrine, morality, and science, tradition and history, into a grand and beautiful system, which, if studied with attention, and practised with sincerity, will “inspire a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful, and obedient to the holy Word of God.”

The first or initiatory Degree contains the rudiments of knowledge, and has been aptly referred to the Patriarchal dispensation, when mankind were acquainted only with the first principles of religion, and worshipped God in simplicity as the Creator and Governor of the world; when His laws and precepts were few, and written in the hearts of the faithful race. These were included in the seven precepts of Noah: 1. The trial and punishment of malefactors. 2. Worshipping God, and honouring the Sabbath. 3. The renunciation of idolatry or false worship. 4. The prohibition of nakedness. 5. Murder or homicide forbidden. 6. Against fraud, dissimulation and robbery. 7. Prohibition against eating the flesh of any animal taken from it before it was dead.

There is scarcely a point of duty or morality which man has been presumed to owe to God, his neighbour or himself, under the Patriarchal, the Mosaic, or the Christian dispensations, which, in the construction of our symbolical system, has been left untouched. The forms and ceremonies, secrets and landmarks, the types and allegories of Freemasonry, present copious subjects of investigation which cannot be easily exhausted. The nature of the Lodge; its form, dimensions and support; its ground, situation and covering; its ornaments, furniture and jewels; all unite their aid to form a perfect code of moral and theological philosophy; which, while it fascinates the understanding, improves the mind, until it becomes polished like the perfect ashler, and can only be tried by the square of God's word, and the unerring compass of conscience.

For an elucidation of the signs and symbols attached to this Degree, I would refer the reader to my Twelve Lectures on the subject, and to the forthcoming Lectures on the Theocratic Philosophy of Freemasonry; but there is one expressive symbol in a Mason's Lodge which has not received its proper share of attention in either of those volumes. I allude to the third *Ornament*, which is an emblem of Prudence, and carries in its train many of the most amiable virtues which dignify and adorn the nature of man. Prudence, like a bright and blazing star, enlightens our path, and directs us to the performance of great and worthy actions. It is Prudence which arms us with moral courage and resolution to pass through the trials and persecutions of the world; not, perhaps, without endangering, but certainly without destroying our virtue, or neutralizing

that principle of active benevolence which has been implanted by the Deity, that, like Brethren, his creatures might dwell together in unity. Prudence produces Fortitude, by which we are enabled to resist and overcome the allurements of the world; it produces Temperance in mind and body—carrying us with unshaken patience through the most severe trials, and guarding us against the snares arising from an excessive indulgence in the pleasures and pursuits of carnal gratification; it produces Justice, which is the guide and director of goodness, and embraces for its object the love of God and man—Mercy,

Which bleaseth him that gives, and him that takes,
And droppeth as the gentle dew from Heaven
Upon the place beneath;—

Benevolence and Charity, to soothe the sorrows of the aged and distressed; to comfort the desolate widow, and to train up the orphan to virtue and usefulness;—Secrecy, Fidelity and Obedience, Truth, Honour and Love; Gentleness, Goodness, Piety and Peace. Within the starry girdle of Prudence all these virtues are enfolded.

This quality was considered of such value in the middle ages, as to be pressed into the service of superstition; and I am afraid the Masons of the 15th century, who drew the attention of candidates to this comprehensive virtue by the conspicuous position of the above-mentioned emblem, were not exempt from a participation in studies which prevailed amongst all ranks and descriptions of men.

Prudence was the third emanation of Abrax or Abracadabra, and was placed in the centre of the Lodge as a protecting symbol to ensure prosperity and to avert danger. At this period mankind were much addicted to the use of charms and amulets; the fabrication of which was termed, in the language of art, “the facultye of Abrac;” and there can be no doubt but in an age when the follies of alchymy and natural magic were pursued with a degree of earnestness, amounting almost to infatuation, Freemasonry partook, to a certain extent, in delusions which were honoured with universal credence. Indeed, the fact is on record in a Masonic manuscript, to which much importance has been attached by the commentaries of Mr. Locke, and, after him, by the celebrated Preston. Even the greatest and wisest philosophers were not altogether free from this all-absorbing passion; and while they professedly affected to despise all worldly advantages, eagerly sought for that

universal menstruum which was to transmute their dross into gold, and furnish them with the means of gratifying a cupidity which practically contradicted all their gravest professions.

When we consider the importance which was attached to charms of every description by the most learned and eminent men in the middle ages,—when we reflect on the virtues reputed to be inherent in holy relics—we need be at no loss to conceive why these occult practices were supposed to form a part of the investigations of Freemasonry. Amongst the philosophers who advocated their efficacy, I may mention Albertus Magnus, Wainwright, Bellini, and Baptista Porta, celebrated names, who employed much plausible argument to demonstrate the sympathetic efficacy of charms in the prevention and cure of diseases. The latter, who had been initiated into the Fraternity of Masons, calls a knowledge of these virtues “natural magic,” and says that “all excellent wise men do admit and embrace it with worship and great applause.” He describes a great number of charms. “If,” says he, “we cut our hair, or pare our nails before the new moon, they will grow again quickly. If you would have a man become bold and impudent, let him carry about him the skin or eyes of a lion or a cock, and he will be fearless of his enemies; nay, he will be very terrible unto them. If you would have a man talkative, give him tongues, and seek out for him water-frogs, wild geese and ducks, and other such creatures, notorious for their continual noise-making.”

Hollerius, another great scholar, professed to cure the headache by the virtues of an “adamant stone ritually prepared.” Levinus Lemnius, a learned professor, says, with great gravity, “There is no presenter remedy to ease the torment of the gout, both in the hands and in the feet, than a young whelp, especially of one colour, if the same be put to the grief. But the whelp ought to be cut out or cloven into two parts, whilst alive, through the midst of the back; and the one half, with the inner side hot, to be laid to the grieved place. *And this I know to be an excellent thing.*” Mizaldus affirms that, on Midsummer-eve, there is found under the root of the herbs mugwort and plantain, a stone, which being worn about the person, preserves men from the attacks of plague, lightning, the quartan ague, and fire. It is quite clear that these philosophers themselves yielded implicit faith to the efficacy of such charms; for Mizaldus

goes on to say, respecting the recipe just named, "*this I know of a truth*, for I have myself found the stone at the root of plantain, at the hour of noon on the above day, and have had experience of its virtues." Nay, they not only possessed amulets for the cure of bodily diseases, but also for those of the mind. Thus Peter Hispanus recommends to "grind mustard with vinegar, and rub it well and hard on the palms of the hands, or soles of the feet, and it will help and quicken forgetful persons." Again, "When you are melancholy, take rosemary flowers, and, making them into powder, bind them on your right arm with a linen cloth, and you will immediately become merry and cheerful." I could multiply instances of these fanciful reveries of learned men for ever. And it is probable that from this cause these sages were termed "wiseacres" in the manuscript above mentioned, from the Saxon *weisager*, wise sage philosopher or wizard; and the science of Freemasonry, the "arte of ffyndyng neue artes." Indeed, without calling in the aid of these speculative sciences to account for the great estimation which our Order acquired in these ages, and the influence which it exerted over the public mind, we need only refer to the splendid specimens of architecture which the fraternity executed in times of the grossest ignorance, to be convinced that these alone were sufficient to excite the admiration and reverence of a benighted people, and cause them to be esteemed the productions of a genius and talent something more than human.

The knowledge of natural philosophy, which was doubtless cultivated in the Masonic Lodges of those days, and the curious experiments to which it led, might easily be mistaken for magic amongst an unlearned and superstitious people. And there are good grounds for believing that the adepts themselves entertained a very high opinion of the miraculous character of their successful experiments. Chaucer gives a curious account of some exhibitions of natural philosophy which were performed in his time, and could not fail to excite the awe and wonder of the ignorant. "There are," says he, "sciences by which men can delude the eye with divers appearances, such as the magicians perform at feasts. In a large hall they will produce water, with boats rowed up and down upon it. Sometimes they will bring in the similitude of a grim lion, or make flowers spring up as in a meadow; sometimes they cause a vine to flourish, bearing white and red grapes, or shew a castle

built with stone. And, when they please, they cause the whole to disappear." He then speaks of "a learned clerk," who, for the amusement of his friends, shewed to him "forests full of wild deer, where he saw an hundred of them slain, some with hounds and some with arrows. The hunting being finished, a company of falconers appeared upon the banks of a fair river, where the birds pursued the herons and slew them. He then saw knights justing upon a plain; and, lastly, the resemblance of his beloved lady dancing, which occasioned him to dance also. But the master that wrought this magic, then clapped his hands together, and all was gone in an instant."

We are now perfectly convinced that very surprising things may be exhibited through the medium of a proper apparatus, and with the assistance of expert confederates. A magic lanthorn, a concave mirror, or an oxy-hydrogen microscope, will produce appearances quite as wonderful as those described by Chaucer, to persons totally ignorant of the existence and nature of such instruments. The principles of natural philosophy were known only to a few in those dark ages, and, for that reason, the spectators were more readily deceived. They considered these exhibitions to be produced by magic. Even King James, in his demonology, says, that they were performed by the agency of the devil, and we cannot, therefore, wonder that they were so esteemed by the ignorant.

These pretensions did not proceed from ignorant impostors, who made a private advantage of the credulity of mankind; for we find names of still greater note than any I have mentioned in the lists of those who made public their supposed discoveries for the benefit of their fellow creatures. Who would believe that the great Bacon, whose addiction to astrology, and other speculative and mysterious sciences, is well known, could have gravely asserted that, *to his knowledge*, a certain lady had discovered an ointment, by the use of which a person might live more than 300 years? or that the philosophic, Boyle, speaking, as he says, from experience, should recommend the application of *moss from a dead man's skull* as a never-failing remedy for bleeding at the nose?

Cardinal Wolsey was a very eminent Mason, and was appointed Grand Master of the Order in 1515, which office he held till the period of his disgrace in 1530. He professed himself an adept in these occult practices. Thus Lord

Berners, the translator of Froissart, when at the court of the Emperor Charles V. as ambassador from Henry VIII.* in a letter to the Cardinal, says, “if your Grace remember me with some crampe rynges ye shall do a thing much looked for; and I trust to bestow thaym well, with God’s grace.” And Dr. Magnus gravely writes to the same Cardinal, in 1526, as follows: “Please it your Grace to understand that M. Wiat, of his goodness, sent unto me for a present certain crampe rings, which I distributed, and gave to sundry mine acquaintance at Edinburgh; amongst others, to Mr. Adam Otterburne, who with one of them relieved a man of the cramp in the presence of much people. Since which time many requests have been made unto me for crampe rings at my departing there, and also since my coming from thence. May it please your Grace, therefore, to shew your gracious pleasure to the said M. Wiat, that some rings may be kept, and sent into Scotland, which, after my poor opinion, should be a good deed, remembering the power and operation of them is known and proved in Edinburgh, and that they be greatly required for the same cause both by great personages and other.”†

I have been thus copious in describing the prevailing rage of those times for occult practices, for the purpose of shewing that Speculative Masons were no more to blame for entering into the profound enquiries which occupied the attention of all ranks of mankind, than the literati of the nineteenth century, who make a liberal expenditure of time and money to promote universal knowledge; and benefit the uneducated classes, by patronising philosophical societies and mechanics’ institutions, which assume the same position as the study of natural magic occupied some centuries ago. Nor would it be reasonable to affirm that these investigations constituted the principal employment of the Craft in their private Chapters; for we are assured that theoretical architecture occupied their attention in a very high degree; yet

* A manuscript in the Royal Library at Paris describes a religious office, too long to introduce here, for the hallowing of cramp rings, as used by our King Henry VIII.; and that monarch, with the assistance of the Bishop and the Dean of Windsor, consecrated them by dozens, for the use of his loving subjects. Andrew Borde, in his famous book called the Breviary of Health, has an allusion to the supposed power of the King to expel the cramp. He says, that “the Kynges Majestie hath a great help in this matter in hallowing crampe rings, and so given without money or petition.”

† The above letters are preserved in the British Museum.

there can be no doubt but the superstitious researches of those ages formed a collateral pursuit, when learning and science were exerted to their utmost stretch, for the purpose of promoting new discoveries in astrology, alchymy and magic, the latter of which are termed in the manuscript, "kymistrie" and the "facultye of Abrac;" which formed the great objects of research with all ranks; and a society, professedly founded on secrecy, would be expected to excel in the practice of abstruse and hidden arts.

In the ancient manuscript to which I have more than once referred in this paper, the Masons of the fifteenth century boast that, amongst other items of valuable knowledge, "they concele the arte of chaunges, the wey of wynnynge the *facultye of Abrac*; the skylle of becommynge gude and parfayghte wythouten the holpynges of fere and hope." Mr. Locke professes to be utterly in the dark respecting this expression; on which Preston remarks, "Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the facultye of Abrac, I am not surprised at, nor can I conceive how he could otherwise be. Abrac is an abbreviation of the word Abracadabra. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost." As, however, it is here authoritatively asserted that the facultye of Abrac constituted one of the secrets of Masonry in an age when sorcery and divination were so prevalent, that the pretensions to supernatural communications, advanced by Joan of Arc, led to such important consequences on the continent; and even the wife of the Lord Protector of England, the noble Duchess of Gloucester, could not escape a degrading punishment on the charge of witchcraft, it may be interesting to enquire whether the explanation of that facultye be indeed lost, as it is at present totally unknown amongst the Brethren of the Craft.

Abrac, Abraxas, Abrasax or Abracadabra, was a mystical word that the Basilideans gave to the deity, symbolized by a blazing star, and referring to the Masonic virtue of Prudence. It comprehended the circle of time, represented by the solar year; for, being composed of the Greek numerals, it made the number 365 thus—

A	B	P	A	X	A	Σ
1	2	100	1	60	1	200 = 365;

corresponding equally with the days of the year, and the number of heavens which were believed to be contained in universal space between the earth and the highest empyrean. Each of these celestial abodes, according to the doctrine then in vogue, was created and governed by an angel; and they ascended gradually in the scale of power and intelligence, till they arrived at the first principle or primogenial mind, which was *Abrahas* or God. From this Being emanated the next inferior grade, who was denominated *Logos* or the Word; from *Logos* proceeded *Phronesis* or *Prudence*. This introduced *Sophia* and *Dynamis*, Wisdom and Strength—and so on, to the number of 365.

By the seven letters in this word was signified the seven angels, symbolized in the seven planets. St. Jerome thinks that *Abrahas* meant the sun, which accomplishes its annual course in 365 days. But this application would not be authentic, if Gassendus be right, for he writes the word *Abraxas* with six letters only. Pignorius says, that on some crystals or gems the word is *Abraxas*, and that the three first letters denoted the Hebrew words *Ab*, *Ben*, *Rouath*; and, on this hint, the whole word has been improved by Monkish writers into a distich, describing the plan of human salvation—thus,

A	.	.	Ab	.	.	Pater	.	.	1
B	.	.	Ben	.	.	Filius	.	.	2
P	.	.	Rouath	}	.	Spiritus Sanctus,	.	.	100
			Kakadosh						
A	.	.	<i>Ἀνθρωπος</i>	.	.	homines	.	.	1
Σ	.	.	<i>σωζων</i>	.	.	salvans	.	.	200
A	.	.	<i>αγιω</i>	.	.	per sacrum	.	.	1
Ξ	.	.	<i>ξυλω</i>	.	.	lignum	.	.	60
									<hr/> 365 <hr/>

Joseph Scaliger had an *Abrahas* in his possession, and Peireskius very many. They were symbols of the angels or presidents of the seven heavens, Michael, Gabriel, Uriel, Raphael, Ananael, Prosoraiel, Yabsoe—which names were inscribed upon them, together with the figures of men, beasts, fowls, plants and stars. *Abrahas* is represented with the body of a man, having a buckler on his left arm, and a sword in his right hand, as ensigns of power, and with serpents instead of feet. I subjoin, from the first edition of Hutchinson's *Spirit of Masonry*, the drawing of a *Basilidean*

crystal in the British Museum, which is shaped like an egg:—

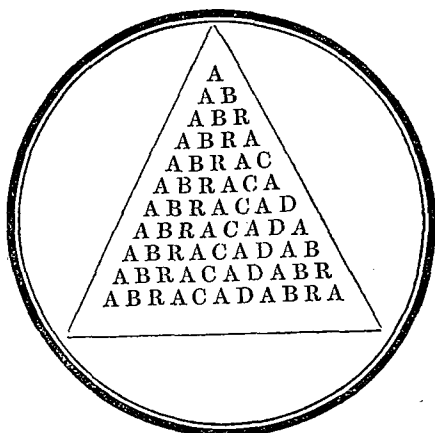


The head is supposed to represent the Creator. The sun and moon on the reverse are conjectured to be Osiris and Isis, the benevolent deities of the Egyptians, and figured hieroglyphically the omnipotence and omnipresence of God, or the Abrax, which created and governs the world, and directs the starry intelligences to point out the designs of Providence with regard to man. The scorpion was Typhon, the evil principle of the same people; the serpent symbolized the eternity of God; and the star was the third emanation of the Divine person, and an emblem of Prudence. The inscription is interpreted by Hutchinson to mean, "The earth shall praise thee, 1305;" or otherwise, omitting the numerals—terra declarat laudem magnificentiam tuam. Some of them had the names of *Σαβαοθ*, *Αδουαι*, *Μιθρας*, *Ανουβισ*, *Σεραπις*, &c., and the figures also differ: but all were reputed to be equally efficacious in conveying the Divine protection. Baronius mentions one of these gems in his custody, on which the Tetragrammaton is inscribed.

According to some authorities the whole mystery may be thus explained: Abraxas was a mysterious amulet with that word, or some other supposed to be invested with the same virtues, engraven round the border, which was worn, suspended from the neck, with great veneration, to secure the protection of the being to whom it was consecrated; and

was supposed to convey the blessing of health, prosperity, and security from danger.

That universal genius, Roger Bacon, who enlightened the darkness of the thirteenth century by his successful researches into the hidden properties of natural things, has left behind him a curious manuscript, in which the "facultye of Abrac" is thus recommended to public notice as a charm or amulet, capable of being reduced to common practice as a blessing to the human race. "The letters which compose the word Abracadabra must be written in the following form on virgin parchment, with the quill of a raven, and with ink formed out of the smoke of a consecrated wax taper :



"Let the party who wishes to be cured of his disease, whatever it may be, wear the charm hung round his neck during the time that the moon performs one circuit through the twelve signs of the Zodiac; and let it be assumed on the day of the full moon when it is passing through the sign Sagittarius or Pisces. It is necessary that the wearer have a firm and confident faith in the power of the Divine Omnipotence, and a prescribed oration must be repeated when the charm is first put on; and in difficult cases it should be repeated daily."* The philosopher mentions another method of using this charm, by which a sick person may be cured

* The oration is too long for insertion here. It is addressed to the Supreme Being, under the names of Elohe, Adonai, Zazael, Tzebaoth, Helion, Paliel, Shaddai; and by the ineffable name יהוה Jehovah.

without being privy to its application. "Let the charm be written as before, and then scrape out one line every day, saying—as I destroy the letters of this charm Abracadabra, so by virtue of this sacred name, may all grief and dolor depart from A. B., in the name of —." I must decline repeating the adjuration, as it is little short of blasphemy. The philosopher, however, adds, "Many have healed divers diseases this way, the disease wearing away by little and little. Therefore keep it secret, and fear God."

Montfaucon has given an extended description of the Abraxas in use throughout a series of several centuries, illustrated by numerous engraved specimens of gems which he had himself seen. Some are composed of pure crystal, others of various metals, amongst which lead appears to have been in high repute; and I have in my possession one of the latter that was dug up a few years ago at a place called God's-house, which formerly constituted part of the possessions of the Abbot of Croyland, in Lincolnshire.

The most valued of these Basilidean gems was the crystal, which being prepared according to art, with magical ceremonies, was reputed to derive its virtue from the presence of a demon imprisoned within the substance of the talisman. Thus prepared, the crystal was used for the purpose of divination, and the demon was compelled to answer the queries of its owner. In an old book, entitled "The Displaying of supposed Witchcraft," we find an account of one of these crystals in the possession of Lazarus Spenglerus, a person who is represented to be "excellent both for piety and prudence." Spengler said, that "there was a person of a chief family in Norimberg, who came unto him and brought, wrapt in a piece of silk, a crystal gem, of a round figure, and said that it was given to him by a stranger, whom many years before, meeting him in the market, desired of him entertainment, he took him home, and kept him three days. When he departed he gave him this crystal, and explained the use of it thus:— If he desired to be made more certain of anything, he should request a virtuous boy to look into the crystal, and it should come to pass that apparitions of future events should be seen by the boy within its substance. And this man affirmed that he was never deceived in anything, and that he understood many wonderful occurrences by the boy's indication, when no grown up person did by looking

into it see it to be anything else but a pure and transparent gem."*

Such is a detailed account of the far-famed Abracadabra. It consisted in the secret knowledge of fabricating charms and amulets to preserve health and avert danger, as well as to enable the possessor to foretel future events. This art, how frivolous and unsatisfactory soever it may appear to the improved understanding of the present day, was adapted to the genius of the age in which it prevailed, when the mysterious facultye of Abrac was considered as the highest attainment of science and philosophy, and by virtue of this reputation found its way into the Mason's Lodge, in compliance with the taste of the times, although we are assured that primitive Freemasonry included no such idle fancies.

We cannot, at this distance of time, conjecture to what extent the facultye of Abrac was carried in the Mason's Lodge. It is not denied that most of the philosophers who were secretly or openly addicted to these studies were Masons, including Spoulee, Yeule, William of Wykeham, Wainfleet, Islip, Wolsey, Cromwell, Raleigh and others; but how far they constituted a part of legitimate Masonic business we have no record, that I am acquainted with, except the above manuscript, to assist us in forming an opinion. The importance attached to such pursuits would certainly fluctuate in accordance with the general taste of the age. It is clear, however, that every vestige of their existence in Masonry vanished under the superintendence of Inigo Jones and his Wardens, the Earl of Pembroke and Nicholas Stone; for the royal patron's famous essay on diablerie and witchcraft furnished a hint which his officers, whatever their own private opinion might be, would not be able to resist†; and there is a strong presumption that the manuscripts which the latter unfortunately committed to

* A crystal of this description forms the principal machinery in a wild tale published a few years ago under the title of "Five Nights at St. Albans."

† So recently as the reign of James, these superstitions were alarmingly prevalent, and it was found necessary to suppress them, under heavy penalties, by an especial Act of Parliament (1 Jac. c. 12), which provided, that "if any person shall consult, covenant with, entertain, employ, feed, or reward any evil or wicked spirit, or take up any dead man, woman, or child out of his, her, or their grave, or the skin, bone, or any other part of any dead person to be employed in any manner of witchcraft, sorcery, charm, or enchantment, he shall suffer death as a felon, without benefit of clergy." A horrible instance of this kind of

the flames in his dotage (for he must have been more than 100 years old when he committed this rash act), would have thrown considerable light on this interesting subject; for it is not to be believed that the manuscripts would have been consigned to such a fate if they had contained nothing but architectural disquisitions, or charges and laws of Masonry.

It may, perhaps, be thought that I have been too diffuse on this point; but in an article on the doctrines and practices of Masonry, it was impossible to avoid a discussion of this abstruse subject, which puzzled the acute Locke; because, though Freemasonry, as now practised, never introduces it into its disquisitions, or makes the slightest allusion to it in any of its comprehensive lectures, the Brethren might be desirous of some extended information on a topic which Dr. Anderson, and after him, Hutchinson, Preston, and other Masonic writers, have considered of sufficient importance to merit their serious consideration.

EVIL SPEAKING.

“The delusive itch for slander, too common in all ranks of people, whether to gratify a little ungenerous resentment; whether, oftener, out of a principle of levelling, from a narrowness and poverty of soul, ever impatient of merit and superiority in others. * * * To plunder an innocent man of his character and good name, a jewel which, perhaps, he has starved himself to purchase, and probably would hazard his life to secure; to rob him, at the same time, of his happiness and peace of mind, perhaps his bread—the bread, may be, of a virtuous family. * * * Pride, treachery, hypocrisy, malice, cruelty, and self-love, may have been said, in one shape or other, to have occasioned all the frauds and mischiefs that ever happened in the world; but the chances against a coincidence of them all in one person are so many, that one would have supposed the character of a common slanderer as rare a production in nature as that of a great genius, which seldom happens more than once in an age.”

superstition occurred in Prussia only about four years ago. A man was arrested at Insterburg on a charge of having murdered a shepherd. When examined as to his motives for committing the murder, the fellow confessed that his object was to get a sufficient quantity of “human fat” with which to make a torch to render himself invisible. His superstitious belief was, that the possession of such a talisman would produce this effect.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."No. XXXV.—DECISION OF MIND NECESSARY TO ENSURE
SUCCESS IN EVERY UNDERTAKING.

Incertus animus, eum cupiat, timet.—SENECA.

SENSIBLE was the command of Jupiter to the suppliant waggoner, "Fellow, help thyself;" and equally so, in its illustration of the *self-exertion* God requires of man, the caution of the old lark to her young ones, in another fable, that when the farmer began to *reap his own corn*, without waiting any longer the assistance of his neighbours and kindred, it was time for them to begone. More apposite and authoritative is the example of the same principle enforced by the parable of the Talents, wherein the Just One teaches his disciples to be active and energetic, bidding them, "Occupy till I come."

The mind is a faculty liable to be influenced by so vast a variety of contingent circumstances, over which human power has no control, that it cannot be too early in life impressed with the necessity of *action, decision, and self-reliance*, under the fiat of a Divine Providence, if either *usefulness* or *solid happiness* would be attained. Hesitation and its vacillating effects, where the object of desire is brave, generous, or holy, is most pernicious, both in regard to the individual and society. And nothing more strongly indicates an untutored or an undisciplined mind, as *indecision* in a cause that has good principle for its basis.

One of the ruling noxious weeds that too often, in their far spreading wildness, absorb the healthy sap of the mind, is *imagination*, a brilliant gift of nature when controlled and cultivated, but full of deadly poison to the soul, if indulged in an unrestrained course of operation. It appals or incites, depresses or elevates to that extent, that, like the power of steam applied to machinery, it may accomplish the most beautiful works, or destroy the best arranged expectations.

The effect of this lively agent on the mind is as remarkable as particular in different physical systems. In some it is vivid as the electric fluid, producing, consequently, greater oppression over the sanity of the judgment; in others it is hardly visible, abandoning intellectual beings to almost Bœotian dulness. Thus it is that we see some individuals possessed of far more decision and perseverance than others endowed with similar talent, because they either do not possess that redundancy of imagination which is injurious to the mind, or they have acquired sufficient nerve to subdue its misleadings, when its hallucinations or unfounded fears would carry them short of their just wishes.

Then, again, imagination is mischievous, when it creates in the mind a diffidence of ability for success, while another, disdainful of such coy modesty, though endued with less intrinsic worth, steps forward, and

wins with confidence the prize which the other *desired but feared* to run for. A proper quantity of *assurance* is absolutely necessary to secure success in most of the pursuits of active life: and for want of that *animal auxiliary, many minds of first rate intellect have been, and are, deterred* proceeding in their schemes. How requisite, therefore, is it to prune the redundant branches of the arbor vitæ, and train them by discipline, learning, and experience, steadily to grow up both useful and ornamental trees in the garden of life; for, says the heathen poet,

Animum rege, qui nisi paret, imperat.

No XXXVI.—AN UNDUE EXERCISE OF AUTHORITY
SUBVERSIVE OF THE END FOR WHICH IT WAS
ENTRUSTED.

Minimé deceet libere, cui multum licet —SENÉCA.

All human power is delegated, permissively, by the Great Disposer of all events, and immediately by man to man, for the benefit of protection to the weak, security to the strong, and good government over all. These are the essential principles of legitimate authority, and, therefore, the abuse of either is an abrogation of the trust under which it was granted.

When persons or princes are put into authority by the people—the source of all justly derived power—they should exercise their elective privilege with moderation and a most strict regard to *justice*, never exposing themselves, or the sacred cause which they represent, to the charge of perverting their entrusted power to the purposes of faction or personal antipathies. They were invested with their authority, be it regal or magisterial, over a national community, or any particular section of it, that they might exercise its functions according to a constituted code of fixed laws, or the natural rules of equity and honor, for the welfare of the *whole*; and they are accountable for any misuse or dereliction of their duty to that supreme power whence all power is derived—the people directly, God hereafter.

An unjust stretch of authority too imminently endangers both the stability and popularity of the offender in his particular office, and the integrity and unity of the body to govern which in wisdom and harmony that office was conferred, inciting aversion to himself, and general contempt for the occupation he belongs to.

How different the result of an opposite conduct. A lenient and temperate execution of positive regulations, where they really bear upon a delinquent point, secures the respect of the governed, and the cheerful obedience of the condemned, settling the equity of its decrees, and securing the affections of the public. In confirmation of what clemency and sagacity will effect in place of austerity and rigor, the old adage affirms—

“Potentiam cautis quam acribus conciliis tutiorem haberi.”

Violence, whatever its character, is similar in its desolating effects to a volcanic eruption; but unlike the burning lava, which no impediment can stop, the violence of a moral or social eruption may be impeded by some more potent and timely interference. The biography of rulers in every age affords very many examples of the impolicy of assuming an

overbearing spirit. Charles the First lost his head through too great a stretch of kingly prerogative. Louis XVI. and Charles X. of France were victims of royal caprice and temerity; and the rash violence even of the French revolution was the destruction of its primary object. The golden and sacred rule, "to do as we would be done by," is the only truly liberal principle of action; and when carried out, whatever may be the case in question, must always operate equally beneficial to him who seeks redress as to him who yields it. If power be abused to the detriment of *order*, let it either be restrained or destroyed.

ON THE CAUSES OF THE ORIGINAL DISPERSION OF PRIMITIVE NATIONS,

IN TIMES OF REMOTE ANTIQUITY; AND ON PRESUMPTIVE PROOFS OF ORIGINAL CONNECTION BETWEEN VARIOUS NATIONS, NOW WIDELY SCATTERED:—DEDUCIBLE FROM A CRITICAL EXAMINATION INTO THE INTRINSIC SIGNIFICATION AND CHARACTER OF ANCIENT SACRED EDIFICES, ETC., OF WHICH THE RUINS AND IMPERISHABLE REMAINS EXIST IN NUMEROUS COUNTRIES.*

(PART I.)

IN proceeding with this Dissertation I shall discuss the subject generally, under the four following heads, viz.:—*First*, in examining what was *in reality intended*, mystically figured, and represented, under the colossal and other national monuments, and sacred edifices of antiquity:—*Secondly*, in showing that it was in consequence of a *disturbance* which took place in the *unity of the faith* of the early inhabitants of the earth, at the renewed period of its existence (that is to say, soon after the flood), that these same symbolical edifices came to be erected in commemoration of the grand schismatic division:—*Thirdly*, in setting forth that the ancient emigrations with which we are acquainted, are to be distinctly attributed, in the first instance, *solely* to this division of faith, and separate *religious* opinions:—and, *Fourthly*, and chiefly, in pointing out the value of a system of interpretation which seems to contain the only key for expounding the *religious mysteries of all nations*, or which may prevail to open the sealed historic volume that contains the records of long by-gone antiquity, and by applying it to the problematical *dispersion of nations*, (which has so often occupied the attention of the learned), and tracing the original motives of their separation (by a series of almost irrefutable inferences), show that it may thus be determined on a surer basis than can otherwise be established, what nations were *in reality*, of an original stock, by proving them to have held common religious opinions, when, as yet, but two grand sectarian divisions disputed for ascendancy in the minds of men.

And, first, as to what was *in reality intended*, mystically figured, and represented under the colossal and other monuments and sacred edifices of antiquity, we will proceed to designate respectively, as the head and type of all succeeding edifices of like character, the *Tower of Chaldea*, and the *Great Pyramids of Egypt*. The first of these was erected not long after the foundation of the Chaldean monarchy, by Nimrod, the

* By the author of a work lately published, "On the Real Nature of the Sin of Adam." "Fiat Lux." Simpkin and Marshall.

son of Cush, 2221 B. C.*. The second were erected probably not long after the foundation of the Egyptian monarchy, by Misraim, the son of Ham, 2188 B. C., Babylon and Memphis being among the first cities built after the flood. And when the totally different *forms* of these immense national edifices are considered, the inquiring mind can scarcely fail to seek for the causes which decided their ancient architects to employ so gigantic a mass of materials, in one or the other of these *definite forms*, above that of every other which might have been selected; and I think it will scarcely be denied that the forms respectively of these stupendous monuments, (which, as will be shown, were only the original archetypes of innumerable others which have been subsequently constructed), must unavoidably be considered as having been adopted as the *carrying out of some paramount idea or intention*, on the part of their primæval founders.

There is cause to believe, that in the erection of the Chaldean Tower, the principles of true Masonry were at first abided by; but, subsequently, the corruption of human nature urging men to overthrow a *spiritual* worship, which absolutely *required* purity and holiness, they sought to establish a system which virtually inculcated the worship of the creature more than the Creator, and furnished a pretext for the practice of unrestrained licentiousness, as part and parcel of religious rites! Such was the ancient worship of the *Lingam* — a worship which we read of as recognised and established throughout all antiquity; such was the object *really* worshipped under its colossal representative, in the *Chaldean Tower*, of whose notorious existence traditions, even in the most remote nations, almost universally exist; and of whose actual signification many weighty proofs have been collected by the late Mr. O'Brien, to which I might certainly add others equally numerous and irrefragable, were I here writing an elaborate treatise, instead of a limited essay.

The worship of the *Lingam*, then, of which the *Pillar Tower* was, as has been said, a gigantic figure, involved and signified the worship of the MALE Principle of the Universe; this worship, though afterwards perverted, originally (as has been intimated) intended the worship of the True and Only God; in accordance with which assertion we find that one interpretation of the word JEHOVAH, undoubtedly signifies the UNIVERSAL MALE. In *India*, where undeniable proofs have been found of the existence, at one period, of true Masonry, (see *Freemasons' Quarterly Review*, p. 159), this signification is found to be involved in the NAMES of the principal deities. Thus, according to Sir W. Jones, (*Asiatic Researches*,* vol. i. 232), BHAGAVAT signifies the FIRST MALE; and NARAVAN, or *moving on the waters*, (vol. i. 242). *The Spirit of God*, is often likewise denominated the PRIMEVAL MALE. The deity described in the fourth Veda as *Muhapurusha*, also signifies the GREAT MALE, (vol. iii. 376). Accordingly we find that the definite form of Temples in honour of this Universal Male Power, were *always* erected in the figure of its representative, the *Lingam*; that is to say, in the form of a *tower or column*. Almost innumerable examples of such like

* "The Temple of Belus formed a square nearly three miles in compass. In the middle of the Temple was an immense Tower, six hundred feet in height. The ruins are now two hundred and thirty-five feet high.

The Great Pyramid forms a square, each side of whose base is seven hundred and forty-six feet, and covers an area of nearly fourteen acres. The perpendicular height is five hundred and sixty feet."

† The quarto edition is always referred to.

edifices abound in ancient countries, where this worship was either primitive, or introduced at later periods, and fully illustrate these facts.

Wilford remarks (vol. iii. 365), that "the Phallus was publicly worshipped by the NAME OF BALESWARA LINGA, on the banks of the Euphrates. The cubic room in the cave of Elephanta, likewise contains the Lingam, (vol. iv. 413), as does also the pagoda of stone at MIHERBALIPORAM, or *City of the Great Baal*, (vol. v. 69). Sir W. Jones observes, (vol. ii. 47), "Columns were erected, perhaps as gnomons, others probably to represent the Phallus of Iswara." Enough has here been cited, without doubt, to dispose both the learned and the unlearned to consider, that the true signification of the pillar and tower was in reality such as has here been stated.

In many parts of the holy writings we find the pillar to have been undoubtedly a sacred emblem; as in Isaiah, xix: "In that day shall there be an altar to JEHOVAH, in the midst of the land of Egypt, and a *pillar* at the border thereof, to Jehovah, and it shall be for a *sign*, and a *witness to the Lord*." And this was the especial form in which it pleased God himself to appear, when he dwelt in the pillar that went before his chosen people, as solemnly recorded by Moses.

When, however, pillars were set up to receive the profane rites of idolatrous worship, we find them noticed in Scripture as an abomination, in like manner as their great Babylonian archetype; which, being obnoxious to the wrath of God, as such, was destroyed by *fire from Heaven*, as its blasted and vitrified ruins still remain incontrovertibly to attest. To this peculiar idolatry Scripture refers in the following passages:—Deut. xii. 3: "Ye shall overthrow their altars, and break their *pillars*, &c. Levit. xxvi. 1: "Ye shall make ye no idols, nor graven image, neither rear ye up a *standing image*." (Heb. *pillar*). 1 Kings, xiv. 23; "For they also built them high places, and images, (Heb. *standing images*), on every high hill." Ezek. xvi. 17, 24, 25; "Thou madest to thyself images of men, (Heb. *of a male*), and didst commit," &c. (See 31st verse and following). Also Jer. xi. 13; "According to the number of the streets of Jerusalem have ye set up altars to that shameful thing," &c. The same is also alluded to in the striking history recorded in Judges, vi. 32: "Therefore he called the idol Jerubbaal, (or Jerubbesheth, Heb.), i. e. let the *shameful thing* plead." And a final warning, and most significant counsel, was given to the Israelites by Moses, Deut. iv. 15, 16: "Take ye therefore good heed unto yourselves, for ye saw no *manner of similitude* on the day that JEHOVAH spake unto you in Horeb, out of the midst of the *fire*: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of MALE OR FEMALE!"

Having thus briefly noticed the worship of the LINGAM, or male principle, it remains to show what was the true and real thing signified under the form of the *pyramid*, *triangle*, or *cone*: and with respect to the mysteries concealed and represented in the figure of the *pyramid*, I apprehend, that before Mr. O'Brien's luminous remarks on that subject, the scientific world in general, were in almost Cimmerian obscurity as to the real and opposite tendency of the worship indicated by edifices erected in that form; and a remark in the *Asiatic Researches*, (vol. ii. 477), that "the pyramids of *Egypt*, as well as those discovered in *Ireland* (pyramids!) and probably too the *Tower of Babel*, seem to have been intended as nothing more than images of *Mahadeo*," shows how confused were the notions of the learned, as to the real character of the

pyramid, when we are thus led to suppose that the *pyramid* and *tower* alike represent an identical and male power, and typify an identical object of adoration.

Wide indeed is such a conclusion from the real truth of the matter. As the *tower* was sacred to the MALE power of the universe (as has been shown), so likewise was the *pyramid*, *triangle*, or *cone*, adopted by the votaries of an *opposite* worship, as the real and consecrated emblem and representation of that procreative *female* energy in which (considering it as the true and vital conceptive power of nature), according to them, resided absolutely and *solely*, the underived principle of life; which female power they chose *alone* to deify, and, like their *opponents*, consecrated their unhallowed worship by the most profane and licentious rites.

Thus the great *pyramids* were at Memphis the colossal monuments of a separate worship, with all its concomitant mysteries; and, like the *Tower of Babel*, in both symbolical edifices, the threefold objects of astronomy, astrology, and religion, were indissolubly involved and united.

Baron Humboldt observes, in his *Researches*, (in total ignorance, however, of this theory), "In every part of the globe, on the ridge of the Cordilleras as well as in the Isle of Samothrace, in the *Ægean Sea*, fragments of *primitive* languages are *preserved in religious rites*."

Let us, in accordance with this observation, examine the ancient *Sanscrit* word *yu*, or *yoni*, which, I hesitate not to say, we shall recognise in the *religious* vocabulary of every nation where *pyramidal* edifices prove them to have been addicted to the schismatic worship of the Pish-de-Danaan sect. In the third volume of the *Asiatic Researches*, p. 358, Wilford informs us that the word *yoni*, or the *female nature*, is derived from the root *yu*, to mix; and Sir W. Jones more expressly states, that "the meaning of *yoni*, or *bhaya*, is undoubtedly the female womb;" and in his plate of the Hindu lunar mansions, (in the article on the Antiquity of the Indian Zodiac), this constellation of the "*yoni*" is figured as *three stars*, inclosed by the Hindu draughtsman in a representation of *that object*; which, in his figure, is made to resemble an inverted *pyramid*, or *truncated cone*. Venus Genetrix is sometimes represented in the form of a *conical marble*, "for the reason of which figure, says Tacitus, we are left in the dark;" but, adds Sir W. Jones, "the reason appears too clearly in the temples and paintings of Hindustan, where it never seems to have entered the heads of the legislators or people, that any thing *natural* could be offensively indecent." Welford mentions, that according to Theodoret, Arnobius, and Clemens Alexandria, the *yoni* of the Hindus was the *sole* object of veneration, in the mysteries of Eleusis.

For proofs of the high antiquity of this worship in China, the discerning mind need only consult the following passage from Lord Macartney's *Travels*, vol. i., Hager, Monument of Yu. "In both *Americas*," says he, "it is a matter of inquiry what was the *intention* of the natives when they raised so many artificial pyramidal hills, several of which appear to have served *neither as tombs, nor watch towers, nor the base of a temple*; a custom established in Eastern Asia may throw some light on this important question. About 2000 years before our era, *sacrifices were offered in China*, to the Supreme Being, on four great mountains, called the Four Yo. The sovereigns finding it inconvenient to go thither in person, caused *eminences, representing these mountains*, to be created by the hands of men, near their habitations."

Thus we find that the pyramidal hills on which sacrifice was offered, were designated by the very *name* of the object typified, thus affording an invaluable clue to our present inquiries. (See also *Asiatic Researches*, vol. iii. 437, 438, 439). And the names of many of their most considerable cities and provinces still bear witness to the religious or sacred etymology of their titles; and Yo-tcheon, Yao-gan, in the province of Yu-nan, Yu-engang, &c., are assuredly derived from a primitively religious meaning, as the four sacred Yo (or natural pyramids) themselves, alluded to by Lord Macartney.

The whole country of Mexico abounded in pyramids, and Humboldt declares the basis of the Great Cholula to have been twice as broad as that of the Egyptian Cheops, though its height is little more than that of Mycerinus. He states, also, that in the American languages 137 roots have been recognised in the languages of Asia and Europe; and in perfect accordance with this theory of their religious ideas, we find a Mexican province named Yu-catan; the Mexican Isis, (Ish Ish, or female nature); the wife of the sun is called Yu-becaygua-ya; and a chapel called Yo-pico, was built over the *cavern* that contained the skins of the human sacrifices!

It is extremely remarkable, says Humboldt, that we discover among the Mexican hieroglyphics, absolutely nothing which announces the symbol of the Generative Force, or the *worship of the Lingam*. M. Zoëga has observed, that the emblem of the *Phallus* is likewise never found in Egyptian works of great antiquity. M. Langles observes expressly, that in India some sectarians have this emblem in horror; "might one not suppose," adds he, "that there exists some exiled sect in the north-west of Asia, who reject the worship of the *Lingam*, and of which one finds some traces amongst the American races?"

Thus did these great writers, intuitively as it were, discern the existence of a *separate object of worship*, in those countries which they allude to, although, as they never advert to the real nature of it, I conclude their inferences (like those of so many other great men, who lacked this master key) to have been only obscurely conjectural.

The fact is, that wherever this peculiar worship has ever flourished, (and it must never be lost sight of, that *all idolatry* can be shown to have been originally based on one or other ramification of it), traces are left behind, and relics remain, which have always been found to have puzzled the learned antiquarian, no less than the unlettered conjecturer.

"In a tumulus on Salisbury Plain," says Sir R. Hoare, in his *Tumuli Wiltunenses*, "we found a cone of jet, likewise an amber cone." In another, "we found an earthen cup of singular pattern, a cone of gold, &c."

That the *mitre of Osiris*, which, in fact, represented a *truncated cone*, had relation to this mysterious type, I imagine few will be inclined to controvert; and I believe these remarks cannot but receive corroboration, from a close inspection of the extraordinary groups in the caves of Ellora (which are engraved in the sixth volume of the *Asiatic Researches*), where the *mitre*, placed on the head of *Indra*, as well as on the head of *Indrancee*, no less than the *peculiar situation of the human skull and cross-bones*, placed conspicuously on this last female personage, and occupying the natural position of the *Yoni* itself, sufficiently evince what were the notions of those ancient architects concerning *religious mysteries*, and of the *particular agency*, by which death, in the first instance, "passed upon all men."

In relation to this peculiar head-dress, it may be remarked, that an

old Irish writer, speaking of the *Barradh*, or conical cap, of the ancient Irish, which was similar in shape to the architectural finish of the Pillar Tower, says, that "it is a *head-dress fit for an angel.*"

"In the Mexican Codex Borgianus," says Humboldt, "the *head of the sacrificing priest* is covered with one of those *conical caps* which are worn in China, and on the north-west coast of America; opposite this figure is seated the god of fire."

It is scarcely necessary to remind the reader that the mitre of Aaron, and of the Jewish High Priests, was undeniably a *consecrated* and mystic symbol; and that the *triangle* is likewise in Freemasonry a sacred emblem, to which Southey beautifully alludes in his poetically-inspired description of the "Heaven of Heavens, where *Seva's self doth dwell*"—

"Behold, the sacred triangle is there,
Holding the emblem which *no tongue may tell.*"

And it will be remembered also, that when Ptolemy Philadelphus sent a kingly present to the Jewish temple, in gratitude for having been initiated into the mysteries of the Old Testament, it consisted (according to Josephus, in his *Antiquities*), of a certain *TRIANGULAR* golden table (vol. i. 409), in whose *CENTRE* blazed an invaluable carbuncle.

Yet, let it not be believed, that true Masonry ever encouraged the errors of the Pish-de-Danaan worshippers;—that these were *abjured* by the sons of *Light*, is sufficiently recorded in the Freemason song, in the Ahiman Rezon—

"Sanctum sanctorum,
Triangles no more of 'em,
Wisdom's revealed."

In commenting on this particular branch of idolatry under discussion, I cannot but remark, that there appears to me just reason to believe, that *this was the peculiar abomination* into which the Ten Tribes of Israel lapsed, at their separation from Judah under Jeroboam; of which opinion strong presumptive proof is offered, inasmuch as, from the account given by Herodotus, (and cited by Josephus), of the invasion of the Egyptian Shishak, under Rehoboam, it appears that, having conquered Jerusalem, and *defiled the public buildings*, by carving on them the distinctive symbols of his own peculiar and national creed, that is to say, (according to the same author), by defacing them with *representations of that very symbol, the mysterious yóni*, which we have been discussing, he returned to his own country, without in any way molesting *Samaria*, the residence of the Ten Tribes, who, it needs not any great measure of sagacity to perceive, had doubtless embraced his religious views. What those views were, in the sight of God, is fully expressed, 1 Kings xiv. 7, 8, 9, and xv. 26, 30, 34; also 2 Kings iii. 2, 3, &c.

In conclusion we may note, that the *triangle* was indisputably a sacred emblem from all antiquity, as might be shown by innumerable examples; amongst others, a coin struck at Cibotus, with a *triangular pediment*, &c. surmounting the ark, has been much cited; but I have not seen noticed, in connexion with this subject, those exceedingly curious coins called *Cistophori* of Pergamos, which Cicero mentions possessing a great number of, on which we see represented various devices, indicative of recondite mysteries; the *triangle* surmounting the whole, and held in the deadly fangs of serpents.

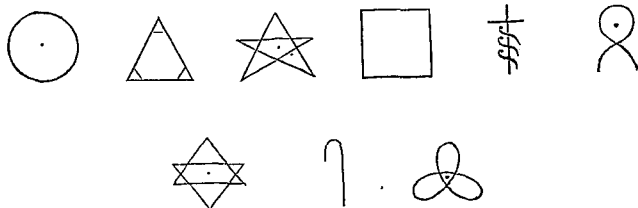
PROTEUS.

THE FORTRESS OF ALLAHABAD.

TO THE EDITOR.

DEAR SIR AND BROTHER,—It is with peculiar pleasure that I have perused several numbers of your very interesting and useful journal, (I hail it with *cead mille failtha*); and feeling assured that any notice of the efforts of the Brethren in this country to advance the good cause would be acceptable to you, I have the pleasure to send you the following. If you think the subject worthy a place in your delightful (to me, at least) periodical, you will oblige me by giving it insertion.

In the reign of the Emperor Ackbar Shah, who flourished in the year 1542, was raised the fortress of Allahabad, situated at the junction of two of the most sacred rivers in Hindoostan, the Ganges and the Jumna, the latter river called by the natives "the Virgin River." Three sides of the fortress remain to this day. Beside the fort, there is a large pillar, now lying prostrate, near the principal entrance, and which is composed of one entire piece of granite, of very considerable length, on which is inscribed, in the characters of the Sanscrit and Persian languages, the honours of the emperor, and the date of the building, which appears to be in 1583. The country adjacent for nearly forty miles is considered by the pilgrims, who yearly crowd in immense numbers to this place to practice some of their idolatrous rites, as "holy ground." The walls of the fort are composed of large oblong blocks of *red granite*, are extremely high, and, what is remarkable, are almost every where covered by the following Masonic emblems, which evince something more than mere ornament. They are not confined to any one particular spot, but scattered over the walls of the fortress, in many places as high as 30 or 40 feet from the ground, and in places which positively have not undergone any alterations or repairs since the fort fell into the hands of the British. "It is quite certain," says the worthy and excellent Brother to whom I am indebted for a sketch of these emblems, "that the thousand stones on the walls and buildings of the fortress bearing these Masonic symbols were carved, marked, and numbered in the quarry previous to the erection of the fortification itself, and when we consider that the place has been upwards of 250 years built, we should not be a little pleased to find a flourishing Lodge of Freemasons (Lodge Independence with Philanthropy, No. 550) meeting regularly in a garrison built by our operative Brethren in the year 1583 or thereabouts." But to the emblems themselves, they are these:—



These several marks are about three inches long. Should any of the Brethren whose destinies lead them to this country be anxious to examine them, I should more particularly recommend him to visit the lower face of the upper Jumna gate, but especially to the right side of the gate in the shot yard. The north side of the magazine, both to the right and left of the Barra Mahal gate, are also worthy of examination.

Perhaps some other Brother may be induced to give you a more detailed account of these curious marks from seeing this notice of them, as well as of that most *mysterious cavern* near the magazine, a full account of which I should like much to see. There is a custom which even now exists in this country amongst the operative class of Masons, of marking the bricks and stones with certain figures, when any great nicety is required. The stone-squarer will even refrain from striking his chisel, although his arm is elevated for the purpose, the instant the Warden or Raj. Mistree, under whose care he is working, proclaims the hour of high twelve, and this they can do without the assistance of any time-piece or gong; they judge of it almost to a minute. The 24-inch guage, the level and plumb-rule, are in constant use; also a plumb-line of a very simple construction, and which is the one most generally used. It is a line with a bullet suspended to it, drawn through a small flat piece of stick, about an inch and a half long, half an inch wide, and a quarter of an inch thick. The hole through which the line passes is made to correspond with the centre of the ball or plumb.

A PAST MASTER.

OF THE OBELISKS IN ROME.

THESE are all of granite, and were originally brought from Egypt. Some have fancied that they were a composition; but Petrius della Vale writes that he has seen several remaining in Egypt but half cut from the quarries. There are fourteen in Rome, though not all standing; and Kerehir suspects that there would be found forty-four in all, if those buried in the ruins could be cleared. The smallest obelisks are those in the Villa Mattei, in the Horti Medecei, the Minerva, and in the Roman College, mured up in the buildings. The middle class are in the Piazza Novona, in the Barbarini Palace, and at St. Mary Major. The largest are those of the Vatican, St. John's Lateran, and at the Porte del Populo. Of these the obelisk of the Vatican is the only perfect one: that of the Porto del Populo is mentioned by Pliny.

That of St. John's Lateran was erected by Sextus the Fifth. Its history is as follows:—Constantine the Great, desirous of having one for the ornament of Constantinople, sent to Egypt, where they found several which had been broken by Cambyses, of which travellers say there are still some fragments to be seen. This one was at length discovered in Thebes, whence it was carried to Alexandria, and, after the death of Constantine, Constance, his son, at the request of the Roman people, sent it to be placed in the Circus; it was 144 palms high, without the pedestal, although they cut off four palms to fit it to its base. That of the Vatican, which is the only perfect one now in Rome, is 108 feet high. It was brought from Egypt by Caligula, and by him consecrated to Augustus and Tiberius. Nero afterwards built his circus round it. It is said

the ship that brought it was sunk by Claudius in the port of Ostia, and that he built a tower upon it, and that its mast was so large four men could not grasp it. It was first erected near the new sacristy of St. Peter's. After having been prostrate during many centuries, it was determined to raise it once more, and the spot chosen was its present situation in front of St. Peter's. Fontano transported it by forty engines, at each of which were four horses and twenty men, to the appointed spot. The signal to raise it was given by sound of trumpet, and when to let it rest upon its grand pedestal by a bell. All their labours would, however, have been fruitless, but for the presence of an English sailor, who, observing how the cords were stretching with the enormous weight, called out, "*Wet the ropes.*" The advice was complied with, and the stupendous mass placed upon its base. Fontana says, that it weighs 1,493,562 pounds. The raising of it was a year's work, and cost, beside the cross and brazen lions upon whose back it rests, the sum of 37,975 golden crowns—an enormous sum, when the relative value of money is considered in our time, and the age of Sextus the Fifth, perhaps the most energetic Pontiff who ever filled the Papal throne.

 NOTITIÆ TEMPLARIÆ.

(No. VIII.)

POSSESSIONS, ETC. IN GERMANY AND SPAIN.

 GERMANY.

So early as the year 1130, the Templars were endowed with houses and lands by the Emperor Lothaire. Other princes at different periods contributed to increase their possessions, till at length, about the beginning of the 13th century, the Templars had establishments over the greater part of Germany.

These extensive acquisitions were divided into three great provinces,—those of Upper Germany, Brandenburg, and Bohemia with Moravia.

UPPER GERMANY included, 1st, Austria, in which they had houses or convents at Aspern, Ebenfurt, Sinzendorf, Dietrichsdorf, and Modlin.

2nd, Bavaria with Swabia, where the chief establishments were at Augsburg and Hall.

3rd, Franconia, having its principal preceptory at Bamberg.

4th Alsace, containing castles and convents at Bomgarten, Bersheim, and Dorlisheim.

5th, Loraine, in which were no fewer than twenty-four houses.

6th, The Rhine-lands, where the Templars were established at Treves, Maintz, Dietrich, Kobern, and other places.

BRANDENBURG, the second grand province of the Order, comprehended Poland, Saxony, Westphalia, Thuringia, and other parts. The Emperor Lothaire gave the Order possessions at Supplinburg in 1130. A century afterwards they obtained from Udislaus, Duke of Poland, the castles of Quartschen and Boitslow, and in 1238 valuable acquisitions at Custrin. About the same time the Prince of Pomerania granted them the possession of Bohnen, Pausin, and Kollin. The King of Poland further gave them the stronghold of Draheim, and they were invested

with the right of patronage of churches at Berlin. They had also the convents of Werden, Monberg, and Templin, in Brandenburg, and Wredenbagen, in Mecklenburg.

BOHEMIA AND MORAVIA formed the third grand division of Germany. The Templars came first to these countries about the year 1132. In Bohemia they possessed the castles or conventual seats of Lukon, Yonowitz, Tepenetz, Neuschloss, Altenberg, Blattna, Budin, Wamberg, Frauenberg, Sternberg, Gradlitz, and Poseg. The castle of Spielberg, in Moravia, appears to have been the general head-quarters of the province, though in 1304 a Grand Chapter of the Order was convoked at the stronghold of Eichorn. In Prague they possessed a church, the cloisters of which were built by their Prior, Peter Ostrowe, in 1253. Hungary was probably a province dependent upon the Grand Preceptor of Germany. Mention, however, is made of a certain "Pontius Preceptor regni Hungariæ," in 1216. King Andrew (who fought in the Holy Land, and, according to the historians of the Hospital, joined the latter Order,) bestowed upon the Templars most of their possessions in Hungary. Under him they held the castles of Bujar and Kesmark, the houses of St. Martin and St. Maria, in the country of Liptow, and two extensive establishments in the district of Thurooz. They had likewise property in Dalmatia and Croatia; Clissa and Urana were their chief posts in the former country.

The aforementioned castle of Eichorn, we may mention, occasioned the Templars no small trouble to secure, as will appear from the following episode, characteristic of the Order and of the times. A certain nobleman, named Vratistlof, had been obliged to quit Moravia, and take refuge in France, where he was received into the Order of the Temple as a Brother. In his devotion to the fraternity, he made over to them the whole of his property, among which was the fortress Eichorn. His elder brother, Burian, however, meantime seized upon his estates. Reference was made by the two brothers to King Wimeslaus, who decided in favour of the right of Vratistlof. But Burian still kept his hold. The Templars were not to be deprived of their new property, and the year following they gathered together a considerable force, and marched against Eichorn. Burian, who had garrisoned the castle with 900 troops, advanced to meet them at the head of an army of upwards of 5000. A bloody battle ensued, which was only terminated by the arrival of night. The Grand Prior of the Templars and a great many of his men were slain. A truce for three days was mutually agreed upon, at the end of which the combat again began, and Burian was driven within his fortress, which he still continued obstinately to defend, till King Attacar, whom the Templars had gained to their side, threatened him with his resentment if he did not give it up. Burian in consequence surrendered the castle, and Vratistlof, the original possessor, was appointed as Prior of Eichorn, with a retinue of thirty Templar knights and their attendants. This event occurred in the year 1252.

Of all these fair possessions and castles the Order was deprived by the papal proscription in the beginning of the 13th century. "As for Germany," says Vertot, "the historians of that nation relate that Pope Clement V. having sent the bull abolishing the Order of the Templars to the Archbishop of Mentz, that prelate summoned all his clergy together, in order to publish it with the greater solemnity; and that they were strangely surprised to see the Waltgraff, or Count Sauvage, one of the principal of the Order, enter the assembly, attended by twenty other

Templars, armed under their regular habits, and that the archbishop, either out of a charitable disposition or a natural sense of fear, received them very obligingly. They add, that the archbishop proceeded so far as to invite the count to take a seat in the assembly; that the count, on the other hand, declared to him that he was not come to do violence to any body whatsoever; but that being informed that he was directed to publish a bull of the Pope's against their Order, he insisted that the appeal which they made from that decree to the next council, and to the successor of Clement, should be received, read, and published. The archbishop, to elude this demand, answered that he would consider of it. But the Knights Templars pressed him so warmly, that the archbishop, not thinking it proper to refuse men whom he saw armed, caused their appeal to be read publicly. He sent it thereafter to the Pope, who ordered him to have it examined in a council of his province. Accordingly a synod was called, and after various formalities, the Templars of that province were declared innocent of the crimes charged upon them."

At Modlin, near Vienna, forty knights, who had taken refuge in the crypt of their church, are said to have been butchered in a barbarous manner by an armed mob, whom their persecutors had raised up against them.

The Hospitallers and Teutonic Knights shared the chief spoils of the Order between them. In Bohemia, King John kept many of the Templar castles to himself. The convent and priorial residence of St. Laurence, at Prague, was sold by the Hospitallers, soon after their succeeding to its possession, for a sum of 2,000 florins. The Knights of Malta, it is believed, still hold some of the Templar properties in Brandenburg.

SPAIN.

ARRAGON formed a grand province of the Order, of which Monçon, the gift of Count Raymond de Berenger, became the chief seat. This, along with several other castles which the Templars took from the Moors, was situated on the borders of the Moorish territory. The Order had also a Temple-house at Barcelona, where the aged Raymond, who was Count of Barcelona and Provence, ended his days as a professed Brother. Such was the admiration in which the services of the religious military Knights were held by the chivalrous Alphonso the First, of Aragon, that at his death he bequeathed the crowns of Navarre and Aragon to the Orders of the Temple Hospital and Holy Sepulchre, a destination which it was no great wonder the barons of that kingdom refused to abide by. The island of Majorca was dependent upon the Prior of Aragon. In 1233 Palma constituted the chief seat of the Order there. Bartholomew Belbis is mentioned as Grand Prior of Monçon at the abolition of the Order.

Upon the promulgation of the papal accusations, the gallant Knights shut themselves up in the strongest of their frontier fortresses, and remonstrated with their persecutors on the injustice of their conduct. They vainly offered to prove the innocence of their Order by wager of battle, according to the custom of chivalrous times. But their oppressors were deaf to the appeals of honour; and James the Second, then King of Aragon, besieged them in their castles, which he took and garrisoned as defensive posts against the Moors. The Templar property in the Balearic islands was, however, quietly given up to the Hospitallers.

CASTILE AND LEON formed another grand division or province of the Order in Spain. Campomanes specifies twenty-four preceptories or temple-houses in this kingdom, most of them endowed with lands and privileges. These were at Faro, Amotira, Goya, St. Felix, Canabol, Meya, Villapalma, Mayorga, St. Maria, Villa Sirga, Villardig, Sasines, Alcanadra, Caravaca, Capella, Villalpado, San Pedro, Zamora, Medina de Luitosas, Salamanca, Alconcitrar, Texares, Ciudad Rodrigo, and Valentia del Ventoso.

Though in Castile the Templars had been pronounced innocent, their property was confiscated by the crown, and part applied to the support of the other Castilian Orders in carrying on their wars with the Moors.

PILGRIM.

MISCELLANEA TEMPLARIA.

THE TEMPLE CHURCH, LONDON.—The following information appeared in a paper of August last:—"On Wednesday week all the interior fittings of the Temple Church, London, were sold by private contract. The elaborately carved pulpit, the magnificent organ screen, and the grand altar-piece, each of which had for years been the admiration of visitors, were said to be purchased at the large price of 1200 guineas, to be placed in the Christian church now erecting at Jerusalem—the original Temple Church having been built after a model of the Holy Church by the Knights Templars on their return from the crusade against the Infidel."

Surely this was very bad taste, to say the least of it. Perhaps some correspondent will inform us to what Christian church the act of modern Vandalism refers.

ORIGINAL HOUSE OF THE HOSPITALLERS AT PARIS.—A House of the Knights of St. John of Jerusalem was established at Paris in 1171, in a vineyard called *Clos Bruneau*. This establishment, which took the name of St. Jean de Latran, consisted of an enclosure which extended from the Place de Cambrai to the Rue de Noyers, and communicated with the Rue St. Jean de Beauvais. Within the enclosure were a church, an old tower intended for the reception of pilgrims proceeding to Jerusalem, and an irregular pile of conventual buildings surrounding a spacious court. This church contained a number of sepulchral sculptures. In the choir was placed a tomb, erected during his life by Jacques de Souvré, Grand Prior of France, and in which his bowels were deposited after death. This tomb was the work of Francis Angier, and represented the prior reclining upon a sarcophagus of black marble, and supported by a weeping child. It was removed to the Musée des Monuments Français. There was also a monument to the memory of James Bethun of Balfour, Archbishop of Glasgow, and Ambassador to France from Scotland, who died in 1603.—The Order of St. John of Malta being suppressed in 1792, the convent of Paris was sold, and the church became used, not many years ago, as the warehouse of a cooper.—*History of Paris.*

STANDARD OF THE KNIGHTS OF MALTA.—The Grand Standard of St. John is deposited within the walls of the Tower of London; as also two field pieces of exquisite workmanship belonging to the Order. These,

we believe, were found in a French frigate, captured by the English, after the battle of Aboukir. A number of other relics of the Knights are said to have been blown up with the French flag-ship *L'Orient*.

MASONIC ANECDOTE.

TO THE EDITOR.—SIR AND BROTHER,—I lately attended a Sovereign Chapter of the *Rose Croix** in London, at which the following singular instance of the exercise of the moral power of the Masonic obligation on an individual in whom all the associations of humanity were apparently deadened, that I consider the fact of too deep an importance to remain unrecorded; and I take the opportunity of intimating to your readers generally, and to such in particular as may be impressed with an idea that our obligations are altogether unnecessary, that in those cases where life has been spared under the most improbable and untoward circumstances, it has happened that the Heavenly gift has been delegated to the hands of those who, of all others, were least likely to have exercised the precious office of mercy. That there is special providence in all things no one will deny; but Masons may proudly refer to their annals in justification of their system of obligation; for however the mind may become refined, still there are those whose faculties and feelings can only be operated on by some visible sign or token. But to the story:—

The subject of this anecdote many years since was the captain of a vessel, of some 250 tons, with a crew of eighteen hands. He had left the Havannah, and was passing through the Keys (I believe he so termed the course), and was nearly out of sight of land, when a sail was descried, and the ship neared them every instant. His own vessel being a heavy sailer, they were soon boarded by at least fifty men, the captain and crew ordered below, and the work of pillage commenced. A short time sufficed to secure all the portable valuables, which were put into the boat, and conveyed on board the pirate. The captain and his supercargo were then ordered on deck, and interrogated as to the cargo itself; and as of course concealment or disguise was altogether out of the question, they rendered the best account their indifferent knowledge of the Spanish language would permit. Matters were apparently assuming a civil character, when on the pirate's boat boarding for the second time, the captain observed in the bow a man standing upright in "the bloody shirt" †, with an axe resting on his shoulder. The party soon came on deck, and the captain was ordered to go forward; the supercargo insisted upon accompanying him. They had scarcely proceeded a few paces when the captain felt himself struck a severe blow on the shoulder, and turning quickly round, beheld the supercargo and the executioner struggling. It appeared that the supercargo, observing the intention to strike off the head of his captain, had averted the blow; the other coolly remarked that he thought the chance afforded him of saving time and torture was lost, and that therefore the windlass would be a good block for the purpose. Here was no time for preparation, not a moment to collect scattered thoughts, not one moment even for communion with the

* 17 July 1840.

† I understand that this is merely a red shirt such as many seamen wear, but that with the axe, the intent being well understood, it is then termed the bloody shirt.

God of mercy ! They reached the windlass—the captain and supercargo embraced ; the former knelt down, and was about to place his head on the block, when, in addressing a momentary thought to his God, he made the foreign sign—when the axe that all but gleamed for its fatal purpose fell at his feet, and the pirate quickly swore that he saw a ship, and that all hands must to work, and lose no time in clearing the cargo. Quick work they made of it ; in two hours the pirates sacked the vessel, left a few days' provision, gave the captain his ship, and spared the lives of all. Reader, in this instance is there not a special providence, and is Masonry valueless ? Believe it not ; as a system it is the gift of God.

Some three years afterwards the supercargo, on revisiting the Havannah, was accosted by a man, who inquired after his captain, and hoped he was well, and said that he, the supercargo, was lucky in having sailed with "one of them*," as otherwise they would all have been beheaded. A promise was made, that if the captain should revisit those parts he should go "free." The supercargo had too much reason to congratulate himself not to join the Order ; and it is from him and the captain that I have collected these interesting facts.

FIDUS.

LOVE'S MASK.

TRANSLATED FROM THE GERMAN OF GOETHE.

Two neighbouring children of noble families, a boy and a girl, of proportionate ages for being one day man and wife, were brought up together with that pleasant prospect, and parents on both sides rejoiced in the idea of their future union. But it soon became the subject of remark that a singular aversion discovered itself between these two excellent natures, and that the project would inevitably miscarry. Perhaps they were too much alike ; each was individually beloved by their playmates and schoolfellows, and never knew an antagonist until they met together.

This extraordinary opposition shewed itself in their childish efforts, and became yet more strongly developed with their increasing years. And as it is the custom for boys to play at war, to divide themselves into parties, so on one occasion did the high spirited girl place herself at the head of a band, and fight with so much spirit and vigour, that the opposite party must have been put to flight had not her personal antagonist conducted himself with great bravery, and finally disarmed his fair enemy, and taken her prisoner. But even then she continued to defend herself so furiously that to preserve his eyes, and, at the same time, do the vanquished foe no harm, he was obliged to bind her hands behind her back with the silken scarf which he had removed as a trophy from her waist. This she never could forgive ; nay, she schemed and attempted so perseveringly to do him a mischief in secret, that the parents who had long beheld the extraordinary animosity which existed between their children, came to an explanation with each other, and resolved to part the two hostile beings, and renounce their long designed scheme of marriage. The boy soon distinguished himself under the new circumstances in which he was placed. All kinds of instruction took effect on

* Alluding to the captain being a Freemason.

him. The wishes of his friends, and his own inclinations, determined him to the military profession, in which he rose rapidly. Wherever he went he was loved and esteemed. His excellent temper seemed to exert itself only for the well-being and advantage of others. And without being conscious of it, he was right glad at heart at having lost the only adversary nature had ever appointed him.

The girl, on the other hand, stepped at once into a new position; her years and her increasing stature, and, still more, a certain inward feeling withdrew her from the boisterous sports in which she had hitherto delighted. On the whole, there was something wanted to her—her existence seemed a vacuum—there was nothing around her which appeared to be worth the trouble of hating or loving; she had yet found no one.

A young man, older than her young antagonist, of rank, fortune, and character, a favourite in society, and much sought after by those prudent mothers who had daughters to dispose of, fixed upon her his exclusive regard. It was the first time that a friend, a lover, a servant, had made his court to her; and the preference he gave her over many older and richer than herself was gratifying to her vanity. His attentions constant, but never importunate, his suit to her parents quiet, yet explicit enough, prepossessed her in his favour; for more than a year this negative kind of courtship continued. She had so often, during that period, been called affianced, that, without reflection, she really became so; nor did it occur to her that any trial was necessary when she exchanged rings with the individual whom the world had so long considered as her destined husband. The quiet course of the affair was not much accelerated by the betrothment. All was allowed to go on as before, for the parties were still young, the passion on either side was not very ardent, and they were disposed to enjoy the present fair weather as the vernal season of their existence.

Meanwhile the absent youth had cultivated the opportunities afforded him, and obtained merited promotion in the profession he had chosen. Leave of absence being accorded him, he returned home to visit his family, and once more stood in the presence of his fair neighbour and enemy. She had lately been entertaining none but friendlike, quiet domestic bride-like sentiments; she was in harmony with all that surrounded her; she believed herself happy, and, after a fashion, certainly was so. For the first time since his absence something was again opposed to her; it was not hateful; she had become incapable of hate; nay, the girlish hatred which, properly speaking, had been but the bland recognition of inward worth expressed itself now in glad astonishment—in delighted looks, and obliging confessions. A long separation gave occasion for long and frequent discourses. Even their former childish hatred now served the enlightened pair as an amusing remembrance, and it seemed to be regarded as a matter of necessity that they should atone for their past folly by mutual kind attentions.

On the youth's side all this was kept within the bounds of a wise moderation. His military rank, his pursuits, his ambition, found him such abundant employment, that he accepted the friendship of the fair bride as a grateful addition to his pleasures, without regarding her with any personal views, or envying the bridegroom, with whom he was on the best of terms, his possession.

With her the case was very different; she seemed to herself to have awakened out of a dream. Contention with her young neighbour had

been her earliest passion, and this contention had been but under the form of antipathy, a violent, and as it were, instinctive inclination. It even appeared to her remembrance no otherwise than as though she had always loved him. She smiled at the hostile onset she had conducted; she persuaded herself into a recollection of the pleasantest feelings when he had disarmed her; and that all she had attempted for the purpose of hurting or annoying him, now represented itself as merely harmless expedients to attract his notice. She regretted their separation. She mourned the sleep into which she had fallen; she hated the stupid dreamy habitude through which she had gained so insignificant a bridegroom; she was perplexed and excited which ever way she viewed his position.

Could any one have read the emotions of her heart, the most strict could not have blamed her, for in truth the intended bridegroom stood no comparison with the neighbour for a moment when seen together. If you could not refuse a certain good opinion to the one, the other excited your fullest confidence. If the one appeared an agreeable acquaintance, it was impossible to know the other and not wish for him as an intimate associate; and if you dwelt upon the higher sympathies and qualities of human nature, there was ground to doubt of the one where the other gave complete assurance. For such lineaments of character women have a natural and peculiar tact, and they have reason as well as opportunity to cultivate it. The more the lovely bride nourished such thoughts in her secret heart, so much the more did her passion increase. And while on the one hand, to discourage her, the opinion of the world—her pledge to her affianced bridegroom were so many ties of indissoluble obligation—the reserved conduct of the youth, who conducted himself towards her with the affection of a tender brother, served only to increase its violence. Such being the posture of affairs, it seemed as though the spirit of her childhood returned upon her in all its splenetic violence, and now on a higher stage prepared itself for working to more serious and destructive purpose. She resolved on dying, to punish the once hated, and now so violently loved, for his want of sympathy; and since she could not possess him, at least she would marry herself to his imagination—to his repentance for ever. He should never be delivered from her dead image, should never cease to reproach himself that he had not recognised her sentiments, had not investigated and appreciated them.

This singular phrenzy accompanied her wherever she went; she concealed it under various forms, and although her parents and friends perceived that there was something strange in her conduct, no one was discerning enough to discover the real cause.

Meanwhile friends, relations, and acquaintances busied themselves in contriving all manner of festivities; a day never passed in which some new and unexpected pleasure was not arranged. Scarcely was there a lovely spot in the province that had not been prepared and decorated for the reception of the joyous guests. Our young soldier also wished, before his departure, to perform his part, and invited the affianced pair with an intimate family circle to accompany him in an excursion on the water. The day at last arrived, and the party went on board a handsomely decorated vessel. Away they sailed to the sounds of music up the broad river. The company, during the mid-day heat, had retired into the state cabin to amuse themselves with games of chance and skill. The young host, not wishing to remain inactive, placed himself at the helm to relieve the old skipper, who soon fell asleep. The bark glided merrily on

till it neared a spot where two small islands shortened the bed of the river, protruding their flat gravel shores now on this side, now on that, presenting a dangerous passage. The careful steersman was almost tempted to awake the master; but youth is ever sanguine, and trusting to his own skill, he steered towards the strait. At the same moment his fair enemy appeared on deck with a garland of flowers in her hair. She took it off and cast it towards him. "Take this," she cried, "in remembrance of me."

"Do not disturb me, I entreat you!" he exclaimed, as he stooped to pick up the garland. "I have need of all my strength and attention."

"I will disturb thee no more," she cried. "Thou seest me for the last time." So saying, she hastened to the fore deck of the ship, and sprang from thence into the water. Several voices cried out, "Help! help! she is drowning." He was in a fearful perplexity. The old skipper awoke at the noise, and caught the rudder, which, in his surprise, the steersman had resigned. It was, however, too late; the bark stranded, and, at the same instant, the youth plunged into the water, and swam after his fair enemy. The water is a friendly element to him who is acquainted with it, and knows how to manage it. The water bore him up, and the skilful swimmer used it with mastery. He soon reached the beauty, who had drifted before him; he caught hold of her arm, and managed to support her. Both were violently swept along by the current, till the islands and quick-sands were left behind, and the river again began to flow broad and deep. Fortunately, he discerned a pleasant level spot, which run out into the river. There he brought his fair prize to dry land, but no breath of life was to be traced in her; his despairing eyes beheld a path which conducted through the neighbouring thicket. Loading himself with his dear burthen, he soon descried and reached a solitary dwelling; there he found a worthy couple; the mischance, the extremity of the case, declared itself in a moment. A bright fire burned—woollen coverlids were laid on a bed—furs, fleeces—whatever warm materials the house afforded were brought forward. Nothing was left undone to restore animation to the fair half-stript body. It succeeded; she at length slowly unclosed her eyes, and espied her preserver, and embraced his neck with her fair arms. A stream of tears gushed from her eyes, and completed her cure. "Wilt thou leave me?" she murmured, "when thus I find thee again?"

"Never!" he cried, "never!" and he knew not what he said or did; "but spare thy feelings; have consideration, both for thy sake and for mine."

She now observed the condition in which her lover was in, and her own deranged attire, and insisted on his leaving her to attend to himself. Their young hosts, who were newly married, brought forth their best attire, which was no other than their wedding dresses. He presented the youth with his suit, and his wife, the lady with hers. In a short time the two adventurers were not merely equipped, but full dressed; they smiled as they approached, and, with excessive emotion, rushed into each other's arms.

Quite lost in another, it was some time before they could bring themselves to think of the anxiety and cares of those they had left behind; and hardly could they think without fear of the manner in which they should be met. The countryman who heard the story of the stranded boat hastened, without further question, towards the shore. The vessel came sailing safely along, with much difficulty got loose. They pro-

ceeded on at a venture, scarcely indulging in a hope of finding the lost ones. When the countryman had, with cries and gestures, attracted their attention, he ran and pointed out where the guests might safely land.

The parents of the two lovers were the first on shore ; the poor bridegroom had well nigh lost his wits. Scarcely had they heard that their children were in safety, when the youthful culprits slipped out of the coppice dressed in their bridal garments. "What do I see?" exclaimed the mother. "Your children," exclaimed the pair, casting themselves on their knees before them. "Pardon!" cried the maiden. "Your blessing!" exclaimed the youth. "Give us your blessing," cried both, with one voice ; and who could have had the heart to refuse it?

TO THE EDITOR.

SIR AND BROTHER,—As a subscriber to your valuable Review, I feel great pleasure in conveying to you and the Brethren in general the practical information and instruction that I have derived from our worthy, zealous, and talented Brother Aarons, in the genuine working of Free and Accepted Masonry, both in the Craft and Royal Arch degrees ; and, now upon the eve of my departure for Barbadoes, I feel it due to the above respected Brother, to express, through the medium of your excellent periodical, the high sense that I entertain of his services, and that I shall be enabled, through his kind aid and assistance, to impart to the Brethren in that ancient and loyal island, a true and perfect system of working, agreeable to the principles of the Union.

I have the honour to be, Sir and Brother, yours fraternally,

B. T. YOUNG,

P. M. 622, of Scotland, and

P. J. G. D. of Provincial Grand Lodge.

NORFOLK HOTEL,
Surry-street, Strand,
 8th Sept. 1840.

POETRY.

LAMENT FOR LORD DURHAM.

BY BROTHER J. LEE STEVENS, PAST GRAND STEWARD, ETC.

[Extracted from the columns of the daily press.]

AIR—" *Savourna Deelish.*"

"It having pleased the All-wise Disposer of human events to call from this transitory existence the highly-esteemed and lamented Pro-Grand Master, the EARL OF DURHAM, the most Worshipful Grand Master, participating in the grief which fills the breast of every Mason on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, and is therefore pleased to order that the *Grand Lodge*, and all *Subordinate Lodges*, shall be placed in mourning for six months from this date."—*Masonic Circular.*

Aye! thick be the emblems of mourning around us,
 Though feebly our feelings of sorrow they trace;
 For death at a moment unwonted has found us,
 And borne off the chieftain we ne'er can replace!
 How warm the regret of the few who reprov'd him!
 How heartfelt the grief of the thousands who lov'd him!
 Alas! that the fiat of fate hath remov'd him!
 Alas! for our Order that Durham is gone!

In triumph we turn'd to him fondly and proudly,
 For his was the honour, whoe'er won the praise;
 In trouble we call'd, not mistrusting nor loudly,
 But sure that our shield of defence he would raise!
 His peer there was none where the noble were meeting!
 The good and the wise miss the best at their greeting!
 Alas! that his day-spring of life was so fleeting!—
 Alas! for our Order, now Durham is gone!

August 19, 1840.

HISTORIC SONNETS.

(No. 5.)

XERXES.

Proudly he sat upon the rocky shore
 That overhangs the Isle of Salamis,
 And while he listened to the raging roar
 Of the broad sea from its high precipice,
 He saw around the millions that obeyed
 His e'er-anticipated will—and wept.

Why flow'd those tears?—why has this saddening shade
 Over his lordly brow in coldness crept?
 “Of all those marshalled myriads, light and gay,
 Marching in glorious panoply to day—
 In firm and phalanx'd tread,—say who shall tell
 To future ears where these young warriors fell!”

Thus thought the Persian monarch—and tears stole
 Forth when their fate was imaged to his soul.

(No. 6.)

SODOM AND GOMORRAH.

Yes!—they have sunk within the peaceful lake,
 Deep in whose calm and glassy sleeping bosom
 But yesterday they seemed enshrined to lie.
 The cry of vengeance! vengeance! reach'd to Heav'n;—
 (Vengeance for deeds no mortal tongue may name),
 And the red right hand shower'd its fury down—
 The liquid torrent, undistinguishing,
 Swept over all. Where trace ye Sodom now?
 Or where Gomorrah?—where the lordly cities,
 Whose gorgeous palaces and proud domes look'd
 As they were made to outlast eternity?
 Where shall ye seek them now?—and where
 Their cursed dwellings?—all have now become
 A wonder, and a warning to the world.

EDWARD RALEIGH MORAN, P.M., No. 49.

SONGS OF THE PATRIOTS OF TYROL.

No. I.—*Das Seibenbund.*

Soon shall fall the tyrant's power ;
 Soon shall our native land be free ;
 Old Time hath struck the dawning hour
 Of thy bright day, sweet Liberty !
 Earth shall rejoice,
 For Freedom hath spoken ;
 At her loud voice
 The chain shall be broken.

Be each heart and nerve of steel ;
 Freedom's spirit arm each hand,
 Nor coward fear or pity feel—
 Strike for our fatherland.
 Earth shall rejoice,
 Freedom hath spoken ;
 At her loud voice
 The chain shall be broken.

THE MASON LEADS A HAPPY LIFE.

Air—“ *The Pope he leads a happy life.*”

The Mason leads a happy life,
 He shuns the erring paths of strife ;
 His actions good, his dealings fair,
 His conscience measured by the Square ;
 He enters an Apprentice first,
 To prove him worthy of his trust,
 While Science lends her cheering ray
 To guide his labours on the way.

The Fellow-Craft's degree is next,
 That oft his visions has perplex'd ;
 He earns a right to that degree,
 And soon can solve the mystery ;
 He works to raise the lasting fame
 That celebrates a Mason's name ;
 Receives the wages of his hire,
 Which crowns such laudable desire.

And now a solemn step is near,
 New dangers in his path appear ;
 He seeks a Master's honours too,
 Yet dreads those honours to pursue ;
 But courage, confidence, and skill,
 The subjects of a Craftsman's will,
 Direct him on, till, danger past,
 He Master-Mason stands at last.

J. E. CARPENTER.

MASONIC INTELLIGENCE.

UNITED GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,
K. G., &c. &c. &c. M. E. Z.

It having pleased the all-wise Disposer of human events to call from this transitory existence the highly esteemed and lamented Pro. G. Z., THE EARL OF DURHAM, the M. E. Z., participating in the grief which fills the breast of every Mason on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased Noble and exalted Brother; and is therefore pleased to order that the Grand Chapter, and all Subordinate Chapters, shall be placed in Mourning for Six Months, from this date.

The Mourning to be worn by Individual Companions to be as follows, viz.—

Grand Officers, present and past, Three Rosettes of Black Crape on the Badge, and three on the Collar, suspending the Jewel, viz.—one just above the Jewel, and one on each side just over the shoulder; Provincial Grand Officers the same.

The Principals and Past-Principals, Scribes, and other Officers of Chapters, three Crape Rosettes * on the Badge, and one at the point of the Collar, just above the Jewel.

All other Companions three Crape Rosettes * on the Badge only.

By command of the M. E. Z.,

H. R. H. THE DUKE OF SUSSEX,
WILLIAM H. WHITE, G.S.E.

Freemasons' Hall, 3d August 1840.

SUPREME GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—*July 29.*

Present—Comps. Burckhardt, Crucefix, Hope, H. Phillips, Powis, Kincaid.

The accounts were audited, and the balance in the hands of the Treasurer was declared to be 142*l.* 7*s.* 8*d.*, after all payments were made.

* Are none but Grand Officers permitted to wear black crape?

The petition for the transfer of a Charter for a Chapter from Lodge 282 to 126, in Bengal, was referred to Grand Chapter. The Committee suggested that the Grand Scribe E should write to the Prov. G.M. on the subject.

The petition from Chapter 46 in Bath, to have a warrant of confirmation renewed, for the reasons stated, was recommended; as was a petition from Lodge 381, Chunar, East Indies, for a new Charter.

QUARTERLY CONVOCATION.—August 5.

Present—Comps. J. Ramsbottom, *M.P.*, T. F. Savory, and Satterly as Z. H. I.; Companions—Hope, Laurence, Crucefix, Harrison, Philipe, Jennings, Hardwick, Bossy, White, M'Mullen, Walton, &c., and several principals of Subordinate Chapters.

The Report of the Committee of General Purposes was read and confirmed.

Comp. Bodkin was declared as appointed one of the A.S.

Comp. Crucefix moved, that an Address of condolence on the lamented death of the Pro.-Grand Z. THE EARL OF DURHAM, be presented to the Countess of Durham, on the bereavement which herself and family have to deplore.

Comp. Harrison was of opinion that such proceeding was irregular, and Comp. Walton considered such mode would open the door too wide.

The following resolution was ultimately unanimously agreed to:—

“That the decease of the Right Hon. the Earl of Durham having caused the deepest grief to the Order, the Grand Chapter feels itself called on to testify its high respect for the eminent talent and unwearied exertions of the lamented nobleman, and exalted Companion, and to record on their minutes the expression of their veneration for his memory.”*

UNITED GRAND LODGE
OF
FREE AND ACCEPTED MASONS OF ENGLAND.

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK DUKE OF SUSSEX,
K. G., &c &c &c. *M.W.*, GRAND MASTER.

It having pleased the all-wise Disposer of human events to call from this transitory existence the highly-esteemed and lamented Pro-Grand Master, THE EARL OF DURHAM, the *M.W.* Grand Master, participating in the grief which fills the breast of every Mason on this melancholy

* To satisfy the scruples of some Companions, not much experienced in Masonry, we refer them to the minutes of the Grand Lodge of 7th March 1827, when the Grand Master was dutifully requested to transmit a copy of a resolution to the Marchioness of Hastings upon the decease of her lamented husband. But now the proposition came from a different quarter. However, we hope the *amende honorable* to Lord Durham's memory may be made in Grand Lodge next September.

event, is anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, and is therefore pleased to order that the Grand Lodge, and all Subordinate Lodges, shall be placed in mourning for six months from this date.

The mourning to be worn by individual Brothers to be as follows, viz.—

Grand Officers, Present and Past.—Three Rosettes of Black Crape on the Badge, and three on the Collar suspending the Jewel, viz. one just above the Jewel, and one on each side just over the shoulder.

Provincial Grand Officers.—The same.

Masters, Past-Masters, Wardens, and other Officers of Lodges.—Three Crape Rosettes* on the Badge, and one at the point of the Collar just above the Jewel.

All other Master Masons.—Three Black Crape Rosettes on the Badge.

Fellow Crafts and entered Apprentices.—Two Black Crape Rosettes only at the lower part of the Badge.

By command of the W.M. Grand Master,

H. R. H. the DUKE OF SUSSEX,

WILLIAM H. WHITE, G.S.

Freemasons' Hall,

London, 3d August, 1840.

THE CHARITIES.

THE ASYLUM.

STEWARDS' DINNER, BLACKWALL, *July 2.*—Present, Brother Alderman Thomas Wood in the Chair. Visitors, Brothers Ellis, of Dublin, E. R. Moran, R. Field, H. Udall, Graham, and Dr. Crucefix; also Mr. R. Udall; the meeting was very numerous. After the accounts had been satisfactorily closed, the balance in hand (ten guineas) was voted to be paid over to the Asylum, and the company sat down to an excellent dinner, which was rendered more delicious from the perfect unanimity that was created by the noble cause of the meeting.

Alderman Wood having prefaced his first toast, "the Daughter of a late, and Niece of the present Grand Master of the Order, and the Sovereign Lady of the land," with very appropriate allusions to the escape of herself and consort from the assassin's blow; it was drunk with great enthusiasm. The health of Queen Adelaide, the widow of a royal patron, and the Mason's friend, was most rapturously received. The Grand Master's health followed; after which the Grand Masters of Scotland and Ireland were proposed, in conjunction with the health of an Irish visitor, Brother Ellis.

Brother ELLIS replied to the compliment. In no society were the characters of men better tested than in that which combined the social principles with the moral; he had himself been rather prominent in

* Why should this class of Masons be excepted from the wearing of black crape?—Is it a mere error?—Surely a circular to the Craft should be more correct.

the Order, and had suffered somewhat from a misunderstanding of his motives; he had heard with astonishment that an unfriendly crusade had been permitted against a most distinguished Mason, whose only fault was to be found in his talent and in his independence of mind; as an Irish Mason he pledged his Masonic honour, that Brother (Dr. Crucefix) had done more to enkindle and foster the Masonic happiness of the Irish Fraternity than the whole Fraternity itself combined. Brother Ellis then entered into a vivid retrospect of the Masonic services of the late Sir Sidney Smith, and concluded an animated address with some well pointed allusions to the Asylum—(great cheering).

Alderman T. WOOD next gave the health of one of the most upright men and Masons, Dr. Crucefix, a gentleman who, as had been happily observed by Brother Ellis, had both talent and independence of mind to prove how important were his public services; he should not advert too strongly to recent events, as he might again suffer for some "tendency" to disrespect, but he would boldly declare that the treatment of Brother Crucefix had been most unfair; by such conduct Masonry itself was injured—his own opinion was, that time would do justice to the character of his friend, and the principles which he so resolutely maintained—(great cheering).

The company simultaneously rose in approbation of the Address delivered, and of the cause of the Asylum.

The next toast, was the health of Brother the Hon. Henry Fitzroy, the Chairman of the late Festival, who had so ably and eloquently advocated their cause; and also of the past Chairmen, whose excellent example had been so well emulated.

Brother J. C. BELL, in the absence of Brother Fitzroy, addressed the company with much fervour, both on the compliment paid to those zealous and honourable supporters of the Asylum as well as to himself; and expressed himself equally affected by the subject that had so warmly interested the company.

"The visitors of the day" was next offered to the company, and received with general acclamation.

Brother HENRY UDALL replied at considerable length, and concluded by expressing his conviction, that if the objects and motives of the Brother, who had encountered and sustained the unkindness of parties who should rather have supported him, were acted upon, the true principles of Freemasonry would triumphantly prevail.

Dr. CRUCEFIX, having obtained permission to give a toast, proposed the health of the Chairman, Alderman Thomas Wood, and in doing so he congratulated him on his recent escape, and stated that the admission made by him at the Board of General Purposes, being the same in substance, if not in words, as what he stated in Grand Lodge, ought to have stopped the case at once. The Alderman when before the Board had stood out boldly, and he (Dr. Crucefix) felt assured, that his position as a lawyer and a civic magistrate, was rather too strong for his antagonists. They might annoy but they dared not attack. As President of the Board of Stewards, as their Chairman that day, as a staunch supporter of the Asylum, he was entitled to their grateful thanks, and his health would doubtlessly be received with all the respect and sincerity with which it was proposed—(great cheering).

Alderman Wood expressed himself highly gratified with the friendly manner in which he had been noticed; he agreed entirely with the explanations of Dr. Crucefix, whose steps it would be well to follow; as a proof of his own sincerity (if any were wanting) he proposed his son, Mr. Hockley Wood, as a steward for the ensuing festival—(cheers); he was not yet of age, or he would have been initiated into Freemasonry. The seeds of charity, however, could not be too early sown, its fruit could not be too early developed, and as the principle of the Asylum was to benefit the aged, his son was desirous that his view of charity should commence with his youth—(great applause). After the dedication of a bumper to the ladies, by the Deputy Chairman, Brother Yates, the meeting broke up, having passed a most delightful day.

July 8.—QUARTERLY GENERAL MEETING HELD AT FREEMASONS' HALL.—Election of a candidate for the benefit of the Institution.—R. T. Crucefix, *M. D.*, in the Chair.

Brothers Pike, Patten, and Staples, were appointed scrutineers of votes on the ballot.

The Chairman announced the successful result of the late Festival in aid of the Institution.*

The Audit Report was read and approved.

It was resolved unanimously,

“That a dutiful address from this general meeting be presented to Her Majesty Queen Adelaide, gratefully thanking her Majesty for the handsome donation forwarded to this charity, and trusting that her Majesty will be graciously pleased to continue her patronage to it.

“That such address be prepared by Brother Crucefix, the Chairman, and Bros. Henry Udall, Joseph Copeland Bell, handsomely engrossed, and signed by the Chairman, and presented by him to Her Majesty the Queen Dowager.”

Resolved unanimously,

“That the thanks of this meeting are eminently due, and are hereby given to Brother the Hon. Henry Fitzroy, *M. P.*, for his kindness in taking the Chair at the late Festival, and for the able and efficient manner in which he filled the office.”

Resolved unanimously,

“That the grateful thanks of this meeting be presented to the Right Hon. the Earl of Mansfield and the Right Hon. Lord Southampton, for their support of this Charity, and that the same be forwarded to them by the Chairman.”

The thanks of the General Meeting were unanimously voted to the president, the other officers and members of the Board of Stewards, for their great liberality.

An especial General Meeting was appointed to be held, to consider on some important subjects.

The following Brethren were then unanimously elected to their respective offices, viz:—

* For particulars see p. 222, No. 26.

Brother R. T. Crucefix, Treasurer; Brother Field, Secretary; and Brother Nicholls, Collector.

The following subscribers were unanimously elected on the General Committee:—

Bros. Acklam,	Phillips, H.	Turner, G.W.
Beattie,	Pike, J.	Udall, H.
Cullington,	Rackstraw,	Vinck (Rev.) C.
Kincaid,	Sangster,	Warriner,
Leach,	Stevens, J. L.	Wilson, R. L.
Mountain,	Shaw,	Wilson, S. B.
Patten,	Tombleson,	Yates.

The scrutineers declared the number of votes on the ballot to be in favour of Brother Thomas Horth, 213; another candidate 62; a third but few; for a fourth none.

Whereon Brother Horth was declared elected, and his wife (in consequence of the confinement of her husband to his bed) attended and returned thanks.

Monthly meeting, 12th August. Nothing particular.

Special General Meeting, 12th August. R. T. Crucefix, M.D., in the Chair.

The Chairman reported that the Brethren to whom the preparation of a dutiful address to her Most Excellent Majesty Queen Adelaide had been entrusted at the last General Meeting, had decided upon the following, which had been presented through Brother the Earl Howe.

“ TO HER MOST EXCELLENT MAJESTY QUEEN ADELAIDE.

“ MADAM,—We the Members of a Quarterly General Meeting of the Governors and Subscribers of the *Asylum for Worthy Aged and Decayed Freemasons*, held at Freemasons’ Tavern on the eighth day of July 1840, beg leave to tender to your Majesty our most obedient duty, and to couple therewith the expression of our most sincere gratitude for the benevolent aid which your Majesty has afforded towards the advancement of the objects of the Institution.

By such support your Majesty has graciously evinced a proof of the same feelings of charity, which throughout a long and illustrious life formed the leading principles of our late Sovereign and Brother King William the Fourth, of happy memory.

Your Majesty’s benevolence, independent of the moral sanction it confers upon the *Asylum for Worthy Aged and Decayed Freemasons*, has a still higher claim in our estimation, when we remember that it is extended by the hand of that Royal Mason’s widow.

Long may you live, most gracious madam, to shed by your virtues a pure and holy light upon the station to which Providence has called you, is the sincere prayer of your Majesty’s most devoted and faithful servants.

Signed by order of the General Meeting,

ROBERT THOMAS CRUCEFIX, M.D., Chairman.”

London, 16th July, 1840.

To which the following gracious reply had been received:—

Bushy, July 18th, 1840.

“ SIR AND BROTHER,—I have not failed to lay the Address from the Governors and Subscribers of the Asylum for Worthy Aged and Decayed Freemasons before Queen Adelaide. Her Majesty was pleased to receive it very graciously, and commands me to convey her thanks for the kind wishes expressed in the same.

I have the honour to be, Sir and Brother,

Your obedient servant,

“HOWE.”

To. R. T. Crucefix, Esq., *M.D.*

Resolved (one dissentient) that there be two elections of candidates during a year instead of one, viz. in January and July.

Some matters of importance were referred to the General Committee to report on to the next General Meeting.

MONTHLY MEETING *September 9th.*—Bros. Patten, Pike, Staples, Turner, and the Rev. C. Vink were unanimously appointed auditors for the year ensuing.

Ten guineas were voted to Brother Nichols for his efficient services during the past year.

A petition was approved.

In consequence of the regretted illness of Brother J. C. Bell, the Committee adjourned until the 7th October.

GIRLS' SCHOOL.

AUDIT COMMITTEE *July 22.*—Present, Bros. Baumer, Crucefix, Cleg-horn, Warriner, and Wackerbath. The subject matters referred from the General Committee were considered.

New books, for the better keeping of the accounts, were agreed upon.

AUDIT COMMITTEE, *July 7.*—Present, Brothers Crucefix, Baumer, Cleghorn, Lewellyn, Wackerbath, Patten, Warriner. The accounts of expenses were audited and passed. The audit of receipt was adjourned, in order to mature an improved mode of regulating the accounts.

GENERAL COURT, *July 9.*—Present, Brother J. L. Stevens in the Chair. Brothers W. H. White, H. R. Lewis, and several other Govern-ors. The business of the day was admirably conducted by the Chair-man, who parried several useless interruptions with excellent tact.

HOUSE COMMITTEE, *July 23.*—Present, Dr. Crucefix in the Chair, Brothers Acklam, Baumer, Chandler, Rowe.

Four young women left the school, after receiving an address from the Chairman.

The state of health of several children was taken into consideration, and an especial House Committee was directed to be held on the 29th instant, for the purpose of obtaining the opinion of the medical officers.

The Committee examined into the provisions, which were found ex-cel-lent, excepting the beer, which they thought not equal to the price charged, and ordered that the brewer should be written to directing him to furnish a superior article.

July 29.—Present, Brothers Crucefix, Baumer, Acklam, Stevens, Chandler, Rowe, Fourdriner.

Dr. Moore and Mr. Harvey, two of the medical officers, attended the Committee. Dr. Granville was reported to be on the continent. A letter from Mr. Gascoign was read.

Dr. Moore stated his opinion to be in accordance with the letter of Mr. Gascoign.

It was then moved that an especial meeting of the House Committee should be held on the 13th of August to receive a report from the medical officers, who were respectfully requested, in the meantime, to confer together on the health of the children, their diet, discipline, studies, and recreation, as far as these subjects came within the province of medical statistics

GENERAL COMMITTEE, *July 30.*—Present, Brothers Crucefix, J. L. Stevens, Warriner, Lewellyn, Rowe, Baumer, Burckhardt, Leeks.

General business was transacted.

SPECIAL HOUSE COMMITTEE, *September 3.*—Dr. Crucefix in the Chair. Brothers Kincaid, Rowe, Stevens.

The premises were generally inspected, and various improvements and repairs suggested to be submitted to the opinion of the Grand Superintendent of Works.

A satisfactory report from the medical officers relating to the health of the children, and commenting upon the general subjects of diet, &c., was read, and ordered to be entered on the Minutes.

A resolution was passed thanking the medical officers for their considerate attention, and intimating the desire of the Committee to carry out their suggestions as far as possible.

HOUSE COMMITTEE, *Aug. 20.*—Present, Brothers Crucefix, Chandler, Staples, Stevens, Rowe. The usual business was transacted.

The secretary reported, that Dr. Moore having written to the effect that the medical officers could not be ready with their report, he did not convene the especial House Committee on the 13th instant.

Mr. Chambers, the appraiser, sent in his inventory of the effects on the premises, which was ordered to be stamped.

It was resolved that the amount entered on the premises, &c., should be further insured in the sum of 300*l.*, and that an iron safe should be provided for the preservation of books and papers.

It was resolved that a special House Committee be held on the 3d September, to receive the report of the medical officers.

HOUSE COMMITTEE, *Sept. 17.*—Brother Shadbolt, (in the Chair), Bros. Acklam, Crucefix, Chandler, Rowe.

GENERAL COMMITTEE, *August* .—Brother Staples in the Chair. General business transacted.

BOYS' SCHOOL.

13th *July.*—General Court. Present B. B. Cabbell, Esq. V.P. in the Chair, Dr. Crucefix, Messrs. J. L. Stevens, Patten, Beattie, Field, Scott, Black, G. Price, Gore, Aarons, Gilbert, Rowe, Fraser, McMullen, Philippe, Warriner, Sirr, Coe, Barnes, Rule, &c. &c.

The minutes of the last General Court and of the subsequent committees were read and confirmed.

Messrs. Patten and J. Gilbert were appointed scrutineers of the ballot for the election of six boys into the school, out of eighteen candidates, who reported the following to be elected by the larger number of votes, viz.—

C. R. Hopper . . . 378	G. Smyth . . . 357	G. H. J. Wheeler 335
J. Robinson . . . 320	G. B. Wright 289	C. Fox . . . 271

The following life subscribers or annual governors were then elected on the committee in addition to all life governors:—

Bros. Giraud	Rev. J. Moore	J. Lee Stevens
Coe	J. Savory	Field
Crew	Dr. Bedford	Eager
Fourdrinier	P. Thomson	Gore
Gilbert, J.	Rule	McMullen
Fraser	Thiselton	Black
Sirr	Warriner	

BRO. COE expressed his regret in very energetic terms for the failure of the recent excursion to Richmond, which so far from producing any profit to the Institution, had left a considerable loss to be sustained by the Managing Committee.

A motion was proposed, that in consequence of the exemplary conduct and zealous services of the secretary an addition of £20 be made to his salary. Upon which an amendment was moved, that as the subject of the taxes, &c. was not fully understood, the question should be referred to the committee to report fully thereon. There was but one opinion in regard to the efficiency, the zeal, and the merits of the excellent Brother Secretary, the object of the meeting being to protect his interest as far as possible.

BRO. ROWE then entered into a very long statistical account of the funds of the Institution, which he proved to be so flourishing as to induce him to move an increase in the articles of clothing, and improvement in their quality. The motion was unanimously agreed to.

A resolution was passed, that the mode of voting by proxy should be changed into the "cumulative" principle. Thanks were then voted to the Chairman, and the meeting adjourned.

Sept. 7th.—Bro. Gilbert in the Chair, and several members present. General business was transacted. A letter from the mother of a boy was read, soliciting that she might be permitted to withdraw her son rather than he should incur the punishment of dismissal, in consequence of his irregularities. It was, however, ruled that the poor widow's son should be dismissed, and the circumstance notified to the parents of all the other children as an example. The unkind spirit that at present prevails has thus already visited this charity. We pray its visit may be short.

THE REPORTER.

THE office of our reporter has been a sinecure in respect to the attendance on Lodges, which have, with very few exceptions, all adjourned for the season—some few, however, have continued their labours with unabated industry. The MASTER MASON'S LODGE OF IMPROVEMENT, in particular, has continued open every Friday, and will, we hear, hold its anniversary on the first Friday in October.

GRAND OFFICERS' CLUB, *Sept. 2.*—The meeting was more numerous than on an average, and all matters considered a passing quiet one; the consciousness of numbers prevented doubt; but it could be observed that in some there was a regret that the "state of affairs" had ever commenced, and in all a wish that the night was well over.

MASTERS AND PAST MASTERS' CLUB, *Sept. 2.*—Here, at any rate, Bro. Crucefix was among friends, hopeless as he was that the cause of charity and brotherly love would at present prevail, he found the stalwart cohort

of honest and faithful Masons ready, at any rate, to do their duty, even at the hazard of health, perhaps of life.* He may be proud of the effort made, and will remember—it is not in mortals to command success.

The Treasurer and Secretary, Brothers Key and R. L. Wilson, were unanimously re-elected.

CROSS OF CHRIST ENCAMPMENT, *July 17.*—Councils of Rose Croix and of Ne plus ultra were held this day, for the purpose of conferring degrees on Sir Knights the Marquis of Kildare, J. L. Stevens, W. F. Hope, V. Collin, and A. Anderson. The ceremonies were most admirably conducted by Sir Knight Goldsworthy, assisted by Sir Knight Crucefix. There were present several visitors, among them Sir Knights W. E. Fiott, of Leige, and Ellis, of Dublin.

At the banquet Sir Knight Crucefix, who presided in the absence of the E. Sir Knight R. L. Wilson, after grace, alluded impressively to the solemnities of the day, which precluded other enjoyment than conversational topics on the orders, a suggestion of which the Knights availed themselves, and much interesting matter was elicited. The Chairman having disposed of the more usual toasts, gave the health of the Duke of Leinster, not only as the patron and president of the Council of Rites but the honoured among the Brotherhood, the Marquis of Kildare, and the newly elected members, and the visitors, which was acknowledged by them. Sir Knight Ellis expressed himself most desirous to promote Brotherly love and the extensive construction of charity as well as a more perfect union in the mode of working the degrees, and trusted that a correspondence and conference should take place between the Dublin and London councils, and entered into an explanation of some difficulties, the removal of which by untiring perseverance would confer lasting benefits on the orders.

Sir Knight FIORR expressed himself in nearly the following terms:—
“I cannot exactly report my opinion as those who have preceded me, but as a Christian Mason, whose life has been preserved at the very moment when an unholy sentence had doomed me to all eternity, when no earthly appeal could save me, I am bound to express my gratitude to God for so disposing the heart of a pirate executioner with mercy, as that my life was saved. I express my gratitude with the more vivid determination to support every Mason whose position may appear doubtful. My own life was *given back to me*, (for I had mentally ceased to live) by the sign—which averted the axe from the headsman’s blow. Need I say more than to express a hope, that the charity displayed by the executioner may enlighten the mind of the Prince, and deal to the honest Mason such a measure of justice, as may enable him to continue his services to London, the provinces, and the world.”

The healths of the E. C. Sir Knight Wilson and of Sir Knight Goldsworthy were most warmly received, as was that of the Past E. Commanders.

Sir Knight CRUCEFIX, in acknowledging a similar mark of kindness, took a rapid glance at his own peculiar position, and drew a moral contrast, with much energy; he concluded by stating, that the case was more a public than a private one, and expressed his determination to meet his difficulties with the utmost possible humility, consistent with Masonic dignity, and that he relied with confidence upon the members of the Order to support him under his unexampled difficulty.

* One Brother was actually carried out of Grand Lodge (before the debate commenced) in a state of imminent danger—he has happily since recovered.

The evening passed in a most delightful manner, and the company did not separate until far beyond the usual hour.

Sept. 18.—Sir Knight R. L. Wilson presided; the meeting was not numerously attended, and only general business transacted.

The other Encampments have not resumed their sittings.

MASONIC CHIT CHAT.

MONUMENT TO LORD DURHAM.—A meeting was held at the Assembly Rooms, Newcastle-on-Tyne, the Mayor, John Carr, Esq., in the chair, to promote the erection of a monument to the memory and virtues, political and personal, of the late Earl of Durham. Mr. Wm. Ord, M. P., moved the first of the resolutions, which was seconded by Dr. Headlam, and unanimously adopted. Other resolutions to forward the object in view were also carried, and a subscription entered into in the room of nearly 500*l.* At Sunderland not less than 500*l.* has been subscribed; and subscriptions are in progress in many other parts of the county of Durham. In a few days after, a Central Committee was formed, to bring the subject before the country generally. The subscription now amounts to 4000*l.*

A great number of Freemasons, from different Lodges of the two provinces of Durham and Northumberland, attired in deep mourning; attended divine service at Chester-le-Street church, on the morning of Sunday, August 16th, as also did others of the Fraternity, at their respective places of worship where they resided, as a tribute of respect to the memory of their much-esteemed and late lamented P.G.M., the Right Hon. the Earl of Durham.

The Countess of Durham, with the youthful Earl, and Ladies Lambton, have left Howick-hall, where they were staying with Earl and Countess Grey; and after passing a few days in the metropolis, have taken their departure for the Continent.

We understand that the late Earl of Durham has bequeathed the whole of his extensive property, both real and personal, to his amiable Countess, without limitation, and also appointed her ladyship his sole executrix.

TRIBUTE TO DR. OLIVER.—It is with unfeigned gratification that we direct attention to the advertisement of the churchwardens which appears in our columns. The design to present Dr. Oliver with a piece of plate is indeed an event upon which its proposers and the town at large may be justly "congratulated." Than such a proceeding nothing could more triumphantly testify the fact, that the disgraceful misrepresentations find no response but indignation in the voice of a liberal public. When it is recollected, therefore, that if the doctor is made to suffer on the grounds we state, he suffers for acts done in the people's behalf, we feel assured that the intended demonstration in his favour will be promoted by one and all. The testimony of the humbler classes is particularly desirable in support of this cause, in order to show that Dr. Oliver is indeed looked upon as the minister of "the poor man's church" should be—as the poor man's friend. We trust, therefore, that no person will consider himself deterred from contributing towards the memorial on account of his inability to contribute largely. The smallest sums are as valuable for the purposes of this subscription as the greatest; for the honour to Dr.

Oliver must consist less in the amount contributed than in the number of contributors.

We are happy to announce that the subscription which the church-wardens had yielded to general desire in agreeing to receive, already thrives beyond the most sanguine expectation. As it is intended to postpone the presentation of the memorial as little as possible, those who have not carried their intention of subscribing into effect are recommended to do so speedily.—*Staffordshire Examiner*.

WELLINGTON MEMORIAL.—“ This honourable project is progressing well in Edinburgh. It should be a strictly architectural affair worthy the hero of a grateful country. We hope it will prove a grand Masonic turn-out. A considerable sum is already raised.”

BROTHER BRYANT T. YOUNG, of Barbadoes, when in London, sent up addresses to the Queen and Prince Albert, on their signal preservation, which were very graciously acknowledged.

TAUNTON.—Our enterprising manager, Brother Davis, lately nearly sustained a serious calamity by a threatened interference with his licence, if he persisted in playing Jack Sheppard. Such an interference by the patrons of the theatre would have been a proper expression of their determination to support the morality of the drama on the failure of other means, but coming from parties opposed to the drama generally, has rather created additional favour for the manager, who, of course, withdrew the obnoxious piece; for, after all, it is about the most faulty that can be exhibited. We are certain that Brother Davis will profit eventually, and he deserves to do so, for his theatres are admirably conducted, and may be stated as examples to all provincial, aye, and even London managers.

THE DUKE OF LUCCA, says the *Diario di Roma*, following the example of the King of Naples and the Archduchess Maria Louisa of Parma, has re-established in his dominions the Order of the Knights of Malta.

A VETERAN FREEMASON.—At the Masonic procession for laying the foundation of the Scott monument, on Saturday, Mr. R. Stevenson, painter, Advocate's Close, carried the old standard of the Defensive Band Lodge. Although he is now (as we learn from his own mouth) within a few days of completing the 95th year of his age, he bore the flag as manfully, and walked as steadily as the youngest or stoutest standard-bearer in the whole long line. Mr. Stevenson was an original member of a volunteer corps, named the Defensive Band, which was enrolled in the year 1779, on occasion of the redoubted Paul Jones threatening the shores of the Frith of the Forth. The flag which he carried to do honour to the memory of Sir Walter Scott is the identical one which was presented at the Cross to this patriotic band, soon after their enrolment, by the magistrates of Edinburgh. In the year 1782, the members of the corps who were Freemasons, applied to the Grand Lodge for a charter, and formed themselves into a Lodge under the title they still bear. The standard of the volunteer corps was made over to the Lodge, and Mr. Stevenson was elected standard-bearer, which office he has held ever since. Another circumstance is worthy of notice, and which may be called a singular coincidence in reference to the proceedings of Saturday, namely, that the then celebrated advocate, Mr. Crosby, (the Pleydell of Sir Walter's Guy Mannering), was the first R.W.M. of the Defensive Band Lodge. The only other member of the volunteer

corps, besides Mr. Stevenson, now living, is, we believe, another worthy burgess of Edinburgh, Mr. John Bonar, painter, who is also advanced in the vale of years, although he has not seen so many by ten or twelve as the subject of these interesting reminiscences has done. Mr. S. is still hale and hearty, and has perceptibly lost none of his faculties, except the sense of hearing, which is now rather obtuse; but he takes as keen an interest as ever in the affairs of Auld Reekie, and walks about the streets, as the *Scottish* by-word has it, with all the lightness of a "five year auld."—*Caledonian Mercury*.

MARRIED.—*July* —, at Waterford, Brother W. H. Wright, of Granby Row, Dublin, Secretary to Leinster Lodge, No. 141, to Jane, eldest daughter of the late Brother John Carver, Esq., solicitor, Waterford, a highly esteemed P.M. of Lodge No. 5, in that city.

August 3, at Tetbury, Gloucestershire, Captain Alex. Aug. Younge, of the E. I. Company, late St. Helena Military Establishment, son of the late Colonel W. Aug. Younge, of the 4th Madras Cavalry, and grandson of Alex. Davidson, Esq., formerly Governor of Madras, to Sophia Elizabeth, youngest daughter of John Ollive, Esq., *M. D.*, of Staines, Middlesex, and step-daughter of Brother T. H. Freer, *M. D.*, and P.G.S.

August 22, at Staplegrove church, by the Rev. E. Houlditch, Emma, third daughter of Capt. Edward Bidwell Law, of Staplegrove Lodge, to James Robert Mosse, Esq., surgeon, of Cedar Cottage, Mount Street, Taunton.

Obituary.

BROTHER JOHN FEARN, tailor, on the 18th of March, at Newark, Ohio, U. S., a member of the Old Newstead Lodge, No. 55, at Nottingham. Our deceased Brother had been for some time in a declining state of health, which, with the cares of a numerous family, pressed heavily upon him. In the year 1838, he received an invitation from a relative in the United States to emigrate thither, which he was enabled to effect by the help of the Nottinghamshire Brethren, and a liberal grant of 20*l.* from the Board of Benevolence. The sea voyage and the drier climate of Ohio appeared for a time to have had a beneficial effect on his health; but about this time last year he began to languish, and after lingering through the winter, he died in the spring of this year. In this country he was highly esteemed as a good member of the Craft, nor did his attachment to Masonry leave him in his adopted country. An American local journal, after speaking of him in high terms of commendation, says, "The spectacle that was presented at the grave was truly affecting. The Masonic Order had formed a circle around the tomb, when the affectionate wife and seven children were admitted within that circle, where they remained during the solemn ceremony, paying the last tribute of respect to the 'confiding Brother,' the affectionate husband, and the revered father."

July 28.—At Cowes, Isle of Wight, the M. W. the Pro-Grand Master the EARL OF DURHAM, in the 49th year of his age. A full report of the funeral will be found in the Provincial Intelligence.

July.—RICHARD, son of Brother Richard Spencer, P.M. No. 329, etat. 5 years.

BARBADOS, July 15.—At his residence Bay Estate, the HON. JOHN ALLEYNE BECKLES, Senior Member of Her Majesty's Council, late President of the island, and Provincial Grand Master of the body of Freemasons of this place. This gentleman held a high place in the esteem of this community, and the sudden bereavement which his family have sustained is universally deplored. His death was occasioned by a fit of apoplexy. We anxiously await the return of Brother B. T. Young, for information who will succeed our lamented friend.

August .—In the prime of life, of fever, at his residence, Charleville, DR. LYNCH, Physician to the Dispensary and Fever Hospital of that town. The lamented deceased was a gentleman of superior attainments, an A. B. of our University, and a member of several literary and scientific societies. In his public capacity the effective performance of his arduous and important duty as medical attendant at the hospital, and the alleviating kindness of his manner to the stricken and destitute, endeared him to the community within which his labours were exerted. In private life, his gentlemanly deportment, and the mild and alluring nature of his manners, with his mental acquirements, endeared and recommended him to a large and admiring circle of friends. The attendance at his funeral fully testified the general estimation in which he was held. The town on that morning, on which the body was removed to the family burial place at Mallow, was thronged with vehicles belonging to the gentry of the neighbourhood, who were anxious to pay a last tribute of respect and esteem to their departed friend. An immense crowd of persons followed in the procession, preceded by the reverend clergymen of the parish, the Rev. Messrs. Croke and Constant, the Brothers of the Old Masonic Lodge of the town, 49, of which the doctor was a most useful member, and had filled the chair with honour and dignity up to the last festival of St. John, together with other members, moved two by two, attired with crape on the left breast, and wearing white gloves. These followed immediately after the clergymen, leaving their carriages in the rear until they had proceeded for a mile out of the town, when they entered them, and alighted at Buttevant, again forming a procession with the Members of the Masonic Lodge, 99, of Mallow, who there met them, and having walked through that town, took their respective vehicles, until they arrived at Mallow, when they moved in order to the entrance of the churchyard, manifesting the deepest regret and sorrow for their departed Brother. The lamented gentleman has left behind a bereaved widow and two children, who are deprived of a most affectionate husband and a fond and anxious parent.

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The remains of GEORGE SPURRIER, Esq., (of the firm of Bainbridge & Spurrier, of South Shields, solicitors,) were interred at Tynemouth Priory on Monday last. The Freemasons of St. Hild's and St. George's Lodges attended the funeral, as a mark of respect to their departed Brother; and the members of the Law Society of North and South Shields also joined in the mournful procession. The Rev. the Vicar of Tynemouth officiated on the occasion, in the presence of an unusual concourse of persons, drawn together by the burial of one who was gene-

corps, besides Mr. Stevenson, now living, is, we believe, another worthy burghess of Edinburgh, Mr. John Bonar, painter, who is also advanced in the vale of years, although he has not seen so many by ten or twelve as the subject of these interesting reminiscences has done. Mr. S. is still hale and hearty, and has perceptibly lost none of his faculties, except the sense of hearing, which is now rather obtuse; but he takes as keen an interest as ever in the affairs of Auld Reekie, and walks about the streets, as the Scottish by-word has it, with all the lightness of a "five year auld."—*Caledonian Mercury.*

MARRIED.—*July* —, at Waterford, Brother W. H. Wright, of Granby Row, Dublin, Secretary to Leinster Lodge, No. 141, to Jane, eldest daughter of the late Brother John Carver, Esq., solicitor, Waterford, a highly esteemed P.M. of Lodge No. 5, in that city.

August 3, at Tetbury, Gloucestershire, Captain Alex. Aug. Younge, of the E. I. Company, late St. Helena Military Establishment, son of the late Colonel W. Aug. Younge, of the 4th Madras Cavalry, and grandson of Alex. Davidson, Esq., formerly Governor of Madras, to Sophia Elizabeth, youngest daughter of John Ollive, Esq., *M. D.*, of Staines, Middlesex, and step-daughter of Brother T. H. Freer, *M. D.*, and P.G.S.

August 22, at Staplegrove church, by the Rev. E. Houlditch, Emma, third daughter of Capt. Edward Bidwell Law, of Staplegrove Lodge, to James Robert Mosse, Esq., surgeon, of Cedar Cottage, Mount Street, Taunton.

Obituary.

BROTHER JOHN FEARN, tailor, on the 18th of March, at Newark, Ohio, U. S., a member of the Old Newstead Lodge, No. 55, at Nottingham. Our deceased Brother had been for some time in a declining state of health, which, with the cares of a numerous family, pressed heavily upon him. In the year 1838, he received an invitation from a relative in the United States to emigrate thither, which he was enabled to effect by the help of the Nottinghamshire Brethren, and a liberal grant of 20*l.* from the Board of Benevolence. The sea voyage and the drier climate of Ohio appeared for a time to have had a beneficial effect on his health; but about this time last year he began to languish, and after lingering through the winter, he died in the spring of this year. In this country he was highly esteemed as a good member of the Craft, nor did his attachment to Masonry leave him in his adopted country. An American local journal, after speaking of him in high terms of commendation, says, "The spectacle that was presented at the grave was truly affecting. The Masonic Order had formed a circle around the tomb, when the affectionate wife and seven children were admitted within that circle, where they remained during the solemn ceremony, paying the last tribute of respect to the 'confiding Brother,' the affectionate husband, and the revered father."

July 28.—At Cowes, Isle of Wight, the M. W. the Pro-Grand Master the EARL OF DURHAM, in the 49th year of his age. A full report of the funeral will be found in the Provincial Intelligence.

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rally respected in life, and in his early death sincerely regretted.—*Gateshead Observer, Sept. 19.*

BROTHER THOS. BROADLEY FOOKS, ætat. 70, at Dartford. He had been S. G. W. for the province of Kent since 1831.

LOSS OF FIVE LIVES IN SYDNEY.—Six gentlemen, known as having much practice in the management of sailing boats, proceeded on a pleasure trip down the harbour, in the *Haidee*, a boat celebrated for her sailing qualities. The accident, which terminated so fatally, occurred about half-past five in the afternoon; the boat was then between Shark Island and Bottle and Glass Bay; a sudden squall carried away the jib-sheets, and a sea striking the boat at the same time, threw her on her beam-ends; she righted, but a second sea striking her quarter, she sunk stern foremost. Williams, Johnson, Thornton, and Fligg, sunk with the boat, leaving John and Charles Rogers struggling with the waves. Both were good swimmers, and made for the shore, Charles first, and John following. When almost at the shore, John observing his brother's strength failing, called to him to keep up his spirits, for a few strokes more would place him in safety. Charles made no reply, and a moment after his brother observed him, with his head drooping on his breast, sink to rise no more. John, now the only survivor, was washed ashore by the waves in a state of insensibility, and rescued by some of the aborigines, who had witnessed the accident from the beach. He was carried to the house of Mr. R. Hill, at Van Cluse, where he met with the most humane and hospitable treatment, and a boat put off to render assistance to his companions in misfortune, but it was found impossible to reach the spot where the accident occurred. The sufferers were most of them all well known in Sydney, and generally respected. Mr. Charles Rogers was a native of Bury St. Edmund's, Suffolk, and a Freemason, and Master of Lodge 266. Mr. S. Johnson was a native of Bristol, and has been between two and three years in the colony.—*Abridged from the Sydney Gazette.*

PROVINCIAL.

GRAVESEND, July 6.—The Provincial Grand Masonic Festival was held here on Monday last. The church bells ringing right merrily, the streets were crowded with eager faces making for the Town-hall, the use of which had been kindly given to the Brethren of the Gravesend Lodge of Freedom 91, by the Worshipful the Mayor, Robert Oakes, Esq. At eleven o'clock nearly four hundred Brethren had assembled from Dover, Ramsgate, Maidstone, Chatham, Sheerness, London, &c. The decorations in the hall were superb, and reflected great credit on the Brethren who composed the committee. The walls were hung with national flags and Masonic banners. At the back of the Aldermen's bench were placed some beautiful emblems of the Craft, interspersed with flags and elegant floral festoons, natural and artificial. In the centre were seen, within floral devices, the initials V. and A., cut in various coloured papers, in a most exquisite style of elegance, by Mr. Fitch. The Craft were then called to assist in the interesting ceremony of the installation

of J. Ashley, Esq., of Chatham, in the chair of the Deputy Provincial Grand Master for the county of Kent, by Brother Key, W.M., Lodge 91. After some other business had been gone through, the Lodge was closed, and the Brethren proceeded to the market-place, where they were marshalled for the procession to the church.

Passing up the High-street, through the New-road, down Bath-street, through Wakefield and Kempthorne-streets, to the church, the whole line was crowded with spectators. Several houses displayed the national colours. Reeve, at the Rose, had a beautiful banner completely across the street, on which was inscribed, "Welcome, Brothers!" with a well-executed eye of Providence in the centre. Every window that could command a view beamed with the radiance of nature's master-piece—lovely woman. Upon entering the church the scene that presented itself was truly enchanting. The galleries were stored with a galaxy of female beauty, admitted by tickets presented by the members of the Gravesend Lodge. The children belonging to the free and national schools were in their own seats, dressed in their best. When the Brethren had taken their seats in the body of the church, the afternoon service was read by the worthy rector, the Rev. Dr. Joynes, in a masterly and impressive manner; a hymn was also sung on the occasion by the children of the schools, assisted by the congregation—Mr. G. Stansbury presiding at the organ. After the service a most impressive sermon was delivered by the Rev. Brother Jones, of Deptford, Grand Chaplain, from xi. chap. of Proverbs, and latter part of 13th verse: "But he that is of a faithful spirit concealeth the matter." The Reverend Brother drew from the text a discourse highly impressive, pointing out the principles of true philanthropy which actuated Masonry from its earliest foundation, in the erection of Solomon's Temple. Freemasonry, in its principles, the Rev. Brother maintained, was the guide of the earliest Christians; it inculcated peace, socially and politically, it infused a spirit of true charity into the breast of man, and knit mankind into the firmest bonds of unity. No human institution, said the Reverend Divine, led more, both by precept and example, to the essence of Christianity; it inculcated on the minds of men a purity of fellowship; all were alike—no distinction was shewn—rich and poor were alike received—the peasant and the prince were alike bound together—a level of Brotherly love was its effect. The excellent sermon riveted the attention of all hearers. At its conclusion Kent's beautiful anthem, "Sing, O Heavens!" was finely sung by Messrs. Purday, Collyer, Foster, and G. Stansbury; after which a collection was made at the doors, in aid of the "Charity for the clothing and educating children of decayed Masons," which amounted to a considerable sum. The Brethren then retired in the same order to the Town-hall, by the way of Church-street, West-street, and High-street; when, after going through some business of the day, the Lodge was closed. A vote of thanks was given to the worthy Mayor for the use of the Hall to the Order; as, also, one to the Grand Chaplain, for his excellent sermon; and to the Rev. Dr. Joynes, the rector of Gravesend, on the motion of the W.M. Key. The Brethren, upwards of 170 in number, then proceeded to Brother Curtis's, Punchedon Tavern, West-street, to

The Dinner, which was laid out in the spacious room facing the water. Upon entering the room every eye was arrested by the beautiful decorations which were there displayed. The Chair was taken at four o'clock by Brother J. Ashley, D.P.G.M. of the county, who was attended by a

number of officers of his Grand Lodge. Brother Key, W.M. officiated as deputy. Upon the cloth being removed, "*Non nobis Domine*" was delightfully sung by Bros. G. Stansbury, Collyer, Purday, and Foster.

The Chairman then gave "The Queen and Craft."

"God save the Queen" was then sung by the professional gentlemen present.

"Her Majesty the Queen Dowager, Patroness of the Freemasons' Female School."

"The Most Worshipful the Grand Master, the Duke of Sussex," was then given with Masonic honours from the chair. The rapturous applause with which this was responded to shook the building.

"Hail! Star of Brunswick," was then given with much taste.

"The Earl of Durham, Pro-Grand Master," was next drunk.

"The Earl Zetland, and Present and Past Grand Officers."

"The health of the R.W.P.G. Master, the Hon. Twisselton Fiennes," was then drunk with Masonic honours.

Song—Brother Collyer.

Brother Burkhardt, eulogising the worthy Chairman for his universally excellent conduct, public and private, begged to propose "The health of the Chairman, the D.G.M. of the county." This was drunk with Masonic honours reiterated.

The Chairman then rose to return thanks for the very flattering manner in which his health had been drunk, as also for the kind feeling that had prompted the Brethren to propose it. The worthy Brother then, in a speech conveying in pleasing terms his admiration for the science of Masonry, concluded by expressing his gratitude for the manner in which he had been received that day, to the Master, and Wardens, and other officers, saying he should feel proud if his humble endeavours had in any way contributed to the happiness of the day, and begged them to accept his sincere thanks and good wishes for the welfare and happiness of every Brother present.

Glee—"When shall we three meet again?" delightfully and scientifically sung by the professionals.

"The health of the W.G. Chaplain of the Provincial Lodge," was then drunk.

Song—"The fine old English Gentleman," by Brother Hughes.

"The healths of Bros. Fooks and Key, Senior and Junior Wardens of the county," was then drunk with enthusiasm: to which mark of respect Brothers Fooks and Key returned thanks.

Song—Brother Hodges.

"Masons' wives and bairns," was the next toast from the chair.

Glee—"Here's a health to all good lasses."

"The health of Brother Jeffery, Grand Secretary," was next drunk with the strongest feelings of approbation. The worthy Brother returned thanks in a short and pithy address.

Song—"Tom Bowling," Brother Purday. The beautiful style and excellent feeling with which this was sung called down bursts of applause.

"The rest of the Grand Provincial Officers and Stewards," was then given; for which compliment thanks were returned by Brother Hills.

Song—"The Pope he leads a happy life," by Brother Collyer.

The Chairman then proposed "The health of the Master, Wardens, and Brethren of the Lodge of Freedom, at Gravesend, No. 91; with thanks for their kind entertainment of the day."

Brother Key, W.M., returned thanks in a very excellent speech, in which his warmth of feeling towards the Craft was manifest. Masonry had assumed a sluggish appearance in the county,—but now, said the worthy Brother, the strongest energies were exerted in its favour, and he felt assured that Kent would stand proudly prominent in the annals of the Craft. He that day had experienced a twofold pleasure—having had, in the first place, the honour of installing the D.P.G.M. into his office; and, secondly, having been appointed to act as P.J.G.W. under a gentleman no less distinguished for his private worth than his extraordinary Masonic zeal, respected and beloved by every one who had the pleasure of his acquaintance; and a Brother to whom the province were indebted for the introduction of some of its best members while presiding over the Chatham Lodge thirty years since, also for the able manner in which the by-laws of the P.G. Lodge had been revised. He (Bro. Key) trusted our Worshipful Deputy would be long spared to preside over the Brethren, and assured him that the Lodge of Freedom and himself would unite with him in promoting the cause of Freemasonry in this province.

Glee—"Mynheer Van Dunk."

"Prosperity to the Lodge of Antiquity, at Chatham, wishing them prosperity and perpetuity."

"Tom Moody" was then beautifully sung by Brother Hodges.

The Chairman having vacated the chair, was loudly and enthusiastically cheered upon leaving the room. Brother Key, W.M. of the Gravesend Lodge, was installed into the vacant chair, and contributed much to the harmony of the evening.

APPOINTMENTS FOR THE YEAR.

Brother	*J. Ashley . . .	Lodge.	Office.
	20		D. P. G. M.
"	+T. B. Fooks . . .	376	P. G. S. W.
"	*W. R. G. Key . . .	91	P. G. J. W.
"	+D. Jones . . .	91	P. G. Chaplain.
"	+Hills . . .	20	P. G. Treasurer.
"	*H. Heather . . .	91	P. G. Registrar.
"	+G. Jefferys . . .	20	P. G. Secretary.
"	+Lindridge . . .	20	P. G. Super. of Works.
"	+French . . .	376	P. G. Senior Deacon.
"	+Mores . . .	235	P. G. Junior Deacon.
"	+Patison . . .	20	P. G. Director of Cerem.
"	*G. Richardson . . .	91	P. G. Organist.
"	*Rickon . . .	216	P. G. Sword Bearer.
"	*Marrable . . .	216	Poursuivant.
"	*Carlin . . .	91	P. G. Steward.
"	*Vallance . . .	91	P. G. Steward.
"	*Sams . . .	91	P. G. Steward.
"	*Bennett . . .	91	P. G. Steward.
"	*Firminges . . .	184	P. G. Steward.
"	*Cooke . . .	—	P. G. Steward.

New appointments are marked with a *; old with a +.

August 18.—THE LODGE OF FREEDOM, NO. 91.—Brother Carlin was installed as W.M. by Brother Key, P.M. He appointed Brother G. Richards, P.G.O. and Brother H. Heather, as Wardens; Bros. Kidner and Bennett, Deacons; Brother Cove, I.G. After which ceremony a vote of thanks was proposed and carried unanimously to Brother W.

R. G. Key, P.M. and P.G.J.W. for his exertions in the Lodge during a period of two years, in which time the Lodge had increased from four to nearly forty members.

The Lodge being closed, the Brethren sat down to Banquet. The utmost good feeling existed among the Brethren, and some excellent songs were sung. Several visitors were present.

WALTHAM CROSS, CHAPTER 630.—At the meeting in August, Companion W. Harrison, Q.C., was installed Second Principal. Companion Lazarus, an intelligent Mason, has been specially retained to assist in the practical duties of the Chapter.

CAMBRIDGE, *Sept. 3.*—The Lodge of the Three Grand Principles, assembled at the House of Commons Inn in this town, on Thursday afternoon, September 3, when a sumptuous cold collation was served up in excellent style. The chair was ably filled by the W.M. Bro. Nutter. After the cloth was removed, the usual loyal and Masonic toasts were given, and heartily responded to, the remaining part of the evening was spent with that good and Brotherly feeling which the Craft are known to build their foundation upon, "Faith, Hope, and Charity."

BRIGHTON, *August 13.*—The first stone of the Adelaide wing of the Sussex County Hospital was laid at two P.M. on Thursday, by Brother Cordy, W.M., in the regretted absence, from indisposition, of the Earl of Munster, who had undertaken the pleasing duty. A crowd of elegantly attired spectators occupied the site of the intended building. At two o'clock the Clarence and the South Saxon Lodges of Freemasons arrived in procession, in order to assist at the ceremony. Amongst the company were Mr. Lawrence and Lady Jane Peel, Earl and Countess of Chichester, Colonel Eld, and the principal part of our resident nobility and gentry.

The ceremony was opened by the choristers singing a psalm, which was followed by a prayer offered up to the Almighty for His blessing in the work about to be undertaken. On the conclusion of this, the Rev. J. S. M. Anderson, who addressed a very eloquent and appropriate speech to those present, concluding with a request that the Earl of Chichester, (so far as he was able—not being a Mason), would supply the place of the Earl of Munster.

Mr. Cordy, the Worshipful Master of the Clarence Lodge, then received the trowel from the hands of his Lordship. On it was the following inscription:—"To the Right Honourable George Earl of Munster, on the occasion of his laying the first corner stone of the Adelaide Wing to the Sussex County Hospital, the 13th day of August 1840, being the birth-day of Her Most Gracious Majesty the Queen Dowager." Above the inscription were the arms and Lodge of the County Hospital, with the arms of the Earl of Munster on the reverse side of the trowel. The trowel, which was of silver, with an ivory handle, was the workmanship of Messrs. Lewis and Son, Ship-street.

The stone being fully prepared, the Junior Warden, Mr. Cuff, next presented the Worshipful Master with the plumb, with which he proved its perpendicular, with the level, which he received from the hands of the Senior Warden, Mr. Hannan, he proved its horizontal; and with the square the correctness of the angles. Then receiving the mallet from the hands of Brother Wisden, the builder, the Worshipful Master struck the stone three times—in the east, south, and west, and it was gradually lowered into its place.

The military band then struck up "God save the Queen," the company standing up uncovered during the performance of the national anthem.

The High Constable then came forward, and requested that the proceedings of the day might be concluded by three loyal cheers for the two Royal Ladies who occupied the highest stations in the nation and in their hearts. This appeal was warmly responded to—three cheers given severally for the Queen and the Queen Dowager, and the company then separated—the Masons returning in the same order of procession in which they came to the Old Ship, where a dinner was provided, to which a large party sat down in the evening in honour of the occasion.

LEWES, *June 24.*—The Brethren of the South Saxon Lodge of Free and Accepted Masons celebrated the anniversary of St. John the Baptist at their Lodge in the Eastern Keep in the ancient Castle of Lewes on Wednesday last, where the festival was enjoyed with characteristic harmony and good fellowship.

The Brethren lately forwarded a letter to his Grace the Duke of Richmond, requesting him to convene a Prov. G. Lodge at Brighton, for the purpose of voting addresses of congratulation to Her Majesty, and her Illustrious Consort, on their providential escape from assassination. To which his Grace, in reply, stated, that as he could not himself attend, and the Deputy was out of the country, he should consult the Grand Master on the subject. Whatever resulted from that consultation is not known; but no Provincial Grand Lodge has been held.

NORTHAMPTON—POMFRET LODGE, 463.—We are happy to hear of the progress of the above Lodge in Freemasonry. The Brethren have removed their Lodge from the Ram Inn to Bro. Higgins, George Hotel, where we sincerely wish them every success, and that they may go on and prosper in the good work. It is most pleasing to hear they have and are about to admit many very influential members, these added to those who already belong to the Lodge, amongst whom is Bro. Lord Southampton, Bro. the Hon. Henry Fitzroy, with many professional gentlemen, give them, with the other Lodges in the county, a great claim to have a Provincial Grand Master immediately appointed; they have the greatest facility for holding a Provincial Grand Lodge, having perhaps one of the most splendid Lodge rooms in the kingdom. We hope very shortly to be able to record the appointment of Bro. Lord Southampton as the Provincial Grand Master; he is an excellent Mason and a true lover of the Order. It must be gratifying to our Masonic Brethren to hear of another Lodge having recently been constituted in Northampton, now making *five within the county*, which we regret to say is yet without a Master for the province.*

A most numerous body of Freemasons from the Old Lodge, established in the town, assisted by a number from the Lodges at Kettering, Towcester, and Peterborough, assembled for the purpose of constituting a new Lodge, at the Peacock Inn. At one o'clock a procession was formed to All Saints' church, when a very excellent discourse was delivered by the Rev. Mr. Wales, the vicar, and a collection at the door, amounting to the sum of 12*l.* 8*s.* 1¼*d.*, for the benefit of the Northampton Lunatic Asylum. Between thirty and forty of the Brethren afterwards sat down

* Little doubt need now be entertained but that Lord S. will either be appointed Prov. Grand Master or Senior Grand Warden of England at the next period; a better appointment could not be made—nay, we may venture a step further, and express our hope that his Lordship may receive the double compliment.

to an excellent dinner, at the Peacock, and harmony prevailed among them till a late hour in the evening.

BIRMINGHAM—FIRST LODGE OF LIGHT.—We have much pleasure in announcing that Brother the Right Hon. the Earl Howe, Lord Chamberlain to the Queen Dowager, has given permission to the Worshipful Master to enrol his Lordship's name as a member of this new Lodge.

The select few attached to this Lodge are determined to have it worked upon true "scientific principles," for which purpose they have engaged the spacious and commodious rooms at the Athenæum, Temple Row, where its future meetings will be held.

The Worshipful Master (Brother W. Lloyd) discharges the onerous duties of his office in his usual truly Masonic spirit, and which has heretofore gained him the good will and esteem of the whole of the Brethren; supported as he is by his Wardens, Bros. Broomhead and Kidder, and the other officers and members, there is no doubt but the *rays* emitted from the *Lodge of Light* will kindle a kindred emulative spirit around.

TESTIMONIAL PRESENTED TO BROTHER RIBBANS AT BIRMINGHAM.—On Wednesday, the 26th of August, a dinner was given at the White Hart Hotel to BROTHER RIBBANS, on which occasion a beautifully chased silver casket and an elegant gold watch were presented to him.

The following is a copy of the inscription upon the casket:—

"This casket, with a large number of highly complimentary letters, and a superb gold watch, was this day presented to J. B. Ribbans, Esq. *F.S.A.*, by a few Brethren, as a small tribute of their sincere and unbounded respect and esteem for Brother Ribbans as a man, and for his zeal and untiring exertions to promote the interests of the various charitable institutions connected with our ancient and honourable Craft."

After the healths of the Queen and her Consort and the Queen Dowager had been introduced in pure Masonic loyalty,

The Chairman, JAMES UPFILL, Esq., of Edgbaston, now rose, and said that the most pleasing and gratifying moment of his Masonic career was at hand; and "If," said he, "I were to flinch from this task, I should crush at once one of the best feelings which ever usurped a power within my breast. I have known Brother Ribbans for some time, and in no relation can I *think* of him without coupling his urbanity of manner and the instructive powers of his mind. In private or in public, I find in him the same honourable sentiments, ever steering to direct his path to avoid giving offence, and displaying to all around him the utmost desire to conciliate concord and peace. In this capacity I have known of his happy success; and if it were for this only virtue, I could carry down the remembrance of him in my little stream of time with a sincere regard; but I have no hesitation in declaring that I know him to be possessed of other virtues equally deserving our esteem.

"I am placed in this chair to-day to perform one of the most gratifying deeds of my life—to witness the presentation of a little tangible trifle to Brother Ribbans, for his exertions in the cause of Masonic charity, and I can only say, that if I have contributed the smallest service on this interesting occasion, I shall be amply rewarded. I am but young in Masonry, but I may be permitted to observe here, that I was initiated during the prosperous auspices of Brother Ribbans, and have ever felt myself happy in his company; and now that I am called upon to name the individual who will present to our worthy Brother

this trifle, I shall merely add—MY GOOD BROTHER RIBBANS, GIVE ME YOUR HAND, AND GOD BLESS YOU!”

The Treasurer, BROTHER MOSS, then rose, and after alluding to the contents of upwards of fifty letters from Brethren, expressive of their interest in this day's meeting; and taking the watch in one hand, and the casket in the other, said,

“Mr. President, Brethren, and Gentlemen,—However gratifying it may be to my feelings to be selected this day to present a testimonial of regard and esteem to Brother Ribbans, the pleasure, great as it is already, would have been much enhanced had the choice fallen upon an individual more capable of doing justice to its merits. Abler, but not more zealous, advocates than myself in this cause might have been found. I see around me those who would have embellished the subject which we have met this day to celebrate, far beyond the power of my humble efforts; for I consider it as no ordinary distinction, sir, to be selected as an instance of superior merit in a society whose rules and regulations are alike mild and pure. A society whose boundary is that of brotherly kindness extended to the remotest corners of the world, a body of kings and subjects so dignified and so renowned. I can say but little upon this matter; and how much soever I may *think* upon it, its importance is not lessened in my estimation by this day's proceedings. I have the honour and the pleasure, Brother Ribbans, to present to you this watch and this casket, the produce of a little subscription by a few friends, who can appreciate your merits, and who feel delight in thus coming forward to declare to the world that they highly esteem the exertions you have made in the cause of Masonic charity. Like our worthy Chairman, I too, claim the privilege of your pupil in Masonry, and I have ever rejoiced that I have been thus privileged to become a member of the Order in which I behold much to admire, and more particularly when I remember that you, my Brother, have taught me, by example, ‘to shun all bitterness and wrath, and evil-speaking,’ and to come out from among such as may bear the *name* but not the *love* of a Brother. The charity which you advocate will redound to your glory when mortality shall be swallowed up in the fullness of beauty and of glory which shall be revealed to us in a better and a happier state of existence. You have also set us an example of modest perseverance and unshaken fidelity; for so quiet have you yourself been in acts of usefulness and charity in Masonic matters, that in my capacity of treasurer to this little fund, I have been asked, ‘What has Brother Ribbans ever done for Masonry?’ and the only answer I am able to give to such a question is,—he has been made an honorary member to this Charity, and to that, he has received presents from Brethren abroad and at home—from Ireland and from Scotland—on account of his exertions in Masonic Charity, and these could not have been thus heaped upon him for *doing nothing*. In short, he never attends a meeting without reminding those around him of the title we assume as Masons; and one old good and valued Brother in Birmingham, whose heart is with us to-day, candidly confessed to me, that he knew nothing of our charities until he knew Brother Ribbans.

“In the names of the subscribers, permit me to express the hope that this watch may prove a faithful monitor of punctuality; and may the contents of this casket afford you satisfaction whenever you shall peruse the valuable and affectionate letters it contains. Above all, may you long live in the enjoyment of good health, to retain them as humble

testimonials of our regard. I think they will wear well, for they have been hardly earned."

Toast—"Brother Ribbans's health." Duett—Brothers Uphill and Brutton.

"An hour like the present," responded Brother Ribbans, "so unexpected, and so little deserved by me, I could hardly have anticipated; but since I find that my feeble efforts to arouse attention to the slumbering condition of Masonic Charity in this district have so far succeeded, as to crown my humble, yet, permit me to say, sincere labours, with your approbation, and since I find that the cause has been so far revived as to unfold to many an older and better Mason than myself the real state of our institutions, I feel abundant reason to be content with this day's transactions. Without endeavouring to captivate with words, or to catch with guile, I must say that every Masonic meeting I have attended has supplied me with fresh evidence that we must not relax in our efforts to bring within the pale of our Charities the laudable and well begun scheme for an Asylum for the poor deserving old man. The other Charities are in a most flourishing condition, and the comforts of home for the wretched and forlorn old Brother must not be neglected by those who, though now secure from the 'pelting of the storm' of poverty, may, ere life's race be run, have cause to bless the heart which conceived the design for establishing his future home. Wherever Charity thus directed commences her holy work, she may be retarded for a time, but she will ultimately succeed in accomplishing her pious object; nor does it require any polished sophistry or eloquence to point out that such an addition to our present Charities would be hailed as a boon; and I perfectly agree with that distinguished P.G.M., that the time is not far distant when the Asylum will be recognized in the Triangle of Masonic love, and when victory in the cause will side with wisdom and truth. It would ill become me to mention the puny efforts I have made in this matter; suffice to say, that the approbation of the good is sufficient for me still to prosecute the holy work, until the unfurled banner shall be seen hoisted upon the key-stone of the Asylum archway; and may my friends around me be induced to lend a helping hand in so righteous and so meritorious a scheme; for be it remembered that it is not always he who gives most is most charitable, or even most liberal; but he who bestows his gifts *wisely* is the example to be followed; and therefore I assert that the three Masonic Charities being three wise and pious institutions, deserve the support of every Mason. And how various are the means by which this may be done? A trifle annually to each from those who now give *nothing*, would soon swell the funds so as no longer to leave it matter of anxiety, except about their distribution. Oh! my Brethren, let us not make havoc of our *profession* of charity—let me exhort every one present to contribute to these three valuable institutions, and to enrol their names at once amongst the regular subscribers. Upon this subject, Brethren, let us be careful to utter no uncertain sound—let us nobly and boldly stand forward, so as to preserve the land-marks of true charity; and above all, let us bear in mind the mottos in that *old-fashioned Masonic book*, 'Whatever thy *right* hand findeth to do, do it with thy might,' and 'what thou doest, do quickly.' So shall the day soon arrive when we shall behold the genuine lovers and supporters of morality and charity uniting in this spiritual, consistent, and devoted cause. Believe me, I shall never look upon these tokens of your attachment for me without being reminded, that while engaged

in a *duty* as a member of society, you saw my intention and appreciated it.

“To you, Mr. President, I owe much of the pleasure springing from this meeting, and, I trust, I have enough still left in my box of gratitude to convince you that your confidence has not been misplaced, or your preference wholly undeserved. To you, my friend and Brother, Barnett, I beg to offer my thanks for your exertions. To you, Brother Moss, I am greatly indebted for the trouble you have experienced in this affair. And my good and esteemed Brother Brutton will believe me when I assure him, that few days pass over my head that I am not reminded of his steady friendship, and his staunch support; having first met him under the flag that has “braved the battle and the breeze,” I hope and trust I shall continue to admire his generosity, and respect his virtues. Of my reverend friend, Brother Buckeredge, I shall only remark, that no ordinary share of respect could have induced him to undertake a ride of nearly sixty miles to be present here to-day;—in short, to every one present I beg to tender my fraternal regards, assuring you that this day will live in the memory of my children, and that these handsome and costly trinkets shall be handed down to them as heirlooms of their father’s Masonic principles.

“When I appeared amongst you I was a stranger to you. Two years ago I was personally unknown to the Freemasons of this district, with the exception of Brother Brutton. You reposed a trust in me, and from the manner I discharged the duties connected with that trust, I think, without egotism, I may fairly say that I obtained the confidence of every good Mason. And although I retire from Craft-Masonry in this town, yet my services and my advice shall ever be at your command, should they ever be required.

“I beg once more to return my best thanks for this substantial recollection of me, and, penetrated with gratitude for the kindness you have this day shown to me, I can only hope that my future life may be so spent as to merit a continuance of your friendship and your respect.”

Song—Brother Bull.

The health of the President was then given, and Brother Uphill returned thanks in a neat and appropriate speech.

The Vice-President.—Brother BARNETT expressed himself in straightforward friendliness, stating his personal knowledge and belief, that Brother Ribbans’s motives are unsullied and beneficial, and that in accepting the office of Vice-President he had acted entirely upon the principles inculcated in Freemasonry, as laid down in the *Sacred Volume* of the Laws and Prophets.

Song—Brother Moss.

The next toast, “The Rev. Brother Buckeredge, the Governor of H. M. castle at Stafford, and the visitors who have honoured us with their company.”

“Really, Mr. President and Gentlemen,” said our Rev. Brother Buckeredge, “I hardly know what to say more, than that I have felt myself gratified and happy on the present interesting occasion. There has been so much simplicity to please, and so much sincerity to applaud, that any attempt at a set speech would be totally out of place, and quite unnecessary. I perfectly coincide in what has been said of Brother Ribbans, and in wishing him and yourselves every blessing that life can bestow, I thank you heartily for the honour you have done me.”

Catch—All round.

“ I have long enjoyed,” said Governor Brother Brutton, “ the conviction, that if the principles of Freemasonry were better known, and more conscientiously performed, there would be less evil in the world, and much more love. It is not enough to say that our secrets and symbols impress morality—they do more, for they remind us of every duty we owe to each other; and there is not a virtue can be named, or a grace described, which the emblems of our Order do not embrace. And if there be one subject which claims our admiration and imitation more than another, it is when we behold one Brother supporting another, either from the shafts of envy and calumny, or from the attacks of the dissembling marauder of domestic joys; or when we behold the last sad solemn rites, and witness the tear of pity and affection at the grave, then may it be truly said, ‘ Behold, how pleasant a thing it is for Brethren to dwell together in unity.’ He who disregards such sentiments may *call* himself a man and a Mason, but he mistakes the character he has solemnly engaged to personate. I came here to-day to pay my respects to Brother Ribbons, and a pleasanter day I have not spent. Our host has given us excellent cheer, and the blame must rest with ourselves if we have not been comfortable. In return, Mr. President, for the handsome manner that you and our friends have treated the toast thus dedicated to my health, I beg to wish you all much happiness, long life, good health, and plenty to enjoy.”

Thus, until half-past nine o'clock, by square conduct and upright intentions, together with the merry glee and catch, sprightly wit, and sparkling wine, the day was closed in all that harmony, order, and goodwill, which ought always to characterise the dainty banquet and the social hour.

WOLVERHAMPTON, *July 6.*—The Brethren of No. 607, celebrated the anniversary of St. John, at the Star and Garter Hotel. The Lodge was opened at three o'clock. The Brethren afterwards dined together.

LINCOLN-WITHAM LODGE, No. 374.—On *June 24th*, according to ancient custom, the W.M. elect, Richard Sutton Harvey, Esq., a magistrate of this city, was duly installed, and he appointed as his Wardens, Brothers Robert Goodacre, S.W., Edward Bell Drury, J.W. Brother Goodacre was re-elected as Treasurer.

At the banquet there was a numerous attendance of the Brethren, and the W.M. in proposing the health of the Past Master, complimented that Brother on the advance of Masonry, and the complete renovation of the Lodge, during the two years he had presided. His predecessor, Brother W. A. Nicholson, the Past Master, had initiated twelve into the rites and mysteries of Masonry, and six others had become joining Members. The various toasts, befitting the occasion, were duly honoured in the manner usual among Masons, and the evening was very agreeably passed.

Since the installation Masonry has not been in abeyance in Lincoln; Lodges of Instruction are held, as well as the regular assemblies, and a further addition has been made to the number of Members.

There is some talk of erecting a Masonic Hall, if a suitable site could be obtained.

Much wonder is expressed that no steps have yet been taken towards the annual provincial meeting.

YARMOUTH.—Masonry is reviving here, and we hope that Norfolk may regain its laurels; at the last meeting of our Lodge, the Worshipful Master made several eloquent addresses, and in particular alluded to the Masonic services which Brother Crucefix has rendered to the Craft.

BATLEY, June 29.—The festival of St. John the Baptist was held by the Brethren of the Nelson of the Nile, No. 330. The proceedings were of a most interesting nature, and the Brethren enjoyed their festive treat with feelings of unmingled pleasure and gratification. Brother the Rev. Dr. Senior, P.G.S.W., who holds the responsible offices of Worshipful Master, Secretary, and Treasurer of this Lodge, presided with his usual ability and courtesy, to the satisfaction and delight of the assembled Brethren.

DEWSBURY, June 25.—The Festival of St. John the Baptist was celebrated with more than ordinary eclat by the Brethren of the Three Grand Principles, No. 251. The dinner gave general satisfaction, and on the motion of the Rev. Chairman, drew from the assembled Brethren an unanimous vote of thanks to Brother Crutchley. The Worshipful Master, Brother the Rev. Dr. Senior, presided for the sixth time in succession, (a special dispensation having been granted by C. Lee, Esq., the R.W.D.P.G.M., to confirm the worthy Brother's third successive election to the Chair); Bro. Thomas Walker, Esq., solicitor, occupied the Vice-chair. After the removal of the cloth, the usual patriotic and mystic toasts were duly given from the Chair, introduced with various apposite remarks, and were "hailed" and received with enthusiasm and delight. That of Her Gracious Majesty in particular, in consequence of the late traitorous attempt upon her life, was honoured with the most unbounded and unequivocal display of loyalty and veneration. The speeches delivered on this interesting occasion were of a superior order, and being interspersed and accompanied with many favourite glees, songs, and recitations, contributed most essentially to the harmony of the meeting. The Brethren separated about eleven o'clock in perfect peace and unity, after having spent a most delightful and glad some evening. We are extremely glad to hear that this Lodge still continues to prosper, and progress in numbers, influence, and respectability. We believe the Brethren have it in contemplation to apply for a Royal Arch Chapter, for which they are now making the requisite arrangements.

FUNERAL OF THE EARL OF DURHAM.—The funeral of the Earl of Durham took place on Monday, August 10. It was truly a day of mourning and of tears.

Newcastle, Gateshead, Sunderland, Shields, Durham, and all the villages around, exhibited signs of that sorrowful respect to which the deceased was so well entitled. In the rivers Tyne and the Wear, the ensigns of mourning floated from every mast—the flag of the castle of Newcastle was hoisted half-mast high—the bells of the churches tolled the knell of death—and the shops in Gateshead, South Shields, Durham, and Sunderland, (in the latter town closed in pursuance of a numerous signed requisition, addressed to the Mayor,) told a tale of affection and respect which the tongue could not have uttered half so truly or so well. The mournful gathering was worthy both of the living and the dead; for it was the bewailment, not of a circle of friends alone, but of a whole public, and for a loss which, by common consent, was allowed to be irreparable.

Amongst the assemblage it was gratifying to find members of every

shade of party,—persons to whom, on public grounds, the deceased nobleman, during life, was steadily opposed, having eagerly adopted the means, which this sad day afforded them, of testifying their respect for his integrity, his talents, and above all, his spotless virtue.

It may, perhaps, appear a little out of rule, to mention names; but the part taken by the Marquis of Londonderry cannot be passed over in silence. The Marquis came down from London purposely to attend the funeral of his departed friend; and no one, we venture to say, shed a more honest tear, (and that more frequently, too,) on this mournful day, than the noble peer, to whom Lord Durham was always, as a politician, decidedly opposed.

The Freemasons (who had wished to attend with their insignia—a ceremony which was dispensed with, we understand, in deference to the feelings of the family,) attended to the number of upwards of three hundred, for the purpose of following their respected dignitary, on foot, to the grave. Many of the principal officers of the district were present, although of the representatives of so many Lodges, (those of Durham county and Northern counties, Newcastle, North Shields, Gateshead, &c.), it is next to certain that we could not enumerate them.

The large and splendid saloon, drawing-room, library, &c. of the Castle, were opened for the reception of the company, and for the purposes of refreshment; and the body of the noble Earl lay in state in the dining-room—a place in which many of the persons present must have seen their departed friend in the full pride and exercise of those splendid faculties which he so generously devoted to the service of his country.

The coffin was of the most costly description; its outer covering was composed of the richest Genoa crimson velvet, with gold ornaments; and on its lid were engraved the name and titles of the deceased, as follows:—

JOHN GEORGE LAMBTON, Earl of Durham,
Viscount Lambton, Baron Durham,
G. C. B.

Born April 12th, 1792. Died July 28th, 1840.

It was covered, partially, with a pall of corresponding grandeur, and guarded by mutes standing on each side of it. The coronet was placed upon the coffin, at its head; and tall wax tapers stood around it, just sufficient to render the objects within the chamber of death visible to the beholder—a sad and melancholy, as well as imposing scene.

Mourning was given to the company, in the entrance hall—scarfs to the connexions of the family—silk hat-bands and gloves to all who entered the castle—and crape and gloves to their servants. The funeral was furnished by Messrs. Shield and Son, of Durham.

The time of assembling at Lambton Castle had been fixed to be one o'clock, but it was nearly three before the arrangements for the procession could be completed.

The mournful cortege commenced leaving Lambton Castle.

Tenants, Colliery Agents, Clerks, &c. on Horseback,
140 in number, two and two.

THE EARL'S CORONET,

Led by a Groom	}	On a Crimson Velvet Cushion, borne by the Groom	}	Led by a Groom
		of the Chambers on Horseback: the Horse		
		caparisoned with a Sumpter Cloth, (containing		
		the Heraldic Bearings of the Noble Earl,)		
		Plumes of Feathers, &c.		

The Hearse,

Drawn by Six Horses, with Two Postillions, &c.

Four Mourning Coaches, containing—

Mr. Hedworth Lambton, *M.P.*; Mr. William Henry Lambton;

Mr. Henry William Lambton.

Lord Howick, *M.P.*; Hon. J. Ponsonby; Hon. Capt. Grey, *R.N.*;

Hon. Capt. George Grey, *R.N.*

Hon. Col. Cavendish; Hon. F. Howard, *M.P.*;

Hon. W. Grey.

— Stephenson, Esq.; Henry Morton, Esq.

The Carriage of the late Earl, drawn by Four Horses,
with Postillion, and Two Footmen behind.

The House Steward on Horseback.

The Freemasons (in number about 300), walking in
procession.

Carriages of the Relations and Friends of the Deceased,
175 in number, (145 Carriages, and 30 Gigs, Phaetons, &c.,)
those of the Chief Mourners, and a few others only,
being empty.

It is impossible to give the names of the gentlemen who composed this mournful procession, and it may interest some to know, that the Bishop of Durham was only prevented attending by indisposition.

The number of persons in carriages would probably be about 450; and there were hundreds who walked the whole way alongside. The distance between Lambton Castle and *Chester-le-Street* is two miles and a half; and some idea of the length of the procession may be formed from the fact, that the tenantry on horseback had reached Chester, before the last of the carriages had left the Castle. The whole length of the road, on each side, was thronged with persons; and the street, windows, house-tops—wherever, in short, a coign of vantage could be found—was covered with spectators. Black flags were hung out from the beautiful spire of the church, and from several of the private houses; and the number of persons gathered in the town and immediate neighbourhood has been estimated at from 30,000 to 50,000.

At five minutes before four, the hearse reached the church. The coffin was borne by four under-bearers on each side; and the pall-bearers in this sad ceremony were—

The Marquis of Londonderry,
Sir H. Williamson, Bart.
Charles William Bigge, Esq.
H. T. M. Witham, Esq.

Lord Ravensworth,
W. T. Salvin, Esq.
T. E. Headlam, Esq., *M.D.*
Colonel Tower.

The church, as might be expected, was filled in every part; but the arrangements made by Mr. Maddison, and a detachment of the police, for the prevention of any disorder from so large a multitude as were necessarily to be excluded, were excellent.

The pulpit, reading-desk, altar table, and the pew of the deceased, were covered with black cloth, tastefully arranged by Mr. Robson, of Durham, by whom the outer coffin was supplied.

The service, which was read by the Countess of Durham's brother, the Hon. and Rev. E. Grey, being finished, the coffin, preceded by the coronet, and attended by the pall-bearers, was taken from the church by the north door, to the door of the family vault, (which is situated under the Lambton pew, in the north transept of the church, and is of

recent construction), and there deposited, with coronet, plume of feathers, &c., in company with those whom, during life, the Noble Earl loved so dearly and so well—the children who died before him—one of whom, the subject of Sir Thomas Lawrence's famous pencil, will be remembered by many of our readers. Lady Mary Lambton (one of his Lordship's daughters), accompanied by Lady Georgiana Grey, was in the church during the service; and only left the last resting-place of her father when the doors of the vault closed upon his remains.

This ceremony ended, the thousands whom sorrow and respect had attracted, slowly and respectfully departed to their homes.

The Earl and Countess Grey were at Lambton Castle, and were observed contemplating the scene below. The valuable consolations of this venerable pair to their afflicted daughter may be better imagined than described—indeed, in any attempt to dwell upon the scene of grief, the efforts of the pen would be disabled by the throbbings of the heart.

An address of condolence (prepared at South Shields) was numerously signed on the lawn in front of the castle, for presentation to the Countess; but could that afflicted lady have seen the hearts of the thousands who assembled to do her departed husband honour, she would have found condolence *there*, which neither pen nor tongue could have conveyed.

No public man, of modern times, we venture to say, has descended to the grave more universally, more sincerely regretted than Lord Durham. A high sense of honour, indeed, seems to have inspired, on this occasion, many members of that party, by some of whose underlings his Lordship's character and reputation have been ruthlessly and infamously assailed. They seemed determined to show, by their presence at the funeral, their utter disagreement with and contempt for those by whom the Noble Earl had been calumniated—a homage to friendship and to virtue, more glorious by far to the deceased than his coronet, and more honourable to the performers in it, than the noblest quartering on their shields. That no man was ever more beloved by his wife and family, those who have had the best opportunity of judging, affirm to be the fact. And that this love was mutual, a splendid evidence has been afforded by the will of the Noble Earl, which, we understand, was made previous to his departure for Canada—the whole of his vast property being entrusted to the sole and exclusive control of his Countess, in token of his unlimited confidence and affection.

The young Earl arrived at Lambton Castle on Tuesday.

SUNDERLAND, *Sept.* 8.—A Provincial Grand Lodge was held, Sir Cuthbert Sharp, P.D.G.M. presided. We have not yet received a detailed report, but understand that Sir Cuthbert expressed but too faithfully the general regret of the province on their recent bereavement by the death of the Earl of Durham; and that he should decline to proceed to the election or appointment of Grand Officers until the appointment of the new Provincial Grand Master. An address of condolence was unanimously voted to the Countess of Durham, on the demise of her lamented lord, the Pro-Grand Master. At the banquet a subdued feeling pervaded the company.

Sept. 10.—At a meeting of the Palatine Lodge, held this evening at the Bridge Hotel, a subscription was entered into towards purchasing a copy of Dalziel's celebrated portrait of the late Earl of Durham, in his Masonic robes, for the use of this Lodge. Lists of such subscription are at Bro. Husdell's, Treasurer; Bro. Crossby's, Secretary; and at Bro. Hardy's, Low-street.

CHESTER, *Sept. 9.*—The members of the Cestrian Lodge, held at the Royal Hotel, in this city, resumed their mystic rites and Brotherly labours, on Wednesday last. Their three months' vacation having expired, the Lodge will now meet on their regular days, viz. the second week in each month. After the business of the Lodge had been completed, on Wednesday, the Members sat down to banquet. The R.W.D.P.M. (J. Finchett Maddock) occupied the chair, with his accustomed ability; and contributed largely by his wit and good humour to the harmony of all around him. This veteran and highly respected Mason was well supported by the R.W. Master, Charles Hamilton, Esq. and the V.W.P.G.S., B. Brassey, Esq. The pleasures of the festive board were also much increased by some beautiful songs, which were executed with considerable taste by the celebrated Italian singer and guitar performer, Signor Mallgrini.

SWANSEA, *August 18.*—A grand meeting was held in Swansea, for the purpose of inaugurating Sir John Guest, Bart. M.P., as Provincial Grand Master for South Wales. The meeting was numerous attended by Brethren from Cardiff, Merthyr, Pembroke, Haverfordwest, and Milford, and visiting Brethren from various parts of England. The Lodge was opened at ten o'clock, when the Brethren assembled in number about two hundred, and after the usual ceremonies had been gone through, the inauguration of the Provincial Grand Master took place, and the Officers of the Provincial Grand Lodge were appointed; when that had been done, the Brethren walked in procession through the town (the streets being lined with a detachment of the 45th regt. who were stationed there) to St. Mary's Church, where the Provincial Grand Chaplain, Dr. Hewson, preached an admirable sermon from the second chap. of 1st Peter, and 17th verse: "Love the Brotherhood, fear God, honour the king." The Rev. Brother dilated in eloquent and emphatic terms on the duties of the Brotherhood. The sermon produced considerable effect, and we understand that, by the desire of the Brethren, it will in a very short time be published. After the conclusion of the services, the procession was re-formed, and returned to the Lodge, which was then closed. The procession was very numerous and elegant—the decorations and paraphernalia were exceedingly splendid, particularly those of the superior officers: indeed, on the whole, we never witnessed anything so grand and imposing. At six o'clock in the evening, the Brethren, to the number of about one hundred, sat down to a splendid dinner, at the Lodge-house, the Cameron Arms, at which the Provincial Grand Master presided; when the cloth was removed, the usual loyal and patriotic toasts were proposed, and drank with the customary honours; in these toasts were included the various Provincial Lodges of South Wales, among them 525 and 683. The Master of the former, Brother Surgeon Thomas, had been compelled to leave on a professional summons, and Brother Millard returned thanks, as did Brother Parry for Lodge 683. Several excellent speeches were delivered, particularly that of the Provincial Grand Chaplain; several songs and glees were sung during the evening, and the company broke up about eleven o'clock, highly delighted with the proceedings of the day, and retired in "good order, harmony, and unity." We regret that our limits prevent our giving a more elaborate account of this interesting meeting.

SHERBORNE, *August 10.*—At the Lodge of Benevolence, No. 459, Town-hall, there was a goodly gathering of the Members. The Provincial Grand Master, William Eliot, Esq., and his officers, honoured

the Lodge of Benevolence with a visit, on his way to hold the Provincial Grand Lodge at Bourton. There were also present, the V.W. Brother Foster, from the Grand Lodge of Ireland; visitors from the All Souls' Lodge, Weymouth; the Faith and Unanimity, Dorchester; the Lodge of Brotherly Love, Yeovil; and other Brethren. The W.M. of the Lodge of Benevolence, Brother B. T. Percy, opened the Lodge in due form, and announced to the Brethren the honour the Lodge was about to receive by a visit from their Provincial Grand Master. All things being ranged in order, the Provincial Grand Master was received with due honour. Brother Percy then conducted the Provincial Grand Master to the chair, and requested that he would do the Lodge the honour of initiating the Mayor of Shaftesbury, who had that evening been unanimously approved of. The Provincial Grand Master said, that he should at all times be happy to comply with the wishes of the Lodge of Benevolence, and in the course of an able address on the principles and practice of Freemasonry, he complimented the Lodge on their efficiency, and the zeal they had always shown to maintain the distinguished reputation the Province held in the esteem of the Grand Lodge of England. The ceremony of initiation was admirably conducted by the Provincial Grand Master, who called upon Brother Percy, as the Worshipful Master of the Lodge of Benevolence, to deliver a charge to the candidate, which he performed with eloquence and ability. The Provincial Grand Master and visitors were then conducted to the Grand Jury room, to partake of refreshment, and the Brethren separated early, delighted with the pleasures of the day, to meet again on the morrow, at Bourton.

Bourton, August 11.—The Provincial Grand Master of Dorset, W. Eliot, Esq., having appointed to hold his Grand Lodge here this day, all was gaiety. The inhabitants of the neighbourhood flocked in early, and thousands were assembled, anxious to gratify their curiosity, when the Brethren appeared ranged in due order, proceeding from the Lodge-room of the Lodge of Science to our Church, dressed in their distinctive badges, with the banners of the Provincial Grand Lodge floating in the breeze; and if we may judge by the cheerful faces of the villagers, and their correct deportment, they were highly gratified at the sight. Divine service was performed by the Rev. Brother W. J. Percy, Chaplain of the Lodge of Benevolence, and an excellent sermon was preached by the Rev. Brother Willoughby Brassy, the Provincial Grand Chaplain, from 1 Peter ii. 17:—"Love the Brotherhood, fear God, honour the King." The choral department was well sustained by singers selected from the Bourton choir and the neighbouring parishes. The business of the Provincial Grand Lodge was resumed in the Lodge-room of the Lodge of Science, where a most affecting scene took place on the announcement of the P.G. Chaplain, that he was desirous of retiring from the office, having served it many years with great ability, and to the entire satisfaction of the Craft, whose unanimous thanks he received, and their earnest prayers for his health, happiness, and every blessing. The P.G.M. then appointed his officers for the ensuing year, as follows:—Brother Robinson, of All Souls' Lodge, P.G.S.W.; Brother Hill, of All Souls' Lodge, P.G.J.W.; Brother Ledgard, of the Lodge of Amity, P.G.S.D.; Brother Patch, of Faith and Unanimity, P.G.J.D.; Brother Arden, of All Souls' Lodge, P.G.T.; Brother Jacobs, of All Souls' Lodge, P.G.S.; and Brother the Rev. W. J. Percy, of the Lodge of Benevolence, Provincial Grand Chaplain. At four o'clock the Brethren

sat down to a banquet, at which the Provincial Grand Master presided with his usual ability and kindness, surrounded by the officers of the Provincial Grand Lodge, the Masters, Wardens, and Brethren of the Lodges of the Province, and a visitor from the Grand Lodge of Ireland, the Lodges of Wells and Shepton Mallet, and visitors from Wiltshire and Devon, all of whom were highly delighted with the pleasures of the day.

WILTS, *June 25.*—The W.M. and Brethren, members of the Lodge of Rectitude North Wilts, assembled, in due form, at the King's Arms Inn, Monkton Farleigh, for the purpose of installing the W.M. elect, Brother J. W. Frazer, for the ensuing year. Among the Brethren present and the visitors, were the D.P.G.M., Brother Maddison, and several members of the Royal Cumberland Lodge and the Lodge of Honour, from Bath. The Lodge was opened in due form, and the ceremonial of the installation was performed with all becoming order and solemnity. In the evening the Brethren, to the number of thirty, sat down to dinner. The W.M. presided, and in proposing the several toasts and sentiments, Masonic, loyal, and social, prefaced each with very elegant, pointed, and appropriate remarks, which were repeatedly honoured with the warmest applauses of the Brethren.

BRISTOL, *July 24.*—A meeting of the Provincial Grand Lodge was held this day at the Freemasons' Hall. The D.P.G.M. Brother, Richard Smith, on the throne. The R.W. Brother delivered a very succinct and luminous account of the state of Masonry in his province, and congratulated the Brethren most warmly on the large subscriptions (upwards of 600*l.*) which had been collected for the purpose of liquidating a mortgage on the Masonic Hall. The Brethren freely responded to the feelings of the D.P.G.M., and resolutions were passed with unanimous approval, expressive of the obligations felt by the Brethren to be due to the P.G.M. Bro. Colonel Hugh Baillie, and the D.P.G.M. Brother Richard Smith, for their zealous co-operation, and important assistance.

It was also resolved, that this resolution should be communicated to the Provincial Grand Master by the S.W. and J.W., which was done, and the Brethren were favoured with the following reply:—

Red Castle, near Beaudley,
8th August 1840.

“DEAR SIRS AND BROTHERS,—I have just had the gratification to receive your letter conveying to me the resolution of the Provincial Grand Lodge of Bristol, expressing the warm and fraternal thanks of the Brethren in Grand Lodge assembled, for my mite contributing towards the redemption of your Hall; and I have now to request you will have the kindness, on the first favourable opportunity, to assure the Brethren how deeply I appreciate their flattering testimonials of their friendship and esteem.

“Be pleased, also, yourselves to accept the assurances of my sincere and fraternal regard, and to believe me,

Dear Sirs,

“To R. J. Bridges, Esq., P.G.S.W. Yours very sincerely,
E. J. Staples, Esq., P.G.J.W. HUGH D. BAILLIE, P.G.M.”

The D.P.G.M. then appointed Brother R. J. Bridges as G.S.W., and Brother E. J. Staples as G.J.W. for the ensuing year. A motion made and seconded that Brother William Dove Bushell be appointed Prov.

Grand Treasurer for the ensuing year, was unanimously adopted by the Lodge.

The D.P.G.M. also appointed Brother David Whack as Grand Registrar; Brothers J. J. Taylor and W. James as Grand Secretaries; Brother William Baker as Grand Director of Ceremonies; Brother Richard Burroughs, Grand Superintendent of Works; Brother James Milway as G.S.D.; Brother J. Prowse as G.J.D.; Brother C. H. Abbot as G.S.; Brother John Smith, G.P.; Brother James England, G.O.; and Brother George Turner, Deputy G.O.

PORTSEA.—The Brethren are bestirring themselves to obtain subscriptions for the purpose of erecting a Masonic Hall. The attempt is praiseworthy, and deserves to be successful.

FAREHAM.—The promise of patronage in favour of a new Lodge in this town is inspiring, and the Brethren hope to record in the pages of the *Review* their title to the approbation of the Craft, for zeal, if not of success.

SCOTLAND.

The Modern Athens, and other districts of Northern Britain, have at length breathed out their grateful acknowledgment to the memory of a departed spirit. Well has it been remarked, that "Scott and Scotland" are inseparable. The Child of Song—the Land of Mountain and of Lake, whose history in the heather or the brake, is all poetry; whose men brave and women lovely, are all associated in feelings of honour and love. "Scott and Scotland!" what an expanse of thoughtful imagining is composed in these words! Some one may inquire what has Scott done for Scotland? Ask Europe for its knowledge of the national character of the land of his birth, and she will point to the monument now erecting in grateful sorrow. Many a son of Scotia has done his duty as a poet and historian, but who, like Scott, has invested his works with such bewitching perfection as to have approached even Shakspeare, the man of all time?—Mason he was; and proud may Scotland and Masonry be of him.

THE SCOTT MONUMENT, EDINBURGH.

LAYING OF THE FOUNDATION STONE.—On Saturday, August 15, this splendid and interesting ceremonial took place under the most favourable circumstances. During the forenoon the city exhibited a constant bustle to and fro, which indicated, even to the most listless stranger, that something unusual was on the *tapis*. About one o'clock the shops throughout the line of procession began to shut, and continued so during the day.

The Prince's Street Gardens were early filled with an elegant assemblage, and the band of the Queen's Bays, who were stationed in the centre, entertained them with many favourite Scotch airs. About one o'clock this band moved off on horseback to the College quadrangle, in order to take part in the procession, and their place was filled up by the Edinburgh Instrumental Band.

Upwards of three thousand ladies and gentlemen attended the promenade grounds, (and were presented each with a medal), where every

attention was paid them by the Committee of the Auxiliary Fund. The music in the gardens was varied, and all the arrangements were most complete and satisfactory.

Between one and two o'clock the centre gallery, set apart for the public who had purchased tickets, was crowded by a brilliant company, chiefly of ladies. Among the ladies in front of the gallery were the Countess of Stair, Lady Greenock, Lady Gifford, Lady Dick Lauder, Lady Milne, Lady Forrest, Lady Spittal, the Misses Dick Lauder, Misses Cathcart, Mrs. Campbell Riddell, Mrs. Geo. Forbes, Misses Anderson of Moredun, Misses Dundas, &c. &c.

The municipal and military bodies, who had previously assembled in the hall of the Royal Institution, took their places on the western gallery. This procession consisted of the Scott Monument Committee, the Magistrates and Council of Edinburgh, the Magistrates of Cannongate and Portsburgh, the Provost, Magistrates, and Council of Leith, Officers of North British Staff, the Royal Artillery, the Queen's Bays, and the 29th foot. In connection with this part of the procession we observed the Right Hon. Lord Belhaven, the Right Hon. Sir Wm. Rae, Hon. Lord Cockburn, Sir David Kinloch, Sir John Robinson, Sir Henry Jardine, Solicitor-General Maitland, Thomas Thomson, Esq., Deputy Clerk Register, William Clerk, Esq., Advocate; Professors Wilson, Graham, Christison, and Sym; George Forbes, Esq., Banker; Edward Horsman, Esq., *M. P.*; Mr. Fletcher of Dunans, Mr. Anderson of Moredun, Mr. Millar of Dalswinton, J. T. Gordon, Esq., Advocate, Robert Cadell, Esq., Wm. Allen, Esq., *P. R. S. A.*, Archibald Davidson, Esq., Advocate, &c. &c.

Two companies of the 29th regiment kept the ground in the gardens immediately in front of the galleries.

At one o'clock the Masonic bodies began to assemble in the quadrangle of the College, where they were marshalled by their respective officers; and we believe never, on any former occasion in the annals of the city, did the Masonic Brethren turn out in such an imposing number. It is calculated, and we believe truly, that considerably above a thousand took a part in the ceremonial of the day. This procession began to move from the College Square about a quarter past two o'clock, preceded by a strong body of the Edinburgh police, in uniform, and the band of the Queen's Bays; the rear being similarly brought up, the band of the 29th foot taking their station in that part of the procession. A squadron of the Bays lined the streets.

Previous to the procession leaving the quadrangle, the Right Worshipful Master and Wardens of the Lodge of Edinburgh, Mary's Chapel, waited upon the Most Worshipful the Grand Master, and in name of the ancient Lodge over which they presided, presented his lordship with an elegant silver trowel, (made by Brother Law, 3, Hanover Street), which bore the following inscription:—

“To commemorate the laying the foundation stone of the monument at Edinburgh in honour of the immortal Scott, this trowel, to be used at the ceremonial, was presented to the Right Hon. Sir James Forrest of Comiston, Baronet, Lord Provost of Edinburgh, Most Worshipful Grand Master Mason over all Scotland, by the Right Worshipful Master, Office-bearers, and Brethren of the Grand Master Mother Lodge, the Ancient Lodge of Edinburgh, No. 1.—August 15, 1840.”

The Most Worshipful the Grand Master was pleased to accept of the same, and took the opportunity of thanking the Brethren of that Lodge

for the uniform kindness he had received from them since his initiation into the Mysteries of Light, and at the same time, begged to thank such of the Office-bearers of the Grand Lodge as were present for the support he had received from them on all necessary occasions.

A few minutes before three o'clock, the Grand Lodge, and other Masonic bodies, took their stations on the eastern gallery, the Lord Provost taking his place in front as Grand Master Mason of Scotland, supported on the right by the Earl of Rothes, Depute Grand Master, and the Earl of Stair, Acting Past Grand Master. The other Office-bearers of the Grand Lodge were the following:—

Substitute Grand Master, Sir Thomas Lauder, Bart. ; Senior Grand Warden, Admiral Sir D. Milne, *G.C.B.* ; Acting Junior Warden, D. Anderson, Esq. of St. Germain's ; Acting Grand Treasurer, H. D. Inglis, Esq. *W.S.* ; Grand Secretary, W. A. Laurie, Esq. *W.S.* ; Grand Clerk, John Maitland, Esq. ; Grand Bard, R. Giffillan, Esq. ; Senior Deacon, J. Graham, Esq. ; Acting Junior Deacon, Sir James Spittal ; Grand Chaplain, Rev. Alex. Stewart, of Douglas ; Grand Jeweller, W. Cunningham, Esq. ; Architect of Monument, G. W. Kemp ; Sculptor, John Steell.

Besides the above, the following attended upon the Grand Master:— Mr. Stewart, of Glenormiston, President of the Board of Grand Stewards ; the Rev. Chas. Clapham, Prov. Grand Chaplain, West Riding, Yorkshire ; Mr. Hunter of Blackness ; Mr. Miller, of Monck Castle, Mr. Thomas Brown, Superintendent of Public Works, &c. &c.

The Masonic procession had a most imposing appearance. The Brethren present included deputations from Lodges in all parts of Scotland.

The arrangements having been completed, the band of the 29th regiment struck up the national anthem of "God Save the Queen," which was followed by a royal salute from a party of the royal artillery placed immediately opposite, on the south side of the gardens. So rapid and admirable was the practice of the artillerymen, that although the battery consisted of only two guns, they were served with such quickness that it was difficult to persuade many present that there was not a regular park of artillery on the ground. Immediately after this, the band of the 29th played the Coburg March. Silence was then ordered, when the Grand Chaplain, the Rev. Alex. Stewart, of Douglas, offered up an eloquent and appropriate prayer.

The ceremony of laying the foundation-stone then commenced with the usual Masonic rite, the Grand Master using the silver trowel above-mentioned. During the ceremony the band played with great taste and solemn expression the Sicilian Mariner's Hymn.

In the foundation-stone were deposited a glass jar, the contents of which will be found below, and a plate containing the following inscription, besides a plate with the names of the Office-bearers of the Grand Lodge, &c.:—

“ THIS GRAVEN PLATE

“ Deposited in the base of a votive building, on the 15th day of August, in the year of Christ 1840, and never likely to see the light again, till all the surrounding structures are crumbled to dust by the decay of time, or by human or elemental violence, may then testify to a distant posterity, that his countrymen began on that day to raise an effigy and architectural monument

TO THE MEMORY OF SIR WALTER SCOTT, BART.,

Whose admirable writings were then allowed to have given more delight, and suggested better feeling to a larger class of readers in every rank of society, than those of any other author, with the exception of Shakspeare alone, and which were therefore thought likely to be remembered long after this act of gratitude on the part of the first generation of his admirers should be forgotten. He was born at Edinburgh, 15th August 1771, and died at Abbotsford, 21st September 1832."

"The foundation of the monument was laid by the Right Hon. Sir James Forrest of Comiston, Bart. Lord Provost of Edinburgh, and Grand Master Mason of Scotland. The sub-committee in charge of the work being the Right Hon. Sir William Rae, of St. Catherine's, Bart.; Sir Thomas Dick Lauder, of Fountainhall, Bart.; Dr. Thomas Hope, Professor of Chemistry; George Forbes, Esq. Treasurer; Thomas Thomson, Esq. Advocate; and William Burn, Esq. Architect, with the aid and advice of the Right Hon. Lord Viscount Melville. James Skene, Esq. of Rubislaw, Secretary; George M. Kemp, Architect; John Steell, Sculptor. In the fourth year of the reign of Victoria the First."

The glass jar contained papers and coins.

When the stone was lowered, and the ceremony completed, the band struck up the lively air of "'Tis good to be merry and wise—'tis good to be honest and true," which was succeeded by three loud and hearty cheers.

The next, and truly appropriate air, was the good old tune of "The Mason's Anthem," which the Grand Master, Dignitaries, and all the Brethren present accompanied with the customary joyous action.

The Lord Provost then addressed Sir William Rae and the Committee as follows:—"Having had the honour of being placed at present at the head of the Order of Freemasonry in Scotland, it has fallen to my lot to take a part in the proceedings of this day, and to lay this foundation stone. Other, and shall I say imperishable monuments, which himself has raised, will, no doubt, transmit to posterity the fame of Walter Scott. This, however, which we hope to erect, will record a nation's admiration, and a nation's gratitude. Scotland claims him as peculiarly her own. This city was his birth-place; here his youth, here his professional life was spent—here was seen the first development of that genius which was afterwards found capable of such mighty achievements—(cheers). I congratulate you, sir, and the other gentlemen of the committee, on the event of this day. By the labour of several years, and the most mature deliberation which you could exercise, you have been able to devise the plan of an edifice, appropriate and noble, worthy of the occasion, worthy [of him in whose honour it is to be raised, worthy of the artist of whose genius it is the fruit—(cheers)]. By your exertions also, such a sum has been raised as warrants you to begin and carry on the building. The site appears most suitable, on one of the greatest thoroughfares, the daily resort of the population, surrounded by our romantic localities which his pen so often delighted to describe. To you, sir, and to many around you, this day will call up many grateful recollections. You will remember those qualities which formed him to be the delight of society, and which knit him in lasting bonds of affection with many tried and faithful friends.

It would be, I feel, a presumptuous, as happily it is an unnecessary task, to delineate here the merits and character of this illustrious man—(cheers). He threw around his name a bright lustre, and his country shared in his renown; to Scott and to Scotland the eyes of the civilized world were directed. Strangers from all countries visited him when living, and they still look with eager curiosity to the place of his residence. How diversified were his talents! Inspired with the most enthusiastic admiration of our ancient national poetry, and of the manners and chivalry of former times, how did he create a new era in our literature, and dazzle us with the brilliancy and the faithfulness of his pictures of the times that had passed away! If his life had been prolonged, it is not unnatural to suppose that, from some delightful sketches which he gave, he might have added to his fame that of excellence in historical composition. This was the birth-day of Scott—this the anniversary of the day when a British sovereign revisited our long deserted palaces—this, an extraordinary day in the calendar, was also the birth-day of Napoleon. The Masonic body have had much satisfaction in doing honour to this day, for to his other claims he added that of a Brother; he was a zealous, a true-hearted Mason; his name was enrolled in one of our Lodges; they had been often charmed with his society; they counted it an honour that he had been enrolled among them. I beg to thank the Committee for the readiness with which they acceded to any proposal of the Grand Lodge; and I rejoice to think that the whole ceremony, grand and imposing, has been conducted in a way worthy of the occasion.

Sir WILLIAM RAE said, as a subscriber to the Scott Monument, I have been requested by the Committee, to whom the execution of this interesting task has been committed, to acknowledge the appropriate and eloquent address which your Lordship has now made. I believe that your Lordship has alluded to the cause which has led to this distinction having been conferred on me. The happiness which I enjoyed in the intimacy that subsisted between us during the whole lifetime of that illustrious man—an intimacy originating in our boyish years, when we were school-fellows in the High School of Edinburgh, and continuing uninterrupted during his whole life, with a cordiality not often met with in the ordinary attachments of life, until it pleased Providence to take him from that scene of trouble and distress, in which he willingly made himself a sacrifice, that no man might suffer injustice through him—(loud cheers.) It is, indeed, a marked circumstance in the works of my lamented friend, that, numerous as the characters are which he portrayed, and that hastily, as in many instances those works were compiled, not one sentiment escaped his pen—not one line occurs in his works, to which the strictest moralist could take exception. Nay, I will go farther, I will say that there is not one sentence which is not calculated to honour and to promote the best interests of mankind. I willingly turn from him to this testimonial—the object of which is not so much to extend and to perpetuate the memory of my friend—for that is not required—but to show to the world the sentiments entertained by his contemporaries, and to evince to posterity that we have not only benefited by his works, but that we are anxious to show the gratitude we entertained towards the man for the profit and pleasure we have derived from his genius. Such is the object of this work, and I agree with you, my Lord, that his own labours will form the truest and most lasting trophy of his fame—for his name and memory will flourish long after

the materials of which this fabric is to be reared shall have crumbled into dust—(great cheering). I trust I shall be forgiven, if, instead of occupying your time in listening to high sounding periods, I dedicate the small portion of it which I mean to occupy to a practical purpose. Your Lordship must be aware that when it was first resolved on to erect this testimonial to Sir Walter Scott, a much larger subscription was looked for than has hitherto been realised. This arose from a desire in many quarters to display their feelings by the erection of separate local testimonials, instead of contributing to the edifice to be placed in the capital. In this way, the county of Selkirk and the city of Glasgow have each endeavoured to evince their own veneration for this eminent man. I am far from blaming this most natural feeling, and only mention the circumstance as accounting in some measure for the limited amount of our subscription. These funds have been duly husbanded, and been deposited in the hands of a highly respectable banking establishment in this city. From the causes now detailed, the committee found that the total amount of subscriptions could not be safely considered as exceeding 7000*l*. On application to their highly-esteemed countryman, Mr. Steell, they found that the statue of Sir Walter might be obtained for 2000*l*.—(cheers). That liberal and most distinguished artist (Mr. Steell) has since entered into a contract for the statue at that price, being far beneath the just recompense for such a work. We trust, however, that he will be rewarded for this highly creditable proceeding by the extension of his rising, or rather already established, fame, which cannot fail to follow the splendid exhibition of art, which, we are confident, will be the result of his labours in this instance—(loud and repeated cheers). Then there remained only 5000*l* for the architectural part; and, after taking designs from several eminent artists, the committee threw the matter open to competition, and they greatly rejoiced at having so done, as amidst many meritorious plans, one was produced which entirely outstripped all competition, and formed a model of beauty and proportion, as is admitted by the most scientific men, who consider it as perfect in its character and details—(cheers). This was the work of a native artist—(loud cheers)—whose name had never before been heard of, namely, the unassuming and meritorious Mr. Kemp, whom I feel proud to mention to the meeting as one every way entitled to their confidence and good opinion. Our most eminent architect, Mr. Burn, who, though personally disapproving of architecture forming any part of a testimonial, narrowly examined the specification of the work; and while he concurred with all in the merits of the fabric, has given an assurance that strength and solidity have been so studied, as effectually to secure permanency in every part of it. The cost of this building, of the size at first contemplated, was found to amount to about 5000*l*., and was thus within the funds which had been subscribed. In this emergency, an appeal was made to the persons residing in that street, who favoured the proposal of the building being placed in this situation; that appeal was most handsomely met, and the difficulty at once overcome, mainly through the exertions of Mr. Robertson, music-seller, and Mr. Dick of the Albion Company, who not only brought forward additional subscriptions, but divided the city into a hundred districts, and, procuring the aid of their friends in personally waiting upon the inhabitants, secured a subscription which has this day been reported to amount to 1450*l*. These laudable exertions placed the funds in a new position; there was deposited in the bank a sum in all amounting to 8300*l*.—these additional subscriptions, supposing all ex-

pense deducted, may be taken at 1200*l.* more—amounting together to 9500*l.*, thus exceeding the sum required for the mere testimonial as of the dimensions first proposed, by nearly 2500*l.*; but leaving a deficiency of 2700*l.*, or say 3000*l.* The Committee, however, are convinced that this sum, large as it may appear, will be made forthcoming, if the course which they have resolved upon meets with the public approbation. And now, my Lord, in behalf of the committee, allow me to return you our sincere thanks, not only for the zealous support you have throughout given to the undertaking. To you is mainly to be attributed the assemblage now held to lay the foundation stone of this testimonial, on the anniversary day of the birth of our distinguished countryman. And the aid you have afforded in all the arrangements, and the part you have discharged on the present occasion, entitle you to our most sincere thanks. To that ancient and loyal body by whom you are surrounded, we also express our gratitude for the numerous attendance which they have this day afforded. We trust that we shall not look in vain for a continuance of their favour and support in the construction of a work particularly connected with their Craft, and where, as mentioned by your Lordship, the name of him to be recorded once stood enrolled as a conspicuous member of their own body. To the magistrates of the city, and other individuals who have this day honoured us with their countenance, we would also offer our sincere acknowledgment; and, in concluding, I trust I may announce it as the united and earnest wish of all whom I now see around me, that there may be erected on this spot a testimonial truly worthy of the great name which it is meant to celebrate—worthy of the metropolis of Scotland, and of the conspicuous site in which it is to be placed—worthy of the subscribers who have given their money for its erection—and not unworthy of the humble individuals who have undertaken to be the instruments of carrying the wishes of their countrymen into effect—(loud and repeated cheers).

The band was then requested to play the national air of “Rule Britannia,” and that being followed by a salute of seven guns from the royal artillery, the procession moved off in reverse order to their respective destinations, and dispersed.

The troops on duty upon this occasion were given by the Commander-in-chief, merely in support of the civil power, but our city police were very effective. The salutes were fired by a party of the Royal Artillery, in undress, and under the directions of the Scott committee, and Grand Lodge of Scotland.

In the evening the members and friends of the Lodge Celtic dined together in the Calton Convening-room, R. W. M. Donaldson in the chair, supported by R. W. Lawrie, Grand Secretary, R. Gilfillan, Grand Bard, Mr. Kemp, architect, Mr. Dick of the Albion, Mr. M’Leod, Mr. Ballantyne, and other members of the Scott Committee, &c. &c. Deputations were also present from the Lodges of St. John’s, Peebles, St. Mungo’s, Glasgow, and Perth. About a hundred sat down to an excellent dinner provided by Mr. M. Robertson, during which, and throughout the evening the company were entertained with appropriate airs from a select band. After the usual introductory toasts were drank, Mr. Donaldson proposed the health of Mr. Kemp, architect, who, as Sir William Rae had remarked at the ceremony, had this day seen the commencement of that structure whose model by himself had carried the palm over all others, and was acknowledged by men of taste to be as

beautiful in its outline as it was perfect in its design. Mr. Kemp replied, and proposed the health of Mr. Dick, the originator and promoter of the additional subscription scheme for completing the monument. Mr. Lawrie, in a neat speech, proposed the "Poets of Scotland," coupled with the names of Mr. Gilfillan and Mr. Ballantyne, then present. Mr. Gilfillan returned thanks, and craved a bumper to the memory of him whose fame they were that day celebrating—Sir Walter Scott—(great applause)—a man who had shed a lustre and a halo round his country that not only made those of other nations inquirers about "the land of mountain and of flood," but had made them become pilgrims to the spots which his genius had rendered immortal. And when we looked at the splendour of our city, this day lit up with sunshine, falling upon landscapes the most lovely that could be looked upon, we ought not to forget that this city—"our own romantic town"—was the birth-place of the *Mighty Minstrel*, and in whose localities those works were planned and penned which men of all nations had declared to be imperishable—(applause). The toast was drunk in silence, but three cheers were given to the fame of the *Novelist and Bard*. The evening was enlivened by several excellent songs, and after a cup of thanks to Mr. Donaldson for his labours throughout all the details of the ceremony of this day, as well as his social qualities as chairman, the meeting separated at eleven o'clock, having spent a delightful and highly intellectual evening.

SCOTTISH TEMPLARS.—The Knights of the Edinburgh Canongate Kilwinning Priory held high festival, in the chapel of St. John, on the evening of Tuesday, June 16, presided over by their Prior, Fra. Wm. Edmondstoun Aytoun. Considering the necessarily restricted numbers of this exalted Christian Order the meeting was excellently well attended; and no festive assembly of the Brotherhood having occurred for a long time previous, the occasion was hailed by all present as an earnest of future activity, and of the further prosperity of the Order. Nothing, indeed, could have been more gratifying than the enthusiastic manner in which this endeavour of the noble Prior to infuse new vigour into the institution was received; and we can assure such as had not the felicity to share in the fraternal feast, that they lost a very high social and intellectual treat. The discourses of the venerable Prior were such as were justly to be expected from one whose varied talents and accomplishments, more especially his profound acquaintance with the histories and the characters of chivalric times, pointed him out among his compeers as the most worthy to fill the chief post. It would have rejoiced the heart of a former distinguished Prior, now far from his native land, though, we trust, still present in spirit among his Scottish comrades, to have witnessed the observances, and listened to the addresses of this soul-stirring reunion of the Order.

In proposing the memory of Jacques de Molay, the venerable Prior spoke as follows:—

"Sir Knights Companions, I now approach that part of my duty which I consider the gravest and most difficult, demanding as it does a far greater share of eloquence than lies in my power to bestow. When I mention the name of Jacques de Molay, the martyred Master of the Order, and call upon you to dedicate this cup in solemn silence to his memory, I know that the heart of every Companion who hears me is glowing within him, even as mine is now. Five (?) centuries have elapsed since the intelligence of that cruel and causeless persecution

rang through astounded Europe—since tyranny and priestcraft combined to throw a foul blot upon the spotless robes of the Order, to erase the Cross from our escutcheon, to annihilate the best band of chivalry that the world ever beheld, the bravest bulwarks of the Christian faith. It may be that more luxury and worldly pride than befitted the simple Soldiers of the Cross had crept into the preceptories of the Order ; but if it were so, the atrocity of the sentence passed upon the Templars by those who were not worthy to hold fellowship even with the meanest, has for ever obliterated the memory of these faults, inseparable from human nature. Terrible, indeed, was that fiery ordeal through which our Grand Master past—inconceivable almost the tortures of that blazing pile, from which his guiltless soul soared aloft to ask at the eternal tribunal that justice denied him upon earth ! Honoured for ever be his memory, whom neither rack nor pile could appal, or force, by a false confession of unacted crime, to render abhorrent for ever that Order which had watched at the Redeemer's tomb. As his ashes, thrown to the winds, were wafted over the face of the earth, so may the principles of our Institution pervade the universe, and the triumph of the reign of truth and righteousness be complete. Companions, in solemn silence let us drink the memory of Jacques de Molay."

The noble and venerable Prior also gave the memory of Walter de Clifton, the companion of Robert the Bruce, and Grand Master of the Scottish Order, when, after recapitulating the particulars of its history, of the alleged schism with the French Knights, the Prior thus concluded :—

"Such, my Companions, was the Scottish Order of Templars, which never, down to the present day, when we behold it revived with so much energy and power, has been suffered to fall extinct. That it never may again decay is my most earnest prayer, for although Christendom now demands no actual service from our arms, at least in the battle field, we stand here as the representatives of those men who fought at Acre and Azotus side by side with Cœur-de-Lion, the champions of the Christian faith. As such, I say, it is an honour, though more, as is indeed befitting, a spiritual than a worldly honour, to wear this Cross of ours ; for is it not a token and symbol that we, like our predecessors of old, have vowed to chasten our hearts, and to practise those kindly charities which exercise so powerful an influence over the constitution of all society. Companions,—I have heard men sneer at the mere mention of chivalry, as if that word conveyed some meaning hostile to practical reason, opposed to sound understanding. There is, I know, a utilitarian spirit abroad, which would fain sweep away all that is great and beautiful from the face of this earth, where greatness and beauty never were too abundant. It would starve history down to a series of bare facts, pluck every plume from the wings of poetry, deal the death-blow to nobility and knighthood—nay, it would trench upon the elements of faith, and drown religion in the hideous pool of infidelity. Against that mean and grovelling spirit we have taken our stand, for well I know how woe-ful would be the times when such principles as these achieved even a momentary triumph. Companions,—of that Cross you wear, of that name you bear, let no one be ashamed ! Good and valiant bosoms have borne that badge for more than six hundred years, either outwardly or inwardly—on their vestment, or in their soul. Do so likewise, and remember withal, as Scottish Templars, to display that veneration and love for your father-land which led our Grand Master Walter de Clifton

to draw his sword at the side of Bruce on the glorious day of Bannockburn."

During the delivery of these and other appropriate discourses, the speaker was listened to with intense interest and attention. Altogether, the proceedings of this inspiring occasion will not soon be forgotten, and cannot fail to have a powerful influence for good upon the condition and prospects of the society in Scotland. The conventional symbols of the Order, and external appearances of the festive scene, harmonized admirably with that inner and social system of which a faint expression has been given. The war-banner of the Beauseant, along with other ensigns of the Order, floated from the walls of the Chapter-house of St. John over the heads of the assembled Brethren, who, arrayed in characteristic costume, with the ruddy Cross blazoned on their mantles and tunics of white, forcibly called up those memories of chivalrous confraternities and times which still possess an interest in every generous and manly breast, and the spirit of which, in these our days, we take leave to think and affirm, still continues to animate the frame of modern chivalry, although doubtless assuming a far other and more refined aspect, because a more peaceful and philosophic one, and triumphing by means more consonant to right reason and true religion.

THE RAISING OF THE BEAUSEANT.

*(Written by Wm. Edmonstoun Aytoun, Esq., and recited at the late Festival of the Knights
Templars of the Metropolitan Priory of Scotland).*

Fling out the Temple banner as of old!
Age hath not stained the whiteness of its fold,
Nor marred the ruddy cross, Salvation's sign.
Once more we lift the sacred standard up—
Companions, fill the cup—
We pledge the Beauseant in this sparkling wine!

Oh! what a valiant host have fought and bled
Beneath that banner to the wind outspread,
Since first it moved against the infidel!
Who knows not how it waved on Salem's towers,
When Acre, Ramla, Nazareth, were ours,
And at Tiberias fell?

Fell with the knights who bore it to the field,
When foulest treason broke the Christian shield,
And bade the Turkish crescent-sign advance!—
Fell but to rise again with triple pride,
When, bounding o'er the tide,
The armies came of England and of France!

And who is he, the leader of that band,
Who first sets foot upon the Holy Land?
Move on, unrivall'd champion that thou art!
Shout, Brethren, shout! aloft your banners fling—
'Tis he, the Christian's hope, the island king—
Richard, the Lion-heart!

Masonic Intelligence.

Then Acre fell—the Moslem foe went back,
 And still our Brethren followed on their track,
 And ever in the van of battle flew
 The sacred Beauseant, like a meteor star
 Shedding its wrath afar
 Upon the foul and unbelieving crew.

Unvanquished still—till fraud, not force, combined
 With basest envy in a despot's mind,
 Dragged from its staff that glorious emblem down,
 And poured, like water, forth the guiltless blood,
 When Jacques Molay, the valiant and the good,
 Received his martyr-crown.

Then perished all—Yet no; on Scottish ground
 Some remnant of the Templars still was found,
 Whom even treason did not dare to quell.
 Walter de Clifton! honoured be thy name!
 Who, braving death and shame,
 Didst vindicate thine Order's truth so well.

Years passed away, ere yet the warring world
 Beheld again the Templar's flag unfurled;
 But England saw the Rosy Cross return
 Once more to light, and scattering dismay
 Within their ranks upon that glorious day
 When Bruce won Bannockburn!

Then raise it up, Companions, once again,
 Though now it wave not on the battle-plain;
 True hearts are here to guard its spotless fold,
 For ever honoured be the Templar's name,
 For ever dear their fame—
 Fling out the Beauseant banner as of old!

GREENOCK.—At a Special Meeting of the Greenock St. John Lodge, held on Wednesday, a dutiful Address to her Majesty was agreed on. Signed and sealed, in name and on behalf of the Brethren, the 24th June, A.D. 1840, and of Masonry, 5840, by
 MALCOLM KEITH, R. W. Master.
 WILLIAM ALLISON, Sen. Warden.
 DUNCAN DOW, Jun. Warden.
 JOHN BLACK, Secretary.

The following answer has been returned by the Marquis of Normanby, to whom the Address from the Lodge Greenock St. John, was sent for presentation to her Majesty:—

“ Whitehall, July 8, 1840.

“ Sir,—I have had the honour to lay before the Queen the loyal and dutiful address from the members of the Greenock St. John Lodge of Freemasons.

“ And I have it in command to assure you that her Majesty is deeply sensible of the loyalty and affection of her faithful subjects.

“ I have the honour to be, Sir,

“ Your obedient servant,

“ (Signed) NORMANBY.

“ John Black, Esq.

“ Greenock St. John's Lodge, Greenock.”

ARBROATH.—Our harbour works are progressing rapidly. Hundreds of workmen are daily employed in excavating and framing the blocks, and it is expected that early next month the foundation stone will be laid with Masonic honours, on which occasion, it is believed, Lord Panmure, as Provincial Grand Master, will officiate.

ABERDEEN.—The Aberdeen, St. Machar's, and St. Nicholas Lodges, have held meetings for initiation, and for making arrangements preparatory to laying the foundation stone of the new public markets.

IRELAND.

OUR intelligence from the metropolis and the provinces of the sister isle, is of more than usual interest, and it may become our duty to advert to several topics not hitherto treated of; there is one, however, which we deem of such importance, as to advert to it without further delay, inasmuch as it touches upon the vital interests of the Order, and more especially because of its connexion with our military Brethren, than whom a more loyal section of men do not exist; their fidelity to the throne and to the Order, is not only compatible with their duty, but they exemplify the glorious truth by their honourable conduct. We shall at present confine ourselves to such extracts from the public press as bear upon the case, preferring such course at present.

MASONRY IN THE ARMY.

“ Sir Edward Blakeney, the Lieut.-General commanding, is reported to have issued his mandate against a Masonic Lodge being held in the 38th regiment, now at Limerick.”—*Morning Post*.

“ The warrant reviving the Lodge in the 38th regiment has been sent back to the Grand Lodge in Dublin, by order of the military authorities, but the Duke of Leinster, Grand Master, intends applying to Lord Hill on the subject.”—*Limerick Chronicle*.

“ TO THE EDITOR OF THE NAVAL AND MILITARY GAZETTE.

“ SIR,—In your paper of the 25th inst., I observe, under the head of 38th regiment, a paragraph stating that ‘ the warrant reviving the (Masonic) Lodge in this regiment has been sent back to the Grand Lodge in Dublin by order of the military authorities;’ and by a letter which has since appeared in an Irish provincial journal, I learn that the order in question has issued from Sir Edward Blakeney, commander of the forces in Ireland.

“ I must confess myself unable to comprehend the object of this most arbitrary proceeding on the part of Sir Edward Blakeney, and shall feel obliged if you will throw some light on it, and state what it is connected with Freemasonry that has led Sir E. Blakeney thus to condemn it as an improper society for military men to belong to. If he can show that its introduction into the army has been in any way subversive of good order and military discipline, the question is of course settled; but I must remark that if any such objection really does exist, it is strange that it has never been stated until now, and that it altogether escaped the notice of the following General Officers, who were to the full as anxious to maintain strict discipline in the British army, as the gallant Commander of the Forces in Ireland:—His late Royal Highness the Duke of York, the late Duke of Richmond, Earl of Harrington, Marquis of Hastings, Earl of Donoughmore, Sir John Stuart, Sir John Doyle, Lord Combermere (who was present lately when his son, an officer in the 7th Hussars, was initiated into the mysteries of Freemasonry), and many others living and dead, were all members of the Masonic Brotherhood which Sir E. Blakeney has taken upon himself to denounce as dangerous and hostile to the well being of the army. Did Sir Edward Blakeney ever hear that the 46th fought less gallantly at Dominica in 1805, because opposed to a body of French consisting for the most part of Freemasons, although there was at the time a Regimental Masonic Lodge in the 46th? or can he show, in the whole army, regiments which have uniformly maintained a higher character for strict discipline, good conduct, and bravery in the field, than the following regiments (which I name from memory)—1st Dragoons, 28th, 29th, 38th, 42nd, 46th, 71st, 79th, and 88th, to each of which there is, or was lately, a Masonic Lodge attached?

“ Anxious to obtain through your extensively-circulated journal an answer to the foregoing questions, not merely for the benefit of the army, but from a wish to ascertain what fault (hitherto undiscovered) there is in Masonry to disqualify any member of either service from joining the Brotherhood, whose motto is ‘ Good will towards all men,’ and who recognise no distinctions of politics or religion, I am, Mr. Editor, your constant reader,
G. L. S.”

“ The following letter, originally published in the *Cork Standard*, but which escaped our notice in that journal, first attracted our attention in a Dublin contemporary, *Saunders’s News Letter*—a paper which has always evinced an anxious interest in the cause of Masonry, and has done the Craft good service:—

“ LIMERICK, July 16.—The 38th regiment, stationed in Limerick, having had a Masonic warrant, No 441, of the Registry of Ireland, in the regiment for the last fifty years, but it being some time since they met as a Lodge, through the exertions of their Colonel (Piper), who was the W.M. while in India, they revived the Lodge, and having got the Brethren of the ancient Limerick Lodge to assist, they had the Master and officers installed on the 23rd of June last. The circumstance having been inserted in a Limerick paper, came under the notice of Sir Edward Blakeney, who immediately wrote to know if such a shocking transaction occurred amongst the officers and men of the 38th, and upon being answered that they considered where the 42d, 79th, 4th Dragoons, and several other regiments had Masonic Lodges in them—and particularly as they were under the special protection of the law, inasmuch as

when all other secret societies were prohibited, a special exception was made to Masonry, they could not see any breach of military discipline—but notwithstanding all these and other arguments being used, Sir Edward ordered them to return the warrant at once, and cease to meet as Masons. Knowing, sir, your warm feelings towards the Craft, may I beg a space in your columns, hoping through these means, her Majesty's uncle, his Grace the Duke of Sussex, may come to the knowledge of the improper situation he holds as Grand Master of the English Craft, and, according to Sir Edward Blakeney's views, give up the system altogether. I am, Sir, yours sincerely,

“ A KNIGHT TEMPLAR.”

“ It is always with reluctance, in the present case it is with deep regret, that we question or impugn the exercise of military power, not only because of our unfitness to decide on points which the mere civilian is so little qualified for rightly considering in their several bearings, but from a sense of the extreme delicacy with which such topics are to be touched upon, where their interest is limited to the circle of their immediate reference. But the circumstance adverted to in the foregoing letter, involves so many higher considerations than the decision of a question strictly military, that we confess we feel ourselves released from all ordinary motives to forbearance, and venture, with every deference to the excellent and distinguished officer on whose order it observes, to submit our humble impressions of the subject thus forced on public attention.

“ We do not, therefore, hesitate to declare our strong conviction of the impolicy of such an interference with Masonic interests as the mandate of Sir Edward Blakeney conveys; because, as we have always understood the character and objects of the institution which the gallant General's order would exclude from the army, we can imagine no association so well calculated, under proper government, to advance the interests of the service. The known principles of the Masonic union come powerfully in aid of all the obligations of the soldier no less than of the citizen; and so far from having cause to apprehend the introduction of an antagonist control to military rule, from the establishment of a regimental Lodge, we do not know that those in authority could trust to better influences, or employ a higher agency, for every purpose of legitimate command, than those derived from the very association which Sir Edward Blakeney seems to think unfit for soldiers. The laws of the country, and the whole force of public opinion, lend their concurrent sanctions to this institution—the *only* secret body in this country, be it observed, exempted from heavy penal liabilities; and while we are of opinion that it confers at least as much distinction as it can derive from the many illustrious names that grace its annals, we may instance the support it has received, “ through evil report and good report,” from such men, as conclusive of the *character* of the Society with which their lives and virtues are identified. In England, Masonry has had amongst the steadiest of its patrons, besides the Princes of the Blood Royal, very many of the *élite* of her nobility; and in our own country it maintains a reputation in no respect less favourable. A society with which the Duke of Leinster, as Grand Master of Masons in Ireland, has thought it not unworthy of his exalted rank, and the high social position which he so well fills, to link his name and influence, sufficiently commends itself to the acceptance and support of every friend of peace and order;

and we are quite aware, too, that amongst the highest ranks of the service in which General Blakeney himself holds so prominent a command, are to be found officers of great experience and distinguished reputation, who from time to time have not only encouraged, but occasionally presided over, regimental Lodges. That the gallant and respected officer who has considered it expedient to place an interdict on Masonry in the army, has acted in the present, as in every other instance of his command, from the purest sense of duty, and with a view to the best interests of the service in which his character stands deservedly high, we cannot entertain a doubt; nor should we have ventured to pronounce a dissent from any order coming from such a quarter, and so likely therefore to be right, unless upon the very strongest conviction of its impolicy. Could our humble influence only prevail with the gallant General to satisfy himself of the *effects* of Masonry—as they relate to discipline, union, and subordination—in those regiments which still hold Masonic warrants, and to act as a report, upon that reference, from the commanding officers, shall justify, we should have no fears whatever for the result, nor doubt that Sir Edward would find abundant reason for qualifying or rescinding an order which, he will pardon us for saying, seems to our humble judgment much less considered and judicious than might have been expected from his known sagacity and experience. At all events, we feel that we have been discharging a high public duty—we trust, as assuredly we intend, without offence—in directing attention to this subject; and we do not even yet despair of inducing a more favourable view of Masonry and its influences in a quarter where it is, in every respect, desirable that a just and proper estimate of both should be entertained.”—*Kilkenny Moderator*.

Our readers will at once feel the deep importance of the subject, and doubtless anxiously await the result of circumstances.

DUBLIN, June 18.—The *Original Chapter* of Prince Masons assembled at the Chapter-room, Radley's Hotel, College-green, for the dispatch of business Brother Warre on the Throne, assisted by Bros. Norman, Grant, Quintin, Joseph White, Creighton, Porter, Wm. H. Wright, Thos. Wright, Fenton, M'Donald, Rigby, Richard Wright, Dudgeon, Brereton, Vivers, Wilson, &c. They then closed, and Chapter, No. 2 of Prince Masons opened, assisted by the above Companions, and installed Brother Thomas Mostyn, Master of 141 Lodge into the mysteries of a Prince Grand Rose Croix. They afterwards adjourned to banquet, after which several excellent addresses were delivered.

On the 11th July, No. 2 Chapter of Prince Grand Rose Croix assembled at their Chapter-room, College-green, for the purpose of installing Brother Rankin into the mysteries of Prince Grand Rose Croix, Bro. Rigby on the Throne, after which they adjourned to a banquet.

On Friday, 19th of June, the Leinster Masonic Lodge, 141, met at the Masonic Hall, College-green, Dublin, when Thomas Mostyn, Esq., was installed as Master, and Brothers William T. Lloyd, and Richard Worthington, as Senior and Junior Wardens; after which the Lodge was adjourned for refreshment to Lovegrove's Hotel, Salt-hill, where

forty-five of the Members sat down to a magnificent dinner at seven o'clock. The utmost harmony and festivity prevailed, and it was not till a late hour that the party broke up and returned to town.

To Freemasons nothing can be more exhilarating than to see the great progress which the Craft is making among the upper classes in Ireland, and the improvement which is daily perceptible in the manner of working. While refreshment is attended to, labour is not forgotten. The Members of the Leinster Masonic Lodge, 141, have greatly distinguished themselves; the prosperity which has from the commencement attended this eminent Lodge, is undoubtedly to be attributed to the effective manner in which it has always been officered. The late Worshipful Master, John Croker Creighton, and his father, Brother George W. Creighton, whom he succeeded in the Chair, with Bro. William Henry Wright (the Secretary), and the present officers—are men with whom, as Masons and gentlemen, any person may be proud to be associated. The other Members of the Lodge are persons equally devoted to the interests of the Craft, and with a little more experience will undoubtedly be enabled to take a leading part amongst Masons. As visiting Brothers of this Lodge, on the festive occasion above mentioned, we can only repeat the hope we uttered in their presence, that a long prosperity would attend upon Lodge 141, which, though young in existence, has arrived at a rare height in Masonic excellence.

ST. PATRICK'S LODGE, No. 50.—The closing dinner of the summer season came off on St. John's Day, the 24th June, at Radley's. The visitors comprised a *melange* of military, civic and professional Brethren. This being the "Installation Day," the Secretary, as usual, required the Brethren to appear in correct costume, &c. The Lodge-room consequently presented a very lively appearance, with the collars, cross, and other insignia of the different degrees of Freemasonry. The new officers are Dr. Robert Stack, Grammar School, Trinity Col. Dublin, Worshipful Master, who presided with ability and judgment; Brother Evory Carmichael, of Fitzwilliam Place, S.W.; Colonel Kenny, Merrion Square, J. W.; Brother Goold, of Old-court (son of Sir George Goold, Bart.), S. D.; and Brother Blake Knox, late 5th Dragoon Guards, J. D.; Past Master the Rev. Thomas Carmichael, Acting Chaplain. The ceremonies were perfect—the entertainment excellent—the conversation, like the champagne, exhilarating—the speeches instructive, some of them possessing a *curiosa felicitas* of expression. The musical department, under the direction of Brother M'Grath, was efficient. A duett of Kumers, by Brothers Piggott and Rudersdoffe, on the violin and violoncello, was spiritedly performed, and fully sustained the characters of those eminent *artistes*. Past Master T. Welsh also sang three or four of his best songs in so prime and popular a manner, that if the adage "laugh and grow fat" be true, there was a *lectle* danger that a few of the listeners might run the risk of obesity. The *tout* was under the superintendence of Past Master Baldwin. At eleven o'clock the entire proceedings terminated as they had commenced—the Lodge closing in harmony and hilarity. May "Peace be always within its happy portals."

NEWRY.—The foundation stone of the public monument to the memory of Brother Trevor Corry, *K.T.* and *K.M.*, &c., has been laid by the Rev. Dr. Campbell, Rector of Newry, in the presence of a very large concourse of the inhabitants, assisted by the Brethren of that respectable Lodge, No. 18 on the registry of Ireland.

CALEDON.—The Members of the Phoenix Masonic Lodge, No. 210, celebrated the anniversary of St. John by a festive dinner at the Caledon Arms, Caledon, having previously installed as Master, Brother Mathew Johnston; Bro. George W. Young, S.W.; Bro. James Johnston, J.W.; Brother Bedel Young, S.D.; Brother Ryan, J.D.; and Brother the Rev. Mr. Williams, Chaplain. A variety of toasts, songs and sentiments were given during the evening, which was passed in a very gratifying manner. Before the meeting separated, the Worshipful Master, with appropriate prefatory observations, proposed the health of their esteemed and respected President of the County Committee, Counsellor Tenison, who, from his general information and talent, was well qualified for any trust reposed in him by the Brethren.

Past Master Tenison, in returning thanks, said he should consider his time, and any fraction of talent his friends might give him credit for, never better employed than in promoting the principles of Freemasonry—principles which had originated in the remotest antiquity, and extended themselves to the utmost regions of the earth, tending, in their progress, more than any other institution, to allay party division, to destroy mere sectarian distinction, and make us eradicate our unchristian prejudices. In conclusion, he begged (in laudatory terms) to propose the health of the Worshipful Master. The healths of the other officers followed; and after having “spent a cheerful festive night,” the Brethren retired to their respective homes. We had almost forgotten to mention that the W. M. Brother James Leslie, and a deputation from Lodge 681, waited on the Brethren of 210, who, in the course of the evening, returned, through Brothers John M’Kinstry and Johnston, this compliment, so fraternally intended and expressed.

SLIGO, 13th August.—While Masonry is spreading its influence over the rest of the kingdom, this town partakes of its cheering rays, and Masonry has been for years emerging from the apathy which for some time seemed to have overpowered it. Lodge 20 bids fair soon to rival, if not surpass, other Lodges in the west of Ireland. Within the last two or three months many new members have been admitted. Thursday, 13th August had been fixed upon at the last monthly meeting of this Lodge for a Masonic fête champêtre on one of the islands of Lough Gill, the Killarney of the West of Ireland.

The week, however, set in so stormy, that it was feared an adjournment would have been necessary, the severity and continuance of the rain. Thursday, the day of meeting, set in with every appearance of a wet day. About ten o’clock, however, the weather having begun to clear up, preparations for the excursion were made. The rain of the previous days and the bad appearance of the morning, prevented the attendance of the Brethren who resided in the country; but many of those who reside in the town of Sligo assembled, and proceeded to the Bullock Island, where refreshment had been provided for their entertainment. Exclusive of several members of Lodge 20, a respectable number of visitors from Lodges 51, 837, and 989, sat down to an early dinner in the open air. The place chosen was well suited for the purpose, as it was enclosed by plantations on all sides, so as to secure freedom from observation. Thomas J. Norris, W.M., presided, and was most ably supported by Bro. Past Master Quill as S.W. The evening was spent in a delightful manner. The members separated early, having first moved that Lodge 20 do again meet on the same spot on the 27th August. The

usual toasts were given. The health of the Queen was received as Masons should welcome such a toast. Brother M'Gowan, assisted by Brothers Botten, Quill, and R. Martyn, favoured the Brethren with the National Anthem, which was sung with their usual execution and good taste.

"The Duke of Sussex," Grand Master of England, was then given. "The Duke of Leinster" followed, and the enthusiasm with which his name was hailed, and the very efficient assistance given to the Grand Master, showed, in according him the proper honours, that there was no apathy or coolness towards Masonry in general, and that Masons will never be deficient in honouring a deserving Grand Master. The healths of the Visiting Members having been given, Brother Beatty, P.M. 51, returned thanks, and proposed the Worshipful Master. The Lodge then honoured such of the Past Masters as had been of material service to the Lodge, by drinking their healths in a manner proportionate to the respect in which they were severally held for their Masonic character.

The health of P.M. J. Mostyn, jun., was received most rapturously; nor is it to be wondered at that Lodge 20 should thus hail the name of him to whom Masonry in general owes so much, and to whom Lodge 20 in particular is indebted for its very existence.

As was justly observed by the Brother who proposed his health, he might literally be called the father of the Lodge, as, independent of the exertion which had caused the revival of the Craft in Sligo, he had caused no less than six members of his own family to be enrolled among its numbers. I trust that the enthusiasm with which this toast was received, will cause the newly admitted members (some of whom, for the first time since their admission, sat at the festal board of the Lodge) to endeavour, by attention to their duties, to deserve and obtain similar honours when they shall be more fully known to the Lodge.

During the evening the Brethren were frequently entertained by numerous songs from such of the members of the Lodge and visitors as were capable of affording them that amusement.

After having spent a day characterized by good fellowship and rational conviviality, the Brethren returned early to Sligo, and separated much pleased with the enjoyment of the day.

Should I have the good fortune to be present on the 27th*, I shall again trouble you with an account of the proceedings of that day.

A MEMBER OF LODGE 20.

CARLOW, June 24. The members of the Carlow Masonic Lodge assembled at their hall in Dublin Street, at twelve o'clock, for the election of officers for the ensuing year. After the discharge of the usual business, Brothers T. H. Carroll and W. Johnson were installed into the offices of Senior and Junior Wardens. The Lodge then adjourned from labour to refreshment, and at seven o'clock a numerous party of the Brethren sat down to a sumptuous dinner at the club-house. Brother William Armstrong in the chair (in the absence of the Master.) The evening was spent in the greatest harmony, and at eleven o'clock precisely the members separated, highly gratified with the festivities of the evening.

LIMERICK, Sept. 8.—The Masonic Lodges in this city supported Brother Gibney at the theatre, and testified their good-will by ensuring him a bumper house. After the play, the Brethren appeared on the

* The weather proved inauspicious, and the meeting did not take place.

stage in the form of a crescent, and sang two Masonic airs in excellent style and with effective chorus. The Limerick Musical Academy and other friends contributed a very effective band. How pleasant an office to record such instances of kindness and good-will.

We are happy to announce to the admirers of the Craft, that the ancient Union Lodge, No. 13, of Free and Accepted Masons, is about to be revived in its original splendour, in this city, and on its re-establishment will present, to the friends of the members, that truly attractive novelty—a Masonic costume ball.—*Limerick Chronicle.*

YOUGHAL, *June 24.*—The festival of St. John was celebrated by the members of 504, Youghal, by dining together, Brother W. H. Warde, Master, in the chair. The usual toasts were received with the fervour and enthusiasm so characteristic of the Craft. After enjoying a most agreeable evening the Brethren separated in peace and harmony.

KILKENNY, No. 642, *June 24.*—The Masonic festival of St. John was celebrated, and the several officers elect were inducted in their respective dignities, in form, at twelve o'clock, noon. The mystic rites peculiar to the occasion were observed according to ancient usage; and the whole ceremonial was most impressively conducted, in presence of a very full assemblage of the Brethren. At six o'clock in the evening the members of the Lodge reassembled to dinner. The usual toasts were given from the chair, and drunk with due honours; and the festival, in all its details, was carried on to the close, with admirable order, and in true Masonic harmony.

CORK, *March 30, 1840.*—FIRST LODGE OF IRELAND.—The Brethren of this ancient Lodge, assembled this day for a private banquet at their rooms, Imperial Clarence Hotel, had the pleasure of entertaining their Brother, Captain Lachlan Macquarrie, Royal Scots Greys, of Lodge, No. 50, of Dublin, whose zealous desire to promote the excellent objects of the Order, and ardent exertions in aid of the Committee of Management of the late grand ball for the benefit of the Masonic Female Orphan Asylum, had induced the members to pass him a vote of thanks, and to offer him this compliment as a testimony of their esteem. Nearly sixty of the Brethren marched from the Lodge-room to the dinner saloon, the Freemasons' march being inimitably performed by Brothers Gillespie and Moeran, under whose able superintendance the musical arrangements were placed.

On the cloth being drawn, and the usual toasts of loyalty and fraternity having been done honour to, the Worshipful Master, James Morton, Esq., rose, and in a speech, characteristic of his known ability and energy, proposed the health of their gallant guest, which was received with repeated acclamations, and full Masonic honours, musical encores, &c.

The evening was spent in the utmost harmony, and was enlivened by the musical talents of Brothers Osborne, Edward Barber, Sheriff Newson, Moeran, Gillespie, George Chatterton, Francis Smyth, Thomas Henry Hewitt, Thomas Garde, William C. Bennett, and several others, who joined in the glees, &c.

On the midnight hour approaching, the Worshipful Master closed the Lodge of refreshment, and reopened in the first degree for labour, on the adjournment of which the Brethren separated, with those feelings of gratification always engendered by the social intercourse of similar occasions.

June 1.—Being the occasion for the election of officers for the ensuing six months, a large meeting of the members attended the summons, at their rooms, when the following Brethren were declared elected:—Henry Westropp, Esq., Worshipful Master; Anthony Perrier, Esq., Senior Warden; Captain Francis John Green, Junior Warden; John Cotter Atkins, Esq., Treasurer; George John Hodder, Esq., Secretary; and the Rev. James Pratt, A.M., Chaplain.

The Worshipful Master elect appointed Arthur Crawford, Esq., Senior Deacon. The Senior Warden elect being unavoidably absent, the nomination of Junior Deacon did not take place.

A vote of thanks to Brother William Allin Fanlong, the late Treasurer, for his valuable services to the Lodge during his period of office, having been proposed and seconded, was unanimously carried.

June 24.—The Brethren assembled for the installation of officers, and for the celebration of the festival of St. John the Baptist, and a Master Mason's Lodge being opened, the officers elected on the 1st instant were duly installed. Over forty of the Brethren proceeded to banquet, and passed the evening in the enjoyment of tempered hilarity and true harmony.

GUERNSEY.

June 24.—The festival of St. John was celebrated by Doyle's Lodge of Fellowship, No. 99, at their Lodge-rooms, States Arcade. On the Lodge being duly opened, and business concluded, the Wardens were commanded to call the Brethren to refreshment. On again entering the Lodge-room, (which had been decorated for the occasion), the eye was at once arrested, and the feelings powerfully called forth, on viewing a splendid and faithful likeness of our beloved Sovereign, (and Mason's daughter), supported on the right by the Duke of Wellington, and on the left by the Earl of Durham, Pro-Grand Master. The three portraits formed a triangle, her Majesty being at the top, and encircled with a wreath of laurel, surmounted by a beautiful crown, formed of rare exotics, intermingled with roses, presenting to the beholder a bouquet that even royalty would not have deigned but to admire. A still larger triangle was again formed of evergreens, nearly ten feet high: this second triangle enclosed a rare and old painting of the Temple, representing Masonic emblems of the Craft. Over all, appeared the Eye of Providence, shedding a sacred halo over her Majesty and her illustrious supporters,—the whole being well calculated to produce a striking effect, both on the Brethren, and the visitors who were admitted to view it. The dinner was served up in a most creditable manner, doing ample justice to the old fare of roast beef and plum pudding; the wines were excellent, which gave to the toasts of the Queen, the Queen Dowager, and Royal Family, and that of our illustrious Grand Master, feelings well understood by the Craft;—in fact, it was a feast of "mental and corporal refreshment," calculated to "knit again the corn into one common sheaf," and to impress on all the example of our illustrious Brother and Grand Master, who, though the son of a king, the brother of two kings, and the uncle of proud England's youthful Queen, is never ashamed to hear himself named as a Free and Accepted Mason.

FOREIGN.

[The Foreign Intelligence was accidentally omitted in our last.]

(*From our Correspondent.*)

PARIS.—The death of Sir Sydney Smith has cast a gloom over Masonry. I send you an extract from Galignani's Messenger, and will endeavour to collect some exclusive particulars of this most remarkable and truly virtuous Mason.

FUNERAL OF ADMIRAL SIR W. SYDNEY SMITH.—The mortal remains of the gallant and illustrious admiral, were, on Friday, interred in the cemetery of Père-la-Chaise. The body was taken from his late residence in the rue d'Agusseau, to the English episcopal church in the same street, followed by his relatives and many of the principal English residents in Paris, among whom we noticed several officers of high rank in the British navy. The introductory part of the service was performed in the church by the Right Rev. Bishop Luscombe, and the body was then transported to the cemetery, attended by a long train of mourning and private carriages. On the pall was placed the hat and uniform of the deceased, and on a cushion his epaulettes and his several orders. Over the foot of the coffin was spread the British union jack. At the conclusion of the burial service, which was most impressively read by Bishop Luscombe, three orations were delivered; the first by M. Raoul, Avocat of the Court of Cassation, who, after pronouncing a general panegyric on the character of the deceased as a warrior, proceeded to eulogise him for his active and generous exertions in promoting the objects of several philanthropic societies of which he was a member, and to which his advice, his practical and scientific acquirements, and his inventions, were so invaluable. The next speaker, M. Julien, gave a short but comprehensive recapitulation of the services of Sir Sidney, from his first entering the British navy, at the age of thirteen, and also expatiated largely on his amiable and philanthropic qualities. Both speakers were loud in their praises of Sir Sidney for his having been almost the first to interfere for the suppression of European slavery in Africa, and for his indefatigable and strenuous exertions in that humane cause. The third gentleman, whose name we could not learn, spoke in a similar strain of eulogium of the character of Sir Sidney as a citizen of the world, ever ready to aid the cause of humanity. Some surprise was felt that, after these speeches had been delivered, none of his countrymen present should have come forward to pay a last tribute to his memory. No stronger testimony to his worth could, however, be shown, than to hear his eulogium pronounced solely by members of a nation against which, in his career of arms, he had so successfully and gloriously fought. No doubt this was owing to the absence of some previous arrangement, and to the want of any such custom in England. As Sir Sidney Smith was a member of the Legion of Honour, we expected to have seen a detachment of troops escorting his body to the grave, and performing military honours over it, but this did not take place.

We rely upon the hope which our Correspondent holds out, and shall feel a melancholy satisfaction in chronicling all that can be gathered of the deceased Brother. To the Mason every particular will be highly interesting.

LEICE.—Freemasonry in this department is assuming a very high character, the Brethren are anxious to prove the excellence of its prin-

ciples, by adapting them to the exercise of moral improvement and social happiness. Several *brochures* have been circulated in reference to some explanations that were necessary. Among the most zealous of our Order may be reckoned the English Brother, Captain Fiott, who has just returned from a visit to his native country.

AVRANCHES.—HANDSOME TESTIMONIAL.—Bro. Rev. G. H. Maddison, of 327, P. P. G. Chaplain for Somerset, lately rector of West Monckton, near Taunton, has been recently officiating as the minister of the Protestant English community at Avranches, in Normandy. Being about to leave that part, a great number of his friends invited him to a farewell dinner on the 14th ult. at Avranches, and before sitting down to table, presented to him this gratifying address.

“Sir,—We, the undersigned English residents at Avranches, feel it to be our duty, prior to your departure from this town with your family, to express our grateful sentiments at the exemplary manner in which you have discharged the various duties of a minister of the Gospel, a sincere friend, and a gentleman. Be assured that we shall ever retain a lively recollection of the kindness and generosity which on all occasions have distinguished your connexion with us, and in expressing to you the deep regret which we feel at your departure, permit us to convince you that you and your family will carry with you our warmest wishes for your happiness and welfare.”

The testimonial was signed by nearly all the English resident at Avranches. After the dinner the most honourable testimonies to the worth of Mr. Maddison were presented by M. Hallard and M. de St. Brice, sub-prefect of the *arrondissement*, on behalf of the mayor and French inhabitants.

JAMAICA—MONTEGO BAY, *March 17, 1840.*

Heads of Correspondence :

January 3, 1839.—Brother Barnett Isaacs, P.M., was again installed as W.M. by Brother G. L. Phillips, who delivered a most impressive address on the occasion. The several Officers were appointed and suitably addressed. Sixty Brethren afterwards met at banquet, and in the course of the evening some eloquent and forcible speeches were delivered by Brother Barnett Isaacs and others.

January 8, 1840 —Brother Samah Gidelia Corinaldi was installed as W.M. by Barnett Isaacs. The appointment of Officers took place, and after the banquet, the splendid vase, which had been executed in London by desire of the subscribers, was presented to Brother Barnett.

January 9.—A *dejeune-a-la-fourchette* was given by the Members and their friends, at which 120 gentlemen partook, embracing the clergy, magistracy, and Fraternity of the district. The scene was most animated, and the most congenial delight was expressed by all.

The want of a Provincial Grand Lodge is most severely felt; and if one was appointed for the counties of Surrey and Middlesex, which at present has but three Lodges, with others that are dormant, and another for Cornwall, which has two working and nine dormant, with one Arch Chapter, a speedy revival of Masonry would be certain. Travelling in this country is very inconvenient, and the distance between this and Kingston, where the late Prov. G.M. resided, although only 120 miles, is, from the badness of roads, &c., five times that distance; and in case of a Masonic funeral being wanted, it would be impossible to obtain timely sanction, as a corpse in twenty-four hours would be a dangerous companion.

The unanimous voice in this district would hail with acclamation the appointment of Brother Barnett Isaacs to this distinguished post, upon which his character, talents, and zeal would confer the highest credit.

We hope the public voice will find its way to the Grand Master, the Board of General Purposes, and to the Grand Lodge. There is no Masonic subject that requires such immediate attention as that of provincial authorities; and the appointment of the Brethren should, as far as possible, be made to agree with the *public* wish, respectfully expressed.

The projected increase of aid to the Aged Masons' Asylum demands our gratitude; in return, our honest services are offered as the only requital in our power.

HAYTI.—There is something in the Order here which I think is attributable to the Review, which is always looked to with anxiety. Royal Arch Masonry in particular is rising with us.

TRINIDAD, Feb. 2.—The Hon. Dr. William Stephenson, Provincial Grand Master over all Lodges, Chapters, and Priors, holding of Scotland, arrived here on Sunday, in the schooner Creole, from Grenada. On the schooner's anchoring, Brother Daniel Hart went on board, and after a short interview with the P.G.M., landed and communicated to the Craft, that the P.G.M. would disembark the next day, at eleven o'clock. On Monday morning, at nine, a deputation, consisting of Brothers Raffelli, Penalosa, Girraud, Courbenas, and Carrera, went on board to congratulate their chief on his safe arrival; who, after addressing them in an appropriate manner, informed them that he would meet them in the evening at the Royal Arch Chapter. At eleven precisely, the P.G.M., attended by his Grand Officers, Brothers Gibbs, Perott, Stephenson, jun., and Hart, (the latter having been appointed by the P.G.M. to act that day as D.P.M.) landed at St. Vincent-street Wharf, where he was received by many of the Brethren, who accompanied him to Mrs. Burton's Hotel. At twelve, the white ensign was hoisted at Mount Moriah, and twenty-one guns fired in honour to the P.G.M.

GRENADA, June 24.—ROYAL ARCH MASONRY.—MOUNT HERODIM ROYAL ARCH CHAPTER, NO. 54, OF SCOTLAND.—A Convention of the above Chapter was held on Monday evening last, the 22d instant, when several Brethren who had duly and faithfully worked the appointed time as Master Masons, had the mysteries of this sublime degree *unveiled* to them in a very able manner by the M.E.P.G.P.Z. Companion and Brother, the Honourable William Stephenson, M.E.Z. of the Chapter, with the assistance of the other Chiefs and Companions.

It is particularly gratifying to be enabled to make known the successful progress of this respectable Chapter, and to set forth to our Companions of the Order in "distant lands" the full operation of "The Mount Herodim Royal Arch Chapter." And, in proof, to state that several candidates were *elected*, and others *proposed*, at the above convocation.

On Wednesday, June 24th, a full assemblage of the Brethren of the Caledonia Lodge, and visiting Brethren of the Lodge of Harmony, and others, took place at the Masonic Temple, in this town, for the purpose of celebrating, with true Masonic spirit, the festival of St. John the Baptist—Brother William Stephenson, M.W.P.G.M., the R.W.M., in the chair, and who, we are happy to find, is still diligent in work, and faithful in duty, and under whose auspices, and that of the other office

bearers, the Lodge must continue to prosper and flourish in the augmented efficiency and respectability of its members.

The banquet, as usual, was marked with due hospitality, and equal attention to Masonic propriety and social enjoyment, and the wines, &c., were excellent. On the cloth being removed, the usual loyal and Masonic toasts were drunk with the most enthusiastic feeling of joy and good fellowship. When the health of His Royal Highness Prince Albert was drunk, the R.W.M. prefaced by remarking, that, now he had become the husband of our gracious Queen, he entertained the hope that before our next convivial meeting, he will have been enlisted under the banner of the Craft, when we shall be enabled to hail him by the appellation of Brother.

The conviviality and festivity of the evening were kept up in a rational manner to a late hour, and the Brethren, after spending a delightful and social evening, separated in perfect harmony, rejoicing in the pleasing reflection, that—

“ Mony a canty day they’d seen,
And mony mair they hop’d to see.”

The catering abilities of the stewards were highly eulogised by the Brethren present, when one and all retired to their respective homes, in strict obedience and due observance of the moral of the *Plumb*—uprightness—so generally characteristic of the Craft.

Married, on the 2nd March last, the Hon. William Stephenson, medical practitioner, Prov. Grand Master, Prov. Grand Superintendent, and Prov. Grand Prior for this and adjacent islands, to the amiable and accomplished Miss M’Culloch.

BARBADOS.—BRIDGE TOWN.—Festival of St. John the Baptist. Grand Masonic Procession.—Yesterday being the anniversary of the tutelary Saint of Freemasons, a very large body of the Fraternity assembled at the New Town Hall, at three o’clock, pursuant to preparatory arrangement, and set out at about half past four, in procession, for the Coloured School Room, in Mason Hall Street, kindly lent them for the occasion, where they dined together.

The procession having reached the School House, entered the public room, which is a very spacious one, where the tables were laid out in the shape of the letter U, as best adapted to afford the greatest comfort and accommodation, and at six o’clock a sumptuous dinner entertainment, abounding with all the luxuries afforded by the season, was served up; to which about 140 of the Brethren sat down, and spent the remainder of the evening in “Love and Harmony.” The following are a few of the toasts drunk during dinner:—“The Mother of all Masons.” “The Queen.”—“The Duke of Sussex, and the Grand Lodge of England.”—“The Governor.”—“The Duke of Leinster, and the Grand Lodge of Ireland.”—“The Provincial Grand Master,” &c.

The R.W. the Hon. John Beckles did not join the procession, as there was no GRAND LODGE, but was in his place at the dinner table, and performed the duties of Chairman with his customary politeness and affability.*

We have been much gratified by the performances of a youthful aspirant for histrionic fame, in the person of a most astonishing child, the daughter of our old Masonic Brother Davenport. Miss Davenport has created a sensation which it is hoped may support her future efforts and ensure success.

* Our obituary includes in its list this much respected Brother!

AUSTRALIA—SYDNEY, *March*.—Our correspondence is such as must gratify the well-wishers of Freemasonry—an unceasing zeal to promote its principles, and equal anxiety to preserve its purity, pervades all the Brethren. The Rev. Brother Charles Woodward, late Chaplain of the British Lodge, No. 8, now located at Bathurst, has entered upon his clerical duties with all that earnestness that was expected of him. To say that he has met the wishes and hopes of his parishioners, is but faintly to express the truth; they and their pastor appear to understand each other in the best sense, and the mutual compact thus observed will effect a bounteous product of good will. Our reverend Brother, however, feels that he has a mission in Masonry that must not be disregarded, and he is working in all the holiness to which his vocation as a minister and his position as a Brother has called him, and there is every prospect that his perseverance will create a congenial disposition in others to support him.

We emphatically call upon all the Brethren in Sydney, Bathurst, and contiguous districts, to rally round our excellent friend, and by the extension of the fraternal bond of union, cement those objects by which he, they, and the Order may derive inestimable advantages. There are many respectable gentlemen in these parts, who as yet are not initiated. Some of them who have entertained doubts on the subject, we most unhesitatingly refer them to the Rev. Brother Woodward, who having both the will and the power to offer the fullest explanations, may satisfy their scruples and confirm their good opinion.

Our Brother Woodward has a still further mission; he is the staunch advocate for the interests of the Asylum for the Aged Freemason—as who is not that has a heart to feel, and the means to be generous? We therefore earnestly implore our Brethren in Sydney, and indeed in all Australia, to pour into his hands such aid as their convenience will permit. The blessing of God will attend the gift, which will be faithfully remitted by our excellent friend, and most gratefully acknowledged by the Committee of the Asylum in England. Prosper the Art—and may Truth and Charity prevail!

PORT PHILLIP, *Jan. 10*.—A general meeting of the Freemasons of Melbourne was held at the Lamb Inn on Monday evening last, for the purpose of forming by-laws for the recently established Lodge of Australia Felix, under the United Grand Lodge of England. A liberal subscription was entered into on the occasion, for the purpose of procuring the insignia and jewels of the various Masonic Orders from Sydney. Another meeting will be held on Monday evening next, to take into consideration the measures to be adopted for the erection of a Lodge.

ORDERS IN THE COLONY.—The Brethren of the Lodge of Australia Felix held a meeting in Mr. Purve's large room in Collin's Street, Melbourne, on Wednesday last, for the purpose of consecrating the Lodge. They afterwards dined together in the same place in the evening, which was spent in that social and enlightened intercourse characteristic of the Order in all countries. The medals distinguishing the different officers, and the whole of the paraphernalia, displayed superior workmanship and taste. While on this subject, we may mention that a meeting of the Knights of the Temple and Sepulchre had been called by advertisement in the Sydney papers, to be held in the provincial capital on the 6th instant, for the purpose of taking into consideration the propriety of holding an Encampment.—*Port Phillip Gazette, March 28.*

NORTH ADELAIDE.—We are a few Masons here, in the most deplor-

able position. Our passage was favourable, but the captain kept us on short allowance; on landing our state was little bettered. A paradise had been painted! but, ah, the sad reverse! fancy a wood with mud cottages, in contrast with which a mud hovel in England stands boldly out;—things in this respect are somewhat improved, decent houses are erected, at high rents; provisions are awfully high. The capitalist may make a capital bargain, with the labour of those that are free from cash; but the poor artisan had better remain at home. I wish I could get back, and attend my weekly Lodge of Instruction. How goes on the Asylum? The beautiful river, I was told ran through the spacious streets of Adelaide, is a little brook that you step across. The natives are inferior in intellect to the New Zealanders. Pray stop all Brother Masons from coming here.

INDIA.

WE have received several communications from Bengal, expressing regret that the *Freemasons' Quarterly Review* is not readily procurable. We know of no means to remedy this, except to reiterate that
 MESSRS. PITTAR, LATTEY, AND Co., and
 MESSRS. W. THACKER AND Co., Calcutta,
 have an ample supply on hand, and that they will promptly execute all orders

TO CORRESPONDENTS.

BRO. NEAVE.—The fraternal expressions of personal kindness are most sincerely reciprocated.

BRO. MAJOR MACDONALD.—The congratulations have been offered, and gratefully received. We are directed to acknowledge them with the warmest wishes of both parties. Our personal regard attends our own thanks.

Ans. 1 S X B. Ans. 2. J X J. Ans. 3. The R. S.

BRO. A. GRANT.—“The best wishes of a Mason's heart” are most heartily exchanged

THE ART AGAIN PROSPERS IN INDIA.

Already the “City of Palaces,” in addition to its numerous temples, can boast of a Masonic Hall; and the “Brotherhood,” whose hearts for such a length of time could only sigh at the retrospect of their past greatness, now pulsate with gratitude and joy, for the blessing which the Great Architect of the Universe has granted them, in being able to meet with all holiness and love in a temple dedicated to His glory, and the good of mankind.

Quarterly Convocations are regularly convened—Royal Arch Masonry is regularly practised. In Upper India Major Macdonald is working wonders. Brother Neave is no less industrious, and equally successful; and, ere long, a visit from Dr. Burnes, the Prov. G.M. for Western India, will add to our gratification.

A school for the orphans of indigent Masons, now in a state of promise, will, ere long, it is hoped, be matured. We have, amid these pleasing matters, to regret the expected retirement of a universally esteemed Brother, Sir E. Ryan, Prov. S.G.W.; but our regret is in some measure lessened by the knowledge, that although he will then be absent from his present associates, he will aid their objects in the Grand Lodge of England by his able advocacy and commanding talents.

A circular has been sent to all Lodges directing that a self-constituted degree, termed "Excellent Master," or, more familiarly speaking, "Passing the Chair," for the mere purpose of evading discipline, shall be discontinued. This step is important, as indicating promptness to correct abuses, and decision in removing them.

A question of considerable importance having been pretty generally canvassed, and a desire expressed by several to notice it, we feel no hesitation in adverting to it. The subject relates to the indiscriminate admission of Hindoos and Mahomedans into the Order—many objecting, and, some, advocating the principle. The Provincial Grand Master has, we understand, with much propriety, forwarded to the Grand Lodge ample details of the question; and we trust that the Grand Lodge will, without delay, seriously deliberate on the matter.

The objections may be viewed in the light of a doubt whether the classes alluded to are sufficiently enlightened to appreciate the beauties of Freemasonry. Whether they are sufficient free moral agents, and are not too much under the control of their Brahmins, &c. The advocates all agree, and with much justice, that the Brahminical mysteries evidence so much connection with earlier Masonic tradition, that the power which is dreaded might become a useful means to a noble end.

It may not be amiss here to refer to a highly interesting fact in Masonic history, which bears strongly on this subject.* About the year 1779, Omdit-ul-Omrah Bahauder, eldest son of the Nabob of the Carnatic, was initiated into Masonry "in the Lodge at Trichinopoly, and the Grand Lodge sent a complimentary letter to his Highness on the

* *Vide* Preston's Illustrations of Masonry. By the Rev. George Oliver, D. D., p. 249.

occasion, to which his Highness replied in terms of great good sense, and warm benevolence."

Again, in 1836, the Ambassador of the King of Oude, and several Persian Princes, were initiated in London. We do not mark these as exclusive cases; but as what occur at the moment, and are sufficient for the case. That great discrimination should be exercised is clear; but that no man who acknowledges the existence of the "Supreme Being," and, withal, has no blot upon his moral escutcheon, is eligible to become a Freemason, is equally so.

NORTH WESTERN PROVINCES.—"*Extract from Calcutta paper.*"—
 "To the Editor.—It afforded me much gratification to observe, that he upon whom the eyes of all Masons in India were fixed as the regenerator of Masonry (Dr. Grant), has at last been elevated to the dignity of Provincial Grand Master, and that his choice of a Deputy for these provinces has fallen upon another talented Brother (R. Neave), who, from what has fallen under my observation, has already zealously entered upon his duties.

"On the 5th of the current month* was held, at the Metcalf Testimonial, the first Prov. Grand Lodge of the North Western Provinces, at which the R.W.D.G.M. presided as P.G.M.; and the Worshipful Master of Lodge Freedom and Fraternity, officiated as his Deputy. Besides the members of Freedom and Fraternity, I observed a Past Master of a distant Lodge (Fort William), and several other Brethren residents of the station. The business of the evening having closed, the company sat down to dinner, during which they were enlivened by an excellent band of one of the native corps, which was kindly lent for the occasion. Several appropriate toasts and speeches were delivered, and the party broke up at an early hour, highly delighted with the evening's entertainment, and especially at being placed under the fostering care of a Deputy Grand Master who appears to be worthy of filling that honourable post. The following is a list of the toasts, as far as I can remember at present:—

- The Queen (God bless her! the daughter of a Mason).
- The Royal Family.
- His Royal Highness the Duke of Sussex, G.M. of Masons.
- The Grand Lodges of England, Scotland, and Ireland.
- The Provincial Grand Master of Bengal.
- The Deputy Provincial Grand Master of Bengal.
- The Worshipful Master of Lodge Freedom and Fraternity,

And though last not least, was drunk with tremendous cheering, the health of that philanthropic man and Mason, Brother Dr. Crucefix. I regret that want of leisure and a treacherous memory, prevent my giving even an outline of the excellent speeches which preceded and followed the several toasts; suffice to say, that they were most appropriate, and were all drunk with the usual honours."

AGRA.—Lodge "Freedom and Fraternity" walked in procession on St. John's Day, 24th June. This Lodge and the Craft at large have

* June, 1840.

been the subject of a series of attacks by the editor of the Agra Ukbar, a newspaper established there. He never mentioned the Fraternity with disrespect before the meeting of the Prov. Grand Lodge at that place, when he expected, although not himself a Mason, to dine with the Lodge. In revenge for the loss of the expected good cheer, of which he is a reputed admirer, he has commenced these attacks, which have excited but little notice, abuse from some persons being more grateful than their praise, which would be a disgrace. Among other civilities, the Bishop of Calcutta is favoured with a little advice (!), and directed to censure those clergymen who preach the Word of God to a Masonic body, a piece of advice that would rather savour of insult, if the writer be aware that his lordship, although not a Mason, has more than once preached to Brethren assembled in the cathedral of Calcutta, or that the excellent bishop attended at Cawnpoor on the laying of the foundation-stone of a Masonic Hall.

SAUGOR.—The St. John's Lodge of Central India, till lately in abeyance, is about to be opened under the auspices of Brother R. D. White, whose well-known abilities, and the esteem in which he is held, must almost ensure success.

MERUT.—Lodge of Hope, 596, will open as soon as the rains render regular work practicable, under the W.M. Bro. G. Playfair, whose Masonic excellence has so long helped to support Masonry in her less palmy days. Eastern Masonry owes him a debt of gratitude, which we hope one day to see duly paid.

NUSSEERABAD.—The D.G.M., R.W. Bro. R. Neave, has granted a Provisional Warrant to a new Lodge, to be called "Kindred Hope," Major Thomson, W.M. Dr. Grant, the Grand Master, has approved the measure. In this instance, as in many others, the great use of having authorities close at hand has been made apparent, and the Craft is beginning to feel the benefit of good government. The Provincial Warrant enabled the Brethren in the far north-west to proceed to work at once; whereas, during the time a reference to Calcutta is pending, duty might have called many of the Brethren away.

In consequence of the W.M. of Lodge of Harmony, 641, having met with a severe accident, Major Macdonald was solicited to initiate a candidate, and delivered a lecture before closing the Lodge.

CAWNPOR, *July*.—MASONIC LIBRARIES.—It is surprising that these are not more general. We here prove our estimation of "our Masonic Book," by subscribing to it in Lodge of Sincerity, No. 552, and have directed all the back numbers to be procured. The W.M., Brother Macdonald, pointed out the advantages of having it at hand as a book of reference on all Masonic points, and proposed that a library should be formed, the foundation to be the *Freemasons' Quarterly Review*; each number to be put into circulation among the members, and afterwards bound up and preserved in the banquet-room for the amusement and instruction of certain Brethren, when necessarily absent during the working of the higher degrees, a mode of passing such time far superior to the perusal of a newspaper. The Major's indefatigable perseverance pauses at nothing that can be attempted for the good of Masonry. Already several initiations have taken place in 552, and the D.G.M., Brother Neave, has honoured the Lodge by becoming a joining member.

MADRAS, June.—Advices from this Presidency are but scanty. We hope, however, that the information brought from England by our esteemed Brother Barrow, will inspire us.

A Lodge was held at the mansion of the G.M. the W. Bro. Morris a few evenings ago. All were delighted to see their respected Brother Lord Elphinstone able to attend. The principal officers of the Lodge present were Worshipful Brothers Greaves, Poole, Macdonald, Middlemass, Brothers Bakie, Bradford, Lewis, Havelock, &c. &c. After the labour of the evening, the Brethren sat down to a very handsome entertainment, provided by the Grand Master.

THE PRINCIPLES OF MASONRY.

(From the *Bombay Gazette*, Jan. 27.)

“ We gave in our last a short account of the initiation of a Mussulman into the mysteries of Freemasonry, together with the query of our Calcutta contemporary the *Courier*, as to whether such a step was according to the principles of the Craft or not; and we have to-day the pleasure of submitting to the perusal of our readers, a letter from a correspondent, which we trust will be regarded on all hands as a lucid and incontrovertible assertion of the principles on which the Masonic Fraternity are linked together in the bonds of brotherly communion. From the authorities adduced by our correspondent, it will appear that men of all religions, moving within the pale of civilized society, acknowledging the moral laws which bind the human family in the preservation of the social compact, and admitting a belief in the superintendence of a Deity over the universe which he has created, will be unhesitatingly admitted among the members of the Masonic Brotherhood. This letter will be a satisfactory answer to the question of the *Calcutta Courier*, and will, we trust, be noticed accordingly.

“ TO THE EDITOR OF THE BOMBAY GAZETTE.

“ MR. EDITOR,—I had thought that no one who had perused what you were pleased to style, ‘the eloquent and elegant address’ of the Right Worshipful Brother Burnes to the Craft on St. John’s day, or who had marked ‘the great and universal principles of right’ (to use your own expressions) therein inculcated, could have remained under the impression that Freemasonry, instead of being a general system for the encouragement of good of all religions, that have any sense in them, to join together in works of benevolence and charity, was to be restricted in its application to a particular sect or creed. It appears, however, from your remarks in last paper, that even you require to be *enlightened* on this subject, and as I doubt not, that most of your native readers are in the same predicament, I shall begin by explaining in the words of our own Provincial Grand Master, that ‘Freemasonry is an institution which welcomes equally to its bosom the Jew and the Gentile, the Christian and the Mahomedan, requiring from each only a belief in a Divine being, with a just sense of moral rectitude and conscientious obligation.’^{*}

* “ History of the Knights Templars, by James Burnes, K.H., F.R.S.”

“ Worthy Mussulmans have from time immemorial sought admissions into, and been readily welcomed by the Craft; and if you will refer to Mr. Baillie Frazer’s account of the proceedings of the Persian Princes in London, you will find that they all took advantage of being there to be initiated. One of the late Kings of the Oude became a Mason, under the auspices, I believe, of the Marquis of Hastings, one of the most accomplished and learned Brethren that ever existed, and it was only so late as 1837, that the initiation of the Envoy of the present Prince of that country took place at London in the presence of the W.M. the Duke of Sussex, who made a highly characteristic Masonic address on the occasion.

“ Members of the Fraternity who read with attention the Travels of Brother Sir Alexander Burnes into Bokhara, will recognise something very like Masonry in his meetings with certain Mahomedan Chiefs! I have never heard of a Hindoo being received into the Brotherhood, although the learned Brother Archdeacon Robinson traced a connexion between Masonry and the Brahminical ceremonies, nor do I believe that any Parsee has yet been admitted into a British Lodge, but I know that there is at present in possession of Brother Harry Barr, an authentic diploma as a Master Mason, granted by a French Lodge at the Mauritius to a Parsee lately deceased, and which has formed the ground of an application from a gentleman of the same persuasion in Bombay, to be ballotted for as a candidate in the Lodge Perseverance.

“ In the address which was voted by the Grand Lodge of England to George III. in 1793, the Marquis of Hastings then acting as Grand Master under the Prince of Wales, thus explained the principles of Masonry: ‘ It is written, Sir, in the Institute of our Order, that we shall not at our meetings go into *religious* or *political* discussion, because, composed as our Fraternity is of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions sharpening the mind of man against his Brother, might offend, and disunite. We fraternise for the purposes of social intercourse, of mutual assistance, of charity to the distressed, and good will to all: fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our institution.’

“ But as your observation refers particularly to religion, I cannot do better than transcribe for you verbatim from the Book of Constitutions, the first of the ancient charges, which is ‘ concerning God and religion.’ To this I shall also add the second, which relates to duty as a subject. These are as follows:—

“ 1.—CONCERNING GOD AND RELIGION.

“ A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man’s religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior

excellence of the faith they profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

“ 2.—OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

“ A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion; so that kings and princes, in every age, have been much disposed to encourage the Craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries, and promote the honour of the Fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love.”

“ With one other quotation I shall conclude, trusting that I have shown enough to induce you to agree with Washington, that the ‘ principles of Masonry are founded on the immutable laws of truth and justice, and that its grand object is to promote the happiness of the human race.’ The quotation I allude to is from the address of the R.W. Brother the Earl of Durham, P.G.M., to the Brethren of that county in Provincial Grand Lodge assembled, on the 21st January, 1834. ‘ I have ever felt it my duty,’ says he, ‘ to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purpose of moral instruction, or social intercourse.’

“ Yours very obediently,

“ Bombay, 25th January, 1840.

A PAST MASTER.

“ P.S.—My chief object in troubling you with the above is, that the Native community may understand the principles (over which mystery hangs) of an institution which I know creates the curiosity of some of the most intelligent amongst them. The rules of the Craft will prevent my entering into any controversy on the subject.—P.M.”

“ We cannot appreciate in all its force and beauty, the Masonic feeling entertained toward Doctor Burnes, by his Brethren of the Craft, though we feel assured it must be both cordial and affectionate; but as a gentleman holding no small place in the opinion of the public, and a valuable member of society, we consider Dr. Burnes worthy of any expression of approbation that may flow either from the members of his Lodge, or from the more open and promiscuous theatre of public life and occupation. The extensive varied acquirements of Doctor Burnes, both professionally and in the wider expanse of general literature, are pretty

generally known, and his narrative of a journey to Scinde has been critically applauded as a model of writing. We have often admired the clearness and unaffectedness of style which adorn this volume, replete as it is with many passages of genuine eloquence; and it is to be hoped that this is by no means the last work which is to flow from the pen of the learned Doctor. But the same unaffected simplicity which distinguishes the writings of the Doctor, is also a prominent characteristic of the man. In his deportment he is extremely affable and conciliating, and he appears eminently fitted, from the goodness of his temper and disposition, to hold the direction and guidance of a society or an institution. We are not aware of the cause of the Doctor's visit to Calcutta, but should it contribute to elevate him to a sphere where his talents can have more scope, and the sphere of his usefulness be more extended, we will be rejoiced at it. We have every reason to think that the Masonic body will regret the departure of a man who has earned so much of their esteem.—*From the Bombay Herald, June 16, 1840.*

“ Doctor Burnes has, with a very proper feeling, requested that the Masonic Festival which was to take place in his honour to-morrow evening, may be abandoned, in consequence of the afflicting events of the last few days.* It will interest our Masonic readers to know, that intelligence has been received by the late packet, that ‘ the three massive silver pillars ’ voted to that gentleman by the Lodge Perseverance, on last St. John's day, were in the course of preparation by the same eminent artist who made the Wellington shield, and, more lately, the Eglintoun testimonial. The models selected are those suggested, with admirable taste, by Major Charles Waddington of the Bombay Engineers, viz., for the Doric Order, one of the columns of the Parthenon; and for the Ionic and Corinthian, a pillar respectively from the Temples of Minerva and Jupiter, at Athens.

“ NOTICE TO THE MASONIC FRATERNITY.—In consequence of the melancholy events of the last few days, by which a Brother of Lodge Perseverance has been bereft of his wife, and other members of the Craft have suffered great distress, the R. W. Brother Burnes, has requested that the Masonic Festival intended for the evening of Saturday next, the 20th instant, shall not take place, and it is accordingly countermanded.

“ HARRY JAMES BARR,
Secretary, Lodge Perseverance, 546.”

“ June 20, 1840.

At an emergent Meeting of the Brethren of Lodge “ Orthes,” No. 445, held in the 6th Regiment of Foot, Camp Poona, 16th June 1840,

“ Proposed by Brother Morris Hall, W.M., and seconded by Brother John Crofton, P.M. :—

“ That this Lodge having heard that the Right Worshipful Brother James Burnes, K.H., Provincial Grand Master for Western India, is about to leave Bombay, deem it their duty, as it is their inclination to express their deep regret at the deprivation Freemasonry will undergo by the removal of our worthy Brother from this Presidency.

“ Resolved, therefore, unanimously, with cordial and fraternal feelings of respect and regret that the Worshipful Master and Wardens of

* The afflicting events alluded to, are the appalling shipwrecks of the Lord William Bentinck and Castlereagh.

Lodge "Orthes" do communicate to our worthy Brother Dr. James Burnes, *K. H.*, the thanks of this Lodge for his zeal and exertions in the cause of Masonry, and the deep sorrow with which they have learned that the Lodges of Western India must for a time at least be deprived of so distinguished a light in Freemasonry.

MORRIS HALL, W.M.
 THOMAS AGNEW, S.W.
 W. MEIKLEJOHN, J.W."

[From the *Bombay Times*, June 20, 1840.]

REVIEW OF LITERATURE.

The Theocratic Philosophy of Freemasonry; in Twelve Lectures on its Speculative, Operative, and Spurious Branches. By the Rev. G. Oliver, D.D., &c. &c. &c. Hamilton, Adams & Co., Paternoster-row; and R. Spencer, 314, High Holborn, London. Nottingham: B. S. Oliver.

The Rev. Divine, our Right Worshipful Brother, has conferred an inestimable benefit upon the Fraternity by this publication. Were he not already known as the most extensive and erudite author on Masonic subjects who has yet imparted new lustre to the Order, the work before us would place him at once in the foremost rank. Enough of itself to render any other writer famous in his own day, and reverentially quoted as an unerring authority in time to come. It fully sustains the high character to which his previous works have entitled him, and renews the warmest hopes of his admiring friends, that he may yet be spared for many a long year, to accumulate volume upon volume of Masonic lore, and to inculcate and practice the beneficent axioms of Christian piety.

These Lectures are admirably adapted to carry out the wishes of their writer, by stimulating the teacher, and exciting the attention of the tyro in our art. Unlike other essays of a similar nature, in these the entertaining and the instructive are so admirably blended, the attention of the most casual reader must be fixed, and the mind, however volatile, be led insensibly to imbibe the rich products of historical research, where the mere gratification was sought of furtive amusement, or flippant curiosity.

To a Lodge possessed of the means among its own members of elucidating the beauties of Freemasonry in the working lectures, this work is most valuable. It illustrates much that these colloquial lessons leave imperfect, and renders them of still greater value to the proficient. And a Lodge ignorant of, or but partially versed in those Masonic expositions, the Twelve Lectures before us are absolutely indispensable. How many a young and zealous Mason might diffuse delight and improvement to his Brethren by reading aloud one of the Twelve Lectures at each monthly meeting of the Lodge! Who is there who can quietly estimate the benefits which would arise to Freemasonry from emulation thus excited? And what better use could be made of these beautiful results

of his persevering assiduity—of the exercise of the rare talents with which the Almighty Architect of the Universe has blessed him—who has thus placed them at our disposal? In their universal use we hope to see a grateful and most fruitful response.

Our readers will readily understand the difficulty of making selections from a work like this. To do justice to either of the Twelve Lectures, by adequate quotations, would be to copy many pages; to give an idea of the whole, by such a process, would be impossible; and we must, therefore, be satisfied with tracing a mere outline of the subject entertained, by reprinting a few passages from the corollary with which the work concludes.

“ I have been desirous of infusing a taste for the pure Philosophy of Masonry, that it may superinduce the habitual practice of those blooming virtues which its authorized lectures so strongly recommend.

“ For this purpose I have defined and illustrated the three great divisions of the science, and traced their existence in every country of the ancient world. I have endeavoured to show that Light, as our ancient Brethren denominated Freemasonry, was a system of primitive devotion, descending from Heaven to enlighten and purify humanity; and that the idolatrous mysteries, which were the Spurious Freemasonry of heathen nations, were derived from it. The third and fourth Lectures explain minutely the object, tendency, and result of all these three divisions; and shew how they originated, and where they respectively flourished in all their glory, so as to constitute a distinct and influential feature in the civil government of all nations. Having traced the sciences known before the flood, and in particular those of Astronomy, Geometry, and Architecture, which were practised under the idea, if not under the name, of Operative Masonry, by the professors of the Spurious branch of our science;—having pointed out how the imitative systems degenerated from the pure principles of primitive Lux, till they substituted the solar and sidereal worship for the simple rites enjoined by a common Creator, and the symbol itself was universally adored;—having produced some ancient land-marks of the true system which were preserved in the Spurious Freemasonry, and shewn how they had become perverted from their original design by allegory and mystification;—having described this polluted institution to show that its influence was used for political purposes, to furnish the legislator and magistrate with unlimited power over the public mind, not only from the imposing splendour of its ceremonies, but from the severity of its penalties, and the equivocal nature of its doctrines;—I have proceeded to take a review of the symbolical system, which was of such essential service to the Spurious Freemasonry, as to constitute the chief essence of all its mysterious rites and doctrines. The most remarkable emblems were found in the Egyptian, the Pythagorean, and the Druidical mysteries; and these have been copiously illustrated, in order to convey a general idea of the use and application of hieroglyphics in the Gentile world.”

“ The Seventh Lecture, therefore, embraces a comprehensive view of the origin and use of symbols, with the intention of pointing out their application alike to the true and the Spurious Freemasonry. Of this kind were the patriarchal, the Jewish, and the Christian types; many of which have been incorporated into our system of Freemasonry, and constitute a most delightful relief from studies that require a greater portion of serious thought.”

“The eighth Lecture records the interesting fact, that Speculative and Operative Masonry, thus marked by broad and distinctive characteristics, made gradual approaches towards each other, as the time drew nigh for the erection of that gorgeous Temple in honour of the true God, which was destined to eclipse, in riches and glory, all the buildings which the pride or vanity of man should induce him to consecrate to deities of his own invention.”

“The events which occurred during the progress of this structure, are of such importance to our science—embracing a wide range of ritual observances, and conducing to the enforcement of Masonic discipline by precept and example—that I have thought it necessary to devote an especial Lecture to their consideration. The mass of valuable matter which lay before me—the curious documents—the interesting traditions—the significant rites, and the historical associations of that period, so important to the Free and Accepted Mason—were of such vast moment, as to demand an extended illustration; although the suppression of many facts, which could not consistently be submitted to the public eye, was considered indispensable. I have, however, endeavoured to concentrate the principal Masonic traditions which have reached our times, respecting the events and traditions of that remarkable epoch; and have recorded in the ninth Lecture, some circumstances which are known only to few; and which the well-instructed Mason alone will be able to trace through the veil which I have thought it necessary to throw over them.”

“The three concluding Lectures are intended to display the beauties of Freemasonry as it is now practised; and I flatter myself that the industrious Brother will find there a treasure which will be worthy of his consideration. The forms and ceremonies of the Order are exemplified and defended; nor have their moral and symbolical reference been overlooked.”

“It has ever been my opinion that the philosophy of Masonry is not sufficiently attended to in the generality of our Lodges. And this is not, I am persuaded, owing to remissness or want of talent, but on account of the absence of some adequate and absorbing stimulus. It would, in my opinion, have constituted a most rational and engaging employment, if, added to the routine Lectures, competent Brethren, giving due notice, with the approbation of the chair, were to undertake to illustrate and explain in a familiar manner certain points in our history, doctrines, or discipline, on which the authorized Lectures are silent. It is for want of some such arrangement that so many Brethren remain ignorant of the true design of the Order; and of many events, connected with its early history; without a competent knowledge of which, a false estimate is made, and the institution pronounced to be useless in the promotion of any worthy or valuable end.”

“How often do we hear Masons, many years after their initiation, desire information on subjects, which, under the system I recommend, even a tyro would be capable of furnishing. Brethren high in rank and office, are often unacquainted with the elementary principles of the science; and instead of teaching others, acknowledge with regret that they have themselves much to learn. If a spirit of emulation were once fairly excited in a Lodge of Masons, the most gratifying results would soon appear. A desire to excel would not remain without its fruits. And the Brethren would soon be impressed with the idea that it is by the love and cultivation of the philosophy of Freemasonry alone that

they can arrive at any true nobleness of character, or real distinction in the science. This process would tend to reform the mind and improve the manners; to change indolence into activity; to teach the ignorant wisdom; to reclaim the dissolute, and to influence the unruly to perform all the duties of social obedience; and if Masonry were thus made subservient to the practice of religion, it would convey peace and comfort in this world, united with the most cheering hopes of happiness in the world to come."

A Sketch of the History of the Knights Templars. By James Burnes, LL.D. F.R.S. K.H., &c. Blackwood.—Some three years since, Dr Burnes published, for private presentation, an elegant *bijou*, entitled as above. We then noticed it, and are not surprised to find that "good report" has rendered a more extensive edition absolutely necessary. The present edition is fully equal to the former in the elegance of its *materiel*, and the typography is equally creditable to the talent of Blackwood, who appears so intuitively to comprehend the wishes of the author, as to leave nothing unaccomplished; while the author himself has enriched the volume by very copious additions, and illustrated them by very spirited engravings. Few Masons have so deservedly merited the approbation of his Brethren; and among his conspicuous claims to their respect, the present work is the most prominent. We observe that some literary friend, to whom he must have confided his notes, has very appropriately introduced an account of the death of Sir Sydney Smith, the Grand Master of the Knights Templars of France, thus bringing the history down to the present day.

The Early History of Freemasonry in England. By James Orchard Halliwell, Esq., F.R.S., &c. T. Rodd.—Our learned author, although sceptical as to the early traditions of Masonry, has favoured the "profane world" with his own views of the mystic art, deduced from a laborious research into antiquity. In all this the character of the scholar and the gentleman are hostages, that if he would but undertake the responsibility of admission into the Order, he would attain honours, and wear them gracefully; and what might not then be expected from his pen?

There is nothing in this "Early History" of our Art that the initiated will regret to read; and we trust that it will be read, not merely looked at, by the most discerning Mason. The date of the poem, "On the Constitutions of Masonry," (hitherto unpublished), is a little at variance with the author's doubt as to the antiquity of Freemasonry, but the candour of its admission gives a freshness to the page.

The application of Mr. Halliwell's talent to the subject is a compliment to the Order.

The Prelate. A Novel, in 2 vols. By —. Boone.—This is a novel of no common pretensions, and the author has evidently intended to portray subjects of considerable interest and importance, which, notwithstanding that he has succeeded in rendering very agreeable to a general reader, he has failed in doing justice to the scenes he has sketched, as a first outline.

The leading interest is vested in the last member of the unfortunate house of Derwentwater, whose true character is drawn with considerable effect. He educates his grandson, a youth of much promise, as no other man would, and the consequence is, that as love does not repay the mere debt of education, he disinherits him and dies. The youth enters on an

entirely new scene of life, and ultimately attains the highest honours not, however, without a blot on his escutcheon. The time refers to the earlier times of the third George; and many characters of the day are well drawn.

The novel is superior to most of its class; and if not hastily written, is at least finished without due regard to connection in subject; and, what is unusual to say in reviewing, a third volume is actually wanted, in justice to a very excellent subject—the Prelate himself should have had an entire volume. We suspect there was more intended than meets the eye.

New Zealand and the Inhabitants. W. J. Polack. Madden & Co. —Not even the “Celestial Empire” has attraction equal to the country of New Zealand in the eye of the thoughtful Englishman. The philosophy of Confucius, and the self-sufficiency of a “permitted” Supremacy may excite an enquiry into opium smuggling, and the result may enrich those whose lot cast upon the Eastern waters may enable them to obtain a goodly booty from a nation of countless myriads to whom even the rumour of war hitherto has been a stranger.

But New Zealand opens to the enterprise of English emigrants, with some capital, a means of profitable adventure, while its resources, when developed, will be found capable of the highest application. In the volumes before us, the author appears to have sustained considerable annoyance from the opposition of those with whom he differed, and he enters into such subject with some warmth. He does not remember that similar instances are as common as blackberries, and we think he need not have troubled himself so much in the matter. As an extensive landed proprietor, he has had the opportunity of exploring the country, and making himself well acquainted with those positions that are most favourable for the settler. His observations are important, useful, and interesting; and offer to those who are likely to examine the scene of their future destiny the most valuable information. The customs and manners of the natives are pourtrayed with considerable force, and at greater length than may please a cursory reader; but as we look upon the work as written for the instruction of a particular class, we think it by no means tedious. The author has entered into the natural history of the island with much animation, leaving no portion of it unnoticed. Its geology and geography are explained in a very creditable manner; and its vegetable and animal kingdoms are explored with a critical propriety that must prove invaluable to the resident proprietor, or the emigrant settler.

Western's Commentaries on the Constitution and Laws of England. Second Edition. John Richards & Co. 19, Fleet-street. —These commentaries are incorporated with the political text of the late J. L. De Lolme, *L.L.D.*, and are written with great judgment and taste by Thomas George Western, Esq., *F.R.S.*, of the Middle Temple, corrected and revised to the present time. The work is respectfully and very appropriately dedicated to Her Majesty the Queen, who had previously testified her admiration for the first edition, by graciously subscribing for the second.

After the very strong expressions of public favour with which the previous edition was received, it is scarcely necessary to say more of the present than that it fully sustains the credit of the learned author for perspicuity, jurisprudential analysis, and apposite reflection. To the

student at law it is by far the best preceptor to which he can turn for the foundation of enlarged and constitutional views of legal practice; to the young legislator it is an indispensable gradus to Parliamentary labours; and there can barely exist a single politician, however high his standing, who cannot profit by the possession of such a work. In short, it is a standard book of reference on the British Constitution.

Sketches of Country Life. By one of the Old School. Rivingtons, St. Paul's Church-yard.—In three chapters, containing the author's views of country life, country gentlemen, and the peasantry, he has succeeded in exciting and keeping the attention of the reader fully alive to the advantages of rural life and residence, and the beneficial results that flow from the inculcation and practice of virtue. It is a very deserving effort, and will meet its reward, not merely as a publication, but in the conscientious conviction of duty well performed. God speed the plough, and guide the pen!

Handbook up the Seine. By John F. Smith. Crutchley.—This elegant little book is a desideratum to all that may travel from Havre to Paris; not a spot that is worthy of notice but is pencilled with careful attention, every scene described with playful fancy, or with vigorous effect, as the case demands. Here, the traveller is reminded of former scenes of French glory; there, a tale of romance enriches the page, and makes the little book, written for a passing hour, to enlarge into an index for the mind to search into more elaborate works. The arrangement is simple, and the illustrations excellent.

Onwhyn's Welsh Tourist; or, New Guide to North and South Wales and the Wye. J. Onwhyn, Catherine-street, Strand.—A gossiping little volume, giving much information to pedestrian tourists.

TO CORRESPONDENTS.

WE have forwarded all letters relating to the Testimonial to Dr. Crucefix to the Honorary Secretary, of whose indisposition we are sorry to hear.—The Testimonial advertisement reached us too late for insertion.

BRO. DUXBURY'S request has been cheerfully attended to.

AN ENQUIRER.—As the first declaration made by a Neophyte is, "that he enters our Order free from any mercenary or other unworthy motive;" so at least he must become purified from such taint. *Patronage* is one thing—*security* is another. Their relative value on paper is this—the first without the other is little worth; the second with the first is ornamental and useful. We regret to observe one name on the list.

P.M. (Dublin) is grossly deceived. No one can command the insertion of an article in the *Freemasons' Quarterly Review*, (the Editor excepted.)

BRO. G. W. TURNER —We gratefully accept the "Constitutions of 1730." Our series is now complete, unless there be any copy previous to Desaguillier's.

A SURREY MASON is not worse off than his neighbours. A provincial officer may surely be excused for a similar omission to that of the G. S.

ANTIQUITAS.—The warrant of the Edmonton Lodge, 679, is the only warrant existing that has been granted by the present Grand Master in the London district, that of the Royal Inverness having merged many years since in the Somerset House Lodge.

BRO. TENISON.—Sir Augustus D'Este is a Freemason.

BRO. W. A. LAURIE.—Many thanks for the presentation copy, to which we add our regret at being absent from London on the occasion.

A PAST MASTER.—We have received the copies of the "Te Diabolum" and the "Maledicite," which are infamously adapted for the readers they were written to ensnare.

FIDUS.—That the modern Archimedes should indulge in reveries on the screw is not to be wondered at; he differs from him of ancient lore, being neither feared nor respected.

BRO. W. H. BLACKIE.—We have with much pleasure attended to his request.

H. R. S.—The Mason's Adventure is unavoidably postponed.

PILGRIM.—Ever the same kind friend—many thanks.

PROTEUS.—The second part in our next.

BRO. C. LEE (D.P.G.M.)—The courteous request has been attended to.

A LADY IN THE WEST.—We would in gallantry publish the direction of our fair correspondent to cry "the lost or stolen conscience," if we thought such publicity would lead to its recovery.

ANGUS.—Neither of the three Charities has as yet been honoured by the support of the Brother in question, nor did he ever attend in his place at the Board of Benevolence. His experience is—prodigious!

A PAST MASTER.—In solemn verity, we really do "know them all."

BRO. RIBBANS, (26th).—Too late.

REV. BRO. CLAPHAM, (26th).—Too late.

A SCRIPTIC.—Some of the members read the proofs, and suggested certain words.

CHARITAS.—The account is still unsettled.

ALPHA.—Bide awhile.

BRO. DR. SENIOR.—The kind and Masonic letter is preserved with many others—honourable to both parties—and which may one day not only see the "light," but dispense it.

BRO. THOMAS (C).—We dare not trust ourselves to reply to the letter, which, however, is marked for copious extracts, that may at least amuse, if not instruct.

A SWANSEA MASON.—Absence from London prevented a timely reply.

BRO. GOODACRE will please to accept our thanks.

DIOGENES.—The idea of a lantern is not bad.

A BRISTOL BROTHER.—It is to be hoped that the illustrious personage may delay his intention (if such it be) to enter the Order for the present.

A HINT to Brothers T. and T.—"Never trust a man that lays his hand on his heart."

A KENTISH MASON.—The R. W. Brother reported to be dead, we understand is merely killing grouse in the north.

A MASON (Watford).—They are but "signs of the times."

PAUL PRY.—P P's letter throws no light on the subject.

IRATUS writes thus: "I will burn every No. of the *Freemasons' Quarterly Review* that I can get hold of, &c. &c." If he means to prowl about, and seize and cast into the devouring element the property of others, he may have to pay for it; and if he does not prowl about and seize, he must first purchase, and then burn. Your pocket is a sad cooler of passion. Did Iratus ever hear a case in point? if not, let him read:—

During the Irish rebellion, one of the Beresford family, a banker, was so obnoxious to the insurgents that they threatened to burn all his notes that came into their hands. The banker appeared to be sadly grieved at the denunciation, and the poor creatures, by actually burning his notes, put vast sums into the banker's pocket. Iratus, "go and do likewise."

A PAST MASTER OF THIRTEEN YEARS' STANDING.—The excellent letter was set up, but is deferred for the present.

PYTHAGORAS.—The same.

BRO. H. ELLIS (Sept. 25).—Too late.

A HERTFORD MASON.—Yes. "The distinguished" has been a reporter to the *Freemasons' Quarterly Review*

BRO J. E. CARPENTER.—His muse is earnestly invoked.

LODGE, No. —We appreciate the compliment, and are abundantly repaid in the sentiment conveyed. It is something to have saved the needless exposure of well-meaning but mistaken Brethren from publicity.

DISCIPLINE AND PRACTICE.

M. M.—There is no constitutional objection to the granting of a new warrant in any district, nor can we state any grounds of objection where all the requisites are fully complied with.

T. W.—An emancipated slave may be constitutionally admitted.

A MASON.—The letter in its present form is inadmissible; if permitted, we will embody some of its excellent remarks in our next "on West India discipline."

ONE OF MANY.—We have neither inclination or necessity to discontinue our labours; this must well suffice at present.

A CORRESPONDENT.—We can hardly credit the startling declaration that eight Brethren were lately passed through the Chair for the purpose of giving them "nominal rank;" but we will not turn informers. Let those who committed so serious a fault make due reparation, by exacting, on the instant, from every one of the eight, a declaration upon honour that they will not attempt to use a privilege improperly given by those who ought to have known better.

A MASTER—Enquires how it happens that at a late Committee of Masters, a G. O. appeared without any collar, and that a Master was reprov'd for not having the Badge, &c., in mourning. We reply, remember the "Mote and the Beam."

A PAST MASTER.—The ceremony for installing a Prov. Grand Master is, with little exception, the same as for a Grand Master. The same answer will apply to a Provincial Lodge and the Grand Lodge.

A MASON IN THE WEST.—Our reasons will be found in the leading article.

ARCH MATTERS.

A TAUNTON COMPANION.—In the proceedings of the Chapter 327, page 250, for "John Credland Egan," read "JOHN CREDLAND, ESQ"

A SOJOURNER.—The Companion was unanimously elected a Member of the G.O.M.

P.S.—As the companion cannot go through his "facings," he is not likely to drill.

A PRINCIPAL.—The "Arcades ambo" are not well drawn. Your "principle talkers" are not always "principle doers."

A LOOKER-ON.—There is still some hope. Even the party named is not qualified; as yet he is not a Z.

A PROV. OFFICER.—The constitutions will probably be passed in November.

TEMPLARS.

A BRISTOL KNIGHT.—Are the Masonic Orders of Knighthood meant?—If so. Yes.

A CAPTAIN.—Should read, mark, learn, and inwardly digest the Address of Sir Knight Aytoun, at the Edinburgh Preceptory, which he will find in the present Number.

E. C.—It would be impolitic to answer his letter at the present moment.

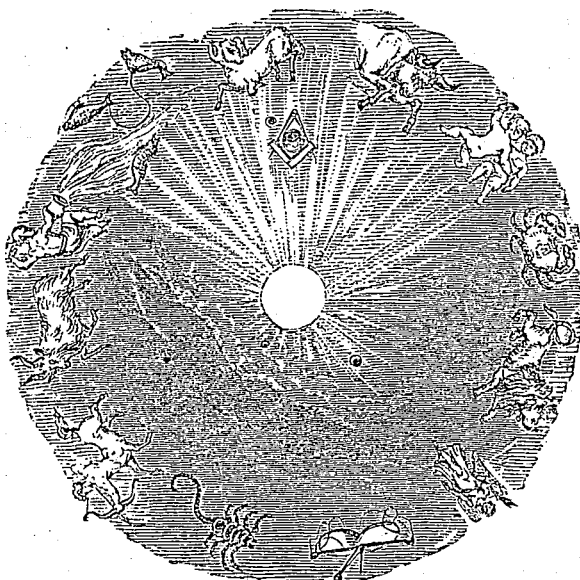
THE ASYLUM.

M. M; P. (Worcester); CLERICUS, and others, are received.

TO YOUR TENTS, O ISRAEL!

THE
FREEMASONS'
QUARTERLY REVIEW.

No. XXVII.—SEPTEMBER 30, 1840.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-RROW;
MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON
CAMBRIGDE; THOMPSON, OXFORD; SUTHERLAND, CAL-
TON-STREET, EDINBURGH: AND J. PORTER, GRAFTON-
STREET, DUBLIN. INDIA: A. PIT'AR, LATTEY, AND CO.,
GOVERNMENT PLACE LIBRARY, CALCUTTA; AND THACKER
AND CO., ST. ANDREW'S LIBRARY, CALCUTTA.

Price Three Shillings.

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 feel 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, Circulars, &c., stitched in the cover on moderate terms.

All Communications to be addressed to the Editor, post paid, to 23, Paternoster-row ;
or 20, Thaives Inn, Hölborn.

PUBLISHED BY

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER ROW; MADDEN AND CO., 8, LEADENHALL-STREET; STEVENSON, CAMBRIDGE; THOMPSON, OXFORD; J. SUTHERLAND, CALTON-STREET, EDINBURGH; AND J. PORTER, GRAFTON-STREET, DUBLIN. INDIA: A. PITTAR, LATTEY AND CO., GOVERNMENT PLACE LIBRARY, CALCUTTA, AND THACKER AND CO., ST. ANDREW'S LIBRARY, CALCUTTA.

SIGHT RESTORED, NERVOUS HEAD ACHE CURED.

UNDER THE
LATE MAJESTY, HER
THE DUCHESS OF
LORDS OF



PATRONAGE OF HIS
ROYAL HIGHNESS
KENT, AND THE
THE TREASURY,

GRIMSTONE'S EYE SNUFF.

Is universally recommended by the Faculty for its efficacy in removing disorders incident to the Eyes and Head. It will prevent diseases of a Scrofulous Nature affecting the nerves of the Head. In cases of Nervous head ache, it is completely efficacious, and gives a natural sweetness to the Breath. It may be taken as frequently as other Snuffs, with the most perfect safety and gratification to the consumer. Wash the eyes every morning with warm milk and water, to remove whatever secretion may have been produced during the night.

OBSERVE THIS CAUTION.

W. Grimstone is the **SOLE INVENTOR**, and the only genuine is prepared by him.

Dr. Abernethy used it, and termed it the Faculty's Friend and Nurse's Vade Mecum!

Dr. Andrews also recommends its use as a preventitive. See his report when in Sunderland, published in the Times, Cheltenham Journal, and British Traveller, in November, 1831. He says the herbaceous quality of the Snuff had such an effect on the stomach, as well as the Nerves of the head, from the tanaceous sympathy of the membrane of the nose with the nervous system, that Grimstones Eye Snuff when taken frequently, must prevent any contagion entering the system, and recommends its universal adoption. Dated 10th Nov 1831.

G. J. Guthrie, Esq. F.R.S.—This eminent Surgeon Strongly recommends Grimstone's Eye Snuff.

Loyal je serai durant ma vie

W. GRIMSTONE most respectfully solicits the attention of the Nobility, Gentry, and Public, to make trial of celebrated invention, pledging himself to the efficacy, and certain relief to the sufferer. The reader will remember some of the greatest events have been accomplished by the most simple causes. This SNUFF removes diseases which irritate those delicate organs, by its action on the lachrymal sac or duct, the membrane of which is, indeed a continuation of the pituitary expansion within the nostrils. It has received the sanction of the most exalted and scientific physicians of the age. The gigantic balance, the press, has eulogized this delightful compound of herbs. This Snuff is Wholesale by the District Agents, from whom country dealers can be supplied on the same liberal terms as of Grimstone, free from charge of Carriage.

A FEW WORDS TO THE AFFLICTED.

The innumerable testimonials of cures of cataract, gutta serena, ophthalmia, inflammation, nervous head deafness, and other diseases to which those delicate organs, the eye and the ear, are subjected, are too numerous the limits of this advertisement. This Snuff when taken frequently, strengthens the nerves of the head, and moves obstructions from the Eyes.

A FEW CASES OF SIGHT RESTORED, BY THE USE OF GRIMSTONE'S EYE SNUFF.

- Mrs. A. Cole, No. 7. Skinner's Almshouses, aged 69, sight restored and head-ache cured.
- W. Verlin, Esq., inflammation cured, Youghal, Ireland.
- Mr. Prolherne, sight restored and head-ache cured, Waterford.
- Mr. Chester, sight restored, Ballycough Glebe, Malloy.
- Mr. Reynolds, excruciating pains in the head and opaque vision cured, 10, Upper Stamford-street, London.
- J. B. Lachfield, Esq., cured of ophthalmia, Whitehall & Thatched house Tavern.
- Mrs. Guppy, 36, Nelson-sq. Blackfriars road, cured of ophthalmia.
- Miss Mary Roades, Market-place, Winslow, Bucks, cured of ophthalmia—witnesses to her cure, Mr. Roades, father, and R. Walker, Esq., a magistrate.
- Mr. A. M'Intyre, aged 65, S. Silver-street, Golden-square, cured of gutta serena and deafness.
- H. Liston, Esq. Marine Library, Ramsgate, Kent, cured of cataract.
- Mrs. Burberow, cured, while at Jamaica, of gutta serena, 37, Mary-street, Regent's Park, London.
- Mr. P. Sanderson, Harper-street, Leeds, cured of cataract.
- H. Pluckwell, Tottenham-house, Tottenham, cured of ophthalmia.
- Miss S. Englefield, Park-st. Windsor, cured of nervous headache.
- Marchioness de Broglie Solari, 46, Charlotte-street, hearing and sight restored.
- Decimus Blackburn, Esq., Chertsey, Surry, head-ache, weakness and dimness of sight cured.
- George Smith, Esq., 6, York-place, Kentish Town, weakness and dimness of sight cured by its use.
- Elizabeth Robson, 19, Bell-street, Edgware-road, aged 65, cured of ophthalmia and deafness.
- G. J. Guthrie, Esq., F.R.S.—This eminent surgeon strongly recommends Grimstone's Eye Snuff. Read Latchfield's letter.

A FEW EXTRACTS FROM THE PRESS

From "Blackwood's Lady's Magazine," for May, 1838. Grimstone, on his valuable invention of the Eye Snuff from British Herbs, for the diseased organs of the head and Great was the power that did to man impart Creative genius and inventive art The second praise is, doubtless Grimstone thine! Wise was thine head, and great was thy design! Our precious sight, from danger now set free, Wives, widows, fathers, praises sing to thee.

19, Bell-street, Edgware-road, Marylebone.

The above poetic effusion was copied by the Editors in following works, newspapers, &c. in May, and the two following months, of the year 1838.

- 'Times'—Recommends the universal adoption of Grimstone's Eye Snuff.—Editor.
- 'Post.'—We feel pleasure in giving our testimony to the efficacy of Grimstone's Eye Snuff.—Editor.
- 'United Service.'—We know Grimstone's Eye Snuff rest the optic nerves.—Editor.
- 'John Bull.'—Sunday's and Monday's editions—Few things are so deservedly popular as Grimstone's Eye Snuff have witnessed its benign influence in many instances.—'Evening Mail.'—Prejudice is the gall of imagination trial of Grimstone's Eye Snuff will remove all doubt of its efficacy.—Editor.

CAUTION.—This Odoriferous Herbaceous Compound of Herbs, sold in canisters, 1s. 3d., 2s. 4d., 4s., and 10s. 6d. each, with copies of original testimonials, gratis, with each canister, by all Agents, both Foreign and British. It can be obtained in all the principal towns and cities. A liberal allowance to shippers, owners, and all vendors of Grimstone's Eye Snuff. This celebrated snuff is shipped to all quarters of the globe, and

39, Broad St., Bloomsbury, and 24, King Street, Long Acre; Manufactory, Bowditch, London.

NOTICE is hereby given, that the BUSINESS of the Standard of England Life Assurance Company has been TRANSFERRED to this Company; and all Persons holding Policies issued by the said Company are informed that, as soon as the Renewal Premiums thereon shall become payable, New Policies will be granted to them by the Directors of this Company, at the same rates of Premium which they now pay, and without any charge for Stamp Duty; and all Claimants on Policies issued by the said Standard of England Life Assurance Company are informed that such claims will be discharged by the Directors of this Company, as soon as the same shall have been substantiated.

PETER MORRISON, *Resident Director.*

BRITANNIA LIFE ASSURANCE COMPANY,

No. 1, PRINCES STREET, BANK, AND 8, KING WILLIAM STREET, CITY, LONDON.

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ADVANTAGES OFFERED BY THIS COMPANY,

A most economical set of Tables—computed expressly for the use of this Institution, from authentic and complete data, and presenting the lowest rates of Assurance that can be offered without compromising the safety of the Institution.

Increasing Rates of Premium on a new and remarkable plan for securing loans or debts; a less immediate payment being required on a Policy for the whole term of life than in any other office.

Premiums may be paid either Annually, Half-yearly, or Quarterly, in one sum, or in a limited number of payments.

A Board of Directors in attendance daily at Two o'clock.

Age of the Assured in every case admitted in the Policy.

All claims payable within One Month after proof of death.

Medical Attendants remunerated in all cases for their reports.

Premium per Cent. per Annum, payable during						
Age.	1st Five Years.	2nd Five Years.	3rd Five Years.	4th Five Years.	Remainder of Life.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
20	1 1 4	1 5 10	1 10 11	1 16 9	2 3 8	
30	1 6 4	1 12 2	1 19 1	2 7 4	2 17 6	
40	1 16 1	2 4 4	2 14 6	3 7 3	4 3 4	
50	2 16 7	3 9 4	4 5 5	5 6 3	6 13 7	

PETER MORRISON, *Resident Director*

A liberal Commission allowed to Solicitors and Agents

FREEMASONS'
QUARTERLY ADVERTISER.
No. XXVII.

SEPTEMBER 30, 1840.

FREEMASONRY.

ASYLUM FOR THE WORTHY AGED AND DECAYED
FREEMASON.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at Radley's New London Hotel, Bridge Street, Blackfriars, on Wednesday, the 8th day of October next. The Chair will be taken at Seven o'clock in the evening precisely.

25, Tibberton Square, Islington.
October 1, 1840.

By order of the Committee,
R. FIELD, Sec.

The Committee meet regularly on the Second Wednesday in each Month, at Seven o'clock precisely, at Radley's Hotel, Bridge Street, Blackfriars.

The support of the Fraternity is most earnestly solicited in aid of this Institution, the object of which, it is believed, is too impressively felt to require any lengthened appeal.

Subscriptions will be thankfully received by the Treasurer, Dr. Crucefix, Lancaster Place; Secretary, Brother R. Field, 25, Tibberton Square, Islington; Collector, Brother John Nichols, 14, Well Street, Jewin Street, Cripplegate; and also by the Bankers, Messrs. Prescott, Grote, and Co., 62, Threadneedle Street.

FREEMASONRY.

ROYAL FREEMASONS' SCHOOL FOR FEMALE
CHILDREN.

A GENERAL COURT of the Governors of this Charity will be holden at the School House, Westminster Road, St. George's, Southwark, on Thursday, the 8th Day of October next, at Twelve o'clock at noon precisely, for the admission of NINE CHILDREN (*without ballot*), and for the dispatch of the usual business.

Rolls Chambers, 89, Chancery Lane,
30th September, 1840.

J. B. GORE, SEC.

FREEMASONRY.

ROYAL MASONIC INSTITUTION

For Clothing, Educating, and Apprenticing the Sons of Indigent and Deceased Freemasons.

A QUARTERLY GENERAL MEETING of the GOVERNORS and SUBSCRIBERS, will be held at the Office of the Institution, No. 7, Bloomsbury Place, Bloomsbury Square, on Monday, the 12th of October, 1840. The Chair will be taken at Seven o'clock in the Evening precisely.

AUGUSTUS U. THISELTON, Secretary.

FREEMASONRY.

GENUINE MASONIC TRACING BOARDS.

UNDER THE SANCTION AND BY THE AUTHORITY OF

HIS ROYAL HIGHNESS PRINCE AUGUSTUS FREDERICK, DUKE
OF SUSSEX, *K. G., K. T., K. G. H., &c. &c.*

MOST WORSHIPFUL GRAND MASTER.

His Royal Highness was pleased to express his approbation of these designs, illustrative of the three degrees of Craft Freemasonry, and to grant Brother Harris, P.M., his special favour to dedicate them to His Royal Highness, and to promulgate the same throughout all MASONIC LODGES.

Illustrations for the ROYAL ARCH, with Banners, Standards, &c., in two designs, corresponding with the above, for the use of

ROYAL ARCH CHAPTERS.

J. H. begs to call the attention of the Brethren and Companions to the following list of charges for Pocket Sets and Lodge Tracing Boards.

	£	s.	d.		£	s.	d.
Highly illuminated Tracing Boards containing the 3 Degrees, in case	1	0	0	Large Tracing Boards for the use of Lodges. 6 ft. by 3 ft., in case, complete, highly finished and illuminated	20	0	0
Plain coloured ditto, ditto	0	15	0	Ditto, ditto, 5 ft. by 2½ ft. ditto	15	0	0
Royal Arch Illustrations in two designs, in case, highly finished	0	12	0	Good well-painted Boards, same size	12	0	0
Ditto, ditto	0	17	0	A complete set, 4 ft. by 2 feet, in box or case	10	0	0
Tracing Boards unbound, on sheet	0	12	0	Set of Banners, consisting of 5 and 12 Standards for Royal Arch Chapter, complete	20	0	0
Ditto, ditto	0	10	0	Sets of ditto, ditto, from	10	0	0
Royal Arch, ditto, ditto	0	7	0				
A complete set of Craft and Royal Arch bnd. up together, in case	1	0	0				

On sale, J. Harris's Portrait of H. R. H. the Duke of Sussex, *K. G., &c.* as Most Worshipful Grand Master, in full Masonic dress. Price 15s. and 21s. Size, 19½ inches by 14 inches.

The same highly coloured and illuminated, price 2 guineas.

This is the only full-length portrait of the Grand Master published. No Lodge should be without it who wish for a correct representation of H. R. H. when in Grand Lodge.

Masonic designs executed for Jewellers, &c., portraits and miniatures painted, pictures copied, cleaned, lined, and restored. Old prints cleaned and restored. Fac-simile leaves supplied to Caxton and other early printers.

All orders executed with dispatch, and in a scientific manner, by Brother J. Harris, P.M. and P.Z., No. 40, Sidmouth Street, Regent Square.

FREEMASONRY.

THE EMULATION LODGE OF IMPROVEMENT,

REMOVED from the Grand Hotel, Covent Garden, to the Freemasons' Tavern, Great Queen Street, will be opened every Friday evening at seven o'clock precisely, and a ceremony with a portion of the Lectures worked during the evening.

FREEMASONRY.

BROTHERS BROADHURST and Co., (late TATE), Silversmiths, Jewellers, and Masonic Clothing Manufacturers, 204, Regent-street, opposite Conduit-street, beg most respectfully to inform the members of the Craft, that they have always a stock of Jewels, Collars, Aprons, &c., by them, at moderate prices, and they hope by strict attention, punctuality, and dispatch, to merit their patronage and support.

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knight Templars, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

FREEMASONRY.

BROTHER W. POVEY,

MASONIC BOOKBINDER, AND BADGE CASE MAKER,

15, GREVILLE STREET, RATTON GARDEN,

RESPECTFULLY solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic Embellishments. W. POVEY will feel obliged by a Penny Post Letter from any Gentleman who may have any orders, however small, which will meet immediate attention.

FREEMASONRY.

28, New Street, Covent Garden, London.

BROTHER WILLIAM EVANS respectfully informs his Friends and the Masonic Craft in general, that he has commenced Business on his own account as a MASONIC JEWELLER and PARAPHERNALIA Manufacturer.

The Craft may rely with confidence on being supplied with every requisite Article of the very best quality, on the most economical terms, consistent with fair profit.

To enumerate a list of Prices is impossible, from the great variety of Articles, and the diversity of patterns, which Brother Evans will be enabled at all times to supply.

Brother Evans begs to draw the attention of such of the Masonic Craft, as may be desirous of having Masonic or Heraldic Designs and Emblazonments executed with a careful and spirited display, that he has endeavoured to cultivate this operative branch of the art, and he trusts to be enabled to execute even the most difficult designs with accurate fidelity.

As economy in charge is a principal object, Brother E. respectfully requests that all orders from the Country may be accompanied by the amount required, or by a reference for payment to some House in London.

All letters requiring information respecting any business in his line will be punctually answered, and prices stated.

N.B.—As Goldsmith, Silversmith, Jeweller, and Watchmaker, Brother William Evans requests the inspection of the Public to a well selected Stock, of the very first rate character.

ACCOUNTANTSHIP, WITH FIDELITY, ECONOMY, AND
DISPATCH.

IT frequently happens when the Services of an Accountant are indispensable, that a difficulty arises in finding one who combines the necessary qualifications.

BROTHER J. T. BARHAM, W.M. 215,

11, QUEEN STREET PLACE,

SOUTHWARK BRIDGE,

Offers himself to the notice of the Craft. He has had the practical experience of twenty years; and any Brother who may require his assistance will find his motto carried out to the fullest extent.

FREEMASONRY.

MASONIC CLOTHING, FURNITURE, and PARAPHERNALIA requisite for Craft, Royal Arch, and Knight Templars, supplied on Reasonable Terms by Bro. J. NICHOLLS, 14, Well Street, Jewin Street, Cripplegate.

N. B.—Orders punctually attended to for the Freemasons' Quarterly Review, and other Masonic Works.

FREEMASONRY.

BROTHER S. D. FORBES,

TAILOR, DRAPER, &C. &C., 111, HIGH STREET, PORTSMOUTH,

RESPECTFULLY solicits the patronage of the Craft, and begs to inform them he has always on Sale an assortment of Clothing for Craft Royal Arch Masonry and Knight Templars, as reasonable as any one in the Trade, and every article supplied of the best quality.

Just published, 8vo., price 10s. 6d. cloth,

THE THEOCRATIC PHILOSOPHY OF FREEMASONRY, in Twelve Lectures on its Speculative, Operative, and Spurious Branches. By the Rev. G. OLIVER, D.D., Incumbent of the Collegiate Church, Wolverhampton, D.P.G.M. for Lincolnshire, &c., &c.

London: R. Spencer, 314, High Holborn; Hamilton & Co., 33, Paternoster Row. Nottingham, B. S. Oliver.

MASONIC LIBRARY, 314, HIGH HOLBORN.

BRO. RICHARD SPENCER respectfully informs the Craft, that the New Edition of *Dr. Oliver's History of Initiation*, with considerable additions, will be ready the latter end of this month.

Also nearly ready, *The History of Freemasonry from 1829 to 1840*. By the Rev. George Oliver, D.D., a Prospectus of which was inserted in the last Number of this Review.

R. S. has on sale *Dr. Oliver's* new work, *The Theocratic Philosophy of Freemasonry*, price 10s. 6d.

Orders received for the above, and all the other works of *Dr. Oliver*.

October 1, 1840.

MASONIC SONG.

DEDICATED, BY PERMISSION, TO THE HON. MRS. FITZROY.

THE AGED BROTHERS. (the words by Bro. J. F. SMITH), composed by Bro. Benedetto Negri, and Sung on the 24th of June 1840, in Freemasons' Hall, at the Festival in aid of the Aged Masons' Asylum, by W. H. Seguin.

Published and sold by Lavenu, 28, New Bond-street, and by all Music Sellers.

HAMPTON COURT GRAMMAR SCHOOL.

CONDUCTED BY BRO. THE REV. H. R. SLADE, LL. B.

Formerly of Caius College, Cambridge, Lecturer of Hampton, Translator of "Plato's Defence of Socrates," and Author of "Pulpit Lectures," and other Works.

MR. SLADE receives BOARDERS, who are educated under his own roof, at Terms varying according to their age from 40*l.* to 80*l.* per annum, each Pupil.

References can be given to the Parents of Youths who have been, and are, under his care and tuition. The locality is most agreeable, and the air exceedingly salubrious. The conveyances to and from the metropolis are almost hourly.

VALUABLE MEDICAL WORKS,

PUBLISHED BY

SHERWOOD, GILBERT, AND PIPER,
23, PATERNOSTER ROW, LONDON.

Now completed. Vols. I. and II. of the

CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY.

EDITED BY R. B. TODD, M.D., F.R.S.

Fellow of the Royal College of Physicians; Professor of Physiology, and of General and Morbid Anatomy in King's College, London, &c.

This great work consists of a Series of Dissertations under the headings of the more important subjects of HUMAN ANATOMY, General, Surgical, and Morbid—of PHYSIOLOGY—of COMPARATIVE ANATOMY—and of ANIMAL CHEMISTRY; and towards the close of the work an article will be introduced, giving a general view of the present state of VEGETABLE ANATOMY and PHYSIOLOGY. In order to unite the advantages of a Dictionary with the proposed form of the work, a very copious INDEX will be added, containing all the Terms employed in these Sciences. The articles are contributed by upwards of Sixty distinguished Writers, eminent in Science.

ILLUSTRATIONS, by Wood-cut and other Engravings, to a much greater extent than can be found in any publication professing to treat of the same subjects, are introduced in the articles on the Anatomy and Physiology of the various classes of the Animal Kingdom; and the work is elegantly printed on superfine paper, in double columns, with a small and clear type, so as to compress as much information into an octavo page as is usually found in a large quarto.

"The 'Cyclopædia of Anatomy and Physiology' is unquestionably one of the best of the scientific works of the day. * * Dr. Todd has learnt the magic art by which men of most opposite pursuits have been associated in one common and brilliant task. * * Few works have appeared in this country in which so large and distinguished an association of contributors have been engaged. * * If we wished for a means of estimating a man's taste for his profession, we would ask, does this Cyclopædia grace his book-shelves?"—*Lancet*, August 22, 1840.

"We cannot dismiss this notice without once more formally calling the earnest attention of our readers to the 'Cyclopædia of Anatomy and Physiology.' It continues to possess the great excellence which it manifested at its commencement, and is indeed a work of unequalled value to the Physiologist and Comparative Anatomist"—*British and Foreign Medical Review*, April, 1840.

The Third and concluding Volume (three Parts of which are just issued) is now publishing in Monthly Parts, 5s each.

Price of Vol. I. £2.—Vol. II. £2 10s.

CYCLOPÆDIA OF PRACTICAL SURGERY;

Embracing a complete View of all the departments in Operative Medicine.

EDITED BY W. B. COSTELLO, M.D.

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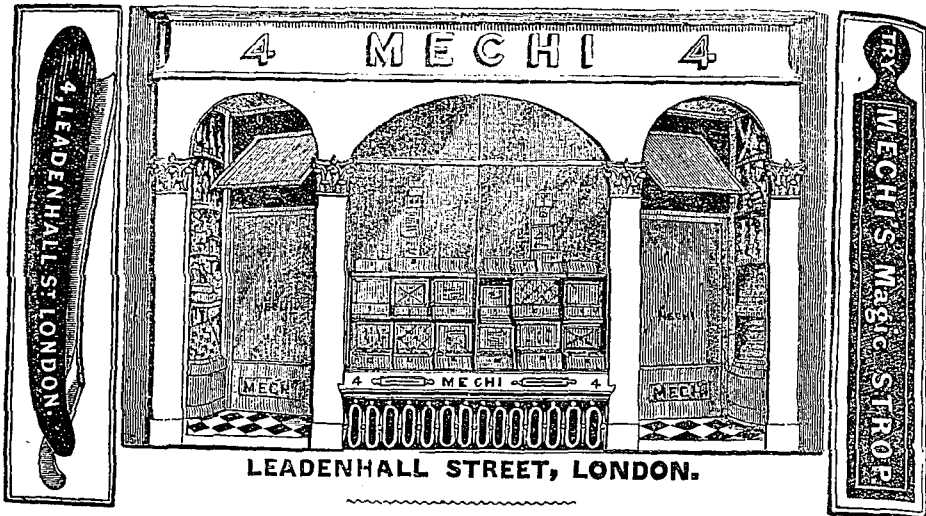
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