

THE
FREEMASONS'
QUARTERLY REVIEW.



"LIGHT."

1841.

LONDON:

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TO

A FREEMASON,

IN THE TRUE SENSE AND MEANING OF THE CHARACTER,
WHOSE EXEMPLARY VIRTUES

AS THE FATHER OF A NUMEROUS FAMILY

ARE THE PROUD TESTIMONIES OF HIS MORAL WORTH,

WHOSE ENDEARING QUALITIES HAVE MADE A WIFE HAPPY AND CONFIDING,

AND WHOSE STALWART SUPPORT OF THE PRINCIPLES OF

HONOUR AND JUSTICE,

HAS MADE HIM BELOVED BY THE GOOD,

FEARED, PERHAPS, BY THE ENVIOUS, BUT RESPECTED BY ALL;

A BROTHER MASON,

GRATEFUL IN THE BELIEF THAT HE CAN BOAST HIS FRIENDSHIP,

HAS TRACED THESE LINES,

AND TO THAT WORTHY AND EXCELLENT MASON,

BROTHER JAMES EALES WHITE,

WE RESPECTFULLY DEDICATE THIS,

THE EIGHTH VOLUME

OF THE

Freemasons' Quarterly Review,

TO WHICH, FROM THE FIRST TO THE LAST, HE HAS EVER PROVED

AN ADVOCATE AND SUPPORTER.



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THE
FREEMASONS'
QUARTERLY REVIEW.

MARCH 31, 1841.

THE GRAND LODGE.

WITH more of sorrow than of anger we refer to the unprecedented and undignified proceedings of the last Grand Lodge; not so much with a view to our own justification, as with the very earnest hope that such an unnecessary and unconstitutional course may not be reverted to again.

Opposite to this page will be found, reiterated, word for word, the announcement with which we preceded our first editorial efforts, in the Twenty-eighth Number of the *Freemasons' Quarterly Review*. Assuming that our readers will again con over these preliminary sentences, we ask, whether it could be possible, unless under some optical or mental perversion, for persons, perusing that announcement, to come to any other fair conclusion than this—that it was our sincere desire, and intention, to proceed with our labours without personal bias, or undue reference to the past? Any unprejudiced reader would have confidently concluded that, had time permitted, we should have already evinced the nature and effect of our design; and have, thus, obviated the necessity of attempting to

disarm critical ascerbity, or of anticipating fallacious reasoning on constructive treason, by requesting that opinion should be suspended in such precise terms as these:—
“ With the new year we shall put forth our strength, and, we trust, *evince some improvement in the original design, untrammelled by previous arrangements. Until then, let our task be considered more mechanical than mental—more the province of compilation than the exercise of editorial judgment.*”
Who could have supposed that, under such retrospective circumstances, and with such an existing declaration, a prospective attack would be fulminated against this publication? Who could have imagined that the errors of others—even if those errors had not been pardonable or defensible on the ground of provocation, or had not otherwise been atoned for—would be visited upon the innocent, in a vain attempt to restrict the utility, or to lessen the circulation of a work that is indispensable to Freemasonry?

We distinctly avow, that it was our preconceived intention so to conduct the *Freemasons' Quarterly Review*, commencing with the present number, as to keep clearly within the spirit of the Masonic law, as expressed in the Book of the Constitutions, and even within the letter if it were possible. And we shall not be moved from this, our determination, by the inconsiderate conduct of those who have presumed to sit in judgment upon us, and to pre-judge and misconstrue our acts. As the best evidence of the purity of our motives, and the sincerity of our intentions, we will not be provoked into the adoption of a different course by the *brutum fulmen* of inconsequent resolutions. This first, and unwise attempt to assimilate Masonic with Legislative deliberations, in fruitless declarations of vague *breaches of privilege*, and singular deviations in the exercise of such undefined power, shall, as far as we are concerned, be as harmless as they are irrational.

By a temperate and prudent, yet firm and confident application of the means at our disposal, which will never fall short of the occasion, we will prove this unmasonic supercession of the Book of Constitutions—this vain attempt to anticipate offence, and to punish non-offenders—to have been as needless a waste of the time of the Grand Lodge, as it is a manifest subversion of the privileges of the Craft, and, in every point of view, a most unjust procedure.

Yet, whilst we regret the occurrence of transactions that reflect neither credit nor dignity upon the Order, it is a source of consolation to us, that no single error has been pointed out in the reports of the proceedings of the Grand Lodge, which have hitherto appeared in the *Freemasons' Quarterly Review*. Privately they have been referred to as “singularly correct—evidently taken by a short-hand writer;” and their accuracy has never been publicly impugned. They may, therefore, be taken as faithful and verified records of the past, as part and parcel of Masonic History, to which reference may always be most confidently made. Nor do we discontinue the series for want of equally detailed reports; but higher, or more extensive interests than those in which we are personally concerned, must be at stake, before we shall be tempted to deviate from our own well-considered and *considerate* intention.

From many communications on this subject we have selected those which comprise the prominent features of the case; and to which we refer, in the confident expectation that they will have some influence on the proceedings of the next Grand Lodge, and, by thus prudently retrieving the past, restore many to the exercise of reason.

WE little expected, when the foregoing remarks were in type, that another and still more startling surprise was in store for us. We humbly believed that the days for enforcing "a vigour beyond the law," had expired with 1840; and that those who had inconsiderately opened the Masonic annals of 1841, by complaining of us in prospective, would scarcely provoke complaint against themselves by further vehemence and precipitancy. But, alas! for poor human nature, now, as heretofore, the law makers—the law expounders—the law extollers—are the earliest and the most reckless among the law breakers.

In the regulations for the government of the Grand Lodge, number 8, page 26, it is declared that—

"No motion for a new law or regulation, or for the alteration or repeal of an old one, shall be made, until it shall have been proposed in, or communicated to the general committee, which meets on the Wednesday preceding each quarterly communication, nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain any thing contrary to the ancient landmarks of the Order, the motion may be publicly proposed. If seconded, the question shall be put thereon, for the opinion of the Grand Lodge. If approved and confirmed, at the next ensuing meeting of the Grand Lodge, it becomes a law of the society."

This principle of confirmation, which includes the power of rejection or non-confirmation, has hitherto been abided by in every act of the Grand Lodge, founded upon a substantive resolution. Yet, without waiting for any subsequent consideration of the subject, whilst the ink is scarcely dry with which the *pro tempore* minutes were made, and long before the excitement of unreason could be allayed by reflection, the Grand Secretary has issued the following extraordinary missive:—

FREEMASONS' HALL,
London, 8th March, 1841.

"W. MASTER,—I am commanded by the M.W. Grand Master to forward for your instruction and guidance, certain resolutions, which, on the proposition of the R. W. Deputy Grand Master were passed nearly unanimously at the Quarterly Communication held on the 3rd instant; and I am particularly enjoined to call your attention to the direction contained in those resolutions, that they be read in open Lodge at your first meeting after the receipt of this communication, and then entered upon your minutes, and this having been done, that you forthwith make a report of the fact to the Grand Secretary, for the satisfaction of the Grand Lodge, and the information of the Grand Master.

The M.W. Grand Master further commands me to refer you to the Book of Constitutions, page 78, sec. 3, and page 84, sec. 6, by the first of these you will see that the Master of the Lodge is solemnly pledged to observe the laws and regulations of the Craft, the ancient charges and regulations are to be found at the commencement of the Book of Constitutions; by these, as well as by the law referred to at page 84, you will perceive how careful the Grand Lodge and the Ancient Craft have at all times been to guard against the interior concerns of the Lodge being betrayed or disclosed out of doors, or even circulated amongst its members by means of printed publications, except by vote of the Grand Lodge, or by permission of the Grand Master in the discharge of his duty.

Every Candidate at his initiation, promises to abide by the ancient usages and established customs of the Order, and the Master on his Installation solemnly pledges on the book of the Sacred Law to observe and enforce them; hence it is not only desirable but essentially necessary that all should be conversant with them, consequently it becomes the duty of the Master to cause a portion of the ancient charges and regulations to be read at each meeting of the Lodge, and to be explained to the Brethren, that they may not be ignorant of matters so important to be known and observed by them, that the integrity and honour of the Ancient Craft may be upheld and secured.

By command of the M.W. Grand Master,

WILLIAM H. WHITE, G.S.

At a Quarterly Communication of the United Grand Lodge, held at Freemasons' Hall, London, on Wednesday, the 3rd of March, 1841, His Royal Highness the Duke of Sussex, M.W.G.M., on the Throne.

Resolved—

1st. That it is the primary duty of the Grand Lodge to view with the greatest jealousy, any breach of the privileges secured to the Masonic body by the legislature.

2nd. That one of the most valuable of those privileges, and that which constitutes the very essence and spirit of the Order, is the secrecy with respect to the proceedings and concerns of Masonry, which is enjoined in the ancient charges inculcated by the strongest obligations in every stage of Masonic degree, and rigidly laid down by the laws and constitutions.

3rd. That the publication by *Masons* of the proceedings and concerns of Masonry, or furnishing *materials* for such publications, are traitorous violations of this most important privilege, and deserving of

the highest punishment denounced against such offences by the laws and constitutions, as such publications, if not discouraged and suppressed, must ultimately destroy the respectability, and may even hazard the existence of the Craft.

4th. That with a view of checking this evil, the Grand Lodge call on all Masonic Authorities and Masters of Lodges on their Masonic allegiance, to use their utmost endeavours to cause all Brothers who may violate this privilege by engaging in any such publication as the late *Freemasons' Quarterly Review*, or by *furnishing materials* for such publication by any disclosure without due sanction of the proceedings or concerns of Masonry, to be brought before the proper tribunal, to be dealt with according to the laws and constitutions of the Order.

5th. That these resolutions be forthwith transmitted by the Grand Secretary to all the constituted authorities of the Order, and the Masters of all Lodges under the jurisdiction of the United Grand Lodge of England.

6th. *That the M.W. Grand Master be requested to communicate the same in whatever manner he may deem fit, to the Grand Masters of Masonry in Scotland and Ireland, and of other Grand Lodges.*

7th. That the Master of every Lodge under the jurisdiction of the United Grand Lodge of England, shall cause these resolutions to be read in open Lodge at the next meeting after the receipt thereof, and to be entered on the minutes of such Lodge, and that he shall immediately after such meeting report to the Grand Secretary the compliance with this resolution.

Extracted from the Minutes.

WILLIAM H. WHITE, G.S."

If it were possible that the Grand Secretary could read the regulations of Grand Lodge, from time to time, at its several meetings, which, by the Book of Constitutions, he is enjoined to do, and, nevertheless, remain ignorant of the regulation we have quoted; or, if the constant repetition of them had become so mechanical as to confound in his memory the sense with the sound; recent reference to the meaning and application of that regulation has been made, in a manner sufficiently forcible to reproduce it in all the vividness of a first impression. But in directing the attention of our readers to that circumstance, we must observe, that it is the violation of the Masonic law and practice by the highest Masonic authorities—for we cannot assume that the Grand Secretary stands alone in the matter—which compels us to turn back, in illustration of our argument, to proceedings which we could wish to have forgotten. The onus of this necessity rests not upon us, but upon those who enforce its exercise through ignorance or design.

At the Quarterly Communication of the 2nd of September, 1840, reported in the 28th number of the *Freemasons' Quarterly Review*, a discussion arose upon the confirmation of minutes which is singularly in point; because both the law and the practice were specifically recognized, and the impropriety of publishing resolutions, before confirmation, particularly alluded to, by an uncontradicted appeal to the opinion of the Grand Secretary himself. He tacitly admitted the fact, and the Grand Lodge acted accordingly. We make a sufficient extract, for the purpose, from pages 481 and 482.

“ Brother D. POLLOCK did not answer the question, but stated that he considered the confirmation of minutes to be merely a verification of their accuracy, and that it was not competent to any Brother to object to the propriety of any motion passed on a previous occasion.

“ Brother SANGSTER replied, that the P.G.R. must be ignorant of the practice of Grand Lodge if such were his opinion, it being perfectly well known that in Masonry it was a common practice to object to the confirmation of minutes, however accurate, when the succeeding Grand Lodge did not coincide with the principle. The W. Brother then proceeded to argue that Brother Stevens should have been allowed to discuss the evidence on his appeal, but was stopped by the Grand Master, and Brother Sangster concluded by moving his amendment.*

“ Brother STEVENS, in seconding the amendment, stated his surprise that the legal Brethren should be so little conversant with Masonic law. In the Book of Constitutions it was expressly declared that no new law should come into operation until it had been duly passed in one Grand Lodge and confirmed in another.

“ The GRAND MASTER.—The Brother is out of order. We are not discussing any new law, but whether the minutes shall or shall not be confirmed.

“ Brother STEVENS respectfully submitted that any new law passed for the first time must be embodied in the minutes, and that therefore their confirmation or non-confirmation involved the whole question. But he was prepared, as the M.W. Grand Master seemed to desire it, to pass from the question as one of law, and would consider it as one of practice. All who were present knew what the practice was; and he would illustrate it by a very singular example. The Grand Lodge, some few years since, passed a resolution, unanimously recommending the Asylum for Worthy Aged and Decayed Freemasons to the favourable consideration of the Craft. When, however, the proceedings of that day were published, this resolution was omitted; upon which the worthy Treasurer of that charity called on the Grand Secretary (who could at the moment correct the statement if it were incorrect) to have the reason of this

* Resolved, That so much of the minutes now read as related to the confirmation of the Report of the Board of General Purposes on the appeals of Brothers Crucefix and J. Lee Stevens, and the motions consequent thereon, be not confirmed.

omission explained. Brother White, the G. S., said, that it was not customary to print the resolutions of Grand Lodge until they had been confirmed, and he (the G. S.) considered this to be a very proper rule, because (said he) 'it might happen that at one Grand Lodge hostile proceedings might be determined on respecting some Lodge or Brother, which the succeeding Grand Lodge might object to confirm, and thus an act of injustice would be inflicted, which it would be impossible to remedy.' Thus, then, continued Brother Stevens, it has been the practice substantially to confirm or reject at one Grand Lodge what had been passed at the preceding one."

Who could doubt, after this, that the law as well as the practice—to say nothing of propriety—absolutely inhibited any attempt to carry the purport of resolutions into effect, before confirmation? After this, who that is not an advocate for such "traitorous violations" of the principles of Freemasonry as aim at the suppression of the truth, will venture to say, that a correct publication of the discussions in Grand Lodge, on questions "which involve the government and not the mysteries of the Fraternity," is not indispensably necessary? The ignorant may dread exposure, the passionate reprehension, the unjust reproach; but the well-informed—as all may be with patience and application—the discreet, and the just, need not apprehend publicity. To the latter truth is an essential element, without which, neither Brotherly love nor charity can effectually prevail. Verily the moderation of our intentions is put to an early test! We begin, already, to doubt whether we can be just to the Craft, in, it is evident, an undue deference to its rulers?

We cannot devote the space requisite for confuting every fallacy pertaining to the Grand Secretary's missive, but must be content to notice two remaining points of comparative importance.

Let our readers peruse, again, the first part of regulation number 8, concerning motions in Grand Lodge; and then learn, from us, that the notice of motion given by the R. W. the Deputy Grand Master, to the Committee of Grand Lodge, on the week preceding the Quarterly Com-

munication of the 3rd of March, was simply to the effect that he should bring before the Grand Lodge a breach of privilege in the reports of proceedings of Grand Lodge in a recent publication. It contained no reference to circumstance, time, or title. It was pre-eminently vague—an apt illustration of the saying, that—

“ Language was given man to hide his thoughts ;”

for any thing better calculated to take the Grand Lodge by surprise could not have been conceived. How, from such a notice, the representatives of Lodges* could be said to be apprised of the nature of the seven resolutions, subsequently proposed and passed, so that they might be prepared to decide thereon *without* being taken by surprise, is far beyond our ingenuity to discover. Nothing, on the contrary, can be clearer from the notice itself, and from the fact that these resolutions, instead of being proposed seriatim, were moved and carried in a lump, that surprise *was* intended, and, perhaps, sanctified as a means to anticipated success. The right worshipful mover would never have ventured to libel the discretion, or undervalue the judgment, of a Lord Chancellor, or to offend the common sense of the House of Peers, by proposing, as one, resolutions so distinct in their application as to be necessarily separated and numbered; and speaking for themselves in the plural number. And although

“ A fellow feeling makes us wond'rous kind,”

“ these resolutions” will say little for the waver of his discretion by the Grand Master; and still less, where such community of sentiment could scarcely exist, for the surrender of their reason and privileges by the Members of Grand Lodge. We admit, in general terms, that the official deference of the one was admirably matched by the mistaken humility of the other; and we are the more thankful, on

* Vide Book of Constitutions, page 20.

behalf of the Masonic body at large, to those, few as they were, who were so much alive to the importance of the subject, as to advocate a more dignified and equitable course. Let not these worthy and distinguished Masons be discouraged by occasional defeat. Their principles must eventually prevail, and they will ultimately be rewarded with the heartfelt thanks of thousands.

Our last remark applies to the curious reference, in resolution the 4th, to this publication, as the "late *Freemasons' Quarterly Review*." However this mistaken phrase was intended to affect us, its concoctor will have discovered, by this time, that the evil has been averted. The more sinister and malicious the efforts may be that are directed against us, the more certainly will they fail of effect. Our value to the Craft would be doubly enhanced by any well grounded apprehension of the loss of our services. But let our Brethren be assured, our editorial labours are not to be easily set aside, and that in nowise will we ever desert them. The *Freemasons' Quarterly Review* is too firmly established to be shaken by any ill-directed storm, however furious; and its conductors can only be conquered by good nature, of which their opponents have not enough to ensure to them the victory.

THE CRUCEFIX TESTIMONIAL.

As long as our worthy and Worshipful Brother Crucefix retained the editorial chair of the *Review*, it might have been considered somewhat indelicate in him to have permitted any mention of "the Testimonial" in this portion of the work; but now that he has fallen back among the goodly number of Masonic Contributors, whose ancient lore and ready talent make the labours of their responsible leader light and pleasant, there no longer exists a reason for silence on so gratifying a subject.

We know of no man to whom the Craft is so much indebted as to him; for there lives not a member of the Fra-



H. Martin, litho. 26, Long Acre.

Your faithful Brother
Robt Hooper Esq

ternity who has devoted so much time, used so much exertion, stimulated so much charity, elicited so much literary and Masonic ability, or suffered so much in personal comfort for the sake of the Order, as Brother R. T. Crucefix.

From the commencement of his Masonic career to the present moment, his unwearied exertions have been directed to the prosperity of the Craft, through the medium of those immutable principles, brotherly love, relief, and truth. In him the honest of heart have ever found a steady friend; from him the poverty stricken, or the distressed, never turned away without assistance or sympathy suitable to the occasion; and by him the glittering dross has been separated from the sterling ore. Untarnished by the breath of sycophancy, and unpolluted by the shadowy semblance of hypocrisy, truth has been sustained, by him, in all the purity of her attributes and the divinity of her origin.

It would little become us to place the literary efforts of our predecessor, among the most forcible of his claims upon the Fraternity; even if they had escaped the notice of others. But on this point there prevails an universality of opinion, of which the reports given in this present number of the *Freemasons' Quarterly Review* alone, offer ample proof. From every part of the United Kingdom, from every portion of the habitable globe, emanate these pleasing evidences; and their combined spirit and warmth would seem to have inspired the latest efforts of the Masonic historian, with the very eloquence of praise. To a man, and above all to a Mason, constituted like Brother Crucefix, the preface to the Rev. Dr. Oliver's "History of Freemasonry, from 1829* to 1841," must be indeed a sovereign balm to every wound inflicted upon him in editorial martyrdom.

We, therefore, select another ground upon which mentally to erect the shrine of our thankfulness. One so unassailable by either prejudice or rivalry, so unimpeachable in motive or in act, that any man might find in it fame enough to place him first in the rank of the best and most honoured Masons of the day.

Our readers will have anticipated that we mean his advocacy of that noble Institution, the Asylum for Worthy Aged and Decayed Freemasons—the key-stone to the Masonic arch of charity. And to this most glorious of all reasons for Masonic gratitude, were we to add many that readily present themselves, they would tend only to swell

* The very year in which Brother Crucefix was initiated.

our common debt, to the eminent Brother, still further beyond the possibility of adequate acknowledgment.

From the inquiries we have made on the subject, we find it to be the intention of the Committee to call an early meeting of the Subscribers, and to take steps for the presentation of the Testimonial soon after the Asylum Festival; and as we would have this act of fraternal reciprocity and kindness worthy of the occasion—creditable alike to the Fraternity at large and to its thrice-worthy object—we trust that no effort will be spared to extend the splendid list of subscribers already enrolled, and that no good Mason will permit himself to be deprived of his share in the consummation of Masonic honour and Masonic excellence.

THE BOYS' SCHOOL.

WE do not wonder at the dissatisfaction that exists respecting the recent election of Treasurer to the Boy's School. It is not creditable to either the Committee or the Patron of the Institution; nor does it say much for the energy of the great body of Governors and Subscribers, who permitted, by their absence, the final completion of an arrangement so generally distasteful.

The Committee, or at least those members present on the occasion, virtually compromised the privilege of election, by seeking a nomination from the Patron, instead of leaving the matter to the unbiassed judgment and uninfluenced votes of the Governors and Subscribers; and the Patron, in making the selection, appears to have been guided by a principle of choice so novel as to be, we sincerely believe, without precedent in any Institution. Not from the long list of Life Governors, among whom there is a very fair sprinkling of Grand Officers—not from the number of old Subscribers to the charity, among whom are many who have served the honourable and expensive office of Steward at the Festivals—not from the most efficient of these, who have for periods of years devoted their time to its service, but from the most recent subscribers, at the minimum subscription, has the selection been made. That the Brother thus honoured is unobjectionable on all other grounds, we very freely admit; but we protest against the assumption of his peculiar fitness, because he had hitherto been a subscriber for only a few months, and was comparatively unknown to the body of Governors and Subscribers.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 5.)

HAVING in former papers in this miscellany taken a general survey of the Evidences and Doctrines of Freemasonry, and adduced a series of proofs to the truth of our ancient system, which, it is hoped, have not been uninteresting to the Fraternity, it may be expected that the traditional Legends which refer to our private proceedings, or form a part of the usual disquisitions which distinguish the several degrees of Craft, Royal Arch, Military or Ineffable Freemasonry, should be introduced, at least in detail, if not traced to their source, and defended as landmarks which constitute a legitimate feature in the system.

It is well known that there are usually considered to be three traditional points in Freemasonry; the one referring to the forms, rites, and ceremonies, which are transmitted by oral communication only; and the other two defining and making us acquainted with the landmarks, types, and allegories; legends and historical facts; many of which may be reduced to writing without any violation of the *leges non scriptæ* on which the Order professes to be founded.

The legends of Masonry are numerous and interesting; and were introduced at different periods to commemorate events which were deemed worthy of preservation. They constitute a series of historical relations, which are of the utmost importance to Freemasonry; some being based on that certain pillar and ground of truth, the scriptures of the Old Testament; while others are traditional, and have been preserved, not only in our Order, but in the Jewish commentaries contained in the Jerusalem and Babylonian Talmuds; and may be confidently referred to as being founded in the firm belief of our ancient Jewish Brethren. There are a few which are merely legendary; and as it is not quite clear from what source they are derived, must rest their

claims to credence on the accuracy with which they have been transmitted through a series of years, along with the formulæ of Freemasonry.

Many of the latter class are little known amongst the Fraternity of the present day; because thinking Brethren have been inclined to reject from the system, such legendary notices as cannot be borne out clearly and unquestionably by tangible evidence. The truth or falsehood of these doubtful narrations being equivocal, has been thought of sufficient weight to exclude them from the official Lectures which are periodically delivered in our Lodges, leaving the curious Brother at liberty to indulge his taste for metaphysical investigations, by endeavouring to account for the introduction of a few historical facts, which the more sedate Mason would perhaps be inclined to consider useless and unprofitable.

As, however, I have publicly intimated an intention of considering the TRADITIONS, as well as the Evidences and Doctrines of the Order, it will be expected that I redeem my pledge by, at least, a brief exposition of our traditional legends and observances. At my first initiation into Masonry, many years ago, I had the advantage of communication with a few old Masons, by whom these traditions were held in very high esteem. They recited them with pleasure—they dwelt on them with animation—they defended their orthodoxy with enthusiasm. And, in truth, the philosophy of Masonry was, at that time, so imperfectly understood, that the Order was indebted for some of its interest to the existence of these legends; and they consequently became matters of intense curiosity with newly initiated Brethren, in the absence of higher and more ennobling subjects of disquisition—the details of science, and the history and antiquities of the Craft.

It is well known to Brethren who lived in those times, and remember the practices which were considered indispensable to Freemasonry, that the science, as it is now regulated, presents a new and improved appearance. It has undergone the filtering process. It has been purified of much of its heavy and lumbering machinery. The coarser particles are removed—the pure spirit remains. If we recur to the several ceremonies of the consecutive degrees, as they were worked by a former generation, we have reason to congratulate ourselves on the great and beneficial reforms which have made Freemasonry what it is—the pride and boast of

princes and nobles—the solace and comfort of the humble, the worthy, and the good.

From a series of judicious improvements, in accordance with the spirit of the age, but without any alteration of the ancient landmarks, Freemasonry realizes the definition which legitimately describes its nature and object. It is indeed “the beautiful system of morality, veiled in allegory, and illustrated by symbols,” which has marked its character and distinguished its progress in all ages of the world. The ceremonial has been reduced to its primitive chaste standard—interpolations have been lopped off—mildness and propriety of demeanour have been substituted for tests of fortitude and courage, which were useless and unmeaning. Let a few more earthy particles, with which it is still encumbered, be removed, and, as the spirit of a man is liberated by death from the cumbersome tabernacle by which it is oppressed, so, when all the grosser elements of Freemasonry shall have evaporated, and become as clods of the valley, then shall the Order be fully developed in all its beauty, and being practised according to the native purity of its institutes, will become a general blessing to mankind.

And such a blessing it is in its pristine state. If it sow in the heart the good seed of *Wisdom*—if that seed be nourished and cherished by instruction, and thus be endowed with *Strength* to germinate and increase,—like the growth of a tulip, it will insensibly expand, till it blossom with a *Beauty* that will astonish the world. What indeed is it that elevates the mind of man, and gives him peace and a quiet conscience? It is Freemasonry. What is it that teaches him the three great moral duties? It is Freemasonry. What is it that renders him more fit for the duties of society? It is Freemasonry. What is it that strengthens the mind and enables it to rise superior to difficulties? Freemasonry. What is it that recommends and promotes the happiness of domestic life? Freemasonry. What is it that yields true and solid satisfaction at that dark and cheerless hour when adversity presses and friends look cold? Still I say Freemasonry. That heavenly science which Newton eulogized, Wren practised, and Locke declared to be “the arcanum of all that is valuable to man.” That science which, in the language of a Roman orator, constitutes “the improvement of youth and the delight of old age—the ornament of prosperity, the refuge and solace of adversity; which pleases at home—is no incumbrance abroad;—which lives with us,

travels with us, and adds amusement and pleasure to rural retirement." Freemasonry arrays before the inquiring eye, in all their beauteous charms, the theological virtues, so often the themes of elucidation in our Lectures. Faith points out the way to heaven—Hope cheers the faithful Brother in his pilgrimage with her brilliant beams—Charity animates his bosom with divine love.

" O'er Masons presiding, these virtues combine—
Faith beckons to join the Grand Master above ;
Hope points through heaven's arch to the regions divine,
And Charity teaches peace, friendship, and love."

The true Mason, when he contemplates the covering of his Lodge, and the steps which lead to it, will see by the eye of faith these three celestial qualities ready to bear him to his father and his God ;—he will hear them whisper, with the voice of angels,

" Sister spirit, come away ;"

and he will—in the mercy of the Most High—pass from this world to another and a better, with the bright hope upon his mind of rest and peace

" In the world beyond the grave."

It is now time we began to think of our traditions, and many a young and ardent Brother will already have deprecated our gossiping prelude, in his anxiety to receive some novel and interesting details, which may furnish him with agreeable subjects of reflection and research. It is doubtful, however, whether he will receive any extraordinary gratification in the present paper. We must commence with the beginning, and rise gradually to the superior degrees ; and during the process, he will perhaps find unveiled to his view, some curious matters which may excite his admiration and surprise. It will be necessary, however, in some instances, to blend the higher and lower degrees, when treating of subjects which run through the whole system of Freemasonry. And it will be found by the reflecting Mason, that in every legend there is a mystical reference which does not appear on the surface ; an application, which, even our Lectures do not notice, to events that ought to have an influence on our conduct in every situation of life.

The first object that presents itself to our notice, is the celebrated **STONE OF FOUNDATION**, respecting which so many opinions were afloat at the commencement of my

Masonic career, and of which we hear so little at the present day. Before, however, I proceed to take a survey of the legends connected with this Stone, it will be necessary to premise that the authorities on which the evidences rest, are exceedingly doubtful; whence the increasing intelligence of the times in which we have the happiness to live, has contributed to throw a portion of discredit on the authenticity of the facts, which it would indeed be a work of supererogation to defend. The traditions respecting it, along with many others, were collected by the Rabbi Judah, a grave and learned man, who was President of the Sanhedrim about the second century of Christianity—say 150 years after Christ—and by him embodied in the Mishna; whence they have been extracted by Buxtorf and others, at different periods, and put into an accessible form.

These legends are stated to have been originally delivered to Moses by the Almighty, on Mount Sinai; and handed from father to son by a succession of Rabbis in the way of oral communication to the time when the Rabbi Judah collected and committed them to writing. This is reputed to have been the order of transmission. After the death of Moses, “Joshua delivered the said oral law to the elders who succeeded him; and they delivered it to the prophets, and the prophets transmitted it down from each other till it came to Jeremiah, who delivered it to Baruch, and Baruch to Ezra; by whom it was delivered to the men of the Great Synagogue, the last of whom was Simon the Just; that by him it was delivered to Antigonus of Socho, whence it came to Jose the son of Jochanan, who delivered it to Jose the son of Joezer; by whom it was communicated to Nathan the Arbelite and Joshua the son of Perachiah; by them to Judah the son of Tabbai and Simeon the son of Shatah; by them to Shemaiah and Abtalion; by them to Hillel and Shammai (who were Grand Wardens to Herod at the building of his Temple); and by them to Simeon the son of Hillel, who is supposed to have been the same that took our Saviour into his arms when he was brought to the Temple to be there presented to the Lord at the time of his mother’s purification; by Simeon it was delivered to Gamaliel his son, at whose feet St. Paul was brought up; by him to Simeon his son; whence it passed through Gamaliel and another Simeon, his son and grandson, to the Rabbi Judah Hakkadosh, who wrote it into the book which they call the Mishna.”*

* Prid. Con. vol. ii. p. 98. Ed. 1820.

Rabbi Moses de Cotsi, a learned Jew, in order to complete the above chain of tradition, and at the same time to demonstrate that it continued uninterrupted during the Babylonish captivity, introduces some illustrious persons who were of the tribes of Judah and Benjamin, and carried captives to Babylon;—nay—he assures us that these very captives founded there the celebrated establishment or fraternity of Nahardea on the Euphrates, for the preservation of traditional knowledge; the transmission of which was thus provided for, while it was kept profoundly secret from the rest of the world. And he further adds, that Zerubabel the prince of Judah, and Esdras the scribe, carried all the occult knowledge which were here preserved, with them to Jerusalem, and established there a similar fraternity for the same purpose.

Such is the authority on which the series of legends which I am about to recount respecting our Stone of Foundation rest. Some of them bear the stamp of probability; while others are fanciful and evidently improbable. As, however, the details have been identified with Masonic tradition, there will be no impropriety in their introduction, if it were only for the purpose of showing to the Brethren of the nineteenth century, some of the conceits which their forefathers held in high estimation; leaving to every reader the privilege of attaching such a degree of credit to each legend as may consist with his own taste and judgment.

The Stone is represented as a double cube. Now it is well known that this particular figure was reputed to be possessed of some mysterious properties, not only in the opinion of those who adhered steadfastly to the worship of the true God, which was confirmed by the fact that the altar of incense constructed in the wilderness by Aholiab and Bezaleel, was made in this form by the Divine command; but also of those who had fallen into the errors and superstitions of a false and mistaken worship.

Thus the heathen deities were many of them represented by a cubical stone. Pausanias informs us that a cube was the symbol of Mercury, because, like the cube, he represented Truth. And in Arabia, a black stone, in the form of a double cube, was reputed to be possessed of many occult virtues. Apollo was sometimes worshipped under the symbol of a square stone; and it is recorded, that when a fatal pestilence raged at Delphi, the Oracle was consulted as to the means proper to be adopted for the purpose of arresting its progress; and it commanded that *the cube should be doubled*.

This was understood by the priests of Apollo to refer to his altar, which was of a cubical form. They obeyed the injunction—increased the altitude of the altar to its prescribed dimensions—and the pestilence ceased. Minerva, Neptune, and Hercules were also represented by a square or cubical stone. “A remarkable instance of this custom occurs in the temple of the great goddesses, or Cabiræ, at Megalopolis, in Arcadia. A large stone of the same description was also the emblem of the Indian Buddha; and a square stone of the Arabian Manah, or Venus; and the stone by which she was symbolized was at length demolished by Saad in the eighth year of the Hegirah. In a similar manner, Theus—Ares, the Arabic Bacchus, was worshipped under the same form of a square stone; and if we direct our attention to the north, we shall find that a cube was no less the emblem of the Gothic Odin.”*

Our Foundation Stone is said to have been marked and impressed with the mystical characters which represent that awful NAME or WORD confided to the Perfect Master when he is exalted to the highest degree of the science. These characters were inscribed in an equilateral triangle, as a symbol of the Divine Being under whose protection this remarkable stone was reputed to be placed; and hence it was sometimes termed the Stone of Life. The Rabbis believed that from the potency of this word, the stone was invested with oracular powers; and possessed of many other singular virtues. Several remarkable instances of these inherent properties will come under our notice in the course of this dissertation. The idolatrous Teraphim, mentioned in scripture during its history of the patriarchal ages, are said to have been constructed on the same principle, and for the same end. Godwyn informs us that “the manner how they were made is fondly conceited thus amongst the Rabbis. They killed a man that was a first born son, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it.”

The legend commences with an account of our first parents in the garden of Eden; of their unhappy fall, and expulsion; and speaks of Adam holding this stone in the highest estimation, because it bore the sacred characters, and reminded him of that sublime and holy Being, who had

* Fab. Cab. vol. i. p. 307.

been his friend, his companion, and guide in the delightful glades of Paradise. In what manner our great progenitor became possessed of this stone tradition does not explain; nor is it possible to form the slightest conjecture, unless we adopt the Mahometan legend of the creation, which speaks of a *crystal stone* as the envelope of God's covenant with man; and is thus related in Rabadan. The Creator, designing to make known to the angels his scheme concerning the creation, summoned the archangel Gabriel, and delivering to him a pen and paper, commanded him to draw out an instrument of fealty and homage, in which, at the divine dictation, were specified the pleasures and delights which he had provided for his creatures upon earth; the term of years which they were allowed to live; and the exercises in which their life was to be employed. This being finished, Gabriel said—Lord, what more must I write? the pen resisteth and refuseth to be guided forwards. The Almighty then took the deed, and before he folded it, affixed his sacred signature and seal, as an evidence of the irrevocable nature of the covenant. He then commanded—*Close up the writing in this CRYSTAL STONE*, for this is the inviolable covenant between myself and man.

Sanchoniatho, in his Phœnician Cosmogony, speaks of a stone of power and animation, which was invented by Uranus, the son of Eliun, or, in other words, was sent down from heaven by the Most High for the use of man. And with reference to the mysterious word or name found on the stone of Adam, Psellus informs us that the heathen were in possession of names of sacred import, revealed from heaven, and preserved in the mysteries of every nation; and these names, which referred to the highest deities, *being engraven on stones*, became talismans of great potency. Stillingfleet says that these talismans are called by the Jews, David's Bucklers, and are much of the same nature with the ancient Teraphim, both being accurately made according to the positions of the heavens; only the one were to foretel future things, and the other to avert calamities.

However these legends may or may not be connected with the subject before us, our Masonic traditions say that on this stone Adam made his offerings to God on his reconciliation, when the divine promise of a mediator to expiate sin by bruising the serpent's head, which had tempted him to his downfall, was formally revealed, that he might not entirely sink under the oppression and misery in which a sense of meriting the divine displeasure had involved him.

On the same holy altar he offered a sacrifice of thanksgiving and praise at the birth of his children. And by some arrangement, for which our traditions do not account, it was transferred to Abel, when he arrived at man's estate, in preference to his brother Cain.

Whether the hatred which Cain bore to his brother was the cause of this preference, or whether this unequivocal expression of his parent's favour occasioned the envy and jealousy by which he was actuated, is not on record. The legend simply remarks, that on this stone Abel offered the sacrifice which received a visible token of the divine acceptance. The Shekinah of God descended from on high, and the sacrifice was favourably received; while the unbloody offering of Cain, not including any type of the covenant, was scattered to the four winds of heaven. Respecting this event, Archbishop Tenison thus expresses his opinion. "In process of time, when Cain and Abel offered to God their Eucharistical sacrifices, the Son of God appeared as the Shekinah, and testified his gracious acceptance of the sacrifice of Abel by some ray of flame streaming from the glorious visible presence, and reacting to it; whilst he showed himself not pleased with the offering of Cain, by forbearing to shine on his sheaves, or to cause them to ascend, so much as in smoke towards heaven. This seemeth to be the ancient way of answering by fire."

This divine manifestation cost Abel his life, and polluted the earth with the blood of the first martyr. Cain fled from the presence of his Maker, and took refuge in the land of Nod, where he laid the foundation of Operative Architecture and Spurious Freemasonry, including symbolical knowledge and idolatry. Remembering the glory of that Shekinah, which probably was familiar to the first inhabitants of the world, even in their fallen state, and from which, as Mr. Maurice observes, after the murder of his brother, he was driven with the fiercest denunciations of wrath, he might imagine its representative in the solar orb, the brightest and most refulgent object in nature; and falling prostrate before it in adoration, his imitative pencil would trace the first outline of that wonderful and multiform system of hieroglyphics, which afterwards represented the objects of Egyptian idolatry. These he would teach to his antediluvian posterity, and they would be transmitted to the inhabitants of the postdiluvian world by Ham and his descendants.

Seth, the next son of Adam, was equally favoured by the

Almighty; and he is named as the proprietor of this invaluable treasure, the Stone of Foundation. He spent his life in acts of piety and devotion, offering sacrifices on it according to the divine command, to perpetuate the great doctrine of truth communicated at the fall, that salvation was to be effected, and moral and ceremonial pollution cleansed by blood.

It may be observed here that the Mahometans have a holy stone called Hagiars Alasad, which is of a cubical form. They entertain a great veneration for this stone, calling it "the Pearl of Paradise," which by its brightness formerly gave light to all the territory of Mecca; but the sins of mankind deprived it of its brilliancy, and changed its colour to black. Their traditions of the place where it is fixed as a sacred talisman are curious. Adam and Eve, according to their creed, were separated after their transgression. Adam was conducted by the spirit of God into Arabia, and advanced as far as Mecca. His footsteps diffused on all sides abundance and fertility. His figure was enchanting; his stature lofty; his complexion brown; his hair thick, long, and curled; and he then wore a beard and mustachios. After a separation of one hundred years, he rejoined Eve on Mount Arafath, near Mecca, an event which gave name to the mount, and signifies, the Place of Remembrance. The favour of the eternal Deity was accompanied by another not less striking. By his orders the angels took a tent from Paradise, and pitched it *on the very spot where afterwards the Keabe stood*. This is considered the most sacred of tabernacles, and the first temple which was consecrated to public worship by the first of men, and by all his posterity. Seth was the founder of the sacred Keabe; in the same place where the angels had pitched the celestial tent, he erected a square stone edifice, which he consecrated to the worship of the Deity.

When Enoch was invested with the character of a prophet of the Lord, the Stone of Foundation was transferred to his custody; and as the world was now increasing in wickedness, this pious man, fearing lest the treasure should be wrested from him by force, secured it in the bowels of the earth, within that famous subterranean temple which he constructed on Mount Calvary, in the land of Canaan; in full assurance that it would remain there until discovered by some favourite of heaven, to whom it might prove an inestimable treasure.

ON THE HISTORY OF INITIATION.

BY ROB. T. CRUCEFIX, M.D., P.G.D., &c. &c.

WE have long entertained the idea of presenting our readers with an article on the ancient History of Freemasonry, as connected with those extraordinary institutions which existed among the heathens, under the denomination of the *Mysteries*; and Dr. Oliver's History of Initiation, a new edition of which has just been published,* has furnished us with a guide by which our inquiries may be safely directed.

It is a matter perfectly settled in our mind, that a knowledge of these institutions is essential to a perfect understanding of the true principles on which our sublime order is based. The philosophic Mason, in his researches throughout antiquity for evidences of the existence of our science in the earliest times, meets, at every step, with some vestige of this substituted institution, which excites his curiosity, and arrests the progress of his inquiry. The surreptitious mysteries of idolatry, indeed, occupied such a large share of public attention in every age, that all investigations which embrace the religion, manners, and customs of those mighty nations which successively swayed the sceptre of the world, are incomplete if they do not include a view of these remarkable appendages to the heathen mythology.

To the adept in Masonry it will be unnecessary for us to recommend this particular branch of study; for he cannot be ignorant that the general views which he may entertain of its philosophical tendency, must necessarily embrace a competent knowledge of the spurious initiations; not only because they are incidentally referred to in our authorised lectures, but also because they constituted a feature in the civil polity of every ancient kingdom, so grand and majestic, and withal so terrible, as to excite the admiration and astonishment of all posterity. They formed the potent machinery by which every state and empire was governed; their agency was resorted to when the people showed symptoms of insubordination; and their influence never failed to be decisive. They were objects of awe and veneration to the uninitiated, who imagined them to be under the protection of potent and vindictive deities; and even those who had been admitted to the preliminary degrees only, were little less affected with the idea of their divine operation and supernatural efficacy. In their administration, the hierophant was supreme, and kings and princes trembled at his power. But let us consider, from the work before us, how they originated, and the causes which led to the proud station which they occupied in the ancient world.

In the infancy of mankind it appears exceedingly probable that the posterity of Seth preserved some secret institution amongst themselves, the principles of which were carefully concealed from the apostate race of Cain, until that fatal period when "the sons of God" made marriages with "the daughters of men," or in other words, when the respective races of Cain and Seth promiscuously intermarried. This unhappy union revealed to the Cainites the mysteries attached to the sacred institutions of truth, and they became prostituted to the purposes of a false and spurious worship. The rites at first would be few and unosten-

* The History of Initiation. By the Rev. Geo. Oliver, D.D. R. Spencer, London, 1841.

tations, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practice the social duties of benevolence and good will to man, and unsophisticated devotion to God.

The divine Enoch conferred on these ceremonies a decisive character, and added to the practice of divine worship the study and application of human science. Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus, and that he taught the sons of men the art of building cities, and enacted some admirable laws. In his days one hundred and eighty cities were built; of these, that which was the least was Edessa. He discovered the knowledge of the zodiac and the course of the planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings and tenths. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the sun at each of the zodaical signs, &c.

It should appear then that the sons of Seth introduced into their system a knowledge of the celestial bodies, as being most consistent with the pursuits of piety and devotion to the Creator, by which they were distinguished; while the Cainites were addicted to agriculture, architecture, sculpture, working in brass and metals, and other arts and sciences, which were more sordid and connected with *worldly possessions*. According to the Bechinath Happerushim, the doctrine of the patriarchs before the flood consisted of traditions of the creation, paradise, the seventh day, the fall of man, the serpent, Cain's fratricide, &c. And we are assured that the study of astronomy was a favourite pursuit with our antediluvian brethren, and would be one of the sciences inculcated on the initiated. Whether it led to the practice of the Sabean superstition is matter of conjecture; but we have no certain evidence that it produced any surreptitious rites, bearing a character similar to the polluted mysteries of the postdiluvians.

Such was initiation in these primeval ages, and thus it passed through the hands of the antediluvian patriarchs, who preserved their integrity, unalloyed by any innovations, which might tend to vitiate its benefits or circumscribe its blessings.

After the flood the evidence of the mysterious institutions of idolatry are more certain and decisive; and from the doctrines which were promulgated in their secret adyta, viz. the creation and fall, the deluge, the divine unity, and a future state of rewards and punishments; together with a knowledge of the sacred name of God, from a striking and undoubted evidence that they were modelled on some system of truth previously existing amongst the Noachidæ, and known to many of the builders of Babel; whence an institution was constructed which, while it served to regulate the different classes of the workmen, was applied to a purpose of still greater importance, as connected with the services of their spurious religion.

It is quite clear that this mysterious system, whatever it might be, was known to all the leaders of tribes, and principal persons located, upon the extensive plain of Shinar; because, in every country which was colonized after the dispersion, the same rites and the same doctrines are found. There is an uniformity of practice in this respect, which could not be accounted for on any principle, if the hypothesis of a common origination were to be rejected.

When the tribes had moved off from Shinar, and became settled in their new localities, the mysterious system of Polytheism branched off into two great sects, which have been distinguished by mythologists under the names of Buddhism and Brahmenism, each professing its own peculiarities, which marked its distinctive character; separating their professors from each other by conflicting ordinances, and often producing inextinguishable hatred and sanguinary hostility. The mixed tribes, who emigrated under the direction of a Cuthite priesthood and nobility, adopted the latter system, while the unmixed tribes adhered to the former. The Indians, the Greeks, (except Pythagoras, who practised a modification of Buddhism), and the Britons were Brahmenists; while the Chinese, the Japanese, the Persians, and the Saxons, were Buddhists. The Buddhists were Magians, the Brahmenists were Sabeans; and how abhorrent soever it may appear, from the mild and bloodless character of the primitive Buddha, the former maintained their superiority by the sword, while the latter were peaceable and addicted to the arts of civil and social life. In some nations the two systems became, in subsequent ages, so intimately blended, that the minute distinctions of each were swallowed up in the broad outline of the general scheme. Of these, the Indians and the Britons may be marked out as the chief.

The mysteries, termed by our author, the spurious Freemasonry of ancient times, in subsequent ages, became the depositories of every valuable truth, religious or political. They were the only avenue to honour, wealth, or fame; and the peculiar blessings of immortality were restricted to those alone who had borne without shrinking or complaint the privations and actual terrors of the rigorous ordeal. To despise the mysteries, or to omit the process of initiation, were to relinquish all title to preferment; and even the comforts and charms of domestic life were scarcely attainable without this indispensable qualification, which was supposed to restore the fallen soul to its original state of perfection; for the uninitiated person was virtually an object of suspicious jealousy, an outcast from society, and almost without the pale of legal protection; hence the extreme utility in these times of superior light of investigating a subject of such high importance towards elucidating many abstruse points in the history and mythology of the ancient world, which are at present wrapped up in the mantle of obscurity, and need this master-key to bring them into light.

To preserve the secret mysteries of their order from all except their own class, the priests invented symbols and hieroglyphics to embody sublime truths, which in the end became so complicated, as sometimes to puzzle even the hierophant himself. These hieroglyphics were of several kinds, and in the successive degrees the same symbols had a different interpretation. The dispensers of the mysteries became at length so strangely excited that, trembling for their secret, they substituted a new hieroglyphic or sacred symbolical character, which was exclusively appropriated to the highest degree of their Order, in which it is probable that nearly the same characters were made use of, but the hidden meaning attached to each was entirely changed; so that even those who had been initiated into the preliminary degrees, and made acquainted with the common curiologic and tropical hieroglyphics, were as completely ignorant of the nature and secrets of the ineffable degrees, as the uninitiated themselves. Thus, if in the common hieroglyphic, a *HAWK* signified *the human soul*, in the sacred hieroglyphic it would stand for

expedition. Thus essentially would the signification of every particular emblem be altered.

It appears from the valuable lectures before us, that initiation into this species of Spurious Freemasonry possessed a wild and indescribable charm, which, though attractive, would blanch the cheek with apprehension at the recollection of its severe probations and dreadful ceremonies. But to balance against this, it was proclaimed that the mysteries were the beginning of a new life of reason and virtue; and the initiated or esoteric companions were said to entertain the most agreeable anticipations respecting death and eternity; to comprehend all the hidden mysteries of nature; and at their death to be elevated to the supernal mansions of the gods. They were believed also to convey great temporal felicity, and to afford absolute security amidst the most imminent dangers by land or water.

On the other hand, a public odium was studiously cast on those who refused the rites. They were considered as profane wretches, unworthy of public employment or private confidence; sometimes proscribed as obdurate atheists, and finally condemned to everlasting punishment. And to heighten the impression, the despisers of the mysteries were considered marked men. They were exhibited in the dramatic machinery of initiation as enduring the pains of Tartarus, a doom which was pronounced to be everlasting.

These motives were strengthened by that undefined principle of curiosity, which is always excited by a system in which secrecy forms a prominent feature; for the human mind, reaching forward to extended information, seeks for it in those institutions where it is supposed to be preserved; and the knowledge which is enveloped in mystery is frequently courted with greater eagerness than that which is open to public inspection. We do not esteem the sciences or languages which we know, equally with others of which we are ignorant; and those are always deemed the most abstruse, of which we possess the least degree of information. From the prevalence of this general feeling it was that such a high degree of public curiosity attached to the mysteries. They professed it to be a short and certain step to universal knowledge, and to elevate the soul to absolute perfection; but the *means* were shrouded under the impenetrable veil of secrecy, sealed by oaths and penalties the most tremendous and appalling. This feeling was not a little encouraged by the hieroglyphical characters with which the walls, columns, and ceilings of the most sacred temples were curiously decorated. A laudable thirst after knowledge prompted the youth of all ranks to aspire to the ambition of deciphering the meaning and illustration of these obscure symbols, which were said to have been communicated to the priests by revelation from the celestial deities. Initiation was the only means of acquiring this knowledge, and it is therefore no wonder that initiation was so much in request.

There was also another quality of the mind which served to recommend the mysteries;—that strange attachment to the marvellous by which every grade of human nature is swayed. To excite this sentiment in all its sublimity of horror, the initiations were performed at dead of night. No severity of probation could deter the bold and determined aspirant from encountering the terrors and actual dangers which led to the gratification of his curiosity, and the shades of darkness imparted vigour to the passion which looked forward to a recompense of such an exalted nature.

Such is a brief analysis of Dr. Oliver's first lecture, which we recommend to the serious perusal of every Mason who wishes to attain a knowledge of the antiquity of his Order; for it also explains the progress of the true Freemasonry from antediluvian times, till its interests were confided to the Essenes; who took charge of the forsaken institution, cherished it in their bosom until its rays of light once more began to illuminate the surrounding darkness, and thence it continued to enlighten a narrow and restricted path, terminating however in the broad and glorious blaze of splendour that dissipated the unholy shades of idolatry in the person of Jesus Christ.

We propose to renew the subject in the next number, because we are fully persuaded of the intrinsic value of this curious and learned volume, and that an attentive perusal of its pages will convey a sound knowledge of the various forms which Freemasonry has assumed and maintained amidst the rise and fall of nations, and the various fluctuations of religion which distinguished the ancient world.

NOTITIÆ TEMPLARIÆ.

(No. IX.)

FRANCE, ITALY, PORTUGAL.

FRANCE.

SOON after the regular organization of the Order, gifts and possessions every where flowed in upon it, and nowhere were these donations more magnificent than in the native country of the first founders of the Order. The Temple establishments in France were divided into four grand provinces, viz., those of France and Auvergne, which included the Netherlanders and Islanders; Normandy; Aquitaine, or Poitou; and Provence.

The chief seat of the province of France and Auvergne was the Temple at Paris. At what precise period the Templars were established there is unknown; but it certainly was before the year 1147, at which time there was convened a general Grand Chapter, to consider the affairs of the Holy Land. Louis VII. of France and Pope Eugenius III. honoured this meeting with their presence. One hundred and fifty Knights, under their Master, Everard des Barres, are recorded to have mustered at this famous Chapter, which was probably held in an edifice known by the name of *Le Vieux Temple*, situated near the Place de St. Gervais, a tower of which was standing during the last century, at the back of the choir of St. Jean en Grève, one of the churches destroyed at the French revolution. Sometime previous to the year 1182, the Templars had fixed their abode in the *Ville Neuve du Temple*, as the new one became called in contradistinction to the old residence. The term "*Villa Nova Templi*" also occurs in several deeds of the thirteenth century. So secure was this new castle or convent considered, and so trustworthy were its noble possessors, that, we are informed, when Philip Augustus was about to set out for the Holy Land, in 1190, he ordered that all his revenues should be collected and brought to Paris three times a year, and deposited in the house of the Temple. Nor was this confidence, we may observe, confined to the French monarch,

The Kings of England kept much of their treasury in the Temple at London. In the year 1213, we find King John demanding 20,000 marks, which he had committed to the safe keeping of the Knights.

Some idea of the vast extent of the French metropolitan priory may be formed from the fact, that it could contain as many troops as would make an army:—"In eodem veteri templo ædificia sunt cuidam numeroso exercitui sufficientia ac competuita; quia cum Templarii omnes cismontani temporibus ac terminis suis ad generale eorum capitulum conveniunt, hospitia ibidem inveniunt competentia."—(*Mathew Paris.*) When Henry III. of England visited Louis IX. of France, in 1254, he took up his quarters at the House of the Temple in Paris, because, according to the chronicler, he had with him a numerous retinue. Henry, perhaps, also had a predilection for the society of the Knights, having been himself educated in the Temple at London. And nowhere were Monarchs more sumptuously treated than within the castellated convents of this poor military Brotherhood.

Of the architectural details of the building at Paris we have no particular account; it probably consisted of a variety of structures raised at different periods. Independent of the additions and alterations made by the Knights Hospitallers of St. John, after their succession to the Templar possessions, there is only one part of the building that has survived down to the present century; and this was the very last work of the Order before their downfall. In 1306, previous to the arrival of the Grand Master from Cyprus—and probably in consequence of the contemplated transfer of the Grand Chapter to Paris as their permanent head quarters—the Prior Jean-la-Turc undertook the erection of a large addition to the Parisian Temple. This consisted of a lofty square tower, flanked by four round towers, with an adjacent building to the north side, surmounted by two turrets. Inside of the battlements of the great tower there ran a gallery all round, which commanded an extensive prospect. This tower contained four stories, in each of which was an apartment of thirty feet square; there were also three lesser chambers in three of the round towers; the fourth contained a very fine staircase, which led to the different apartments. The walls of the central keep were nine feet in thickness, and the entire structure was of freestone.

Such was the origin of the *Tower of the Temple*, a name no less memorable in latter than in former times. Here the noble De Molay was suddenly arrested, a prisoner in his own palace, from which he was to go forth only to suffer torture and expire on the blazing pile. Here the unfortunate Louis XVI. and his family were confined before being brought out to die on the scaffold. And within the same walls the chivalrous Sir Sydney Smith endured a protracted imprisonment, through the vindictive policy of Buonaparte.

Nothing now remains of this too celebrated tower; but there seems to hang some mystery as to the time and mode of its removal. "The celebrated old tower disappeared in 1811," briefly remarks the author of an historical account of Paris, in three volumes, in 1825. The biographer of Sir Sydney Smith gives the following version:—"Sir Sydney had inscribed certain singular sentences on the window-shutter of his chamber in the Temple, addressed, "Sydney Smith to Buonaparte," and which lines contained a prophecy that the latter should one day experience reverses, and occupy the same cell as the former. "These lines having appeared in the Parisian papers in 1799, and having been put into Buonaparte's hands at Cairo, on his return from his unsuccessful

ful Syrian expedition, where he was foiled and worsted by the writer of them, he exclaimed, '*It is very extraordinary*;' and on his return to Paris, fearing the accomplishment of the remainder of the prediction, after having procured through Regnauld de St. Jean d'Angely the sight of a copy in the hands of Baruel Beauvert, he forthwith ordered the building to be levelled to the ground." Not a stone, it may be affirmed, is now standing upon another of the original extensive House of the Temple. That which is known by the name of the "Palais du Temple" is the work of the Knights of St. John, or of Malta, and was built by their Grand Prior in 1566.

According to Munter, there exists in the Vatican Library at Rome a roll or catalogue of the Templar Preceptories in the provinces of France and Normandy, comprising no fewer than eighty-five commanderies and two hundred and eighty-three subordinate houses. One of the earliest places occupied by the Order seems to have been the convent of St. Maurice in Perigord, where they were established in the year 1139.

Among the principal establishments were the priories of Éstampes in the diocese of Soissons, each of which had eleven subordinate houses attached: the priory of Hainaut and Cambrai, containing twelve subordinate houses; that of Flanders, within the diocese of Tournay, and of Avaltir, the former having fourteen, the latter thirty-two dependent preceptories. Large and richly endowed colleges or convents existed also at Laon, Beauvais, Chartres, Chatillon-sur-Seine, Rochelle, Rheims, and Thoulouse.

The names of Le Temple d'Angers, Ivry de Temple, Temple Dayen, Neuville au Temple, and the like, enumerated by Boisgelin among the commanderies of the Knights of Malta, sufficiently indicates their true origin. There were also the Preceptories of La Ville Dieu en la Montagne, the seat of the Grand Prior or Preceptor of Normandy; Poitiers, the seat of the Grand Prior of Aquitaine; and the Temple at Montpellier, the head quarters of the Prior of Provence.

Jacques de Molay is recorded to have been initiated in the Chapel of the Order at Beauvais, in 1265—Himbert de Peraut, Grand Visitator of France, officiating as Master of Ceremonies.

We find also mention made of the Temple-house at St. Omer, which was given to his Order by Godfrey de St. Omer, the Comrade of Hugo de Payens. This must have been one of the very oldest possessions of the Knights in Europe.

ITALY.

This country was divided into two great provinces, one of which was that of Upper and Middle Italy, comprehending Lombardy, Tuscany the States of the Church, Spoleto, Ancona, Campania, and Sardinia.

The Convent or Temple-house at Rome formed the seat of the Grand Prior, and was founded so early as the time of St. Bernard, the great patron of the Knights. It was situated on the summit of the Aventine Mount, over-hanging the rivet Tiber, and its church or chapel still remains, under the denomination of Santa Maria del Priorala. The Knights of the Hospital, or of Malta, who succeeded to the Templar estates, subsequently occupied this priorial seat, and, we believe, yet hold the superiority of the church. Within it is to be seen an antique marble sarcophagus, containing the remains of some prelate of one or other of the military and religious Orders. Possibly more interesting relics might be detected by the eye of the Masonic inspector.

Another province of the Templars included Apulia and Sicily; Messina, in the latter, was the original chief seat of the Prior, but after the violent seizure of many of the Orders' estates in Sicily by the Emperor Frederick the Second, the head quarters of the Chapter seem to have been transferred to Beneventi, in the kingdom of Naples. The principal possessions of the Order in Sicily were at Lantini, Syracuse, Palermo, Butera, and Trapani. The name of Albert de Canellis appears as Grand Prior of these parts at the period of the abolition.

PORTUGAL.

The Knights of the Temple were established in Portugal about the year 1130, at which time their Prior, Galdin Pæz, founded the castles of Tomar and Monsanto. They also acquired under him the fortress of Pombal. Sancho the First gave them the tower and castle of Idanna in 1185. At Castromarino, Almural, and Langrovia, the Order had possessions. These were all retained by the Knights at the period of the proscription, when the Order assumed the new name of that of Christ. Pasco Fernandez, the Grand Prior of the Temple, continued as chief of the Order of Christ, and the Priors of the different places of the Temple in like manner remained at their posts. The cross was not altered, nor the costume; and the statutes were generally retained. The Order of Christ remains to this day.

PILGRIM.

THE TEMPLE CHURCH.

WE have been informed that "the Christian Church now erecting at Jerusalem," for which the fittings of the Temple Church, London, are stated to have been bought at the price of 1200 guineas (see last Vol. of this Review, p. 326), is a missionary establishment, in connexion with the Church of England, and which the Pasha some time ago granted leave to erect. We cannot see, we confess, why the old walls of the Temple Church should be stripped of their proper ornaments to furnish out this chapel at Jerusalem, the very existence of which depends upon the most capricious tenure. If the beauty of the carved pulpit, the organ screen, &c. be so much admired, why cannot models be made of them? Verily the authorities of the Temple might be more awake. We are not, indeed, aware of the exact age of these interior fittings, but the date of the eastern part, or body of the church which contains them, is about the year 1240. The rotunda or western tower is of an earlier date, having been consecrated by the Patriarch of Jerusalem in 1185. It is in this elegant circular aisle that the monumental effigies of the Knights are placed, about which antiquaries have been so much puzzled. The only one that seems at all identified, is the effigy of Robert De Ros, who died in 1226, and was buried in his proper habit of a Knight Templar. It is the central figure of one of the groupes. Gough in his *Sepulchral Monuments* calls this "the most elegant of all the figures in the Temple Church, representing a comely young Knight in mail, with a flowing mantle and a kind of cowl: his hair neatly curled at the sides; his crown appears shaven. His hands are elevated in a praying posture, and on his left arm is a short pointed shield, charged with three water-bougets; at his feet is a lion." Robert de Ros bestowed part of his large property upon the Templars. The name of this Knight and Baron

appears among those who gained Magna Charta; as does that of Almeric (or Eimeric) de Sancto Mauro, Grand Prior of the English Templars, in 1215. The latter is the eleventh name at the beginning of the great charter, taking precedence of the Temporal Barons. It was in the House of the Temple, in fact, that King John first received the armed nobles, when they came to London to demand their rights. Perhaps the last historic scene connected with the London Temple was the encampment there of three hundred gentle squires, whom Edward the First knighted in 1306. On this occasion the orchard of the Temple was cut down on purpose to provide a space for the tents. "In this ample space," says Mr. Tytler, "the novices pitched their pavilions, and the King with a splendid munificence distributed to them from the Royal wardrobe the scarlet cloth, fine linen, and embroidered belts, made use of on such occasions. Habited in these they kept their vigil and watched their arms in the *Chapel of the Temple*, whilst the young Prince performed the same ceremony in the Abbey Church at Westminster."

THE LIBRARY AND MUSEUM.

THIS desirable acquisition to Masonic interest has at length assumed some degree of importance, and would have advanced much further in its collection, but for the recent untoward circumstances, which have, as all such matters invariably do, retarded objects of utility.

It is in times of peace that the arts and sciences best flourish, for turmoil and discontent do not assist the advancement of the nobler objects of Freemasonry. If we shall be permitted to encourage happier prospects, among the first fruits will be the success of our Library and Museum. It is "high time" to sink the mere *profession* of science, in the determination to give proofs of our acquirements, and to refresh the mind by recreative study.

Limited as may have been the deposits, yet to the number of the individuals contributing, the collection is highly creditable. Among the manuscripts and other volumes, &c., there are several that deserve attention. We intend occasionally to notice such presentations.

We now notice a manuscript volume, presented by Companion George William Turner, * Past Z. of the Mount Sion Chapter, written in the form of lectures, addressed to the Companions of the Chapter on his retirement from the Past Principal's chair.

This volume possesses great merit; the original matter is clear in detail, and in its composition may compete with many writers of talent and reputation. The author modestly acknowledges how much he is indebted to Masonic and other literary antiquarians, and appears with equal diligence and truth as a careful compiler. The reader will be struck by the evident coincidence between Brother Turner's inferences and those of Dr. Oliver; and the declaration of the former that he had never seen or heard of that erudite work, "Signs and Symbols," written by the latter, until he had completed the first copy of his manuscript, however remarkable, proves how clearly two persons, no matter how

* This excellent Mason has also presented to the Library a great number of valuable books, the collection of a lifetime. Owing to ill health, although obliged to retire from business, he has proved his desire to assist in the praiseworthy object of creating a library by endowing it with those volumes by the perusal of which he himself had profited.

distinctive their education may be, may arrive at the same conclusion. In this amended copy, presented to the library, Companion Turner has quoted rather extensively from Dr. Oliver.

The volume commences with a charge to the Companions, and in acknowledging the gratification and the aid he has derived from Masonic authors; Companion T. refers much of the difficulty he encountered in his pursuit to their scarcity. We can merely allude *passim* to those subjects which, as mysteries of the Royal Arch, are veiled from the public eye, but which strike the initiated mind with wonder.

The outline of the history of Royal Arch Masonry, the origin of our allegorical and symbolical mode of instruction, the illustration of our ceremonies and mysteries, and the general observations or commentary, constitute the contents of the work.

Companion Turner has indeed read the great "Poem of Life," that gift of God to man, and drunk deeply of the refreshing spring. He has investigated the historical and mystical passages, dwelt on them with fervour and zeal, and placed them before us with all the simplicity which a lover of truth could desire. The Indian, Egyptian, Persian, Grecian, and Hebrew mysteries all are examined, and several diagrams on the signs, symbols, and emblems illustrate the book. A very curious and important explanation of Druidical worship will be found particularly interesting.

The lecture on the Triple 'Tau' deserves more notice than we have space or opportunity to give. We have been surprised at the research, and the evidences brought before us.

A sermon by the late Brother Dr. Milne, Grand Chaplain, preached on the 24th June, 1788, contains great Masonic interest; and a chronological sketch of the Order of Knights Templars, by the Brother Dunckerly, concludes the volume.

We trust this book will be examined by thinking Masons. Many Brethren are daunted from giving their opinions, and consequently their knowledge is lost to the world. Let the example of our unpretending Companion, whose leisure has been solaced for many years by an examination into our mysteries, and who, on the first proclamation of a gathering place for records, has given "freely and at length" of his store, be an example to others.

This book is another remarkable proof, if any more were wanting, that mind, without the advantages of a highly polished education, is competent, by proper direction, to explore those inexhaustible truths, which, however deeply hidden, reward labour and industry. What an ascendancy!

Our excellent Companion has done his duty, and well. His support of the Asylum will make his memory dear, when he may no longer enliven his circle of friends; but we would name him to two Masons for a reward,—to Dr. Oliver, that he should peruse this MS., and to His Royal Highness the Grand Master, that he should promote the author to the purple. A sense of honest pride would in the one case gratify the Companion, while the Craft would appreciate the promotion as an act of grace, and the reward of merit.

FIDUS.

NOTE.—The copy in the Library is not in the handwriting of Companion T., who at the time, we understand, was too much occupied to re-write the volume; we regret this the more, as he may be proud of his own penmanship.

A MASON'S ADVENTURE ;

OR,

THE ADVANTAGE IN TRAVELLING OF BEING A FREEMASON.

FROM THE ROAD-BOOK OF BRO. SLADE, CLERK, ETC.

" In ev'ry place a friend, in ev'ry clime a home."

MASONIC SONG

CONCEIVE being sent off post-haste by the rail-road at five minutes' warning to take a brother clergyman's Sunday duty, one hundred and fifty miles from home, without knowing a single resident of the place to which you are going—not an atom of the neighbourhood—and being totally ignorant of the mode or conveniences of your journey, except that you are to be conveyed by the rail-way train ; of which all that you have read in the newspapers gives you ideas of broken limbs, running down steep embankments, to the imminent risk of your neck, and the chance of being roasted alive by the train taking fire, or the thousand other accidents—not of " flood and field,"—but of rail-roads and steam-carriages. Such was the occurrence that happened to me a few weeks ago. I had just finished my scholastic labours of the day, and indeed of the week, and was about to refresh the wearied body with a five o'clock dinner, when a stranger was announced. I dreamt not that he was a brother parson, until he declared his name and profession, with the object of his visit. He had called to ask me to take his duty on the following Sunday, at his church near Wolverhampton ! When he first mentioned his desire, I was thinking of some twenty miles in the country ; but when he talked of one hundred and fifty—of going off the next morning by the train at eleven o'clock—and arriving at Wolverhampton at six in the evening, I began—being a recluse—to grow nerveless, and for a moment thought myself in a dream. But the business part of the arrangement brought me to my senses, and having obtained the consent of our gentlemanly curate to take my lecture duty, I complied with the stranger's wishes, determining to enjoy myself, after a sultry half-year's fagging in my humble grammar-school with the tuition of six-and-twenty boys.

Saturday morning came—at eight o'clock I quitted my snuggerly, and, taking leave of my fond wife and her pet niece, as if I were going to India, I committed myself to the hazards of my long journey, pregnant with the consequence of getting to my destination in " whole skin" for the edification of the flock at Wednesfield, whither I had been thus suddenly commissioned.

The mode of conveyance, and the country I was going to, being entirely novel to me, my sensations and impressions may prove diverting. I was struck with amazement at the grandeur and capaciousness of the buildings at the terminus in Euston Square—the activity and bustle, yet perfect order, subordination, and civility of the various officers and porters—and the clock-work regularity with which every arrangement

was performed. Being a little cunning in science, I quietly surveyed the train to discover which was the central carriage, deeming that to be the safest and least liable to be affected by motion, heat or noise. I remembered, too, an anecdote of my university pupil, who, travelling once by the Southampton Railway, and being exceedingly nerveless and careful, to be perfectly safe from the effects of explosion in case the engine should burst, had placed himself in the very last of the first-class carriages, as being the furthest off; but, to his horror, when the train started, he discovered by the noise and heat, that an engine had been attached in the rear, to his carriage, to assist in pushing the train along!

After a short delay, at about ten minutes after eleven o'clock, A. M., (as nautical log-books have it,) off we started for Birmingham, with a very full complement of passengers and baggage. It was a lovely day in June—the glorious sun shone joyously in the blue firmament—the air was balmy and suffused with the odour of the hay-fields, filled with merry faces and toiling hands—and I continually raised my eyes in gratitude to that Great Creator who had gifted man to accomplish such stupendous works as my journey was every instant presenting, blessing the earth and the labours of man's ingenuity with abundance and beauty.

The sensation produced on my mind on passing through the long tunnels—the total darkness for above a quarter of an hour—the flare of the engine-fire—the roaring of the resisting air—the sudden deprivation of day-light and the equally sudden emerging into the broad glare of the sun—strongly pictured to my imagination the wanderings of Æneas in the regions of Tartarus, so terrifically described by the ancient poet. Some persons complain that no view of the country is obtained in railway travelling. All I can say is, that my experience differs. The country, to my vision, from Primrose-hill to Tring, was one moving panorama of the animated charms of Nature's rich scenery—highly cultivated fields—luxurious pastures—wood—hill and dale of the most beautiful landscape character—winding canals teeming with traffic-boats—substantial farm-houses—well-built cottages, indicating the locality of wealthy and worthy landlords.

In due time, however, I smiled at my own anxiety, as the animal part of nature now and then reminded me to learn if we were not to satisfy hunger till the train reached Birmingham; and the stopping at the half-way station for refreshment was as agreeably surprising as it was reviving to the system, recollecting that I had breakfasted at seven in the morning. Every sort of accommodation is afforded the traveller at Overton, and it was amusing to remark the variety of individual character, as each person alighted from the different vehicles. The eager and scrambling voracity of one or two, inclined the bystanders to suppose that a flash of lightning had popped them down on the spot, and, to the imminent risk of glasses and bottles, allowed them but an instant before they were to be taken off their feet again. The scene was replete in comic incident.

A quarter to four o'clock, P. M., found us safely under the roofs of the Birmingham terminus, and a busy, smoky, well-conducted place it is. Five o'clock removed me in the mail train to Wolverhampton, in a luxuriously fitted up carriage. There I halted, fixing my headquarters, unconsciously, at a Brother Mason's, Paul Law of the Star and Garter, than whom a more gentlemanly, attentive, civil host cannot be found in the three kingdoms; nor a more pleasant hotel at command.

My questions to the waiter as to the whereabouts of the church I was to officiate in on the morrow, soon made my errand known in the house, and the evening had not closed in before I received a polite message from the landlord, offering to drive me over in the morning to Wednesfield, in his own poney chaise. Something whispered to me that possibly mine host was a Brother Mason, and so he turned out. On the Sabbath morning he introduced himself, and having time to spare, volunteered to shew me the collegiate church. Just as we were entering the vestry porch I observed, "surely you are a Mason?"—"I am so taken and accepted," he replied: and in a moment all the diffidence of strangers was dissipated by fraternal conference.

In the collegiate church, which partakes of the character of an abbey, there is a superb stone pulpit and staircase of great antiquity, said to have been hewn out of one block; and the reading desk, although of modern workmanship, is of carved oak, particularly chaste and unique. There is also a very fine statue in brass, representing one of the Dudley family, in half-armour. So curious and rare is it considered, that casts have been taken from it by the Dukes of Sutherland and Cleveland, and other great proprietors of land in those parts, to be placed in their several seats.

The velocity with which I had been transported from London to Wolverhampton had rather bewildered my senses, and I had not come to my right perception of things when I asked my cicerone, on quitting the church, whether our eminent Brother, Dr. Oliver, was not located somewhere in that neighbourhood—not recollecting that he was incumbent of the very church I had been inspecting—and to my extreme delight he informed me that the doctor was then in residence, and would, no doubt, be glad to see me. That pleasure I determined to give myself before I quitted.

The village church to which I had been so suddenly dispatched to exercise ministerial functions, I found in a melancholy state of dirt and delapidation, which sadly contrasted with the admirable state of care and cleanliness I had observed in my visit to the town churches during the early part of the morning. The congregation were very attentive and respectful, and in the afternoon, the report of a stranger, brought a greater number of hearers. The good feeling manifested at a funeral, the next day, convinced me that, though neglected, the soil was worthy the sowing of the good seed. I wish I could say as much for places nearer the metropolis. The hospitable attention of the churchwarden, Mr. Stanley, was worthy the imitation of all similar functionaries. A better example of the substantial English yeoman with his comfortable farm residence, well-spread board, and fine looking family around him, could not well be found.

My original intention was to have returned home the following day, but a funeral intervening, I deferred my departure till the Tuesday; resolving, at all hazards, not to omit being present at the Asylum Festival on the Wednesday following, for which the Stewards had honoured me with a ticket. Otherwise, I believe, my Staffordshire friends would have kept me the whole week among them.

In the evening I addressed a note from my hotel to Dr. Oliver, expressing how gratified I should feel to avail myself of the opportunity, so fortuitously offered, of introducing myself to him. The doctor's answer, replete with compliments to my position in Masonry, invited me to breakfast with him the following morning.

Thus Monday, the 22nd of June, 1840, became a *red-letter* day in the kalendar of my life. I enjoyed the high privilege of making the personal acquaintance of our very eminent and learned Brother Dr. Oliver, and having a most agreeable *tête-à-tête*. Of course the ruling topic was the Craft and the extraordinary events of the previous nine months. It was a problem which neither of us could *then* solve; why our most excellent friend and Brother, Dr. Crucefix, after having conferred so many benefits upon Freemasonry, should have been so *cruelly* used—a problem which the perusal of a subsequent number of our Review has enabled me to unravel. *He has suffered as the Originator and Editor of the Freemasons' Quarterly Review*, let who will be foolhardy enough to deny it. And that, notwithstanding Dr. Oliver's opinion, re-echoed by thousands, that, "*the circulation of that work has done more to recommend Masonry to the public, and added within the few years of its existence a larger number of Members to the Craft than the most zealous efforts of others at any previous period of years.*" This, his deliberate judgment, is formed from the returns of the various Lodges for a series of years in the Province over which he presides as D.P.G.M. And I beg to subscribe my testimony, that *the Review* has infused new life and vigour into an ancient institution, which was fast sinking in the public mind, for want of a proper medium of communication. Indeed recent occurrences would prompt me to retire from Masonry, but that I too much respect many of its Members and entertain too stedfast a reliance in its own intrinsic worth, to think that such accidents of human agency and passion can weaken its character. Noble was Dr. Oliver's advice to the Master of a Lodge, who requested to know "how he was to act with respect to subscribing to Bro. Crucefix's Testimonial," after receiving one of those anonymous letters which were sent round to the country Lodges.—"Act precisely as you would have acted had you never seen the letter," wrote the doctor, "my sentiments of esteem and friendship towards Bro. Crucefix are unaltered, as they are unalterable by any *anonymous* slanders. My only surprise is, that any honest man should for a second allow such assassin-like missives to take the least hold upon his understanding."

(To be continued.)

"THE sensitive mind discovers poetry everywhere. As it is touched with whatever is affecting in the chances of life, so does it taste whatever is picturesque in the objects of nature. All that is majestic and lovely here is to it a source of delight, and helps it to form a more just conception of Him who is the author of so much beauty. It is thus that in the images of earth may be recognised the tokens of eternity—in the canopy of heaven, and the expanse of the ocean—in the setting glories of the sun, and the melting colours of the rainbow—visions and emblems of a brighter world."

THE KEY STONE.

A FABLE.

“ Med’cine disguis’d in various forms we find ;
 Fables are med’cines meant to heal the mind,
 On proud and stubborn hearts their points may fail ;
 But wisdom draws a moral from the tale.”

It was the hour of High Twelve in Jerusalem, and the Craft had retired from their labour during the meridian heat. Descending from the sacred mountain the banded workmen might be seen hastening to refreshment. Here the Chaldean Sage, whose life had been passed in pursuing wisdom through Nature’s most secret recesses, or Science’s intricate arcana, walked calmly on, his high reflective brow wrinkled by study o’er the midnight lamp. Anon, a number of the Princes or Rulers of the Royal Art, raised by the friendship of their Chief or their own merits to that distinguished rank, swept stately by, returning with grave courtesy the respectful salutations of the humbler Craftsmen, who, grouped in various parties on the mount, were either discussing questions of deep interest, or absorbed in admiration of the majestic edifice which gracefully rose before them.

The Temple, the proudest effort of human genius, for whose construction earth had been rifled of her treasures, science, exhausted of her secrets, approached its long wished for completion. The Arch, whose sacred recess was to contain the Holy of Holies, required but the Key Stone to render it perfect ; and the day was already named on which the Royal Solomon, as Grand Master of the Sons of Lux, should fix the perfect Ashler amid the assembled tribes of rejoicing Isreal. That very day had the will of the Monarch been proclaimed, to the disaffection of the Craft, who beheld in the act an injustice to Honestas, one of the most skilful of their overscers, who had prepared with great labour a perfect key for the closing of the Arch, of *peculiar excellence, originality, and beauty* ; but whose work had been rejected by Solomon for reasons so weak that they rendered his real motives apparent—envy of its perfectness, and jealousy of the approbation it had excited.

That very day the Grand Lodge had been assembled, and the work of Honestas displayed to the assembled Brethren. By the Workmen, experienced Masters, and a few of the independent Rulers of the Craft, it was received with acclamation ; for the design was a cube of perfect charity, squared by the chisel of good intentions, according to the scale of strict integrity. Solomon viewed it coldly, for envy had entered into his heart, and its bitterness flowed from his tongue. After vainly endeavouring to detect a fault, in the perfect work, he commenced by questioning its fitness, doubting whether it would assimilate with the other ornaments of the Arch ; fortunately models of them were at hand ; they consisted of two marble designs representing male and female helplessness, pure in their design and almost perfect in their execution. The work of Honestas was placed between them, and many shouted with joy at the harmonious effect : for on the cube was engraved in relief, the form of an Aged Builder, bowed down by labour and infirmity, receiving support from the healthy and strong of his Order.

“ True it is,” exclaimed the Royal Master, gazing upon them with a disdainful eye, “ that the intention is good. I can but approve of the design, although I regret its impracticability. The Arch is incapable of the weight of the work proposed, and instead of proving a Key Stone to cement the whole, it would cause its ultimate destruction.”

Vainly *Honestas* proved by practical demonstration the sustaining power of the Arch. Vainly the Craftsmen offered to increase its strength, by their voluntary labour, till the doubts of Solomon should be satisfied. When reason and justice failed, he called in prerogative to his aid: and the work of *Honestas* was rejected with scorn, amid the triumphant sneers of the envious and the ignorant; but to the openly avowed regret of the honest and sincere.

It was at the sunset hour, on the day in question, that Solomon quitted the recesses of his palace and walked forth to enjoy the evening air; dissatisfied with himself, his steps led him to the banks of the hoarse brook of *Kedron*. The tombs of the Kings of *Isreal* were in the distance, their white forms gracefully rising from the dark wood of cypress and cedar by which they were surrounded. While with uneven steps he paced the bank, listening to the loud murmurs of the gushing stream, or lost in the bitterness of those reflections which ever are the accompaniment of ill, Solomon encountered an aged Brother, whose voice had for many years been a stranger to his ears, but whose words even his Royal Father had listened to with fear and trembling, and whose occasional interference in the Craft had produced the happiest results. He was named *Rebuke*. Of a severe presence, and majestic port, he approached the Royal wanderer, and unmoved by the frown upon his brow, or the impatience of his air, thus proceeded to address him—

“Can'st thou, with the tombs of thy predecessors before thee, still resolve to commit this injustice? Does not the worm which tells thee thou art of earth arraign thee? For, remember, that in the Lodge above, the royalty of Solomon and the humility of *Honestas* will be equal, and the Great Architect of all decide between you. Behold,” continued *Rebuke*, pointing to a solitary pelican, who with patient assiduity stood perched upon a fragment of rock, watching in the running stream for the approach of its prey. For a few moments the bird remained motionless, as a statue; suddenly its long neck was plunged into the waters, and it arose with its prize between its beak, directing its heavy flight towards the adjacent wood, where its impatient young expected their food.

Scarcely had the laden bird risen from the waters when an eagle, that from the clouds had been watching the patient fisher, pounced upon it; with a scream the terrified pelican let fall its prey, which the regal tyrant of the air caught ere it reached the waters, and majestically sailed away with it to its distant eyrie; while the disappointed and plundered bird returned again to its former station, again to watch and again, perhaps, to be deprived of the fruit of its labour. “Does not that incident convince thee,” exclaimed *Rebuke*, sternly gazing on the countenance of the troubled Solomon, “that the laws of right and of power are at variance, and that man, when invested with the latter, never uses it to the prevention of justice, till, like the eagle, he follows only the animal instincts of his nature, and is deaf to the voice of reason and of truth.”

“He who hath given to the eagle strength over the birds of the air, hath given to the Kings of the earth dominion over man.”

“True, O King,” answered the Sage, “but the dominion of the one differeth from the dominion of the other; inasmuch as the bird followeth the brute instinct of its nature, while man has reason for his guide.”

“When the bird shall restore its prey, then,” exclaimed the irritated

Monarch, "will I bow my sceptre to the right of Honestas; but not till then."

"That is to say," calmly answered the old man, "till the instinct of the brute reaches the intelligence of the man; the Royal Solomon will follow only the impulses of the former, degrading the gifts and the pre-eminence accorded by the Most High, by bowing his reason to the ears of princes; but thinkest thou that He whose word is truth—whose essence, love—whose attribute is justice—will accept of the dedication of the work, or smile upon thy reign, if this wrong to Honestas be by thee committed. Beware, lest the voice of Rebuke be succeeded by stings of conscience, the gnawings 'of that worm which never dies.'"

That night did the Royal Master again preside over the assembled Craftsmen, his brow was clear, for justice filled his heart. The work of the faithful Honestas was approved, and never did the Monarch appear more worthy of the homage of the Craft, than when he proved that even the recollection of error may be lost in the beauty of atonement.

MASONIC ANECDOTES.

WE have been compelled, for want of space, to defer a well-written article on the subject of Masonic Obligations—in which their necessity is favourably considered—and we confess our own opinion is greatly inclined to their continuance, for reasons that have often been expressed in the *Freemasons' Quarterly Review*. The article we allude to will appear at the earliest time; and, meanwhile, the author will perceive, by the following extract from the pages of a popular volume,* that his opinion of the propriety of removing this test of sublimity, by which the human heart, more especially among the humbler classes, is made sensible to bring into activity the noblest and most generous impulses, is far from general:—

"I was General Park's orderly this night, and had a good roof over my head, and the dry floor of a cart-shed, with plenty of dry straw for a bed; but my poor wife was absent, for the first time since we left home. She was detained along with several other women, on the right bank of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment begged her to take care of a little ass colt, with a couple of bundles, until she should get back to St. Severe to make some purchases; she complied, and before the other returned the bridge was repaired. Our regiment had passed, and she followed, driving the colt before her; but before she got to the further end, the stubborn animal stood still and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eye on a finely polished horn with the Masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you left struggling here,

* "Retrospect of a Military Life," by James Auton, late Quarter-Master Sergeant 42d or Royal Highlanders. Lizars, Edinburgh, 1841.

“for the sake of what is slung by your side;” at the same time handing “his musket to one of his comrades, he lifted the colt in his arms and “carried it to the end of the bridge. My poor wife thanked him with “the tear in her eye, the only acknowledgment she could make for his “kindness; but she has often thought of it since, and congratulated “herself on having the good fortune to have that horn, empty as it was, “with its talismanic hieroglyphic, slung by her side on that occasion; “and these to raise up a friend when she was so much in need of one.”

And there are those in command who would interdict soldiers from being Masons! We have not space for comment.

As an admirable contrast to the dishonourable attempts to stigmatise Freemasonry as being calculated to degrade the heart of the sailor or the soldier, the following facts will appear doubly interesting.

In the Lodge, No. 13, on the registry of Ireland, which some years since was distinguished for its hospitality and discipline, there exists this authentic record.

“The strife of war in the year 1813, condemned a citizen of Limerick, then in command of a trading vessel, to be captured by a French privateer, the commander of which on finding in the person of the captain, “a Brother,” gave him at once his liberty, ship, and cargo. Conduct so truly noble was soon reported to the Lodge, and a silver vase of one hundred guineas value was voted to the generous Frenchman. The vase was sent through the British Consul, to the Grand Lodge of France, but the gallant Mariencourt had, in the mean time, lost his life in Africa, and the vase was returned to the Lodge.”

This votive tribute, once intended to remind the noble Brother of the gratitude felt by the Lodge for the almost Godlike conduct exhibited on occasion when, alas! avarice, if not revenge, too frequently prevail, having returned to its first proposers, is reverentially preserved as the brightest ornament of the Lodge: and at every meeting, the memory of the revered Mariencourt is drank in silent gratitude.

On the cover of the vase the Master is described at high work; on one side is a handsome design of the Temple, and on the other the following inscription:—

“To Captain Louis Mariencourt, of the French privateer, *Le Furee*, to commemorate the illustrious example of Masonic virtue his conduct to Captain Cambell displays. The Brethren of Lodge 13, on “the registry of Ireland, present and dedicate this cup.—Limerick, “1st May, 1813.

“On the 2nd February, 1813, the brig ‘*TWO FRIENDS*’ became the “prize of the ‘*LE FUREE*,’ the signals of Masonry were exchanged “between the Commanders, and instantly Captain Mariencourt be- “stowed his ship, cargo, and liberty on Captain Cambell.”

Blush all who would asperse Masonry; whether by ribald falsehood, or by the more dangerous attempts of sophistry. Masonry may be feared by the unrighteous, and well it may, for it exists as a record of the goodness of the Almighty, in disposing the human heart to deeds, of mercy, benevolence, and charity.

Masons of all countries—from the prince in the plenitude of power to the humblest of the Order—remember the noble Frenchman, Mariencourt: and when about to use any power which you may possess, pause, and like him be—CHARITABLE.

THE PRODIGAL'S BRIDE.

BY DOUGLAS JERROLD.

[FROM AN UNPUBLISHED PLAY.]

SCENE—*Interior of Everingham's Cottage. EVERINGHAM and ALICE discovered.*

Everingham. What would he here? Hath he not done enough?
Or comes the coward libertine to mark
How the despis'd, the cast-off maiden, wears
The willow-wreath that on her bridal-morn,
He nobly sent her? Is it not enough
That he hath made your name—and I am blind!—
Your spotless name the common talk and jest
Of the whole country round? No market-place,
But there shall hinds and milk-girls tell the tale
Of the cast maid, lone Alice Everingham?
Then will they laugh and sneer, and some may cry
The youth found wisdom, tho' he found it late.
And for her father, what is left to him?
To sit in darkness, and to hear the sigh
That will escape, tho' many die unbreath'd;—
To know that daily tears despoil a cheek
Where the soul's sunshine constant beam'd;—to feel
The wasting hand, or—worse than all—to hear
In some old song, a kind deceit of mirth,
Hollow and joyless, singing still of joy.

[*MALPAS is seen to pass the Cottage-window.*

Alice. George!—George!

Ever. 'Tis he! My blood leaps at his footstep!
I never felt the loss of eyes till now.

Enter MALPAS.

Malpas. Sir—Alice.

Ever. Sir, I cannot see your face,
But sure, beneath this roof you need must blush.
What would you with us, sir? Your messenger
Perform'd his charge—deliver'd, sir, your letter.
What would you further?

Mal. What that letter begg'd,
A parting word with Alice Everingham.

Ever. Here she stands; and if in your condition

Were offer'd to me eyes to look upon her,
 But coupled with a heart to dare that look,—
 I'd spurn the gift, and dwell in darkness still.

Mal. One parting word!

Ever. Have you not sham'd her? Love!
 The love of brawlers at their tavern cups,—
 The love protested twenty times a day
 By the same tongue to twenty vacant ears,—
 The love of canker'd age for radiant youth,—
 The love of av'rice grinning o'er its heaps,—
 Is noble, honest, wise and dignified
 To that base selfishness you dare call love,—
 To that cold, cruel thing, you think a heart.

Mal. I came prepar'd for this—for this and more;
 Prepar'd, not steel'd against your curses.

Ever. No, sir—no.

Tho' cursing be the sword of impotence,
 The ready instrument of wrong'd old age,
 I will not use it;—and a time may come
 When you yourself may marvel at my peace.
 Possess a child, your sole hope, wealth, enjoyment
 In this darken'd world—let her be to you
 As your own pulse—the echo of your voice—
 The light of your blind eyes;—the gentle thing
 That makes you bold—the simple, guileless thing
 That makes you weak, remembering her weakness,—
 Let her be all earth to you, and, earth pass'd,
 The hope to meet, a hope that brighten's heav'n,—
 Then, see the blossoms of her virgin mind
 Mildew'd and blighted by a villain's breath,
 And when you'd curse the wretch,—remember me!

Mal. From this time forth, my path be strew'd with fire,
 Shame my companion, torture my reward,
 The world indignant hissing me to death,—
 Eternal obloquy my epitaph,—
 If with light thoughts I woo'd that peerless girl,
 And for this day—no day so darkly doom'd—
 Yearn'd not, with hope as deep and love as pure
 As ever at the altar's foot was bless'd,
 Since holy priest united man and maid!

Ever. Go on.

Mal. By falsehood, basest infamy
 Have I been duped.

Ever. Why knew we not of this ?

Mal. There—there my folly—there, my weakness, guilt.

I thought the peril pass'd—hoped, with husbandry,
To gather back the substance flung to knaves
In hours of brainless riot, spendthrift waste ;
Resolv'd to free me from a thousand snares—
By knaves invented, sanctified by rule,—
To work deliv'rance from a herd of things,
That with man's image have the panther's heart :
From all these meshes, all this hateful tribe
Of money-sellers and the hounds of law,
By whose contact my nature was dishonour'd,
I thought myself escap'd: and, as a wretch,
Long toiling thro' a dark and pois'nous wood,
The haunt of wild beasts, and abode of snakes,
Bursts from the stifling gloom to healthful light,
And stretch'd on some green knoll, surveys below
Gilded and gladden'd by the rising day,
His new abiding-place,—a land of peace ;—
E'en as his bosom throbs and melts with joy,
And all his soul is very thankfulness,—
Is at that instant captive in the jaws
Of some fierce monster prowling from the wood
Whose ev'ry harm the wretch deem'd far behind.
Ev'n thus did I think ev'ry danger pass'd,
Ev'n thus this morning saw a prospect fair,
Of golden promise, blooming, beautiful ;
None fairer, brighter, could our poet feign
When his rapt mind was flush'd with Paradise.

Ever. You ask a parting word ? You come to bid
Farewell to Alice ?

Mal. Such a beggar's pray'r.

Ever. Alice, you may speak with Master Malpas.
Farewell.

[*Exit, led in by ALICE.*

TO THE EDITOR.

BREACH OF PRIVILEGE.

SIR AND BROTHER,—While so much has been said on the subject of privilege, and allusions made to the proceedings of parliament, to show that a precise notion of an intended motion was not called for by custom and analogy, I am somewhat surprised that the analogy has not been carried a little further, and declared that the publication of the proceedings of Grand Lodge was as much a breach of privilege as the publication of the proceedings of parliament. To see the elaborate reports of those proceedings, which are published every morning during the meeting of parliament, one would hardly think it *was* a breach of privilege; or that if any honourable member should rise and inform the speaker that he observed strangers in the house, it would be the imperative duty of that honourable functionary to order every person to withdraw who was not a member—the object being especially to exclude the reporters, and prevent the proceedings from being published. So justly, however, is this privilege estimated as being “more honoured in the breach than in the observance,” that I only recollect one instance of its being acted upon—and then a report of what took place was furnished by *some member* of the house, and appeared in the morning papers; though not, of course, so fully nor so accurately done as it would have been by the usual means.

As to the proceedings of “a certain assembly,” so long as you can find Woodfalls to furnish reports, so accurate and impartial as those of your last number, you may feel assured of the support of the great body of the fraternity, particularly of those who cannot attend; whether at home or in the provinces and colonies, where they have no means of knowing what is going on in the Masonic world, except through your excellent work, or the imperfect and long delayed reports of the Grand Secretary. The former, almost universally preferred, are certainly beyond all comparison superior. For myself I can only say, that though I have the means of hearing for myself, and knowing what is going on, I like to have what I know and see and hear, in such a shape as to be able to refer to it hereafter. You may therefore continue to reckon upon my subscription, and upon my stimulated recommendations.

But it appears to me that certain folks are wide of the mark altogether—that, in fact, it was no breach of privilege—but a direct violation of the law, if any thing at all! Whether this is the case or not, rests between you and the Grand Master; and this one Brother clearly proved on a late occasion, when not a syllable was uttered in refutation of his explanation of facts—on which the blame is not put on the proper party. I shall consider, therefore, that you have his authority, either direct or implied, and support the work, as I have stated, with my best efforts.

As to a declaratory resolution, will it furnish one particle of information to any Brother, three months a Mason, and taking sufficient interest in the subject, to have read Preston and the Book of Constitutions? For my part, I would not vote at all upon such a nonentity; I would

not hold up my hand for it, considering it utterly useless and uncalled for; nor against it, because, as far as it was tangible and intelligible, it affirmed a mere truism.

Wishing you every success in your arduous undertaking,

I am, yours fraternally,

P. M. T. S.

[We have selected this letter, from several others, as conveying the same ideas in the most temperate language. P. M. T. S. and others will be pleased to hear that where we lose one we win two.—ED. F. Q. R.]

SIR AND BROTHER,—I have heard with some surprise that my letter dated Nov. 4, 1840, has given much offence in quarters which I wish to set right, as the best means of satisfying you of my honesty and fair dealing. I understand that I am denounced, as having invaded the rights of hospitality, and of Masonic secrecy, for that as a *visitor* I have rewarded kindness by betraying secrets—a charge I can confute with the utmost ease. I did *not* attend that Grand Lodge as a mere visiting Brother, introduced by the hospitality of a particular Lodge, but I *visited it as an old member of the province*, being fully entitled to do so, and paid my reckoning, as I presume all others did. The remarks I made were as tenderly done as the nature of the *necessity* demanded, and have already, I hear, effected a little good. But whether in Lodge, or out of Lodge, I have, I presume, a right to inquire for information; and where can I look or inquire for either experience or advice, but to that organ which has conferred on the Craft so many benefits? *Is the truth of my statement questioned?* If so, I am certain the same means of refuting it will be found open to any one. Much as I regret to hear that my letter has been tortured into a charge against you, as a violator of the constitution, you will, if I mistake not, treat the matter with no more attention than it merits.

Yours,

BEZALEEL, JUN.

Southampton, *March 5, 1841.*

[We can readily imagine that Bezaleel, jun. had no notion of the application to which his letter would be twisted.—ED. F. Q. R.]

SIR,—If the publication of Masonic discussions, which involve neither Masonic ceremonials nor Masonic secrets, be really an offence against the spirit of the Masonic law, where is the exact line to be drawn between the suppression or the distortion of the truth, as evinced in the so-called Quarterly Communication, and the correct and ample manner in which they have been reported in your pages?

Is the offence to be estimated or enhanced in proportion to the truth?

And, if such publication be that novelty in Freemasonry “a breach of privilege,” what shall we call the discussion in Grand Lodge of things pertaining to Grand Chapter?

If any analogy is to be maintained between Masonic and Legislative proceedings, the Grand Chapter must be assimilated to the House of Lords, and the Grand Lodge to the House of Commons. What, then, becomes of the consistency, or of what value are the arguments of a

Brother, who, himself a peer, presumes to treat an implied offence against the upper house at the bar of the lower?

No one, unless a witness, would have believed that those who sit in high places could exhibit or listen to such ignorance of Masonic propriety; nor could Companion Ezra, when he penned his letter for your last number, have supposed the possibility of its being turned to such a ridiculous purpose.

March 6, 1841.

NEHEMIAH.

[Such anomalies as these will necessarily occur when prejudice is allowed to predominate over reason.—ED. F. Q. R.]

SIR AND BROTHER,—I reside at too great a distance from the metropolis to permit my attendance at the public meetings of the Craft, but, since the publication of your excellent periodical, I have been enabled to comprehend much which, previously, had been even to me a mystery—the published communications being generally barren of any information that interests the operative Freemason; and I have felt most gratified to you for the fidelity of the reports, which have in almost every instance been vouched for by Brethren on whose declaration I could rely, and whose examination in justice to you I thought it necessary to make.

Judge, then, of my surprise at hearing that an attack had been made on you, not personal it may be, but of that nature that makes it still more reprehensible.

The Brethren who have sanctioned this proceeding are decidedly in error. The increasing intelligence of the times demands a more liberal policy. Secret conclaves and concealed proceedings might do very well for the fifteenth century, when the Inquisition was all potent; or a couple of centuries later, when the Societies of Illuminati and Veheme Gerichte struck terror to the world, but they will not go down with the people of England in the nineteenth century. Freemasonry, to be prosperous, must keep pace with the progress of every other institution; and the advocates of the concealment system, will soon be made aware of this alteration in public feeling by the course of passing events.

A PROVINCIAL GRAND OFFICER.

[Our provincial Brother represents the feelings of the great body of the Craft in the country, or abroad—at least of all those who are not so careless or apathetic, as to come to a conclusion without possessing information sufficient to guide and form their opinion. Those who have read this publication attentively, number by number, are competent judges, and they are with us.—ED. F. Q. R.]

SIR AND BROTHER,—As we are, I presume, about to approximate in some measure in practice with a “certain legislative assembly,” may I be permitted to inquire whether—as the Masonic Calendar is stated to be published by command of the Grand Master, after having been examined, revised, edited, &c., &c., by the Board of General Purposes and the Grand Secretary—whether it be not a breach of our privileges as “lieges Masonic,” that it should, instead of being a true and faithful directory, be most inaccurate, and in many respects defective. I particularly allude to the fact, that in this public directory of the Craft, the

meeting of the General Committee of the Girls' School is stated to be the hour of three, instead of twelve o'clock. I respectfully abide your answer, and am your obliged Brother and determined supporter,

A MEMBER OF THE GENERAL COMMITTEE.

[It is true that within our knowledge much inconvenience has resulted from the neglect of the compilers of this pretended diary. In fact, to this circumstance may be attributed the difficulty of forming quorums. If not a breach of privilege, it is a breach of duty in ALL who are concerned.—ED. F. Q. R.]

DEAR SIR AND BROTHER,—Although in London on a recent occasion, I could not attend; but I heard without much surprise what took place. I say without surprise, because there is nothing new *under the sun*. You can fight your own battle, and doubtless will do so, and well; but for the sake of us —shire Masons, do inform us whether a Prov. G. M., who has never once called a P. G. Lodge, during the years he has held the appointment, has not committed “a breach of privilege.” If I am correct, I shall take steps to follow the example of a noble Brother, and move accordingly.—Yours,

A. PROV. G. OFFICER.

[We fear if our Brother were now to try, he would find one law for the craft and another for the rulers. There has been a notice of motion on the list, for nearly two years, on this important subject.—ED. F. Q. R.]

DR. OLIVER'S PORTRAIT.

SIR AND BROTHER,—It is with regret I have heard of complaints of the portrait of the Rev. Dr. Oliver, executed by me for the *Freemasons' Quarterly Review*, and, I am bound to say, with some justness; trusting that by this candid acknowledgment I shall be exonerated from blame, after the statement I am about to make. Having executed a miniature of the Rev. Dr. Oliver, which was declared by competent judges to be a faithful likeness, and being anxious to send forth to the Masonic world a print which should convey a characteristic portrait, of one who has done so much for the cause of Masonry, I took some pains to execute the plate myself, which I flatter myself the proof prints will justify; but, unfortunately, through the neglect of the printer, and the severity of the frost at the time of printing, the portrait was spoiled; the consequence was, a great number of the plates were obliged to be supplied in the imperfect state complained of; and it being imperative to deliver the *Review* by a certain day, there was no time for executing another plate.

I shall therefore execute another portrait immediately, and supply it to those who may wish to have a faithful likeness, at the lowest possible price—say 6d. each, and for proofs on India paper 1s. 6d.

I remain, dear Sir and Brother,

Yours very truly,

40, Sidmouth Street, Regent Square,
25th January, 1841.

JOHN HARRIS.

[We feel obliged to Br. Harris for his ingenuous admission. Our subscribers will probably avail themselves of his proposition.—ED. F. Q. R.]

P O E T R Y.

HISTORIC SONNETS.

(No. 9.)

HANNIBAL AT THE ALTAR.

He brought his youth within the fane, and there,
 'Mid dread religion's rites, he made him swear
 Eternal enmity to haughty Rome.—
 And did that youth, when manhood fair had come,
 Forget his oath?—Let Cannæ's carnage tell
 That he redeemed his solemn pledges well.
 Throughout his life's fierce, energetic course,
 He kept that vow—'mid weal and woe; remorse
 For thousands slaughtered, cities pillaged, came
 Not o'er him once.—Let the proud Alps proclaim,
 That the fierce instinct he for vengeance knew
 Forced him to pierce their haughty summits through;
 And the last breath, he sighed, bore enmity
 To the first hatred of his infancy.

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

(No. 10.)

CÆSAR AT THE RUBICON.

He stood upon its banks a moment—thought
 Of all the evils one false step might cause;
 A forward glimpse of future time he caught,
 And knew the danger of all further pause.
 Instant he plunged into the rolling stream,
 And pass'd its bounds. Oh! mad, ambition's dream!—
 Wilt thou not urge thy votaries to dare
 Earth's holiest hopes, and even the hope of heaven?
 (Thy promis'd land at distance looks so fair,
 Darings for it, if aught be, are forgiven.)
 Yet better thus than hesitate, and be
 To all the future word of mockery—
 Better to perish boldly, daring, thus,
 Than come a branded traitor down to us.

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

SONNET.

Another Christmas to the endless roll
Of years is added ; the addition 's nought
To vast eternity—but the great thought
That we are nearer to that final goal,
That everlasting place of good or ill
Destined for all—e'en by one short year,
Should occupy our minds ; and there instil—
Not the fanatic's zeal—whereon the fear
Of death is e'er attendant, and whose life
(Oft an epitome of fruitless strife
With worldly passions) often too doth close
In dread and dark despair—without a shred
Of hope ; not this—but the calm and sweet repose
Of faith in Him who for us freely bled.

BRO. —, St. Thomas's Lodge.

January 1st, 1841.

RESIGNATION.

Onward I wander with a weary heart,
For baneful Care besets me on the way ;
And, though I soothe or threaten, taunt or pray,
She will not from her cruel course depart !
Wherefore I must endure the weight, or smart,
Of her assaults, as meekly as I may,
Nor weak impatience show, nor poor affright display.

Firmly, but mildly thus, if she be met,
With no sad trace of past or passing throe,
So tired with useless torment, she may grow,
As further woes to cancel or forget !
And Fortune, who did never aid me yet—
But always ran too fast, or walked too slow—
Perchance, my steps may guide, and forward with me go.

J. LEE STEVENS.

TO LIZZIE.

“ Virtue is its own reward.”

Did Virtue thus her value gain,
And were the price in money told,
Thine unrequited would remain—
For who could count its worth in gold ?

J. LEE STEVENS.

MASONIC SONG.

Air—"Life let us Cherish."

Charge! charge! around boys!
 Hark! I hear the Master's sign—
 See each goblet crowned, boys,
 With sparkling rosy wine.
 With garlands deck the welcome draught—
 See each bumper fairly quaffed—
 Our standing toast,
 The Mason's boast—
 Health to the Queen and the Craft.
 Charge! charge! around boys!
 Hark! I hear the Master's sign—
 See each goblet crowned, boys,
 With sparkling rosy wine.

Britain's Kings, well knowing
 Masons faithful to the throne,
 Joined our Craft; thus showing
 The Prince and Brother one.
 What bond of friendship e'er can die,
 With this that binds both low and high,
 With chain so light,
 Yet firm and tight—
 'Tis Masonry's mystic tie.

Charge! charge! &c.

Mark our well-tiled Lodge-room—
 See each symbol fitly placed—
 Every one an heir-loom—
 By truth and beauty graced.
 Compass, Level, Square, and Line,
 Prove our laws have source Divine;
 By which our arte
 Soon make the hearts
 Of Brothers with Brothers twine.

Charge! charge! &c.

The Masons' labours ended,
 Solace waits each jovial soul;
 With profit pleasure blended,
 Sweeten the circling bowl.
 How mirth and friendship true are seen,
 While sparkling wit glides in between
 The songs that thrill
 The love, until
 Good fellowship close the scene.

Then fill me a flowing measure—
 Where's the heart will not rebound—
 And echo back with pleasure—
 "To Masons the world all round."

TROWEL.

THE VOICE OF LOVE.

When day light fades
 Thro' the dim arcades,
 And the grey moss paths of the lonely woods ;
 And the evening star
 Is trembling far,
 In the depths of her dark blue solitudes.

Oh ! then I come,
 On the feathery foam
 That crowns the laughing western waves,
 With a sweet low hymn,
 In the twilight dim,
 To lull the dead in their dreamless graves.

When the vow hath sped,
 On lips whose red
 Grows pale with passion's deepest sigh—
 When mingles the pray'r
 Of the young and fair,
 I bless them both as I wander by.

The name I bear,
 If thou wouldst hear—
 It fills the earth and heavens above—
 Young hearts dissemble,
 And eye lids tremble,
 When I am named—who am I?—LOVE!

J. F. SMITH.

PETRARCH'S SONNET, No. 48.

“ Padre del Ciel ! dopo i perduti giorni ”

FATHER of Heaven ! in this my lost estate,
 After this lavish waste of days and years,
 Thus madly spent in struggling with my fate,
 Sharp'ning the dart which still my bosom tears. :—

Oh ! lend Thy aid, Thy heavenly light impart—
 Point out the path of life—unveil my eyes—
 Let my tormentress see my altered heart,
 And scorn to persecute so poor a prize.

Now runs the eleventh year of hopeless love--
 Years lost to life ! How long those years of pain,
 Which to the willing slave severer prove,
 Since no submission cures her fierce disdain.

OH ! GOD ! reclaim at length my soul to thee,
 Who died upon the cross to set me free.

J. F. SMITH.

MASONIC INTELLIGENCE.

FUND OF BENEVOLENCE AND COMMITTEE OF MASTERS.

THE petitions have become so numerous, and their claims so imperative, as not only to take up much time but to absorb every shilling of the Funds in hand; we speak advisedly when we say that there has been an excess of expenditure over the income. The Members of the Board of Benevolence, although they seldom leave the meeting until near twelve o'clock, are, however, rewarded by the satisfaction which benevolent hearts must feel, at being permitted to be instrumental in relieving the present wants of our Brethren and their families.

With but little exception, there is a truly Masonic spirit in the mode of examination, as to character and the circumstances that cause the application—and we should feel pleasure in hinting at the exception to a general rule—did we not think that it has had the effect of tending somewhat to more liberality by way of compensation—and thereby has proved one cause of excess of expenditure over income.

Some Masters and Secretaries of Lodges have had to be reminded of their duty; we are certain that inadvertence, and not wilful neglect, was the cause of some petitions being deferred; we hope in future that misfortune will meet with more respect—poverty is no crime.

February 24.—There was a very numerous attendance at the Committee of Masters.—Present—Bros. Bossy, Crucefix, Burmester, H. Parker, Norris, Philipe, Rule. &c.

The Report of the Annual Audit was read. The circumstance of its having been signed by that excellent Mason, Geo. Aarons, who is blind, was singular; however, although he could not investigate the accounts, it was gratifying to observe how determined he is to do his duty; and as the loss of one faculty quickens the power of others, we would rather have our friend present than absent; he can *hear, mark, learn,* and inwardly *digest*, as well as any Mason; and long may he continue in the true spirit.

The General Report was read. The Fund of Benevolence appeared behind hand; but there is a balance in hand of 74*8*l. 6*s.* 6*d.*, on account of the Board of General Purposes, besides 1300*l.* stock; also 1000*l.* on loan (without interest) to the Girl's School, and 129*l.* 16*s.* 6*d.* unappropriated.

The Library Committee recommended that a Subscribing Member of any Lodge should be permitted to visit the Library on producing a letter from his Master.

The Grand Secretary stated that he was directed by the Deputy Grand Master to give notice of motion that he intended to bring forward in the next Grand Lodge a question of "Breach of Privilege," in the report of the transactions of Grand Lodge in a recent publication!

The Grand Secretary in reply to a question, stated that it had been settled by the last Grand Lodge, that the appeal of Brother Rowe against the sentence of the Board of General Purposes (in his case), should take precedence; and that Brother Walton's notice of motion (a renewal), to alter the mode of distributing Masonic benevolence, should next follow.

By Bro. STEVENS—renewed notices of motion.

To present the petition of a widow of a late D.P.G.M., upwards of eighty years of age, and to recommend to the Grand Lodge that she be granted the sum of 50*l*.

Various changes in the amounts to be granted to petitioners; so that the Board of Benevolence and the Grand Master have each an extent of compliance.

To move that the words, "the application to be made to the Committee within nine months after the death of the husband or father, and" be omitted from article 12, p. 107, Book of Constitutions.

That the following words be added to article 14, p. 108—"This article to apply to the cases of indigent widows and orphan children as well as to indigent Brethren."

A renewal of his previous notice relative to the neglect of Provincial Grand Masters, &c.

By Bro. MOORE.—To revive a dropped notice of motion previously given by Bro. Walton, whereby any Brother who had received Alms from the Board of Benevolence should be ineligible to continue a Member of Grand Lodge until such alms should be repaid.

By Bro. CRUCEFIX.—That all Masters and Past Masters, who are eligible to sit in Grand Lodge, be entitled to be present at the Meetings of the Board of General Purposes; but without any other privilege.

That the Treasurer, Secretary, and Deacons of all Lodges be entitled to be present at all the Meetings of the Grand Lodge; but without any other privilege.

The following Brethren were appointed Scrutineers for the ensuing Grand Lodge, viz. Bros. Gibbins, Daniel, Thompson, Berridge, Perkins, Wright.

The Fund of Benevolence was then opened and there was fully the usual number of claimants. One, however, presented himself, for a moment only, *pro forma*, and on his retirement he was recommended by acclamation to Grand Lodge, for Fifty Pounds. Propriety conceals the names of unfortunate Brethren, but in this case we would fain commit a "breach of privilege," by declaring aloud the merits of this distinguished Brother, who, after a period of seeming prosperity, has fallen into destitute circumstances; let Charity commit her "breach of privilege," and pay him back the debt of gratitude which has been so long outstanding in his favour—let noble Brothers seek him out, "doing good by stealth, and blush to find it fame."

QUARTERLY COMMUNICATION.—MARCH 3.

As far as our reporter can understand, any account of the proceedings that took place, is inhibited as

A BREACH OF PRIVILEGE.

The reason why the continuance of a system (which, if not openly sanctioned by the Grand Master, has, we believe, never received *his* inhibition by our predecessor) should be interrupted has yet to be explained. We shall therefore await for some edict by which our future arrangements may, we probably think, be made easy. Our readers will, we hope, indulgently measure our position by the standard of necessity—not of inclination.

We presume it will not be considered a breach of privilege to state that no further breach was attempted against the privileges of the Asylum; that a motion for an alteration in the mode of benevolence did *not* come on; and that the motion for the election of Grand Master did *not* emanate from below the dais, as was some years since settled should be the course adopted, and which was then approved by his Royal Highness.

Since our last publication, the proceedings of the Grand Lodge of the 30th of October have been published as a General Report. However it is a meagre instalment of information; and even what is given is with a peculiar bias. Having previously given full particulars, we leave our readers to judge of the relative value of the information afforded them. The unusual promptitude of the publication of the proceedings of the Grand Lodge would have met with approbation, if some important matters had been alluded to. The "*suppressio veri*," if not a venal or legal trespass, savours of prejudice.

The Circulars for December, 1839; for March, 1840; and for the especial Grand Lodge in April following, are yet unpublished by the Grand Secretary. *Our* readers, however, are not in the dark, as the circumstances have been noticed in the *Review*.

GRAND OFFICERS' CLUB.—Present Bro. B. B. Cabbell in the Chair, and about the average number of members. The Grand Secretary read the Report of the Board, &c., with the notices of motions, and stated generally the business about to be transacted. Dr. Crucefix sent in his resignation as member of the club, on account of indisposition.

MASTERS AND PART MASTERS' CLUB.—Bro. Sangster in the Chair. A member reported the notices of motions by the Marquis of Salisbury and other members, on different subjects. A grant of 3*l.* 3*s.* to each of the schools was unanimously voted.

SUPREME ROYAL ARCH CHAPTER.

COMMITTEE OF GENERAL PURPOSES.—JANUARY 27.

Present—Comps. R. T. Crucefix, H. Phillips, R. L. Wilson.

The accounts were audited, and after ordering all necessary payments there appeared to be a balance remaining of 110*l.* 16*s.* 2*d.*

The Committee recommended that a charter be granted, on the petition of Comps. Captain J. L. Tottenham and others in Bengal, on condition that such charter be entrusted to the Provincial Grand Master for Bengal, to be delivered as soon as the Lodge to which it is to be attached shall have given its consent.

There was no report from the Committee of Laws.

QUARTERLY CONVOCATION.—FEB. 3.

Present—Companion B. Laurence as Z., and a few other principals.

The Report of the Committee of General purposes was received and adopted.

G. C. CLUB.—Comps. the Marquis of Salisbury, E. T. Bainbridge, and F. W. Bossy, were unanimously elected. The Companions made arrangements for self government.

THE CHARITIES.

Boys' School.—*Quarterly General Meeting.*—January 11.—Brother Philipe in the Chair. A ballot was taken for the election of eight boys to the benefit of the Institution, when the "accumulative" mode of voting came into operation for the first time; the highest number was 1352—the lowest, 269. The successful candidates were Tucker, Harsant, Anderson, Pollard, Clutton, Harvey, Stockwell, and Tuff.

A discussion took place on the Report of the Committee of the Laws, and ultimately it was determined that the Report should be printed and circulated.

Some correspondence between the Secretary and Brother Field, as also a letter addressed to the meeting by the latter, was read. The subject related to the request that Brothers Field and Bedford, who had at the last festival paid life subscriptions, and had been elected on the Committee, should still exercise their privileges, notwithstanding that owing to the commercial difficulties of the Steward, to whom their subscriptions were paid, the monies had not reached the Treasurer's hands. An amicable adjustment took place; it was settled that, as no precedent existed, a motion founded on the correspondence could not be entertained; and then, afterwards, as a separate resolution, it was moved, seconded, and carried, that Brothers Field and Bedford be

allowed the privileges of life subscribers ; whereon Brother Stevens stated that he was directed by Bro. Bedford to say that he should act as Steward at the ensuing Festival.

Brother Coe handed in the sum of six guineas as the profits of an excursion to Richmond, when his exertions received the well merited compliment of the privilege of a life subscriber.

GENERAL COMMITTEE, February 1.—Brother Harrison, G. R., in the Chair. Several petitions were admitted. A letter was read from Brother Thomas Moore, P. G. D., addressed to H. R. H. the Grand Master, tendering his resignation of the office of Treasurer, on the ground of ill health. Brother White stated that he was directed by the Grand Master to lay the letter before the Meeting. The letter was then ordered to be entered on the minutes.

A resolution expressive of the deep regret of the Committee on the occasion, was passed unanimously, as was another resolution, appointing a Special General Meeting, for the purpose of electing a successor to the Worshipful Brother Moore.

The Committee resolved unanimously that a letter be addressed to the Grand Master, requesting his suggestions as to the appointment.

SPECIAL GENERAL MEETING, Feb. 11.—Brother R. H. Giraud in the Chair. The office of Treasurer was declared vacant. A communication from the M. W. G. M. was read, wherein he proposed the Rev. Mr. Rodbear as fully qualified for the office of Treasurer. Upon which, it was moved and seconded that the election be proceeded with ; but on the suggestion of Brother H. Rowe, as to the propriety of such course, it was determined that a Special General Meeting should be held on the 22nd of February, for the especial purpose of electing a Treasurer by ballot.

SPECIAL GENERAL MEETING, Feb. 22.—Brother Harrison, G. R., in the Chair. Previous to the commencement of the ballot, Brother J. Lee Stevens expressed his intention of moving, at a future meeting, that the office of Treasurer should be annually elective, and, added, that he took this course now, that whoever might succeed, might not attribute any personal motive to him on the subject. The Chairman observed, that while he admitted the propriety of the allusion, he was convinced that the motion would prove injurious to the charity. Brother Stevens replied that he differed so generally with the G. R., and had been so little convinced by his argument, that, for the sake of consistency, he must persevere. On which the conversation dropped.

A discussion arose as to the reception of proxies, which was opposed by Brother Rowe, as calculated to influence the election, by votes of Governors, who gave from solicitation what they might withhold if present ; and further, that there had not been time for a vast body of the subscribers to know even of the vacancy.—The Chairman, in reply, stated that voting by proxy was the safer mode, as it prevented the Meeting being packed.—Mr. Rodbear pointed out the absolute necessity there was, according to the by-laws, for the votes by proxy being taken ; to which Dr. Crucefix hesitated, but assented, on being informed by the Secretary that on his (the Secretary's election), proxies were admitted.

Brother Rowe then took an objection to the present course generally, as partaking too much of a nomination, instead of being a free election ;

observing that he had heard of a strong solicitation for proxies, in the form of a printed circular.

Brothers M'Mullen and Warriner were appointed scrutineers, and reported the result of the ballot to be—for Mr. Rodbear, 135; Mr. Philipe, 6:—Total, 141. On casting up the number of persons tallied by list, there appeared only 139. The difference of two was not accounted for.

Brother Warriner then moved that a bond should be given by the new Treasurer to the Trustees, to be prepared by Brother Giraud, which was seconded and carried.

Brothers Corner and Giraud (the latter being the party to prepare the bond!), then offered themselves as securities, and were accepted.

ANNIVERSARY FESTIVAL.

The Anniversary Festival of this Institution took place on Wednesday, 10th March, at the Freemasons' Hall, Great Queen Street, to which about 120 Brethren sat down at six o'clock. Brother BENJAMIN BOND CABELL took the Chair, and was supported by several.

Brother Sir George Smart presided at the pianoforte, during the evening, the business of which was enlivened and relieved by the musical talents of Brothers Broadhurst, Fitzwilliam, Chapman, and Francis, who were assisted by two young gentlemen from the Queen's School. The galleries were filled with ladies—the wives and daughters of Masons—who by their presence lent an additional grace to the cause of charity in which the Brethren were engaged.

As soon as the cloth had been withdrawn, and the "*Sanctus*" performed by Brother Sir George Smart and the other musical Brethren present,

The CHAIRMAN rose to propose the first toast of the evening. He said, in every society the first toast proposed was one of duty, affection, and loyalty, towards her Majesty the Queen—(cheers); and he was quite sure the present company was prompted but by one feeling of love to her Majesty, as well for her own excellent qualities as for the fostering care which she vouchsafed to all charitable and benevolent societies.—(Cheers.) Her Majesty, moreover, took a warm interest in Freemasonry, of which body all the branches of her illustrious house had indeed been members.—(Cheers.) The father of our present beloved sovereign, as one of the craft, had given a splendid example of all the masculine virtues in the simplicity of his heart and the integrity of his conduct during his whole life.—(Renewed cheers.) He would conclude by giving the health of the Queen, with three times three.

The toast was drunk with all the honours, and followed by "God save the Queen," sung by the musical Brethren, and the whole company standing and joining in the choruses.

The CHAIRMAN after a short interval again rose. The next toast which he had to propose, was the health of an illustrious lady, whose good fortune it had ever been to meet with the universal love and affection of the British people; and those feelings had been rendered still more strong by the splendid example she had set to her own sex, as an affectionate wife, by her incessant and unwearied attentions upon his late Majesty—(loud cheers). He begged to give the health of Her Majesty the Queen Dowager, with three times three.

The toast was drunk with enthusiasm, and followed by the glee of "Health to Queen Adelaide."

The CHAIRMAN now rose to propose the health of the Grand Master, His Royal Highness the Duke of Sussex; in doing which he dwelt upon the virtues, abilities, and efficient services of the Right Worshipful Grand Master in warm terms of eulogy; the anxiety he had manifested on all occasions for the interests of the Craft which he had promoted by his constant attendance at their meetings; and the great benefits which Masonry had received at his hands. He concluded, by giving the health of His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master, with three times three, accompanied by a wish that his life might be long preserved.

The toast was drunk with all the honours, and warm and reiterated cheers.

The CHAIRMAN next gave the health of the Pro-Grand Master, the Earl of Zetland, with three times three and a well deserved eulogium.

The toast was drunk with all the honours, and followed by the madrigal, "Come ye Wantons."

The CHAIRMAN again rose to propose a toast which he knew would, like its predecessors of the evening, be received with the warmth which it deserved. It was the health of a nobleman who had, although but recently appointed to the office which he held, given ample proof that he deserved well of his Brethren—(cheers). He concluded by proposing the health of the Marquis of Salisbury, the Deputy Grand Master, with three times three.

The toast was drunk with all the honours, and followed by the song, "Oh, firm as Hope."

At the conclusion of the song the Stewards, accompanied by the boys educated in the Schools of the Institution, entered the Hall, and paraded round amongst the Company, amid the cheers of all present. As they reached the top of the Hall—

The CHAIRMAN rose and said, he had now arrived at the chief business of the evening—(hear)—namely, to call their attention to the charitable foundation which they had met to celebrate. They had, he knew, assembled with one heart and one feeling to further the benevolent and invaluable objects of this Institution—(cheers). If any language could speak strongly to the heart, it was that which the presence of the boys now spoke to the hearts of all present—a language far more eloquent than he could pretend to—(cheers). A language which spoke through the advantages and comforts which they enjoyed, and the beneficial consequences which resulted to society, from their being brought up in such a manner as to make good men, and, probably, in after life, joining Masonry and carrying it and its charitable objects into the world at large—(loud cheers). It was scarcely necessary for him to point out what must be the results of such an Institution as that which they were now celebrating; they must be self-evident. (Hear.) He took this opportunity of saying how much the Institution owed to the worthy Brother (Moore) who, for the last fifteen years, had acted as its Treasurer, and who was now only induced to retire from ill health—(cheers). He knew the period exactly, for fifteen years was just the time he had himself belonged to Masonry—(cheers). To show what he had done for it, he (the Chairman) would state to the company that at the time Brother Moore first became Treasurer, the number of boys was thirty-five—now it was sixty-five—(cheers). When he joined it the capital of the Institution was about 900*l.*, now it was upwards of 7,000*l.*—(loud cheers). When his valuable services

were first brought into action, the annual income of the Society was about 300*l.*, now it was upwards of 650*l.*—(renewed cheers). This short statement of facts would speak more eloquently than any language he could make use of;—(cheers) and he would conclude with a prayer to the Great Architect of the Universe, that he (Brother Moore) might be blessed with unbounded happiness; and in giving them the prosperity of the Institution, he would associate with it the name of their ex-treasurer—(loud cheers). The Chairman then proposed—"Prosperity to the Masonic Institution for Boys; and health and happiness to Brother Moore."

The toast was drunk with three times three, and one more of the most enthusiastic cheers.

Brother MOORE, as soon as the cheering had subsided, rose to return his sincere thanks for the kind recognition of his name as part of the toast which had just been so warmly received—(cheers). It was due to the present company and to the Institution to state the grounds on which he retired from the office of its Treasurer—(hear). Severe indisposition had necessarily called him occasionally away from its duties, and, upon a consideration of what was due to the Institution, he had preferred to tender his resignation, rather than it should suffer any detriment at his hands—(cheers)—and he now begged to express his high sense of the kindness and consideration which had been manifested towards him during the fifteen years which he had had the honour of filling the office of Treasurer, as well as of the liberal confidence which had been reposed in him—(renewed cheers). He heartily congratulated them on the improved state of their finances and arrangements. He concluded that in retiring from the office the little influence he might possess should be always exerted on behalf of the interests of this valuable Institution, and sat down amid loud and general cheers.

The Rev. Brother RODBEAR here invested one of the boys, whose name was Edwards, with the token of merit, at the same time giving him a suitable admonition. The boy was thirteen years of age, and was described by Brother Rodbear as a child of singular merit. His appearance was prepossessing, and his countenance indicative of intelligence and humility. He received the token at the hands of the Rev. Brother with becoming modesty, and bowed respectfully to the Chairman and the rest of the company. The boys then left the Hall with the same marks of approbation on the part of the Company as they had received on entering.

Brother MOORE then rose to propose the health of the Worshipful Chairman. They had been much indebted to that Worshipful Brother for presiding over them on former occasions—(cheers). They were placed under a similar obligation this evening, for the able manner in which he had filled the chair—(cheers)—as well as for his general advocacy of the Institution. He was ever ready to come forward with his interest in its behalf. He trusted that he might be blessed with a long life, to continue his usefulness, and health to enjoy the blessings which Divine Providence had conferred upon him. He concluded by proposing the health of Brother Benjamin Bond Cabbell—(loud cheers).

The toast was met with prompt enthusiasm.

The CHAIRMAN rose. He had in the first place to thank Brother Moore for the kind manner in which he had proposed his health, and the company for the very handsome manner in which they had received it—(cheers). He always felt the highest degree of satisfaction in pro-

moting the cause of the orphan—(cheers); he was most anxious for the welfare and prosperity of the Institution. He congratulated them on the success which had already attended their efforts on its behalf; and in conclusion he begged to say that his services, however humble they might be, would always be at the command of the Institution—(loud and long continued cheering).

The Worshipful CHAIRMAN again rose to propose a toast. A gentleman had succeeded to the office of Treasurer whose position peculiarly fitted him for its duties. He concluded by proposing the health of Brother Rodbear, the newly elected Treasurer, with three times three.

Brother RODBEAR rose to return thanks for the very kind manner in which the proposal of his health had been received as Treasurer of this Institution. He felt the importance of the office, and the responsible character of its duties. Much depended upon the right education of children—(hear); and, indeed, it was almost impossible to calculate the advantages which might result to the Society, and the great interests of mankind, from the education of one single child—(cheers). He was taught his duty to those around him in the world, and to those placed over him; and he was prepared for fulfilling his duties towards mankind in after life, on true Masonic principles—(cheers). It was out of his power to promise to do as much for the Institution as Brother Moore, but one thing he would promise—namely, that he would never yield to any Brother in zeal for the interests of the Charity—(cheers). He alluded to the great number of candidates than there were for vacancies. While there were at present twenty-one candidates for election, there was only one vacancy—(hear). This fact had tended to make an increase of five in the numbers—(cheers); and it was hoped that a still greater increase would soon take place. But it was necessary for Brethren to supply the means—(hear). They (the officers of the Charity) would be prompt enough in extending its advantages, if the Brethren would only afford them the opportunity.

The next toast was, "The Vice-Presidents of the Institution, with three times three."

The CHAIRMAN next proposed the health of the other Members of Grand Lodge present at the Assembly.

Drunk with three times three.

Brother LAWRENCE returned thanks.

The next toast was, "Prosperity to the Girls' School." Duly honoured.

The CHAIRMAN next gave the "Health of the Stewards of the Day, with three times three," and dwelt upon the debt of gratitude to which the assembly were under, for the Brethren who had filled those important offices with such entire satisfaction to all—(cheers).

The toast was drunk with three times three, and one more of the most hearty cheers.

Brother HARDWICK said it was his pleasing task to acknowledge the kind notice which had been taken of the services of the Board of Stewards; and so long as they were attended by such beneficial results, their duties would be more pleasing than irksome—(cheers). He concluded by drinking the healths of all present, and sat down amid loud and general cheers.

The CHAIRMAN again rose and said, he had now an extremely gratifying toast to propose—(cheers)—for he was about to give "The Ladies"—(loud cheers); and he begged to thank them, in the name of

the whole company, for their kindness in giving their attendance there that evening—(renewed cheers). He hoped the day was not far distant when they would be allowed to come and take their seats with them at the table—(enthusiastic cheering). He concluded by giving “The Ladies, with three times three.”

It is unnecessary to say that the toast was drunk with tremendous cheers, and the ladies shortly afterwards left the gallery.

The Chairman then retired, and many of the Brethren joined the ladies in the Glee Room, where every attention had been paid to the fair guests by the Lady Stewards. A concert concluded the evening’s interesting proceedings.

The subscriptions and donations announced were nearly 370*l*.

The following is a list of the Stewards:—

W. Bro. P. Hardwick, <i>President</i>	. Prince of Wales’ Lodge	. . . 324
Bro. G. G. Kirby, <i>Vice-President</i>	. Grand Master’s Lodge	. . . 1
Bro. H. Moore, <i>Treasurer</i>	. . . St. Alban’s Lodge	. . . . 32
R. H. Fisher	. . . . Lodge of Antiquity	. . . . . 2
D. Dunbar	. . . . P. M. Royal Somerset House Lodge	. . . . . 4
S. Baldwin	. . . . British Lodge	. . . . . 8
J. Yates	. . . . . Globe Lodge	. . . . . 23
J. Barnes	. . . . . Old King’s Arms Lodge	. . . . . 30
D. W. Osbaldiston	. . . . Lodge of Peace and Harmony	. . . . . 72
W. H. Vink	. . . . . W. M. Lodge of Unity	. . . . . 83
J. Houlding	. . . . . Lodge of Regularity	. . . . . 108
G. Wackerbath	. . . . . Pilgrim Lodge	. . . . . 269
J. Broadhurst	. . . . . W. M. Lodge of Unions	. . . . . 318
Dr. Bedford	. . . . . Bank of England Lodge	. . . . . 329

We regret to state, that although the exertions of Brother Cabbell were beyond praise, that his not being made acquainted with the directions to take the chair until the very moment he should of necessity assume it, was an act of negligence, from which, although the Stewards stand exonerated, other parties are not. The interests of the charity might have severely suffered, but for the admirable arrangements of the Stewards, and the extemporaneous advocacy of the Chairman.

THE GIRLS’ SCHOOL.—This most excellent Institution presents no matter for particular comment; in every department satisfaction prevails.

24th December.—The House Committee was attended by Brothers Crucefix, Staples, Stevens, and Baumer.

31st December.—*General Committee.*—Brother J. L. STEVENS in the Chair. Petitions considered; a notice of motion given by Brother Rowe, that unsuccessful candidates should have credit for the amount of their unsuccessful votes at the following election.

January 5.—*Audit Committee.*—Dr. Crucefix in the Chair. The various accounts audited, and some alterations in the mode of keeping suggested.

January 14.—*Quarterly General Court.*—Only two Governors present; consequently no quorum.

January 28.—*General Committee.*—No quorum.

February 18.—House Committee.—Present, Brothers Crucefix, Acklam, Staples. The Surety Bond for Collector was presented, and the Secretary instructed to inquire into the responsibility of the parties. A new Spelling Book was delivered by the Matron, and approved.

February 18.—Special General Court.—Present, Dr. Crucefix in the Chair, and other Governors. The minutes of the last General Court in October, and of all subsequent Meetings, were read.

Five vacancies were declared:—the following seven candidates were declared eligible, viz. Fanny Church, Ann Reid, Amelia Hughes, Harriet Clutton, Matilda Vear, Rebecca and Lydia Lacy, (twins.)

March 18.—House Committee.—Present, Bros. Baumer, Chandler, and Rowe. General business transacted. A letter from Dr. Crucefix, tendering his resignation, from indisposition, was read, and ordered to be entered on the minutes.

☞ The Annual Festival, in aid of this Institution, will be held at Freemasons' Hall, on Wednesday, the 19th of May.

THE ASYLUM.—The Treasurer's Report has been generally satisfactory; several additional subscriptions have been announced; and the proceeds of a ball held in January last, of which we have the pleasure to append a brief account, has been more productive than even declared by former receipts from similar occasions.

Brother John Clark was, on the 13th of January, elected an Annuitant on the Institution.

The Anniversary Festival of the Institution is fixed for Tuesday the 15th of June, when it is hoped that the same generous liberality may be evinced as on the former festivals; and that at least two Brethren, in addition to the present number, may therefrom derive comfort and protection in their evening of life.

The Board of Stewards is forming, and we, with equal pride and hope draw the attention of the noble and the generous to enrol their names.

A Quarterly General Meeting will be held on Wednesday the 14th of April, when it is expected the necessary arrangements will be finally completed.

An amended list of subscribers, with preliminary regulations, has been circulated, by which the progress of the Institution may be traced—its necessity shown—and its success, it is honestly hoped, by increased benevolence, ensured beyond doubt.

It is worthy of remark that the Meeting of the Monthly Committee for March was postponed from the 10th to the 12th, in order that the Boys' Festival, which was held on the 10th, might not sustain any deficit; but the proudest tribute to the Asylum is contained in the fact that out of fourteen Stewards on that occasion eight were of the Asylum Friends.

The Annual Ball in aid of the Asylum, fully rivalled the splendour of either that preceded it, and gave the utmost gratification to those who participated in its enjoyment. In the absence of that aristocratic patronage, which so seldom adds any real pleasure to the scene, the utmost sociality and good nature prevailed. Beauty in every variety of complexion and form, blossoming, blooming, and mature—admiring

manhood—happy and buoyant youth—and re-invigorated age, there seemed to be but of one family; for charity stood at the threshold, and forbad the entrance of either formality or affectation. The Asylum is deeply indebted to the Board of Stewards, and to the exertions of the officers, especially those of the Secretary and Treasurer; and we only repeat the warm acknowledgments of all present, when, in the name of the ladies, we thank Brothers Wright and Whitmore for their efficient services as Masters of the Ceremonies. We understand the profits exceeded that of last year.

The following is a list of the Board of Stewards—

Bro. W. Lane Fox, <i>President.</i>	Bro. J. C. Bell, <i>Vice-President.</i>
„ S. Staples, <i>Treasurer.</i>	„ J. Whitmore, <i>Hon. Sec.</i>
Bro. N. Bainbridge	Bro. H. Melton
„ J. Bedford	„ S. Muggeridge
„ E. Brewster	„ G. Penfold
„ W. Butler	„ W. Peters
„ E. W. Cooper	„ J. Searle, jun.
„ R. T. Crucefix	„ W. Shaw
„ J. Dubourg	„ J. Stevens
„ E. Evans	„ J. L. Stevens
„ W. Evans	„ J. Tilbury
„ T. Farley	„ T. S. Toller
„ J. Hodgkinson	„ J. Udall
„ J. King	„ Z. Watkins
„ H. Kyd	„ R. L. Wilson
„ J. Lane	„ W. L. Wright
„ E. F. Leeks	

The Band à la Musard was engaged for the occasion.

The following circular has been addressed to the Members of Lodges—

SIR AND BROTHER,—I am directed by the Committee to inclose a copy of the Preliminary Regulations of the Asylum for Worthy Aged and Decayed Freemasons, chiefly with reference to the appropriation of an amount equal to the interest of the invested capital, in small Annuities, to destitute and deserving Brethren. I am happy to inform you, that, notwithstanding the unaccountable opposition this excellent Charity has encountered, we have already been enabled, by Annuities of 10*l.* each, to cheer the evening of life of Seven Aged and Worthy Brothers, who, you will observe, are qualified to become inmates of the Asylum, when it shall be erected, but have the option of continuing Annuitants, if preferred.

I feel that a Charity like this must recommend itself to every Mason's heart, and therefore deem it unnecessary to say one word in its behalf, beyond soliciting your kind introduction of it to the Members of your Lodge, and such support as you may consider it to deserve. I take the opportunity of observing that the Annual Festival in aid of the Funds of this Institution, is fixed for the 15th of June next, under the direction of a numerous and efficient Board of Stewards, now in course of formation, when your presence and support is earnestly solicited.—I am, Sir and Brother, your's faithfully,

25, Tibberton Square, Islington,

ROBERT FIELD, Secretary.

March 1841.

THE REPORTER.

GRAND STEWARDS' LODGE, *Feb.*—Brother W. F. Hope has been elected W.M.

Public Night, March 17.—The meeting was of an average number, and the first lecture closely worked by Brothers W. T. Smith, Savage, Acklam, J. Udall, Lea Wilson, Giraud, and Norris. Brother Baumer presided at the organ. Thanks, for the visitors, were returned by Bro. Aarons.

GRAND MASTERS' LODGE, *Jan. 18.*—Bro. Rodbear re-installed W.M. Nothing particular except an unintelligible post-prandial toast, which if delivered, as reported, the *member* who heard it will pardon our repeating it, as scarcely any words could be less Masonic.

SOMERSET HOUSE LODGE (4).—We believe ourselves correct in stating that no Lodge has within so short a time, phoenix-like, risen to power and strength. It is in the memory of many that some difficulty was even felt in the appointment of Grand Steward; indeed the Lodge threatened, in parliamentary language, to drop into Schedule A. This state of things arose entirely from the close system. Now the high moral pressure of improvement has dawned upon it, and the Somerset House rivals its former glories. As a proof that the present members are not apathetic, they have subscribed upwards of 100*l.* for the purchase of new furniture, which has been manufactured by Brother Wilkinson, of Ludgate Hill. The costume is white and gold, and altogether very elegant. Over the Master's chair the "Inverness arms" are prominently displayed. Bro. Mathew, *M.P.* for Shrewsbury, was installed by Bro. T. F. Savory. A dispensation had been granted for the Hon. Henry St. John, who, however, did not attend. Lord Blayney, the Duc de Lantà, and sixty other Brethren dined.

ENOCH (11).—The Lodge has removed from its late quarters, but has not we believe finally settled its position. The Grand Hotel, Covent Garden, is spoken of as likely to receive its members.

ROYAL ALPHA (16).—As this Lodge partakes of the more than closeted—without imputing intentional mistake, we have some doubt of the perfect correctness of the report, and shall feel obliged by further explanations.

OLD DUNDEE (18).—Brother Browse has been unanimously elected Master. He possesses spirit and intelligence, and will do honour to the choice of the Brethren.

NEPTUNE LODGE (22), *Jan. 12.*—This Lodge, which certainly exercises its Masonic "privileges" with peculiar fidelity, continues its spirit and usefulness. At the re-installation of Bro. Frazer by Bro. H. Rowe, there were present Brothers Crucefix, J. C. Bell, J. L. Stevens, J. B. Gore, A. U. Thiselton, &c. The addresses after the Banquet were those of free moral agents; that of the Master applied pointedly to the four newly initiated Brethren.

ROBERT BURNS (25).—This Lodge is rapidly advancing to a fine state of discipline.

BRITANIC LODGE (38).—The introduction of the Hon. Henry Fitz-Roy, to this Lodge, promises well for its advancement.

MOUNT MORIAH (40).—After many chances, this Lodge has at length resuscitated, under the auspices of Brothers W. Lane Fox and J. Lane, who will, we are certain, add to its number and consequence. Brother Philipe is the present Master.

LODGE OF CONCORD (49).—Bro. J. Stevens (architect) has been elected and installed W.M. The Lodge is in an improving state.

OLD UNION (54).—Lately, at the initiation of a Turkish Brother, the ceremony was most ably conducted in the French language by Brother Nevill.

GRENADIERS' LODGE (79).—We apologise for having mislaid the report.

LODGE OF UNITY (82).—A full muster of members, and a corresponding number of visitors, witnessed, on the 22nd February, the installation, as W.M., of Bro. E. F. Leeks; which was very appropriately performed by Bro. R. Lea Wilson, P.M., &c. At the banquet we observed no less than four Past Grand Stewards on the right of the Chair, and opposite them four Provincial Grand Officers from different districts; nor were these the only eminent members of the Craft present. The W. Bro. Leeks commenced his rule most auspiciously.

LODGE OF REGULARITY (108).—Brother J. C. Bell, P.M., has been again elected W.M. Few Lodges possess elements better calculated to ensure the happiness of the Brethren, or the promotion of pure Masonic principles.

BURLINGTON (113).—Bro. R. L. Wilson, P.M., has, at the unanimous call of the members, again accepted the chair. Perfect unanimity and unaltered spirit are still maintained.

TEMPLE LODGE (118).—Brother Henry, the W.M., essays to deserve the good opinion of his Officers and Brethren, and thus promotes the objects they have at heart.

LODGE OF GOOD REPORT (158).—As the name implies, so does good report speak. In our visits to this Lodge we have met with the kindest hospitality, and have observed much to praise.

MANCHESTER LODGE (209).—The W.M. Bro. Mathew took the chair through the installation of Bro. G. Aarons, who here, as elsewhere, has gained honour and esteem.

LODGE OF CONFIDENCE (228).—Brother Rogers was installed by his indefatigable tutor Bro. Geo. Aarons. Emulation among the members will, it is expected, herald rising character.

LODGE OF ISRAEL (247).—This is the mother Lodge of Bro. Aarons, who having accidentally lost his rank as P.M. therein, the Brethren unanimously elected him again as their Master, a compliment worthy of all. Brothers Crucefix, Norris, and Philipe were present, and the short ceremony was performed by the former, who deviated a little from the usual course by addressing the Brethren generally on their duties as Masons. We observed that the volume of the Sacred Law in use here is one that has the New Testament appended to it—we make this remark as indicative of a liberal disposition. A member of the Jewish nation

was initiated. The Banquet afterwards, which was strictly according to the *cuisine* of Israel, was excellent, and in all respects conformable to the Masonic digestion—of all creeds.

BANK OF ENGLAND (329).—As a mark of sincere respect, and of admiration for his high Masonic worth, the Brethren have re-elected Brother John Lee Stevens as *W.M.* for the year ensuing—we shall add no more.

ST. JAMES'S CHAPTER, Feb. 4.—This was a busy evening, and the Companions were all on the *qui vive*. Comps. Cabbell, Harrison (*G.R.*) and Philippe, were elected *Z. H.* and *I.* The dissatisfaction expressed by a Companion, who was not prepared for this arrangement, has, we understand, been prudently considered, and Companion Harrison has since declined the compliment in his favour.

CHAPTER OF FIDELITY (3).—The installation of the Principals of this eminent Chapter, took place at Radley's Hotel, on February 8th, under the auspices and with the able assistance of Excellent Companion Richard Lea Wilson, Past *Z. &c.*; and the respective Chairs were filled as follows: Companion Henry Udall, *Z.*; Comp. Thodey Smith, *H.*; and Comp. *Z. Watkins, J.* The Principals of the Grove Chapter, No. 593, viz. Comps. John Udall; James Andrew; and *J. Lee Stevens*, were also present. A strong muster at the festive board partook of the good things provided, under the social influence of Excellent Comp. Henry Udall.

FAITH AND FIDELITY ENCAMPMENT.—It is with much pleasure we refer to the proceedings of this scion of Christian Masonry; nor can we speak in too high terms of the great pains taken by, nor of the successful result of the unceasing exertions of Sir Knights *H. Udall*, the *E.C.*, and *R. L. Wilson, P.E.C.*, who enjoying the confidence and esteem of the Knights, find therein the best expression of gratitude.

THE CROSS OF CHRIST ENCAMPMENT.—Sir Knight Thodey Smith has been elected *E.C.*, *vice R. L. Wilson*, who on his retirement addressed the members with much feeling and spirit on the present aspect of Freemasonry. The Rev. Sir Knight Isaacson also delivered a very lucid address, in which the Faith of the Christian Mason was delineated with fervour and zeal. *March 20th.*—Sir Knight Smith was installed as *E.C.* and appointed and invested his officers.

MOUNT CARMEL.—Sir Knight Wackerbath has we understand been elected *E.C.*

CHAPTER OF OBSERVANCE.—No report. *On dit*, the fees of introduction are reduced.

* * * *We are requested to state that the ancient charges, the charges to the Master, and the entered Apprentice Song, were approved at Head-quarters as proper to be inserted in the Calendar, but were unintentionally omitted.*

MASONIC CHIT CHAT.

ROBERT BURNS' BIBLE.—The Bible presented by Burns to the "Mary" whom he celebrated in his poems, was lately recovered in Canada; it was lately received in Glasgow, and has been sent to be deposited in Ayr. The Bible is in two volumes, in a good state of preservation, and bears marks of having been well but carefully used. The poet's name has been nearly obliterated, but the texts he inscribed upon them, and which are readily recognised to be in the hand of Burns by any one moderately acquainted with his writing, are perfectly legible. Under his own name is a Masonic mark, a triangular figure, which is also very distinct. One of the blank leaves contains a lock of Mary's hair. Mary Campbell died in Greenock, and lies buried in the West Churchyard, without a stone to mark the whereabouts.

The worthiest people are the most injured by slander; as we usually find that to be the best fruit which the birds have been picking at.—*Swift.*

It is stated that the Rev. Dr. Oliver has retired from his residence at Wolverhampton to his living in Lincolnshire, the Bishop of the Diocese having consented to license another curate to the church during his absence.

CHARITY TOWARDS AN ENEMY.—A Mr. Stirling, who was minister of the barony church of Glasgow, during the war which this and other countries maintained against the insatiable ambition of Lewis XIV., in that part of his prayer which related to public affairs, used to beseech the Lord that he would take the haughty tyrant of France and shake him over the mouth of hell; "but, good Lord," added the worthy man, "*dinna let him fa' in.*" This curious prayer having been mentioned to Lewis, he laughed heartily at this new and ingenious method of punishing ambition, and frequently afterwards gave as a toast, "The good Scotch parson."

A HINT TO CAPTAIN MARRYAT.—The distribution of prizes of the Concours-General of the colleges of the University of Paris took place on Monday, under the presidency of the Minister of Public Instruction. For the first time since the Revolution, the Archbishop assisted at this solemnity, which was also attended by M. Thiers, and the other Ministers present in the capital, the Prefect of the department, and the civil and military authorities. The prize of honor of philosophy was awarded to Julien Girard, of the College of Bourbon, the same who last year gained the prizes of honour in Latin and French composition. This is the first time since the foundation of the Concours-General, in 1750, that the three grand prizes have been obtained by one individual, and the success of the young laureat is the more remarkable, as he is a son of the African race—a native of Guadaloupe.—*Grenada Gazette*, Oct., 1840.

SIR WILLIAM TEMPLE, in his Treatise on Ancient and Modern Learning, has the following remarks:—"Few men or none excel in all the faculties of the mind. A great memory may fail of invention; both may want judgment, to digest or apply what they remember or invent. Great courage may want caution; great prudence may want vigour; yet all are necessary to make a great commander. But how can a man hope to excel in all qualities, when some are produced by the

heat, others by the coldness, of the brain or temper? The abilities of man must fall short on one side or other, like too scanty a blanket when you are a-bed; if you pull it upon your shoulders, you leave your feet bare; if you thrust it down upon your feet, your shoulders are uncovered."

WILL OF THE LATE BROTHER LORD JOHN CHURCHILL.—The will of the Right Honourable Henry John Spencer Churchill, commonly called Lord Spencer Churchill, late Captain of her Majesty's ship *Druid*, deceased, has passed the seal of the Prerogative Court of the Archbishop of Canterbury, in Doctors' Commons, to his Royal Highness Prince Frederick Duke of Sussex, and the Hon. John Frederick Gordon, commonly called Lord Frederick Gordon, the executors. The personal property of the deceased has been sworn under 12,000*l.*, and which is given to the executors, Sir Francis Molyneux Ommamney, and the Right Hon. Lord Churchill. Sir Francis died in the lifetime of the deceased, so that the whole of the property becomes divisible between the executors and the Right Hon. Edward Lord Churchill, being 4,000*l.* each.—*Britannia*.

BIRTH, March 7.—At Askew Villa, Shepherds' Bush, the lady of Thomas Mortimer Cleobury, Esq., (No. 1), of a son.

13th March.—In Gower-street, the lady of Brother Kenyon S. Parker, Senior Grand Deacon, of a son.

MARRIED, Feb. 22.—At Shepton Mallett, Brother James Davis, of 357, to Anne, only daughter of Mr. Stark.

Obituary.

January.—Ætat 82, MR. H. C. SIRR, better known as Major Sirr of the Head Police-office, Dublin. In the year 1798, Mr. Sirr was town-major of Dublin, and took a prominent part in the arrest of Lord Edward Fitzgerald, who died in Newgate of the wounds inflicted on him by the pistol-shot fired at him.—*Examiner*. Mr. Sirr was the father of Brother H. C. Sirr, of the Britannic Lodge.

At the Mauritius, Bro. LORD ARTHUR CHICHESTER, 87th regiment.

At Suez, ætat 19, T. SUTTON, son of Brother W. H. Sutton, Hertingfordbury.

January 22.—Ætat 69, Brother JOHN EVERSFIELD, formerly of the Westminster and Key-stone Lodge. A firm friend and a cheerful companion.

Jan. 23.—SIR GEORGE HARRISON, *K.C.H.*, brother of the Grand Registrar, Brother Wm. Harrison.

Lately, at the School of Christ's Hospital, London, CHARLES EDWARD, eldest son of Brother W. E. Miller, surgeon, Castle Cary.

Jan. 15.—MARIA, widow of the late R. Corner, Esq., mother of Brother G. R. Corner (No. 1), ætat 66.

Jan. 11.—ELIZA PENELOPE, daughter of Bro. James Savage (No. 1).

PROVINCIAL.

LUTON, (*Beds.*)—We are in daily expectation of commencing Masonic work in this town; the Brethren are all ready, and only waiting for the receipt of the warrant. In this early stage it would be unwise to say more than to offer our hearty good wishes that success may attend the praiseworthy endeavour to promote Freemasonry in a new district.

DOVER, *Dec. 28.*—The Festival of St. John was celebrated at the Lodge, No. 235, held at the Albion Hotel. The room was tastefully decorated with the various mottoes and devices of the order; and the banquet was served up in excellent style. Moses Moses, W.M., occupied the chair, supported by the provincial grand orator of East Kent, Brother Hallowes, and several officers of the garrison. Bro. Edward Pett Thompson ably filled the vice-chair. The usual loyal and patriotic toasts were drunk on the occasion, and the evening passed off with that feeling of friendship which is ever the characteristic feature of the fraternity of Freemasons. We are happy to find that this lodge at the present time is in a very prosperous state, there being upwards of sixty subscribing members, besides visitors.

BRIGHTON, *Feb. 12.*—The Lennox Chapter of Royal Arch Masons held a convocation in the room of the Royal Clarence Lodge, at the Old Ship Tavern, in this place, at four p. m. on Friday, for the purpose of exalting certain of the Brothers of the last-named Lodge, and the despatch of routine business; after which the principals and companions sat down to a banquet, in every respect worthy of Brothers Cuff and Strachan, the hosts. The evening was spent in elegant conviviality.

We hear that Mohamed Tuad Effendi has been initiated into the Ancient and Honourable Society of Freemasons. The ceremony was, we understand, gone through by the W. M. in the most impressive manner, in the French language; and at the sumptuous banquet which followed, several fine orations were fluently delivered in that tongue.

CAMBRIDGE, *Dec 28.*—The members of the Scientific Lodge assembled at an early hour for business. On this occasion it consisted chiefly of the ceremony of inaugurating the New Master, Brother J. R. Barker; the acting Provincial Grand Master presiding for the occasion. We have nothing particularly new to add for the information of our Masonic friends; such of them as have the happiness to be on terms of intimacy with the new Master will fully appreciate a portion of the address of the P. M. who presented him, that it was not requisite for him to take up the time of the Brethren by any attempt on his part to eulogize the character of the W.M. elect; the position in which he then stood afforded a self-evident proof that he had obtained their confidence, and was held in high estimation amongst the Brethren, and that his previous exertions in the cause of Freemasonry afforded the strongest guarantee that he would use his utmost endeavours to maintain its

integrity and to promote its prosperity. The installation of the new Master being perfected, an initiation and other business of more local interest was transacted, and the Lodge adjourned till five o'clock. Dinner was then served in the usual excellent style; Brother J. R. Barker, the new Master, occupying the chair, supported on his right by the Acting P.G.M., &c. We were also pleased to observe some old friends on the occasion, whose occupations prevent them from being present so frequently as would be desired. The company consisted of about thirty. After the toasts of her Majesty, the Princess Royal, his Royal Highness Prince Albert, which were responded to with hearty cheers, none of the above named illustrious persons being Freemasons. The W. Master then proceeded in his usual strain of eloquence to propose the usual Masonic toasts, which were drunk with the usual Masonic honours, when the Acting Provincial Grand Master retired, and the Brethren separated. We are glad to find the Scientific Lodge in such a flourishing condition, and feel much gratified at the recent initiations of several of our respected neighbours and townsmen.

March 16.—**CEREMONY OF LAYING THE FOUNDATION STONE OF THE VICTORIA BENEFIT ASYLUM.**—This ceremony took place on Tuesday, March 16. The various societies and gentlemen intending to form the procession for celebrating this event, met at the Guildhall at ten o'clock, whence they went to St. Mary's Church in regular order. Prayers were read by the Rev. W. Carus. The Vice-chancellor, the Rev. Dr. Graham, preached a most appropriate and excellent sermon, from Psalm civ. v. 23. "Man goeth forth unto his work, and to his labour, until the evening." A collection was made at the door, which amounted to 73*l.* 12*s.* 3*d.*

Upon leaving St. Mary's church, the procession re-formed, and proceeded to the site of the asylum.

On arriving at the ground, the procession opened right and left for the noble patron, the Earl of Hardwick, to pass up the centre, to the spot where the stone was to be laid. Every thing being properly adjusted for the purpose, the silver trowel (which had been subscribed for by the committee of the asylum,) was presented to his Lordship by Past Master Brother H. F. Rowe, the chairman of the committee of management, and his Lordship immediately repaired to the foundation. Coins, &c., were deposited beneath the stone. The plate bore the following inscription:—

Victoria Friendly Society's Asylum,
Foundation Stone laid March 16, 1841,
By the Patron,

The Right Hon. the Earl of Hardwicke.
C. Barker, Founder; G. Bradwell, Architect; W. Barron, Secretary.
Mayor, G. Fisher, Esq.

While the stone was being gradually lowered by the means of a lewis, the band played "God save the Queen." After which, the *square*, the *level*, and the *plumb-rule*, were severally presented to the Noble Earl, by the respective officers who bore them, viz. the Worshipful the Master of the Scientific Lodge, J. R. Barker, Esq.; the Senior Warden, Brother T. H. Naylor; and the Junior Warden, Brother W. Edwards. After the stone was properly adjusted, and proved to be of a perfect and true die or square, the noble patron gave

three strokes upon the stone with the mall, which was presented to his Lordship for that purpose by the Past Master, Brother W. Crisp. The corn, wine, and oil, were next handed to the noble patron, and the same spread and poured thereon, his Lordship making some appropriate observations on the occasion. A prayer was then offered up by the Rev. R. Phelps, chaplain of the Scientific Lodge, and amidst the cheers of the multitude, the ceremony concluded.

THE DINNER.

At four o'clock the dinner took place at the Red Lion Inn, the Earl of Hardwicke in the chair, supported on his right by R. G. Townley, Esq., *M.P.*, the Hon. and Rev. H. Yorke, E. Foster, Esq., Hon. and Rev. W. C. Henniker, &c. &c., and on his left, by the Mayor of Cambridge, Sir A. C. Grant, Bart., *M.P.*, Captain Purchas, *R.N.*, T. J. Ficklin, Esq., &c. &c.

About one hundred and twenty gentlemen sat down. Among the Masons present were Brothers Rev. G. A. Brown, Rev. R. Phelps, J. R. Barker, H. F. Rowe, Bradwell, Bradley, Crisp, Edwards, Bentley, Browne, Naylor, King, Woollard, &c.

OXFORD.—Apollo Lodge.—Our enterprising Master, Brother W. Lane Fox, is most assiduous in his office; the meetings are well attended. We have lately had four initiations, which promises well. Brothers Thomas and Fawcett, the Wardens, are very attentive.

A Provincial Grand Lodge was recently held, at which the former appointments were continued.

Alfred Chapter.—A letter was received from Comp. Lane, which contains some salutary advice. Comp. L. possesses, in an eminent degree, the confidence of the Chapter, and is most zealous in its advancement.

HALESWORTH.—We are pretty regular in our Meetings, and have nothing to communicate, unless, indeed, to complain of an inaccuracy in the report of the Grand Provincial Lodge, held in October last, wherein the names of the representatives of this Lodge, by its Master, Chaplain, and others, were not included. This omission may appear trivial, but we are anxious to prevent any erroneous impression that our respected P.G.M. was not dutifully supported.

[We very cheerfully insert the above, as one proof among many of the natural anxiety that due publicity should be given to Masonic proceedings. The report in question was taken from a provincial paper, forwarded to us by a Past Grand Officer, and was the only report that reached us.—ED.]

NORTHAMPTON, Dec. 28, POMFRET LODGE, 463.—St. John's day was celebrated with more than usual éclat. Bro. W. T. Higgins, W.M., in the name of the Lodge, presented a handsome silver snuff box to Brother Shrewsbury, P.M., on his retirement from office, as a mark of their respect. The list of subscriptions to this compliment was headed by Lord Southampton, who was prevented from attending by a previous engagement. The meeting was truly social. The box was the workmanship of Brother Acklan, of London.

LINCOLN, Dec. 22.—The members of the Witham Lodge, No. 374, have this evening obtained from the corporation of the city of Lincoln

a grant of land, adjoining to the Guildhall, on which to erect a Masonic Hall, and rooms to be built in continuation of, and in conformity with, the Stone-bow, and the interior to be uniform with the Guildhall. The plan is on a scale of great accommodation, and the building will be first rate.

At a Special Meeting of the Lodge, the following evening, the W.M. and the Wardens, with Sir Edward F. Bromhead, Bart., Prov. G.S.W., and Brother Hebb, I.G., solicitor, were appointed a provisional committee, to make the necessary arrangements for obtaining subscriptions, &c.

Shares to the amount of more than three-fourths of the estimated cost were immediately set down. We are in a very flourishing condition.

SPALDING, Feb. 19.—Through the indefatigable exertions of our worthy Brother Charles Rainey, a most zealous Mason, a Lodge has been opened, called "The Hundred of Elloe," No. 690. It is held at the White Hart Inn on the Friday nearest the full moon.

Several candidates have presented themselves, and there is every prospect of a most excellent Lodge being established.

From the truly Masonic character of the W.M. and his officers, we may safely say none but just and upright men will be admitted into the sacred precincts of the Lodge.

WOLVERHAMPTON, Feb. 11.—DINNER TO THE REV. DR. OLIVER.—The dinner given by the Freemasons of Staffordshire to the Rev. Dr. Oliver, as projected by his Brethren of the St. Peter's Lodge, of Wolverhampton, came off at the Star and Garter Hotel this day. This dinner was given to the worthy Doctor, in testimony of the high respect which the entertainers felt for his talents and exertions as a Mason, and for his character and conduct, as a man; as well as in expression of their sympathy with him under the circumstances from which he is, for a time, about to quit this neighbourhood, and their sincere regret at losing him. Previous to the dinner the Masons attended divine service in the Collegiate Church, to which they formed a procession, under a dispensation granted for that purpose, by the Honourable Colonel Anson, *M.P.*, the Provincial Grand Master.

Prayers were read by the Rev. G. Cotton, curate to Dr. Oliver; and an excellent sermon (from Cor. xiii., and 1, 2, and 3 verses) was preached by the Rev. H. R. Slade, L.L.B., who came from Hampton Court for the purpose. Large crowds of persons were assembled in the streets and Market Place to witness the procession, which went to church at about three o'clock, and returned in time for dinner at five.

The Brethren (from Wolverhampton, Stafford, Lichfield, Birmingham, Dudley, Bilston, Bridgnorth, Lewes, London, &c.) sat down to an excellent dinner, provided by Brother Paul Law, at five o'clock. In the absence (occasioned by ill health) of S. S. Briscoe, Esq., who was to have occupied the chair as W.M., Brother — Darby, W.M., presided. A variety of suitable songs, toasts, and responses, enlivened the evening; our space, however, only permits us to record the following:—

The Chairman proposed the health of the Rev. Dr. Oliver, in terms of warm and suitable eulogy.

Brother WINTON, P.G.D. for Sussex, begged permission to add a few words, as a stranger, to his observations. He said that the name of Dr. Oliver was known and esteemed in every Lodge, not only in the United Kingdom, but throughout the world. The Brethren regarded

his works as standard text books in Freemasonry, by the study of which their minds were improved, and their understanding enlightened. It afforded him much gratification to have an opportunity of paying his respects to the learned Brother, and he should be proud of informing the various Lodges which he was in the habit of visiting, that he had spent an evening in his company.

The toast was drunk with immense applause.

Dr. OLIVER rose and said,—“ It is totally impossible for me to express what I feel on the present occasion. The highly flattering testimony of respect which you have this day tendered, exceeds my means of gratitude, as it exceeds my expectations; and if I am unable to find words to express my acknowledgments, I must entreat you to ascribe it to the incapacity of my head, and not to the feelings of my heart. My gratification is increased by the consideration that you have chosen to express your esteem through the medium of Freemasonry; an institution which I have ever thought, and still think, to deserve the unqualified approbation of mankind. I admit, with sorrow and regret, that it is the fashion of those who are unacquainted with its nature and design, to turn it into ridicule. But does Freemasonry deserve such treatment? We shall see. I shall not attempt to explain what Freemasonry is. It is too wide a field for discussion at a social meeting. But I shall take the liberty of claiming your attention for a few minutes, while I take a brief survey of a Freemason's Lodge; and we shall then see, even by so simple a process, whether Freemasonry is not an institution worthy of all mens' respect. Let us take our station in the East, and contemplate the extent of our Lodges. We behold before us boundless space—length and breadth, and depth and height; in dimensions unmeasurable; in comprehension, inconceivable. This view embraces a representation of the world: earth with all its treasures, the beauties of the vegetable creation, the riches of its subterraneous mines and caverns, burning mountains and boiling whirlpools, the scaly produce of its pathless ocean, and all the advantages to be derived from maritime traffic over its yielding surface. The toils of industry and the benefits of commerce, the mutual aid and mutual accommodation afforded to each other by distant nations, are all included in a general survey of a Mason's Lodge. And more than this, the great advantages conveyed to mankind, by the arts and sciences, are here placed before us. We see the beauties of architecture as displayed in gorgeous palaces and solemn temples, the construction of stately cities, contrasted with the rural peace and retirement of the humble village, with its sheds and dwellings of mud and straw. We include in our prospect the scenes of every kind, by which our nature is ennobled, or our frame supported. The cheerful harvest-field of the industrious peasant, and the busy hum and clink of a manufacturing population, each employed in procuring subsistence and preparing benefits for their fellow creatures; the sailor, on his fickle element, and the statesman haranguing in the senate; every rank and class busily employed in their vocation, and all toiling for riches, honours, popularity, and bread. These scenes diversify the surface, whether east or west, or north or south. And, if we descend towards the centre, the same busy industry prevails. The bowels of the earth are eagerly ransacked for their rich contents, and we find men consenting to be buried in dreary mines to seek subsistence for their families. And here we discover the existence of those wonderful phenomena which so strongly excite our curiosity and thirst of knowledge; vestiges

of trees and shrubs which grew under an eastern sky, deposited thousands of feet beneath the surface in our own country ; shells of unknown fish, and bones of unknown animals, penetrating the coral measures and stony strata of different regions, and sometimes appearing imbedded in the highest summits of the hardest mountains ; all tending to show that at some period of dissolving nature the mountains were precipitated and sunk into the earth, and the bottom of the sea protruded above the surface, and becoming dry land, and forming itself into hills and valleys, rocks and mountains. But our view of the subject will not be exhausted by the very superficial investigations which have taken place within what may be called the crust of this our earth, and the phenomena which it produces at the depth of a few thousand feet. Freemasonry directs us to the wonders of the centre ; and to explore them we must descend to the point where attraction and gravitation cease—down four thousand miles below the surface, and contemplate the central fire diffusing its energies through every part of this vast and solid globe, producing magnetic properties which preserve the equilibrium true in its daily rotation and annual revolution, and maintaining that steady equipoise which whirled it with such perfect precision and truth through the vast expanse of universal space. What an insight do such speculations afford towards explaining the nature of universal Masonry ! Virtue and science combine their aid to ennoble the Order, and show its tendency to impart universal knowledge and universal happiness. But the view of a Mason's Lodge is not displayed in its most glorious light by a simple reference to the surface or the centre : the contemplation of our Lodge will carry us from the floor to the canopy—from earth to heaven—from the globe which we inhabit to that celestial firmament of which it forms a constituent part ; there to read the productions of wisdom, strength, and beauty ; there to read that pure Masonic lesson, that the universe is the temple of the Deity whom we serve ; wisdom, strength, and beauty, are about his throne as pillars of his work ; for his wisdom is infinite, his strength is omnipotent, and his beauty shines forth in all his works in symmetry and order. He hath crowned the heavens with stars as with a diadem ; the earth he hath planted as his footstool ; the sun and moon are messengers of his will, and all his law is concord. These speculations might be carried out to an indefinite extent, for the purpose of showing the benign operation of Freemasonry amongst the works of nature. And shall not a science thus sublime be ranked amongst the first and greatest of all human institutions ? Undoubtedly. No one can justly deny it this merit. As for myself, I hold the character of a good and worthy Mason to be one of the best and noblest, and most exalted titles that can be conferred on men by king, prince, or potentate. Once more I thank you. You have this day conferred on me a mark of kindness and respect, the recollection of which will never be effaced from my mind. In my retirement, I shall frequently reflect with much pleasure and gratification on the fraternity of Staffordshire ; I shall mention them amongst the brethren of my own Lodges as good men and true, and examples of the efficacy of that pure and holy science to produce universal peace, harmony, and brotherly love."

In proposing the health of Brother the Rev. H. R. Slade, the Chairman stated that suggestions had been made by several Brethren in the room that it would be exceedingly gratifying to them if he would consent to print the sermon by which they had been enlightened and edified on this occasion. (Cheers.)

The Rev. Brother SLADE, on rising to return thanks, said, Worshipful Sir and Brethren, I very sensibly feel the honour you have conferred upon me, both in drinking my health and inviting me to preach on the present occasion. I should have been unworthy that pattern of Masonic excellence set me by our eminent father in Masonry, Brother Crucefix, had I hesitated a moment in accepting the summons you did me the favour to transmit through your generous Honorary Secretary, Brother Law. But while I thank you for the opportunity you have afforded me of joining you in paying some public testimony of respect to our very eminent, learned, and gifted Brother, Dr. Oliver, I must at the same time beg leave to condole with you on the loss, intellectually, spiritually, and Masonically, which this place must suffer by his departure. A greater light than that admirable Brother, the Masonic hemisphere can hardly boast. Amongst other lucubrations of his pen which I have read, that upon the Theocratic Philosophy of Masonry, is a work teeming with the most profound learning—the most expansive research—the most fervid eloquence, and the most brilliant rhetoric. It distinguishes the writer as much as it adorns and dignifies the Order of which he is a member.

But while I do homage to that admirable worthy, permit me to claim your respect for another most deserving and talented Brother, to whom Masonry is infinitely indebted for a new era of advancement and consequence. I allude to that eminent, though persecuted Brother, Dr. Crucefix. He desired me to convey to you all his deep regret that his ill health should have prevented him being present among you on the present occasion, and to express his fraternal concord in all its intended respect and affection towards our distinguished Brother Oliver. Though his body be absent his heart is with us. Allow me again to thank you cordially for the honour you have done me in proposing my health with so many tokens of kindness, and to give the health of Brother Dr. Crucefix. This toast was received with the most vehement greetings of joy, and drunk with every distinction, not omitting Brother Oliver's most superb *Lincolnshire fire*.

Bro. Rev. —. BUCKINGE, late P. G. Chaplain, responded to the toast of the late P. G. Officers and Brethren of Staffordshire, in an eloquent speech, which we regret that our limits will not allow us to insert. He bore testimony to the respect and esteem in which Dr. Oliver's name was held by the Brethren with whom he was in the habit of associating, and could not but be of opinion that his retirement from Wolverhampton might be regarded as a public calamity.

STAFFORD, Dec. 29.—The members of the Royal Chartley Lodge of Fortitude (427), held their festival of St. John in the new lodge-room, at the Cock Inn, Stafford, when the Worshipful Brother elect, H. Somerville, Esq. was regularly installed by Brother Stephen Morley. The ceremony was beautifully performed. The Worshipful Master then proceeded to the appointment of his Officers for the year ensuing. Brother Bruton, upon his reappointment of Treasurer, was deservedly complimented by all present for his known zeal in the cause of every proposal to better the condition of his fellow-creatures; his endeavours to spread the principles, and inculcate the practice of Freemasonry, being known to every Mason in England, who has ever sought to carry out the sacred duty imposed upon the Craft—and he that best fulfils those duties answers best the ends of his being. Brother Bruton has

held the office of Treasurer for many years. The duties of the Lodge being concluded, the Brethren repaired to the dinner, provided by Widow Ward. The late highly respected Provincial Grand Master, the Earl Ferrers, sent an abundant supply of game for the occasion. Professional duties having called away the W. M. from the banquet, Brother Thomas Brutton was unanimously voted to the chair, and Brother Thomas Boulton as Vice-Chairman. On the cloth being removed, the worthy Chairman gave, as the first toast, the "Queen, the Craft, and Prince Albert, and may the Prince make a good Master Mason," in true Masonic style. Then followed, "His Royal Highness the Duke of Sussex, G.M. of Masons," with due honours; the "happiness of the Right Hon. the Earl Ferrers, late P.G.M. for Staffordshire, and best thanks for his present of game;" "Col. Anson, P.G.M.;" "Sir Edward Dolman Scott, Bart. D.P.G.M.," with proper honours, and sincere hopes that they might soon be able to perform their Masonic duty to the province; "Brother Lord Ingestre, P.G.S.W., member of the Royal Chartley Lodge," with every mark of respect. On the health of the late W.M. Brother Spilsbury being given, Brother Ribbans, P.P.G.S.D. for Warwickshire, took occasion to mention the Evangelist and Great Master Parallel in Freemasonry, St. John, in commemoration of whom the festival is founded. "Brother Henry Somerville, W.M.," was then given with all due respect and honours. The next toast, "Brother Thomas Brutton, Treasurer," proposed by the S.W. and received with every constitutional honour, and responded to with one round more. Brother Brutton rose, and was very sensibly affected by the sincere manner in which his name had been mentioned, and in a neat and appropriate manner pointed out the duties of the several offices, for upon a due performance of these duties depend wholly the prosperity of a Lodge. Brother Brutton concluded by observing that Freemasonry is founded upon wisdom, and its principles are consistent with the unchangeable principles of nature, and that he thanked all present for their good opinion and kind sentiments, and wished them, in return, happiness, prosperity, and health. "Brother F. Bolingbroke Ribbans" was next proposed with every legitimate honour; but it would fall short of anything like fact to attempt an outline of the eloquent address he made on the occasion; suffice it to observe, that his allusion to the Masonic Charities was extremely affecting. "The health of Brother Thomas Boulton, S.W.," was then given, and most sincerely did the good Brother return his thanks. "Brother Dickenson, J.W.," also expressed his readiness to act in office as a Warden or to act towards his Lodge. "Brother the Rev. Richard Buckridge," was next given, "and better health to him." Thus did time roll on in harmless chat, enlivened by a generous glass of wine, until nine o'clock, when the Brethren departed, gratified with the social harmony of the meeting.

BURSLEM, January 5.—The Brethren of the Sutherland Lodge (660), met to celebrate the anniversary of St. John, when Bro. Joseph Alcock was installed Master for the ensuing year. Two initiations afterwards took place. About six o'clock the Brethren partook of a sumptuous dinner, prepared by Mrs. Holland, Legs of Man Inn. On the removal of the cloth, the following toasts were given:—"The Queen;" "Prince Albert;" "Queen Dowager, and the rest of the Royal Family;" "Our Royal Grand Master, the Duke of Sussex;" "The Provincial Grand Master, Colonel Anson;" when P.M. Baker took the opportunity of

informing the Brethren, that he, and the Officers of the Lodges in the northern division of the province, had received a communication from the gallant Colonel, regretting that he had not yet been able to succeed in appointing a Deputy, but hoped, ere long, to be able to do so, when it was fully his intention to hold a P.G. Lodge at regular periods; after which Brother Ball proposed, in a very appropriate and neat speech, "the health of the W.M., Brother Alcock," which was drunk with the greatest enthusiasm, and acknowledged by the W.M. in a very dignified and feeling manner, who, on resuming his seat, gave, in flattering terms, "the health of the W.P.M. Baker," who gratefully acknowledged the compliment paid to him; after which, "the health of the present and past Officers," were respectively drunk and acknowledged. On "the health of the Visitors" being drunk, Brother Askey, a Mason of more than thirty years' standing, returned thanks in lively and animated terms. This Lodge is in a very flourishing condition. It is only about two years since the warrant was obtained, yet it bids fair, from its numbers and respectability, to become one of the first Lodges in the province.

Meeting of the Sutherland Lodge to Present Brother George Baker, P.M., with an elegant Silver Snuff Box, embossed with Masonic emblems, March 2.—The Brethren, to the number of twenty-two, assembled at the Legs of Man Inn, and opened the Lodge in due form; and after the business of the evening was concluded, the Brethren sat down to a sumptuous banquet. Brother J. Alcock, W.M., in the chair, and Brother Ball, S.W., Vice. After the usual loyal toasts were drunk, Brother Alcock, W.M., rose and addressed Brother Baker in a very appropriate address, expressing the gratitude of the Brethren, and their sincere hope that the object of their regard might long enjoy health and prosperity. Brother Baker acknowledged the compliment in a reply couched in very neat and expressive terms. The evening was spent in a very delightful manner.

NOTTINGHAM.—The Brethren of the Newstead Lodge of Freemasons, held a Mark Lodge, at the Poultry Hotel, on Monday, the 18th of January; and after the completion of business, they sat down to a most sumptuous supper of game, kindly and liberally presented by the Earl of Scarborough, which was served up in superior style.

WORCESTER, December 28.—The Brethren of the Worcester Lodge celebrated the festival of St. John the Evangelist, at the Reindeer Hotel and Freemason's Tavern, on this day. At half-past four o'clock about thirty gentlemen sat down to an excellent dinner, under the presidency of the Worshipful Master Thomas France, Esq. The evening was passed with that chastened hilarity and delightful interchange of the social and friendly relations which so particularly characterise the gatherings of the Ancient and Honourable Fraternity. The customary loyal and Masonic toasts were given with due honours. "The friendly bowl" was tasted with that moderation which should ever temper enjoyment, and the result was, that "the feast of reason and the flow of soul," were happily and harmoniously blended.

CHESTER, Dec. 28.—Celebration of Saint John the Evangelist.—At three o'clock, pursuant to notice, the members and visitors assembled in the great Cestrian Lodge Room, Royal Hotel. Soon after the Lodge was duly opened by the worthy Past-Master Thomas Finchett Maddock, Esq., and the R.W.P.D.G. Master for the province of Chester John

Finchett Maddock, Esq., having taken his station on the throne, the ceremony of installing the Worshipful Master for the ensuing year commenced, when Brother Charles Hamilton, who had, by the unanimous voice of the Lodge, kindly consented a second time to be elected to fill the chair, was installed, with the usual forms and ceremonies, Worshipful Master of the Cestrian Lodge for the ensuing twelve months, and received the hearty congratulations of the Brethren present. The W.M. was then pleased to appoint the officers for the ensuing year. We sincerely congratulate the Brethren of this Lodge on their choice of so excellent a Master, and his discrimination in the appointment of such efficient officers.

The business of the day having been disposed of, the Director of the Ceremonies, Brother S. Brown, by command, marshalled the procession, which proceeded to the banquet room. Near fifty sat down to a most sumptuous entertainment.

The banquet having been discussed, and benediction pronounced by the Rev. Chaplain, the following toasts, &c., were delivered from the throne, which was ably filled by that talented and zealous Mason, the K.W. Deputy Provincial Grand Master for Cheshire, John Finchett Maddock, Esq. :—

“ Our most gracious Sovereign, and may she long live to reign over a free and happy people,”—(masonic fire).—“ His Royal Highness Prince Albert, and may we soon have the pleasure of toasting him as a ‘ Free and an Accepted Mason.’ ”—“ The Queen Dowager, and the rest of the Royal Family,”—(fire).

The R.W. DEPUTY then observed that although “ the rest of the Royal Family ” had been given, still there was one young lady entitled to their especial notice, and ought to be given separately—he meant the Princess Royal; and he hoped that in process of time she would be favoured (by Divine Providence) with the company of a Prince of Wales and Earl of Chester—(great applause).

“ His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England,”—(grand masonic honours).—“ the Earl of Zetland, Pro-Grand Master,”—(honours).—“ The Marquis of Salisbury,”—(honours).

The Prov. W.D.G.M., in proposing the next toast, begged to state, that he hoped before they assembled again he would have the pleasure of announcing the safe return of their highly esteemed Provincial G.M. of the province, Lord Viscount Combermere; and, although absent, yet so excellent a nobleman and so zealous a Mason lived in the heart of every Mason in this and the neighbouring province, and he trusted the time was not distant that would restore the gallant and noble chief to his native soil, and to his high and important duties of Provincial Grand Master of Cheshire,—(received with enthusiasm and honours).

The W. MASTER (Chas. Hamilton, Esq.), in a speech of some length, then proposed the R.W.D.P.G. Master of the province, J. Finchett Maddock, Esq., who had honoured them with his presence that day, and stated how gratifying it was to him, and he begged to assure him it was also to the great body of Masons within this province, for the zeal and uniform attention which he had always evinced in the cause of Masonry, in private as well as in his public capacity of D.P.G. Master,—(rapturous applause and honours).

The R.W.D.P.G. MASTER rose to return thanks, his feelings evidently overcome by this mark of their esteem. He begged to assure them that

he felt the compliment just paid him, and trusted that Providence might spare him to perform the important duties of his station in this county that the Craft required, and that he should never forget the unsolicited honour conferred by the R.W.P.G.M. in appointing him as his lordship's deputy, and for the fraternal and kind manner he had upon every occasion been received by those Lodges he had had the pleasure of visiting.

“Past and Present P.G. Officers of Cheshire,”—(honours).

Brothers BRASSEY and BENNETT (the two provincial officers present) returned thanks.

Brother the Rev. J. FOLLIOU (the Chaplain for the day) rose, and after making some observations on the beauties of Masonry, passed a high eulogium on the merits of the W. Master, C. Hamilton, Esq., and concluded by giving his health, which was received by the Brethren with great applause, and the masonic honours given with marked precision.

The W. MASTER acknowledged the compliment, and, in a speech of some length, concluded by assuring his Brethren that his best faculties should be exerted in the discharge of his duty during the next twelve months, and begged most cordially to thank them for the honour of electing him a second time to fill the chair.

Several other toasts followed.

“Mrs. Hamilton, (by the R.W.D.P.G.M.), the lady of the Worshipful Master, Charles Hamilton, Esq.,”—(masonic fire).

The W. MASTER responded to the toast.

At the supper table, near the throne, were seated Brothers the Rev. J. Folliot, Captain Brooke, Dr. Connoll, Charles Hamilton, Esq., B. Brassey, Esq., John Rogers, Esq., T. M. Bennett, Esq., John Blake, Esq., R.N., &c. In the course of the day a letter was read from Major-general Brother Sir Chas. Napier, K.B., &c., regretting his unavoidable absence.

One part of this day's proceedings gives us great pleasure to relate: at an early part of the day the R.W.D.P.G.M. presented, in the name of the Lodge, an elegant silver snuff-box, to Brother J. A. Clements, on which was the following inscription:—

“Presented to Brother J. A. Clements, by the Brethren of the Cestrian Lodge, 615, as a small tribute of their fraternal regard for his zeal as a Mason, and his efficient services to the interests of the Cestrian Lodge upon all occasions.”

The R.W.D.P.G.M. retired about ten o'clock, when the Lodge was finally closed and adjourned.

DEWSBURY.—*Tribute of respect for Masonic Worth to Dr. Senior.*—The festival of St. John the Evangelist was celebrated, Dec. 28, by the Brethren of the Three Grand Principals, No. 251, with more than usual eclat; the R.W.D.P.G. Master, Charles Lee, Esq., and other provincial grand officers having attended, with many of the distinguished Brethren from the neighbouring towns, in compliment to Brother the Rev. Dr. Senior, P.G.S.W., Head Master of the Free Grammar School, Batley, by whom on his retirement from the chair, after a presidency of three successive years, his Brethren of the Dewsbury Lodge presented with a valuable gold watch, as a token of their approbation and esteem. This is, we understand, the second testimonial that the Rev. Doctor has received from the Dewsbury Brethren, having been honoured on the

8th of February, 1838, when holding the office of J.W., with a splendid masonic chaplain's jewel of silver, with appropriate collar of silver, &c., in grateful testimony of his unwearied zeal, energy, and devotedness in the sacred and hallowed cause of Freemasonry.

SADDLEWORTH, Feb. 10.—The Tudor Lodge, held at the Temple Inn, Waterhead Mill, in Saddleworth, was consecrated in the usual and solemn form by Charles Lee, Esq., R.W.D.P.G. Master of West Yorkshire, assisted by his P.G. Officers, and a numerous attendance of Brethren from various Lodges in the province, and several P.G. Officers and Brethren from East Lancashire and Cheshire. Immediately after the consecration, the Brethren formed themselves into a procession, preceded by an excellent band of music and banners, and left the Temple Inn in due order for St. John's church, at Hey, where an eloquent, appropriate, and very impressive discourse (which will long be remembered by all the Brethren present) was delivered by the Rev. Charles Clapham, A.M., Incumbent of Armley, and one of the P.G. Chaplains of the province, from the 20th chapter of the Acts of the Apostles, and 32nd verse, "And now, brethren, I commit you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." The professional singers engaged for the occasion, did great credit to the selection, not only of singers, but the pieces performed from the most eminent composers, to the Worshipful Master and members of the Tudor Lodge. The performance of the Creation and Messiah could not be excelled. Mrs. Brook, of Huddersfield, widow of a deceased Brother, and Mr. Morrall, of Lees, were exceedingly efficient. After the service at the church, the procession again formed, and proceeded direct to Spring Head, where about one hundred of the Brethren sat down to a most sumptuous dinner, in one of the large rooms belonging to William Taylor, Esq., who politely granted the use thereof for the occasion. The room was tastefully decorated, and lighted with twenty-four gas lights. The ladies of several of the Brethren were present during the proceedings, for whom every accommodation was provided. Brother Charles Harrop, of Dobcross Well, of the Tudor Lodge, presided with his usual urbanity and kindness, supported on his right by Charles Lee, Esq., R.W.D.P.G.M., and other Grand Officers; and his left V.W. Charles Clapham, P.G. Chaplain, and the P.G. Officers of East Lancashire and Cheshire. After the refreshment the Worshipful Master, in a very neat speech, gave Her Most Gracious Majesty the Queen, with three times three, which was received and responded to by the Brethren with truly masonic feeling and acclamation. This was followed by other appropriate and loyal toasts, and the day was spent in that pleasing manner, characteristic of the Masonic Order, until high twelve, when the assembly broke up, highly delighted with harmony and the truly masonic treat they had experienced; many proceeding over the back-bone of England to their happy homes.

LANCASTER, Dec. 28.—The Lodge of Fortitude, No. 350, held their anniversary, in their Lodge-room, at Brother William Bago's, of the Sun Inn. About forty gentlemen of the first respectability sat down to the banquet, some of whom came to the meeting from a considerable distance. Hugh Baldwin, Esq., P.G.I.G., presided; the vice chair was well filled by Mr. E. Whinray, P.M. Upon the removal of the cloth, the usual loyal toasts of the Royal Family, &c, were given, and

then followed in succession the regular routine of Masonic toasts, with Masonic honours.

Brother WALKLEY, P. M., of London, ably addressed those present, explaining the beauties of Masonry as a science blending both that which was excellent and moral in nature. He recommended most strongly its study to the younger portion of his hearers, as not only tending to refine the mind, but also to humanise the heart.

His address was listened to with the greatest attention, and met with loud and general applause.

Brother Blackmore, P. G. S. B., of the western division, from Slaidburn, and several others of the Brotherhood, also spoke upon the virtues of Masonry with great power and effect.

WHITEHAVEN.—Only a few years have elapsed since Freemasonry was almost the only Order known in England, of which the object was benevolence, whilst the proceedings were secret; and although, since the rapid and extensive spread of other friendly societies, it is comparatively little spoken of, and the number of the Brotherhood has considerably decreased, several instances of the benevolence of the Order have recently come to our knowledge which are alike creditable to their principles and to their practice. On the application of the Deputy Master of the Whitehaven Lodge (Mr. Roan), the very handsome sum of 20*l.* was lately granted by the Lodge of Benevolence to the orphan children of a deceased Brother belonging to this town—10*l.* to the widow of another—5*l.* to a second—and 3*l.* to a third. These are acts which need no commendation—a simple statement of the facts is the highest eulogy.

NEWCASTLE, St. George's Lodge, No. 624.—The Brethren of this Lodge assembled on Monday, the 21st December, when Brother Henry Johnson was installed W.M., and appointed his officers. The Brethren afterwards spent the evening in harmony and Brotherly feeling.

At Freemasons' Hall, Nelson-street, on December 28 (St. John's Day being on Sunday), the installation of W.M., and other officers of the Newcastle-upon-Tyne Lodge for the ensuing year, took place, when William Johnston, Esq., was installed W.M. The Brethren afterwards held their festival at the Assembly Rooms, when an excellent banquet was served up by Brother Haigh.

NEWPORT (Monmouthshire).—It is with much pleasure to report that Masonry (though somewhat tardily) is beginning to revive in our county. Several Lodges, formerly the pride and glory of the Brotherhood, are still dormant. One of these in our county town recently awoke from its slumbers, and by its activity I may judge it to have attained fresh vigour; ours is about following in its wake. The absence from town of the Earl of Zetland, D.G.M., has hitherto prevented us obtaining a new warrant. We only wait the receipt of this document to put "our house into order," and commence our labours with energy.

BODMIN.—On Monday, December 28, a respectable meeting of gentlemen belonging to the Ancient Order of Free and Accepted Masons of One-and-All Lodge, was held at the Town Arms, Bodmin, it being the anniversary of St. John the Baptist. An excellent dinner was provided, the table being graced with the choicest delicacies of the season. After the removal of the cloth, the Worshipful Master (G. Wright), in a neat speech, addressed the Brethren, and gave among the national and loyal toasts—"The Queen;" "The Princess Royal;" "His Royal Highness

the Duke of Sussex ;" "The Provincial Grand Master, Sir William Molesworth ;" "The Honourable Master of One-and-All Lodge ;" "The Deputy Provincial Grand Master of the Province, P. V. Robinson, Esq ;" "The Rev. Henry Grylls, Grand Chaplain, with three times three." Brother French was then solicited to give his old favourite Masonic Fidelity, which was much applauded. Brothers White, Knapp, Beatly, and Arthur, sung several songs, which were loyal and truly Masonic, and were much applauded. The evening was spent with great conviviality, and the Brothers separated at an early hour.

FALMOUTH, Feb. 3.—A meeting of the Freemasons of this province was held at Pearce's Hotel, Falmouth, for the purpose of carrying into effect a resolution adopted at the last Provincial Grand Lodge, held at Bodmin, to present a testimonial of esteem to Past Deputy Provincial Grand Master, Philip Vyvyan Robinson, Esq., whose office had determined by the decease of Sir John St. Aubyn, Bart, the late Provincial Grand Master.

The dinner took place at Pearce's, and the tables were elegantly and sumptuously supplied. Brother Ellis, Provincial Grand Secretary, and acting Provincial Grand Master, occupied the President's chair, and was supported on his right by Brother Robinson, and on his left by the Rev. Brother Griffiths, of Landewednack, who officiated as Chaplain. Brother Pearce, of Penzance, was Vice-President, and there were gentlemen present from Bodmin, Truro, Helston, and Penzance, as representatives of the several Lodges True and Faithful, One and All, Mount Siani, and Faithful. After dinner a number of ladies were introduced by Brothers Clark and Roscorla. After the cloth was withdrawn, the President proposed "The Daughter of one Provincial Grand Master, and the Niece of two others—Her Most Gracious Majesty the Queen ;" "The Right Worshipful Grand Master of England, his Royal Highness the Duke of Sussex, to whom Masonry is indebted in almost every country ;" "The Grand Officers of the Lodge of England." These toasts were all drunk with due honours.

The PRESIDENT then rose and said, that most of the Brethren present knew the object for which they had assembled was in consequence of the following resolution having been passed at the Provincial Grand Lodge at Bodmin :—"That a testimonial of respect and strong fraternal regard of every Brother in the Province of Cornwall be presented to our worthy P.D.G.M., P. Vyvyan Robinson, Esq., for the ability and kindness evinced by him on all occasions during the period of his holding that important office under the late venerable Past Grand Master, Sir J. St. Aubyn, Bart., &c. &c., by whose decease the functions of our highly esteemed Brother also cease as an officer." The President then read extracts from some of the letters which he had received from many of the Brethren at a distance, which evinced their full accordance with the object proposed. He then referred, in terms of high praise, to the merits of their honoured guest. It had been customary from time immemorial to honour statesmen and distinguished persons with marks of approbation. Their Brother, the Deputy Past Grand Master, possessed a medal for the services he performed in his country's cause, under the immortal Wellington, on the plains of Waterloo—(cheers). He had the satisfaction of knowing that as a magistrate and Deputy Lieutenant of the county he was highly respected ; as a country gentleman he was beloved ; as a husband and a father he was revered and honoured ; and

as a Brother, in the name of the Craft, he (the President) would give him the right hand of fellowship and the fraternal grip—(loud cheers). He wished him all the happiness that this life could afford him, and the prospect of happiness beyond it, when, translated to the Grand Lodge above, he should possess a perfection of enjoyment that should continue for ever—(cheers). He felt a pride and a gratification which time could never destroy, in presenting to their esteemed Brother, in the name and on behalf of the Brethren of the Lodges of that province, tokens of their regard and esteem for the ability and zeal he had manifested, from the moment of his appointment to the chair of Deputy Provincial Grand Master, by their late venerable Provincial Grand Master, Sir John St. Aubyn—(loud and prolonged cheering).

The worthy President then presented the testimonial, which consisted of an elegant rosewood study table, and two library chairs to correspond.

P. VVVYAN ROBINSON, Esq., then rose amidst the renewed cheering of the Brethren, and replied to the address delivered by the President. Worshipful Sir and Brethren,—To attempt to pourtray to you in adequate language, or to do justice by expression to my feelings at this gratifying moment of my life, would be altogether vain and impracticable. I will therefore at once advert to the splendid emblems of your disinterested friendship now before me, and assure you, my kind and generous friends, that your bounty has not been lavished upon an ungrateful soil, nor the honour you have conferred upon me fallen to the lot of a Brother insensible of the full value of the boon—(cheers). But, my Brethren, in the spirit of those Masonic principles by which, from my initiation, I have uniformly endeavoured to regulate my actions, I would fain receive the eulogies which have accompanied your gifts more as a just tribute to Freemasonry itself, than to any little merit which I may have been so fortunate as to have established amongst you during my long and happy direction in our Masonic province—(cheers). When I look back, my Brethren, to the period which marked my succession to the rank of your late Deputy Provincial Grand Master, the benevolent and universally beloved Dr. Edwards, who was taken from you in the prime of life, and in the zenith of his Masonic honours, I cannot but gratefully acknowledge, that in my endeavour to follow his footsteps, I have been invariably stimulated and encouraged by your generous co-operation and support in every measure tending to elevate the dignity of my office, and to enable me to carry out with effect the essential duties of the provincial chair—(hear, hear). The decease of our last venerated Provincial Grand Master, the late Sir John St. Aubyn, whilst it deprived the Craft in the province of the government and paternal affections of one of the most munificent, generous, and exalted sons of benevolence, tended at the same time to deprive me of the exercise of those duties as his representative, which whilst he existed had formed the utmost limit of my ambition as a Freemason. The generous sentiments expressed by my esteemed Brethren at our last Provincial Grand Meeting at Bodmin, would have encouraged me to indulge this ambition yet higher, and to have aspired for elevation to the vacant dignity of Provincial Grand Master of Freemasons in Cornwall! But, my Brethren, a sense of my inefficiency, and a conviction that the period could not be far distant when the grave would terminate all my wants and wishes in this lower world, induced me gratefully to decline an honour, for which (with the sentiments I have just expressed) I could not consistently declare myself a candidate. I accept your offering of

approbation and fraternal regard, my Brethren, with higher feelings than those of ordinary self-gratification, because I consider the testimonial as emanating from a lively recollection on your parts, of those important public ceremonies which have accompanied our provincial labours, and which, as marked eras of the moral influence of Freemasonry over society at large, have given an elevation of character to our Order in Cornwall, which, though slumbering at present from natural and unavoidable changes, will nevertheless rise again and flourish with new incident, passing on unimpaired to future generations. The first public ceremony, my Brethren, at which I had the honour to preside with you as a Masonic body was, I believe, our dedication to the Almighty Architect of the Universe, of the present light house at the mouth of the Falmouth harbour, as an object of the highest importance to the maritime community at large, but more particularly interesting to the families and friends of those hardy and enterprising mariners, whose undaunted race for upwards of a century past had nobly "braved the battle and the breeze." Our next provincial labours were devoted to the ceremony of laying the foundation stone of a monumental tribute of sorrowing relatives, admiring friends, and a liberal and discriminating public, to the heroic African travellers—the Landers—(loud cheers)—who nobly devoted the bloom of their manhood in that baneful land, which led alike to the goal of their mutual ambition, and the consequent aggrandisement of their country's glory; and where, with a determination of purpose, unexampled in the annals of history, and at the sacrifice of life from savage assassination of the one, and the subsequent premature dissolution, from the fatal effects of climate, of the other, these dauntless and elevated young men triumphantly succeeded in the accomplishment of a national enterprise which had baffled the labours, skill, and fatal perseverance of a succession of victims in the same perilous pursuit, from Ledyard and Park to Laing and Clapperton—(loud cheering). The impressions of this imposing ceremony was scarcely dormant, when we were again called upon to assist, as a Masonic body, in doing public honour to the memory of a deceased nobleman in the county, whom it had been our pride and boast to hail as a Brother, a patron, and a friend! Need I here utter the venerated name of De Dunstanville, my Brethren, to bring to your recollections our solemn ceremonies at Carn Brea?—(hear, hear)—where thousands—I may add tens of thousands of our countrymen, were assembled to proclaim, in loud and grateful acclamations, the concentric virtues of hereditary rank and worth without pride—solid understanding and talent devoid of pedantry or ostentation—unbounded charity blended with Christian humility—patriotism unswayed by party spirit or solitary selfish interest—great moral courage and domestic amiability, combined with refined private friendship, and based on the generous affections of the purest principles of benevolence—(cheers). These, my Brethren, and every other cardinal virtue which can elevate man in the scale of society here below, and ensure his eternal welfare hereafter, were the inherent offsprings of the heart, and the unvarying characteristics of the actions of Tehidy's last noble representative—the exalted, beloved, and universally lamented Francis Lord De Dunstanville and Basset! I must here, my esteemed Brethren, entreat you to pardon my indulging thus long in cherished retrospection of past associations, which I am confident are as indelibly engraven on all your hearts as on mine. But I cannot refrain from availing myself of the present, and, perhaps, the last opportunity I may have of proclaiming to so distinguished an assem-

bly of my Brother Freemasons, and I would fain add, whilst honoured with the presence of our fair and attractive visitors, representing as they now do, the youth, loveliness, and fashion of Falmouth's brightest gem, whose far-famed humanity and compassion towards their fellow-creatures in distress and affliction, as well as their universally acknowledged philanthropy in the patronage of worth and merit, without distinction of rank or condition, have excited the admiration and respect of our Fraternity, not only in the county of Cornwall, but throughout the whole enlightened world—(hear, hear). I repeat, I cannot on the present occasion forbear from avowing my ardent devotion to the principles of an Order, in the practice of which I have derived the greatest assistance and protection against all the evils and temptations incidental to the erring and untoward disposition of man. If I turn from the pleasing subject of our past public ceremonies in the county, to our more exclusive private conclaves, I shall find additional cause to exult, that at this eleventh hour of my Masonic career, I have been declared by the unanimous voice of my provincial Brethren, a faithful and zealous member of an Ancient and Loyal Fraternity—(hear, hear)—whose profession instructs and enjoins us to worship and adore our Almighty Maker—to honour and obey the sovereign of our country—to be peaceful and orderly in our stations—diligent in our callings—upright and honest in our dealings—obedient and respectful towards our superiors—gentle and condescending to our inferiors—merciful towards our enemies—considerate, mild, and indulgent in our censures—kind, courteous, and obliging in all the relative duties of life—(hear). Such, my Brethren, I would tell the world, are the tenets and obligations of Freemasonry: an institution unlimited in its numbers, scattered over every kingdom and republic of the earth. That so vast a body should exist in such silence, peace, and tranquility, and move with such unvarying regularity, whilst to the casual observer it would appear that no eye watches, nor hand directs its procedure, is the best proof of its rigid adherence to principles, in their nature unchangeably advantageous to mankind at large. I will not retard our festival, my Brethren, by dwelling longer on a theme which, to use the emphatic language of our immortal Brother Preston, is inexhaustible! Permit me, therefore, again to assure you individually and collectively of my warmest and most grateful thanks for the generous consideration you have evinced towards me on this occasion; and, in conclusion, I will only add that in my declining life, whilst the Almighty may be pleased to prolong my existence—in the quiet of my retirement from the public duties of provincial Freemasonry, and whilst succouring and refreshing my enfeebled frame in one of those elegant seats, or partaking, with my family and friends, the repasts of rational gratification around that highly-prized table—the cherished recollection of this meeting, and its attendant circumstances, will give a balm to the pains and regrets incidental to the decay of old age, and solace my last days with the consoling reflection, that in the vigour and meridian of life, I courted, possessed, and enjoyed, as a citizen of the world, the friendly affections of my fellow-man—indulging my humble intellectual faculties in society, as a lover of the whole human race—an enthusiast in all socialities of life—an admirer of virtue in her meanest garb—a foe to vice and all its fallacious allurements—in one word, my Brethren, as a Free and an Accepted Mason—(loud and prolonged cheers).

The eloquent address of Brother Vyvyan Robinson was listened to

with the deepest attention, interrupted only by those plaudits of the hearts to which it was addressed. We have given the address at some length, which precludes us from noticing many other speeches of exceeding merit. That which introduced the Chairman's health, with the reply of that worthy Brother, were especially appropriate. "The Ladies," found chivalrous friends in Brothers Cornish and Roscorla—and the Reverend Brethren Griffiths and Grylls, were noticed with affectionate respect. Song and toast alternated in true social feeling, and the evening concluded most happily.

DEVONPORT.—The Lodge of Fortitude, 122, held their Annual Meeting at Freemason's Hall, to celebrate the festival of St. John, when Brother J. H. Cook, *R.N.*, was installed as Master for the ensuing year. The usual loyal and Masonic toasts were drunk, and the evening was spent with true Masonic feeling.

January 18.—The installation of Brother James Rowe, as M. M. of the Lodge of Brunswick, took place January 18; and the festival of St. John was afterwards celebrated by twenty-four Brethren, who sat down to banquet. The business of the day was conducted and concluded with peace, order, and harmony.

BARNSTAPLE.—After the late Provincial Grand Lodge, the devotional parts of the service were conducted by the Rev. Mr. Clark, and, at their conclusion, P. G. Chaplain, Rev. John Russell, preached the occasional sermon, selecting for his text the 24th verse of the 18th chap. of Proverbs, "a man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." The reverend gentleman introduced his subject by noticing that the laudable occasion on which they were assembled had excited no inconsiderable degree of interest, if he might be allowed to judge from the large and respectable congregation around him; he hoped, however, that other and more sacred motives than a mere idle curiosity had induced them to enter the place "where prayer is wont to be made." The spiritual worshippers found the sanctuary "none other than the gate of heaven," and, said he, let this reflection repress all unhallowed feelings, and let emotions of reverence and godly fear pervade every mind. Various opinions and prejudices were entertained relating to that ancient and mysteriously cemented body—the Masonic Brethren; and although he was ready to allow that the character and conduct of those who professed to belong to the Order, offered a means of forming a judgment of their principles, yet it would be admitted that this was a fallible criterion; for, while good principles and good actions were associated, yet militating causes sometimes prevented the good seed from yielding its legitimate fruits. If Christianity itself were to be estimated only by this standard, the purity and excellence of its nature would not be duly appreciated, for there was no section of the Christian church in which there was not some unworthy members, some "who knew their Lord's will and did it not." The reverend gentleman then went on to show, from the nature of the institution of Masonry, that in treating of it before a religious congregation, he was not prostituting the pulpit to a merely carnal purpose. In the formation of this noble primeval society, the God of nature was the chief corner stone; but in common with their patron St. John, they not only revered the deity of the God of nature, but they paid equal honour to the mediation of our divine Redeemer. The service of God was not hindered by the mysteries of Masonry, but Masonry and

Christianity went hand in hand. Founded by wisdom more than human, possessing records which had existed during twenty-eight revolving centuries, and laying claim to an origin still more remote, this society belonged to no country, but embraced men of all countries, travelling from kingdom to kingdom and from shore to shore; it cemented together and made of one soul thousands upon thousands of different climes, giving to them all one heart and one hand—the heart of benevolence and the hand of charity. To elucidate before strangers the character of an institution boasting of mystic secrets, was certainly a task of no ordinary difficulty; his remarks, however, would relate chiefly to a principle which showed the genius of Masonry more than any other—that spirit of philanthropy, of mutual love and affection, which constituted this fraternity a peculiar people among the nations of the earth—made one member a brother to another, nay more than a brother, “for there is a friend that sticketh closer than a brother.” It is an ancient maxim, in perfect unison with the text, that “friendship must be mutual,” and Masons of all men were ready to subscribe to this sentiment. Besides a good conscience and a good name, friendship was the best boon of heaven—it was the characteristic of the early disciples of the gospel, of whom it was said, “behold how these Christians love one another;” but more especially was it evinced in the union which subsisted between the sainted patron of the Order and the Divine Redeemer. Masons called themselves by the endearing name of Brethren, they distinguished each other by tokens, and were easily led to regard one another with an affection superior even to the love of kindred; theirs was not the common friendship of the world—not the summer friendship which flies after prosperity, and leaves in the wintry blasts of adversity—it was founded on principle, not on passion. He did not intend to say much on the subject of active benevolence, although a remark or two might not be without its use, at least to renew the generous feelings of his auditory. To do good was the principal virtue of the human mind; and the doctrine of charity was distinctly recognised by this institution, whose members acknowledged their duty to instruct the ignorant, to feed the hungry, to clothe the naked, to befriend the fatherless, the widow, and him that hath no helper. “It is more blessed to give than to receive” was a maxim inculcated by our redeeming God, whose whole life was an excellent comment on the ennobling doctrine; all his miracles were prompted by a benevolent intent. Independently of a glorious reward hereafter, the man of charity enjoys an immediate and delightful satisfaction—for what sensations can be equally pleasurable with those which arise in a heart glowing with genuine philanthropy. These refined pursuits tend to heighten and improve our nature, and draw us nearer to our God; they raise us to a resemblance to our Creator, and fit us to enjoy his presence. Charity has something so excellent in itself, its nature is so congenial to our best feelings, that wise and good men of all ages have made it their chief glory, and proved it their highest happiness; while a narrow, morose, and churlish temper has ever exposed the subject of it to general scorn. Christians as well as Masons, impelled by such motives, and with such advantages in view, possess a still further inducement to the cultivation of this benevolent principle, from its own singular nature; for when we give our bread to the hungry, and drink to the thirsty, when we perform all the generous offices of charity, we do it not to our Brethren only, not to frail, perishable flesh and blood, but to the God of Gods and Lord of

Lords, for saith the Scripture, "inasmuch as ye do it unto the least of these my brethren, ye do it unto me." Every time, therefore, that we perform an act of mercy, we do it unto the Almighty himself, and he will repay us hereafter; and every time we turn away from our poor Brother and refuse him relief, we turn our backs upon that dread Omnipotence, nor will he fail to requite us. As a proof that the rich and flourishing of this neighbourhood recognised the claims of brotherly kindness, they had raised two excellent institutions in this town, the Infirmary and the Dispensary, each having for its object the alleviation or the removal of the evils incident to our mortal frame. It is not our province to allay distempers, or to arrest the arm of death by the miraculous power which Christ employed, but we should rejoice that human agency is capable of doing much to relieve the distresses of the sons and daughters of affliction and sorrow. It was inconsistent with the deference which was due to his auditory that he should dictate the degree of support which they should award to these institutions; but this he would say, that whether it was small or great it would be the measure of the interest they felt in the cause of universal philanthropy. Gratitude also put forth its appeal; we had all participated in the benevolence of our common father; we enjoyed life, health, and hope; all these, and every other blessing, we had forfeited by sin, and what we possessed we obtained through the intercession of our Mediator, for blessings through this source all our blessings flowed—"freely ye have received, freely give." In conclusion the reverend speaker exhorted the Brethren to hold fast their primitive principles, and to strengthen the link of Brotherly love; and he invited strangers who desired to acquaint themselves with the mysteries of the Fraternity, to enter the Lodge; they would find nothing to deter or alarm them, nothing but such as was good and excellent, and tended to promote concord and harmony. And he trusted that bye and bye, when death should have dissolved the tie that united them to mortality, they would ascend to that Grand Lodge which was raised by the great Architect, who made and governs all.

A collection was made at the doors for the joint benefit of the North Devon Infirmary and the Barnstaple and North Devon Dispensary, which amounted to upwards of 25*l*.

EXETER, *March 16.*—An especial P. G. Lodge was held at Exeter, for the purpose of considering the propriety of presenting Dr. Carwithen, the D.P.G.M., with a suitable testimonial of the regard entertained by the Craft for his eminent services, on his removal from this county, and the call was responded to with all the fraternal affection which distinguishes the Order.

WEYMOUTH, *January 29.*—The Brethren of the province will rejoice to learn that the members of the All Souls Lodge have presented their highly esteemed Chaplain, Brother Willoughby Brassey, with a Masonic emblem, as a small token of their fraternal regard and esteem for his many private and public Masonic virtues. From him has the truly speculative Mason found that the science, well understood and acted upon, smooths every asperity of character, kindles every generous feeling, imparts that universal glow of benevolence, which alone can afford true and lasting pleasure. Thursday last was the day appointed by the reverend Brother to receive the Committee appointed by the Lodge, consisting of the R.W.P.G.M., Brother Eliot; Brothers Robinson and Hill; Brother Arden; the S., Brother Jacob; Brothers Milledge and

Larkworthy ; the Secretary of the All Souls Lodge, Brother Davis ; and Brother Hancock ; most of whom attended at Brother Brassey's residence at six o'clock, when the R.W.P.G.M., in the name of the Committee, and on behalf of the members, presented him with a magnificent gold Jewel, having on a purple enamelled ground a gold triangle, supporting the Holy Bible, with the word "Dorsetshire," in raised gold letters, round the rim. The collar was of purple, with a gold fringe. The following inscription on the reverse side, "Presented by the Members of the All Souls' Lodge to Brother the Rev. Willoughby Brassey, P.P. G.C., as a small token of their esteem and regard. A. D. 5814. A. D. 1841." After which the reverend Brother addressed the Committee as follows : "My dear Brethren, scarce can the ink be dry with which I offered my acknowledgments and thanks for the fraternal feeling evinced towards me in offering your congratulations on my recovery from a severe and dangerous illness. I then experienced some difficulty to express myself in a manner commensurate with your kindness. How must I, therefore, now feel my incapacity in attempting to reply to the unexpected mark of your friendship and fraternal love in presenting me with so handsome a jewel. I never felt the want of language more than at this time ; but I trust, my dear Brothers, you know me too well to suppose for a moment that I am cold, or even indifferent, to such marks of friendship, and particularly from a society like our own. Nevertheless, though I am denied the power of properly appreciating such kindness, I can with truth say 'the heart responsive beats and renders love for love.' The Jewel itself—the intrinsic value I set aside—I consider of twofold use ; the one side represents the sacred volume, that blessed book, the sacred storehouse of heavenly wisdom, whose pages are stamped with the divine seal of eternal truth, and contain the charter of our hopes, our privileges, and our joy ; that emblem will teach me the duty I owe to the Great Architect of the Universe. On the reverse side I read an inscription, couched in language of fraternal love and affection ; this will ever remind me of the love I owe to the Fraternity in general, but more especially to the members of the All Souls' Lodge. May order, zeal, and, above all, good workmanship, be the characteristics of our Lodge, and prosperity will follow in their wake."—The Committee then partook of a most sumptuous repast, and spent the evening with that love and unanimity which are so truly characteristic of the Order.

DORCHESTER, Dec. 25.—The Brethren of the Lodge of Faith and Unanimity, was visited by the R.W.P.G.M. W. Eliot, Esq., who held a Provincial Grand Lodge on the occasion. In addition to the P.G. officers, there was a large number of visiting Brethren from All Souls' Lodge, Weymouth, also a visiting Brother, — Foster, Esq., from the Grand Lodge of Ireland. At the Provincial Grand Lodge it was resolved, that the projected Masonic tribute to the memory of the late W. Williams, Esq., for so long a period the highly esteemed P.G.M. of the province of Dorset, should be forthwith erected in the church of Littlebredy, under the direction of a committee appointed for the purpose. A resolution was also passed for a subscription from the Prov. Grand Lodge to the two Masonic Schools. The Brethren, after the duties of the Lodge, supped together, and passed the evening in the interchange of kindly feelings and the enjoyment of harmony.

Jan. 15.—The Brethren of the Lodge of Faith and Unanimity, in this town, met to celebrate the festival of St. John the Evangelist. On this

occasion the W. Master Elect, Bro. H. Lock, was duly installed according to the ancient constitutions of the Order, and after he had appointed and invested his officers for the ensuing year, and the other duties of the Lodge had been concluded, the Brethren, with some visiting Brethren, sat down to the number of twenty to Banquet, at the King's Arms. The usual loyal and suitable toasts were drunk, and the evening was spent in the full enjoyment of harmony, social feeling, and kind good will.

SHAFTESBURY (Dorset), Feb. 11.—The Lodge of Friendship and Sincerity, No. 694, was opened at the Town Hall, in this town, under a dispensation from the Provincial Grand Master Wm. Eliot, Esq., who deputed Brother E. T. Percy, P.P.S.G.W. and P.M. of the Lodge of Benevolence, Sherborne, to attend on the occasion. Brother Richard Buckland, W.M.; Charles Hannen, S.W.; A. H. New, J.W. After the business of the day, the Brethren partook of refreshment and retired, expressing their hearty good wishes for the prosperity of this Lodge, which formerly, under the rule of the late talented Brother Charles Bowles, held a conspicuous position in the Lodges of this province.

YEovil.—Chapter of Brotherly Love, 412. We meet occasionally, and certainly are progressing. On the 8th of February, we had a pretty full Chapter, at which Brother J. R. Ashford, S.W. 357, was exalted.

TAUNTON, Jan. 29.—The Lodge celebrated the annual festival of St. John, when Brother Lefranc was solemnly installed into the chair of the Lodge for the year. The worthy Brother then selected and invested his officers, and the Lodge was closed. The Brethren dined together at four o'clock, when an admirable dinner was prepared by Brother Fackrell. The Brethren were much disappointed at the absence of their Provincial Chief, who usually honours them with his company on those occasions, but the Bridgwater Lodge unexpectedly fixing the same day for their celebration, accounted for the loss, the Prov. G.M. always (and justly so) attending his mother Lodge on those festivals. Brother Lefranc sustained the duties of the chair with much credit, and it is gratifying to witness the reward of Masonic zeal which has been bestowed on him by his election to the 'Square.' The song and address alternately aided the harmony of the evening, in which Brothers Dr. Burridge, Cridland, White, and Haseler, joined, much to the gratification of the assembled Brethren.

SHEPTON MALLET.—Lodge of Love and Honour, No. 357. We are happy to say that this Lodge is going on most prosperously, under the able management of our talented, and much respected, W.M. Brother E. C. Merchant. At the first Lodge since the last *Quarterly Review* came out, three candidates were initiated, viz. Henry Hill, William Merchant, and John C. Goodall; the Brethren afterwards adjourned to banquet at the George Hotel, at which Brother E. C. Merchant, W.M., presided, and Brother J. R. Ashford, S.W., sat as Vice; after the cloth was removed, the usual Masonic toasts were proposed, drunk, and most ably responded to, and the evening was enlivened by some excellent songs. Two subsequent Lodges have since been held, for the purpose of raising several to the sublime degree of M.M. and on other business. The want of a Chapter is sensibly felt; we hope this desideratum may be supplied.

BRISTOL, January 29.—At the Masonic Hall, an Encampment of Knights of the Sword and East was held, under R. J. Bridges, E.C. This beautiful Order, which is coeval with the crusades, is just now particularly interesting, from the attention which the exploits of our brave sailors and soldiers have recently attracted to the Holy Land, the scene of action in this degree. Bristol is, we believe, the only place in the three kingdoms which at this moment retains a sufficient knowledge of the details to set them out into actual operation. If even in the metropolis the degree is held at all, it is, we suspect, a mere type and shadow of the reality, correctness, and splendour of the ceremonies and decorations in this city:—Seven new Sir Knights were installed, and, after their admission, broke bread and partook of a cup of good fellowship. Commander Richard Smith, of the Rosæ Crucians; Commander R. Mercer, of the Knights of Kilwinning; Commander J. H. Abbot, of the Nine Elect, and a very numerous assemblage, were present. Bristol has long been conspicuous for the splendour of the Royal Orders, but certainly this Encampment outshone all that had gone before in the recollection of the oldest Knights in the province. On the 2nd instant, the D.P.G.M. Brother Richard Smith, and the Officers of the Grand Lodge, paid a visit to the Beaufort Lodge, Brother J. E. Staples, W.M. The Royal Clarence and the Royal Sussex availed themselves of the same opportunity, and many other Brethren were also present; the assemblage amounted to seventy-three persons. The W.M. initiated three candidates, with great precision and correctness. The ceremonies being completed the J.W. proclaimed “high twelve,” when the Brethren partook of some refreshment. At ten o’clock the Deputy Provincial complimented Brother Staples upon the high state of discipline in which he found the Lodge, and retired in due form, the assembly having spent a most delightful evening.

At a late meeting of the Craft, it was unanimously resolved that a portrait of R.W.D.P.G.M. Brother Richard Smith, should be taken, to be placed in the Masonic Hall, by the side of those of H.R.H. the Duke of Sussex, and P.D.P. Brother Husenbeth, in testimony of the high value the province entertains of his Masonic services.

ROMSEY.—The members of the Romsey Lodge assembled at their Lodge-room, at the White Horse Inn, on Wednesday the 6th January, for the purpose of installing the W.M. Brother Coupland. In the evening the Brethren partook of an excellently served up dinner, honoured with the company of several of the Provincial Grand Officers, the present Masters of the Southampton Lodges, and other distinguished members of the Craft. This being the first full meeting of the Romsey Lodge since Sir Lucius Curtis’s permanent appointment by his Royal Highness the Duke of Sussex, to the eminent office of Provincial Grand Master for Hampshire, an appropriate address was forwarded to their Masonic commander, who is highly esteemed by the Fraternity.

WINCHESTER.—Brother Captain Melville, R.N., has been elected W.M. of the Lodge of Economy, for the year ensuing; and his presidency is looked to as one of great promise.

PORTSMOUTH.—The Masonic dinner, on Wednesday December 30, at the Royal Oak Inn, Queen-street, was well attended. The arrangements reflected great credit on Brother Wyatt, who was warmly applauded by the Brethren present —(This is but an equivocal compliment to

Masonry, however well deserved by Brother Wyatt; we suspect the account was furnished to the provincial paper by one of the Profane World !)

GOSPORT.—At the last meeting of the Lodge of Harmony (387), Mr. George Adams was unanimously re-elected W.M. for the ensuing year.

COWES.—On Monday, December 28, the members of the Medina Lodge, held their annual dinner at the Star Inn, which was served up in Brother Osborne's usual good style. The meeting was well attended, harmony and good feeling prevailed, evening, and the Brethren parted with that usual characteristic of Masons—"Brotherly love."

LIVERPOOL.—At a numerous meeting of provincial grand officers and other Brethren of Lodge 35, held at the Adelphi Hotel, on Monday last, John Drinkwater, Esq., in the chair, a splendid silver salver was presented to our townsman, Mr. Joseph Hess, of Lord-street, bearing the following inscription:—"This tribute of regard and esteem, presented to Past Master Brother Joseph Hess, by the Brethren of St. George's Lodge of Harmony, No. 35, in testimony of the high sense they entertain of his Masonic and gentlemanly qualities, and for his zealous and unwearied exertions during the two years he presided."

BIRMINGHAM, March 18.—A new Lodge was consecrated at the house of Brother Stewart, the Swan with Two necks, called the Faithful Lodge, No. 696; and after a suitable address on the occasion by P.M. Hunt, the dispensation was read, appointing Brother William Greatwood the first W.M., who was regularly installed by Bro. Hunt, in the presence of several Past Masters. The W.M., after investing his different officers, called the Brethren from labour to refreshment. Afterwards, the usual Masonic toasts were given by the W.M. On his health being proposed, he in a short but pithy speech, assured the Brethren that it would be his constant study to create harmony and good feeling in his Lodge, and trusted that the confidence reposed by the Grand Lodge would be fully realised by the zealous manner displayed in the working of the Lodge. The evening was enlivened by many beautiful Masonic songs. The Lodge was closed in perfect harmony at half-past eleven.

NANTWICH.—King's Friend's Lodge, No. 370. We would recommend to all Lodges, that the more they are distinguished by courtesy towards visiting Brethren, the more they approach to perfection. The needless detention of visiting Brethren outside, rather retards business—as no Brother would object, if capable, to assist a Lodge at work.

WOOR, SALOP.—Anchor of Hope Lodge, No. 664.—We were glad to find, on visiting this Lodge, the proficiency the Brethren had made. We wish particularly to allude to the unceasing exertions of Brother Parkhurst, W.M., Brothers Bradbury, Clough, Morris, Baddely, &c.

KENDAL.—Union Lodge, No. 151.—We rejoice to hear that this Lodge after laying in nearly a dormant state for several years, has recently initiated a number of influential gentlemen, and, under the able tuition of Brother Henry Horne, W.M., bids fair to again reach its former pinnacle of fame. The learned antiquary, Dr. Whitaker, now resident at Hawkeshead, has recently become a joining member, and officiates as Chaplain to the Lodge. In concluding this short notice, we must not omit to state the very great obligations the members are under to the late W.M. Brother Nathan Lowthcon, for his unremitting zeal and perseverance.

SCOTLAND.

The Scottish Order of Freemasonry has sustained a deep calamity by the death of that distinguished nobleman and Brother, the **EARL OF ROTHES**, which took place at Leslie House, Fifeshire, on the 10th of March, after a very short illness.

The noble Earl resided constantly upon his estate, and for his many acts of kindness to his tenantry, and in particular to the poor and needy of that locality, was much esteemed and respected. His Lordship was born in the year 1809, and was consequently at the time of his death in the 32nd year of his age. The noble Earl married in 1831, Louisa, daughter of the late Colonel Henry Anderson Morshead, and has issue, Lady Henrietta, born 1832, and George William Evelyn, Lord Leslie, born in 1835, by whom he is succeeded in his titles and estates.

The deceased Earl was elected Grand Master Mason of Scotland on the last St. Andrew's Day. His Lordship's death will be sincerely lamented. He was kind and affectionate to all. With the Brethren he was affable and familiar. His decease was quite unexpected, only a week previous he attended a meeting of a private Lodge in Edinburgh. The office duties of Grand Master Mason devolve upon Brother the Right Hon. Sir John Forrest, Bart., the Past Grand Master.

The Grand Clerk, by circular, postponed the visit of the Grand Lodge to the Theatre, on account of the melancholy event.

At this particular moment, the following extract from the letter of a very distinguished Mason of Edinburgh, will not be without its effect; we cordially thank our Brother for his kind remarks and their well meant application:—

“ I have read the *Review* from first to last with equal pleasure and profit, and can express with satisfaction that the Scottish Brethren are greatly attached to it, as being ably conducted, and containing important intelligence so necessary to all parts of the Masonic world. It is the necessary organ of communicating the true principles and doings of the Craft.”

EDINBURGH, January 8.—The Lodge Celtic of Edinburgh and Leith held their annual convivial meeting, in their Lodge-room, Waterloo-place, R.W.M. Donaldson in the chair. On this occasion, being the first meeting of the year, as well as the high consideration in which the Celtic Lodge is held, the attendance of deputations and visiting Brethren was very numerous, upwards of a hundred being present. The Masonic Hall was beautifully fitted up with festoons of tartan and other devices, and behind the chair a splendid transparency of the Queen and Prince Albert, entwined with the rose, the thistle, and the shamrock. The harmony of the evening was much enhanced by the presence of Bros. Shrivall (of the Theatre Royal), Jackson, and Tuckwell, who delighted the company with glees and songs, and the latter gentleman by the

splendour of his clarionet performance. Several amateurs also lent their aid in rendering this one of the most happy Masonic nights, combining all the attributes of eloquence, harmony, and song.

March 8.—**ST. STEPHEN'S.**—The annual festival of this Lodge was held on Monday last, in the hall of Paxton's Royal Exchange Coffee-house, when nearly two hundred Brethren sat down to supper. The Lodge was visited by the Right Hon. the Lord Provost, as Grand Master Mason of Scotland, in absence, from indisposition, of the M.W.G.M. the Right Hon. the Earl of Rothes, by Brother Lloyd, Provincial Grand Master of New Zealand, acting Junior Grand Warden, and Brother Reddie, W.S., acting Senior Grand Warden, and the other office bearers of the Grand Lodge of Scotland. In the hall we observed large deputations from the sister Lodges Canongate Kilwinning, Canongate and Leith, Leith and Canongate, St. Andrew's, St. James, Defensive Band, Roman Eagle, Edinburgh and Leith Celtic, Glasgow St. Mungo's, Fisher-row St. John's, and Dalkieth Kilwinning. Around the hall were displayed all the flags, banners, and other insignia of the Order, and the chair was ably filled by the Lord Provost, who took occasion to remark, that he had never seen so great a Masonic display beyond the walls of the Grand Lodge, and paid a well-merited compliment to Brother Reid, R.W.M. of St. Stephen's, for his uniform exertions in support of the Ancient and Honourable Craft. The oldest Mason present did not recollect of a meeting so numerous and cordial having occurred in any of the metropolitan Lodges for the last sixty years.

ELGIN.—Great and successful exertions have been made towards improvement, the benefits of which we are now enjoying; we have not only paid off a considerable debt, but have built a hall and assembly rooms, at a cost of 4000*l.*, by which we not only enjoy every Masonic comfort and accommodation, but are enabled to offer to the entire public of Morayshire, the opportunity of engaging rooms for assemblies, &c.; the structure itself is an ornament to the *guid town* of Elgin.

HADDINGTON.—**ST. JOHN'S KILWINNING LODGE.**—It is proposed to get up a Ball, under the patronage of the office bearers of this Lodge, the *surplus* to be devoted to the public charities of the town. We understand there has been no demonstration of the like sort for the last thirty years, and it is expected the turn out will be beyond anticipation, alike doing honour to the Lodge under whose auspices it is begun, and to those charities who stand so much in need of support.

MONTROSE, Dec. 28.—St. Peter's Lodge met to celebrate the Festival of St. John. A numerous and highly respectable body of the Brethren partook of an excellent dinner; after which, the Lodge was opened in due form by the W. Chaplain, Brother Norval. The R. W. Master John Guthrie, Esq., in the Chair, was supported by Brothers Chalmers and Dr. Poole; and by Brothers Jamie and Calvert, Wardens. The evening was spent in the greatest harmony and brotherly love; and enlivened by an excellent band of music. Amongst the many excellent and appropriate toasts, the healths of Dr. Burnes, P.G., Master for Western India; Sir A. Burnes, and the other Brethren of this Lodge abroad, were not forgotten.

The other Lodges,—Montrose Kilwinning, and Incorporated Kilwinning, had similar meetings; and the three Lodges interchanged deputations in the most friendly and harmonious manner.

We are glad to find that a reaction is likely to take place in the degrees of Royal Arch and Knight Templar in this town.

COLDSTREAM, Dec. 28.—The Brethren of St. John's Lodge, to the number of forty, dined together in Brother Hownam's Commercial Inn, to celebrate the Anniversary. After partaking of dinner, the office-bearers for the current year were installed. After the business had been concluded, the Right Worshipful Master, Brother Wallace, called for a bumper, and gave successively from the chair the healths of the Queen, Prince Albert, and the Princess Royal; and, subsequently, his Royal Highness the Duke of Sussex, M.W.G.M. of England; Earl of Rothes, and Lord F. Fitzclarence, G.M. and D.G.M. of Scotland; the Grand Master of Ireland, and several other toasts belonging to the Craft, which in their order were enthusiastically received, and drunk with all Masonic honours. Brother Cunningham, in a most luminous and energetic speech, adverted to the celebrity and cordial estimation in which the works of Burns were unanimously held, and proposed to dedicate a bumper to the memory of Burns; and the appropriate tribute paid to his genius produced so imposing an effect throughout the Brethren as we never previously saw manifested; it proved how his memory was cherished by "the dear Brethren of the mystic tie." The Lodge broke up about eleven o'clock, and during the evening the most cordial sentiment pervaded the meeting, such as peculiarly characterises true Masonry, and which those belonging to the Craft only have experienced. Within a month, nineteen members have been added to St. John's Lodge, Coldstream. Masonic meetings have not lacked their assailants; but when conducted in the true spirit and principles of the Order, they may defy all attacks; and under the able direction and example of the Right Worshipful Master of this Lodge, all is "freedom, harmony, and love."

PEEBLES, Jan. 13.—William Forbes M'Kenzie, Esq., of Portmore, M.P., and Provincial Grand Master for Peebles and Selkirkshire, held a Masonic Levee in the Old Lodge, Peebles, for the purpose of reading his commission and receiving deputations from the sister Lodges in the province. A very numerous meeting of the Brethren assembled in the Lodge under the R.W. Master Brother Donaldson, when, after arranging themselves in Masonic order, they proceeded through the *guild auld town* with torch-light. On arriving at Brother Cameron's Hotel, the Provincial Grand Master joined the procession, and was escorted by the Brethren again to the Lodge, which he opened in due form. Deputations from the Lodge Galashiels, headed by the R.W.M. Brother Weir; also the Celtic Lodge of Edinburgh and Leith, under the R.W.M. Brother W. Donaldson, in their national costume, were received in the most courteous and Brotherly manner. The harmony of the evening was much enlivened by the presence of Brothers Donaldson and Shrivall, of the Celtic, and several amateur singers. With glee and chorus, toast and jest, the time passed till *high twelve*, when the Brethren parted to join the ladies at the ball in the Tontine large room. Upwards of a hundred now joined the dance, which was led off by Lady M'Kenzie, and was kept up with great spirit to the "soul-inspiring strains of Charlie Tait—each lady with her *sash and apron*. The dancing was kept up with great spirit till the *auld bell* in the modern

steeple had tolled six, each lass and her merry Mason joying in the cause that had brought them together.

KINROSS ST. SERP'S LODGE, Dec. 28.—The Lodge dined in the Salvation Inn, and afterwards celebrated the festival of St. John, which happened on the preceding day. The evening was spent in the happiest manner.

DUNKELD.—Our Masonic bodies met on the 28th December, to celebrate the festival of St. John. The turn out of the Brethren was not so numerous as in some former years, but still it was highly respectable. In both Lodges the utmost hilarity prevailed, and the festivities were protracted till a late hour. The usual friendly deputations passed between the Lodges during the evening.

KELSO, Dec. 28.—The annual festival of St. John the Evangelist was celebrated on Monday evening, by the Brethren of this Lodge, in the usual harmonious and agreeable manner. The Brethren assembled in the house of Brother Dodds, in Union Street, and walked in procession from thence to the Lodge-room by torch light, preceded by a band of music, the Right Worshipful Master Cockburn being supported on the right by the Right Worshipful Master elect, Bro. Bulman; and on the left by the Past Master, Bro. Dodds. The Lodge was visited by several members connected with the Kelso St. John's Lodge.

ABERDEEN.—Mason Lodge—Elected Dec. 28th, Alexander Low, R.W. Master; St. Machar's Lodge, John Green, Esq., R.W. Master; St. George's Lodge, Alexander Duncan, R.W. Master; St. Nicholas' Lodge, George Mackay, Esq., R.W. Master; Stonehaven Lodge, James Knox, R.W. Master; at which time each Master appointed his several officers.

STRICHEN.—Charles Dalziel, R.W. Master.

BALLATER.—The Brethren of St. Nathalan's Lodge of Tulloch-in-Mar met in the Monaltrie Arms Inn, here, on the 8th Dec. After the ordinary business, the office bearers for the ensuing year were elected; James Farquharson, Esq., of Monaltrie, R.W. Master.

GREENOCK.—At the annual meeting of the Lodge Greenock St. John, held on Saint Andrew's day, the office bearers were elected, and Joseph Scott, R.W. Master, was installed, and Charles Farquhar Shand, Esq., Advocate, was appointed Proxy Master to the Grand Lodge of Scotland.

PERTH, Jan. 25.—The Brethren of the Masonic Lodges here, with others from the country, had a grand procession through the city, in which they were joined by the Celtic Society, of the town, and the Royal St. Crispin Lodge. The main object of the procession was the very laudable one of aiding the exhausted funds of the Infirmary. The procession left the County Buildings a little before one o'clock, the members of the Celtic Society, clad in appropriate garbs, and shouldering the weapons peculiar to "auld Scotland," taking the lead. Next came the members of the Royal Arch, and Scone and Perth Mason Lodges, mingled with Brethren from the neighbourhood, walking pair and pair, the officials first, in the order of their rank, and all in the costume of the order. The St. Crispins brought up the rear. The whole number composing the procession might be two hundred or more, and three bands of music were stationed at fitting intervals along the line. At

two o'clock, the parties composing the procession entered the East Church, where a sermon was to be preached by the Rev. Brother Tulloch, of Tibbermuir, and a collection made for the benefit of the Infirmary. The audience was numerous, nearly filling the church. The preacher selected for his theme the 5th and 6th verses of the 35th chapter of the Prophecies of Isaiah:—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." A text more apt to the circumstances could hardly have been found in the whole compass of the Bible, and the preacher explained and illustrated it with great force and eloquence, showing the immense temporal benefits that accompany Christianity, in the benevolence and philanthropy which it creates and stimulates, the charity which it inculcates and calls forth, and the exertions that it causes to be made to relieve and alleviate those casualties and sufferings to which the poorer classes of the community are especially liable. In conclusion, Mr. Tulloch alluded to the noble Institution whose efficiency the proceedings of the day were intended to improve and assist, and after drawing a vivid picture of the vast good it is calculated to produce, and the irresistible claims it puts forth to the support of the public, he terminated his admirable discourse by making a thrilling appeal to the humanity and religion of his auditors.

A very handsome sum (upwards of 37*l.*) was realised by the collection at the church, in which, however, are included sums given from the funds of the different Lodges.

MASONIC FESTIVITIES, Dec. 28.—Monday being the anniversary of St. John, the Brethren of the Perth and Scone, and St. Andrew's Lodges of Freemasons, held their annual meetings in honour of the Saint. Both Lodges were respectably attended; and the usual harmony was kept up till a late, or, quietly speaking, to an early hour. But these two were not the only bodies connected with the "Ancient Order" which convened for the promotion of good fellowship. The Royal Arch Lodge, too, for the first time these five years, assembled to the number of upwards of sixty of its most devoted supporters, with hearts still open to the witcheries of the social board, and consciences unscared by the awful declamation of teetotalism. During the evening, an interchange of friendly visits took place between the leading officials of these mystic confederacies, which greatly heightened the convivialities of the evening, and enlarged vastly the circle of friendly feeling.

LATEST.

GRAND LODGE OF SCOTLAND.—On Monday, March 22, a *pro re nata* meeting of the Grand Lodge was held in Freemasons' Hall, when an address of condolence was voted to the Countess of Rothes, upon the melancholy occasion of the death of the Earl of Rothes, the Grand Master Mason for Scotland.

March 24.—The address of congratulation from the Grand Lodge of Scotland to her Majesty the Queen and Prince Albert, on the birth of a Princess Royal, was presented at the Levee by the Hon. Fox Maule and W. F. McKenzie, Esq., Prov. G. Masters for Forfar and Peebles, and W. A. Lawrie, Esq., G.S. The Earl of Dunmore was prevented, by a domestic circumstance, from heading the deputation.

IRELAND.

TO CORRESPONDENTS.

P. H.—We decline to insert the communication, because it would probably tend to a misunderstanding between those whom it is most essential for the interests of Freemasonry should unite in its protection.

A PAST MASTER.—The sentiments expressed do him the highest honour, the confidence is reciprocated; with such advocates, and gifted with an independent spirit, we shall fearlessly continue the course pointed out—by duty, as well as by inclination.

JUSTICE, is mistaken, the party alluded to, may or may not be right—but the course pursued at any rate is not charitable.

There is an unusual dearth of details from the sister isle. The Grand Secretary has by command, published a direction to all Masters reminding them of the necessity to register their Lodges, in compliance with the Act of the 2nd and 3rd years of her Majesty Queen Victoria, chap. 74. The Lodges in Dublin have continued their meetings with regularity, and in the provinces there is an evident increase. Among the most agreeable proofs of the advantages which can be elicited by the assistance of the ladies, is that shown by the results of a Fancy Ball at Cork, whereby upwards of 150*l.* has been realized in favour of the Masonic School in that city.

DUBLIN.—St. Patrick's Lodge, No. 50, held its quarterly meeting on the third Thursday in January, when the following Brethren were respectively installed; W.M. Brother Evory Carmichael, Esq.; S. W. Colonel Kenny; Captain Blake Knox, J.W., vice Brother George Goolde, having resigned, in consequence of his being appointed by the Lord Lieutenant, under the Act 6, W. IV. cap. 13, a stipendary magistrate in the county of Limerick. The Lodge proceeded to the election of Deacons, and as a considerable degree of laudable and emulative ambition prevails amongst the Brethren, four candidates started for those offices; however, after a keen but good-humoured contest, Capt. Nassau Stephens and Bro. John Mitchell, were declared duly elected, and congratulated accordingly. At seven o'clock the body, *en masse*, moved forward to the dining-room, where covers were spread for fifty; the preparations for the refectation of the Brethren being most *appetisant*, and presenting the choicest productions of the *cuisine* and cellerage. Of the visitors we merely recollect the Messrs. Furnell of No. 13, Surgeon Stokes, who sung a very sweet song, and Brother Count Denileski, a foreigner of distinction, who, on his health being proposed by the Master, in brief but apposite terms, returned thanks in appropriate and elegant French, a language which appears to be admirably adapted for the acknowledging of compliments. The health of the "out-going Master" was proposed, received, and drunk in such a manner as must have been truly gratifying to the feelings of Doctor Stock.

Under the indefatigable *surveillance* of Brother George James Baldwin, almost each monthly meeting of "FIFTY," presents a rich vocal and instrumental treat, and, indeed, we may say that the Masonic society in Dublin is a judicious source for the fostering of native musical talent. On the present occasion the selections consisted of some of the finest

pieces and popular melodies, executed by professionals and *amateurs*, and in which Brothers Rudersdoff and Pigott, on the violin and violin-cello, realized the most ardent anticipations—but we must not omit a notice of Brother Leonard's (recently elected an honorary member) recitations and singing, which are really unrivalled in their way, being such an embodiment of genuine Irish humour, fun, and sprightliness, as never fails to promote that—

“Mirth which wrinkled care derides,
And laughter holding both his sides.”

On the whole we shall not soon forget the pleasures of this day, which were promoted by Brother E. Carmichael, whose conduct as Chairman was characterised by courtesy and Masonic feeling.

CARLOW.—Lodge No. 116, and the Athy Lodge, No. 167, met on Monday at the Carlow Masonic Hall, to celebrate the Festival of St. John. This union of the Lodges was truly gratifying, and afforded the most sincere pleasure to the Brethren, as so numerous and respectable a meeting of Free and Accepted Masons was not witnessed during the last century in the province of Leinster. After the performance of the ceremonies of installation and other duties, the Lodge was adjourned from “Labour to refreshment.”

At seven o'clock the members of both Lodges, in full Masonic costume, sat down to a splendid dinner, prepared at the Club-house, the W.M., Benedict Arthur Yates, Esq., in the chair.

The tables were covered with every delicacy in season, and the wines of the best description. The usual toasts followed, and the festivities of the evening were kept up till a late hour, when the Brethren separated, mutually gratified with the social enjoyments in which they individually participated.

CORK.—First Lodge of Ireland, 28th December. The Brethren assembled at their Lodge-rooms for the installation of officers and the celebration of the Festival of St. John; and a P.M. Lodge having been opened, the officers for the ensuing half year were duly installed:—Brother Anthony Perrier, of Cork, W.M.; Brother Francis John Green, Greemount, S.W.; Brother Edward Deane Freeman, Castle Cor., J.W. It was proposed by Brother Nicholas Vincent, and seconded by Brother Osborn E. Barber, and, on being put from the Chair, unanimously resolved, “That the thanks of the Brethren are due, and that they be given to Brother James Morton, P.M., for his dignified and efficient discharge of the onerous duties of the Worshipful Master of this Lodge; not only during his own period of office, but for his past services during the last three months, during which time the chair was vacant in consequence of the resignation of Brother Henry Westropp.”

The Lodge having been called to refreshment, walked in procession (to the air of the “Freemasons' March,” performed by Brothers Edward Moeran and William Gillespie) to their banquet saloon, where a sumptuous dinner was served, and which was partaken of by sixty of the members, who subsequently, as usual, passed the evening in much enjoyment and harmony, enlivened by the vocal and instrumental talents of many of the Brethren.

The following were among the Brethren assembled:—Julius Besnard, Esq., Mayor of Cork; Abraham Morris, Esq., D.L.; Rev. Robert Longfield, Castle Mary; Thomas Hewitt, Esq., Cork; Richard Beace Tooker, Esq., Cork; Edward Garde, Esq., Ballymaloo; John J. Per-

rier, Esq., Cork ; William Lysaght, Esq., Mallow ; Rev. John Chester, Buttevant ; John Anderson, Esq., Mallow ; James Dowmax, Esq., Sheriff of Cork ; Captain Kenloch, 42d Highlanders ; James Morgan, Esq., Cork ; James Comerford, Esq., Kinsale ; Lieut. Gartford, 7th Fusileers ; Thomas H. Broderick, Esq., Kilbereherd ; Richard Daunt Reily, Esq., Cork ; Richard Kenah Echam, Esq., Cork ; and Thomas Gregg, Esq., *M.D.*, Cork.

THE ANNUAL GRAND FANCY DRESS BALL, under the immediate auspices of the W. Master and Brethren of the First Lodge of Ireland, took place at their Lodge-room, Imperial Clarence Hotel, on Wednesday evening, the 17th of February. The rooms were thrown open at nine o'clock and were quickly thronged with a brilliant and fashionable assembly, comprising the greater part of the distinguished patronage by which the Brethren were honoured. At the eastern end of the ball-room was the chastely executed chair of Lodge No. 1, supported on a pedestal of three steps, and surmounted by a handsome canopy fringed with gold. On each side was a large pillar supporting the celestial and terrestrial globes. From behind and above the chair hung the banner of the Lodge, which was generally admired. Its devices consisted of the "All-seeing Eye," in the centre of highly gilt irradiations, under which was a superbly executed Square and Compass, surrounded by a wreath of shamrock, with the denomination of the Lodge on an emblazoned scroll. Right and left of the chair were admirably painted transparencies of female figures representing Justice and Mercy. At the end of the room, and in front of the spacious music gallery, was a large transparency, with a female figure, in the character of Charity, extending her benevolence to two prostrate female supplicants. Right and left of the room floated the banners of the different Orders of Prince Masons, Knights of the Eagle and Pelican, Knights Templars, Knights of Malta, Knights of the Swords, and Royal Arch Masons, &c. From the centre of the ceiling hung a magnificent branch, lit with gas, at either side of it a large chandelier, and along the sides of the room wax candles were thickly ranged, the light from all of which was reflected from the numerous mirrors covering the walls of this very splendid apartment. In the large ante-room, where refreshments were abundantly supplied, were also a number of transparencies. On the left were two bust likenesses of the Queen and her Royal Consort, on the right a full length likeness of the renowned Mrs. Aldworth the only female Freemason. At one end a large transparency covered the wall, representing the insignia of the Knights Templars, and at the other a much admired likeness of a Master Mason, in front of the Asylum, welcoming a number of female orphan children to partake of the beneficence of the patrons of the Institution.

From nine until ten o'clock the Masons assembled in the rooms to the number of two hundred and fifty, and at the latter hour the bugle sounded for them to retire to the Grand Hall there to form procession. Shortly after, an efficient and splendidly equipped brass band was heard playing the Freemasons' march, and slowly moving into the ball-room took their station on the right of the entrance. The Masons then followed and moved in single file up each side of the room. They were preceded by Mr. Thomas Fitton, W.M. of the Junior Lodge, No. 71, and a large concourse of his Brethren. No. 8, was next led by their W.M., Mr. William Connell. There were also many Brethren of Lodges in the neighbouring and other districts, amongst whom were

Members of No. 84, Bandon ; No. 95, Cork ; No 555, Fermoy ; No. 68, Youghal ; No. 271, Lismore. The Members of the First Lodge of Ireland, to the number of eighty, followed. When the Brethren had drawn up on each side of the chair, the W.M. Anthony Perrier, Esq., moved up the centre followed by his officers. Francis John Greene, Green-mount, Esq., Senior Warden, Edward Deane Freman, Castle Cor., Esq., Junior Warden, Thomas Hewitt, Esq., P.G.R.C., Richard Beare Tookes, Esq., P.G.R.C., with the Right Worshipful Brother Julius Besnard, Esq., the Mayor of Cork, the High Sheriffs Brothers Deeble and Dowman, the Common Speaker, Thomas Richmond Evans, and a number of military officers. Having ascended the chair, he gave the salute which was responded to with military precision by the Brethren, who then immediately proceeded to procure partners for the dance. The Masonic insignia worn by the members were in all instances tasteful and in many gorgeous. The orchestral arrangements were excellent. The string band was generally applauded for its performance of quadrilles and gallopades, while the military band (70th depot) was very efficient in the waltzes.

Want of space prevents our inserting any further description, it must be sufficient to state that the ball was honoured by the attendance of the highest rank, fashion, and beauty of the province of Munster, and also by the civil and military dignitaries of the county and city of Cork.

Quadrilles, waltzes, gallopades, and reels, were kept up with unabated spirit until four o'clock in the morning, when the rooms beginning to thin, a country dance of sixty couple was led off, after which the bands played the national anthem, and the company separated highly delighted with the pleasures of the evening and the arrangements made to promote their entertainment.

The amount paid over to Brother Anthony Perrier, jun., for the benefit of the charity was 153*l.* 9*s.* 3*d.*, which included 33*l.* in donations from the Earl of Cork and other benevolent friends.

LIMERICK.—The Masonic body, according to appointment, attended Divine service at St. John's church, on Monday, Dec. 28, at twelve o'clock. The number of Brethren present was considerable, and they occupied the centre aisle of the church, which was prepared for the occasion. Their dresses and decorations were of a rich and tasteful character, and their whole appearance interesting and attractive. The church was filled with a respectable and attentive audience, who appeared to join heartily in the solemn service of the day ; and we have seldom seen a more grave or serious demeanour than the Masonic body exhibited during the whole time. The Rev. preacher took his text from Revelations xiv. 1, the epistle of the day ; and after an able and spirit-stirring introduction, illustrated, in his usual clear and convincing manner, the great doctrine of the text "the Atonement," tracing it from its origin to its completion on the cross, and exhibiting in an affecting manner the contrast between the Saviour's humiliation and glorification. He then showed the character of those who are raised to a participation in his glory, and the effects of grace in renewing the heart, and applied the subject in a practical manner to the congregation. He then took a view of the origin and character of the Masonic Institution, following it up through successive ages, and showing its connection with pure and undefiled religion, and proving that the system, as at present practised, was based upon the great truths of Revelation, and that if there were

objections made on account of the lives of individuals not corresponding with the professed purity of their principles, this argument would hold equally good against all religion. He exhorted the Brethren to live and walk as Christians, and gave, as the description of a true Mason, the words of St. Peter, 2d Epistle, verse 4 to 7. The conclusion was a powerful appeal in behalf of a debt contracted on account of St. John's School, which we understand was very successful, the collection amounting to nearly 30*l*.

Feb. 27.—The Ancient Union Lodge, No. 13, entertained their R.W.M., Michael Furnell, as devoted a professor of the Order of Love, Peace, and Harmony as ever governed a Lodge. Forty-seven Brethren, the elite of the province, sat down to a dinner of Swinburn's best. In the absence of the senior P.M., whose illness was sincerely lamented, that super-excellent Mason, W. S. Tracy, P.M., presided, and with a grace peculiar to himself, shed a halo of pleasure all around. Several Brethren, the most brilliant of the Munster bar, attended, and infused a spirit of Masonic enthusiasm in strains of eloquence most thrilling to the soul. The juvenile band—a convincing proof of the rising taste of Limerick—under their talented leader, Brother Neagle, played many Loyal and Masonic airs with enchanting effect. The usual toasts were rapturously responded to, and the happy fraternal party separated at twelve o'clock, full of that delightful sentiment and universal benevolence, the attribute of the Order, and with peace, love, and harmony, closed their meeting with a glass of mulled claret, from the celebrated silver vase, to the memory of Captain Louis Mariencourt, of the French Privateer, *Le Furee*, voted by the Lodge to that noble Brother in testimony of his Masonic virtue.

It is most cheering to state that this highly respectable Lodge, which, after some years of abeyance, was revived but two months back with only thirteen members at the installation of its present officers, now musters over fifty Brethren of first station and character in our county and city, bidding fair to attain quickly its pristine splendour.

We understand it is in contemplation to give a fancy and dress ball, and found a Masonic Orphan School in this city.

The following toasts and sentiments were given during the evening :

“ The Queen—God bless her.”—Air, God save the Queen.

“ The Grand Masters of England, Ireland, and Scotland.”—Come let us prepare.

“ The Right Worshipful Master of Thirteen, M. Furnell, the guest of the night.—Garryowen.

“ May Freemasonry flourish all over the world, and its true principles be understood and appreciated.”—Air, When the Sun from the East.

“ The visiting Brethren, according to the respective numbers of their Lodges.”

“ The memory of Brother Louis Mariencourt, Captain of the French Privateer, *Le Furee*.”

CALEDON.—Phoenix Lodge, No. 210. St. John's Day falling on Sunday, the Brethren postponed the celebration until the following Monday, when they met at Brother Klenaus, Caledon Arms, Caledon, at four o'clock in the afternoon. It proceeded to the dedication of the apartment in which their future meetings are to be held. The Master, Brother M. Johnston, read the permission of the G.L. of Ireland, autho-

rising the removal of the warrant from Middletown to Caledon. The customary preliminaries having been made, the ceremony of consecration was commenced, and conducted with befitting solemnity—a P.M., in the absence of the Rev. Brother Williams, dedicating the Lodge, in the name of the Eternal Architect of Heaven and Earth, “To Freemasonry, Religion, Virtue, Science, and Universal Benevolence.”

At six o'clock the Brethren sat down to dinner, at which the new Master, Brother G. W. Young (county coroner), of Knockbane Cottage, presided with much ability. When the cloth was drawn, the Brethren testified their attachment to the daughter of a Freemason, by receiving with warm plaudits—“The Health of the Queen.”

“The Grand Masters of England, Ireland, and Scotland,” followed, and was warmly greeted.

“The healths of the Wardens, Brothers James Johnston and William Bedel Younge,” and “The Deacons, Brothers John M'Kinstry and William V. Ryan,” were the next on the roaster.

The W.M., in introducing P.M. Tenison's health, spoke in laudatory terms of his consistency, fidelity, and talent, and his popularity as a country gentleman. To this expression of respect the meeting cordially responded.

In the course of the evening a subscription was entered into for the purpose of presenting to the ex-Master, Brother M. Johnston, a jewel and collar, as a tribute of esteem and respect.

About one o'clock the assembly dissolved, after an evening the proceedings of which were in harmony with the friendly nature of our time-honoured Order.

LODGE 681, which is composed of respectable artizans and agriculturists, celebrated the half-yearly festival by opening Lodge, and afterwards dining at Miss Grays, of Caledon. The W.M., Brother James Leslie, land surveyor and accountant, presided, and was well assisted by P.M. Casiely, whose study it has been to keep this Lodge together.

FOREIGN.

PARIS.—The *Globe*, a newspaper published here, has for some time given an account of Masonic proceedings, with articles on the discipline of the Order. We have been expecting to see some of its articles—and particularly the intelligence copied into the *Freemasons' Quarterly Review*—and also that the Editor of the *Globe* would have favoured us with quotations from the Review. It is regretted here that such interchange of Masonic intelligence has not been effected, for the difficulty of obtaining the Review is very great.*

LYONS.—In this city we are increasing our numbers considerably, and have followed the example set us by the London Brethren, who have, by supporting an organ of universal communication, made others emulous of its advantages.

* The expense attending the exchange of publications is very considerable: but we shall feel pleasure in adopting any practicable mode of exchange.

BRUSSELS.—The Grand Orient is engaged in a very important and interesting explanation with some Lodges that have differed with it, on account of some circumstances that at present it would be imprudent to disclose ; but allusion to the matter may hasten a good understanding.

LIEGE.—Our Masonic revelations are proceeding with uniform propriety ; and although an effective re-union has not been completed with the authorities, still, as an approach to so desirable an object is observable, we may before long be enabled to give a general account of transactions that, having grown out of a strong desire to promote the *spirit* of Freemasonry, may not be the less interesting or important because they may have, in a small degree, deviated from the letter.—Thus much will suffice to show that we are fully prepared to justify what has occurred, although we shall be among the first in our devotion to the Order, to encourage every effort to preserve its integrity.

FRANKFORT.—Lodge of the Aufgehende Morgenroethe.—That we continue true to our allegiance, our returns to the Grand Lodge of England will show ; and that we delight in offering hospitality to such English and other Brethren who visit us, will, we hope, be vouched for by such of the Order as have partaken of the mysteries of the Craft and of the cup of friendship.

That excellent work, the "*Review*," is read with much pleasure ; and, at the request of many Members, the translation of an "*Address*," by the late celebrated Dr. Boerne, delivered to the Brethren some time since, is forwarded to the Editor, in the hope that it may find a more extensive circulation in the Craft.

The Address may probably contain remarks not in perfect unison with the opinions of some, but the great interest of the Address is not thereby lessened ; and the high literary reputation of Dr. Boerne, and his standing as a German Freemason, will sufficiently speak out in the originality and genius displayed in it.

"Whenever a new temple is inaugurated to our divine art, one cannot help making the following reflection, which troubles the mind and grieves the heart :—Why must truth thus seek refuge behind walls, where life's cooling air cannot refresh it, where the sun's ray cannot shine upon it, where she lingers in the dusky light of torches, and loses the colour of health? How long yet shall the Goddess only conjured by the initiated answer not to the call of the profane? How long yet shall the celestial light, confined in the narrow limits of the square, remain inaccessible to the multitude which is longing after its fountain? Is the universe not ornamented enough to serve us as a temple ; are the pillars of justice and love not strong enough to hold the everlasting firmament of truth ; and is every science not better and more impressively taught by blooming nature, than by dumb symbols, drawn on lifeless canvass? With such thoughts upon my mind, I met with a devout Priest of Masonry, and I begged his information. What he told me I will truly relate.

"After the sacred mandate was sent which gave existence to the world, Chaos was born. Dark was its existence, yet full of love ; dreary, yet without desire ; lonesome, but not alone ; save it nothing existed. United were all powers, and Creation's only son was slumbering in dreams of childhood and innocence. Now it was light, and peace fled. The elements began their frightful contest, and from the womb of all embracing Nature, came creatures opposed to each other in existence,

and in embryo. The light which unites and destroys all produced two sons—life and death, day and night. Aurora dispelled the night of deception and prejudice; and in the evening the sky shook its red banner, and the conquered darkness returned in victory. Existence drew the sword against existence; love against hatred, fidelity against treachery, and death against all. Nature had parted with all her power, and nothing remained unowned. What was gained by the one was lost by the other; each breath was a theft—each beating of the pulse a murder. Thus grew the plant of discord, touching the clouds with her branches, and her blossom was MAN.—As the sublimity of the creation develops itself in mankind, so also does corruption; for the highest trees are the most deeply rooted. If the irrational creatures of nature strove, thoughtlessly, in their contests against each other—if their grief was accompanied with neither expectation nor recollection; in man, not the deed alone, but also the will, was bloody; repentance followed after the sin, and before the evil went, threatening fear. Tyranny was born, and with it slavery. Right yielded to strength, fortune was sacrificed to cupidity, and innocence left at the mercy of wickedness. Each tree of joy bore the poisoned fruit of envy, and innocent generations reaped the mischief sown by others. Madness had seized man, he forgot that but one heart beats in the bosom of creation; he tore his own members with suicidal hand,—man slew his brother. Thus was continued the contest for thousands of years; the conquered lost, but the conqueror gained nothing, and corpses only kept the field. The object for which they fought none obtained; the shallow cup of joy was turned over in rashness; and, sooner than wished for, the avaricious earth grasped her spoil. What was the source of this everlasting enmity, and what its object? It was not the prize of victory for which men fought; they fought merely for the enjoyment of the fight; for often people returned tired of strife, satisfied was each desire, and each wish appeased. Silence of death reigned over the field of corpses, and the dawn of peace rose brightly. Thereon the wicked were frightened, and held their sinful council. Shall our realms sink into ruins? Does nothing exist which may stir up the extinguished flame; and has Heaven no lightnings to inflame the world of peace? They sought such lightnings, and found them also. The most sacred thing which appertained to earth and Heaven, the highest good which man possessed, they robbed shamelessly, threw it down on the field of battle, and the flame of war blazed anew. What was this sacred thing, which must serve as a pretext to ignorance? What the name of this divine object which man used as a whetstone for his malice? How it was called?—None shall ask me. I know it well, yet dare not say it. I shall not pronounce the word in this house of peace and joy, that, like an evil charm, tears away the curtains from bloody ages. I may not name the word, which in a few syllables shows the most horrible,—the murder, the murderer, and the murdered, at once.

“The good and best of all ages saw how mankind thus tore their own entrails; they saw it and mourned. They mourned, yet they despaired not; for the plant of salvation grew up in their hearts, and the hope of recovery made them recover. They resolved again to invest banished reason with her former prerogatives; they harangued the people of darkness, and words of peace and reconciliation flowed from their lips. Oh, ye kings of nature, have ye taken possession of life for an eternity, that you do not deem lost centuries wasted away in hatred. Shall ye

leave to your children some balm to heal the wounds caused by their fathers? Have ye a magic spell, to raise again the generations ye have slain, to restore the tranquillity you have disturbed, to smoothen the scars which the shame of your ancestors bring down to posterity? Oh, return then to peace, and love each other.

"Thus spoke the good, in their devotion, and from the hardened breast of the wicked these words recoiled disdainfully. They heard them, but understood them not, and persecution was their reward. Yet in the world no seed is totally lost, and not quite fruitless was their task. All those who felt the divinity in their hearts, and truth in their spirits, came forward and followed the call. They gave each other the hand, and the bond of light was concluded. No witness signed it, no pledge secured it; the sacred word went from mouth to mouth, and round the altar of right was drawn the mystic circle which forbade admittance."

[*The conclusion of this translation will be forwarded in time for the ensuing number.*]

JAMAICA.—INSTALLATION OF THE OFFICERS OF THE FRIENDLY LODGE, No. 539.—Agreeably to public advertisement, the Inauguration of the Officers of the above Lodge, took place at Freemasons' Hall, in Montego-bay, on Monday the 4th of January; the chair was taken by P. M. Barnett Isaacs, who, in an impressive manner, with the accustomed solemnities, re-installed S. G. Corinaldi, Esq., as Master for the ensuing year, who availed himself of the opportunity thus afforded him to return his heartfelt thanks; and appointed his officers. The several officers having expressed their acknowledgments on the occasion, the business of the Lodge was happily concluded; and the Brethren, with several distinguished visitors (about fifty in number) repaired to the banqueting-room, and sat down to an excellent supper, the Worshipful Master presiding, assisted by his Wardens as vice-presidents. The following toasts proposed from the chair, were feelingly responded to:—

"A Mason's Daughter—the Queen, God bless her, and may her reign be long and happy."

"H.R.H. Prince Albert—may he soon participate in our mysteries, and take our Ancient and Honourable Fraternity under his special care and protection."

"Our Gracious Queen Dowager, and the other branches of the Royal Family."

"Our illustrious Brother, H.R.H. the Duke of Sussex, Grand Master of British Ancient Free and Accepted Masons; and may he live long to receive the due reward his virtues and charitable disposition so eminently entitle him to."

"Our benevolent and much respected Governor, His Excellency Sir Charles Theophilus Metcalfe, and may he be long spared to govern this island, which, by his masterly guidance, has, from confusion, been rendered happily settled, with a continuance of peace and prosperity to it."

"The Lord Bishop and Clergy of Jamaica."

The Rev. H. G. Lawson, in a neat reply, returned thanks.

"Our much esteemed Commander of the Forces, Sir William Gomm—with the Army and Navy."

The Worshipful Master then, at considerable length, proposed the health of the oldest and immediate Past Master of the Lodge, both combined in the person of his estimable friend and Brother, the Wor-

shipful Barnett Isaacs. He took a brief review of the services rendered to Masonry, and this Lodge in particular, by that much respected individual for the last twenty years.

That Gentleman, with much feeling, acknowledged the honour conferred on him, and concluded his address by proposing a bumper to the health of the newly installed Master, the Worshipful Samah G. Corinaldi.

This toast was received with loud applause and long cheering. When silence was restored, the Worshipful Gentleman, with deep emotion, warmly acknowledged this mark of kind respect.

“The Past Masters of this, and all other Lodges in this island, and may health and prosperity attend them.”

The venerable Past Master, Colonel George M'Farquhar Lawson, feelingly responded to the honour conferred, and was assured, the other Gentlemen who had been complimented, would accord with him in a bumper to the long continuance of its motto. He, therefore, with much satisfaction gave—“May Charity, Friendship, and Brotherly Love, be for ever the distinguishing features of this Lodge.”

“The prosperity of our Sister Lodge, about to be established in Trelawny.”

The Worshipful Barnett Isaacs, Master Elect, who has kindly undertaken the government of it for the first year, returned thanks.

The arrangements were deserving of all praise, the greatest harmony prevailed, and the Fraternity did not separate until a late hour, delighted with each other, and the sincere pleasure the ceremonies and evening's entertainment had afforded.

THE BALL.

Pursuant to announcement, which appeared in the public prints for weeks previously, the Ball in honour of the above Inauguration, took place on the evening of the 7th of January, at the Court-house, in the town of Montego-bay.

The floor had the appearance of one entire Mosaic chequered pavement, with a broad border of squares, exhibiting an alternate white and red flower; in the centre was depicted, in brilliant water colours, the Royal Arch, within whose vast columns was tastefully developed every Masonic devise that could with propriety, be introduced. At the east end of the room, in the centre of the border which surrounded the pavement, was inscribed within a circle of thistles, “Sussex, G.M.,” which, in juxta-position in the west border, were seen, in characters almost as large, within a circle of laurel, the initials of the Master of the Friendly Lodge, “S.G.C.” The window drapery was of blue embossed cloth, with a deep crimson and yellow fringe, while the curtains were of striped white muslin, tastefully fastened with large gilt pins. On every panel of the spacious apartment, pier glasses of the largest size were placed, over and around each of which, hung a profusion of rich watered pink crape leas, ornamented and tied with fancy scarlet ribbon. Elegant vases filled with flowers were placed on the tops of the frames, presenting an appearance both pleasing and imposing. It is out of our power to describe the elegance and splendour of the decorations.

The band of the 68th regiment (which had been kindly afforded by Colonel Cross), tended greatly to enliven the scene and enhance the pleasure of the evening. The ball-room was illuminated and thrown open at a quarter past eight, when the arrivals commenced, and followed

in quick succession—an anxiety, no doubt, to view the Masonic body enter the room was the stimulus to so early and punctual an attendance. By nine o'clock, the whole of the carriages had disburdened themselves of the fair and lovely part of creation, and the room was literally thronged. "More seats—more seats," was the prevailing cry, and these the Stewards expeditiously provided. They received the ladies on arrival and escorted them to the room, the band, during their *entrée*, performing several fashionable airs. The company, consisting of one hundred and twenty-four ladies, and about two hundred and fifty gentlemen, the élite of 'St. James' and the neighbouring parishes, being assembled, the Tyler appeared with the welcome news from the Worshipful Master to the President of the Board of Stewards that the Lodge was ready to attend the ladies; on which that gentleman, accompanied by the other Stewards (with the exception of two who were left to receive further company), preceded by the band, proceeded forthwith to the Lodge-room, where the Brethren were waiting their attendance, when the procession moved on in regular Masonic order from the Lodge-room to the Court-house, which was tastefully decorated outside with an illuminated square and compass. On reaching the parade in front the Brethren halted, and, opening right and left, facing each other, formed an avenue, down which the W. Master walked, followed in succession by the rest, according to rank and seniority, thus inverting the order in which they arrived. In this manner they entered the ball-room. The Entered Apprentices' song was then chaunted, the Brethren assisting in the chorus. At the last verse they joined hands in token of good fellowship. The Worshipful Master then struck with his mallet, which, it was evident, was perfectly understood by his fellows, for the clapping of hands that succeeded, and which we suppose was meant as the Grand Honours of Masonry, seemed, had it not been for the astounding sound, as the operation of one single individual, so regular and well-trained were they! We must not here omit to mention that the Worshipful Master, in the most graceful manner, presented his Jewel of Office to the Lady of W.P.M. Barnett Isaacs, and handed her to the chair, where she presided with affability and ease during the evening.

Dancing now commenced—quadrilles and waltzes were the order of the night (refreshments being frequently handed round), and at two, A.M., the supper-room was thrown open. At this part of the entertainment was exhibited—

"Whatever wealth could purchase, or fancy could invent,
And 'neath the weight of luxury, the ma-sy tables bent"

After the company had enjoyed themselves, the Master rose, and, in a loyal and energetic speech proposed—

The health of our Gracious Queen—happily alluding to the joyful circumstance of her having presented a Princess to a free and happy nation.—(This important intelligence was received by the ship *Caroline*, arrived that day at Lucea, and conveyed thither by Henry Brockett, Esq., who was assured such interesting information would be gratefully received by Her Majesty's devoted subjects, assembled on this gay and festive occasion.)—The toast was enthusiastically cheered, and with true British taste fully responded to.

The following toasts then succeeded:—

"Our August Grand Master, H.R.H. the Duke of Sussex, and may he long live to preside over our Ancient and Honourable Society."

“ His Excellency Sir Charles Metcalfe, our much esteemed Governor, with peace and happiness to the land we live in.”—(This announcement was received with a long sustained burst of applause.)

The lady presiding, then, in the most graceful manner, requested through a Steward, the honour of proposing to the assembled company, “ The health of the Master, Officers, and Members of the Lodge, with the grateful acknowledgments of the Ladies for the sumptuous entertainment provided for them.”

The Worshipful Master returned thanks on behalf of himself, his Officers, and Lodge, in a neat address, appropriate to the occasion, and with much gallantry and eloquence concluded by proposing “ The health of the Ladies—God bless them—who had honoured them with their presence.”

This was responded to with bursts of applause from the Brethren, which lasted several minutes.

The Worshipful Master then gave “ Colonel Cross, and the Officers of the gallant 68th,” and fraternally alluded to the kindness of the Worshipful Past Master, Samuel Anderson, for his ready aid in assisting the Board of Stewards to perfect the entertainment.

Captain Carter returned thanks on behalf of Colonel Cross and the Officers, and the Worshipful Samuel Anderson duly acknowledged the honour conferred.

“ The health of the Board of Stewards” was then given, and responded to in suitable terms by their President, the Worshipful Barnett Isaacs.

The ladies having retired to the ball-room, dancing commenced with fresh and invigorated animation, and exactly as the clock struck five the company separated.

We cannot conclude this faithful and pleasing report, without bestowing upon the Board of Stewards and Mr. Levein a well merited encomium. Nothing was wanting calculated to ensure happiness and satisfaction.

We congratulate the Members of the Friendly Lodge on the complete success with which their meritorious endeavours have been crowned, in bringing into the most friendly contact, those whom a difference of creed, complexion, or country, had hitherto, as it were, kept apart: all the company appeared to us (to speak in Masonic parlance) to have met upon the level, determined to enjoy themselves.

It is to be hoped that this may be the prelude to a happier and more healthy state of society—for we are convinced that this extending the right hand of fellowship, and employing a mutual interchange of friendly feelings and courteous attentions, will be productive of the most beneficial results to the community at large. We heartily anticipate that in all future entertainments, either here or elsewhere, similar harmony will prevail, and that praiseworthy example will be strictly followed, which reflects so much credit on the Members of the Friendly Lodge.

TRINIDAD.—The R.W. Master, Officers, and Members of Philanthropic Lodge, No. 585, and other Brethren assembled and walked in Masonic procession, on Monday, the 28th of December, from the Lodge of the United Brothers, No. 251, to Trinity Church, where an appropriate Sermon was preached by Brother the Rev. David Evans, and a collection made in aid of the indigent poor.

GRENADA.—The evident advances which Freemasonry has made in this island, under the superintendence and care of our revered Prov. G.M.,

has received a serious interruption from the base conduct of one who has violated the laws of humanity and broken, with ruthless delinquency, the obligation of the third degree. The delinquent has, however, had the prudence to flee from a scene which his presence made loathsome, and to hide himself in London where, concealed among the myriad, he may exist in unhonoured neglect, for it is unlikely that any Lodge will venture to harbour the recreant. It is not to be wondered at that the Brethren here have taken no step in this distressing matter, the violator having withdrawn his presence from them; but it may be some little reparation to them to know, that while he is marked with the reprobation he so justly deserves, the sympathy of the Fraternity attends the unhappy object of his lawless depravity. Such disgusting evidence of crime may, by the popular world, be passed over, but in Freemasonry, the violation of a solemn compact, and the offence against the fame of "Woman," is, thank God! so rare, that for the sake of honour, we would mark the fact; leaving the sentence to for the society the culprit—as one "devoid of moral worth and unfit be inflicted on of men."

We learn that a very old Order or Degree of Masonry is about to be established here by our zealous and indefatigable Brother William Stephenson. It is entitled, "*The Royal Order of Scotland*," and consists of Knights and Esquires, and was restored by King Robert Bruce after the battle of Bannockburn, when he conferred the degree upon several persons in the field. We understand there is a Chapter of this ancient and exalted order in the island of Martinique.

RIO DE JANEIRO.—Orphan Lodge, No. 616. Our congratulations on the success of the charities in England, is, with us, an all engrossing topic; our hearts are disposed to act in co-operation with those who are by the suffrages of their fellows, in authority as treasurers. We have subscribed our mite to the schools—not forgetting that crowning stone of the grand capital—the Aged Mason's Asylum—which we are truly happy to find has surmounted such unlooked-for difficulty and opposition. The subscriptions forwarded will be paid through Brother Geo. Last, whom we should be glad to hear has been accepted as a delegate from this Lodge to the Grand Lodge of England. There is much probability that we shall soon have another Lodge in this distant part, so much is Masonry progressing and so well are its objects appreciated.

SOUTHERN AUSTRALIA.—ADELAIDE, Aug. 7.—We are endeavouring to exert ourselves as well as the limited means permit—but Masonic spirit seems to be affected by the dearth of comfort and the indifferent prospects of the settlement. You will perceive, however, by the following extract from our paper (printed here) that even Masonic allusions create an interest among us. I have copied the article for the amusement of your readers.'

WOMAN'S WEAKNESS.—Our old nurse used to tell us a wondrous story about a large clock and the terrible Freemasons and Queen Elizabeth. It ran thus—that the virgin Queen resolved to discover the grand secret, and for that purpose secreted herself in the case of an old-fashioned clock, which stood in the room in which the Lodge met. She was discovered by some means, and at once compelled to take the oath of secrecy, under pain of instant death. Now it seems that there are women in Sydney who are equally anxious to find out this secret, for a night or two since, we were informed, that at a meeting of a Lodge

in Sydney, a somewhat similar occurrence took place. The Lodge met at a public house, and the Freemasons generally have something for the good of the house, as well as to comfort the inward man. This something was usually carried upstairs to the door of the room, and handed inside by a woman, but she was allowed to see nothing. On the evening in question, however, she resolved that she would see, and instead of handing in the potables, she watched the moment when the door was just ajar to admit her arm and what she carried, and making a violent and unexpected push, forced herself into the room in the presence of the astonished and indignant Masons. She was summarily ejected, and we are afraid that her curiosity was not in any way satisfied.

INDIA.

WE regret being obliged to reiterate the regret from some esteemed correspondents, that they cannot readily procure the *Review*; and can only repeat that it is not in our power to do more than to make it public, that

Messrs. THACKER and Co.	} Both of Calcutta,
and	
Messrs. PITTAR and Co.	

have an ample supply on hand; and that any Bookseller in London, in connection with British India, will also very readily execute any orders.

TO CORRESPONDENTS.

We believe that there is no arrear of correspondence on our part, for which, considering circumstances, we take liberty to lay claim to some praise.

We are requested by the Secretary to the "CRUCIFIX TESTIMONIAL," to acknowledge the various communications containing remittances, and expressing the kindest sentiments, and spirited co-operation in the object of the Committee. The advertisements will exhibit the returns, and private correspondence well explain every other circumstance.

BENGAL.—Thanks to the enterprising spirit of the enlightened Chief, Dr. Grant, and his excellent Deputy, Brother Robert Neave, who are our presiding protectors, the standard of Masonry continues to glitter in the sun. We seem, like the fabled Naujahad, to have awakened from a dream, and to find a blissful reality. Scarcely a night passes without a gathering of the clan Masonic in Calcutta, and we almost give up the attempt at reporting even an outline of their proceedings. One of our journals terms the enthusiasm *the Masonic mania*. Dr. Burnes has proved a most able coadjutor at such a fortunate moment, and has imparted an additional lustre to our cause. He is about to return to Bombay, where, during his absence, Sir J. R. Carnac, the Governor, has appointed

him Secretary to the Bombay Medical Board—an instance of liberality which redounds equally to the honour of the Governor and of the distinguished object of his selection.

The health of our Brother, Alexander Grant, is, we are happy to state, much improved.

Masonry in the Indian provinces is also progressing: a meeting has been held at Cawnpore in honour of Brother Neave, who has received a well merited compliment.

It has been remarked that one or two clergymen have declined to preach; their objections appear to be inconsequential, and will probably yield to the better information they may receive as to our tenets and principles.

Some Brethren, anxious to promote Masonic objects, have been desirous that exhortations upon scientific subjects should be delivered during Lodge hours. The correctness can hardly be doubted, provided a sufficient caution be observed in respect to our peculiar system of morals.

It may be worthy of remark, that many Lodges are composed entirely of military members, many of whom are liable to be removed from the station, at a moment's warning, to another station, where there is no Lodge. For example, in 1837-38, the Lodge No. 648 numbered thirty-six members, but in consequence of the "general relief" of the army it was reduced to seventeen; and in June, 1839, owing to the march of the army of the Indus, only *three* members could be mustered! On the return from Cambool, however, they rallied to seventeen; and now, probably, the returns will exhibit an increase in number. The Lodge at Simlah, also, which held a dispensation from 648, was in a flourishing state before the army took the field, but is now so short as to be unable to work.

This fluctuation in Indian Lodges must be looked for, and allowance made for circumstances connected with "Military Masonry," especially on the frontiers, where constant changes necessarily take place. We have, however, always a few remaining, and on the cantonments refilling, we resume work with spirit and alacrity.

Masons in England are fortunately exempt from this precarious state, and are hardly aware even of the climate, so unfavourable to exertion, which naturally engenders lukewarmness among many, and requires, therefore, the greater zeal among the principals to enlighten the inexperienced. Still what are these difficulties compared to the happiness which the study and practice of Freemasonry presents.

We cannot too highly estimate, in particular, the high moral services of those Brethren who have recently returned from England, with minds stored with Masonic knowledge, on whom we now depend for instruction in moral discipline and operative usages, and trust they will not be induced to dispense with any point of Masonic discipline or practice. This is most essential at this moment, when, in the joyousness attending the revival of Freemasonry, we may, without their stringent admonitions, fall into the errors of the past, wherein the ceremonies, however imposing, have not been strictly in conformity to discipline. There are many, for example, who remember with deep impression the conductors of the ceremony of the three degrees by some of the present Provincial Grand Officers—probably the effect was never surpassed—

and if really continued in uninterrupted observance, would require to be studied with deep attention and care. Yet is the modern system (the land marks being preserved) more philosophical, and equally sublime, but not so imposing.

Some of the district Lodges, particularly several that are composed of non-commissioned officers and privates, have commenced the nucleus of a Masonic library, by which means the minds of members are directed to the especial affairs of the Order. Besides Major Macdonald, Captain Tottenham has patronised this excellent plan, and in their Lodges the good effects are already discernable.

In our last publication,* we expressed an opinion that a compilation of the various addresses delivered on the *revival of Masonry in India*, was a desideratum. The following extract from the *Englishman* will show how truly we heralded what was about to follow :—

DR. BURNES AND FREEMASONRY.—We have been favoured with a duodecimo volume, containing all the addresses of Dr. Burnes to the different Masonic Lodges of Calcutta; the address of Dr. Grant to the Provincial Grand Lodge; the new Masonic songs, by Mr. Torrens, Captain Boileau, Mr. Hamerton, D. L. Richardson; and a variety of notices of the honours and compliments bestowed on Dr. Burnes by sundry lodges in Edinburgh and Bombay, &c. &c. The volume has been compiled by Captain F. W. Birch, P.G.D.C. and W.M. Lodge, True Friendship, at the desire of the Lodge Industry and Perseverance, and is printed by Messrs. Smith and Co. gratuitously, the proceeds of the sale being devoted to Masonic charity. As evidence of Dr. Burnes' ardour in a good cause, and of the warmth with which his praiseworthy endeavours have been every where received and seconded, this volume is valuable; and we have no doubt that its perusal will animate many a man.—*Englishman*.

We would, if we could, lay claim to a copy of this desirable volume.

CALCUTTA.—(*From Supplement to the Calcutta Courier.*)—The 19th of December must henceforth be a red letter day in the Calcutta annals, for it has this year witnessed the commencement of a superstructure which, whilst it will afford fitting accommodation for two of the most useful institutions in India, will, at the same time, commemorate one of the most enlightened and liberal vicegerents who ever presided over this our adopted country.

The leading banners of the Lodges and the Governor-General's carriage reached the ground almost simultaneously at half-past three, and when the Brethren were all seated—the leading officials of the Craft in their gorgeous habiliments arranged around the stone—and the eye embraced these, with the groupes of elegantly dressed ladies in the elegant pavilions prepared for their accommodation; the heading of military, which encircled the whole, and the multitudes of natives crowding the tops of the surrounding buildings, or packed in dense masses on every elevation from whence a peep of the arena could be obtained; the various banners and other rich insignia of the Masons,

* Page 538, 1840.

and, floating above all, the standard of England, justly emblematic that that was the general guardian of all the classes, tribes, and religions gathered beneath; the eye embracing this scene comprehended that which rarely falls to the lot of any one to witness. It was a splendid sight, and the whole went off without any serious accident.

THE METCALF HALL.—*Ceremony observed at Laying the Foundation Stone of the Metcalfe Hall, Saturday, Dec. 19.*—The foundation stone of the Metcalfe Hall was laid with great formality on Saturday afternoon by the R.W. the Provincial Grand Masters of Bengal and Bombay, in presence of the Governor-General, the Miss Edens, the Magistrates of Calcutta, the Committee of the Building, a deputation of the Horticultural Society, and an immense assemblage, European and native, of the population of Calcutta. The number of Masons in the procession must have counted 350.

The Provincial Grand Lodge of Bengal, the other Lodges, together with visitors, assembled about three P.M. at Freemasons' Hall, and thence proceeded to the site of the intended structure in order. On the procession reaching the ground, it halted and faced inwards, forming a broad lane, through which the Grand Lodge passed to the east of the foundation stone, where were a platform and three chairs for the P. and Dep. P. Grand Masters, the Officers of the Grand Lodge ranging themselves on either side, and in rear of the three chairs.

The Magistrates of Calcutta and the Committee of the Metcalfe Building and Horticultural Society met the Grand Lodge on the ground.

The Brethren of the Lodges ranged themselves two deep in the places indicated to them by yellow flags.

The P.G. Masters having seated themselves, the music played, and the architect of the building, Brother C. K. Robison, Esq., then presented the plan to the P.G. Master of Bengal. The Registrar and Treasurer also presented the inscribed plate and the coins.

The P.G. Masters, accompanied by the D.P.G. Master, and the Grand Wardens, then submitted the plan, the plate, and the coins to the Governor-General; the inscription on the plate was read by Bro. Blacquiere, and the Provincial G. Masters and the Dep. P.G. Master, with the Grand Officers, then descended into the trench, and the stone having been raised by the united aid of Brethren from the different Lodges appointed for the purpose, Brother Blacquiere deposited the coins and the inscribed plate, in their respective places, and spread the cement, which was handed to him with a trowel by the builder, Brother Gray; after which the stone was lowered, with three regular stops, into its destined bed, conducted by Brother Blacquiere, solemn music playing. The P.G.M. for Bengal, after stating that this occasion was peculiarly auspicious, as being the first on which two Provincial Grand Masters in India had ever stood together by the same foundation stone, and congratulated himself on being supported by Brother Burnes, addressed the latter:—"R. W. Colleague of Western India, we shall now apply the various implements of our royal Craft, borne by the Grand Officers of Bengal, to this stone, that it may be laid in its bed, according to the rules of architecture, and in conformity with our ancient rules and usages." To which Brother Burnes replied, "R.W. Brother, my pride and gratification are complete, that I have the honour to stand by you now, and to assist in an undertaking which has for its object the further embellishment of Calcutta." The P. Grand Masters and the

Deputy then standing on the eastern side of the stone, the P. Grand Wardens on the western side, the Magistrates on the south, and the Committee of the Building on the north, the P. Grand Master for Bengal, addressing Brother Burlton, said, "W.J.G. Warden, what is the emblem of your office?" To which the reply was, "The Plumb, R.W. Sir, and I now present it for your use." The level and square having been in the same manner presented by Sir E. Ryan and Brother Blacquiere, the various implements were applied by both the P.G. Masters to the stone, and the P.G.M. for Bengal then taking the mallet from Brother Gray, handed it to Brother Burnes, who struck the stone three times with it, and then returned it to Brother Grant, who completed the laying of the foundation stone, by also striking it three times, and repeating the following prayer:—"May the Grand Architect of the Universe grant a blessing on this stone, which we have now laid, and may we be enabled by his Providence to finish this and every other virtuous undertaking;" the Grand Officers and Brethren giving the response, and the usual Masonic honours.

Cornucopia and cups of wine and oil were then presented by the respective bearers, through the P.G. Wardens and the D.P.G. Master to the P.G. Master of Bengal, who having poured them all on the stone, said, "May the All-bounteous author of nature bless this city with abundance of corn, wine, and oil, and with all the necessary conveniences and comforts of life."

The Brethren gave the usual response, and the Masonic honours:

The stone having been laid, the Provincial Grand Master of Bengal, Brother J. Grant spoke as follows:—

"Gentlemen of the Committee of the Metcalfe Testimonial, I believe I am not assuming too much upon myself in saying that the public are much indebted to you for the great trouble you have so long kindly taken, and the judicious and able manner in which you have, to the best of your power, fulfilled the wishes of the subscribers to the Metcalfe Fund, in furtherance of the object they had in view. On the part of the Freemasons of Calcutta, again I have to express our thankful appreciation of the excellent arrangements you have made in aid of the fraternity, and to enable them to conduct the ceremony of laying the foundation stone of the intended building in a proper manner.

"My Lord Auckland, Miss Eden, Miss Frances Eden, and Ladies and Gentlemen,—It is a very different thing to address an assemblage like this, under the blue canopy of the sky, and to throw off an unpremeditated speech at a social convocation of the Fraternity in their own Hall; supported as I should be in the latter case by the sense of feelings common to us all, and the conviction of a relative sympathy. And yet have we not all a community of feelings and interests even here? I am very sensible that there are present many of the Masonic Fraternity who would appear before you to much greater advantage than myself; but poor spirited must be the man who, being called upon to perform so honourable a duty, would shrink from it, formidable as it may be to address so numerous and highly respectable an assembly, comprising in itself all that is eminent in rank and station, no less than the beauty, grace, elegance, and intelligence of the British metropolis of the East. Poorer still must be the man (and here I am not unconscious that I may be testifying to my own deficiency), who would not kindle into some animation of sentiment, on the occasion of so auspicious and noble a solemnity as that which has brought us together.

“ It has been always the custom of Masons, from the highest antiquity, to lay the foundations of certain edifices, with a solemn and significant ceremonial. You will find in the sacred records allusion to the chief stone of the corner, that is to say, of the North East corner, for it was at that point that Masons have ever begun to build ; and this chief stone has always been laid upon a sure and firm foundation, with an invocation, before all the people, for the blessing of the Great Architect of Heaven and Earth, without which no undertaking can succeed, no work prosper. I have said that the ceremonial was a significant one ; for you have seen me pour forth upon this stone corn, wine, and oil ; eloquent types of the goodness and bounty of all-wise Providence !”

At the Masonic dinner, which took place afterwards, the various addresses that were delivered after the banquet were remarkable for their spirit and their enlightening truth. Brothers Grant and Burnes, were especially prominent ; The language in which Bro. Burnes proposed the health of the former was beautifully energetic, aptly concluding with a declaration that on love and conciliation was founded the basis of his Masonic rule and government.

PRESENTATION OF A MASONIC JEWEL, AND BANQUET, TO THE R.W. THE D.G.M., BY LODGE SINCERITY, CAWNPORE, Nov. 25.—The Masonic Lodge of Sincerity, No. 552, hearing that the Right Worshipful Brother Robert Neave, D.G.M. of Bengal and its dependencies, was expected to pass through, on his way to take up his new office at Azimgurh, it was proposed by their W.M., Brother Major Macdonald, that the Lodge should take the opportunity of paying him that compliment due to his exalted station in the Craft, which unforeseen circumstances would not permit of on the occasion of his former visit. The W.B., therefore, proposed that a Masonic entertainment should be given to him, to which the W.M., Wardens, and Brethren of the Sister Lodge of Harmony, No. 641, as well as all other resident Freemasons, should be invited as guests of Lodge Sincerity, to meet the Presiding Officer of the Craft upon this occasion.

It was further proposed by Brother Macdonald, seconded by Brother Wemyss, that as a testimonial of the esteem of the members of Lodge Sincerity, for the extensive Masonic acquirements evinced by the R.W.B., as also of the admiration for his zeal displayed on every occasion for the benefit and advancement of the Craft, the Master Mason's jewel of Lodge Sincerity should be presented to his acceptance ; the W.M. reminding the Brethren that the jewel would be a more appropriate presentation than any other, the R.W. Brother being a subscribing member of this Lodge.

The proposition being carried unanimously, the Secretary was desired to have a jewel prepared.

It must not, however, be supposed that this “ gathering of the Craft” was solely for the purpose of indulging in “ the creature comforts ;” far from it. On the day the R.W. Brother Neave arrived, a conclave of Knights of the Order of the Red Cross of Babylon was held, when Brother Jones, member of Lodge Sincerity, was inducted into the Order, Sir Knight Macdonald, a Knight Commander of the Order, resigning his truncheon, in order to admit of Sir Knight Commander Neave presiding, which he did with his accustomed ability. It was pleasing to observe, that a considerable addition had been made in the articles of banners, regalia, &c., since the last meeting of this new encampment, which has been but very lately founded by Sir Knight Macdonald.

The following evening, at an early hour, a Chapter was held in the Order of the Holy Royal Arch, upon which occasion a guest of the M.E. Companion Macdonald, Brother James Irving, 1st Cavalry, and Brother P. G. Robertson, Adjutant to the Kotah Contingent, stranger Brethren passing through the station, were exalted into the Degree. The absence of the second Principal enabled the M.E.C. Macdonald to take that chair, thus resigning that of first Principal to the M.E.C. Neave.

A Provincial Grand Lodge was then held; Brother Macdonald sitting as D.G.M., being a Provincial Grand Officer of the year.

The R.W. DEPUTY GRAND MASTER then addressed the meeting, observing that it was truly gratifying to him to notice the contrast which Lodge Sincerity afforded now, to its situation on his former visit, eight months since—that it was then in a state of abeyance, whereas now he had had an opportunity of seeing that it worked in every degree. That the Brother whom he had on the former occasion strongly recommended to the Wardens to supply the place of their absent Master, had fully redeemed the pledge, by more than fully performing his duty. But so, he observed, it always was with Brother Macdonald—into whatever Lodge he goes, he leaves some mark of his talented aid and assistance.

Yet, however much he might be gratified in this respect, he had still another and a greater cause of gratulation. It was, that he had received no reference of any kind from either Lodge Sincerity or Lodge Harmony. The circumstance alone showed that they worked with *Harmony*, and that both Lodges might long continue to do so, he hoped in all *Sincerity!*

Brother MACDONALD then rising, said, R.W. Sir, the Brethren of the Lodge of Sincerity, of which I have the honour and pleasure of being Master, viewing with admiration the zeal which you have on all occasions evinced for the benefit of the Craft in Bengal, as well as your extensive acquirements in the mystic knowledge of the working of the Craft, evinced by the admirable manner in which you have shown us how the higher degrees of our Order may be worked,—the Brethren, Worshipful Sir, have voted that the private jewel, which has been lately introduced into this Lodge to distinguish its members of the rank of Master Mason, shall be offered to your acceptance, and they have delegated to me, as their W.M., the most pleasing duty of presenting it. I am instructed to say, that although they regret that time has not permitted of this trifle being more handsomely made, yet they feel assured that its worth, in your estimation, will not be founded upon its intrinsic value, but upon the feelings with which it is offered; and having done this Lodge the honour to enrol your name amongst its members, the private jewel of Sincerity has been considered the most appropriate token which we could offer of our esteem and respect.

Brother NEAVE replied as follows:—"I receive in the same kind spirit in which it is offered, this testimonial of the esteem of Brethren whom I so highly respect, as those forming the Lodge of Sincerity; and I reciprocate the kind feelings which your W.M., Brother Macdonald, has expressed. It is indeed, Brethren, most gratifying to me to see that in the high situation in which I am placed, my mode of Masonic government has met the approbation of my Brethren, and I trust it will ever so continue. Your W.M. has done me but justice in saying that the intrinsic value of this jewel will not constitute its worth in my estimation; for it is not the article itself, but the kind feeling towards me,

which has prompted the gift, that I hold to constitute its value. And believe me, my Brethren, that into whatever Lodge I may enter, whether in this country, or in the opposite quarter of the globe, I shall, on my first visit there, make it a point to wear this jewel, in memory of the kind feeling with which it has been given to me."

The Provincial Grand Lodge was now closed, and the Brethren repaired to the banquet; and, on the cloth being removed, the W.M. Macdonald and his Wardens resigned their chairs to the D.G.M. and his Grand Wardens of the night, and the following toasts were proposed:—

By Brother Neave, D.G.M.—"The Daughter of one and Niece of another Freemason—our gracious Queen," with grand honours.

By Brother Neave—"His Royal Highness the Duke of Sussex, M. W.G.M."—grand honours.

By Brother Neave—"The M.W.G.M. of Scotland and Ireland"—grand honours.

By Brother Neave—"The R.W.G.M. of Bengal and its dependencies, Brother John Grant"—grand honours.

This toast having been most enthusiastically drunk with grand honours—

Brother MACDONALD arose and said, that he felt himself called upon in a double capacity, to notice the toast which had been so enthusiastically drunk. That he felt it was not only his duty, being the W.M. of this Lodge, to acknowledge the just compliment paid to the ruler of the Indian Craft; but he felt more forcibly called upon to do so, being himself one of the officers for the year in the Grand Lodge of Bengal. The Brother then drew a striking contrast between the Craft as it existed previous to the re-opening of the Grand Lodge, and its present flourishing condition—that no less than four new Lodges had been opened by zealous Brethren in different parts of the country, and that every successive meeting hailed an accession to the Craft of, in many cases, the most talented and respected members of society. "This result," the Worshipful Brother observed, "was mainly attributable to the high personal esteem in which the character of our G.M. in Bengal—(hear)—is held by all ranks—whether of the Craft, whether of the uninitiated—both as a man and a Mason, joined also to his admirably judicious selection, himself humbly excepted—(cheers)—of the officers who now compose this Grand Lodge, and likewise to the able and judicious arrangements promulgated by them for the benefit of the Indian Craft. To the Grand Lodge, therefore, who have so nobly supported the views of their G.M., a most ample tribute of applause was due—(cheers)—and he therefore felt assured that the toast he was about to propose would be received with every honour which it merited."

"Brothers Sir Edward Ryan and Major Burlton, Grand Wardens of the year"—grand honours.

Song—Brother Brooke.

Brother MACDONALD then rising, said that he was sure that the Brethren would all unite in doing justice to the toast he was about to propose—that of a Brother whose ability as a Mason was only equalled by the exalted station he holds in the Craft—(hear, hear). That he had been most deservedly selected for that high office, every Brother and every Lodge cordially admitted. But it was not so much in his official situation that he called upon the Brethren to do him honour, but it was in a far more flattering one to themselves. He therefore

called upon them to drink, with the grand honours, "The honoured guest of this evening, the R. W. Brother Neave."

Thanks were returned by Brother Neave in a very able and appropriate speech, in which he observed, that though on several occasions he had visited the Lodges in the province, yet none had exceeded the pleasure which he experienced in meeting those at Cawnpore. He would therefore propose to the visiting Brethren present to join him in the toast, "The health of the Masters, Wardens, and Brethren of Lodges Sincerity and Harmony."

Brother MACDONALD, as W. M., returned thanks on the part of Lodge Sincerity, observing that he hoped he might, as hitherto, always always see Harmony joined to Sincerity, and that Sincerity might be united in Harmony.

Brother BROOKE, S.W. of Harmony, in the absence of its W.M., returned thanks for that Lodge.

Song—Brother Neave.

Brother NEAVE then proposed the health of a Brother, whom, he observed, from his first landing in the country, had been untiring in his efforts, by precept and example, to be of benefit to the Craft; and that his endeavours had been appreciated by the R.W. the Grand Master; had been publicly acknowledged by his having appointed him to an office in the Grand Lodge, (hear, hear); a compliment the greater valued, Brother Macdonald being the only Grand Officer except himself, a non-resident of Calcutta. He begged the Brethren, therefore, to drink the health of "Brother Major Macdonald, Provincial Grand Steward."

Brother Major MACDONALD, in returning thanks for the honour done him, observed that he disclaimed all praise as being his due, considering that he had merely done his duty towards the Craft; and the honour which the R.W. the G.M. had conferred upon him would, he trusted, serve to operate as an incitement to the continuation of those endeavours for the advancement of the Indian Craft, which have been so much approved by the highest authority of it.

Song, French.—Brother Delmas.

By Brother Neave.—"Brother Brooke, S.W. of Harmony."

Brother Brooke returns thanks.

By Brother Neave.—"Brother Wemyss, the W. M. elect of Sincerity."

Brother Wemyss returned thanks.

Song.—Brother Robertson.

By Brother Neave.—"Brother Jones, the good Steward, having been fifteen years Treasurer of Sincerity."

Brother Jones returned thanks.

Brother NEAVE, then rising, said—"I now, Brethren, propose to you the health of a Brother to whose merits I prominently alluded on the occasion of my former visit, as a Brother, who, by his literary talents, joined to his most extensive Masonic knowledge, had been of the greatest service to the Craft, in having established, and successfully carried on, a work which is to be found in the possession of many Lodges and Brethren of any eminence in our Craft, as being a highly useful book of reference on all Masonic matters, also as partaking of a literary character in a very great degree. I am sure I need say no more in its praise. *The Freemasons' Quarterly Review* is a work well known to most of you, and its merits may be justly estimated by the circumstance

of the present volume forming the seventh year of its existence. But much as Dr. Crucefix has been of benefit to the Craft, and to the Indian Craft in particular, in having, through the organ of the valuable work referred to, brought forward the want of Masonic rule in Bengal, being thereby the premedial source of the reorganization of the Calcutta Grand Lodge, a brighter halo gleams over the head of this most talented Brother, in being the founder of the Asylum for the aged Freemason—(hear, hear)—an institution which, raised upon the basis of charity, has deservedly placed this worthiest of Brothers and most eminent of Freemasons upon the highest step of our Masonic ladder. To eulogise this excellent man in the tone which he deserves, is beyond my powers. This excellent deed, though ridiculed by some few, speaks beyond my praise; unfortunately, however, in consequence of recent circumstances, to which I do not feel myself, from my official situation, at liberty to further allude, Brother Crucefix has retired from English Masonry; which, however, does not render him the less a Brother, or the cause of the Aged and Decayed Mason, which he advocates, less worthy of our admiration. Let us, then, Brethren, drink his health, as a Brother, that wherever he is, and wherever he goes, may every happiness attend him."

Brother MACDONALD rose to return thanks. He had the pleasure to consider himself one of the many personal friends of the Brother whose health they had just drank; and to whose exertions for the benefit of the Craft such a high and just eulogy had been paid. To Brother Crucefix, the W. Bro. continued, he held himself deeply indebted, for it was his kind and friendly hand that first assisted him in the acquirement of the Masonic zeal, which he hoped would never depart from him. He it was that introducing him into Lodges of Instruction in London, and by recommending him to the kind assistance of Brethren of high Masonic acquirements, first enabled him to attain the knowledge which he was imputed to possess. To Dr. Crucefix, therefore, he must ever look as a friend, and although circumstances, which he must not more especially allude to, have caused his retirement from English Masonry, let all hope that that retirement will not cause that of the *Freemasons' Quarterly Review*, or injure the cause of the noble step on the Masonic ladder, the *Asylum for the Aged Freemason*.

Song, by Brother Brooke.

By Brother Macdonald.—"The W.M. of Lodge Harmony, Brother Porter, with our regret that a dispensation of Providence presents his being present."

Thanks returned by Brother Brooke, S.W. of Harmony.

By Brother Neave.—"Brother Edgworth, the Founder of Harmony."

Thanks returned by Brother Brooke.

Song—Brother Brooke.—"The Maid of Judah."

By Brother Neave—Song.—"The beauteous Mrs. Draper;" with bassoon accompaniment.

By Brother Neave.—"Happy to meet, sorry to part, and happy to meet again;" upon which the Brethren separated, having passed a most pleasant evening, and the more interesting, as many young Masons were present, who had never witnessed a Masonic entertainment.

The annual nominations have taken place; Brother James Wemyss, Civil Service, has been elected Master of Lodge Sincerity, 552, Cawnpore. The Brethren were desirous of re-electing Brother Major Macdonald, but a desire to advance the interests of the newly established

Royal Arch Chapter, by a greater accession of Past Masters, to qualify for the office of Principal, induced the Brother to waive the intended honour in favour of the S.W. Brother Wemyss. The Brethren have voted their late W.M. Brother Macdonald an honorary jewel, as a mark of their esteem, and return for the benefit conferred on Lodge Sincerity.

Brother Brooke has been elected W.M. of Lodge Harmony, 641, Cawnpore.

The M. E. Companion, Major Macdonald, has been re-elected First Principal, Z. of the Royal Arch Chapter; the M.E. Companion Porter, elected Second Principal, H.; and Brother Reid, P.M., 641, elected Third Principal, J.

The ceremonial of installation of Brother Wemyss into the Chair of Lodge Sincerity, took place on the 8th, in consequence of Brother Macdonald's departure, in presence of both Lodges; the office of Installing Master being performed by Brother Macdonald with considerable effect.

MADRAS.—The Masonic Temple which has been gradually rising on the beach near Capper's St. Thome, has of late assumed a peculiarly neat and imposing aspect, as regards its exterior; and promises to rear its proud fane very shortly. To the Masonic zeal of Lord Elphinstone we are much indebted for the strenuous exertions he has made, which the Madras Brethren have been stimulated to emulate.

It was intended to have had a ball, that our fair sisters might be invited to grace the building by their patronage, but this pleasure is unavoidably postponed.

We are in a very excellent state of order.

It is pleasing to observe that the Masonic Fraternity is increasing in various quarters of the globe, and as one instance, we refer to its progress in Europe. The Masons in Edinburgh mustered, in procession, upwards of one thousand strong lately on the occasion of the Scott Monument, and if we turn to India, the exertions in Calcutta and Bombay have been singularly successful, and the accession in numbers very great.

At Madras the Masonic Brethren throw their potent aid into the scale with no less zeal and energy than their Brethren elsewhere.

In 1834, the collections for the Friend-in-Need Society, on St. John's Day, were, we understand - - - - - rupees

1836	ditto	ditto	ditto	„	1015	0	1
1837	ditto	ditto	ditto	„	833	7	0
1838	ditto	ditto	ditto	„	932	6	6
1839	ditto	ditto	ditto	„	809	2	9
				„	753	8	3

Thus we have a sum of 4343 rupees collected on this Masonic Festival in five years for this noble charity of Madras, besides the collective aid of the Brethren privately dispensed to objects exclusively Masonic.

We trust that the gathering this year will be larger than usual, and if the Fraternity shall be so fortunate as to obtain the advocacy of some one or other of the eloquent preachers, with whom Madras is at this time so fortunately blessed, the aggregate amount realized for the Friend-in-Need Society will, in all human probability, be greater than ever, and thus the Brotherhood will have the satisfaction of increasing the assistance which is annually received, through their enlightened

practice of making the Friend-in-Need Society the Almoner of the collections on St. John's Day.

FRIEND-IN-NEED SOCIETY.

Balance in favour of the Society on the 30th of November 1840	-	-	rupees	546	1	4
Subscriptions collected in Dec. 1840			rupees	1,078	12	6
Donations	-	-	-	565	12	0
Amount collected after a Sermon preached by the Rev. R. K. Hamilton, on behalf of the Society, before the Masonic Lodges and others, at St. Andrew's Church*	-			1,258	7	0
				<hr/>		
				2,902	15	6
			rupees	3,449	0	10
Payments in December, 1840	-	-	-	1,189	8	6
				<hr/>		
Balance in favour of the Society on the 31st of December, 1840	-	-	-	2,259	8	4

BOMBAY.—It would be but an indifferent compliment to our Prov. G.M. Dr. Burnes, to say that we reward his attention to us when he is present, by being indifferent to his precepts while absent. No; we cherish with too fond a recollection his inestimable example, and do not unjustly envy our Brethren in Calcutta the advantages which his visit there have so effectually secured for them. We look for his return, however, with anxious interest, promising him a warm welcome and an enthusiastic greeting. The Lodge of Perseverance have addressed a very grateful memorial to the M.W. Brother, to which a reply has been returned replete with Masonic sentiments.

POSTSCRIPT.

A pleasant meeting of Brethren took place on Wednesday evening, the 24th of March, in the Freemasons' Hall, to celebrate the anniversary of the Grand Master's birthday. The Marquis of Salisbury was to have taken the chair on the occasion; but, being prevented, his place was ably filled by Brother Admiral Sir Lucius Curtis, who presided much to the satisfaction of the company, numbering altogether one hundred and sixty-seven.

The gallery was filled with the wives and daughters of Masons; Brother Sir George Smart presided at the pianoforte, and Brothers T. Cooke, Fitzwilliam, Chapman and Francis, assisted by some of the boys from the Queen's school, heightened the pleasures of the evening by the perfect manner in which they performed a variety of songs and glees.

As soon as the cloth had been withdrawn, and the *Sanctus* had been sung by the musical Brethren present,

The R. W. CHAIRMAN rose, and expressed his great regret that the most noble the Marquis of Salisbury had not been able to fill that post which it was his honour at present to occupy. Their R. W. Brother had been prevented from taking the chair on this occasion by

* St. John's Day.

being called into the country on business of a very urgent nature—an occasion which he knew it would give him (the Marquis of Salisbury) as much regret at being absent from it, as it did them at being deprived of his company that evening—(hear, hear). Although he felt his inadequacy to the task of acting the part of *locum tenens* for so able a chairman, he would endeavour to fill the post to the best of his abilities—(cheers).

The CHAIRMAN then proposed the first toast of the evening. The toast he had to propose was one which, he was glad to say, was universally drunk by every assembly of Englishmen and British subjects, and a toast which he knew would be responded to by every Brother present that evening with the most heartfelt loyalty and unmixed applause—(hear). He meant the health of Her Majesty the Queen—(loud cheers).

The toast was drunk with every demonstration of loyalty and affection, and three times three, and one more, of the most enthusiastic and hearty cheers, the whole company standing; the national anthem immediately followed, the company still standing and joining in the chorus of each verse.

The CHAIRMAN next gave the health of the Queen Dowager and the rest of the royal family, with three times three, which was drunk with all the honours, and followed by the beautiful glee of "The Waterfall." After a short lapse of time,

The CHAIRMAN once more rose to propose a toast—(hear). The toast to which he now had to call the attention of the company must be considered the principal toast of the evening, as relating personally to the illustrious individual, the commemoration of whose birth-day had immediately called them together—(hear and cheers). If he before regretted the absence of the most noble Marquis who was to have presided over them, how much more must he naturally feel that regret when he rose to propose such a toast as that which he was now about to give—a toast which he (the Marquis of Salisbury) would have given with so much more satisfaction to the company and to him (the Chairman) than he could. They were not that evening honoured by the presence of that illustrious personage, which fact was to be attributed to his present condition of health, which they must all deeply deplore, when they recollected how many years he had presided over the Craft with so much honour to himself, as well as to their perfect satisfaction, and the benefit of the Craft in general—(loud cheers). They had met here to-day to celebrate the anniversary of his birth-day; and he was sure they would all join with him in offering up a prayer to the Great Architect of the Universe to bless him with health, and give him long life to preside over so numerous a body—(hear, hear, and cheers). They would sympathise with him (the Chairman) in his regret that there should have been an interruption to his generally good health; and although he knew that he did not possess words to convey to them all that he felt on the subject while addressing them, he was sure they would all join him in the sincere and heartfelt prayer that His Royal Highness might be speedily restored to health—(loud cheers). He was endeared to them all by a strong feeling of love as well as respect and admiration, and he knew with what expressions of enthusiasm the toast would be received when he proposed the health of their excellent Grand Master—(much cheering). He begged to conclude by giving the health of His Royal Highness the Duke of Sussex, their Most Worshipful Grand Master, with three times three—(cheers).

The toast was drunk with the greatest enthusiasm, and three times three cheers, followed by the glee—"Let the bumper toast go round."

The CHAIRMAN again rose to propose a toast; it was the health of a noble Brother whose virtues they all duly appreciated, and he knew that when they heard his name they would share with him in that enthusiasm which one Brother owed to another filling a high and honourable post with honour to himself and advantage to all—(cheers). He begged to give "The health of the Pro-Grand Master, the Earl of Zetland," with three times three.

The CHAIRMAN again rose to propose as a toast the health of a distinguished Brother. He had already expressed his deep regret at the absence of the Noble Marquis who was to have presided there that evening, and the feeling again recurred, now that it became a part of his duty as their chairman to propose the health of that individual—(hear, hear). He knew they would all, with him, regret that absence—(cheers). Many of them had had the pleasure of meeting him in Lodge and in life as a Brother Mason, and they could bear testimony to his great worth—(cheers). He concluded by giving the health of the most noble the Marquis of Salisbury, their Deputy Grand Master, with three times three. The toast was drunk with all the honours and much enthusiasm.

The CHAIRMAN again rose. He said Brother Mackenzie, the Prov. Grand Master for Peebles, whom he was proud to see sitting near him, had come from Scotland to join in the celebration of the natal day of his Royal Highness—(cheers). This fact conveyed to them a gratifying proof that he not only lived in the hearts of his Brethren in England, but also in the hearts of his Brethren of Scotland and Ireland also—(loud cheers); and when they knew that that Brother came as a deputy from his Brethren in Scotland, to commemorate the birth of his Royal Highness, and join them in paying this mark of respect to their Grand Master, they would be still more delighted to see him amongst them (hear and cheers). He concluded by giving the health of Brother M'Kenzie, and the Lodges of Scotland and Ireland, with three times three.

After the toast had been duly honoured, and the cheering had subsided,

Brother M'KENZIE rose and said it now became his duty to return thanks for the honour done, through him, to the Grand Lodge of Scotland—(cheers). He regretted that that duty had not fallen into abler hands; and he still more regretted that the death of Lord Rothes had obliged the Scottish Lodges to appear by their deputy only—(hear). If, however, they would accept sincerity in the place of eloquence, and feeling instead of the trite forms of compliment—(cheers)—he would not detain them longer in returning thanks, than to say that he did feel sincerely grateful for the honour they had done him, and for the hospitable entertainment which they had set before him that evening. The worthy Brother again thanked the company, and sat down amid loud and general cheering.

Brother M'KENZIE next gave the health of their Right Worshipful Chairman, a toast which he was sure would meet with a ready response in the heart of every Brother who had that evening witnessed with what good-humour, talent, and kindness, aye, with the very milk of human kindness, he had presided over them—(loud cheers). It would be wasting time to dilate on his good qualities, when Brethren were waiting with impatience to drink his health in bumpers—(cheers). He con-

cluded by giving the health of their Worshipful Chairman, with three times three.

The toast was drunk with acclamations.

The CHAIRMAN rose amid the still reiterated cheers to return thanks, which he protested he could not do in terms adequate to his feelings—(hear). When he came to that hall he had no expectation of being called to fill that chair. He had, however, endeavoured to do his best—(hear). They had manifested a disposition to put up with any inaccuracies of which he might be guilty, and he had drawn upon their kindnesses—(cheers)—for forgiveness of any deficiencies in duty, and in them he should find a true and just reward for whatever use he might have been on the occasion—(cheers). He should have great pleasure frequently in meeting them in that hall again—(cheers); and although he was a comparative stranger, he was not less interested in the good works in which they were engaged; and no one could more highly approve of the Masonic Charities than he did, or be more ready to support them than he should at all times be—(cheers). The Worshipful Chairman thanked Brother M'Kenzie for the kind and flattering manner in which he had proposed his health; and after again regretting that the duties of the Chair had not fallen into abler hands, he sat down amid loud and general cheering.

The CHAIRMAN next gave the Grand Officers present, with three times three.

Brother BENJAMIN BOND CABBELL returned thanks in a concise speech, in the course of which he took the opportunity of stating that the Worshipful Grand Master had placed in his hands a donation of 50*l.* for the Girls' Charity—(loud cheers).

The next toast drunk was the health of the Board of Stewards.

Brother the Hon. H. FITZROY returned thanks in a speech eloquently laudatory of his Royal Highness the Grand Master, and highly complimentary to the ladies.

Brother M'KENZIE then proposed "the Ladies," in his wonted strain of eloquence and gallantry; and the "fair beings," to whom the incense of his praise was offered, shortly afterwards quitted the gallery for the concert room, and the Chairman having retired, the Brethren rejoined the ladies upstairs.

We may be pardoned in expressing an opinion that the celebration of the natal day of H.R.H. the Grand Master, at so late a period, so far from tending to any beneficial purpose, has the opposite effect—first, there is always a more genial impulse attending the actual natal day* of the illustrious Brother; next, by postponing the compliment until between the festivals of two out of the three Charities, these institutions feel affected unfavorably, which we are certain his Royal Highness must regret. Nor do we discover any satisfactory result from the change—the number attending is not increased beyond an average.

The lateness of this festival having prevented our giving the particulars in their proper place, we have been obliged to adopt the form of a postscript.

The Brother, who favoured us with a report, requests us to state that at the Boys' Festival he was treated with marked courtesy, which

* The 27th of January.

stood out in pleasing contrast with the attempts of some who mistook, on this occasion, their own position, and will therefore accept his reproof as some satisfaction for the lesson their discourtesy has taught him.

We have only time for a very brief notice of the following reports:—

LINCOLN, *March 19.*—Witham Lodge, No. 374.—The Company for building a Freemasons' Hall at Lincoln is now formed, being composed entirely of resident members of the Craft. At a meeting held this evening, to make the legal arrangements, it was also decided upon to lay the foundation-stone, with full Masonic honours, on *Thursday, April 15.* Dr. Oliver, D.P.G.M., has returned from Wolverhampton to Scopwick, near Lincoln, and is expected, with other distinguished members, to take a part in the proceedings. All the Lodges in the province have been invited.

YARMOUTH, (NORFOLK).—The foundation-stone of the Victoria Building Company was laid on the 25th instant, by the mayor, assisted by the Lodge of United Friends, the Master of which, Captain Harmer, and Richard Turner, Esq. lent their Masonic influence.

TO CORRESPONDENTS.

We are particularly requested to state that the settlement of all outstanding accounts, due to the *Review*, may be made as early as possible. In the words of a good-humoured correspondent, “we hope a second request will be unnecessary.”

Several of our correspondents may observe that we have only used initials in acknowledging their favours. At the present moment this precaution is obviously necessary. “*Cavendo tutus.*”

We only conform to a conventional regulation of society, when we decline to receive unpaid letters.

Has R. S. Y. any objection to exchange confidence?

BRO. S. (DEVON).—The letter has been attended to.

BRO. R. T. CRUCEFIX is thanked for his communication on the “History of Initiation.” We hope to be favoured with many similar communications. He has retained, no doubt, through inadvertence, his *late* Editorial style, rather than that of a Correspondent. Bro. C. requests us to state that he shall feel obliged by the return, to him, of all Masonic books that he has lent for the perusal of his fellow-labourers.

AN HONEST MASON.—The party may, in private, see all that is stated. We merely happen to know that his retirement would vex nobody but his successor; since his appointment peace has yielded to confusion.

BRO. G. TAIT.—Many thanks for the communication.

F. Z.—The Zoologicals are arranging their new Lodge.

P. M. 2.—Birmingham, Lancaster, Norwich, Leeds, &c.—The present number is the best answer to the report of the death of the *Review*.

THE BASKETMAKER, is in the Editor's hands.

AN OLD MEMBER (G. S. L.)—Talking and voting are often opposed to each other. We see nothing new in this matter.

AN EAR-WITNESS.—We blush for the sentiment conveyed in the toast.

THE PERSIAN VASE (a Rhapsody) must be authenticated.

PILGRIM.—We invoke your continued support.

BRO. D.— is over-delicate. There would be no breach of privilege in prepaying a letter, however unpleasant it might have been to write it. (21).

BRO. G. (Suffolk).—The letter has been attended to.

AN EYE-WITNESS.—We shall reserve the materials "in case of need." The direction of a keen-sighted Member of the Board to a Brother of weak sight, to put on his spectacles on another occasion, was heartless and impertinent.—Why was it not reproved?

MASTER GEORGE HOLMES BURNES.—The obliging papers are duly acknowledged.

A GRANADA MASON.—The shameful conduct will meet its due punishment. We sincerely condole with the estimable family who have suffered by it.

A MASON'S WIDOW.—We were staggered at the statement, but for the sake of the delinquent's family shall be silent for the present.

BRO. H.— (Dorset)—The obliging communication has received attention.

H. (Leamington)—It is a private affair altogether. But the party has much cause for complaint.

BRO. M. (Monmouthshire)—Is thanked.

THE LIVERPOOL STANDARD did not reach us from the office. A paper was delivered by a private friend.

THE CAMBRIDGE ADVERTISER would greatly oblige us by stating *whence* the article was taken without acknowledgment; that we may apply reproof on sure grounds.

A SUFFERER.—The after supper oratory may be a deliverance to the patient, but it is an infliction on the nurses. The creature comforts, however, are a recreation after the G.L. has closed.

A MASON.—Good, if true. We are becoming parliamentary. The pairing off did not strike us.—Good training makes good grooms; whippers-in are wanted.

A BROTHER, (St. Thomas's Lodge).—We are much obliged.

GORGET.—Comment on the paper is needless. The dastardly attack on Freemasonry scarcely requires refutation. Soldiers can and do appreciate the principles and practice of the Order, in the best sense.

A PROVINCIAL MASON.—The article on the Address of Confidence is not inserted, because it would produce no good effect.

AN OLD P.M., whose constant prayer is "to live and die according to the principles of the Order," is requested to correspond with the Editor.

A LEGIST is no conjurer. The constitutions do not state that the emblem on the G. Tyler's badge shall be encircled by a wreath.

A PENNY-PIECE—Carries more rudeness than wit.

CORITAN'S Letter is post-marked 26th December; the Editor did not, however, receive it until the 28th; too late for insertion at that time.

A FATHER.—We have often answered similar inquiries; the law of libel protects those who prey on the unwary, until justice too tardily interposes. Recent disclosures should be sufficient warning. Be cautious.

BRO. BAIN has not communicated as promised.

BRO. L. (Yks.)—The Report was worked off before the obliging letter was received.

AN EYE-WITNESS.—The retention of the balloting papers, at the Boys' School was incorrect; they should have been destroyed. The declaration, by a Governor, that he could save the Scrutineers the trouble of investigation, for he could pick out the few, was neither Masonically legal, nor legally Masonic.

QUIZ—"The Irish Ambassador" has some drollery, as a portrait, and will suit our forthcoming "Gallery." "The Jontleman and his Evidence," is finishing, and we have some rare outlines.

BRO. G.—We have entrusted the "block" to a friend, who will cause it to be forwarded. Our Brother is mistaken as to a second application. We have promptly attended to his *first* directions.

P. M. 350.—Too late; a short report was previously printed.

P. M. 168.—We shall always be glad to hear from him, and through the same party, who desires us to return his warm thanks for a very courteous remark.

BRÖ. SPENCER.—We cheerfully remind some subscribers for copies of "Dr. Oliver's Theocratic Philosophy," that they may procure the book on application to the Masonic Library, No. 314, High Holborn, and that Brother Spencer will attend to any directions he may receive from the subscribers, as he is anxious to prevent any disappointment.

MARIUS.—The present treasurer of the Boys' School is *not* a life subscriber.

DISCIPLINE AND PRACTICE.

M. M.—Representation from other Grand Lodges, does not mean representation from foreign Lodges holding under the Constitution of England, whose Masters and Past Masters have, by right, a seat in the G. Lodge.

C. M. R.—A Senior Warden (unless a P.M.) cannot initiate, pass, or raise; and can only become a R.A.M. by exaltation in a regular Chapter.

A SUBSCRIBER.—There is no definite period for granting a warrant by the G.M., after all proper forms have been complied with.—The new Book of Constitutions is not yet published.

A MEMBER, 370.—No Brother, unless by dispensation, can occupy the chair for three years consecutively.

ARCH MATTERS.

A COMPANION.—It may be that an election in the vicinity of "St. James's" was void after all, by reason of ineligibility. The rejection rested with the Chapter. If intended as a hint for past inattention, it was too severe. We are glad to hear that "propriety" has, after all, prevailed.

A MEMBER.—The Martial Companion has at last succeeded. The exploits with the B.B. are forgiven and forgotten; and he can now drill the G.O.'s of the mess.

A SUBSCRIBER.—No Brother can be exalted in any Chapter, until the result of the ballot shall be constitutionally in his favour; nor even then, unless he shall have been twelve months a M.M. Mere membership with the Lodge, to which the Chapter is attached, gives no right of admission into the Chapter.

CONSISTENCY.—Yes! The rejected of 1836, is the accepted of 1841. It is the appropriate reward of his intermediate labours. The chief ingredient of one mess is thus endured in the elements of another.

COMP. G.—was in error; but the mode of reproof was much more improper and un-Masonic. Bide awhile, and we shall see what we shall see. How pleasantly the time passed when the reprover vanished!

TEMPLARS.

E. C.—May certainly *hope* for better things.

A KNIGHT.—The fees vary. We decline to give publicity to the Encampment to which we should recommend him. The situation of the place of meeting, as most convenient to his own residence, may determine him.

THE ASYLUM.

TRUTH.—At length there is some hope that, as no further attack has been made, this noble institution may progress in peace. The Boys' Festival, we trust, settled the question, and was carried by the Asylum's friends. The Board of Stewards for the Festival is forming with excellent prospect.

THE FESTIVAL IS FIXED FOR THE 15TH OF JUNE NEXT.

THE
FREEMASONS'
QUARTERLY REVIEW.

JUNE 30, 1841.

ROYAL ARCH MASONRY.

WE regret to observe an increasing disposition to make this, the superior Order of Craft Masonry, subordinate to the purposes of the inferior degrees. Not only is it desired that the decisions in Grand Lodge, on subjects concerning the discipline of the Craft, and involving assumed offences, should be binding on the Grand Chapter, but it is also adopted, as a principle, that honours conferred in the former shall carry with them a qualification for similar honours in the latter.

It will be in the recollection of many of our readers, that on a recent occasion, when complaint was made in Grand Lodge that the influence of the Grand Master over the decisions of that body had become disproportionately, not to say unconstitutionally preponderating, by his long exercise of the privilege of nominating so many Grand Officers, His Royal Highness rather evaded than answered the complaint, by observing that he never invested any Brother with the badge of a Grand Officer who was not qualified to enter the Grand Lodge. Taking this declaration at its full value, we are at a loss to conceive why the application of a principle, so properly exercised in the Grand Lodge, should be so glaringly departed from in the Grand Chapter? That this is the case, we need only refer to the appointments made by command of His Royal Highness, as First Grand Principal, in the last

Grand Convocation of the Royal Arch. On that occasion several of the Companions, who had received previous intimation of His Royal Highness's gracious intention to promote them in Royal Arch Masonry, were unable to be present at the opening of the Grand Chapter, because they were not actual or past Principals of Chapters! In other words, because they were not qualified, according to the Constitutions of Royal Arch Masonry, to take seats in the Grand Chapter.

Against such proceedings we enter our serious and most decided protest.

If appointments in Grand Lodge were consequent upon appointments in Grand Chapter, and the principle of qualification laid down by His Royal Highness were strictly adhered to, it would be not merely sensible but just. In every thing else, but English Freemasonry, the major comprises the minor—the superior the inferior—whether in quality or dimension. And we should gladly hail the uniform enforcement of such a system among ourselves, as is universally in operation elsewhere; or, if it be contended, as it may be with some show of reason, that the appointments in Grand Lodge, and in Grand Chapter, should be perfectly distinct, then, in the name of justice, let them be equally consequent on their respective qualifications.

CRAFT MASONRY—PRIVILEGE AND RESTRICTION.

In the preceding article we have pretty clearly shown that our Masonic Chief does not hesitate to observe a different rule of conduct in the appointment of Grand Officers, in Royal Arch Masonry, to that professed by him in Craft Masonry. We will now proceed to demonstrate that this anomaly of action, on the part of His Royal Highness, is nothing in comparison with the gradual subversion of Masonic principle, which, beginning with the Union of the ancient and modern Masons, and with the

commencement of the Masonic rule of the present Grand Master, has at length been carried to the monstrous extent of dividing Freemasonry into two classes—the privileged and the restricted!

We will prove this, perhaps, startling assertion,—first, by examining, as far as analogy admits, the restrictions or privileges of a Master of a Lodge, of a Provincial Grand Master, and of a Grand Master; taking our illustrations from the new version of the Book of Constitutions, a work which we propose to notice at greater length in our succeeding number.

The regulations for “Masters and Wardens,” page 77, rule 3, provide that, “No Brother shall continue in the office of Master for more than two years in succession, unless by a dispensation, which may be granted by the Grand Master, or the Provincial Grand Master, in cases of real necessity; but he may be again elected, after he has been out of that office one year. This regulation shall not extend to a Prince of the Blood Royal appointing a Deputy, but it shall to such Deputy.” Here, then, it is declared that, although “in cases of real necessity,” the Members of the Lodge are not privileged to judge for themselves, being restricted by the will of the Grand, or the Provincial Grand Master, still “a Prince of the Blood Royal” may follow his own gracious impulse, and do just as may please him, he being at the head of the privileged class. If this were the only instance of such distinctions, we might be disposed to pass it over, as an exception merely to the general rule of Masonic equality. Further elucidation, however, will prove that it is unfortunately a part, only, of a general system of privilege and restriction of the most invidious nature.

It is evident to all who seek beyond the surface, that this limitation of the period in which one individual might continue to rule a Lodge was generally intended, on the one hand, to prevent the growth of undue power and influence

in any single Member of the Lodge ; and, on the other, to promote a spirit of emulation in the acquirement and practice of Masonic knowledge among all the Members ;—in other words, that restriction and privilege might be mutually and equitably exercised for the common benefit. And it is just as clear, that, if this principle be good for the government of a private Lodge, it must be equally so for a Provincial Grand Lodge, and for the Grand Lodge itself. Vainly, however, do we search through the Book of Constitutions, to find any limitation to the continued exercise of power and influence by one individual Brother, either as the ruler in the Grand or a Provincial Grand Lodge. Year after year, up to a cycle of twenty-seven, has the same Grand Master been elected ; and, hitherto, all his appointments to the Grand Masterships of Provinces have been virtually for life. Nay, to such an extent has this practice been carried—so complacently, yet zealously, has this principle of privilege been permitted to multiply itself—that the Grand Master has declared that, “once a Grand Officer, always a Grand Officer,” and has thus exempted the favoured ones of his own direct creation from the operation of another species of restriction, otherwise general to the Craft, to which we will now more particularly allude.

The privilege of attending the Grand Lodge is enjoyed by a Past Master of a private Lodge, “so long as he continues a subscribing Member of any Lodge,” as is expressed in page 18, rule 1 ; the privilege of attending Provincial Grand Lodges is enjoyed by “the actual and Past Provincial Grand Officers, being subscribing Members of any Lodge within the province ;” and failing, therefore, in their subscriptions, the privilege, in either case, ceases. But the Book of Constitutions is wholly silent respecting such a necessity on the part of Grand Officers ; for they, according to the dictum of the Grand Master, having been once invested with the purple, are entirely freed from the restrictions by which their fellow Masons are bound. Having

received the highest Masonic honours, they are excused from the performance of the highest Masonic duty,—that of charity. They are of the privileged Order of Masons, and need no longer contribute to the fund of benevolence !

But not even here do these anomalous distinctions end. They are carried into every portion of the system, wherever the opportunity occurs for their existence. Provincial Grand Masters take their places in the Grand Lodge—and the highest places too—in virtue of their office ; but Deputy Provincial Grand Masters, Provincial Grand Wardens, and the subordinate Provincial Grand Officers, as respects the Grand Lodge, are comprised with the restricted classes,—“ they are not, by such appointments, Members of the United Grand Lodge.” The mantle of privilege, in this case, falls short of those who frequently perform the entire provincial duties, and covers only the favoured form of their provincial chief. He, entering the Grand Lodge as a Provincial Grand Master, may sit there as the representative of the Pro-Grand, or Deputy Grand Master ; or even preside over the Grand Lodge itself, in the absence of a superior officer ; although he may have long since abandoned his Masonic duties in the province or district which gave him his rank ; aye, even if there were no longer a single Lodge in that district contributing to the funds of Grand Lodge, or if he had never, himself, on any one occasion, directly performed the duties of a Provincial Grand Master !

The privileges conferred upon the Grand Master by the Book of Constitutions—and the accumulative power arising from continuous re-election—with the exercise of other occasional powers—place him virtually beyond all restriction.

With these facts before us, are we not warranted in declaring that Freemasons are divided into two classes,—the privileged and the restricted ?

PROVINCIAL GRAND MASTERS.

Our remarks on “the privileged and the restricted” classes of Freemasons were already in type, when our attention was accidentally directed to the recent proceedings in the Witham Lodge (of which we have elsewhere given a detailed report), in which there is a passage corroborating, in a remarkable manner, what we had previously written. For it would seem that, in the opinion of the R. W. the Provincial Grand Master for Lincolnshire, Masonic Officers of his class are privileged to fulfil or limit the performance of their duties, just as it shall please them.

The Brethren in that district, as, doubtless, in all others, agreeing with us in the necessity of at least annual provincial meetings, had so expressed themselves to their Prov. G. Master; and in the course of a very eloquent, and otherwise unexceptionable address, the R. W. Brother referred to that subject in terms we reprint from our own report, and of the correctness of which there can be no question, as they agree, *verbatim*, with the account of the transactions of the day, published by the Deputy Provincial Grand Master, a copy of which we have also before us:—

“The Brethren at Lincoln were quite right in the respectful remonstrance which they had forwarded to him, in saying that according to the laws of Masonry the provincial meeting ought to be held every year, but that was rather recommendatory than compulsory; circumstances sometimes made it desirable to intermit the meeting, and he would appeal to the worthy Brother on his right, who was a Provincial Grand Officer of Nottinghamshire, whether it was not the practice of Colonel Wildman, who is a most zealous Mason, to hold these meetings only once in three years.”

Whatever may be the literal construction of the law, whether it be “recommendatory,” or “compulsory,” there cannot be a difference of opinion as to its spirit—its true intent and meaning. It may be very easy for those who sit in judgment in their own case, either in Lincoln or in

London, to construe the law in their own favour. This is part of their peculiar privilege; but neither common sense, nor Masonic justice, will be thus hood-winked. A plain, unprivileged member of the Craft is prompted to say, why not carry the principle farther? Why not proceed until it terminates in the axiom, that the most zealous Provincial Grand Master is he who never holds, or never will hold a meeting in his district?

According to the reasoning of the Provincial Grand Master for Lincolnshire, the Provincial Grand Master for Nottinghamshire evinces his zeal, as a Mason, by holding "those meetings only once in three years." If so, how great must be the zeal of the Provincial Grand Master for Staffordshire, who, having been appointed for three years, has held none? And how superlative that of the Provincial Grand Master for Sumatra, who, we believe, never has, and we are quite certain is never likely to preside over a district meeting there?

We wonder how the last mentioned Right Worshipful Brother can sustain the excess of honour which must oppress him, in the contemplation of his Masonic stewardship?

THE CHARITIES.

Most liberal additions have been made to the respective funds of the Boys' School, the Girls' School, and the Asylum—so many new and solid proofs that charity is reproductive.

Sailing along on the full tide of prosperity, with only an occasional side-wind to ruffle their course, the two former of the Three Masonic Charities, require but little aid from the journalist. Opposition, striving against it in an unceasing storm, for some time placed the goodly ark of the Asylum in peril; and there are still bursts, not frequent certainly, but yet sufficiently unfavourable to cause a careful look-out to be kept, and to require some advice and much

encouragement to the noble crew. We refer, therefore, to the proceedings of the last festival with unmingled delight; thanking gratefully all who lent their aid, and calling upon every member of the fraternity, whatever the colour of his badge, or the place of his meeting, who has not yet enrolled his name as a supporter of the Asylum, to delay no longer; but cheerfully to join those who have preceded him, in the pure gratification that such a labour of love elicits in its performance, and in the honour of so glorious a consummation for Freemasonry.

FOUNDATIONS AND TESTIMONIALS.

If other evidences were wanting of the real prosperity of the Craft, or of a reviving sense of individual services and exertions, they would be found in the present number of the *Freemason's Quarterly Review*. Three splendid records of Masonic Foundations, and many interesting accounts of complimentary testimonials to various leaders in the Order, enrich our pages. And next to the enrolment of deeds of benevolence, are we most gratified in being the means of extending and perpetuating the knowledge of such proofs of Masonic talent and appreciation.

OBITUARY.

Death has again been busy among us. At home and abroad, in the sturdy north—the mellow south—the smiling west—and the glowing east, he has been gleaning a fruitful harvest. Our consolation is, that those he has garnered from the universal soil of Freemasonry, have been the better prepared for their change by its precepts and practice. And yet, whilst we thus philosophize, we feel the deep anguish of separation from some whose fellows we may never see again.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 6.)

ANY one who considers the important duties attached to the Master of a Lodge, should well weigh his capabilities for the office before undertaking it. It is not enough that he is *au fait* at the openings and closings of the several degrees of Craft Masonry, and well acquainted with the ceremonies of making, passing, and raising; he must also be conversant in the history and antiquities of the Order; its philosophy, and the tendency of its mysteries and pursuits; for on this knowledge will the success of his administration, in a great measure, depend. In these days, bodies of men meet together for other purposes than to hear the repeated recitation of routine common-places, which soon lose their interest, and become as sounding brass or a tinkling cymbal. Even an acquaintance with the traditions of Freemasonry is not without its utility. They lead to something of a higher character, and are intimately connected with its philosophy. The most minute legend, although abstractedly it may be considered trifling and unmeaning, is not devoid of use; and if traced to its elements, will be found to have a relation to facts and doctrines connected with our best and dearest interests. For these reasons I pursue the traditions attached to our Stone of Foundation, the incipient history of which was detailed in my last paper.

Hitherto we find nothing in the account of our Stone of Foundation which violates probability. The descent seems gradual and easy, and not inconsistent with the details which accompany the original plan of the Divine Creator to preserve the purity of religious truth from being contaminated by an association with that impious race descended from the first fratricide. These had already become masons, mechanics, and musicians; and, in the plenitude of their pride and wantonness, had renounced all adherence to the worship of

a superior Deity, and paid their devotions to the inventors of those arts which contributed to their comforts, and pampered their lusts and passions. And when, in consequence of their physical and scientific superiority, "the sons of God," or the posterity of holy Seth, became first admirers of their performances, and afterwards fascinated with the beauty of their women, this luxurious dynasty of warriors and artizans soon succeeded in withdrawing them from their allegiance to the God of their pious forefathers. Forsaking their simple mode of life and purity of religion—about the time when the patriarchal restraints of virtue were withdrawn by the death of Adam, whom they held in great respect as a king, a priest, and a prophet, for the more attractive inducements of riotous living, and the pompous worship of idols—they formed matrimonial alliances, and united their interests, temporal and spiritual, with "the daughters of men," many of whom, if we may believe the Phœnician Cosmogony of Sanchoniatho, lived in a state of open prostitution; and, therefore, we do not wonder at the precaution of Enoch to secure the sacred talisman of his family, that it might not be perverted to profane or superstitious uses; for he had been taught to regard it with reverence as the sole remaining vestige of a happier state, which Adam was permitted to retain on his expulsion from the garden of Eden.

The next point of time at which this stone appears before us, was a short period anterior to that universal deluge of water that destroyed the sons of God along with the daughters of men in one fearful judgment. The Ark was nearly completed—the admonitions of the patriarch were disregarded—he was held in derision, and made a proverb of reproach—his design was accounted madness or imbecility—when (so runs the legend) it pleased God to put him in possession of the Stone of Foundation, which had been many years hidden in the bowels of the earth.

Enoch is said to have built two pillars on Mount Moriah, containing inscriptions to the effect that a treasure of great value was concealed near them, which wisdom alone would be able to discover. These pillars had frequently attracted the attention of Noah; and, as might naturally be expected, he had pondered over the inscriptions with much care, until at length, being directed by a divine impulse, he determined to explore the adjacent eminence of Calvary, because the shadows of Enoch's pillars, at the rising of the sun, pointed to that mountain, in the hope that something of importance

might have been concealed there, which it was his duty to preserve as the father of a new race of men. In this search he was successful; and finding many depositions in the perpendicular tier of caverns, which he did not understand, or was at a loss how to use, he merely removed the inscribed Stone of Foundation, and placed it in the Ark, as a convenient altar for sacrifice.

At length the threatened destruction came upon the earth—the windows of heaven were opened—the fountains of the great deep were broken up;—and, after a fearful elemental strife, which continued without intermission for forty days and forty nights, the earth was completely submerged; the tops of the highest mountains were covered with water, and all flesh died that moved upon the earth. Meanwhile, Noah and his family floated in safety over the ruins of the antediluvian world, the Stone of Foundation forming his anchor of hope. It is conjectured that Noah possessed another stone on this occasion, the virtues inherent in which were of a more evident nature. I mean the loadstone, by the use of which the vessel was guided in safety; * and when at length the Ark rested on Mount Ararat, and himself and family finally quitted it—reborn, as it were, into a new and purified world, Noah offered his first sacrifice on the Stone of Foundation, surmounted by an altar of earth, when “the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again any more smite every thing living as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and

* I have this fact from Mr. Maurice, and it is corroborated by many other writers. He says: “This stupendous acquisition may, in my opinion, be safely assigned to divine revelation vouchsafed to Noah, that it might be an unerring guide to that holy and favoured patriarch when inclosed in the dark bosom of the Ark. Nor is it at all improbable that the Deity, by whose express direction that Ark was fabricated, should impart, at the same time, the knowledge of a magnetical index to direct its devious course amidst the boundless darkness that reigned around, and the united fury of conflicting elements. The momentous secret thus intrusted to the patriarch, might be transmitted down to his immediate posterity, and by them inviolably preserved, till the period arrived when the enlarged population and increasing commerce of mankind rendered its divulgement necessary towards fulfilling the benevolent designs of that Providence who constituted man a social and inquisitive being.”

night, shall not cease. And God said, this is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." *

There must have been in existence amongst mankind, before the great dispersion, a strong predilection for the holiness of particular stones; otherwise, it would be difficult to account for the adoration of the *Ambrosiæ Petræ*, which distinguished the worship of all the northern nations of Europe, and the Celtic religion generally. Indeed, the custom was common to every quarter of the globe. Its origin has been traced to the pillar of Jacob; but it was in existence long before that stone was erected, and therefore could not take its rise from that remarkable event. In Britain, the worship of stones is traced back by Stukely to the time of Abraham; and he thinks the dracontine temple of Abury was erected at that early period, when the first Phenician colony was planted in Britain by Hercules of Tyre.

Should there be any truth in the legend of our double cubical stone, and its miraculous properties, it might be presumed that the origin of stone worship was derived from them, as being familiarly known to the three sons of Noah, and consequently to their posterity, who would propagate the notion that a divine virtue was inherent in stones ritually consecrated and invested with the name of the Deity. Thus many of the stone idols of Britain were called Drake Stones, and reputed to possess a peculiar sanctity *from the efficacy of the name*; for Drake, or more properly Draig, in the Celtic language, meant the generative principle, and was no other than the Dragon, or *the Supreme Deity* of these nations, whose dracontine form was preserved at Abury, and in many other sacred temples of Britain and Gaul, and had the same import as the name of Bel, or Baal, or Belenus. On these stones the Bealtine fires blazed in honour of the deity to whom they were consecrated, as the altar of earth for patriarchal sacrifice is said to have been erected on our Foundation Stone. †

* Gen. viii. 21, 22; ix. 12, 13.

† "These fires were in honour of Bel, or Bealan, latinized by the Roman writers into Belenus, by which name the Gauls and their colonies understood the sun; and, therefore, to this hour the first day of May is, by the aboriginal Irish, called *La Bealtine*, or the day of Belen's fire.

Many of these stones were reputed to be oracular; and hence the indignation of the bards when they were removed at the first promulgation of Christianity. Thus Merddin complains to Taliesin, amongst other things, of the profanation committed by a removal of "the grey stones," for which a terrible retribution is threatened. And in another poem this retribution is explained to mean the absolute destruction of the world, which the fanatical bards expected would certainly take place as the punishment of such an horrible desecration.

In every part of the world it was believed that in these stones a divinity was resident. Thus, Arnobius, when converted to Christianity, laments his former blindness in adoring a square stone, under a persuasion that the Deity was present in its substance. And the aboriginal Americans, according to Gage, in his survey of the West Indies, venerated a piece of black wood, because they declared that a god was in it, and that they had heard it speak and prophecy. Even the detached tribes of wandering Arabs venerated the black stone Kaabah, which is described as being originally "whiter than snow, and more brilliant than the sun." "At the time of the flood," say the Arabian writers, "it was taken up to heaven, or elsewhere, where God chose, and restored to Abraham by the angel Gabriel."

A tradition of a stone similar to our Stone of Foundation, named Mnzur, was current amongst the idolatrous nations of the east. It is preserved by Psellus in the Chaldean Oracles, and was reputed to possess miraculous properties, and particularly to have the power of preventing mischief from earthly demons. The passage is a description of its use. "When you see the demon coming towards you, invoke the celestial deities by *sacrificing on the stone Mnzuris*." Faber, * to whom I am indebted for this information, thinks that the word Mnzur is a contraction of Menah-Tzur, the stone of the Ark; and it apparently alludes to the altar built by Noah after the flood. Ptolemy Hephestion mentions a large stone upon the borders of the ocean, probably near Gades in Betua, which he calls Petra Gigionia, and says that it could be moved with a blade of grass. Gigion, from

May-day is likewise called La Bealteine by the highlanders of Scotland. So it is in the Isle of Man; and in Armorica a priest is still called Belee, or the servant of Bel, and the priesthood Belegieth." (Toland, p. 70.)

* Mys. Cab. vol. ii. p. 151.

whence came the term Gigonia, was, according to Hēsychius, a name of the Egyptian Hercules. From hence we may infer, that both the stone here, and that also in Tenos, was sacred to this deity, who was called Archal, and Arcalus, by the Egyptians, Tyrians, and other nations. By Petra Gigonia was signified an Herculean monument, not raised by him, but to his honour; and it was undoubtedly erected by people of those colonies, who came both from Tyre and Egypt.* In the *Mirror of Stones*, a book written in more modern times, we find a stone called Kinocetus, which is endowed with similar virtues, for by its use evil spirits may be dislodged.

In the superstitions of Germany, a curved stone is found near Goslar, called the Drake Stone, which being worn about the neck, was supposed to be a powerful remedy against enchantment. And of the same nature was the Glain Neidhr, or Adder Stone of the Druids. Thus a Roman knight, who was agitating a suit at law, and addicted to Druidism, was put to death by Claudius Cæsar for entering the forum with the anguinum in his bosom, under the persuasion that it would influence the judges to give a decision in his favour, so universally had the superstition spread of the talismanic properties of consecrated stones.

Father le Compte says: "Not far from Nangan, in China, they pay their devotions to a certain square stone, called Xin, which has some sacred virtues in it, but how it became possessed of them, as they are silent in that particular, we are at a loss to determine." Idolatry, when first introduced, made use of conic, pyramidal, and square stones, and the sacred stone here mentioned may, in all probability, be some remains of these monuments. There can be little doubt, from all these uniform testimonies, that a tradition of our inscribed Foundation Stone was in existence amongst the dense population at Shinar before the language was confounded.

The subsequent appropriations of this stone, until it came into the hands of David, appear to be somewhat overstrained. As, however, they are described in traditions of great antiquity, we will endeavour to trace them correctly, step by step. In whatever locality Noah may have affixed his permanent residence, it does not appear that he took any further notice of this famous stone. But having preserved it amidst the general destruction, and transferred it from the moun-

* Bryant. Anal. vol. iii. p. 533.

tain of Calvary to that of Ararat, he considered his duty to have extended no further, but left it in the neighbourhood of those countries where the true religion was destined to flourish, when the rest of the world should have apostatized from the faith, and given themselves up to the fascinations of a spurious system of worship; and it accordingly remained on Mount Ararat unmolested till the time of Abraham.

The reason why Noah, who, it may be presumed, was acquainted with its virtues, left it in this unprotected situation, in the neighbourhood of the Ark, which it is reasonable to suppose would be the object of repeated visits with his posterity, is not stated. He certainly did not remain on the plains of Shinar till his death; but having made the division of the earth, and settled it on his posterity, he travelled eastward, probably into China; and we hear no more of him after this event. And hence the Jews, in the formation of their traditions, suffered him to depart without the Stone of Foundation, lest, in the uncertainty of their knowledge respecting Noah's location, there should have been any improbability in the account of its transmission through the patriarchs to Moses and David. If Noah had taken it with him they knew not whither, the account of its restoration would have been attended with insuperable difficulties, which they would scarcely have been able to surmount.

Here, then, it is supposed to have remained during those eventful transactions on the plains of Shinar which disgusted Noah, and drove him from their society to found the empires of China and India,—which confounded the universal language of mankind, and split it into dialects,—and which expelled the multitudes who crowded these extensive plains, in separate companies, according to the several tongues which were now imparted to them, to people the distant regions of the globe. Each leader of a tribe, being settled in a chosen spot, founded his system of religion, laws, and jurisprudence, on a plan similar to that in general use before mankind were separated; and hence the similarity of religious worship, its mysteries, and all the usages thereto attached, which are found to exist in every part of the habitable globe.

When the Father of the Faithful renounced the idolatrous superstitions in which he had been educated by the Zabii, or Chaldeans of Mesopotamia—for his father Terah was a statuary, and manufacturer of idols, not merely of wood and stone, but also household gods of small size in copper and brass, by casting in a mould, and called Teraphim, and consequently had a personal interest in upholding the prevailing

errors of a false worship—he resolved to attempt, by a practical argument, the conversion of his family. For this purpose, according to the tradition, taking advantage of his father's temporary absence, he took an axe and demolished all the deities in his warehouse except the largest, and placing the axe in his hands, he retired to await the issue. When Terah returned, and demanded to know how his property had been destroyed, his son informed him that the great deity, in whose hands he saw the axe, had been offended with the rest, and in a paroxysm of rage had hewed them in pieces. Terah expostulated—declared that the tale was absurd—that it was impossible for an inanimate block thus to act—and therefore discredited the relation. On this admission, Abraham, in a noble strain of eloquence, urged on his father the inutility of paying adoration to stocks and stones, which, as he had himself confessed, were not only unable to perform a common act of volition, but even to protect themselves from indignity or destruction, and concluded with exhorting him to abandon his senseless idols, and turn to the living God.

Instead of being converted, Terah was highly exasperated against his son; and suffering the feelings of a parent to be swallowed up in his resentment, he immediately denounced Abraham to the official authorities. Being arrested and brought before the King of Chaldea to answer for his heresy, he boldly avowed his want of faith in the religious institutions of the country, whose deities, instead of being able to extend protection to their worshippers, were incapable of helping themselves. His temerity subjected him to a severe punishment. He was condemned to be burnt alive, and was thrown into a furnace of fire for that purpose. But, like the three holy children of a later age, he was miraculously protected, and came out from amidst the flames unhurt, to the great astonishment of the king and his whole court, who were spectators of the scene.

Picart rejects this legend, which is mentioned by Jerome, and considers that the Teraphim of Laban, and the father of Abraham, were but so many figures by which men represented their deceased fathers, or such of their sovereigns as they had not an opportunity of honouring in person, by living at a great distance from them. In this manner they endeavoured to compensate by art for what nature had taken from them, or which the distance of place prevented their having a sight of. It was, therefore, says he, no more than a testimony of the love and respect which good children owe to

their parents, or that submission and homage which loyal subjects pay to those whom heaven has set over them. These tutelary divinities were lodged in different parts of the house, but were generally set in little niches near the hearth, that being the place where the whole family most frequently met together.

We must, however, proceed with our tradition. Being liberated by the effect of this supernatural event, Abraham fled from his country and his father's house, and after wandering for a considerable time in Armenia; he finally settled in Mesopotamia, by the divine command. On his journey he made a pilgrimage to Mount Ararat; for his pious feelings, as well as his curiosity, led him to visit the remains of the Ark of Noah, which still existed on the summit of the mountain. After inspecting the ruins of that remarkable vessel, Abraham was particularly struck with the appearance of our Stone of Foundation, and the mysterious characters engraven thereon. He at once resolved to take it with him to Haran, where he intended to set up his tent; and he is said to have used it as the basis of several altars for sacrifice. On these occasions it pleased the Lord to make sundry revelations to this holy patriarch, not only at Haran, but at Sichem, in the plain of Moreh, and between Bethel and Hai. It appears probable that he left the stone in the latter place, underneath an altar of earth, when he went down into Egypt on account of the famine; because, when he returned into the land of Canaan, his first object was to seek out this altar, and having found it, he sojourned there. Afterwards, Abraham removed to the plain of Mamre, in Hebron, with this stone in his possession, where it again constituted the foundation of an altar for sacrifice; and here it was that the Lord covenanted with Abraham to give his posterity the land of Canaan, and make them a great and mighty nation, while as yet he had no child.

It is possible that an objection may here be urged against the presumed fact that Abraham and his predecessors, the proprietors of this mysterious stone, were acquainted with the NAME which tradition assures us was inscribed upon it, arising from a certain passage in scripture which asserts that God was not known to Abraham, Isaac, and Jacob, by the name of JEHOVAH; * and it may be considered to follow as a necessary consequence, that if Moses himself was not previously acquainted with it, neither could the patriarchs of the

* Exodus, vi. 3.

post or antediluvian world. And the Rabbis, who certainly entertained this opinion, might have been further influenced to come to this conclusion by the angel's reply to Manoah, when he demanded his name—"Why askest thou after my name, seeing it is SECRET?"*

But, although they who were favoured with the possession of this stone may be reasonably supposed not to have been ignorant of the word engraven thereon, yet it may be necessary to dispose of this objection before we proceed with our dissertation.

It is well known that many words in the ancient Hebrew language will bear a different interpretation, which has caused those various readings that certain obscure passages of scripture have undergone, and this, probably, because the original language was written without points or vowels. Thus, a single mark or pause, particularly a note of interrogation, being absent, would completely change the sense of a passage, which might otherwise be plain and clear. Hence, in the case before us, I am inclined to think, for reasons which I shall presently explain, that the above text ought to be read interrogatively, thus—By my name of Jehovah was I not known unto thee?—implying that this name was known.

Now that the name of Jehovah was familiar to the antediluvian patriarchs we have the good fortune to possess substantial presumptive evidence; for, at the very commencement of the scripture history the fact appears to be clearly avouched. The first recorded acts of the human race after the fall, are the unhappy differences between Cain and Abel; and the account contains plain intimations that the name of God was known to both. We are here told that Cain brought an offering to *Jehovah*,† the triune Elohim;—that *Jehovah* had respect unto the offering of Abel;‡ that *Jehovah* said to Cain;§ and Cain said unto *Jehovah*.|| And *Jehovah* set a mark on Cain;¶ and Cain went out from the presence of *Jehovah*.**

After this, it would be against evidence to believe that Cain was unacquainted with this remarkable name of God. As well might we say that Adam, in Paradise, was ignorant of it, and also the righteous Abel. Such a belief would be absolutely unreasonable.

In the infancy of the world, the Deity revealed himself personally to his creatures, and continued his gracious mani-

* Judges, xiii. 18. † Gen. iv. 3. ‡ Gen. iv. 4. § Gen. iv. 9.
|| Gen. iv. 13. ¶ Gen. iv. 16. ** Gen. iv. 17.

festations for ages amongst his favourite people, even after a great majority of the human race had fallen away from him. Can it then be believed that so much valuable information would be communicated, and the most important fact—a knowledge of his holy name, be withheld—a species of knowledge without which all other privileges would be valueless, and every act of worship unacceptable? This is altogether improbable; and it would not be difficult to prove that his holy name was actually revealed in the first ages of the world, and that it was never lost, even amongst those unfortunate people who had renounced their allegiance to him, and forsaken his worship; for the scripture distinctly states, in so many words, that men called on the name of *Jehovah*. * And the idolatrous world afterwards retained the NAME of Jehovah or Jove, Jaho, Jaoth, Jave, &c., after all knowledge of the Divine Being himself had become obscured. And it has been conjectured that the *Io Pean* of the Greeks was, although they were blind to its true signification, an invocation to Jehovah to have a favourable regard to the petitioners.

I pass over numerous other evidences to the same effect, as being unconnected with the main subject of this paper; but it may be useful to add a few words respecting Abraham, because he became possessed of the Stone of Foundation, as we have seen, and it would have been entirely useless if he had been ignorant of the mystical word by which it was consecrated.

At the first mention of Abraham in the Jewish scriptures, we find him selected by Jehovah from the rest of mankind as the individual through whom the promise of the Messiah was to pass, † in consequence of which calling and election, he built an altar of earth to God, *and called it by the name of JEHOVAH*. ‡ Nay, further, when he came up out of Egypt, he pitched his tent between Bethel and Hai, and called on the name of *Jehovah*. § And the Deity himself said, I AM JEHOVAH that brought thee out of Ur of the Chaldees. || And Abraham replied with the very name—EHOVA, whereby shall I know this? ¶ Nay, even his servant could say—Blessed be Jehovah, the God of my master Abraham. ** The same forms of expression are frequently used in the histories of Isaac and Jacob. The point being thus summarily disposed of, we may return to our account of the Stone of Foundation.

* Gen. iv. 26. † Gen. xii. 1. ‡ Gen. xii. 8. § Gen. xiii. 4.
Gen. xv. 7. ¶ Gen. xv. 8. ** Gen. xxiv. 27.

ON THE HISTORY OF INITIATION.*

BY BRO. R. T. CRUCEFIX, M.D., P.G.D., ETC. ETC.

(Continued from p. 27, Vol. 8.)

THE subject of the ancient initiations has engaged the attention of learned men of all ages and nations. Before the promulgation of Christianity, the philosophic heathens were too conscientious, or too much in dread of personal consequences, or had too great an interest in concealing their recondite mysteries from the world, to suffer themselves to be betrayed into any exposition which might be construed into a breach of fidelity. If Cicero and Virgil constitute any exception to these remarks, it could only be because the mysteries were in their time degenerating into disrepute, and consequently their terrors operated less powerfully than on their predecessors, who wrote when the penalties were inflicted with the utmost rigour.

When the Atonement of Christ had silenced the oracles, and given a fatal blow to the mysteries by which they had been so long and so successfully upheld, and after they had been altogether suppressed by the edict of Theodosius, the peculiar secrets and observances became objects of enquiry with all men. Tertullian, who had been initiated before his conversion, gives us some hints respecting their abominations; Lucian brings them into open ridicule; Apuleius and Plutarch reveal many of the ceremonies; Eusebius and Porphyrius record some of their indecencies; and Jamblichus makes us acquainted with some important points on their hieroglyphical and symbolical system. And a chain of writers, through Bishop Warburton, Bryant, Maurice, Faber, and others, have treated on their component parts. It remained, however, for one of our own Masonic body to collect all the scattered opinions respecting these mysterious rites, doctrines, and observances into one focus, and to display every particular of the occult ceremonies in a consecutive and connected form.

And well has he executed the task; leaving little for his successors in the same path to perform. The object and design of these extraordinary institutions—the places and ceremonies of initiation—the doctrines and superstitions attached to them in every quarter of the globe, and amongst every ancient people, are accurately delineated in the work before us. Nothing is left to imagination, nor has the most trifling detail been omitted. Whether analysed into parts, or taken as a whole, this book is worthy the attention of the scholar and antiquary.

The places selected for the purpose of initiation were generally in situations equally inaccessible and remote from observation. Dens and caverns, when found naturally, were always used with additional excavations, for the more convenient disposal of that fearful machinery which was intended, while it covered the aspirant with terror, to inspire in his mind a sublime opinion of the mysteries, and a veneration for those dignified characters in whose custody they were placed.

The subterranean temples of India are superb specimens of what human art and human industry can effect, when under the influence of superstition. The cavern of Elephanta, the most ancient temple in the world framed by the hand of man, is one hundred and thirty feet

* History of Initiation; by the Rev. George Oliver, D.D. Spencer, Holborn.

square, and eighteen feet high. It is supported by four massive pillars, and its walls are covered on all sides with statues and carved emblematical decorations. Maurice says that "Some of the figures have on their heads a kind of helmet, of a pyramidal form; others wear crowns, rich in devices, and splendidly decorated with jewels; while some display only large bushy ringlets of curled or flowing hair. Many of them have four hands, many have six, and in those hands they grasp sceptres and shields, the symbols of justice and ensigns of religion, the weapons of war and the trophies of peace." The *Adytum*, placed at the western extremity of this extensive grotto, was accessible by four entrances, each guarded by two gigantic statues, naked, and decorated with jewels and other ornaments. In this *sacellum*, accessible only to the initiated, the Deity was represented by that obscene emblem which was used, in a greater or less degree, by all idolatrous nations, to represent his generative power; on each side were ranges of cells and passages, constructed for the express purpose of initiation, and a sacred orifice as the medium of regeneration.

The caverns of *Salsette*, excavated in a rock, whose external form is pyramidal, and situated in the bosom of an extensive and fearful wood, infested by enormous serpents and ravenous beasts, very greatly exceed in magnitude those of *Elephanta*; being in number three hundred, all adorned with an abundance of carved and emblematical characters. The largest cavern is eighty-four feet long, forty-six broad, and forty high, full of cavities on all sides, placed at convenient distances, for the arrangement of the dreadful apparatus of initiation, which was so constructed as to overwhelm the unconscious aspirant with horror and superstitious dread. The different ranges of apartments were connected by open galleries, and the most secret caverns which contained the ineffable symbols, were accessible only by private entrances, cautiously contrived to give greater effect to certain points in the ceremonial; and a cubical *cista*, for the periodical sepulture of the aspirant, was placed in the inmost recesses of the structure. In every cavern was a carved basin to contain the consecrated water of ablution, on the surface of which floated the flowers of the lotus: this element being considered the external medium by which purity was conveyed. And amongst an innumerable number of images and symbolical figures with which the waters were covered, the *Linga*, or phallus, was every where conspicuous—often alone, and sometimes in situations too disgusting to be mentioned; and typified equally by the petal and calyx of the lotus, the point within a circle, and the intersection of two equilateral triangles.

These stupendous caverns were places of initiation into the Hindoo mysteries; and here is indeed scope for ceremonies the most extended, and terror the most refined. They were doubtless embellished, as in *Persia*, with a profusion of symbolical and astronomical decorations. The sun, represented by a splendid gem, occupied a conspicuous situation in the centre of the roof; the planets were displayed in order round him, in studs of gold, glittering on a ground of azure; the zodiac was in embossed gold, in which the constellations *Leo* and *Taurus*, with a sun and lunette emerging from the back in beaten gold, were peculiarly resplendent. The four ages of the world were represented by so many globes of gold, silver, brass, and iron. The whole were decked with gems and precious stones, and knobs of burnished gold, and during the

celebration of the mysteries, illuminated by innumerable lamps, which reflected a thousand different colours and shades of colours, like the enchanting vision of a celestial palace. In the centre of the cave was a marble fountain of water, transparent as crystal, to supply the numerous basins with which the grotto was furnished, for the purpose of ablution and ceremonial purification. The cavern thus ornamented, furnished, and disposed, was an emblem of the widely extended universe, supported by the three grand pillars of Eternity, Fecundity, and Authority; and the symbols with which it was profusely adorned, referred to every element and principle in nature.

Maundrell has accurately described one of these places of initiation, near Tortosa, which, however, he erroneously conceives to be a double sepulchral monument. "The first antiquity that we observe," says he, "was a large dyke, thirty yards over at top, cut into the firm rock. Its sides went sloping down with stairs formed out of the natural rock, descending gradually from the top to the bottom. The dyke stretched in a direct line from east to west, more than a furlong, bearing still the same figure of stairs running in right lines all along its sides. This dyke was on the north side of the serpent fountain." Mr. Maundrell then describes a spacious court cut in the rock, containing an altar, a crown, sceptre, and two pyramidal towers, at the distance of about half a mile from it. "Each of these towers," says he, "has under it several sepulchres, the entrances into which are on the south side. It cost us some time and pains to get into them, the avenues being obstructed, first with briars and weeds, and then with dirt; but we removed both these obstacles. Going down seven or eight steps, you come to the mouth of the sepulchres, when crawling in, you arrive in a chamber which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow passage, you come to a second room, which is eight feet broad and ten long. In this chamber are seven cells for corpses; two over against the entrance, four on the left hand, and one unfinished on the right. These cells were hewn directly into the firm rock. We measured several of them, and found them eight feet and a half in length, and three feet three inches square. I would not infer from thence that the corpses deposited there were of such a gigantic size as to fill up such large coffins, though, at the same time, why should any men be so prodigal of their labour as to cut these caverns into so hard a rock as this was, much farther than necessity required?" (The fact is, they were never required for corpses, but as conveniencies for the terrible ceremony of initiation.) "On the south side of the first chamber was a narrow passage of seven feet long, leading into a third room, whose dimensions were nine feet in breadth, and twelve in length. It had eleven cells, of somewhat a less size than the former, lying at equal distances all round about it. Passing out of the first room foreright, you have two narrow entrances, each eleven feet long, into a fourth room. This apartment was nine feet square; it had no cells in it like the others, nor anything remarkable, but only a bench cut all along its side on the left hand." This was the sacellum. Several other similar ranges of subterraneous caverns are found in the same neighbourhood, which might be, and probably were, connected together.

The caverns of initiation had two gates; one called the descent to hell, the other the ascent of the just, which Mr. Pope, in a passage of

his Homer, has inaccurately described. He has inverted the sense of the original, where he makes the gods, or in other words the Epoptæ, descend instead of ascend, and mortals enter instead of descend. Thus corrected, the reference is perfectly easy to the destruction of the antediluvians, and the safety of the eight just persons, who hence have been dignified with the name of immortals.*

(*To be continued.*)

ADDRESS OF DR. BOERNE TO THE LODGE OF
FRANKFORT. †

TRANSLATED BY BRO. J. L. PFUNGST, S. W. OF THE COMMERCIAL LODGE,
NOTTINGHAM.

WHENEVER a new temple is inaugurated to our divine art, one cannot help making the following reflection, which troubles the mind and grieves the heart :—Why must truth thus seek refuge behind walls, where life's cooling air cannot refresh it, where the sun's ray cannot shine upon it, where she lingers in the dusky light of torches, and loses the colour of health? How long yet shall the Goddess only conjured by the initiated answer not to the call of the profane? How long yet shall the celestial light, confined in the narrow limits of the square, remain inaccessible to the multitude which is longing after its fountain? Is the universe not ornamental enough to serve us as a temple? are the pillars of justice and love not strong enough to hold the everlasting firmament of truth? and is every science not better and more impressively taught by blooming nature, than by dumb symbols, drawn on lifeless canvass? With such thoughts upon my mind, I met with a devout Priest of Masonry, and I begged his information. What he told me I will truly relate.

After the sacred mandate was sent which gave existence to the world, Chaos was born. Dark was its existence, yet full of love; dreary, yet without desire; lonesome, but not alone; save it, nothing existed. United were all powers, and Creation's only son was slumbering in dreams of childhood and innocence. Now it was light, and peace fled. The elements began their frightful contest, and from the womb of all-embracing Nature came creatures, opposed to each other in existence and in embryo. The light, which unites and destroys all, produced two sons—life and death, day and night. Aurora dispelled the night of deception and prejudice; and in the evening the sky shook its red ban-

* Our esteemed friend has favored us by a conclusion of his remarks on this inestimable work of Dr. Oliver; but we are compelled, for want of space, to defer the remainder of this valuable article to our next number. Our readers may not approve of this delay; but we are compelled, by press of a variety of matter, to do gentle violence even to our own wishes, and we know that the author of the present papers will approve our course.

† We find, on referring to our correspondence, that the elegant translation of this fervid and poetic address was written by our excellent Brother, J. L. Pfungst, and forwarded by him direct, instead of reaching us via Frankfort. As some amends for our inadvertence, we now give the Address complete.

ner, and the conquered darkness returned in victory. Existence drew the sword against existence; love against hatred; fidelity against treachery; and death against all. Nature had parted with all her power, and nothing remained unowned. What was gained by the one was lost by the other; each breath was a theft—each beating of the pulse a murder. Thus grew the plant of discord, touching the clouds with her branches, and her blossom was MAN. As the sublimity of the creation developes itself in mankind, so also does corruption; for the highest trees are the most deeply rooted. If the irrational creatures of nature strove thoughtlessly in their contests against each other—if their grief was accompanied with neither expectation nor recollection,—in man, not the deed alone, but also the will, was bloody; repentance followed after the sin, and before the evil, went threatening fear. Tyranny was born, and with it slavery. Right yielded to strength, fortune was sacrificed to cupidity, and innocence left at the mercy of wickedness. Each tree of joy bore the poisoned fruit of envy, and innocent generations reaped the mischief sown by others. Madness had seized man; he forgot that but one heart beats in the bosom of creation; he tore his own members with suicidal hand,—man slew his brother. Thus was continued the contest for thousands of years; the conquered lost, but the conqueror gained nothing, and corpses only kept the field. The object for which they fought none obtained; the shallow cup of joy was turned over in rashness; and, sooner than wished for, the avaricious earth grasped her spoil. What was the source of this everlasting enmity, and what its object? It was not the prize of victory for which men fought; they fought merely for the enjoyment of the fight; for often people returned tired of strife, satisfied was each desire, and each wish appeased. Silence of death reigned over the field of corpses, and the dawn of peace rose brightly. Thereon the wicked were frightened, and held their sinful council. Shall our realms sink into ruins? Does nothing exist which may stir up the extinguished flame; and has Heaven no lightnings to inflame the world of peace? They sought such lightnings, and found them also. The most sacred thing which appertaineth to earth and Heaven, the highest good which man possessed, they robbed shamelessly, threw it down on the field of battle, and the flame of war blazed anew. What was this sacred thing, which must serve as a pretext to ignorance? What the name of this divine object which man used as a whetstone for his malice? How it was called?—None shall ask me. I know it well, yet dare not say it. I shall not pronounce the word in this house of peace and joy, that, like an evil charm, tears away the curtains from bloody ages. I may not name the word, which in a few syllables shows the most horrible,—the murder, the murderer, and the murdered, at once.

The good and best of all ages saw how mankind thus tore their own entrails; they saw it and mourned. They mourned, yet they despaired not; for the plant of salvation grew up in their hearts, and the hope of recovery made them recover. They resolved again to invest banished reason with her former prerogatives; they harangued the people of darkness, and words of peace and reconciliation flowed from their lips. Oh! ye kings of nature, have ye taken possession of life for an eternity, that you do not deem lost centuries wasted away in hatred? Shall ye leave to your children some balm to heal the wounds caused by their fathers? Have ye a magic spell, to raise again the generations ye have

slain, to restore the tranquillity you have disturbed, to smoothen the scars which the shame of your ancestors bring down to posterity? Oh! return then to peace, and love each other.

Thus spoke the good, in their devotion, and from the hardened breast of the wicked these words recoiled disdainfully. They heard them, but understood them not, and persecution was their reward. Yet in the world no seed is totally lost, and not quite fruitless was their task. All those who felt the divinity in their hearts, and truth in their spirits, came forward and followed the call. They gave each other the hand, and the bond of light was concluded. No witness signed it, no pledge secured it; the sacred word went from mouth to mouth, and round the altar of right was drawn the mystic circle which forbade admittance.

How is the alliance called which links the good together, which weds the spirit to the heart, and secures the good-will to the deed? In this sacred temple, it is according to custom, called Masonry. It is called otherwise in life; but call it what you may, it sallies forth always as *that* which is the most noble and sublime.

Yes, Brethren, Masonry is the holy spring where faded beauty re-found her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers a soulless body; she arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil in which it grows, not for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour.

Brethren, in this spirit Masonry should act; such should she be, yet such she was seldom, such is she not. Not to the Goddess does one sacrifice, but to the Priest. One grew weary of worshipping the work of art, one wished also to bow to the artist. Now one stepped boldly before the Goddess and spoke: "Tell us from whence dost thou come? Whither dost thou go? Who has made thee, and for what art thou made?" But Heaven disdains to give account to earth, and no answer was heard. Now the Mason drew out the plumb-rule of his researches, and groundless was the ocean. The impetuous heart began to beat against the barrier of revelation, and demanded an outlet; but the barriers remained firm, and the gate opened not. He looked up to the stars, where truth dwells,—he saw their light, but not its source. He cast his looks backward—past ages shall disclose to him the present—but the earnest Sphinx looked sternly upon him; and behind the veil of Isis lurks death. Now the deceived Mason wanders in the universe, and can no longer find his home. In his heart a voice made itself audible; and the voice spoke thus: "Infatuated man, thou hast forsaken thine home, and seekest for rest abroad. Thou hast become treacherous to truth, and lookest for

safety in deception. Thou hast left behind thee the fountain, and seekest for refreshment in the desert. Return quickly! Man, know thyself!" The Mason heard the voice of his heart, yet obeyed it not. The pulse of enquiry beat feverishly: he would try the heart and reins of Masonry. He seized in his madness the dissecting-knife—he opened her—he dissected her—he followed her reins—he separated her nerves. Now her inner organs lay clear and dismembered before his eyes; but she was become a corpse; the spirit fled. He had discovered the spring of Masonry, but found it exhausted; he had followed its bed, but the stream was dried up. At first, it is true, he lamented her death; but the spirits were soon recovered, and he sat down and wrote—*Masonic Systems*—SYSTEMS! Yes, the murderer thought to have done penance for his deed, if he made a funeral sermon for his victim. One displayed the likeness of the Divine Artist in an annoying frame; and, like painted nature, the sublime picture of truth stares ridiculously at us, and prevents worship in our hearts and admiration in our minds.

In the interior of the temple of Masonry one has hung up curtains, and one more, and one again. My Brethren, can the sacred be yet more sacred? Has truth steps, has bliss degrees, and can the sun shine brighter than bright? One will check the profane—a superfluous task; the sight grasps the objects, the light presents them only; whose eye is dim will see but dimly. Be without care; every one's portion of light is just as much as he merits. Throw down the walls; the weak will yet find no plunder. Open the gates; the satisfaction will only be in proportion to the desire of enquiry. Brethren, when deceit quarrels with truth, when virtue strives against vice, the heart of the spectator does not remain without consolation; for, in an unequal combat, one must fall. We know with whom we side; and when the good even be conquered, our grief yet passes away as soon as the deed which produced it. But when truth comes in contact with truth, and virtue with virtue, from whence shall we receive consolation? Whom shall we wish to be conqueror, whom to be conquered? Is not the joy of the one the sorrow of the other? Thus it is in the Masonic world. Systems fought against systems; Lodges against Lodges; Brethren against Brethren. Yes, it is wonderful to see; all would seek truth, yet each will find her; all will share truth when found, yet each will seek her alone. Brethren, when will the day appear which all Masons will hail with *one* heart? When will it be High Twelve which leads us all to common labour? and when will the sun, setting in the west, throw her departing rays upon the Brethren resting in each others arms? The day of light will dawn; and however the ideas of pigmies may contend with the giant spirit of truth, we smile and are sure of victory; but also the wound of the conqueror aches. Therefore, Brethren, let us with relieving hands administer balm to the wounds of conquering truth; and should we see the nineteenth century blush, we may say it is the colour of joy which reddens it, and not the colour of shame.

FREEMASONRY IN GIBRALTAR.

It may not be uninteresting to the readers of the *Freemasons' Quarterly Review* to know that the Craft is not extinct, though it does not retain its full activity and renown, in the Mediterranean, the scene of its former triumphs.

The following proof of its vitality, gratifying to all the parties concerned, and betokening a right brotherly spirit at the Pillars of Hercules, is reported in as brief a form as possible. It may serve as a stimulus to the many Lodges under the British constitution, which are to be found on the shores of the midland sea, to hear that neither the practices nor the studies of our ancient Fraternity are neglected on the little rock, the situation of which affords the greatest facility of intercourse with the Brotherhood "aloft," of any that can be named.

The bonds of Masonic union cannot be too frequently strengthened; and every instance of different professions and adverse creeds being brought into joint support of the pure and benevolent principles of our one universal family, must afford additional evidence of the utility, as well as of the unobjectionable character, of the chief objects which we pursue.

There are in Gibraltar several Lodges, most of which work in the Spanish language; but it is the principal English Lodge, consisting of civilian residents and military officers, which has set the example of publicly testifying its zeal in the cause of Masonry, and its sincere attachment to the constitution under which the Provincial Grand Lodge has been re-established, by a tribute worthy of the donors, and honourable to the Masonic head of the Craft in the province of Andalusia.

At the regular meeting of the Lodge of Friendship, No. 345, on Wednesday the 14th instant, after the usual routine of business, and some regular work had been completed, Brother Jas. C. Relph, the Worshipful Master of the Lodge, directed two candelabra, designed for the purpose, to be placed in front of the pedestal, and addressed the Right Worshipful Provincial Grand Master, the Reverend Dr. Burrow, in the following terms:—

"If any thing could alleviate the painful diffidence which I feel from my inability to perform, in a proper manner, the duty which devolves on me, of presenting in open Lodge this offering to our most respected Provincial Grand Master—if any thing, I say, could overcome this diffidence, it would be the full and perfect knowledge that I have the kindest and most sincere wishes of all my Brethren in my favour, as well as the assured feeling that I cannot say too much to express their sentiments. I have, therefore, the pleasing consolation of knowing, and of assuring you, Sir, on the part of each and every individual of this Lodge, that if the few words which I shall address to you fail in conveying our deep admiration of your conduct as our Provincial Grand Master, our high esteem for you as the head of the church of England in Gibraltar, and our sincere friendship for you as a man and a Brother—if I shall so fail, the fault rests with the speaker alone, and my Brethren will be more sensible of my defects and inefficiency, than your kindness will permit you to be.

"It is, perhaps, not always that the motives of those who make offerings, like the present, will bear a strict analysis; and it is still more

rare that the merits of those who receive them will stand the test of any other than a very friendly and partial scrutiny. As regards the first, it does not become me to say more of our motives than to assure you, that they consist in a grateful belief in the second, and in your right to receive an offering of thankfulness at our hands. Of your solid title to our gratitude it may not, perhaps, be thought inappropriate if I say a very few words.

“ On your arrival amongst us, you found us a Lodge not wholly undeserving of your care as our Chaplain ; but still—my Brethren will pardon me if I speak plainly—unlearned in the science of our Craft ; a Lodge in which kindly feeling and brotherly harmony existed, but in which there was no one to instruct the rest in the higher and more abstruse mysteries of Freemasonry. I am quite sure, Sir, that there are many around me to whom, as to me, your lectures opened an untrodden field ; who were taught by you to set a new value on Freemasonry, as disclosing to them a hidden inlet to the deep things of olden time, and presenting them, as it were, with a key to the cypher in which the lore of former ages were concealed from vulgar sight. Had your precepts and instructions, however, been confined to a mere lettered insight into our Craft, it might have rendered us wiser, but it would not have left us better. You, however, went further, and showed us how little connexion there was between Freemasonry and convivial meetings ; and how opposed our Craft is to sensual intemperance. This refined as well as instructed us, and we have had the still further advantage of seeing your lectures carried out in your practice, and your precepts confirmed by your example. Neither have your instructions been confined to your Masonic lectures, nor your precepts limited to the Brethren of a Lodge. We have found in you a zealous defender of our society abroad ; nor has any one either ridiculed or reviled our Craft in your presence, without convincing answer or grave rebuke.

“ Your zeal in our common cause has not been exerted in ordinary social intercourse alone : even in the church we have heard you uphold and defend our Order, while you explained the prophecies and doctrines of the Bible ; and many is the sentence which has fallen from your lips in the pulpit, which, while it caused respect and admiration in the uninitiated, warmed the heart of a Mason towards his Brother Mason.

“ In the peace and quietness which this community has until lately enjoyed, there has been scarcely an occasion on which you could step forward as a defender of an injured Freemason ; but very lately such an occasion did occur.

“ A poor, but respectable Roman Catholic, was refused the common act of humanity—Christian burial—because he was a Freemason ! and his corpse was insultingly ordered to be taken out of the Roman Catholic church as a contamination to the holy place. This insult, offered to an ancient and respectable society, through the unresisting medium of a poor man’s corpse, you, Sir, avenged, in a manner which did honour to your feelings as a man, and to your principles as a Christian pastor—in a manner, of which we all as Freemasons, whether Catholic or Protestant, have great reason to be proud. You voluntarily rendered to the deceased, a stranger to your religious community, the rites which his own church had refused him ; and while, on the one side, he was rejected by his own prelate because he happened to belong to us ; on the other side, you performed for him those sacred offices to which he had no

claim, but such as might be made on your own brotherly love and impartial charity, and on the tolerant spirit of your church. Thus the same circumstance which furnished a pretext for unchristian persecution, was made available by you as an opportunity for exercising Christian liberality. Far from me be it to make any invidious remark; but on these facts, the most cursory observer cannot avoid making a comparison between the principles which withheld, and those which granted, respect to the dead and consolation to the living; and we, as Freemasons, should be indeed ungrateful did we fail, from that comparison, to draw a conclusion greatly in favour of those views by which we are sure you were actuated on this painful occasion.

“ I have said too little to satisfy my own feelings; far too little to content my Brethren who hear me. I am conscious of my inability to do justice to their sentiments, or my own; at the same time, I must pray you, Sir, to excuse even what I have said. To you alone, not among us only, but among all who know you, can what I have feebly attempted to say, appear otherwise than far below the subject.

“ Permit me to conclude by offering you a slight tribute of the warm, the lasting, and the well-earned esteem and affection, with which you have inspired the united Brothers of the Lodge of Friendship.”

To this address the Right Worshipful Provincial Grand Master, Brother the Reverend Dr. Burrow, thus replied:—

“ Worshipful Sir and Brethren, having a short time since, on Candlemas day last, received an intimation at our Brother Glover's hospitable board, that it was the kind intention of the Lodge of Friendship to present me with a memorial of the harmony and fraternal feeling which prevail among us, I have now, on the completion of your gratifying design, to express more fully the sense which I entertain of your friendly disposition towards me, and of the handsome proof of confidence with which you have been pleased to honour me.

“ In return for the tasteful, elegant, and characteristic candelabra, which have been just set before me, and which it is impossible to admire too highly, as specimens of our emblematic and peculiar art; in return also for the very flattering representation of the sentiments of the Lodge, with which my much esteemed Brother, in the warmth and generosity of his own heart, has accompanied the delivery of your Masonic free-will offering—I beg you to accept my most cordial thanks—a small return indeed, but yet the best I have to make—at least, let me entreat you to believe, that my thanks are the sincere and grateful expression of what I ought to feel on such an occasion as the present, and not the mere formal language of the lip.

“ It would be an ill compliment to you, Worshipful Sir and Brethren, if I were to say that I am unworthy of your kindness; for it would imply an imputation on your judgment in estimating my performance of the duties for which I am responsible; but in admitting that I am not altogether undeserving of your favour, the admission must be far more strictly qualified and guarded than my partial friend would have it: else my vanity and self-ignorance would at once justify an opposite opinion. If, however, the earnest and uniform *desire* to ‘ respect, maintain, and practise the rites and ceremonies’ of our ancient and honourable Fraternity, especially of its supreme and most illustrious Order; and still more to propagate and diffuse the sound and salutary principles upon

which it is founded, and ever securely rests—if such a *desire*, honestly entertained, and candidly avowed, may seem to entitle me to your *consideration*—then I may truly affirm, that I am not unworthy of it.

“ But, on the other hand, if success is to be considered as the only sure test of ability and worth, I cannot but allow, with some pain and regret, that it has not been in my power to complete all the plans for the advancement and consolidation of the Craft in this province, which have appeared practicable, and which I hoped to have seen executed. Moreover, the many professional demands which are constantly made on my time and thoughts, and some other circumstances, have, to a certain degree, limited the extent of the services which I should gladly have rendered to the Masonic body. Still it is no small satisfaction to me to find, from the unequivocal demonstration of this evening, that I have not been suspected of unwillingness, though I may often have suffered from inability, to say and do all that might be expected of me, and might have been said and done by a person of superior talent, stronger constitution, and more ample command of leisure.

“ Be assured, Worshipful Sir and Brethren, that I accept your beautiful and appropriate present in the spirit in which it ought to be accepted, not as a personal reward for labour, because I was not at liberty to shrink from labour, whenever I was happy enough to see any prospect of its being advantageously employed, either in public or in private; in defence or aid of the Fraternity at large, or in affording counsel and instruction to such individual Brethren as might seek them at my hands. I accept your present rather as an imperishable testimonial of our having lived together in ‘love, peace, and unity,’ and of our having each and all fulfilled, to the best of our capacity and means, the reciprocal obligations which attach to our respective stations and degrees.

“ If any thing could tend to increase my attachment to a society which, so far as my experience goes, contains within itself the germs of almost every social good, and an antidote for almost every social evil; if any thing could lead me more decidedly to approve a system, which when rightly adopted, establishes the claims of piety and virtue; which withdraws the mind and heart, at least for awhile, from earthly and sensual pursuits; and which directs us to the contemplation of profitable, sublime, and heavenly objects, your favourable interpretation of my general Masonic conduct in the position in which I am here placed, would be sufficient to bind me more strongly to the Craft. If it were possible that I could think otherwise than I do of the real nature and genuine effects of Masonry, and could require any additional motive for exertion in its behalf, your concurrence in the views I have taken of the subject, and often frankly stated, would alone stimulate my zeal in the cause I have long regarded as secondary only to that which it is my *highest office* to promote.

“ Your favour, sympathy, and encouragement will not, I trust, be thrown away. If it should be the will of Providence that I continue in my present situation, I shall always look on this token of your friendship as an incitement to industry in the study of our science, and as a pledge of your support in any measures which may seem advisable to render our Craft more respected and useful in the world around us, as well as more interesting and beneficial to ourselves.

“ In offering you once more my best thanks, let me be permitted to allude to the motto engraven on these candlesticks, as the stamp which

affixes its true and permanent value to the plate: ‘Lux nostra et amicitia fiant sempiternæ.’

“May the light, the *spiritual light* of our Order, to which the eyes of most of our Brethren here present have been *fully* opened—may that *light*, of which the material glories of the sun are but a comparatively obscure type, a faint and feeble emblem, be continually shed on us and on our Brethren, wherever the great luminary shines in his *meridian* splendour!—may the *friendship*, which gives its name to our private Lodge, and stretches out the right hand of fellowship, with brotherly love, relief, and protection, wherever the Master’s mallet is heard to impose obedience on Free and Accepted Masons, be always cultivated, cherished, and exemplified in our mutual intercourse!

“May that *combination of Light and Friendship*, which inclines us to all holy and virtuous affections, to all generous and charitable acts, be ever the boast of our Lodge, and a source of happiness to every member who shall be admitted into it!—And may the *joint influence of Masonic Light and Friendship*, with all their intellectual and moral attributes, be no less quickening and enduring in this and every other province under the British constitution, than are the powers and qualities of that life-giving and invigorating light, which was concentrated at the dawn of creation, and by the fiat of the Great Architect and Grand Geometrician of the universe, in the vast lamp which beams with majestic regularity over the heads of the human race, and which shall never be extinguished till its first destiny, to ‘rule the day,’ is finally accomplished—when time itself, as concerns this little planet, shall be no more!”

On one of the candlesticks, supporting *three lights* each, and of the Corinthian order, on a tripod base, was engraved the signet of the Lodge; and on the other, this inscription—

Presented to

THE REV. E. J. BURROW, D.D., F.R.S.

R.W. P.G.M. FOR ANDALUSIA;

AND

M. E. Z. CALPEAN, R. A. CHAPTER,

BY

THE OFFICERS AND BRETHREN OF THE LODGE OF FRIENDSHIP,
IN THE TOWN AND GARRISON OF GIBRALTAR,

ON CANDLEMAS DAY,

A. L. 5841.

LUX NOSTRA ET AMICITIA FIANT SEMPIERNÆ.

ADDRESS OF BROTHER JAMES BURNES, *LLD. KH.*

PROVINCIAL GRAND MASTER FOR WESTERN INDIA,

*Delivered by him at the Fort Lodge, Calcutta, on the 8th of
September, 1840,**

ON THE DUTIES OF THE MASONIC SOLDIER.

“At the last assemblage which I attended at Bombay, I had occasion, on taking leave of an excellent Brother, Conductor William Willis, who was quitting India, to comment, in presence of about fifty Brethren, on his honourable career of nearly twenty-five years as a Mason and a soldier, as known to myself, and certified by his superior officers then in Lodge. The feelings of the Brethren went with me; those of the worthy Brother were overcome; and a scene ensued which would have touched the hearts of most men. Amongst those chiefly interested, was an accomplished scholar and Mason, lately arrived from Europe, Brother George Buist, the editor of the *Bombay Times*, who entering intensely into the emotions of the old soldier, expressed his conviction of the inestimable benefits of Masonry, particularly in India, where the high and the humble of the public services might thus meet together for reciprocal gratification, without the fear of assumption on the one side, or loss of dignity on the other.

“I was pleased to find my opinions confirmed by so observant an individual, for I have ever fancied Masonry as a sort of rosy wreath that might be entwined round the iron pillar of military discipline, imparting a grace and beauty to its form, without impairing its integrity or strength; since it is a system utterly abhorrent of oppression and insubordination, encouraging attachment to the officer, and even devotion, should he be a Brother, at the same time that it enhances the self-respect of the soldier, by making him feel that in consequence of his moral worth, there is a point at which he and his military superior may be on the level, where the good qualities of both may become prominently known to each, and where neither would obtain a place, unless under the tongue of good report, well vouched for, and true.

“The misapprehension under which even some intelligent men labour that *any* person may enter Masonry, is as remarkable as that which induces the uninitiated to believe that the workings of our Order consist only of festive entertainments; the conviviality which *follows* our labours being, in fact, peculiar to, and one of the customs of, our nation; for I have attended numerous Masonic meetings on the continent of Europe, and never saw any refreshment introduced. I need not say here that there is invariably a most rigid scrutiny into the character of candidates, which is particularly strict in the case of soldiers. My first experience of this I acquired in a manner which I shall not forget. I had been desired to solicit of the present Earl of Rosslyn to allow his regimental band to attend at the celebration of the centenary of the Grand Lodge of Scotland, in 1836. His lordship, the representative of a long line of

* The republication of this admirable article, from a volume of addresses delivered by Dr. Burnes, will serve as an excellent contrast to the ungenerous articles which have lately appeared in some newspapers, to the prejudice of Freemasonry. Dr. B. is a military surgeon of high repute, and thereby the better authority.

hereditary Grand Masters,* although himself no Mason, not only at once complied with my request, but expressed his wish to enter the Craft, praying me not to depart until he had given the requisite orders to his adjutant. This officer, a gallant veteran, soon appeared, and having heard Lord Rosslyn's orders, addressed him as follows:—'I am myself a Mason, my lord, of many years' standing, and I hope a conscientious one; this gentleman knows that the musicians cannot attend the meeting without receiving, at least, the lowest grade of the Craft; let me ask if he has instituted the necessary enquiries into their characters? I protest against the admission of some of them.' I took this just rebuke as became me, and the selection was left to the worthy adjutant; for whom, I am glad to say also, a place was reserved, as an honoured guest at the centenary. I have even some years ago known a field officer make the humiliating confession that, much as he desired to be a Mason, he knew he could not obtain admission into the Lodge of his own regiment from the want of a moral qualification.

"The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain, and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the Master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren; and it was only last night that Colonel Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote which will interest you. A whole battalion of the 4th foot had been taken prisoners, and the officers stript of every thing; several of them were bemoaning their lot in a dreary abode, when, to their surprise, they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple: having been discovered to be a Mason, his uniform and baggage had been immediately restored to him; and he was then going, by special invitation, to dine with the French field-marshal! Some of you may have heard the revered Brother Blacquiere, whose Masonic reminiscences, communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal, by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges amongst them. It is useless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer; and I would but ask those who represent our Order as a musty relic of bye-gone times, altogether incompatible with the golden age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society to which the

* Vide page 537, 1840.

enforcement of the obligations of *Brotherly Love, Relief, and Truth* can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential, than at the present moment.

“ From the qualification required in military Lodges, as well as the character of our Institution, the Masonic badge has become an honorable distinction in the ranks of the army. Although I have known much of soldiers, I offer not my own experience. On last St. John’s Day, I had the honour of being supported by Brigadier Valiant, commanding the Garrison of Bombay, and Colonel Griffith, the commandant of artillery, two distinguished officers and Masons, who asserted, in presence of the military Lodge ‘Orthez,’ then headed by Brothers Serjeant Horrocks and Captain Hall, that Masonic Brethren had invariably been the best conducted soldiers. It is within my knowledge also, that a gallant officer well known to all present, Colonel William Dunlop, the quarter-master general of this army, himself no Mason, though probably one of those worthy men who scarcely require to be made so, stated publicly at the meeting at Agra, that during his command of the Bengal European regiment, no Masonic Brother’s name had ever appeared in the defaulters’ list! Do the most incredulous require a further proof that Masonry is calculated ‘to make men better, and to keep them so?’ It is from a philanthropic contemplation of its effects upon our countrymen, that I believe my Right Worshipful Brother, the Provincial Grand Master for Bengal, of whom, as he is absent, I may say that a more noble-minded, generous, and enlightened man was never lent by Europe to Asia, has imbibed the idea of making admission within its precincts a reward for well-tried integrity, and intellectual attainments, amongst the natives.

“ So much, however, for the effect of Masonry on the soldier. How it has chastened the officer, I need scarcely recount here, since the annals of this city contain a glorious record of its triumph; and many still glow with enthusiasm at the recollection of the august scene when Francis, Marquis of Hastings, the most chivalrous character of later times, impressed with devotion for the Craft, and love for *all* his Brethren, descended from his high estate as governor-general and commander-in-chief in India, and within the halls of his own palace, offered the right hand of fellowship, with his parting benediction, to every soldier individually that wore an apron; acknowledging also his pride that Masonic principles had been discovered in his exercise of authority. I have met with Brethren here and elsewhere, who made it their highest boast that they had exchanged the fraternal embrace with that illustrious statesman, warrior, and Mason; and when we recollect that the same nobleman presented himself at another assembly, with the proud vaunt that he was the descendant of that Hastings, whose ancient blood and royal lineage had entitled him to contest the crown of Scotland with Bruce and Baliol, we discover the natural feelings of the man, and can understand what had tempered them. In the words of that glorious and never to be forgotten Brother, I would say to this Lodge, and to all others, **FEAR GOD, HONOUR YOUR SOVEREIGN, KEEP PURE THE CRAFT.**”

THE WELL OF TRUTH ;

A TALE.

FROM THE RABBINICAL WRITINGS OF BEN ELI.

“ When man arose erect in youthful grace,
 Heaven's hallow'd image stamp'd upon his face,
 To guard his steps, the high behest was given,
 That I alone of all the host of Heaven
 Should reign protectress of the godlike youth.
 Thus the Almighty spake. He spake, and called me TRUTH ”

MASON.

HAVING lately had occasion to consult one of the rare and valuable manuscripts in the library of our Grand Master His Royal Highness the Duke of Sussex, at Kensington Palace, which, to use the express words of its royal founder, “ is open to all who have either intelligence to appreciate, or industry to avail themselves of its countless treasures.” I waited upon its learned librarian, Mr. Pettigrew, by whom I was received with that gentlemanly courtesy for which he is as distinguished as for profound research and critical acumen. It were to trespass too much upon the limits of these pages to enter into a description of this vast collection—volumes could scarcely do it justice ; sufficient to observe, that all which is most precious in learning, most rare in antiquity, or useful in science, may be found upon its shelves. I passed through the long oaken gallery, devoted principally to the unique series of bibles, inscribed my name in the visitors' book, rich in the autographs of the learned of Europe, and passed on to the crimson drawing-room. The tone of the apartment pleased me. The sombre grandeur of the exquisitely carved ebony furniture, made originally for the magnificent Wolsey, harmonized with the massive draperies, whose rich folds admitted that dim, religious light, which painters copy, and which students love. Drawing a reading-desk to the luxurious couch upon which I had seated myself, I opened the manuscript which I came to consult, “ The Coll Bul, or Daily Prayers of the Hebrews,” and applied myself to my task.

The character in which the MS. was written was the modern Hebrew ; but during the progress of my study, an occasional glimpse of the more ancient Syriac would appear like a shadow upon the parchment. Closer examination disclosed to me that the labours of some old writer had been obliterated to make room for the comparatively modern work ; nor did the discovery much surprise me ; for it was under similar circumstances that my friend Cardinal Mai discovered the lost books of the *Republica* of Cicero, and other precious fragments of antiquity. Interested in the discovery, I removed to a stronger light, and found, after a little practice, my task become more easy. It proved to be a collection of historical tales, by a rabbi named Ben Eli, the first of which, “ The Well of Truth,” I have translated, for the instruction of some, and the amusement of others.

The Well of Truth.

While Babylon yet stood in all her regal pride, the glory of the earth, and the wonder of art, the sons of Lux flourished under the sceptre of her mighty kings ; their home was a palace proportioned according to

the strictest rules of science, and their Grand Master a prince chosen from the royal house. Few buildings in that city of wonders attracted more admiration, from its stately design and purity of material, than the house of that ancient order; its foundations were laid upon a rock, and the skill of the workmen had responded to the beauty and wisdom of the plan. Though many ages had passed since its erection, its strength was unimpaired, and its corner-stones so nicely adjusted, that the more support they gave, the stronger they became.

Man, like the generous vine, supported lives;
The strength he gains is from the embrace he gives.

On either side of this palace was a fair garden; the one to the right, which was first planted, contained a simple temple, upon whose shrine stood a lovely statue of female innocence. From the delicacy of the design, the temple had been found necessary to shelter it, lest exposure to the air should sully the purity of the marble, which was of so fine a texture, that the slightest stain would have destroyed the beauty of the work.

The garden to the left of the palace had been designed with equal skill, and was adorned with a statue of male innocence, as beautiful as its neighbour, and, in the opinion of some, as liable to injury from exposure to the action of the atmosphere, but unlike it unprovided with a temple to enshrine it. This defect the Brethren, whose voluntary labour and gifts kept both gardens in perfect order, had often proposed to remedy, by the erection of a similar edifice to that which shielded the statue of female innocence from the storm; but their offer had been invariably refused by the reigning Grand Master, Opiniatus, whose answer invariably was: "Let well alone; my predecessors never sanctioned the undertaking—why should I?" A dicta which, if generally followed, would bar the noblest exercise of human reason, fetter genius, and put a stop to those daily improvements which tend to exalt the condition of mankind.

Honestas, a distinguished workman of the Craft, seeing that the space between the two gardens, which I have endeavoured to describe, was an uncultivated, unprofitable waste, proposed to certain zealous Brothers to reduce it to a state of fertility; to plant it with acacia trees, and other verdant shrubs, so as to form a grove, beneath which the aged workmen might repose after their labour. The want of such an accommodation had long been acknowledged, and the proposition was hailed by all the pure and zealous of the Order with the enthusiasm it merited. Some were for asking the consent of their ruler, Opiniatus, to the plan—a step to which the more experienced objected. Let us first, they argued, show by the result of our labours the practicability of the undertaking, and then solicit the sanction of our chief, lest our scheme be termed foolishness, ere it be fairly tested. A counsel so prudent prevailed, and overseers and collectors were appointed to direct and obtain materials for the design.

One great difficulty, which appeared to all, was the want of sufficient water to fertilize the ground. Ages of neglect had left it arid and barren; the occasional showers which fell being insufficient to produce more than scanty patches of verdure, which, like the oasis of the desert, served to render the surrounding waste more dreary and unprofitable—a defect which the skill of the workmen soon enabled them to supply.

In the midst of the desert plain which it was proposed to reduce to cultivation, existed an *ancient well, whose mouth had long been closed*

in consequence of a vague tradition that its waters were unwholesome, and most dangerous to drink. The stone which covered it was sealed with three seals, namely, Mystery, Authority, and Supineness; but Honestas, undismayed by their supposed power, applied the lever of integrity to the fulcrum of good intentions, and raised the superincumbent mass sufficiently to enable him to taste of the waters beneath, which having tested, and found sweet, full of medicinal virtues, cooling to the brain, strengthening to the eyes, and invaluable to the understanding, he hurled back the ponderous covering, NEVER TO BE REPLACED.

The invigorating properties of the water so cheered the labourers, that in a short time the hitherto barren tract gave signs of fertility, and their numbers increased. Many blind, who, impelled by curiosity, came and tasted of the well, were restored to sight, and Brethren from far distant lands, hearing of its virtues, sent for the precious draught. The Grand Master, Opiniatus, alone viewed the proceeding of the workmen with an unfavourable eye. The utility of the design was too apparent to permit its being openly condemned; but its progress was arrested by the expression of a fear, that, reducing the hitherto barren tract to cultivation, would drain the necessary moisture from the two fair gardens already established, and consign the trees with which they were planted to gradual decay. Such an opinion, from so high an authority, caused many to withdraw awhile from the undertaking, and was received with the utmost respect by Honestas and his friends, who agreed to suspend the progress of their labour till the experience of the coming year should verify the truth or error of the Grand Master's prediction. To their joy, they found that, instead of injuring the gardens, as was anticipated, their fertility wonderously increased, the year which followed their enterprise proving more productive than many which had preceded it. Thus fortified by experience, they resumed their labour, and each succeeding year proved the usefulness of their plan; the waters from the ever-gushing well refreshed them under their toil and difficulties, and, aided by industry and perseverance, gradually spread fertility around.

Opiniatus, seeing that while the labourers continued to be refreshed by the miraculous waters of the well that they would never abandon an enterprise which was planned by integrity, charity, and usefulness—whose utility had been admitted—whose practicability demonstrated—determined upon again sealing the source whence flowed the invigorating stream. The original having been broken in the efforts made by Honestas to displace it, it was determined that a wall should be built. Availing himself of the vast resources of his high office, it was quickly done, and the labourers beheld with dismay the source of their courage and power inclosed by a high wall, whose stones were hewed from the rock of prohibition, and cemented by the mortar of patronage.

The hour arrived—after the completion of the wall, which all were forbidden to pass—when the labourers should drink of their accustomed beverage, when to their joy they found that the life-bestowing draught was still within their reach. To the confusion of their enemies, the mighty waters had gathered, as it were, within themselves, and, with a giant's leap, o'erpassed the feeble barrier raised to enclose them. In a calm and steady stream they made their way, fertilizing the earth, and refreshing the labourers on its bosom. Then did the rejoicing Brothers, as they saw the waters swollen into a mighty stream, with one voice acknowledge that the uncovered Fountain was the

WELL OF TRUTH!

J. F. S.

THE PHYSICIAN OF THE MIND.

Think not the body only hath disease :
 The mind knows sickness—hath distempers—fevers—
 Agues that shake it from its balance—e'en
 As life is shaken when the body suffers.

MS. Play.

IN a far island of the lovely west—the last kissed by the lingering rays of the setting sun—exists a brave and virtuous people, who in the midst of the last century were in one of those intellectual transitions which at various periods accompany the progress of the vast family of mankind. The grave and absurd dogmas by which the world had so long been governed were beginning to be exploded from among them. Reason, bursting the fetters in which ages of ignorance had bound her giant limbs, awoke from her deep slumber, and deposed Error from her ancient throne. Prejudice was no longer permitted to jostle aside merit by the prerogative of a name ; and improvement, directed by experience and knowledge, walked through the land. This advance of the human mind was materially aided by Zurubel, a younger son of the reigning monarch of the island. His powerful intellect grasped with healthful vigour the many prejudices and fallacies which had so long passed current—subjected them to the stern analysis of truth, and boldly proclaimed them worthless, after demonstrating the feeble elements of which they were composed.

Long and worthily had Zurubel filled the Masonic throne. The Craft rejoiced in possessing for their Grand Master a prince whose mind had burst the trammels of education—the prejudices of rank ; and whose character and attainments were even more exalted than his princely birth. The advantages of this connexion were mutual ; for the moral support of the Order enabled their chief to bear the neglect of a court too much inclined to despotism to comprehend the philanthropy of his enlightened views, the frowns of his family, and the opposition of the nobles. The sceptre of Solomon invested its possessor with a dignity and power which even tyranny respected, and ignorance feared to assail. By one of those anomalies which even the brightest characters present, and which are doubtless permitted by the Great Architect to instruct us that perfection is not of earth, Zurubel, whose energies had been devoted to the amelioration of the social position of mankind, was opposed to the least change in the institutions of the Order. No matter how advantageous the proposition—how pure the motive, or general the wish, it was either negated by a side wind, or treated with a coldness which partook more of the policy of a prince than the enlightened views of a philosopher. This mode of government grieved more than it dissatisfied. The recollection of long services, veneration and regard, palsied the voice of opposition ; or if its accents were permitted to be heard, they more resembled the respectful remonstrance of children to their parent, than the strong words of men who knew their privileges, and dared to use them.

While the affairs of the Order were in this unsatisfactory state, a wandering brother arrived from the east. His age far exceeded the usual lot of man ; wisdom and experience sat enthroned upon his brow ;

the simplest might understand the words of instruction which fell like honey from his lips, and the wisest ponder over them to advantage. By a power peculiar to himself even trees and stones were made to speak, rocks found a tongue, and the language of birds and beasts became intelligible to man. It need scarcely be added that the name of the sage was Fabulist. Greece contended for the honour of his birth, declaring him to have been the offspring of one Æsop, a slave—an opinion which passes current still among the unlearned. The truth is, that Egypt gave him birth, and his pedigree may still be traced in her hieroglyphics and ancient monuments.

Fabulist soon became a constant guest at the palace of the Grand Master, who found in his instructive and amusing conversation more delight than in the adulation of courtiers, or the splendour of greatness. Often, in the society of the sage, would he seek refuge from the cares of his high office, and the uneasiness which the discontent of the Order created: on such occasions the tales and anecdotes of his guest would sooth, if they did not always impart wisdom. The period at length arrived when the stranger must resume his pilgrim staff, and become a wanderer through other lands; for the last time the banquet had been spread, and the pleasures of social and intellectual intercourse exchanged between them. Fabulist arose to depart, and his princely friend, willing to do him honour, accompanied the wanderer to the verge of his domain, there to bid him farewell. The scene of their parting was one of those sunny slopes for which the island scenery was famous; a stately palace, whose antique turrets rose above a luxuriant wood, formed the background of the picture, while smiling vallies and gentle undulating hills extended towards the distant horizon, now glowing in all the beauty of the setting sun.

“Farewell, brother Pilgrim of life!” exclaimed the prince, “thy sojourn hath been grateful to me; thy wisdom instructive, and thy experience useful. May thy paths be in peace, and thy end be happy.” The speaker would have departed as he finished, but the voice of the sage arrested his steps.

“Farewell, Zurubel,” replied the sage; “much that I have uttered hath been intended for thy improvement, and I would fain cherish a belief that the seed hath not been sown upon a barren soil. Ere I depart, receive the last lesson from my lips. It is gleaned from the secret annals of the Order of which thou art the chief, and may be read by the initiate upon the stately column, whose apex towers above the ruins of majestic Thebes, whose ruins attest the former magnificence of Egypt.

“Zarastro had long ruled the Craft in the royal city of Heliopolis, when the period arrived at which, according to ancient custom, he should set forward on his journey to the distant temple of Masonic fame; many experienced Brethren, anxious for the welfare of their Grand Master, attended him to the hill of Good Report, from where all who took the journey were accustomed to set out, and with prayers and instructions for his safe arrival, implored the Great Architect to speed him on his way. For awhile Zarastro pursued the wide and beaten track, as it is laid down in the map of honour, and the Elders and Masters of the Craft, who watched his progress, anticipated with joy its successful termination. At length the first trial of his wisdom and prudence presented itself. The Brethren, whose duty it was to guard the road and superintend the stately edifices which adorned its

banks, had long been divided under two separate rules—unity had given place to division, strength to weakness, and brotherly regard to dissention. With the persuasive voice of reason the pilgrim combated their passions; yielded where concession was just, soothed where principle forbade it; and eventually succeeded by firmness and moderation in uniting in one sacred ark the long Sundered particles of Masonic unity.”

“Happy Zarastro!” exclaimed the attentive prince, “a race so worthily begun must have terminated in honour!”

“Judge not too hastily,” replied the aged Fabulist, with a sigh, “remember that perfection is not of earth, its only home is heaven.”

“The stately Temple of Masonic Honour,” continued the narrator, “towards which the wanderer directed his steps, was situated upon the summit of a steep rock of primeval granite. The winding and toilsome path which led to it, none but the patient and resolute could pursue; for so peculiar were the properties of the stone in which it was hewed, that the least pause of indifference, or sigh of regret for the more easy roads of the flowery plain, and the weak pilgrim was precipitated into the lake of oblivion, whose waters are nearer to the temple than mankind generally suppose. In the architecture of the edifice, all that art could lavish had been bestowed; the simple Rustic formed its solid base; the noble Doric sustained its lofty dome, and the rich Corinthian adorned it with its fluted columns. The principal porch, or entrance, was guarded by two wardens, Justice and Truth; it was named the Gate of Honour; through its sacred arch none were permitted to enter who could not answer satisfactorily the questions of these stern guardians, whose duty consisted not only in examining all candidates, but in inscribing upon the golden tablets within the temple, the names of the illustrious few who passed their rigid scrutiny. At the back of the edifice was a smaller gate, through which many entered whose lives, though chequered like the floor on which they trod, with good and ill, were not sufficiently pure to enable them to pass the Gate of Honour, or so stained as to exclude them from the shrine. Steadily had Zarastro pursued the toilsome-path which led to the immortal goal, when his attention was excited by a number of zealous Brothers who were busily employed in laying the foundation of a simple edifice, designed as a shelter for those weary and aged pilgrims who were not sufficiently provided with means to render the remainder of their journey easy. Why so praiseworthy a purpose should have displeased him, it is impossible to guess; but certain it is that it encountered his secret opposition, under pretence of ascertaining if the plans were strictly according to Masonic rule, or that the foundations had been duly laid. The work was for awhile suspended, and submitted to a severe examination. But those who had planned the work were Masters of the Craft. Simple as was the design, it was found to be perfect. Mercy had laid its foundation upon the bed of Charity, Hope had squared the stones, and Usefulness cemented them.

“Finding that the work could not legally be condemned, Zarastro contented himself by discouraging the workmen with coldness and with frowns; but even this proceeding failed to check their ardour, much as he was beloved; for, conscious of the rectitude of their intentions while they laboured in sadness, their zeal increased. At this part of the pilgrim’s journey, a small bye-way presented itself; it had been traced by Error, and seemed to run parallel with the beaten track, but in reality it led through marshy lands, over which it was impossible for the traveller

to pass without staining the purity of his robe. The finger-posts which pointed it out were put up by Convenience and Passion, and numberless were the unwary victims whom they had misled. Zarastro was unfortunately doomed to add to their number ; for, urged by the first, or blinded by the dust continually caused by the latter, he swerved from the proper path he had so long pursued, and entered the deceptive way of Error. The two guardians of the Gate of Honour, who had been preparing to welcome his arrival, turned aside in grief and surprise. Justice, with a sigh, replaced the immortal wreath, which she had already lifted from the altar, and Truth herself once or twice turned pale with apprehension for the stray one's safety. For awhile they both lost sight of him, and when at length the wanderer appeared before them at the Gate of Honour, his surprise could only be equalled by their grief, as they refused him admission. ' You pass not ! exclaimed Justice ; ' for you have come by the way of Error, and the Gate of Honour is closed against thee. Enter the Temple of Masonic Fame by the *LITTLE GATE.*'

" Could the joy of the immortal beings who crowd that glorious Temple have known a cloud, it would have shaded when Zarastro entered their presence by the *Little Gate.* All had prepared to hail his appearance by the porch of Honour, and mourned the fall that alone prevented it."

Rising as he concluded his tale, the aged fabulist grasped his staff, and in silence resumed his journey, leaving his princely host to ponder on the lesson he had heard. Perchance the seed was not sown in vain, for Zurubel, with thoughtful brow and measured step, returned musing and sad to his stately palace.

ELIBANK ; OR, THE NOBLE BASKET-MAKER.

BY BRO. G. TAIT, OF THE HADDINGTON ST. JOHN'S KILWINNING LODGE.

And then the sighs he would suppress,
Of fainting nature's feebleness,
More slowly drawn, grew less and less ;
He list'ned—but he could not hear,
He called—for he was wild with fear ;
He knew 'twas hopeless, but his dread
Would not be thus admonished.

BYRON.

AMONGST the number of Scottish nobles who followed our James the Sixth (First of England) to London, on his accession to the throne of England, either with a view to hover about the court, or to ingratiate themselves with the king, for the purpose of forming alliances with the more wealthy commoners of the south, to enrich their poorer lands and more humble domiciles in Scotland, at to themselves the trifling expense of bestowing their hand—no matter what were the feelings of the heart, supported by a coronet—a never failing attraction to ladies who have lived out the gay and happy life of a fashionable winter circle in the metropolis—amongst these was the young, high spirited, and handsome Lord of Elibank.

His lordship had been left a minor under the protection of a paternal uncle, who was not over attentive to the formation of sound principles of religion, virtue, and morality in the mind of his young ward ; but, looking forward with a greedy eye to the title and estates devolving upon himself, encouraged the young lordling in all the seductive pleasures of the day, and with this view sent him to London, as he himself expressed it, "to push his fortune"—what was the singular result of his embassy will be seen in the sequel of his life.

The youthful and noble aspirant, supposing or believing his rent-roll to be inexhaustible, gave the reins to pleasure, and was just entering the zenith of a wild and mad career, when he was suddenly arrested on the road to ruin by a fair and lovely being, who ; with an effulgence like the day-star of his destiny, sent forth the bright rays of hope and happiness to his heart, and from that moment he became a new and better man.

By some unlooked for, and not previously contemplated accident, his lordship was brought in contact with the only daughter of a rich and highly respectable London merchant, of great wealth, and not without some influence at court ; but whose turn of mind was peculiar and eccentric in the extreme.

Mr. Jonathan Moleskin had outlived the autumn of his days, yet even in the sear and yellow leaf of a hitherto anxious and laborious life, he had not lost sight of those principles of industry and economy by which, after a period of fifty years' turmoil in business, he had raised himself to a state of opulent independence and honour as a citizen. The beautiful daughter—the rich and lovely heiress of the civic dignitary—was therefore the theme of admiration and esteem throughout whatever circle she might happen to be introduced ; and the number of suitors for her fair hand, as may well be supposed, were neither few nor far between ; but the magical touchstone of love had never as yet drawn her young heart into the vortex of delusion ; and in its pride and purity that heart, unknown to herself, was for ever set apart as the stronghold of one in every way worthy to win and to retain it, in the primitive happiness of its natural goodness.

It is not necessary to the subject of our tale, that we should enter upon an artistical description of the interesting heroine. Suffice it to say, that she was of that age in which the female heart is most susceptible to the tender passion of love—that her form was tall, slender, and of fairy lightness—that her large bright eyes were blue as heaven itself—her forehead finely formed, high, and beaming with expressive intelligence—her hair of a rich auburn, flowing, in a profusion of graceful ringlets, over a neck beautiful and fair as the light of the morning, and—but enough.

It was at one of the brilliant and fashionable assemblies given by the Countess of B—, that the young lovers met, in the midst of gaiety, so unproductive of real pleasure and lasting enjoyment. There, however, they did meet, and that meeting irrevocably sealed their fate.

The hour for retiring had arrived—the faltering looks of youth and beauty were emblematic of sinking spirits, and of languor of fleeting enjoyments ; and amidst the hurried preparations for departure, Elibank politely, yet most respectfully, proffered his services to see that being, in whose eyes he had already found favour, safely lodged in the home of her father. The proffer was timidly yet gratefully accepted ; few and uninteresting were the words spoken by the way ; a short adieu,

with permission to call on the morrow, and the door closed between Elibank and the star of his existence.

It were in vain to attempt any thing like a description of the feelings to which they were subjected during the few short hours which necessarily intervened ere they again could meet. The heart of the young nobleman was bursting to give vent to a passion hitherto wholly unknown to him; his brain was already on fire, his temples throbbed audibly, his lips quivered, and his knees smote one against another, as if he had been under the influence of some strong and irresistible spell, from the trammels of which he sought in vain to be free. Far different, but not less painful, were the feelings of her for whom he suffered; his image had taken too deep possession of her young and gentle heart to vent itself in passion unrestrained, and burying it in the deepest recesses of her bosom, she uttered a short but earnest prayer for him she already loved, and retired to rest—to rest, but not to sleep.

Hour after hour passed heavily away, until the moment arrived which prudence sanctioned for Elibank to visit the idol of his heart, whom he found ready to welcome him in sincerity and truth; with a sweet smile she extended her fair and delicate hand, on which he rapturously imprinted the first fond kiss of pure and unsophisticated love; but each was instinctively and forcibly struck with the altered appearance of the other. The troubled mien, the blood-shot eye, and the evident restless anxiety of Elibank, at first struck Miss Moleskin with apprehension; whilst the pallid cheek and the downcast eye, which but yesterday shone like the rays of a meteor—so sad so altered, alarmed the young gallant for the health and safety of his fair mistress—who to his most anxious inquiries could only make answer, that she felt languid and feverish from the excitement of the previous evening's amusements, but that a few hours' quiet repose would doubtless restore her to her wonted spirits and natural cheerfulness; and that for the future she was determined no longer to mingle in the gay and festive scenes of voluptuous and heartless opulence. A sudden change had come over the spirit of her dream; she knew not how or why, but so it was; and yet in the delusion of that wild and wayward dream, she felt that there was a greater and surer prospect of lasting happiness than in all the giddy round into which she had insensibly been dragged upon her first entering on the stage of life.

The earnestness of her manner, the pure simplicity of her unaffected language, aided by the light of a countenance so truly interesting and beautiful, was quite irresistible to the enraptured youth, and thrown off his guard by intensity of feeling, he burst the bonds of restraint, and, in the enthusiasm of the moment, poured out his heart in the fulness of its love. "Not now, my lord! not now!" she exclaimed, "I cannot hear you now!" and, bursting into tears of mingled love and gladness, she sunk upon a couch, and sobbed aloud in the fulness of her heart.

Like a marble statue fixed upon its base, pale and motionless, stood the bewildered yet enraptured noble; never before had he conceived or witnessed a scene so truly interesting; never had he dreamt, even in his boyhood, of a being so lovely, nor so completely formed to do him honour, to render him happy here, and to fit him for hereafter. No sooner had the first burst of his wonder and amazement partially subsided, than, taking her gently by the hand, he would have whispered comfort and consolation into her ear; but she instantly cut him short by the strongly emphatic words—"not now, my lord, not now; in pity

to me, and in justice to yourself, leave me for the present ; another time—and I may be more able to listen to you as I ought." His lordship saw the propriety and necessity of taking, however unwillingly, his immediate departure.

At their next interview the young lady appeared to be somewhat better reconciled to the novelty of her situation, and patiently, calmly, unaltered, and unmoved, listened with apparent pleasure to the soothing of that love, in the thoughts of which she had not until now dared for a moment to indulge. Thus hour after hour passed rapidly away, and day after day rolled onwards, they brought fresh joys, and augmented the love and happiness with which the lovers were now surrounded ; when, all of a sudden, the dark and dismal cloud of life's drear uncertainty overshadowed them in its gloom, and had well nigh shattered to pieces the fond hopes which had been nurtured and cherished in their breasts, until the destruction or cutting asunder of those bright and glorious hopes would, to them, have been worse to endure than death itself.

The father of the young lady, whose eccentric turn of mind we have already noticed, having learned what was going forward, peremptorily and somewhat sternly commanded his daughter to discard the young lord, and to cast him out from her heart and her affections for ever. Alas ! he knew not—he felt not, in the cold recesses of his own mercenary bosom, that it was easier to annihilate the world itself than to loosen the bonds with which the heart and soul of his only child were for ever knit to that of the young Lord of Elibank.

In vain did she plead in favour of his many virtues and personal attractions ; in vain did she allude to his ancient lineage, his noble domains, and his power and influence with the sovereign. It was nothing, said the old man, that he was a scion of Scottish nobility. It was nothing that he was in possession of lands and herds and flocks—he wanted that which alone could make him worthy to receive the heart and hand of his daughter, to enjoy her fortune, and to make her father happy.

"And what, my dearest father, are the stipulations required to gain your blessing, and render me completely happy ?"

"He," said the relentless parent, "must be the master of a trade, whereby he may be enabled to earn an honest livelihood for himself and family, when all his lands, and herds, and flocks may have passed away into other hands—then, and not until then, will I listen to your pleadings, nor in any other shape whatever, will I countenance your union." And with these words sounding, or rather ringing in her ear, he left her to her meditations. Let the reader judge what would be the tenor of those meditations under circumstances so excruciating, and yet so ridiculously absurd. The very thought of disclosing such a measure to Elibank was misery, and retiring at an early hour, she, like a spoiled child, wept herself to sleep.

The same evening Elibank called as he was wont to do, and was deeply mortified and disappointed when informed by a domestic that the object of his solicitude had, several hours before, retired to her own apartment, after having given the most positive instructions that no one was to be allowed to break in upon her privacy, or in any other way disturb her, until the following morning. "But," said the domestic, "she desired me to deliver into the hands of your lordship this small packet." Elibank, hastily tearing open the seal, read as follows :—

"I am unable, from indisposition, to do myself the honour of receiving your lordship's visit, as I had wished and intended, this evening; but to-morrow I may be more composed—do not fail to come. I have that to communicate which deeply concerns my *own* happiness. at least.—

"MARY."

This billet was as much unexpected and unlooked for as its contents were unintelligible; the true purport of which the whole night, and part of the following day, he racked his brain to discover, but to no purpose. Time, however, developed what he was unable to conjecture with any degree of certainty for himself. For, on his next interview with the object of his affections, he was astonished and pleased to find that she was not only in excellent health and spirits, but to his eye appeared more interesting and beautiful than he had ever before seen her.

"Tell me, my lovely Mary," said he, taking her gently by the hand, "tell me what or who has conspired to disturb or to distress you?"

"My father," was her firm and prompt reply. "My father disapproves our union, and he will not be gainsaid."

"What!" exclaimed Elibank, in astonishment, "what have I done to render me unworthy in the eyes of your father, to receive the hand and be the lover and protector of his daughter?"

"Alas! my lord, you have indeed done nothing to render you obnoxious in his eyes; but there is something which you have *not* done, and which, I am afraid, you cannot now do, to remove the obstacle which lies between us."

"Name it, my dearest Mary; only name it, and if in the power of man to accomplish, I will not—I cannot fail."

"It is, my lord, no less a degradation than a humiliating sacrifice to which, even for my sake, you never can nor will submit."

"Name it, and leave the result to me," was the only but emphatic answer to her mysterious allusions.

"You must, my lord, become a mechanic."

"A mechanic! what means my Mary?" and a cold shudder ran through his frame, as he wistfully gazed upon her, doubting in his own mind the solidity and stability of her reason.

"Nay, my lord, these are the only terms on which, for the future, we can hold converse one with another." And after recapitulating all that had passed between her father and herself on the subject, they reasoned together for awhile on the practicability of being able to satisfy the old man's scruples, and thereby come to the immediate consummation of their own wishes. Scheme after scheme, and plan after plan, was alternately suggested and speedily abandoned, when all of a sudden Elibank starting to his feet exclaimed, "I have hit it!" and promising to communicate the earliest information, without further ceremony instantly took his departure. The thought struck him that, in the days of his boyhood, he was extremely fond of basket-making, and having then practised the art to a considerable extent for his own amusement, he might now turn it to account as the only price at which he could obtain the hand of his betrothed. His first effort, therefore (in which he soon succeeded), was to find out the residence of a basket-maker, to whom he made proposals of such an advantageous kind, that old Willowand was right fain to learn him all the secrets of his art and calling, in the mysteries of which he, in a time most incredibly short, became so proficient, that even the basket-maker himself was astonished and delighted with the progress made by his noble apprentice; who having

finished a basket of novel design, and exquisite workmanship, hurried to the presence of his mistress, bearing in triumph the price of her hand, being the product of his own ingenuity and manual labour.

The wonder and surprise of the fair maiden may well be conceived, as she narrowly examined the intricate construction and perfect finish of what, she had no doubt, would prove a talisman to her father's heart, favour, and affection; and placing the basket on the table before her, she for the first time offered her cheek to the salutation of Elibank. It was finally agreed between them that the token of his advancement in the operative arts should by Mary be presented to her father, and that they should await with patience the result of his judgment and consequent determination.

The project was speedily carried into effect; the old man taking the basket into his hands, examined it very minutely, and muttering to himself, "It is indeed a goodly thing, and fair to look upon," restored it with a smile back to the hands of his blushing daughter.

She hesitated to leave the room, in the expectation of gathering from the lips of her father what she had to expect from the proficiency of her lover; but after waiting for a few moments, she perceived that her father was too deeply involved in thoughts of his own to communicate aught to her, either of a pleasing or disconsolate nature, and softly gliding from the room, she sought in the solitude of her own apartment that relief which is most congenial to a wounded spirit.

Early next morning a messenger was dispatched to the residence of Lord Elibank, leaving a card from Mr. Moleskin, with an invitation to dine with him on the same evening. It also contained an apology for the informality of so hurried a request, and expressed a hope, that on the present occasion, his lordship would waive all ceremony. A suitable answer was returned; and although Elibank could not exactly comprehend the true meaning of the note, still he felt it must be on matters of moment to himself and his dear Mary. Surely she might have given him a hint, yet it was possible that she herself was wholly ignorant of her father's meaning and movements; and he consoled himself with the thought that a few hours at most would solve the whole affair, and set his mind at rest, and his heart, he trusted, at ease.

Elibank was received by Mr. Moleskin with a degree of politeness, ceremony, and ostentation, quite foreign to the usual custom and deportment of the merchant; and which but ill accorded with the rude manners of the times in which he lived. He was pleased, however, on entering the room, to perceive that, with the exception of himself, there was no appearance or likelihood of any other visitor being present; and thus he promised himself an agreeable *tête-à-tête* with his fair favourite. Moleskin, with all his peculiarities, was nevertheless an open-hearted Englishman of the good olden time, and extended his hand to Elibank with a frankness which at once convinced him that he was indeed a welcome guest.

Dinner, which consisted of the good old English fare, being announced, the interesting trio, at least one of them, set to work in right good earnest; the old man repeatedly pressing the young lord to make himself at home, do ample justice to his viands, and on no account allow his modesty to do injustice to his stomach; but he knew not that Elibank and his daughter were too full of their own thoughts to have any desire beyond. The first goblet of wine, however, was a relief; and another, and another, which followed in quick succession, so far braced

the nerves and let loose the tongue of our young hero, that he dashed freely into conversation with the man of whom he had hitherto stood in awe, who was much pleased and even delighted with the general information and erudition of his future son-in-law, for as such he had set him down in his own mind. Having already made all the calculations he thought the case required, he had come to the resolution to pronounce the word *tally*, and close the bargain. After having run out several hours in high spirits, and—to him an unusual circumstance—free indulgence with the jolly god, he suddenly turned upon Elibank, with “Pray tell me, my lord, is that basket (casting his eyes to the massive old oaken sideboard on which it was placed) really and truly the workmanship of your own hands? and did you achieve it for the sake of my dear child?”

“That it is the workmanship of my own hands, my honoured friend, is most certain, and that I accomplished the task in honour of Miss Moleskin is no less true; if, however, you entertain any doubts on the subject, I am quite ready to execute another of the same kind and construction in your own presence.”

“Nay, my lord, I am satisfied; but you must learn to bear with the misgivings of a fond indulgent father, who has but one link left to bind him to life; and here it is,” said he, rising and placing the hand of his daughter into that of Elibank—“take it, and keep it as the apple of thine eye;” and brushing a tear from his furrowed cheek as he spoke, he hastily quitted the room, and left the lovers to arrange, as best they might, matters which most deeply concerned themselves.

Every obstacle to their union being now removed, Elibank from that hour took up his residence in the house, with a view, as he said, to facilitate the preparations for the marriage, which in the course of a few weeks were finally completed; and the happy day at length arrived which united them in those bonds of which it is said—let “no man cut asunder.”

No sooner was the nuptial ceremony concluded, than taking his lordship aside, Mr. Moleskin thus addressed him, apart from the rest of the company. “I have this day, my son, given unto thee that which was nearer and dearer to my heart than the life-blood that therein flows, and as you wish or expect to prosper through your pilgrimage here, or look for pardon or mercy hereafter, do unto her that which is pleasing in the eyes of Heaven, according to the vows which I have this day heard thee pronounce before the altar.”

“As my soul liveth,” replied Elibank, “I will continue to love and cherish her, even as I have said.”

“Give me thine hand, my boy; here is a small moiety of what you may hereafter expect when I am gathered to my fathers. This is but a trifle,” he continued, placing a draft for ten thousand pounds in the hands of his son-in-law, (a goodly sum in those days)—“this is but a trifle; yet methinks it will go far to bear thy travelling expenses to Scotland,” and again pressing his hand, he rejoined his friends, and the happy pair took their departure, accompanied only with a retinue of servants sufficient for the journey, in the course of which nothing particular or striking occurred.

By easy stages they at length arrived at Ballencrieff, the ancient baronial castle of his forefathers, which is an old edifice romantically situated on the northern coast of East Lothian, within a short distance of the mouth of the Frith-of-Forth, near to which many a wreck and

disaster at sea usually happen during the winter months. On their near approach to the mansion the heart of Lady Elibank bounded at the prospect before her. It was then an hour past sunset, and on the surrounding hills and neighbouring promontaries bonfires and tar-barrels were blazing in all directions. The whole of the tenantry on the estates, together with their labourers and dependents, were congregated to welcome home their lord with his beautiful and blooming bride. The festivities were kept up with great life and spirit for the space of three days, "and all went merry as a marriage bell," until men, women and children, rich and poor, young and old, were worn out with very merriment, and retired to their respective homes to offer up prayers for the health and happiness of the newly married couple, who, to all appearance, lived but for each other, and who commenced their career by numerous acts of charity and goodwill to all around them.

A MASON'S ADVENTURE ;

OR,

THE ADVANTAGE IN TRAVELLING OF BEING A FREEMASON.

FROM THE ROAD-BOOK OF BRO. SLADE, CLERK, ETC.

(Continue! from page 36. Vol 8)

" In ev'ry place a friend, in ev'ry clime a home."
MASONIC SONG.

AN hour after my gratifying interview with Dr. Oliver, I was *vis-a-vis* with mine host of the Star and Garter, Brother Law, on a trip to *Boscobel*. A more intelligent guide I could not have had, for he knew the country well, and every gentleman's seat, and every person of consequence in it. His conversation therefore was most entertaining. But before we started, I must not omit to state, he exhibited to me in his superior apartments up stairs, the most perfect antique bedstead of the reign of Charles the First ever brought under my observation. Our worthy Brother appears to have a peculiar taste for collecting very old furniture, which he restores to its former beauty, decorating his house with it, and carrying back the passing traveller, in his historical recollections, to the days of the Tudors and Stuarts. After the battle of Naresby, Charles I. with the Prince of Wales and the young Duke of York, rested at the Star and Garter in those "olden days;" and certainly the antiquity and style of the bedstead would warrant a legend that *it was the identical bed in which the king slept!* To the man of *vertù* it would be worth travelling any distance to behold so perfect a specimen of old English furniture. I also took a view of the Lodge room which is held in Brother Law's house. It is a comfortable and spacious apartment, *very wisely situated*; but Masonry, I understood, was in a very dormant state at Wolverhampton.

The first gentleman's seat we came to was Chillington Hall, the residence and property of the Giffard family, who took a conspicuous part

in the escape of Charles the Second, after the battle of Worcester. It is a large square brick-built mansion, situated amidst extensive plantations and pastures, approached through an avenue *two miles long*, and celebrated throughout the surrounding district for the generous hospitality of its noble owner. The fishing-lake and the circumjacent woods are particularly beautiful. Merry groups of visitors from many of the neighbouring townships, who have only to ask to obtain permission, were recreating in boats on the lake—some fishing and *some singing hymns*. The latter were Wesleyans, I was informed; and certainly no scenery could be better adapted to raise the thoughts of the creature to his Creator.

The route now, as we drew nearer to Boscobel, became more wild, and the roads were frightful. Brother Law assured me that we were pursuing the way along the bye-lanes which so favored Charles's escape from Boscobel to Moseley Hall, except that *then* the face of the country was infinitely more wild and woody. I confess I was disappointed with the present aspect of Boscobel House. It has been so modernised, that only the turret through which the royal refugee made his exit into the garden outside, is visible. The interior is tolerably well preserved. The banquet-room, or "parlour," is wainscoted with carved oak, and there are two paintings, one of the King, and the other of Old Noll, as his soldiers nicknamed Cromwell. The arbour in which Charles retired to read on the Sunday, is in perfect preservation, and the garden. The present oak-tree, inheriting the title of "royal" from its parent, is of venerable age, and preserved by an iron palisade. The tree in which Charles concealed himself with Colonel Carlis, must have been considerably more bushy in the foliage, or the persons who sought for him must have been purblind. Among other anecdotes of the occasion related by the *dames* of the country round, who talk of the affair as of a thing of *yesterday*, so minutely has it been handed down from one generation to another, is, that the Colonel had provided himself with an *owl*, which, when the sheriff and his party were beneath the tree, he let fly out of the branches, and the party beneath seeing it, took it as a convincing proof that no person could be hidden there, and at once quitted both the spot and the vicinity.

The secret recesses, or hiding-holes, with the gallery in which the King walked, are still uninjured. The entrances would certainly elude the keenest search. Brother Law informed me that they were originally constructed to hide the unfortunate persecuted Catholic priests of that fanatical age. Afterwards we drove down to Whiteladies, not quite a mile from Boscobel, where Charles first fled after the battle, with its occupant and proprietor, Mr. Giffard, whose family still own the ancestral territory and estates. So complete is the ruin, that it now forms a resting-place for the dead—a cemetery for the Catholics, of whom there are a great number in that district, and whose remains, side by side with their Protestant brethren, may truly be said, *requiescere in pace*, so secluded and solitary is the site. But to make this portion of my adventure more interesting, I cannot resist quoting the *very words* of an author of "The History of His Majesties Preservation," written in 1651, *about a year after the event*, taken from a most curious old book, for the perusal of which I was indebted to a friend of Brother Law, and for which the gentleman would not take a *hundred guineas*, so highly does he prize the volume.

After reciting the disasters of the battle at Worcester, as by an eye-

witness, and Charles's flight in consequence, with an escort of his nobility, it goes on to state:—"At a house about a mile beyond *Sturbridge*, *his Majesty* drank and eat a crust of bread, the house affording no better provision; and as *his Majesty* rode on, he discoursed with Colonel *Roscarrock* touching *Boscobel House*, and the means of security which the Earl of *Derby* and he found in that place," in their flight from *Wigan*, previously mentioned in the history. "However, Mr. *Giffard* humbly proposed to carry *his Majesty* first to *Whiteladies*, (another seat of the *Giffard's*.) lying but half a mile beyond *Boscobel*, where he might repose himself for a while, and then take such further resolution as *his Majesty* and council should think fit. The house is distant about twenty-six miles from *Worcester*, and still retains the ancient name of *Whiteladies*, from its having formerly been a monastery of *Cistercian Nuns*, whose habit was of that colour.

"*His Majesty* and his retinue (being safely conducted thither by Mr. *Giffard*) alighted now, as they hoped, out of danger of any present surprise by pursuit. *George Penderell* (who was a servant in the house) opened the doors, and after *his Majesty* and the lords were entered the house, *his Majesty's* horse was brought into the hall, and by this time it was about break of day on *Thursday* morning. Here every one was in a sad consult how to escape the fury of blood-thirsty enemies, but the greatest solicitude was to save the *King*, who was both hungry and tired with this long and hasty march.

"Mr. *Giffard* presently sent for *Richard Penderel*, who lived near hand, at *Hobbal Grange*, and Colonel *Roscarrock* caused *Bartholomew Martin*, a boy in the house, to be sent to *Boscobel* for *William Penderel*; *Richard* came first, and was immediately sent back to bring a suit of his clothes for the *King*, and by that time he arrived with them, *William* came, and both were brought into the parlor, to the Earl of *Derby*, who immediately carried them into an inner parlor, (where the *King* was,) and told *William Penderel*, *this is the King*, (pointing to his Majesty); *thou must have a care of him and preserve him as thou didst me*; and Mr. *Giffard* did also much conjure *Richard* to have a special care of his charge; to which commands the two brothers yielded ready obedience. Whilst *Richard* and *William* were thus sent for, his Majesty had been advised to rub his hands on the back of the chimney, and with them his face, for a disguise; and some person had disorderly cut off his locks of hair. *His Majesty* (having put off his blue riband, buff coat, and other princely ornaments, and distributed the gold he had in his pocket among his servants) put on a noggen coarse shirt, which was borrowed of *Edward Martin*, who lived in the house, and *Richard Penderel's* green suit and leather doublet, but had not time to be so exactly disguised as he was afterwards; for both *William* and *Richard Penderel* did advertise the company to make haste away, in regard there was a troop of rebels commanded by Colonel *Ashenhurst*, quartered at *Cotsal*, but three miles distant; some of which troop came to the house within half an hour after the company were gone. *Richard Penderel* conducted the *King* out at a back door, unknown to most of the company, (except some of the lords, and Colonel *Roscarrock*, who, with sad hearts, but hearty prayers, took leave of him) and carried him into an adjacent wood belonging to *Boscobel*, called *Spring Coppice*, about half a mile from *Whiteladies*; *William*, *Humphrey*, and *George*, scouting abroad, and bringing what news they could learn to *his Majesty* in the wood, as occasion required.

"His Majesty being thus, as they hoped, in a way of security, the Duke, Earl of Derby, Earl of Lauderdale, Lord Talbot, and the rest, (having Mr. Giffard for their guide, and being then not above forty horse, of which number his Majesty's pad-nag was one, rode by Mr. Richard Lane, one of the grooms of the bed-chamber,) marched from *Whiteladies* northward, by the way of *Newport*, in hope to overtake or meet *General Lesley* with the main body of Scotch horse.

"But to return" (after a long detail of the adventures of these gentlemen, says our curious old author, who was evidently present in the transactions he relates,) "to the duty of my attendance on his *sacred Majesty* in *Spring Coppice*; by that time *Richard Penderel* had conveyed him into the obscurest part of it; it was about sun-rising on Thursday morning, and the heavens wept bitterly at these calamities, insomuch that the thickest tree in the wood was not able to keep his Majesty dry, nor was there any thing for him to sit on; wherefore *Richard* went to *Francis Yates*' house, (a trusty neighbour who married his wife's sister,) where he borrowed a *blanket*, which he folded and laid on the ground under a tree, for his Majesty to sit on.

"At the same time *Richard* spoke to the good wife *Yates*, to provide some victuals, and bring it into the wood at a place he appointed her, she presently made ready a mess of milk, and some butter and eggs, and brought them to his Majesty in the wood; who, being a little surprized to see the woman, (no good concealer of a secret,) said chearfully to her, *good woman, can you be faithful to a distress'd cavalier?* She answered, *Yes, Sir, I will die rather than discover you;* with which answer his Majesty was well satisfied."

After another digression, the history relates:—"On Thursday night, when it grew dark, his Majesty resolved to go from those parts into *Wales*, and to take *Richard Penderel* with him for his guide; but, before they began their journey, his Majesty went into *Richard's* house at *Hobbal Grange*, where the old goodwife *Penderel* had not only the honour to see his Majesty, but to see him attended by her son *Richard*. Here his Majesty had time and means better to complete his disguise. His name was agreed to be *William Jones*, and his arms a wood-bill. In this posture, about nine o'clock at night (after some refreshment taken in the house), his Majesty, with his trusty servant *Richard*, began their journey on foot, resolving to go that night to *Madely*, in *Shropshire*, about five miles from *Whiteladies*, and within a mile of the river *Severn*, over which their way lay for *Wales*; in this village lived one *Mr. Woolf*, an honest gentleman of *Richard's* acquaintance. Before his Majesty came to *Madely*, he met with an ill-favored encounter at *Evelin Mill*, being about two miles from thence. The miller (it seems) was an honest man, but his Majesty and *Richard* knew it not, and had then in his house some considerable persons of his Majesty's army, who took shelter there in their flight from *Worcester*, and had not been long in the mill, so that the miller was upon his watch, and *Richard*, unhappily permitting a gate to clap through which they passed, gave occasion to the miller to come out of the mill and boldly ask—*Who is there?* *Richard*, thinking the miller had pursued them, quitted the usual way in some haste, and led his Majesty over a little brook, which they were forced to wade through, and which contributed much towards the surbating and galling his Majesty's feet. Here his Majesty (as he afterwards pleasantly observed) *was in some danger of losing his guide,*

but that the rustling of Richard's calves-skin breeches was the best direction his Majesty had to follow him in that dark night.

Finding the passages of the Severn guarded by Cromwell's soldiers, the old story tells its reader, that Mr. Woolf, after concealing the King in a barn during the day, advised his Majesty "not to prosecute this design for Wales, but rather to go to *Boscobel House*, being the most retired place for concealment in all the country;" which advice the King follows, Mrs. Woolf discolouring his hands, for further disguise, "with walnut-tree leaves. At about eleven of the clock at night (Charles) sets forward, with his faithful guide *Richard*, towards *Boscobel*.

"About three of the clock on Saturday morning, being come near the house, *Richard* left his Majesty in the wood, whilst he went in to see if no soldiers were there, or other danger; where he found Colonel *William Carlis*, (who had seen, not the last man born, but the last man killed at *Worcester*, and) who, having with much difficulty made his escape from thence, was got into his own neighbourhood, and for some time concealing himself in *Boscobel Wood*, was come that morning to the house, to get some relief of *William Penderel*, his old acquaintance. *Richard* having acquainted the Colonel that the King was in the wood, the Colonel, with *William* and *Richard*, go presently thither to give their attendance, where they found his Majesty sitting on the root of a tree, who was glad to see the Colonel, and came with them into the house, and did there eat bread and cheese heartily, and (as an extraordinary) *William Penderel's wife* made his Majesty a posset of thin milk and small beer, and got ready some warm water to wash his feet, not only extreme dirty, but much galled with travail. The Colonel pulled off his Majesty's shoes, which were full of gravel, and stockens, which were very wet, and there being no other shoes in the house that would fit his Majesty, the good wife put some hot embers in those to dry them, whilst his Majesty's feet were washing, and his stockens shifted.

"Being thus a little refreshed, the Colonel persuaded his Majesty to go back into the wood, (supposing it safer than the house,) where the Colonel made choice of a thick-leaved oak, into which *William* and *Richard* help'd them both up, and brought them such provision as they could get, with a cushion for his Majesty to sit on; the Colonel humbly desired his Majesty (who had taken little or no rest the two preceding nights) to seat himself as easily as he could in the tree, and rest his head on the Colonel's lap, who was watchful that his Majesty might not fall. In this oak they continued most part of that day; and in that posture his Majesty slumbered away some part of the time, and bore all these hardships and afflictions with incomparable patience. In the evening they returned to the house, where *William Penderel* acquainted his Majesty with the secret place wherein the Earl of *Derby* had been secured, which his Majesty liked so well, that he resolved, whilst he staid there, to trust onely to that, and go no more into the *Royal Oak*, as from hence it must be called, where he could not so much as sit at ease. His Majesty, now finding himself in a hopeful security, permitted *William Penderel* to shave him, and cut the hair of his head, as short at top as the scissors would do it, but leaving some about the ears, according to the country mode; Colonel *Carlis*, attending, told his Majesty, *William* was but a mean barber; to which his Majesty answered, *He had never been shaved by any barber before.* The King bade *William*

burn the hair which he cut off; but *William* was only disobedient in that, for he kept a good part of it, wherewith he has since pleased some persons of honor, and is kept as a civil relique. *Humphrey Penderel* was this Saturday designed to go to *Shefnal* to pay some taxes to one Captain *Broadway*, at whose house he met with a colonel of the rebels, who was newly come from *Worcester*, in pursuit of the King, and who, being informed his Majesty had been at *Whiteladies*, and that *Humphrey* was a near neighbour to the place, examined him strictly, and laid before him, as well the penalty for concealing the King—which was death, without mercy—as the reward for discovering him, which should be one thousand pounds, certain pay; but neither fear of punishment, nor hope of reward, was able to tempt *Humphrey* into any disloyalty: he pleaded ignorance, and was dismissed; and on Saturday night related to his Majesty and the loyal colonel at *Boscobel* what had passed betwixt him and the rebel colonel at *Shefnal*. This night the good-wife (whom his Majesty was pleased to call *My Dame Joan*) provided some chickens for his Majesties supper (a dainty he had not lately been acquainted with), and a little pallet was put into the secret place for his Majesty to rest in, some of the brothers being continually on duty, watching the avenues of the house and the road-way, to prevent the danger of a surprise. After supper, Colonel *Carlis* asked his Majesty what meat he would please to have provided for the morrow, being Sunday; his Majesty desired some mutton, if it might be had; but it was thought dangerous for *William* to go to any market to buy it, since his neighbours all knew he did not use to buy such for his own diet, and so it might beget a suspicion of his having strangers at his house. But the Colonel found another expedient to satisfy his Majesties desires; early on Sunday morning he repairs to Mr. *William Staunton's* sheep-coat, who rented some of *Boscobel* grounds; here he chose one of the best sheep, sticks him with his dagger, then sends *William* for the mutton, who brings him home on his back. On Sunday morning (*September* the seventh) his Majesty got up early (his dormitory being none of the best, nor his bed the easiest); and near the secret place where he lay he had the convenience of a gallery to walk in, where he was observed to spend some time in his devotions, and where he had the advantage of a window, which surveyed the road from *Tong* to *Brewood*. Soon after his Majesty coming down into the parlor, his nose fell a bleeding, which put his poor faithful servants into a great fright; but his Majesty was pleased soon to remove it, by telling them it often did so. As soon as the mutton was cold, *William* cut it up, and brought a leg of it into the parlor; his Majesty called for a knife and a trencher, and cut some of it into collops, and pricked them with the knife's point; then called for a frying-pan and butter, and fried the collops himself, of which he ate heartily; Colonel *Carlis* the while being but under-cook, (and that honour enough too,) made the fire, and turned the collops in the pan. When the Colonel afterwards attended his Majesty in *France*, his Majesty calling to remembrance this passage among others, was pleased merrily to propose it as a problematical question, whether himself or the Colonel were the master-cook at *Boscobel*? and the supremacy was of right adjudged to his Majesty. All this while the other brothers of the *Penderels* were in their several stations, either scouting abroad to learn intelligence, or upon some other service; but it so pleased God, that though the souldiers had some intelligence that his Majesty had been at *Whiteladies*, and none that he was gone thence, yet this house (which

proved a happy sanctuary for *his Majesty* in this sad exigent), had not at all been searched during *his Majesties* abode there, though that had several times; this, perhaps, the rather escaping, because the neighbours could truly inform none but poor servants lived there.

"*His Majesty* spent some part of this Lord's-day in reading in a pretty arbour in *Boscobel* garden, which grew upon a mount, and wherein there was a stone table, and seats about it, and commended the place for its retiredness."

The history then informs the reader of the King's sending a messenger to *Moseley*, where he afterwards proceeded to another hiding-place, and says: "The King not being able, without a horse, not having recovered his late foot-journey, to perform this to *Moseley*, though only five miles from *Boscobel*, it was therefore concluded that *his Majesty* should ride upon *Humphrey Penderel's* mill-horse, (for *Humphrey* was the miller of *Whiteladies' mill*.) The horse was taken up from grass, and accoutred, not with rich trappings and furniture, befitting so great a King, but with a pitiful old saddle, and a worse bridle. When his Majesty was ready to take horse, Colonel *Carlis* humbly took leave of him, being so well known in the country, that his attendance upon his Majesty would in all probability have proved rather a disservice than otherwise; however, his hearty prayers were not wanting for his Majesties preservation.

"Thus, then, his Majesty was mounted, and thus he rode towards *Moseley*, attended by all the honest brothers, *William, John, Richard, Humphrey*, and *George Penderel*, and *Francis Yates*. Each of these took a bill or pike-staff on his back, and some of them had pistols in their pockets; two marched before, one on each side, his Majesties horse, and two came behind aloof off, their design being this, that in case they should have been questioned, or encountered but by five or six troopers, or such like small party, they would have showed their valor in defending, as well as they had done their fidelity in otherwise serving his Majesty; and though it was near midnight, yet they conducted his Majesty through bye-ways, for better security. After some experience had of the horse, his Majesty complained, *It was the heaviest dull jade he ever rode on; to which Humphrey*, the owner of him, answered, (beyond the usual notion of a miller,) *My liege! can you blame the horse to goe heavily, when he has the weight of three kingdoms upon his back?"*

The curious old history then acquaints us particularly of Charles's safe arrival at *Moseley*, his various adventures there, and his progress to Bristol by means of Mrs. *James*, pass-riding before her on the same palfrey, and his different encounters until "he took shipping at *Brighthampton*, in *Sussex*, about the end of *October*, 1651."

"The very next day" (it concludes) "after *his Majesty* was gone from *Boscobel*, being Monday, the 8th of *September*, two parties of rebels came thither, the one being part of the county troop, who searched the house with some civility; the other, Captain *Broadwages'* men, these searched severely, eat up their little store of provision, plundered the house of what was portable, and one of them presented a pistol to *William Penderel*, and much frightened *my Dame Joan*; yet both parties returned as empty as they came of that intelligence they so greedily sought after. This danger being over, honest *William* began to think of making satisfaction for the fat mutton, and accordingly tendered Mr. *Staunton* its worth in money; but *Staunton*, understanding

the sheep was killed for the relief of some honest cavaliers who had been sheltered at *Boscobel*, refused to take the money, but wished much good it might do them."

The history states "these Penderel's were of honest parentage, but mean degree; six brothers born at *Hobbal Grange* in the parish of *Tong*, and County of *Salop*, *William*, *John*, *Richard*, *Humphrey*, *Thomas*, and *George*; *John*, *Thomas*, and *George* were soldiers in the first war for his late Majesty; *Thomas* was slain at *Stow fight*; *William*, as you have heard, was a servant at *Boscobel*; *Humphrey*, a miller; and *Richard* rented part of *Hobbal Grange*."

A descendant of these Penderels, as well as of the worthy *ironmonger* who got Colonel *Carlis* a pass, and supplied him with money to get to London, is now living at *Wolverhampton*.

A visit to *Tong Castle*, and the Church, which is full of splendid monuments and rich relics of Gothic architecture, finished our jaunt; and my arrival in London, per railway, the following afternoon, ended my adventure.

THE LIVING AND THE DEAD.

A MASONIC ANECDOTE.

THE following anecdote was related by a Brother, who although little versed in the details of our working, was, as may readily be felt, awfully impressed by the circumstances he narrated. We shall endeavour to give, as nearly as we can, his own words.

"You are aware (he said) that I have been but a truant member, and I am free to say, that I was not altogether free from scepticism on the subject of Masonry. I had listened occasionally to the very pleasing addresses of some of the Brethren, but at the time, I looked on them as conventional means to ensure a goodly fellowship, and perhaps thought those addresses gave to the speakers too much power over those who were not equally gifted. We must all be taught our moral lesson in life. I acknowledge my error—at the time I committed it I was unequal to my task, and could not then learn it from the lips of others.

"My dear wife's mother had been long ill, and at length her recovery was despaired of; yet her medical attendant was in hopes that her native air might effect some salutary change; at much inconvenience (for I am but a tradesman), after writing to a friend to prepare a suitable lodging ready, I accompanied my relative. Our dear invalid was very patient, and, as I believe is often the case with consumptive persons, gathering hope from the expected change, took leave of her daughter in better spirits than usual; even the prospect of a day's journey did not distress her. Besides herself there were as fellow-passengers in the coach two females of the Society of Friends, usually termed Quakers, who most cheerfully undertook to render any attention in their power; they kept their word with all Christian charity, as I shall soon prove. I might have taken the fourth place, but the kind 'friends' advised me to ride outside, as it would give my mother-in-law more room, and the three could occasionally change seats with less inconvenience.

“At every change I got down and inquired how my relative bore the journey, and when it was nearly half over, she whispered me that she really was easier, although she could not help thinking she should never return to London. She took a little refreshment without leaving the coach.

“About an hour after this, on stopping to change horses on the road, at a large stabling without a house, I approached the door, when the elder ‘friend’ beckoned me cautiously, and on opening the door she said, ‘Friend, this life is wearisome, and it is well to be at rest; thy relative, whom as thou didst probably expect wouldst soon part from thee, is alas! departed.’ The soft expression of these few words, conveyed the awful truth like the whisper of a seraph. I never felt as I then did; but looking at the dear object, I observed that all the care had been bestowed with the most affectionate tenderness; in her last moments she had not been deserted—the younger friend sat by her, a handkerchief had been put over her face; the figure appeared to be sleeping.

“A few words sufficed to explain, that throughout the day she had gradually felt a most distressing weakness oppressing her; and that at length the indications of the last hour were too clear to be mistaken; the two friends exchanged their thoughts without a word—and performed the last offices for the dead.

“On the counsel of the two ‘friends’ it was agreed to wait until the arrival at the next town, before the distressing intelligence should be developed. I was of course most anxious to take my seat inside; but no, the same delicacy of feeling prevented this, to me, obligatory duty—‘She is of our sex, friend, and we would be alone.’ Was not this truly sisterly?

“But what a contrast on reaching the next stage! On my stating the facts first to the coachman and passengers, I found in the one, vexation, it is true, but no feeling; in the others, a sign of more horror than of sympathy. The landlord, at whose house the coach stopped, was alarmed at the idea of the body being taken in, as a coroner’s inquest must be held, and the custom of his house would for the time be affected; and, besides, so much inconvenience would follow. One person suggested that the remains of my dear relative should be taken to this place, and others elsewhere, and so forth. *Her protectors inside the coach would not quit her* until they were satisfied with the steps about to be taken. I tried to reason with the landlord; I asked, I implored of several to permit me to have a temporary lodging for the dead. I asked as a son for his mother—all were dumb, or denied my prayer. Providence, however, brought me aid; a respectable gentleman, seeing the crowd, came up just as I was uttering words to the effect, that I wished the kindness of those females in the coach could be but felt by others; they had acted as sister to sister, while I could find none to act by me in distress as ‘brother to brother,’—‘Say not so,’ cried the gentleman, ‘let me know how I can serve you.’ The untoward secret of death was soon explained; on the instant some of those who had been dumb, spoke at his bidding, for he had on many occasions, as the instrument of Providence, restored them from seeming death to renewed health—he was the parish surgeon. To his house the remains of my mother-in-law were conveyed, and I became his guest!

“I parted with the kind friends, with tears it is true, but those tears were not of bitterness but of thankfulness; they had made death appear

unrepulsive—the sweet sanctity of woman never shone more holy—we parted. The painful incident of that day will never be forgotten.

“ My gratitude could not be expressed in terms equal to my feelings. The kind friend who had thus stepped forward knew this ; his attention anticipated every wish, and before we bid good night, he expressed his extreme thankfulness that he had been accidentally present. ‘ Curiosity,’ said he, ‘ sometimes leads me to saunter a few moments on the arrival of the London coach ; thoughts of days gone by float over my imagination ; I have sometimes, too, been of use to the passengers, and my presence, I often think, prevents some incivility. But the bitterness of your cry that none acted as brother should by brother, acted electrically upon my heart. I am a Freemason ; there is no Lodge in this town ; but often in my thoughts have I desired to renew my obligations, and although you are not one of us,’ he observed with a smile, ‘ notwithstanding the occurrences of the day, I am happy to have acted as I have done.’ Before we spoke again we knew each other as brothers.

* * * *

“ It was arranged that on the morning I should return to London, before my wife should hear from others of the awful visitation ; that in the meantime he would make all due preparations for the funeral. On that day week we met at the grave, and have been since as brothers. How often since have I dwelt upon this eventful scene, and always have I breathed a prayer of thankfulness that I have been initiated into Freemasonry.”

Some five years have now passed since the above affecting incident.

FIDUS.

P O E T R Y.

HISTORIC SONNETS.

(No. 11.)

CHATHAM'S LAST APPEARANCE IN THE HOUSE OF LORDS.

“ Even in our ashes live their wonted fires !”
 So sung the lofty bard, who knew so well
 The deepest windings of the poet's shell :
 As leaps the flame, and leaping up expires,
 Was Chatham's visit to that glorious scene
 Where he of all had ever foremost been ;
 Patriot and Englishman throughout his life,
 He came to warn, and though reluctant ears
 Were there, he no unheeding listener fears,
 Even in the spot where 'mid ambition's strife,
 He felt that party madness might be still—
 In country's cause what can such spirits chill ?—
 Nought ! time and proper season to them given,
 Their latest words on earth should be their first in Heaven.

June 21, 1841.

EDWARD RALEIGH MORAN,
 No. 1, Grand Master's Lodge.

SONG,

*Written for the Annual Festival of the Lodge Leith and Canongate, Canon-
gate and Leith,*

BY ROBERT GILFILLAN, BARD TO THE GRAND LODGE OF SCOTLAND.

SINCE last we met in festive throng,
We mourn a Brother passed away,
A chief,* who high our ranks among
Did grace our last St. Andrew's day.
But such is life—a feeble ray—
A shadow, that will quickly flee!
Then turn to LIGHT, that stands for aye,
The glorious Light of Masonry!

While all things change this glows the same,
By love and truth for ever fann'd,
And burns a bright and lambent flame,
O'er this and every other land!
Then join in heart as well as hand,
Ye who from bonds are now made free,
And round the magic circle stand,
That guards the Light of Masonry!

As music at the moonlight hour,
Down in some glen when night is young,
Falls on the ear with mystic power,
Soft whispering songs from Echo's tongue!
And harps, by hands not mortal strung,
Lend forth a pleasing melody—
So there's a dreamy grandeur hung
Around the Light of Masonry!

Fill high the cup!—this night is ours,
Gleaned from the labours of the day;
No sorrow comes, no dark cloud low'rs,
To chase the beam of joy away!
But still, while wit and song hold sway,
Time-seasoned mirth and social glee,
We mourn the Brothers gone for aye,
From Light of glorious Masonry!

* The Right Hon. Earl of Rothes, Grand Master Mason for Scotland.

THE "OLD MAN" AND THE SEASONS.

BY DOUGLAS JERROLD.

Tho' Spring-time come with voice of joy and promise in its breath,
 To wake and glad dear mother Earth from winter's icy death,—
 Tho' rivers sparkle in the sun, and blossoms deck the spray,
 Still, frozen is the Old Man's blood, and still his hair is grey.

Tho' golden Summer fill the land with all the pomp and pride
 That Nature, in her kindliness, hath human life supplied,—
 The very sun will lack a charm—the very flower a hue,
 To him, who bent with heavy age, is bow'd by mis'ry, too.

And beautiful is Autumn when, with gladness in her suit,
 She reaps the fields of yellow grain, and plucks the purple fruit!—
 But what is autumn to the man, with age oppress'd and dim,
 If not an ear of corn be reap'd, nor fruit be pluck'd for him?

And when the with'ring biting wind proclaims the Winter's birth,
 How sweet, with plenty at our board, to nestle 'bout the hearth!
 But what a demon's winter's blast—how merciless the cold,
 To him who shivers 'neath the sky,—the desolate and old!

Then let the Old Man smile at SPRING—enjoy the SUMMER's might,—
 Partake of AUTUMN's blessed gifts—defy the WINTER's spite;—
 And whilst you soothe the poor fellow-men, low bent on age's crutch,
 Oh! think how quick—how great their change,—God's angels are of
 such!

INSCRIPTION IN AN ALBUM.

BY THOMAS INGOLDSBY, ESQ.

“ Hey, diddle, diddle—
 The cat and the fiddle!
 I can't write a song; so, here goes for a riddle.”
Old Ditty.

MY first's a crack poet, my next a crack queen,
 My whole comes from an island remarkably green,
 And is one of the jolliest fellows I've seen:
 And sure 'twas himself that obliged me to write
 This very small portion of Blatheremskyte.

JUNE, 1841.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

COMMITTEE OF GENERAL PURPOSES, MAY 3.

Present—Comps. Crucefix, Hope, Fortune, Phillips, Powis, Wilson.
The Quarterly Accounts were audited; the balance in hand was 211*l.* 19*s.* 10*d.*

The correspondence exhibited a very favourable aspect, as to the increase in registration and certificates. It appeared that forty-two of the Chapters, to which the Grand Scribe was directed to address for returns, pursuant to the order of Grand Chapter in November last, had complied. From fifty no communication had been received; and one Chapter had surrendered its charter, owing to the decease of many, and discontinuance of most, of its members.

This being the final meeting of the Committee, a unanimous vote of thanks was passed to Comp. Crucefix, for his zealous attention to the duties of the Committee, and for his urbanity to the members.

The Report of the Committee to the ensuing Grand Chapter was then settled, and the Committee dissolved.

GRAND CHAPTER.—MAY 5.

M.E.C. J. Ramsbottom, *M.P.*—H. R. Lewis.
J. Henderson, as Z.H.J.

After the Chapter was opened by the Installed Principals—Comps. Bossy, Fitzroy, *M.P.*, R. Hollond, *M.P.*, and some other Companions, were admitted.

The Report of the Committee of General Purposes was unanimously approved.

The following appointments of Grand Officers by the G.Z. were then declared, viz. :—

Comps. Savory, P.S.—Hon. H. Fitzroy, *M.P.*—Hollond, *M.P.*, A.S.—Rev. W. J. Rodber, * G.S.B.—Thomas, G. Stand. B.

Comp. T. F. SAVORY then moved that nine Companions, the names of whom he read from a prepared list, should form the Committee of General Purposes for the year ensuing; which being seconded,

Comp. H. PHILLIPS objected to such proceeding, as not very modestly proposed by a Grand Officer, by whom he had hardly expected such a course to be taken, having a great personal respect for him; for as a nominee of the First Grand Principal, he thought the proposition did not come gracefully; besides, what would the Provincial Chapters think of such a partial selection.

* A Companion observed that he thought the appointment of a reverend Companion to the office of Grand Sword Bearer was singular, particularly not being an installed Principal; upon which a Past Grand Officer, also not installed, observed he became thereby a member of the church militant.

Comp. HENDERSON supported the list, and stated that Grand Officers were not nominees.

Comp. H. UDALL stated that the course was altogether unusual, as it was the general practice that the names of the candidates should be separately proposed.

Comp. J. L. STEVENS made some very pertinent observations, proposed some other Companions, and regretted that Comp. Crucefix had withdrawn himself as a candidate.

Comp. SAVORY insisted that he was not a nominee.

Comp. PHILLIPS disclaimed any personal reflection, but his opinion was unaffected by the explanation—all but one on the list were Grand Officers.

Comp. BURKHARDT stated in proof that the Grand Officers were not slaves; one Grand Officer was invariably in the habit of thwarting his Royal Highness.*

Comp. CRUCEFIX inquired if all the parties named in the list were First Principals, as circumstances had occurred, and might again, when none but First Principals could sit on a question.

Comp. HENDERSON observed, it would be a very proper question for the Committee of Laws; but that the present laws did not exclude any Principals.

Comp. UDALL inquired if a Second or Third Principal had ever been elected?

Comp. HENDERSON objected to the question, and the First Principal decided against it. Comp. Udall persevered in his question as pertinent, but was desired by the First Principal to sit down.†

The names were then put *seriatim*, and all carried.

Comp. HENDERSON then moved that the Committee of Laws should be renewed, substituting Comp. Harrison for Comp. Gilbert.

Comp. PHILLIPS thought the addition of another lawyer savoured too much of chancery, and

Comp. HENDERSON was surprised, that on a question of law, those who followed the profession should be objected to.

Comp. RAMSBOTTOM was of the same opinion, observing that "he that drove fat oxen should himself be fat."‡

The Grand Chapter then closed.

COMMITTEE OF MASTERS.

May 26.—The various notices of motion, as previously given, were renewed.§

MASTERS AND PAST MASTERS' CLUB, *May 26.*—Present, Bro. J. Vink in the chair, and several members. The business of the day, although merely conversational, was highly interesting and important.

June 2.—Bro. Whitmore in the chair. The various notices of motion, as renewed, were reported, as was also the list of candidates for the Board of General Purposes, given at the Committee of Masters on the 26th.

* Fortunately for the speaker, the remark itself conveyed the strongest denial.

† Comp. Udall very properly yielded to the uncourteous direction.

‡ This classical allusion puzzled all present.

§ Vide page 53.

A donation was unanimously voted in aid of the Asylum for Aged and Decayed Freemasons.

GRAND OFFICERS' MESS, *June 2*.—There was a very full attendance, and a printed list, *properly* scratched, was exhibited (qy. as a copy); a similar one was shown in the robing-room, and again on a table in the new temple.

A QUARTERLY COMMUNICATION

Was held on June 2, 1841.

The transactions for December, 1839, March and April, 1840, with the financial statements, are still unreported by the Secretariat; and, excepting the *fraternal* denunciation of the *Freemasons' Quarterly Review*, the proceedings of the 3rd March, 1841, are veiled in mystery, however illustrated by symbols—the *profane* world may possibly understand this allegory, but it puzzles us Masons.

The Grand Master is in excellent health.

We understand that the Board of General Purposes are to examine into and report on the diversion of a great portion of the Fund of Benevolence to a system of annuities. The provinces should examine this matter, as it materially affects their interests. We have a report of a lay sermon in favour of the subject, delivered on a sultry evening; but although the "covenant" is freely quoted, the twaddle is too tedious for comment.

GRAND FESTIVAL,

APRIL 20, 1841.

Immediately after the installation of the Grand Master, the investiture of the Grand Officers,—among whom were the following new appointments:—

Bro. Hon. H. Fitzroy, <i>M.P.</i>	. . . . .	} Grand Wardens,
„ R. Hollond, <i>M.P.</i>	
„ Rev. W. J. Rodber	. . . . .	Grand Chaplain,
„ — Thomas	. . . . .	} Grand Deacons,
„ L. Walker	
„ R. W. Jennings	. . . . .	Grand Director of Ceremonies,

and the other business of the Grand Lodge had been concluded, the members adjourned from the temple to the hall; and with the Brethren assembled to receive them, formed an assemblage, for the banquet, of about two hundred and eighty, the average number on such occasions.

H.R.H. the GRAND MASTER presided.

After the benediction had been sung, the GRAND MASTER proposed the health of "Her Majesty, Queen Victoria," as a toast acceptable to all loyal subjects, but especially to Freemasons—(cheers). She was the daughter of a Grand Master of the Order, a connexion that would always be held in affectionate remembrance—(cheers). Received with three times three, and "God save the Queen" in full chorus.

In prefacing the next toast H.R.H. said, that he had to mention the name of the Queen Dowager, first as the widow of a revered Patron of the Order, and then as the Patroness of the Girls' School*—(hear, hear); and he felt assured that the Brethren would join him, very sincerely in wishing better health to her Majesty the Queen Dowager (cheers), three times three, followed by the glee, "Strike the Harp.")

The health of the "Princess Royal" came next, which was heartily cheered with three times three. Glee, "Hail Star of Brunswick."

The MARQUIS OF SALISBURY, D.G.M., then called to order, by permission of the Grand Master, and expressed his conviction that all who heard him would join, with much satisfaction, in evincing their attachment to the Grand Master—(cheers). H.R.H. had, indeed, a numerous and warmly attached body of friends in the Craft, over whom he had presided so long, that they were then celebrating the twenty-ninth anniversary of his rule—(hear, hear). He had rescued Freemasonry from undeserved obloquy, and proved that Masons were a loyal and constitutional body—(hear, hear). For these and other favours of a lasting nature the Craft must feel deeply indebted to him—must love, honour, and respect him—and must pray that he may long continue to preside over the Fraternity—(cheers). The toast was greeted with three times three and repeated acclamations.

The GRAND MASTER, in acknowledging the compliment, assured the Brethren that he entertained a deep sense of gratification at the reception the toast had met with. He was grateful for the individual expression of regard from his noble friend, and, collectively, for the kind manifestations of regard from the Masonic body at large—(cheers). He could say with truth, that he had grown old in the science of Freemasonry, and as long as life should last—so long as he should continue to enjoy the confidence of the Fraternity—so long might he be expected to discharge those duties which were entrusted to him†—(cheers).

The Brethren, said H.R.H., had no doubt met with the observation, that a great deal was said about charity, but that the world could not see any extraordinary display of it among Freemasons; his answer was, that whilst supporting their own charities, they did not confine their charitable efforts to their own body, but aided the public benevolence on every occasion—(hear, hear). And as their charity was universal, so were their social feelings towards each other. Among them no differences upon political subjects, no difference in religious opinions, had any weight. Of whatever sect, party, kindred, or clime, all readily and sincerely held out the hand of good-fellowship to each other—(cheers). These Masonic principles had been his pride through life, they had been his solace in affliction, his comfort in distress of mind, and when he reflected upon them, as at that very moment, they almost made him feel young again—(cheers). Yes, he would again assure the Brethren, that in all his experience he had found Freemasonry to be the best and safest regulator of his conduct; and he therefore recommended the practice to others of that which had proved to be so satisfactory to himself—(cheers).

The health of the Pro-Grand Master, the Earl of Zetland, who did

* Her Majesty is also a Life Governor of the Aged Masons' Asylum.

† From this period the noise in the body of the hall, our reporter's seat being near the lower extremity, prevented his catching more than occasional sentences, which are given in the order of utterance, if not precisely in connexion.—E. F. Q. R.

not sit down to the banquet, was then duly given by the Grand Master, with three times three. A glee followed.

HIS ROYAL HIGHNESS then said, he had the pleasure of proposing as a toast the health of a noble Brother, who, after having happily presided over a province, had at length been promoted to the high station of Deputy Grand Master—(cheers). He was satisfied of the good intentions of that noble Brother, that he was fair and firm in principle, and that, in his mind, he would do every thing to promote the harmony of the Order—(hear). For what he had already done thanks were due to him; and those who joined in the toast would prove that they fully participated in that feeling—(cheers). He therefore gave the "Deputy Grand Master," with three times three.

THE MARQUIS OF SALISBURY declared that he felt some difficulty in returning thanks suitably, after the flattering expressions that had been used in introducing the toast, and the kind manner in which it had been received. He was, however, extremely grateful for both. The only thing for which he could presume to take any degree of credit was, for having, to the best of his ability, promoted the working of the Order. Having been to some extent successful in this, H. R. H. had been pleased to appoint him a Provincial Grand Master, which was certainly an act of great kindness, consummated as that had been by the subsequent addition to his Masonic dignity of the office of D.G.M.—(cheers). The duties of that office it would always give him pleasure to perform—(cheers).

"The Duke of Leinster and Grand Lodge of Ireland," with three times three, was responded to by Bro. Sirr, recently appointed representative; and "The Grand Lodge of Berlin," by Bro. Habeler. Bro. Lewis acknowledged the compliment of 'The Provincial Grand Masters.'

Then followed "The Grand Wardens, and other Grand Officers of England."

THE HON. HENRY FITZROY, S.G.W., returned thanks in an address of considerable length, chiefly laudatory of the principles of Freemasonry. For himself, he declared that his efforts in the cause, for the short period of his affiliation, had been rewarded beyond their value by the honours conferred upon him by H.R.H.; but that the recollection of this would always stimulate him to support H.R.H. in upholding and enforcing the laws and regulations of the Craft, whatever obloquy might befall him in the performance of that duty. And after expressing his very earnest desire that the principles of the Craft, as exhibited in universal benevolence and universal good feeling, might so far gain upon public opinion that Freemasons, instead of being numbered by thousands, might be numbered by millions—a wish which can only be consummated by due publicity—the eloquent speaker concluded by thanking the G.M., and the meeting also, for the notice taken of the other Grand Officers*—(cheers).

Other routine toasts having been disposed of, "The Ladies" were pledged in bumpers, amidst continued cheers, at the conclusion of which H.R.H. retired.

In the gallery there was quite a galaxy of beauty. After those

* Whilst we regret that the noise, and our reporter's position in the Hall, prevented his taking a close note of the hon. Brother's address, we are satisfied of the correctness of the report, as far as it goes.—ED. F. Q. R.

“fond wives and fair daughters of Masons” had sipped their tea, we joined the favored few who had the *entrée* of the concert room, and enjoyed a delightful vocal treat. We should not omit mention of the liberal provision of coffee and tea, in the ante-room of the Hall, for every one present; nor of the more select snuggerly above stairs for “the purple and red aprons,” and personal friends of the stewards.

THE CHARITIES.

GIRLS' SCHOOL.

GENERAL COURT.—April 8.

Present—John Udall, Esq., V.P., in the Chair; Messrs. T. Moore, Moor, B. B. Cabbell, Laurence Thompson, Peter Thonson, Rev. Mr. Rodber, Warriner, Harrison, W. H. White, Isaac Walton, H. R. Lewis, H. C. Surr, M'Mullen, S. C. Norris, Acklan, L. Chandler, H. Rowe, R. T. Crucefix, &c. &c.

It was first moved that Mr. Harrison should take the Chair; and that gentleman was proceeding to do so, when, on its being stated that a Vice-President, Mr. John Udall, was present, he was called to preside.

Mr. Harrison moved, that owing to the defective issue of the proxies, the election of candidates be postponed; but was reminded that no motion could precede the reading of the previous minutes.

The Secretary being indisposed, by an accident to his hand, Bro. Crucefix assisted him in his duties, and the minutes of the House Committee were read, and those of the General Committee confirmed.

The report of the Audit Committee was not approved, by reason that a quorum had not attended on passing the accounts, whereon much discussion ensued; and it was suggested that a committee of enquiry into the state of the Charity was needed—a suggestion that was warmly supported by many, and objected to by others as unnecessary, and calculated to injure instead of benefiting the Institution. It was ultimately settled that the auditors should meet again, and that whatever course was necessary would grow out of their report. The salaries of the matron and others were ordered to be paid.

The following thirty Annual Governors were elected on the General Committee:—

Br. Andrew.	Br. Hazard.	Br. Surr, H.
“ Atkins.	“ Kollé.	“ Taylor, T.
“ Bolus.	“ Lewellyn.	“ Tucker.
“ Bossy.	“ Monnery.	“ Weichbrodt.
“ Brewster.	“ Mills.	“ Moore.
“ Burnell.	“ Nokes, J.	“ Fenton.
“ Cleghorn.	“ Pennington.	“ Whiting.
“ Bacon, Thos.	“ Rule.	“ Thrupp.
“ Crew.	“ Shoreman.	“ Newcomb.
“ Giraud.	“ Stalschmidt.	“ Giles.

It was observed that gross neglect had arisen by not having the list of Governors annually printed, as the lists were miserably defective; but the Governors, on being informed that the practice was to take the directions of the General Court on this point, and that the neglect, if any, rested with themselves, then moved that a new list should be published as immediately after the Festival as possible.

Mr. HARRISON moved, that "In consequence of the late period of the proxy papers being issued, and many Governors not having received any proxy papers, the election of candidates be postponed until the second Thursday in May next," which motion was carried unanimously.

Mr. MOOR moved, "That as the *Freemasons' Quarterly Review* was under the ban of Grand Lodge, that no advertisements of the Charity be inserted therein."

Mr. LEWIS (taking the last number of the *Review* from his pocket) stated that the last advertisement in the number was incorrect, there being no hour of meeting specified.

A GOVERNOR.—By what authority have the advertisements been inserted?

The SECRETARY.—By order of the General Court.

DR. CRUCEFIX observed, that as one governor had facetiously stated that the *Freemasons' Quarterly Review* was under the ban of Grand Lodge, and another had adverted to what was probably an accidental omission, he (Dr. C.) begged to observe that there was another publication professing to deal largely in Masonic information, but in reality affording but little, which was very incorrect, particularly as to the hours of the meeting of this Charity, to which he confined his remarks. That publication, although issued by command of the Grand Master, and, he understood, edited by the Board of General Purposes, was, with its faults, under the protection, not under the ban of the Grand Lodge. Some explanation was necessary.

Mr. MOOR said, he did not move facetiously; but spoke to facts.

BRO. W. H. WHITE.—The calendar was not responsible for the error complained of; those who had the arrangement had not received any notice of the change in time of meeting.*

The motion was carried (few, however, voted). Some conversation ensued on the future arrangements of the Secretaryship, after which a unanimous vote of thanks to the Hon. Secretary for two years' gratuitous services was passed. Some notices of motion were given, and the Court adjourned.

GENERAL COMMITTEE, *April 29.*—Present, Bro. Harrison in the Chair, and a numerous assembly of Governors.

* So, then, the Calendar escapes censure on the plea that it receives no notice—this won't do, Brother G. S.—a little more attention is wanted in the correction of time and places of meeting, as perhaps every province will agree; but the *Review* must not plead an accidental error. *Tempore mutantur.* In 1836, the Earl of Durham, when presiding at the Festival, thus noticed the *Review*:—"He could not conclude his observations without acknowledging the great assistance derived by that Institution, in every respect creditable to Freemasonry—the *Freemasons' Quarterly Review*." And about the same time a letter of thanks was unanimously directed to be forwarded by the Secretary to the Editor of the *F. Q. R.*, for his able advocacy of the interests of the Girls' School. We remember the good the more gratefully, forgiving the injury the more sincerely.

The Ballot for the House and Audit Committees was declared as follows:—

HOUSE COMMITTEE.

Messrs. Chandler.	Messrs. Ten-Brock.	Messrs. Lewis.
“ Baumer.	“ Buckingham.	“ Bossy.
“ Acklam.	“ White.	“ Hanley.
“ Shadbolt.	“ Harrison.	“ M'Mullen.

AUDIT COMMITTEE.

Messrs. Cleghorn.	Messrs. M'Mullen.	Messrs. Patten.
“ Lewellin.	“ Taylor.	“ Mather.
“ Wackerbath.	“ Warriner.	“ Cox.
“ Baumer.	“ Harrison.	“ Norris.

Two Governors claimed a right to vote for their respective Lodges, independent of their own votes, which, after some discussion, was allowed. Dr. Crucefix and Mr. Stevens, who had previously resigned their seats on the House Committee, tendered a request, previous to the ballot, not to be re-elected on the Audit Committee.

There was much desultory conversation on some topics of interest, but without any specific resolutions.

May 12.—A special General Court was held pursuant to the following advertisement, inserted in the morning papers:—

“ To take into consideration a circular letter addressed by Brother Rowe* to the Governors of the Institution, and the measures necessary to be adopted to counteract the attempt made in that letter to influence unduly the ensuing election of girls to fill vacancies, which now stands fixed for Thursday the 13th day of May, at which special General Court it will be proposed to postpone such election to some future day, to be fixed at such special General Court, and to declare all proxy papers issued for the 13th day of May void, and to direct the issue of new proxy papers, or to take such other measures as the circumstances of the case may require.”

B. B. CABBELL, Esq., having been called to the chair,

Mr. HARRISON inquired of Mr. Rowe if he would produce the correspondence between himself and Mr. Goodwin, as otherwise he (Mr. H.) was authorised to do so.

M. J. L. STEVENS felt desirous to know first, whether any communication had been made on the subject by the requisitionists for the meeting.

Mr. ROWE declined to produce any correspondence until it became necessary; he was ready to meet any fair charges; but had received no intimation from the requisitionists, nor did he know any thing of the matter until he saw the advertisement in the newspaper.

Mr. SIRR.—The requisition was in his (Mr. Sirr's) handwriting; he had left it to the discretion of the Secretary whether he should or should not give Mr. Rowe a copy.

Mr. ROWE.—The Court will probably, under all circumstances, postpone the consideration of the subject until he should be able to meet the charge.

* The circular of Bro. Rowe to the Governors stated, that the Queen Dowager's proxies had been given in favour of the twin children (R. and L. Lacey), and intimating his anxiety that the Governors would support their election.

Mr. HARRISON would not consent to any delay ; the abominable use that had been made of the name of the Queen Dowager, rendered an immediate denial of her Majesty's permission imperative, and he should therefore read the whole of the correspondence. He had no personal knowledge of Mr. Goodwin ; but on reading Mr. Rowe's circular, he, as Grand Registrar, sent to that gentleman, inquiring whether her Majesty the Queen Dowager had, as Patroness of the charity, given the permission stated in the circular ; it was, perhaps, not necessary to state he had received an unqualified denial ; indeed, how it was possible for any person, unless desirous of hitting his head against a wall, to have acted as Mr. Rowe had done, he could not conceive ; the use made of her name might have induced her Majesty to withdraw her name altogether from the charity, in consequence of having been made to appear as exercising an improper influence over its concerns.—The various correspondence of Mr. Goodwin and Mr. Rowe were then read.

Mr. HARRISON (in continuation).—The canvass was irregular, the publication of the circular highly improper. What would have been said if H.R.H. the Duke of Sussex had attempted to have thus influenced an election?—the most abominable observations would have been made ; the subsequent correspondence was an aggravation of the offence. He had once the high honour of sitting at the table of her Majesty when queen consort, and he was certain she would never countenance such an act ; the circle of her Majesty's friends was now more confined, her life more secluded, and therefore she was even less likely to allow her name to be thus used ; to the beneficence of a liberal heart, she added the retiring modesty of her sex, and was peculiarly sensitive as to the use of her name in the charities she patronised. He would search into those of the committee who put the names of these twins on the list. He considered the author of the circular to be ignorant of all the forms that regulated the proceedings of society, and called upon the meeting to rescue the Queen Dowager from the position in which she was placed, and to rescue also Mr. Goodwin from the stigma of having given the slightest cause for the circulation of the offensive paper. Mr. Harrison then moved certain resolutions, reflecting very strongly upon Mr. Rowe, which on being seconded,

Mr. ROWE entered fully into explanations of his conduct. The first and second proxies were sent to him, in consequence of a respectful application, stating the nature of the case, and the destitution of the family. The propriety of the case had been sanctioned by two General Courts ; and it was, therefore, both unfair and unreasonable in the Grand Registrar to use the arguments he had. Had he visited the domicile of the children ? It was not Masonic to attribute to him (Mr. Rowe) a bad motive ; and as to the ignorance with which he was twitted, he might regret the want of such learning as the Grand Registrar possessed, but he preferred his own ignorance to the manner in which such learning was used.

Mr. CREW inquired of Mr. Rowe, whether he conceived that Mr. Goodwin encouraged the publicity of the Queen Dowager's name being used in favour of the twins.

Mr. ROWE did conceive himself entitled to act as he might think proper, because he had received the proxies *after* a very explicit conversation with Mr. Goodwin.

Mr. MOOR.—There was evidently a want of judgment in the circular ; but the resolutions, in his opinion, were much too strong.

Mr. J. L. STEVENS felt great pleasure in supporting such a charitable view of an unintentional error; the resolutions were altogether unworthy a Masonic meeting; he should like to know where the very learned and very worshipful Grand Registrar had picked up his acquaintance with what he considered the landmarks of Freemasonry, which appeared to be founded upon any thing but what was by others understood to be the principles that bound man to man by the feelings of social kindness.

[Mr. Stevens continued for some time to address the meeting, in so forcible, searching, and convincing a strain, as entirely to demolish the effect of Mr. Harrison's address, who ultimately proposed such a modification of the obnoxious resolutions, as made them not only less offensive, but more likely to be approved by the Queen Dowager, should they actually come under her Majesty's notice. We regret much that we cannot even give an outline of one of the most excellent addresses ever made; indeed, so withering was the effect upon prejudice, that no stand was attempted to be made against it, and the proposer of the resolutions permitted their emasculation without an effort.]

Mr. WALTON considered the infliction of a lay sermon during a hot morning to be quite unnecessary,—he had listened to the twaddle with much inconvenience.

Dr. BEDFORD thought that Mr. Rowe had rather proved too charitable; he had gone farther than many of those whose advocacy of that best of principles usually went, for he had set an example that few would follow, he had visited the domicile of the poor and judged for himself; and how was he rewarded? why, by an unmasonic attack on his character.

Some other gentlemen spoke of the circular as an indiscreet act; but altogether undeserving the heartless attack made on the character of its author.

The modified resolutions were then put and carried, with a few dissentients.

The election of candidates was first postponed until the end of May, afterwards until the 3rd of June; and since further postponed until the General Court in October.

Bro. Gore, the Secretary, has now resigned. The candidates for the office are, we understand, Bro. Crew and Bro. Patten, both Masons of high moral worth, and most excellent Members of the Craft.

THE FESTIVAL.

On Wednesday, May 19th, 1841, the Anniversary Festival was held at Freemasons' Hall. As it had been intimated that His Royal Highness the Duke of Sussex would preside on this occasion, an unusual assemblage of the supporters of the Charity was expected. Orders had been given to lay covers for 220, of whom, however, only 163 attended. The extreme paucity of grand officers was the subject of very general remark; still, with all these disappointments and drawbacks, so ably were the duties of chairman performed by the V.W. Bro. Benjamin Bond Cabbell, a Past Junior Grand Warden, the Treasurer, and a Vice-President to the Institution, and so generously were his appeals received by the Brethren present, that, within a few shillings, the very munificent sum of six hundred and eighty pounds crowned the benevolent labours of the day. Of that amount, Bro. John Udall, already

qualified as a Vice-President by a previous donation of fifty guineas, and under whose banner it was the good fortune of our reporter to sit, subscribed twenty guineas ; being the largest individual gift of the day.

The cloth having been drawn, the "Benedictus" was sung by the musical Brethren, assisted by choristers ; Bro. Sir George Smart presiding at the piano.

The CHAIRMAN introduced the first toast by observing, that in every society in this country there always existed the utmost love and veneration for the Sovereign—(cheers) ; and among Masons, especially, there could be but one feeling of affectionate loyalty towards the illustrious lady who now presided over them ; for to their undivided attachment as subjects, they added the remembrance that she was the daughter of one who had filled the highest office in the Craft, and whose name would never be forgotten among Masons—(cheers). It was enough for him, then, to say, that he proposed "The health of Her Most Gracious Majesty the Queen."

Loud cheering, with three times three, followed by "God save the Queen," in full chorus.

Next in order the Chairman gave "Her Majesty the Queen Dowager"—the illustrious lady who, the widow of a royal patron of the Fraternity, was herself the royal patroness of the Girls' School.*

Received with three times three, and reiterated applause. Glee, "Mark you her eye of heavenly hue."

Remarking that, from all that had been known or seen of him, His Royal Highness was worthy of the dignified station, and the honors and happiness which he enjoyed, the Chairman proposed "Prince Albert," and added, "The Princess Royal, and the rest of the Royal Family."

Drank with three times three. Glee, "Sleep, gentle lady." Some merry *mots* were elicited at *our* table, by the curious mixing up of the *health* of Prince Albert with the *rest* of the Royal Family, and *Sleep, gentle lady*. We know not to whom the pleasant conceit is due, whether to the Chairman or to the Grand Organist.

Calling for bumpers, the Chairman then proceeded to call the attention of the Brethren to the succeeding toast—"H.R.H. the Duke of Sussex, the Most Worshipful Grand Master"—which, he observed, was a toast upon which it was perfectly unnecessary to say a word—(cheers) ; still it might be deemed unseemly if some slight allusion were not made to the great benefits he had conferred upon Freemasonry—(hear, hear). He had devoted to the interests of the Craft the largest portion of his valuable time ; he had promoted its dignity by his high rank and influence in society ; and, whilst thus leading the cause of philanthropy, he had given additional splendour to it by being among the first, too, in the practice and development of philosophy. Indeed, he was not less distinguished for humanity than for science, and was, in every point of view, eminently qualified to preside over Freemasonry—(cheers.) It was impossible, on such an occasion, to do justice to his great services ; and it would be enough therefore to add, that the splendour of his position, the variety of his attainments, his high birth, and his many virtues, all shrunk into insignificance in comparison with his devotion to charity—(cheers). For this, indeed, was his enduring character known,

* Why not give full honors? The Queen Dowager is also a Life-Governor of the Asylum.

not merely among Masons, nor merely by a single nation ; but for his great charity was he distinguished, all over the globe, as the universal friend of mankind—(cheers).

Responded to heartily, with three times three. Glee, “ Oh ! by rivers.”

“ The Pro-Grand Master, the Earl of Zetland,” with three times three ; Song, “ Whilst I listen to thy voice :” and “ The Deputy Grand Master, the Marquis of Salisbury,” with three times three, followed in succession.

These toasts having been disposed of, the children were introduced in procession, led by the Stewards of the day and the Members of the House Committee, and followed by the Matron and her assistants. The larger number were then arranged along the dais, fronting the company in the body of the Hall, while some of the oldest girls occupied the organ gallery and the front seats of the galleries devoted to the lady-guests on the occasion, of whom there were a goodly number of Nature’s best specimens, and Charity’s purest ornaments. Of the cleanly, neat, and truly respectable appearance of the children it is unnecessary to speak. In this, as in most other respects—in their education especially—the Masonic Girls’ School is an accepted model ; but we certainly have seen the school, as a whole, in a more healthy appearance. And we are confirmed in an opinion for some time entertained, and often personally expressed, that the sleeping and other accommodations of the house *are not* equal to the occupation of the Matron, assistants, servants, and *sixty-five children*, with a due regard to the health of all. We question if any dormitories of similar establishments in the metropolis are so crowded.

After the children had sung, in simple and affecting style, the customary hymn, the Chairman addressed the company on behalf of the Charity. It was, he said, by far the most important business of the day, to bespeak their considerate and benevolent feelings in support of the Royal Freemasons’ School for Female Children—(cheers). Many appeals of a similar nature had been made to them by those who were better able to advocate the strong claims of that Institution upon Masonic sympathy, although none with greater sincerity or zeal than by the humble individual who then addressed them—(cheers). He had, however, the gratification of knowing that he did not address the cold of heart, or the reluctant to do good ; for with many by whom he was surrounded had he long and earnestly laboured in behalf of that Charity ; and if he addressed those who were not yet enlisted in its aid, let them remember that the children before them were the daughters of Freemasons, and let them extend the same feelings of charity towards those helpless creatures, that they would have to be extended to their own children, if it might ever chanceto be their misfortune to be unprotected—(cheers). Such a scene as the present must amply repay the exertions of those who had, from time to time, conducted the affairs of the Charity ; whilst the appearance and demeanour of the children then, and their excellent conduct in the school, and, he was proud to say, of all those who had therein been brought up to virtue and usefulness, was the strongest testimony that could be offered of the constant care and attention, and of the high qualifications for the onerous duties of her office, evinced by their excellent Matron—(loud cheers). To her the children were under everlasting obligations ; and it was a pleasing fact to record, that when any who had left the school

and entered into the uncertain pursuits of life, found themselves in want of an adviser or a friend, they invariably came where they had first been disciplined in the principles and practice of virtue; and, following the injunctions of Mrs. Crook, were again put in the way of decent employment, or restored to protection—(cheers). The worthy Chairman then enlarged on the benefits of emulation and good example, by way of advice to the children; and concluded a very impressive address, by asserting his conviction that whilst the universality of charity among the Craft would always be exhibited in every habitable portion of the globe, yet would it nowhere be so fruitful, either of means or in its results, as in the country whose sons were the most valiant, and whose daughters were the most virtuous—(cheers); and among those which it was their peculiar province to support, he did not think there could be any charity nearer or dearer to them all than this: he would therefore give, "Prosperity to the Royal Freemasons' School for Female Children"—(repeated cheers).

Bro. the Hon. H. A. MORETON, Past Grand Warden, then claimed the attention of the company. He complimented the Chairman on the high and dignified manner in which he had introduced the toasts of the evening, and on the excellent address he had delivered in aid of the charity; and added, that he thought he could propose a toast that under those circumstances, would be more acceptable to the Brethren than any other, and that was, "The health of the Chairman"—(cheered warmly and unanimously, with three times three).

Bro. BENJAMIN BOND CABELL acknowledged the toast, by saying, that on the present, as on all other occasions, it was a high gratification to him to promote the cause of charity, especially when he felt assured that the feeling was reciprocated by those he had the honour to address; and that he was most thankful for the compliment which had just been paid to him—(cheers).

The subscriptions having been announced in the interim, the Chairman gave next, "The Provincial Grand Masters;" for which thanks were returned by the R. W. Bro. LEWIS, Provincial Grand Master for Sumatra, the only Masonic officer of that rank present.

On proposing the health of "The Grand Officers of the year," the Chairman expressed his regret that the Grand Wardens and the Grand Deacons were absent—(cries of hear, hear).

The V. W. Bro. HARRISON, Grand Registrar, returned thanks.

Glee—"Hail, smiling morn!"—Another piece of musical waggery, especially as it was followed by the toast of "The Ladies," whose exit was the setting sun of our enjoyment. It was, however, immediately after their retirement, announced—we suppose as the best set-off—that the subscriptions of the evening amounted to 679*l.* 14*s.* 6*d.*, a declaration which was heartily cheered; and if we have not given a list of the donors,—which, from the great length, must necessarily be omitted,—it was not for want of either enunciation or emphasis on the part of Bro. Gore, the Honorary Secretary to the Charity, whose exertions were unremitting throughout the evening.

A very cheerful response was afterwards given by the company to the toast of "The Stewards of the day;" and ungrateful indeed must have been the heart that did not appreciate the value of such excellent stewardship as was displayed. Having previously alluded to our own seat, we shall be pardoned by the reader for adding, that Bro. the Rev. Charles Vink having joined banners with Bro. John Udall, we were

under the hospitable auspices of Brethren who represent two of the most charitable families in Freemasonry. What luck will be ours should we fall under their care at the Asylum Festival too!

Bro. the Rev. Sir Wm. DUNBAR returned thanks for the Board of Stewards in very appropriate terms, observing that their responsibility as Stewards, both in procuring the attendance of members of the Craft, and in providing suitable and sufficient entertainment for them, was amply compensated by the liberal support the charity had received from those who had attended.

The Chairman soon after retired amidst the plaudits of the company, and we joined the Stewards and their friends at tea, to be the more presentable to the ladies fair in the glee-room. Of our enjoyment there we took no notes—what blockheads we should have been to have thus wasted the few moments of delight, to which music gave wings and beauty their fascination?

THE ASYLUM.

The sixth anniversary Festival of the Asylum for Aged and Decayed Freemasons was celebrated on Tuesday, the 15th June, by a dinner in Freemasons' Hall, Great Queen-street, to which about one hundred and fifty warm friends and supporters of the charity sat down.

Bro. Benjamin Wood, *M.P.*, was to have presided on the occasion, but the business consequent upon the approaching elections prevented his being present.

Bro. JOSEPH COPELAND BELL, however, was introduced by Dr. Crucefix, at the request of the Board of Stewards, as the *locum tenens*, and went through the business of the chair with a spirit which greatly conduced to the harmony and pleasures of the evening, as well as to the advantage of the charity.

Mr. Hawes and his pupils, Miss Maria B. Hawes, Miss Van Millenger, Miss Turner, Mr. Jolley, Mr. Broadhurst, Mr. Collier, Signor Brizzi, Mr. Bradbury, and Mr. Cronin contributed their valuable aid to the good cause, by affording a rich musical treat in the course of the evening.

The gallery was filled with ladies, who by their graceful presence gave an additional charm and sanction to the objects for which their husbands, parents or brothers had assembled.

As soon as the cloth had been withdrawn,

The CHAIRMAN rose.—He said he now found himself placed in a situation which he did not anticipate when he had promised himself the pleasure of being present at their festival this evening. But the hon. gentleman who was to have taken the chair (Bro. Benjamin Wood, *M.P.*), being prevented from so doing by his parliamentary duties, that honour had devolved upon him, and having been by the kindness of his Brethren placed in that chair, he would endeavour to do his duty to the best of his abilities—(cheers). The first toast which he had to propose would come home to the bosom of every Englishman and every English-woman; for it was the health of an illustrious personage, who was placed not only at the head of her own sex, but at the head of the nation—(cheers); without further preface, he begged to give the health of “Her

most gracious Majesty the Queen," with three times three. The toast was drunk with all the honours and much enthusiasm, and was followed by "God save the Queen," the whole company standing.

The CHAIRMAN, after a short interval, again rose, and said he had now to propose a toast which he was sure would not be less grateful to the company than the last; it was the health of an illustrious lady, whose name was peculiarly associated with charity, and in whose favour he could not speak more highly than by telling them, that she was a bountiful subscriber to that excellent Masonic institution the Girls' School, and a Life-Governor of the Asylum—(cheers), and that, in short, her munificence knew no bounds. He begged to propose the health of "Her Majesty Queen Adelaide," with three times three—(loud cheers).

The CHAIRMAN again rose, and said he hoped to see bumping glasses filled to the honour of the next toast which he had to propose—(hear, and a laugh). It was the health of a princely gentleman, who had the honour of being the consort of England's Queen—(cheers). He had come amongst us as a stranger; but independently of the fact of his being the chosen husband of our illustrious sovereign, he had by his conduct endeared himself to all ranks of society—(loud cheers). Their happy union had already been blessed with one princess, and England's highest hopes were likely to be again realised—(cheers). He trusted the one rose-bud would be followed by many blooming successors; but however we might love those who should follow, he was sure none would be dearer to us than this first arrow in the quiver which should constitute the happiness of both Queen and people—(loud cheers). Without further preface, he would give the health of "His Royal Highness Prince Albert and the rest of the Royal Family," with three times three.

Song—"A Health to the Prince and the Queen."

The CHAIRMAN again rose, and said he had great satisfaction in proposing a toast which he knew would be received by every Masonic Brother with much gladness—(hear). It was the health of the illustrious Prince who for more than a quarter of a century had presided over the Craft, and whom he trusted, most devoutly, would always bear in mind the holy principles on which it was founded—(loud cheers). He begged to give the health of their illustrious Grand Master, "His Royal Highness the Duke of Sussex"—(renewed cheers).

The toast was drunk with three times three, and followed by the song "I'll speak of thee," exquisitely sung by Miss Maria B. Hawse.

The CHAIRMAN, after a short lapse of time, again rose. The next toast which he had the honour of proposing was the health of two distinguished noblemen. If it were not that this was almost sacred ground, and ground from which the turmoil of political strife was banished, he might say that these two gentlemen were opposed to each other in politics; but on this ground there was but one sentiment of brotherly love, charity, and truth—(loud cheers). He begged to give the health of the Earl of Zetland, the Pro-Grand Master, and the Marquis of Salisbury, the Deputy Grand Master—(renewed cheers).

The toast was drunk with three times three. Glee—"Bacchus."

The CHAIRMAN next proposed the health of the Grand Masters for Ireland and Scotland,—the Duke of Leinster and Sir John Forrest.

The toast was drunk with three times three, and one cheer more.

The CHAIRMAN again rose to propose another toast, and said that, in

doing so, he experienced more than an ordinary degree of anxiety, because he knew that it deserved much more at his hands than he had ability to give—(cheers). The toast to which he referred was that of “Prosperity to the Asylum for Aged and Decayed Freemasons”—(loud and long-continued cheering). He was proud and pleased to see, from the warmth of the reception they gave it, that the toast had not suffered from his inability to do it justice—(cheers). It became, in some degree, his duty to place this institution before them, not merely as charity in the abstract; for all charity was laudable, and charity in the abstract was, he was delighted to say, nothing new; but because it stood out from other charitable institutions as a peculiar one—(hear, hear). Let them figure to themselves the distressing picture of one who had mixed with them in their active years, in all the busy scenes of life, reduced from affluence to poverty, from health and strength to sickness and distress; when the eyes had become dim and the hands feeble: the cares of the world pressing upon him; the wind of adversity blowing with its chill and withering influence, while he was without an asylum in which to take refuge in his declining years—(hear, hear). Let those then who were among the more affluent consider this picture, and from it learn to relieve, from the world’s cares and bitterness, the Aged Brother; and, while sitting at the social board, to do that which should smooth the downhill course of the Brother in distress—(hear, hear). Let them consider that, by contributing to the institution which they had met this night to celebrate, that they would make many an aged heart sing for joy—(cheers); and that the consciousness of having provided their Decayed Brethren with an asylum for old age would add softness to their own pillow, whether reposing in the calm slumbers of health, or stretched upon the bed of anguish and disease—(cheers). How many of those upon whom fortune in early life had smiled were overtaken by adversity!—(hear). They had started into life with all the joys which they now experienced, but unlooked-for misfortunes arose, misfortunes for which they were altogether unprepared;—and then think of an institution like that! No age or circumstances were exempt from such casualties—misfortune came as well to the young as the aged; and he trusted every Brother and every friend who now heard him would show that he felt the full value of such an institution, and would not hesitate munificently to support it—(hear and cheers). The institution had been but in its youth—(hear); it was now starting into the full vigour of manhood; but though much had been done, there was still much more to do. Its friends had stood by it, and continued with it, when there were many many obstacles, and when there was much to contend against; but now that the vessel was fairly launched, he trusted that, fearless of all opposition, she would be wafted on upon the waves of prosperity, until she arrived safely in the harbour of peace and security—(much cheering). After an allusion to the fact that Brother Benjamin Wood, in his letter of apology for not presiding over them this evening, had enclosed a check for 10 guineas for the institution—(loud cheers), he assured them that he (Brother Bell) had taken the chair more from a sense of duty than from any overweening presumption on his part—(cheers). He concluded by proposing “Prosperity to the Asylum for Aged and Decayed Freemasons,” and sat down amid loud and general cheering.

The toast was drunk with three times three, and one more, of the

most hearty and enthusiastic cheers which the warmest friends and supporters of the Asylum could have desired to hear.

The following Address was spoken by Bro. OSBALDISTON, one of the Stewards. It was deservedly and most rapturously applauded for the sentiment it conveyed, and particularly for the admirable manner in which it was delivered.

THE ADDRESS.

“ Brethren, a moment let me claim your ear,
 Whilst in a new performance I appear.
 The subject now brought forward with your leave,
 I trust will your approved support receive ;
 The cause is good, then let us not be slow
 In easing misery from its weight of woe !
 In olden times, and when the rugged school
 Of great Lycurgus held the sov’ reign rule,
 E’en then the virtuous did with pride engage
 To pay the kindest deference to Age ;
 And Sparta’s princes at the Athenian play
 To Age’s silvered locks would still give way.
 But why cite hist’ry’s volumes to engage
 Your kindly feelings in behalf of Age ?
 Are we not Brethren ? To a Brother’s name
 Maçonry lends a lustrous, lasting fame !
 We give with open hand a Brother’s share,
 And watch the orphan with a Brother’s care :
 Then whilst for Mason’s *children* we provide,
 Forget not *parents* may be sorely tried.
 As Brethen, then, and sons of parents dear—
 For such as feel distress I now plead here—
 And let it hence to all the world be told
 Freemasonry relieves both young and old !
 ‘ Honour thy parents,’ was the BUILDER’S law ;
 Filial neglect is Nature’s foulest flaw.
 Then let the old your kindest care engage,
 And give your aid to trouble’s last sad page,
 That in all time, by our example sway’d,
 Respect may ever to the old be paid ;
 And men shall see our high-raised fame, and say,
 That was for Masonry a glorious day,
 When all stepp’d forward to protect the old,
 To guard them safe from pain, from want, and cold !
 Then onward, hand in hand, from year to year,
 Press on, ye perfect men, and persevere,
 Until no case of woe our Craft shall yield,
 That can by Mason’s kindness be healed.
 This is my plea—let this your hearts engage,
 Whilst for the young you feel, feel too for Age :
 Comfort and care unto the old are due,
 And let that care, that comfort, come from you.”

After which, Miss Turner favoured the company by singing, with peculiar effect, the following lines on CHARITY, the words and air by BRO. LEE STEVENS.

“ Where pleasures beam, where joys abound,
Where happy hearts alone are found,
Where even love may deign to be,
There still is room for Charity!
The brightest eyes may brighter smile—
The warmest hearts may warmer glow—
That from enjoyments turn awhile,
To dry the tears of want and woe!

And where unhappy discord reigns,
Where passion frowns with starting veins,
Where even hatred we may see,
There still is room for Charity!
For, yielding to her pure delight,
Contending hearts more genial grow,
And foes that were, as friends unite,
To dry the tears of want and woe!”

Miss Turner was rapturously encored.

The CHAIRMAN said, the next toast which he had to offer to their notice was one which he knew they would drink with great cordiality, an honour to which the individual with whose name it was associated was well deserving, he meant Dr. Crucefix, the excellent Treasurer of the institution—(loud cheers). He did not think that gentleman could even have spent a birth-day with more happiness than this. For he must tell them, that the day selected for the celebration of their sixth anniversary, happened also to be the birth-day of their much respected treasurer—(renewed cheers), and he found himself surrounded by friends who had assisted him in prosecuting the interests of a charity in which he took the warmest interest—(cheers). Few, perhaps, had witnessed the exertions and talents of that gentleman to the same extent which he (the Chairman) had—talents aided by the most unwearied diligence and assiduity on the part of the Committee with whom he was associated—(hear and cheers). He was not surprised that the charity had flourished under such auspices, for no charitable institution ever brought more zeal and energy to its assistance than this had—(hear). In conclusion, he begged to propose the health of the Treasurer, Brother Dr. Crucefix, and the Members of the Committee, with three times three—(enthusiastic cheering).

BRO. DR. CRUCEFIX rose to return thanks, but before he did so, begged permission to read a portion of the sixth Annual Report of their institution, which he thought they would agree with him in feeling would be more gratifying than anything he could say, as it showed the steady improvement of the funds of the charity—(cheers). They had, at present, invested in the public funds 2,100*l.*; in Exchequer Bills, 620*l.*; in the Savings' Banks, 105*l.*; in the hands of their Treasurer, 120*l.*; and uncollected, 150*l.*; Total, 3,100*l.*—(cheers). The Report then went on to say, that the warmest sympathy continued to be manifested in favour of the institution, by Brethren both in London and the provinces, and that the numbers of its friends increased as opposition ceased. He

would speak out with a loud voice, if he had the power to do so,* but since he met them he was not merely one year older as to age, but had sustained much physical depression. For six years it had been his grateful task to come forward to acknowledge the receipts to this institution—a task in which he felt proud and happy, but one that required greater eloquence than he possessed—(cheers). Great, however, were his joy and gladness to stand before them, and say, that there was now no visible opposition to this charity, and that, instead of being like as the honoured Chairman had once stated, to be merely a small cloud in the distance no larger than a man's hand, it was becoming great and powerful—(cheers); it was no longer a mere speck on the horizon. Another past Chairman had reminded them, that no man ever undertook anything for the good of mankind, without finding great difficulties and prejudices to encounter. But let him, as one armed in the panoply of his own confidence, meet his Creator on his own ground, with a determination to wrest a blessing, and he would not be an unsuccessful pleader—(cheers). A third Chairman—young, generous, and enthusiastic—had pleaded with equal force and equal success, and, last year, the surpassing excellence of the presidential pleader gave additional life to their cause, by the moral energy by which he graced the chair, and by the effects by which his generous example was seconded by the meeting. The Chairman of this day had pleaded like a man—God bless him for his efforts!--his words were now on their ears, bidding them do their duty. All their Chairmen pleaded successfully—(renewed cheers). Yes, they had, and he thanked them for what they had done in the cause of their Aged Brother. It had been pointed out as the most distinguished virtue of a classic hero, that when he escaped from his native city as it fell a prey to the flames, that, with his young son in his hand, his wife at his side, upon his shoulders he bore his aged father, and carried him when the old man was no longer able to support himself. Remember, this was the act of a heathen—let Masons emulate it. In all ages respect towards the aged had been counted as a virtue, and no good man ever forgot his household gods. Such respect was founded upon commands both human and divine—(cheers). In whatever he might himself have done for the charity, he had been fortified by their generosity—(cheers); and, as no home could be honourable while age, in which there was of itself something respectable, remained unprotected, he knew nothing would prevent their continuing to this institution the support which they had already so generously given—(hear, hear). He had nothing now to add to what he had already said, except a word in reference to what had kindly fallen from the Chairman, in allusion to his natal day—(great cheers). Now, if they wished to send him home happy, in the fifty-fourth year of his age (which he had just entered upon), let them send him home "with great abundance," that the morrow when it came might come to him as their almoner, and bring with it the feeling of gratification, which, as dispenser of their bounties, he could not fail to experience—(hear, hear). Dr. Crucefix sat down amid the loud and general cheers of the company.

Bro. HENRY UDALL now rose and said, that after hearing the highly satisfactory report of the Secretary, † he felt great pleasure in rising to

* The Doctor evidently misunderstood a voice at the lower end of the hall, directed to the waiters, who were a little noisy, "to get out," which he supposed to be "speak out." The silence during the address was most impressive.

† The list of subscriptions, amounting to 560*l.*, had just been read by Bro. Field. The sum has since reached 600*l.*

propose a toast which he was certain would be well received, and proud he was that the honour of giving it had devolved upon him—(hear) ; for it was the health of their worthy and excellent Chairman, who had this evening performed the duties of the chair with so much ability—(loud cheers). In proposing this toast, he had to introduce to them a friend worthy of the name—a Brother not second to any of their Order—and as sincere a friend to charity as was to be found in the Craft. His name was an honoured name—associated generally with the cause of charity, and particularly so in the cause of the Asylum for the Aged and Decayed Mason. In the days of difficulty, whom did they find ready to come forward and preside over them, notwithstanding all the opposition that the Charity had then to encounter?—(hear, hear). Let it be recollected that this was not the first time he (Brother Bell) had taken that chair—(cheers). At the Second Anniversary Meeting of the Institution he had presided, and presided much to its advantage and prosperity—(loud cheers.) When some said, “You will injure the other charities,” what said he?—what did he tell you? He replied, “There is still room for charity!”—(cheers). When others said, “We shall fail of our object, and get ourselves into difficulties,” what did he say? “Screw up your courage to the sticking-place, and you shall not fail!”—(much cheering). Such was the spirit in which he had acted whenever he had presided over its interests—(cheers). They well knew his exertions in the interests of Freemasonry in general. Of his own Lodge he was a distinguished member, and in the Grand Lodge of England he was one of the greatest ornaments—(cheers). Many Brethren, who were at first opposed to this institution, had, through the perseverance of its early friends and supporters, now altered their opinions; and, extending the hand of friendship, said, “Although we differed from you at first, we now find you are right—(renewed cheers).” He begged to propose the health of their worthy Chairman, and to thank him for the friends, as well as Brethren, he had brought with him this evening; for when he looked to those galleries, and saw the galaxy of beauty by which they were adorned—(loud cheers), he was quite certain that the interests of their Order could not be forgotten—(renewed cheers). He then gave the health of the Chairman, Bro. Bell, with three times three, and sat down amid much cheering.

The toast was drunk with all the honours, and a degree of enthusiasm worthy of its subject.

The CHAIRMAN rose as soon as the cheering had subsided, and said, that he had, in the outset of the business of the evening, stated his feelings of diffidence in taking that chair, and these feelings were certainly increased by their excess of kindness in responding so warmly to the toast which had been given in such complimentary terms by Bro. Udall—(hear). He certainly had been, and he felt proud to avow it, one of the oldest associates of a small band of Brothers who had launched this Institution upon the ocean of public opinion; which, although it was at first tossed about like the walnut-shell boat of the infant upon the troubled waves of adversity, now more resembled the noble and well-manned ship, steadily sailing into harbour—(loud and continued cheers). If any thing which he had done in the good cause, had in the smallest degree contributed to this change of aspect, his feeble exertions were amply rewarded by their good opinion; and when he retired from the room this evening, it would be gratifying to feel that he had not altogether been found wanting—(cheers). He concluded by again

thanking them for their kindness, and sat down amid the cheers of the whole company.

The CHAIRMAN again rose, after a short interval, and said, that although they had met to celebrate the foundation of a charitable Institution for the relief of their Aged Brethren, there were two other excellent Masonic charities which it behoved them gratefully to remember, whose object was to care and provide for the young—(cheers); one for clothing and educating the daughters of their unfortunate or deceased Brethren; the other for clothing, educating, and apprenticing their sons—(cheers). Long might they continue to flourish—(hear). The toast he had to give was—"the other Masonic Charities, and prosperity to them!"—(loud cheers, three times three).

The CHAIRMAN said there was still a toast on his list, which he knew it would afford the company the greatest gratification to drink in bumpers—(hear, and a laugh). They had been honoured and gratified this evening by an assemblage of ladies in the gallery—(cheers), who had by their presence shed a lustre and grace upon the cause of charity—(loud cheers). They must all feel deeply obliged to them for thus giving their fostering countenance to the charity, and he trusted that the gallantry of the Stewards had left them nothing to desire, that all their comforts and pleasures had been attended to, and that they would quit the hall gratified with the attentions they had received at their hands—(hear); for they were Heaven's last best gift, the solace of society, and the comfort of man to his latest hour—(cheers). He concluded by giving "the health of the Ladies, and thanks to them for their attendance!"—(loud cheers).

The toast was drunk with three times three, and more than "one more," of the most enthusiastic cheers.

The CHAIRMAN had now the pleasure of telling the company, that the subscriptions and donations, announced up to this period of the evening, amounted to upwards of 560*l.*—(loud cheers). He at the same time claimed their attention to a toast which deserved to be well received at their hands—(hear). They had received a large amount of co-operation from many of the Provincial Grand officers—(cheers). Some of them had been among their warmest friends and most zealous supporters, and others, who had not yet become subscribers to the charity, would not shut their eyes to its merits when it became better known to them—(cheers). He concluded by giving "the health of the Provincial Grand Officers," and associating with the toast the names of Bro. the Rev. Dr. Oliver and Bro. Brutton—(cheers), as also the Rev. Mr. Ramsey and other visiting friends.

The toast was drunk with three times three, hearty cheers.

The Rev. S. RAMSEY rose to return thanks on behalf of the gentlemen named. Like the worthy Chairman, he was taken by surprise; for he did not expect that the honour of returning thanks would have devolved upon him. He could not, however, make the excuse that he was not accustomed to public speaking—(laughter), being himself a clergyman—(cheers). He was always delighted to stand up on any useful or benevolent occasion, and particularly so in the cause of a charity like that which they had to-night met to celebrate—the principles of which he so highly approved—(cheers). He hoped to see many members of the profession to which he belonged join its ranks—(cheers). His motto was—"In things essential, unity; in things non-essential, liberty; but in all things, charity!"—(loud cheers). Allusion had been made to the difficulties which this Institution had had to encounter—(hear). For

his own part he liked difficulties—he thought there was seldom any good without them—(hear, and laughter). They stimulated people to greater exertions, and in overcoming difficulties they became stronger and more useful labourers in the cause of humanity—(cheers). In the present case difficulty had been a good thing—(hear). He knew they had found it so; for if it had done nothing else, it had done this one great thing—it had called forth the talents and abilities of their worthy Treasurer, Dr. Crucefix—(loud cheers). The rev. gentleman repeated his thanks for the honour done to himself and others, and sat down amid loud and general cheering.

The CHAIRMAN next gave, “the Press,” with an appropriate introduction, which was duly honoured by the company.

Bro. E. R. MORAN returned thanks, and expressed the pleasure and satisfaction he experienced in being associated in such a cause of charity as that which they had this evening met to celebrate—(hear, and cheers). However small might be the share which he (as one of the Press) had taken, or however insignificant the part he had acted in fighting under the banners of the worthy founders of this charity, he felt a pride which resembled that of the Roman soldier, who entering the streets of Rome in the procession of a returning conqueror, held up his single leaf of laurel and exclaimed, “I too am a conqueror!”—(loud cheers).

The CHAIRMAN now gave, “the Stewards of the day,” with three times three, and paid them a high and well-deserved compliment for the banquet which they had laid before them.

The toast was responded to with much enthusiasm, and drunk with all the honours.

Bro. WESTERN returned thanks on behalf of the Stewards in a short, neat, and appropriate address.

The festivities of the evening were protracted until near midnight, and a more harmonious body of gentlemen never sat down, even in the cause of charity. From first to last all was peace and happiness—the generous impulse of charity lent a genial aid to the Stewards, whose liberality never shone more brightly; and the concert in the ladies’ room was as usual most delightful.

THE FOLLOWING IS THE LIST OF THE STEWARDS:—

Bro. John Yates . . .	P M. Old Dundee L., No. 18	<i>President.</i>
“ John Vink . . .	M.E.Z. Mount Zion	} <i>Vice-Presidents.</i>
	Chapter, No. 169 . . .	
“ Rev. C. Vink, M A.	Union Waterloo Chap. No. 13	
“ John Lane . . .	P.M. Lodge of Concord, No. 49	<i>Treasurer.</i>
“ Charles Tancred .	Chapter of Fidelity, No 3	<i>Hon. Secretary.</i>
Br. D. W. Osbaldiston, G. S. No. 72	Br. William Vink, P.M. . . .	82
“ T. Brutton, P. G. T. Stafford 427	“ Henry Rowe, W.M. . . .	93
“ Thomas Western 20	“ T. M. Bacon	108
“ J. Heath Goldsworthy, P.M. 3	“ Robert Barclay	113
“ George Barrett 7	“ William Evans, P.M. . . .	118
“ Thomas Quartermaine . . . 8	“ Andrew Gardner, P.M. . .	165
“ H. Browse, W.M. 18	“ Charles John Osborn, W.M. 169	
“ Edmund Fraser, W.M. . . . 22	“ John Davis, S W.	215
“ William James Smith, S.W. 49	“ Thomas Greathhead, W.M. 318	
“ Philip Speyer 53	“ Z. Watkins, P.M.	329
“ William Lyal, P.M. 57	“ W. Halton, P.M.	661
“ Edward Busher 79	“ Charles Udall	679

THE REPORTER.

Our reporters have been so much occupied as not to have taken notes of many interesting, although perhaps not important, meetings.

H.R.H., the Grand Master, after a lapse of many years, on the 22nd of May, accepted an invitation to dine with the Grand Master's Lodge; and, as might be expected, the visit of the august guest was welcomed with great respect and enthusiasm. Bro. Rodbear, the W.M., and Bro. Giraud, the Treasurer, were particularly assiduous, and the Grand Master expressed himself highly gratified. It is believed that the Grand Master intends to honour many other Lodges with a visit.

June 18.—THE CROSS OF CHRIST ENCAMPMENT met, and passed a very delightful day under the auspices of Sir Knight W. T. Smith, the E.C. The anniversary of the battle of Waterloo was not forgotten, and the health of the hero who achieved it was suitably remembered. Sir Knight Crucefix adverted to the position of Christian Masonry, and made a few remarks on some passing events in the sister kingdoms.

ENCAMPMENT OF FAITH AND FIDELITY (3), gains strength daily, and is now, we believe, one of the most numerous of the Order. The M.E.C., Sir Knight Henry Udall, as we hear, intends conferring the Rose Croix, and higher orders on the last day of June.

PRINCE OF WALES'S CHAPTER (324), *June 4.*—We are happy to say that this day all the differences which have so long existed in this Chapter, were arranged under the judicious management of the Pro. G.M., the Earl of Zetland, the M.E.Z.

LODGE OF AMITY (200), GREENWICH, *June 15.*—All the members of the St. Mary's Lodge were, on THIS OCCASION, admitted as visitors by a previous arrangement; the day went off well. Bro. Barlee makes an excellent W.M.

ALPHA LODGE (No. —), *May 22.*—A meeting of the Lodge was held this day at Kensington Palace; present, H.R.H. the Duke of Sussex G.M., the Worshipful Master, and a few members and visitors; among the latter, Bros. T. F. Savory, George Aarons, and Henry. Some important and singular observations were made by H.R.H., who also addressed complimentary remarks to Bro. Aarons, with whose researches into Biblical literature he expressed himself much gratified. H.R.H. invited Bro. Aarons to banquet in the evening, which was passed, as might be expected, in true social recreation. The hospitalities of the royal Mason never showed more gracefully; and we are happy to state that his health enabled him to enjoy the delight his conversation created.

ST. LUKE'S LODGE (168).—It affords us much pleasure to record the flourishing state of Freemasonry in this Lodge. Every monthly meeting adds to its list of members; at the last meeting of the Lodge donations of two guineas were voted to each of the three Masonic charities—viz., the Boys' School, the Girls' School, and the Asylum for Worthy Aged and Decayed Freemasons. The St. Luke's Lodge do not adjourn during the summer season, and is visited by many talented Brethren from the metropolis, who avail themselves of the quick transit of the steam-boats. By the calendar we perceive the Lodge will meet on the first Monday in the month, at the Black Lion, Church Street, Chelsea.

ST. LUKE'S LODGE OF INSTRUCTION (168).—The meetings of this Lodge of Instruction will be, during the summer months, every Sunday evening, at Bro. Hitchcock's, the Gloucester Arms, Kensington

New Town. This, we believe, is the only summer Lodge of Instruction open, and its proximity to the delightful gardens of Kensington induces many Brethren of the London Lodges to visit it. During the comparatively short space of three months this Lodge has contributed from its funds two guineas to each of the schools, nor have they forgotten the "Aged Masons'" cause, having at their last meeting voted the same amount to that charity also. The able manner in which the work is conducted by Brs. Barron, Jenkins, Wayte, Jackson, Bateman, Smith, &c., &c., would do honour to any Lodge; to all who desire instruction we advise a visit.

A new Chapter of Promulgation of the working of the Royal Arch Degree, has been opened at the Union Tavern, Jermyn Street, St. James's. It meets every Thursday (the third Thursday in the month excepted). The plan is in accordance with the arrangements of the Friday nights' Master Mason Lodge of Emulation, held at Freemasons' Tavern. The new Chapter of Promulgation was founded on the 6th of May, 1841, and, as we believe, under the sanction of Chapter. No. 7, by the following Companions:—viz. Tombleson, J. Harris, J. Savage, Wright, Crawley, Watson, Honey, Houlding, Weekes, Morris, Hammett, and Bailey; who deserve the thanks of the Masonic public for their laudable endeavour to make known a genuine system of working this superior degree.

Several reports from Lodges, not duly authenticated, are purposely withheld.

MASONIC CHIT CHAT.

THE REV. DR. OLIVER, D.P.G.M. FOR LINCOLN.—On Wednesday evening, April 15, before the Topographical Society of Lincoln, the Rev. Geo. Oliver, *D.D., F.A.S.*, read a very interesting paper on the supposed British kingdom, occupying the district south of Lincoln, the name of which he conjectured to have been Cymbeline, or more properly Cymbellin. Very numerous traces of the aboriginal inhabitants were pointed out, and various drawings introduced.

PREFERMENT.—Our Rev. Brother, H. R. Slade, *L.L.B.*, Lecturer of Hampton, has been presented to a living in the county of Salop, by his Grace the Duke of Cleveland. We congratulate the worthy rector and his parishioners on the preferment.

THE LATE EARL OF DURHAM.—A very spirited Engraving from the portrait of this lamented nobleman, in his Masonic costume, is now ready for delivery. Mr. Wagstaffe has succeeded in his task with peculiar success. The original, by Bro. Dalziel, is as striking a likeness as it is an excellent painting; it was recently left at the house of Dr. Crucefix for several days, where numbers of the Craft had an opportunity of gratifying their curiosity and of expressing their approbation.

TIDINGS FOR MASONRY.—"Mr. Harrison has retired from the legal profession."—*Times*. Without offence, we hope, having retired from his profession, the worthy Brother will be more Masonic and less professional in his future practice.

BRO. DR. BROWN.—This late celebrated Brother was the philosopher of that name who founded the Brunonian System of Medicine in Edinburgh, and was also the founder of the Freemason's Lodge, Roman Eagle, in that city. His daughter-in-law, Caroline, wife of Ford Brown, Esq., *R.N.*, lately died of a decline;—some elegant lines have

been written on the event, which we regret that want of space prevents our inserting.

REVIVAL OF AN ANCIENT ORDER OF KNIGHTHOOD.—The *Hamburgh Correspondent*, under date, Berlin, 24th ult., states that it was in contemplation to restore the order of St. John of Jerusalem. By a return lately made, it appears that there are still thirty-two members of the Order in existence. The last reception of the Order took place at Sonnenburg in the year 1800, when several Knights were created, and amongst others Leopold, the present King of the Belgians, and Prince Ernest of Hesse Philippsthal Barchfeld.

“ DECREE FOR THE FOUNDATION OF THE RESTORED ORDER OF ST. JOHN OF JERUSALEM IN ITALY.—We, Ferdinand the First, by the grace of God, Emperor of Austria, King of Hungary, Bohemia, Lombardy and Venice, Galicia, &c. &c, do hereby declare for ourselves, our heirs, and successors—

“ That whereas it was an object of constant care to our late father, of illustrious memory, to protect, and, as far as possible, to preserve undiminished the Christian Order of the Knights of St. John of Jerusalem, which did such good service to a large portion of Europe, and which suffered so much by the course of events. We, being animated with the same desire, and being convinced that the establishment of the said Order must be serviceable and desirable to the nobility of our Lombardo-Venetian kingdom, have been pleased to grant the prayer addressed to us by the Deputy Grand Master, Bailli Carlo Candida, and to allow of the erection of a special priory of the Order of St. John in the Lombardo-Venetian kingdom. It being, therefore, our gracious will to give effect to the foundation of this priory, we hereby decree and ordain as follows:—Firstly, We appropriate as an endowment for the aforesaid priory the former church of the Order of St. John, together with the former priory, situated in the parish of St. Francesco della Vigna, in the district of St. Antonio (Nos. 3,772, 3,200, and 9,204 of the provisory land-tax register), at Venice, to become the property of the Order, and that the sinking fund of the Lombardo-Venetian Monte shall be indemnified for the same from the State treasury. Secondly, It is our gracious pleasure that every Grand Prior, from the day of his approval by ourselves and our successors, and as long as he holds the office of Prior, shall receive a yearly allowance of 2,000 florins, to be paid in monthly rates against receipts, in the usual form. Thirdly, We allow all such noble families in our Lombardo-Venetian kingdom, as may be so disposed, to make foundations in this Order, and to confer respecting the conditions attached to them with the superiors of this Order, promising that, without special reasons, we will not refuse our gracious assent to the said stipulations, that the priory thus founded by us may acquire by degrees a suitable extension. Fourthly, We ordain that only Austrian subjects shall be elected as Priors of the Order, and reserve to ourselves and our successors the especial right of approving and rejecting the persons chosen, in which latter case the new election is equally dependent on our approval. It is understood as a matter of course that the regulations issued by us for the Order of St. John, or which may hereafter be issued by us or our successors, must be punctually observed. Fifthly, It is our gracious will and pleasure that the Order of St. John, as proprietor of the aforesaid Church and Priory, do affix this foundation charter to the common books of registry of its immoveable possessions, and that all the conditions herein expressed may be inviolably maintained. We have affixed our sign manual to two original and

similar documents, one of which is to be deposited in the registry office of the Lombardo-Venetian kingdom, and one to be handed, according to our gracious pleasure, to the Grand Prior of the Order of St. John.

“Signed and published by our beloved and faithful Count A. F. Mittrowsky, Knight of the Order of the Golden Fleece, Grand Cross, and Chancellor of the Order of St. Leopold, Honorary Bailli and Grand Prior of the Sovereign Order of St. John of Jerusalem, our Priory Councillor, and Court Chancellor at our capital at Vienna.

5th January, 1841.

(Signed)

“FERDINAND.

“COUNT A. F. MITTROWSKI, &c. &c.”

BIRTHS.—*May 20.*—The wife of Bro. Richard Spencer (P.M. 329), 314, High Holborn, of a son.

June 2.—The lady of Bro. W. Eccles, Esq. (P.M. 118), Union-court, Broad-street, of a son.

June 7.—At Woodland, near Taunton, the lady of Bro. Captain Maher, of a son.

MARRIED.—*April 29.*—At St. Giles’s Church, Camberwell, Bro. James Anderton, (P.M. St. Thomas’s Lodge), of New Bridge-street, to Mrs. Mary Baxter, of Dulwich-common.

April 29.—At St. Alphage, Greenwich, by the Rev. Bro. Rodbear, Rector of St. Mary-at-Hill, the Rev. Bro. H. T. Curry, his curate (No. 1, G.M.L.), to Helen, eldest daughter of the late James Brittain, Esq., of Buenos Ayres and Blackheath.

May 17.—At Pilton, Devon, Bro. J. C. Easton (No. 327), to Georgiana Margaret, only daughter of Mrs. Whiteacre, Poundiford Cottage.

May 24.—At St. Cuthbert’s Church, Wells, by the Rev. Canon Barnard, Bro. John Richard Ashford, of Shepton Mallet, Somerset, (S.W. of the Lodge of Love and Honour, No. 357; P.P.G. Sup. of Works), youngest son of Daniel Ashford, Esq., one of Her Majesty’s Coroners for the county of Somerset, to Eliza, only daughter of the late Isaac Hill, Esq., of the same place. It is a singular fact, that Bro. J. R. Ashford was married by a Freemason, his wife given him by a Brother Mason, and also of her being the sister, sister-in-law, and niece of Brother Freemasons.

Obituary.

EPITAPH.

“Blest be that man, and blest he is, who bears
With virtuous pride, a “Mason’s” sacred name;
The Widows’, Orphans’, Brothers’ woe he shares,
And Heaven-born Charity constitutes his fame.”

The above is engraven on the tomb-stone of Bro. WM. BROOKS,* P.M., Lodge 72, and placed in the cemetery, Kensall-green; the centre of the stone has a square and compasses, with letter G.; and on one side the star, five points on, the other the six-pointed star, and triple tau.

* For the obituary of Bro. Brooks, *vide* page 242, 1840.

Lately, at Tibberton-square, Islington, the infant son of Bro. ROBERT FIELD (P.M. 329), Secretary to the Aged Masons' Asylum.

Bro. JAS. JOYCE, æt. 90.—This Masonic veteran was buried on the 5th of Nov., 1838. Our readers may remember, that in vol. for 1835 (p. 57), a very interesting account was given of him, on his visit to the Bank of England Lodge, of which he was the founder. His remains lie in the grave-yard of St. John's, Horsleydown, but no stone marks the spot!

Some three years since, the writer had a chat with the old veteran, who then was bed-ridden, and weak, and with his faculties perfect. He possessed much Masonic information, was full of anecdote of the Craft, and boasted, with some pride, that he proposed H.R.H. the Duke of Sussex as G.M.—yet no stone marks his resting-place! We feel certain, that when this fact shall be known to the Lodge he founded, they will place their mark on Freemasonry—and may it last for ages!

His widow is an inmate of the Sail-makers' Alms-houses, Gravesend, and has a small weekly allowance from the parish.

March .—At sea, on board the ill-fated steam-ship "The President," on her homeward-bound passage from New York, Bro. DAVID DEUCHAR. His disconsolate parents have to bewail a severe dispensation of an All-wise Providence, for the THIRD time, under similar awful circumstances—two other sons having found their grave in the great waters of the ocean. We mourn with them, unaffectedly, on their bereavements—

"My strength and my hope is perished from the Lord."

"Mine eye trickleth down and ceaseth not, without any intermission."

"O Lord, thou hast pleaded the cause of my soul, thou hast redeemed my life."

The late Bro. Deuchar was the son of Bro. Alexander Deuchar, the celebrated genealogist of Edinburgh, who succeeded his late Royal Highness, the Duke of Kent, as Grand Master of Knight Templars of Scotland, an office which he held for many years, and at length resigned in favour of Lord Ramsay, the present Earl of Dalhousie.

David Deuchar was initiated in St. Mary's Chapel, No. 1, Edinburgh, and was exalted Royal Arch, and subsequently installed a Knight Templar, under the auspices of his distinguished parent, who bestowed on him the decoration of a Grand Officer of the Grand Conclave. Some few years since he joined the Bank of England Lodge, and the Cross of Christ Encampment, in London, both of which he resigned on his return to Scotland.

He was of a cheerful disposition, and followed his father's profession. He was on his return from a mercantile speculation, at New York, when, with so many ill-fated adventurers, he was engulfed in the waters of death!

March 28.—Suddenly, in her 14th year, ELIZABETH, only daughter of Bro. Wm. Marsden, M.D., of Thave's Inn, Holborn (Globe Lodge).

† *Friday, April 2.*—Ætat 74, SARAH, Duchess Dowager of Marlborough, at her Grace's residence in Park-lane, after a few days' illness. Her Grace was mother of the late Lord J. H. S. Churchill, D.G.M., and a Vice-patroness of the Girl's School, in the welfare of which she took great interest.

April 23.—The “Gilkes” of Oxford is no more. Bro. THOMPSON, who for so many years was looked up to as the Masonic patriarch of a generation, sleeps with his fathers. We mourn, as the historian of the dead, most sincerely on the departure of a Brother, who, though “not lost, but gone before,” imposes on us the necessary but afflicting duty of speaking of him as a traveller to that bourne whence there is no return. Peace to thy ashes, Bro. Thompson! The good thou hast done is present to our mind, and that good is free from a speck of the alloy with which mankind, even of the Fraternity, is so sadly welded.

Upon whom is thy mantle to fall? Gentle Brethren of Oxford, see to this; let not the pure spirit of Thompson reproach you with neglect to elect his successor: you must and will find some one whom, with one accord, you shall acknowledge as a presiding spirit to continue in active force the example and the precepts of your deceased monitor. Alfred Lodge, this is your duty: he was of you, knew your fathers and their sons, moved in your circle, participated in the same objects which gratified your feelings or advanced your interests! Apollo Lodge, he was your staunch, unerring friend—the Fellow of a College, the undergraduate, noble, gentle, all-respected Brother Thompson! He knew the line of demarcation, toed the chalk, and preserved the landmark. We, too, knew him; personally and in correspondence he was of the faithful, and we grieve with Oxford and the world; yet is our grief chastened by the prospect that the accepted of earth is a candidate for heaven.

Brother Thompson was initiated in the Alfred Lodge, became a Royal Arch, and filled each chair successfully. He was also a Knight Templar, Rose Croix, and Med. P., Ne Plus and K.M., &c. He was very corpulent, but always active and cheerful; his age approached 70. His son is a Brother in the Order. We may take this opportunity of stating that Bros. John Lane and Wm. Lane Fox have been for some time looked up to by the Oxford Brethren, and perhaps no two Brethren better deserve their respect.

April 11.—At Calcutta, Bro. R. C. MACDONALD, Major Commandant of the 49th Regiment, N.I., *ætat* 43; a lineal descendant of Flora Macdonald, whom Scott in his “Waverley” has commemorated as Flora M’Ivor. Bro. Macdonald had left his regiment for Calcutta on pressing private affairs, was suddenly seized with malignant fever, and was soon no more! Distress of mind, too, probably accelerated the power of the grim tyrant. He was interred with military and Masonic honours. A widow and infant child lament the bereavement of a husband and father. These few particulars will probably suffice for general notice; but how are we to express ourselves on the departure from the world of one who has been foremost in the throng—one for whom the Masonic day was never long enough—one who sincerely felt himself as responsible for every error that his presence or service might have prevented, because he was anxious that no labour should escape his chance of sharing. Enthusiastic and intelligent, he combined many attributes of sterling merit; generosity became a fault by excess; but devotion to the Craft, and a firm and unflinching determination to maintain inviolability of friendship, was in him a virtue of the highest caste.

His furlough in England was spent in enquiring into the practical discipline of the Order, and it was during this period we made his

Masonic acquaintance. Such was his enthusiasm that he almost fatigued the swiftest. Bro. Gilkes looked on and pondered; the evening of his day was the morning of Bro. Macdonald's, who profited by the lesson, and imbibed the precious draught from every pure fountain which Masonry presented, and with it a spirit that preserved those draughts in all their native excellence.

He could not wait to re-welcome the glory of the Indian sun before he should resume his Masonic duties; on his passage he discovered some fellow Masons, and he formed a Lodge on shipboard! On his arrival in Calcutta, so far from having lost the slightest notice of the great truths, he landed a preceptor in the mighty art, and thus aided the foundation of that happy restoration of Indian Masonry, which is now the admiration of the Anglo-Indian empire—a commencement which Brs. Grant, Neave, and Alexander Grant have acted upon, and which promises to be as permanent as it is holy.

It is not in our power to trace the gradual developement of the advantages derived from our late Brother's industry and perseverance. The grateful homage of admiring Masons was continually poured forth in requital for the daily instruction he conveyed. The Prov. Grand Master for Bengal first appointed him Grand Steward, and then Grand Deacon. On assuming the "purple," Bro. Macdonald felt he had attained the height of his ambition. Alas, how soon after this was he summoned to the Grand Lodge above! We shall not venture to write our regret for so estimable a friend and Brother; the heart is oppressed, and often will memory revert to him whose correspondence by the overland mail was as welcome as regular. We commend, then, his example to the Fraternity. Peace be with his soul—all sympathy to the dear ones who survive him!

April 16.—In Oxford Square, Hyde Park, after a severe illness, ELIZABETH GOORE, the wife of Bro. DAVID POLLOCK, P.G.W.

May 10.—Bro. GEORGE MAHONY, one of the Mayor's Serjeants under the Corporation, and one of the senior members of the Masonic body in the city of Waterford.

May 31.—At Shepton Mallet, Somerset, after a long and severe illness, deeply regretted by all who knew him, HENRY WOODS, third son of Bro. KENT, principal clerk to A. C. Phipps, Esq.

May 15.—At Taunton, Bro. JAMES M'CANN, of Lodge No. 327. The deceased Brother was also Serjeant-major of the West Somerset regiment of Yeomanry Cavalry, under the command of the R.W. P.G.M., Col. Tynte. He served 25 years in the 4th Dragoon Guards, and was decorated with the proud distinction of a Waterloo medal. Such was the respect in which the deceased was held by his comrades, that his funeral was distinguished by its solemnities being accompanied with "military honours." The procession was preceded by a firing party of carbineers, leading the admirable band of the regiment, playing suitable sacred music. The coffin followed, on which were laid the chako, sword, and gauntlets of the departed soldier. His charger (caparisoned in mourning clothing, and led by two serjeants in deep military mourning) closely attended the remains of its master, headed the sombre train of mourners and relatives, who were followed by a lengthened attendance of two or three hundred of the regiment, and by the several recruiting parties, and their officers, in the town. The interesting procession was closed by poor M'Cann's patron, the respected adjutant of the regiment, Bro. Capt. Maher, and the regimental sur-

geon, Bro. Sully. The solemn funeral service was performed by Bro. the Rev. F. Parsons, the chaplain of the regiment. Three volleys were fired over the "Soldier's Grave," announcing,

"He's quartered in the arms of death,
And he'll never, never march again."

Thousands of people accompanied the procession through the streets, and the large churchyard was crammed; the pressure was so great as to embarrass the firing party and troops in their movements.

Bro. M'Cann had not long since taken a public-house in Taunton, to which his comrades of the Yeomanry frequently resorted, and who will probably not desert the Mason's widow.

Bro. M'Cann was the first to call upon our predecessor on his visits to Taunton, and ever expressed his great personal respect for him, and a blessing for true Freemasonry.

A daughter of poor M'Cann's is an inmate of the Royal Freemasons' Charity, to which she was a fortunate candidate for admission about eighteen months since.

June 6.—At his residence, Bridge Row, Pimlico, Bro. ROBERT SARGENT, ætat 47, P.M. of Lodge of Faith, No. 165, of which he was a subscribing Member for upwards of twenty years. He twice served the office of W.M., and for many years acted as Treasurer. He was initiated into Freemasonry by Bro. Peter Gilkes (in the St. James' Union), under whose guidance he acquired such a knowledge of the mysteries of the Craft, as may be equalled, but can never be excelled. His "departed" worth will be ever remembered with grateful recollection by the Brethren of very many Lodges, who profited by his able instruction. His mortal remains were interred in St. George's burial-ground, Bayswater, attended by many Members of the Lodge of Faith, and of the Lodge of St. Luke, No. 168, Chelsea.

PROVINCIAL.

HERTS.—The Marquess of Salisbury, Provincial Grand Master for Herts, appointed a Provincial Grand Lodge of Freemasons to be held at the Shire Hall, Hertford, on Thursday, 6th May. There has not been a Provincial Grand Lodge held at Hertford, we understand, for three years.

WALTHAM CROSS, March 5.—No. 630.—Bro. Crew, after a laudatory address on his exalted merits, presented Bro. W. Harrison, on the part of the Lodge, with a jewel; and Bro. Usborn enlarged upon the character of the Druses, in a very interesting manner.

SURREY, CROYDON, May 28.—Frederick Lodge of Unity, No. 661.—First meeting of the season; Bro. Henry Lloyd Morgan elected W.M. It was moved, that a jewel be presented to Bro. Ed. Wilson, P.M., in compliment to his past services. We congratulate the Lodge on the perfect unanimity which seems to prevail; although the Oaks day at Epsom, there was more than an average number of members present, besides several distinguished visitors.

FREDERICK CHAPTER OF UNITY, No. 661.—The Principals elected for the year are Comp. Chrees, M.E.Z.; Comp. Morgan, H.; Comp. E. F. Leeks (W.M. Lodge, No. 82), J.

EWELL, April 3.—Grove Lodge, No. 593.—First meeting of the season; Bro. Benjamin Brayne installed W.M.; he appointed as his officers Bro. John Vink, S.W.; Bro. Stephen Lea Wilson, J.W. We congratulate the Lodge on the great advance it made last year, under the Presidency of Bro. Richard Lea Wilson, and could wish his exertions were better supported by some of its members. The heavy debt of the Lodge weighs against its prosperity. It would be well to follow the example of another P.M., Bro. George Reid, if it is wished to render the Ewell Lodge what it ought to be—one of the most influential in the province of Surrey.

April 23.—St. George's Lodge, No. 486.—St. George's-day. The W.M. Bro. George Harcourt was installed at a very pleasant meeting. The Lodge is sure to continue to do well under the present Master.

REIGATE, April 2.—Surrey Lodge, No. 603.—Lord Eastnor, M.P. for Reigate, was initiated under the auspices of Lord Monson, who, we regret to hear, still continues in very delicate health, though it has in no way damped his zeal for Freemasonry, however it may have prevented his personal attendance.

June 7.—East Surrey Lodge of Concord, No. 680.—Bro. George Penfold was duly installed W.M., by Bro. Richard Lea Wilson. Bro. Penfold was one of the first candidates initiated into Freemasonry in the Frederick Lodge, Croydon, at its first establishment, about three years ago. We congratulate him on the rapid advancement he has made, and think it must have been a great gratification to the installing Master, who, as the first Master of the Frederick Lodge, had also initiated, passed, and raised him. The unanimity and good feeling of the Croydon Lodge seems also to extend to Carshalton; we know no Lodges whose meetings we look back upon with more pleasure than these, which we may almost call twin brothers. Long may they continue under their present auspices.

GUILDFORD.—Royal Alfred Lodge, No. 655.—The unfortunate circumstance of the failure of a banker in this town, has even had its effect on this Lodge; but under the able guidance of its present W.M., Bro. William King, and the assistance of the Deputy G.M. for the province, Bro. Francis, it is rapidly recovering itself.

GRAVESEND.—*Laying the Foundation Stone of The Gravesend and Milton Literary Institution.*—Monday (April 26) being the day appointed for laying the foundation stone of the Gravesend and Milton Literary Institution, in Harmer Street, the town, at an early hour, was full of animation. The novelty of a procession of the various Lodges of Freemasons, to assist in the ceremony, with the gorgeous paraphernalia of the Order, produced the most intense curiosity. Harmer Street, the scene of the ceremony, was the great centre of attraction; and the inhabitants, with a view of giving *éclat* to the proceedings of the day, had closed their shops, tastefully decorated their balconies with evergreens, and which were still more highly adorned with the loveliest flowers of nature—lovely women—presented a scene of brilliancy and beauty of the most imposing character—all was holiday.

The Mayor having granted the use of the Town-hall to the Provincial Grand Lodge of Kent, the Worshipful Deputy Provincial Grand Master, J. Ashley, arrived there about eleven o'clock, accompanied by a number of Grand Officers, and proceeded to the ceremony of opening a Lodge, at which were present the Deputy Grand Master; Bro. Key, as Deputy Grand Master; the Prov. Grand Chaplain, Bro. Jones; and several other Prov. Grand Officers; with Bros. Harmer and Crucefix, Past Grand Deacons. The Brethren of the Gravesend Lodge of Freedom, No. 91, had assembled at their Lodge-house, the Puncheon Tavern, in West Street; they proceeded from thence, in procession, to the market-place, with the full Marine band from Chatham, in military costume, playing several Masonic airs. Here the whole company were marshalled by the proper officers, and proceeded in order to the ground, at the north-east corner of Harmer Street.

On their arrival at the ground, which was crowded with spectators, they were ushered into the space which had been railed off for their accommodation. They formed a large circle round the spot for laying the foundation stone. The interesting ceremony of laying it was committed to the able hands of Joseph Ashley, Esq., the D.P.G.M. of Kent. Upon the glass box was placed a brass plate, with the following inscription engraved on it:—

“The first stone of the Literary Institution and Assembly Rooms, Harmer Street, in the borough of Gravesend, was laid, with Masonic honours, by Joseph Ashley, Esq., D.P.G.M., on the 26th day of April, 1841, being the fourth year of the reign of our Sovereign Lady Queen Victoria, and the era of Masonry 5841.

“H. BERRY, Architect.

“T. MESSER, Fecit.”

During this part of the interesting ceremony the band played the 100th Psalm. The stone was then lowered to its resting place.

“God save the Queen” was then sung by all present, accompanied by the military band; the effect of which was grand and imposing in the extreme. This anthem being ended, the W.D.P.G.M. addressed the assembled multitude.

The ceremony being concluded, the procession returned, in the same order, along the Terrace, up Queen Street and King Street, to the Hall. The Provincial Grand Lodge was resumed, and Bro. Harmer addressed the D.P.G.M., expressing, on the part of the Grand Lodge, their high gratification at the impressive manner in which he had performed the important ceremonial entrusted to him; and then presented him with the silver trowel, which the Building Committee requested him to accept in commemoration of the day, and of his own invaluable services.

Brother ASHLEY returned his thanks for the compliment, and assured Bro. Harmer and the Brethren that such token of their esteem would remain in his family as a proud memorial of the day.

The Provincial Grand Lodge was then closed.

The party afterwards proceeded to the Tivoli Tavern, to the

DINNER.

Upwards of one hundred and thirty availed themselves of the opportunity which offered itself, in the enjoyment of every delicacy of the season. J. Harmer, Esq., of Ingress Park, presided on the occasion, and was supported by J. Ashley, Esq., and the Rev. Mr. Jones, P.G. Chaplain, E. Feetham, Dr. Crucefix, A. Park, F. Southgate, J. Edmed,

C. Beckett, J. Hills, J. Mathews, H. Newbon, W. H. Vallance, and J. Heather, Nevill, Kincaid, Northouse, Key, Jeffries, Tickner, Esqrs.; Captain Austin.

After the cloth had been removed, and *Benedictus* having been beautifully sung by the professional gentlemen present, Messrs. Jones, Jolley, Fitzwilliam, J. Atkins, and Masters Ball and Bassett, the Chairman gave "The Queen," with three times three—(great cheering).

"Prince Albert and the Princess Royal," next followed, with three times three.

"The Duke of Sussex, the Grand Master, and the rest of the Royal Family," was next drunk, with three times three—(great cheering.)

"The Navy and Army" was next given.

The CHAIRMAN, in a short speech of eulogy, proposed the "Mayor and Corporation;" in which he observed that, though, unfortunately, differences might arise from local matters, it was invariably admitted that nowhere was justice more wisely, more impartially, or better administered than by the gentlemen who usually presided on the bench at Gravesend—(great cheering).

Mr. Alderman EDMED returned thanks.

The CHAIRMAN, in alluding to the honour which had been paid to the company by the ancient Fraternity of Free and Accepted Masons, in the laying the stone of their Institution by the D.P.G.M. J. Ashley, Esq., proposed the health of that gentleman, with three times three, which was drunk with every possible demonstration of intense pleasure and high enthusiasm.

The worshipful gentleman, in returning thanks for the honour conferred upon him, apologised for his inability to give utterance to the feelings his heart dictated. What he wanted in oratory they would ascribe to the fullness of his heart for the brotherly kindness shown to him and his Fellow-Craftsmen.

The CHAIRMAN then begged to call the attention of his guests to one of the most important toasts of the evening. He would say nothing could be suggested that could be more beneficial to the inhabitants of Gravesend than the great work they had that day commenced. Since he had first visited this place the population had been nearly doubled. The projects in progress for steam navigation bring a greater influx of visitors, and as houses spring up they are immediately engaged; it requires only adequate accommodation, which will tend to make Gravesend the first of watering-places; there can be none like it for men of business. The short distance from the metropolis and the low fares, the pleasant voyage and delightful views, the noble river, with its innumerable shipping borne upon its waters, show the mightiness of this great empire. The salubrity of the air of Gravesend is proverbial—the invalid is restored to convalescence, and the robust, who delight in the beauties of nature, have here their full enjoyment. Could he be wrong, then, in saying that this was a first-rate watering-place? The undertaking of this day has filled up a void—the only one wanting to render it all that could be wished. You have no room of sufficient magnitude to accommodate the visitors for concerts or assemblies—these will now be provided. Another most necessary thing for the accommodation of the ladies, the committee have given their attention to a library and reading-room, to be fitted up for their exclusive use. The committee, not unmindful of the comforts and pleasures of the gentlemen, intend to have billiard and chess rooms. But the museum and lecture rooms

will have their paramount attention, where all who wish well to science will be enabled to drink at its spring—as we become wiser we become better. The lecturers will be selected from among the most eminent of the scientific world, who will lead us “to look through nature up to nature’s God;” and all who assisted in the great work of this day will feel proud of the part they have taken in the proceedings. The worthy Chairman concluded an excellent address with requesting all to join him in filling bumpers to the prosperity of the Gravesend and Milton Literary Institution, with three times three—(loud and repeated cheering).

The Deputy Chairman, Mr. TICKNER, as soon as silence was restored, rose and said,—The Committee of Management have deputed me to return thanks for the great kindness shown to them, and for the manner in which their exertions have been responded to, in the interest taken in the great undertaking they had that day commenced. The Chairman is their chief patron, and it is said, to know a man you should know him well. The Chairman (his former master) he was proud to call his friend, and he would bear testimony that a better or more honourable man never existed; to this place and its vicinity he was a valued friend; he has done much in employing his best energies, with a large capital, for the benefit of Gravesend—(cheers). In a town like this, its rise and progress having been effected with a rapidity unrivalled, it is wondrous that such an undertaking as a literary institution had been so long delayed. The Chairman has touched most eloquently upon this theme, and left me nothing to add; every true friend to England is a true friend to knowledge. That knowledge is power, has long passed as an axiom—it has raised England above all nations. Such institutions as this have done more to exalt her in splendour than all her victories—(cheers). The true way to arrive at prosperity is to live in peace. Differences in opinion will exist in this as well as in other places; but though opposed to the views of some parties, he felt it a duty he owed those parties to say, that he felt convinced they were actuated by an honest desire to do good. The laying of the first stone by the D.P.G.M., assisted by his Masonic Brethren, gave a zest to the event of this day. They were all under obligations for the honour done them. Freemasonry is a delightful and most exalted science. The worthy speaker concluded an animated speech, laudatory of the proceedings of the day, and was loudly cheered throughout.

D.P.G.M. ASHLEY, in a complimentary speech upon the talents, urbanity, and liberality of the Chairman, called for bumpers to the health of the Chairmain, J. Harmer, Esq., and may he live many years to enjoy health and happiness. This toast was drunk with three times three, and one cheer more, with a fervent display of enthusiastic delight rarely witnessed.

The CHAIRMAN, in returning thanks, paid some well-merited compliments to the Deputy Chairman (Mr. Tickner). For the honour done him by the D.P.G.M. in proposing his health, he felt most grateful. That was the first time he had the pleasure of that gentleman’s company, but hoped it would not be the last.

The next toast from the Chair was, “The Master and Officers of the Provincial Grand Lodge, and all the Brothers who had honoured them that day.”

W.M. KEY returned thanks in a few words, in which he took an

opportunity of complimenting Gravesend on its advancement in the sacred science of Freemasonry. When he first came here, about two years ago, he found the Lodge at Gravesend nearly in abeyance, being upheld by only four good and worthy Brothers. He was proud, in the cause of Masonry, to bear testimony that not only in numbers, but in Masonic science, it assumed now the position of the first Lodge in the county.

The CHAIRMAN then observing upon the galaxy of beauty which illumined the gallery, begged for bumpers to the ladies who had honoured them with their company.

Mr. NORTHOUSE made a speech of most effective brilliancy, which was enthusiastically cheered throughout.

Mr. R. C. ARNOLD addressed the meeting in a very effective manner, entreating all present to lend every assistance towards the completion of the great work they had that day commenced; which, he emphatically observed, would do more towards the happiness and prosperity of his native town, than anything that had occurred within his memory.

The health of Mr. Park (the brother of the benefactor of his race, the late Mungo Park), so highly esteemed by all who knew him, was then given, and the Chairman retired.

The vocal treat was unusually excellent, and the day was productive of happiness to all.

SHEERNESS, Feb. 2.—Adam's Lodge, No. 184.—An elegant jewel was presented to Bro. E. Fermenger, P.M., to mark the deep sense of obligation entertained by the Brethren of the Lodge towards him.

ALCESTER.—Apollo Lodge, No. 378.—The Rev. F. Palmer, B.D., has been presented with an elegant signet ring, as a token of respect from Bros. Ribbans, Ratcliff, Harris, Blumenthal, &c. Such compliments are highly proper rewards to Brethren who skillfully and zealously perform their Masonic duties. In the present instance the testimonial is creditable alike to those who conferred it as to him who received it—he performs acts of kindness, and walks humbly before his God.

LUTON (BEDS.)—The Bedfordshire Lodge of St. John the Baptist, No. 698, will be constituted at the George Hotel in this town, on the 8th July. Bro. Alex. Fraser is to be the first Master. Business will commence at twelve, and the banquet at six.

BIRMINGHAM.—St. Paul's Lodge, No. 51.—This Lodge continues to do well; indeed, it will be impossible ever to injure the Lodge, since the memorable event of making the W.M. and the S.W. for the time being Life Governors of the Girls' and Boys' Schools. We wish the triangle were complete, agreeably to the generous plan proposed by the Brother who established the two Life Governorships. We know that his heart palpitated to accomplish the object, and we verily believe that it would have been long before this, had not circumstances transpired which rendered it prudent for him to retire.

Jan.—Bro. Motteram was installed W.M.; and afterwards initiated a lieutenant of dragoons. The banquet was a happy termination to the business of the day.

LODGE OF LIGHT, No. 689.—This is decidedly one of the best Lodges in the provinces. The business is well conducted, and to our London Brethren for a voucher of the fact Bro. Bolus can speak; his visit was

appreciated, and we know Bro. Bolus too well to believe him capable of speaking in praise of the working of any Lodge, unless the facts will warrant his doing so. The Lodge of Light looks only for respectable members, and money alone is not the qualification or recommendation. The Rev. Dr. Oliver has paid the members the high compliment of joining the Lodge.

WARWICK.—The Jubilee of the Shakspeare Lodge will be held at the Bull's Head Inn, on Monday the 16th of August, at one o'clock, when an oration will be delivered by the W.M., and general business transacted.

The peculiar interest which attaches to so pleasing an event will doubtless attract a considerable assemblage of intelligent Masons, whose attendance will be amply repaid by the promised oration from the distinguished Brother, who is fully competent to the task he has undertaken. There is a talk of a procession to church. The banquet will take place at four o'clock. The Lodges of the provinces have been addressed by circular, and probably many London Masons will also be present.

STAFFORD.—We state with regret that a Mason of high rank is not so observant of his provincial duties as could be wished. Surely this supineness will not pass unnoticed.*

LYNN.—We do not improve here in Masonry; one warrant is used by a few influential Masons, merely as a private society; the other is the means now and then of keeping alive, if such a term may be used, the wishes of a few humble friends of the Order. Brother Broadfoot, whose zeal and activity placed him in London among the first and best, is here altogether out of his element; he is, however, in excellent health and spirits, and desirous of hearing how Masonic matters progress in the great metropolis. We believe we may express his protest against the recent manifestations of insincerity and unkindness, which have done much injury to the real interests of the Craft.

NORWICH.—Our Masonic matters are not in the ascendant—a spell is on us—the few who meet are much dispirited, for want of example from the head-quarters. A recent expression of public opinion rather gives us encouragement, notwithstanding the report of the uncharitable and not very honourable attack upon the *Review*. The accompanying report of our Lodge proceeding is, perhaps, too meagre for publication, but yet may be used if needful.

YARMOUTH, March 25.—*Laying of the First Stone of the Victoria Building Company.*—Our readers will remember, that for some time past, many of the most influential gentlemen in the town have been actively engaged in forming a company (founded on the principle of limited responsibility) for the erection of an hotel and dwelling-houses fit for the reception of families of the highest distinction, and upon a plan which, when carried out, will form a town of a new and most handsome kind. The exertions of the Directors have been so zealously responded to, that Monday last was the day fixed for the laying the first stone of a superb hotel, and limited number of houses. The Mayor was requested to lay the first stone, and, at his request, the Lodge of

* Oh, yes! it will—unless the complainants bring their case before the proper Masonic tribunal. The R.W. Brother is one of "the privileged class.—Ed. F. Q. R.

Free and Accepted Masons agreed to assist him in this interesting ceremony. The activity of our gallant townsman, Capt. Harmer, the Master of the Lodge, is beyond all praise, and the admirable manner in which the procession was arranged and conducted, must have been most gratifying to that gentleman. The Lodge was opened at the Royal Hotel, and at that place joined the Mayor in procession, preceded by the Corporation band and regalia, to the site of the proposed buildings. The immense concourse assembled (comprising all the leading families in the town), showed how deep was the interest taken; and the beauty of the day, the loveliness of the scene, and the feelings of joy which were exhibited in the faces of the thousands who attended, rendered this one of the most pleasing and gratifying sights that Yarmouth ever afforded.

SPALDING.—Several individuals, ladies and gentlemen, were permitted to inspect the preparations going on, prior to the commencement of the Freemasons' Lodge, called "The Hundred of Elloe Lodge," No. 690, which is held in a large room at the White Hart Inn, in Spalding. Several new candidates were proposed, accepted, and initiated in the mysteries of the profession. The room, which was splendidly embellished with the various devices of the Craft, had an imposing appearance; a splendid chair, for the Master of the Lodge, of massive construction, of the Doric order, lately manufactured in Spalding, attracted considerable notice; it is white and gold, arms beautifully carved, in imitation of oak leaf, and gilt, with crimson back, pannel, cushion, and arms; it was situated under the throne or canopy, which was tastefully fitted up with similar drapery, and elevated about two feet from the floor.—*Lincoln Gazette, March 30.*

LINCOLN.—We find the plan of punctuality, suggested by an influential Craftsman, works admirably; and among our Resolutions printed and circulated, are the following:—

"That punctuality and early hours are essential to the character of the Order, and domestic comfort of the Brethren."

"That the Lodge be *not* holden, if it be not formally opened within ten minutes after the time specified in the notice."

LAYING THE FOUNDATION STONE OF A FREEMASONS' HALL, AT LINCOLN.—Owing to the increasing numbers of the Masonic body in this ancient city, their present place of meeting, which is a private room in the White Swan Yard, is become not sufficiently commodious for the Fraternity, and a party of the Members have subscribed a sufficient sum of money, in shares, to erect a Hall. A grant has been obtained of the site of what was formerly the old prison, adjoining the Guildhall, on which is to be erected a suitable building, uniform with the Stone-bow, the lower portion containing a room for the muniments of the corporation, and two shops, or offices, and the upper part a large and lofty room, adapted for Masonic purposes, which will also be used for other public matters.

On Thursday, April 16th, the day fixed by the committee of shareholders for laying the foundation-stone, a numerous assemblage of the Brethren took place.

At nine o'clock, between forty and fifty Members sat down to breakfast at the Lion Hotel, and afterwards adjourned to the dining-room, where, being joined by numerous other Brethren, the Lodge was opened

under a special dispensation from the Deputy Grand Master, who made his entry in due form.

Bro. B. Williamson, of Boston, the Provincial Grand Director of Ceremonies, marshalled the procession with his accustomed ability. A novel feature was the introduction of several boys, the sons of Members of the Fraternity, who not only carried "the covenant," but also the ashlers, columns, tracing-boards, and other symbols of the Craft; each of them wore a sash and rosette of light blue, the Master Mason's colour.

Passing from the Lion Hotel, up the High-street, on arriving at the Stone-bow, an avenue was formed by the Brethren from the Saracen's Head to the church-gates of St. Peter-at-Arches, along which the R. W. the Provincial Grand Master, C. Tennyson d'Eyncourt, *M.P.*, passed from the inn, attended by his Sword-bearer, four Stewards, and the Director of Ceremonies, the procession closing in after, and following in inverted order.

The Rev. G. S. DICKSON, incumbent of St. Swithin's (in the absence of the Prov. G. Chaplain, from indisposition), read the service of the day, and the choristers of the cathedral sung the following hymn (written for the occasion), by B. Goodacre, the Senior Warden of the Witham Lodge:—

"Great Architect of earth and heaven,
 By time nor space confin'd,
 Enlarge our love to comprehend
 Our Brethren, all mankind.

 Where'er we are, whate'er we do,
 Thy presence let us own;
 Thine Eye, all-seeing, marks our deeds,
 To Thee all thoughts are known.

 While Nature's works, and Science' laws,
 We labour to reveal,
 O! be our duty done towards Thee
 With fervency and zeal.

 With Faith our guide, and humble Hope,
 Warm Charity and Love,
 May all at last be rais'd to share
 Thy perfect Light above."

Dr. OLIVER, the Deputy Provincial Grand Master, ascended the pulpit, and preached from 2 Corinthians, v. 1. "A house not made with hands, eternal in the heavens;" the discourse was strictly Masonic, and will be published, the Craft having, immediately on their return from church, contributed a sufficient sum to print it, together with a complete account of the ceremonial, for distribution to the Brethren present as well as absent.

A procession was then formed to the site, passing along Silver-street, Bank-street, and Salter-gate, the band playing "Entered Apprentice." At the west end of the ground, a rising platform had been constructed, on which about two hundred visitors, principally ladies, were arranged, who entered from the Guildhall staircase; and on the south side another rising gallery was occupied by the Masons, and by members of the corporation and other principal inhabitants; the eighteen boys, who had carried the various emblems, and the officers actually engaged in the

ceremonial, occupying the space left on the ground. The W. M. (R. S. Harvey, Esq.) having taken his place in the east, the Provincial Grand Master and D. P. G. M. sitting on his right, and the Wardens standing on his left, delivered the following ancient charge:—

“Men, women, and children here assembled to-day, to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old, with peace and honour in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the GREAT ARCHITECT of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end.”

After the response, “So mote it be,” the Architect, W. A. Nicholson, Esq., P.M., produced the plans for the inspection of the Provincial Grand Master; the D.P.G.M. turning to the Master of the Lodge, said, “Worshipful Master, what will your Lodge be like?” To this no answer was given, but the W.M. pointed up to the heavens, then down to the earth, and then extended his hands horizontally, pointing outwards. The D.P.G.M. said, “That is a good plan, W.M., but what more have you to tell me?” No answer was made, but the Master first placed his right hand on his heart, and afterwards his left to his lips. The D.P.G.M. said, “The Master does well, Brothers; let us copy his example,” on which each member gave the same signal of sincerity and silence.

The W.M. pronounced the benediction:—

“As Jacob, the son of Isaac, the son of Abraham, fleeing from the face of his brother Esau, and going out from Beersheba towards Haran, lighted on a certain place and tarried there all night, making to himself a pillar of stones; on which sleeping, he dreamed that he saw the gates of heaven, and when he awoke he anointed the stones with fresh oil, calling that place Beth-el, or the house of God; so do I anoint this stone with pure oil, praying that in the building which may arise from it, none but good men may be admitted, and men that fear God and love the Brotherhood.”

The P.G.M., the Rt. Hon. C. TENNYSON D'EYNGCOURT, M.P., then delivered an oration, in which he pronounced an eulogium on Freemasonry, its pure morality and active benevolence, and gave his meed of praise to the Brethren for their zeal in raising a Masonic Hall; from the tone of voice in which the R.W. spoke, and the noise made by persons without the inclosure, the oration was at times inaudible to several on the platforms. At the conclusion, the choristers sung an anthem.

The procession was then re-formed, and returned to the Stone-bow; an avenue was again made, and the Provincial Grand Master passed

along the lines, from his station in the rear of the procession to the Saracen's Head; after which the rest of the Brethren returned to the Lion Hotel, where various votes of thanks were passed, and the Lodge was closed.

THE DINNER.

At half-past three o'clock above one hundred Members of the Craft, with some visitors who had been invited, sat down to an excellent dinner at the City Arms Hotel; the W.M. presided, having on his right the R.W., the P.G.M., and Sir E. L. Bulwer, Bart., *M.P.*, as a guest; and on the left the D.P.G.M. and the Mayor of the city, the *dais* being occupied by other Provincial Grand Officers. The cloth being withdrawn,

The W.M. proposed the health of "The Queen," the daughter of one Grand Master of the Craft, and the niece of two other Grand Masters. (Cheers.) "God save the Queen."

The next was, "The Queen Dowager, the Patroness of the Female Orphan School;" the W.M. remarking that it was most pleasing to reflect that the widow of a Mason was the protector of the orphans of Masons.

The W.M. then said he was about to propose the health of one of those illustrious Brethren, whose Masonic talents found an echo in the breast of every Brother, and whose private virtues and learning were known to those who were not of the Order; he was known not only to the Craft of this country, over which he so honourably and usefully presided, but by all the world. He had good reason to believe that the Duke of Sussex had intended to pay a visit to Lincolnshire, to the house of the R.W., the Provincial Grand Master, but the precarious state of his royal highness's health had hitherto prevented it; he would venture to hope, that at no distant period the province might hope to be favoured with a visit, and he would propose the better health of his Royal Highness the Duke of Sussex, the M.W. Grand Master—(loud cheers).

The Prov. G.M. rose to acknowledge the compliment to his royal highness: it was true that he was expecting the honour of a visit from his royal highness during the summer under his humble roof, and it was his full intention, if health permitted, to visit the ancient metropolitan town of the province—(cheers).

The next toast proposed from the chair was the health of the R.W. the P.G.M., who had honoured the Lodge with his presence that day, at a considerable sacrifice of personal convenience to himself, which the Brethren would all fully appreciate; at the meeting, after laying the foundation stone, the Lodge had by an unanimous vote expressed their thanks to the R.W.P.G.M. for his attendance, as well as for the able and clear exposition which he had given at the ceremonial. The toast was very loudly applauded.

The Right Hon. C. T. D'EYNCOURT, *M.P.*, in returning thanks, said, he should not have considered he had done his duty if he had not attended to the summons, as a humble individual, to occupy his proper situation in the great work of the day; they had heard stated by a high authority from the pulpit what were the aims and objects of Freemasonry, and he was happy to find that the Masons of this ancient city carried out that spirit, and the great progress they had made was proved by the event of that day. It was an important occasion to be laying the foun-

dation stone of a new Lodge room in the metropolitan city of the province, and he was most happy to see the meeting so numerously attended, not only by the Brethren of Lincolnshire, but also by several of other provinces, who had attended at much greater personal inconvenience than it had been to him. As knowledge advances, so far from falling off, Freemasonry had made her progress too; in her science she includes all other science, and endeavours to give due impulsion to their principles. Those who were not of the Fraternity, must not imagine that they who were Masons supposed themselves better than other men; aware of their deficiency in morality and virtue, they put themselves to school, as it were, in their Lodges, and learn those things which improve their moral feelings, and which they bring into practice in their private lives. Those of the exterior world, who had not attended the ceremonial of the forenoon, might look with suspicion upon their proceedings, and perhaps might think some of them absurd and ridiculous. If that was his opinion he should not feel proud of the office which he held; he should not look with exulting feelings on the proceedings of that day, but should rather have shrunk from them; in his opinion, it was impossible for persons to practice the science of Masonry without becoming better men. The P.G.M. then entered into an explanation of the circumstances which caused the postponement of the provincial meeting that should have been held at Boston in the autumn of last year: the Deputy P.G.M., to whom he was so much indebted for assistance in his office, was at the time absent from the province, and could not return till the 8th of October; he, the P.G.M., then wrote to Boston to fix the meeting for the middle of October, but received from the Brethren there a reply, that if the meeting could not be held sooner, they should wish it to be postponed. The Brethren at Lincoln were quite right in the respectful remonstrance which they had forwarded to him, in saying that according to the laws of Masonry the provincial meeting ought to be held every year, but that was rather recommendatory than compulsory; circumstances sometimes made it desirable to intermit the meetings, and he would appeal to the worthy Brother near him on his right, who was a Provincial Grand Officer of Nottinghamshire, whether it was not the practice of Colonel Wildman, who is a most zealous Mason, to hold those meetings only once in three years. He was not indifferent to the wishes of the Craft, and he should at all times be willing to come at their call as heretofore; he would do his best to promote the principles of that sublime and noble institution, which, when rightly studied, must make men become wiser and better—(cheers).

The W.M. then said that he had a toast to propose which would be equally acceptable to the Brethren and to the visitors, who had been taught that day the extent of a Masonic Lodge was from earth to the heavens, and from pole to pole; neither was it confined to the palace of royalty, or to the cottage of the peasant, to the Arab in the desert, or to the Indian in his wigwam; but their excellent D.P.G.M. had shown the far vaster extent of Masonry itself, and he was sure that all would join with him in proposing the health of Dr. Oliver, of whom it was impossible to say how much he had done for the spread of Masonry, who was known for his many excellent works on the Craft, not only in the Lodges of this country, but his name was familiar in those of the whole world. He would propose Dr. Oliver, D.P.G.M. for Lincolnshire, and thanks for his excellent sermon.

Glee, "Hail to the Craft."

Dr. OLIVER had to acknowledge the constant kindness of the Brethren towards him, not merely those of the Witham Lodge, but also those of the entire province; whether that attachment was founded on their regard for him as a man, as a clergyman, as a Mason, or from the office he held in the province, it was not for him to say, but the effect was the same, and he at all times experienced their unremitting kindness. Both the R.W. Provincial Grand Master and the W.M. had made an allusion to the progress which Masonry had made in that province; it was now about thirty years since he first attended a provincial grand meeting; in that period two P.G.M.'s and one Deputy had paid the debt of nature, the Provincial Grand Chaplain had been gathered to his fathers, and he believed that, beside himself, there was only one subscribing member of that period, B. Williamson, on whom death had not closed the scene; but not only were individuals taken away, the Lights of several Lodges were also extinguished; where was now the Urania Lodge, where the Spurn and Humber, or that of Sleaford? where were St. Matthew's, the Apollo, St. James, and the Welland? But was it thence to be supposed that Masonry itself was decreasing? By no means; he could (if necessary) detail the causes of their decline, but it was not necessary—indeed it would be invidious to do so. In place of them the Olive Union, the Bayons, the Trent, and the Elloe Lodges had started up in the last few years into useful and active existence. Amidst all these vicissitudes, with only one short interval of exception, the Witham Lodge at Lincoln had always assumed a prominence—and amidst other recollections, he might advert to the circumstance, that half a century ago they presented an Address to the then Grand Master, in a pillar of heart of oak. Under its present superior management, he was not at all surprised that a hall should be required; and the Lodge was conducted in that scientific manner, that it deserved the notice of the learning, the talent, and the philosophy, both clerical and lay, of the city of Lincoln. He was particularly rejoiced at the proceedings of this day, and he was most anxious that Freemasonry should take its fit and proper station amongst the moral and the social interests of mankind. He trusted the day was not far distant, when men of all classes would look upon a Freemason's Lodge as they would upon a literary society, where men can impart and receive knowledge; for Freemasonry is the science which includes all other sciences, and, in particular, that science which teaches man his duty to his Maker, his neighbour, and himself. If the dissemination of knowledge be in accordance with the spirit of the times, then is Freemasonry to be regarded as a most effectual agent for that purpose, and an invaluable benefit to mankind. In conclusion, he hoped that the Masonic Hall, whose foundations they had been laying, would prove useful to the Craft, and a great public advantage to the city.

The W.M. then stated, he had received letters from Col. Wildman, P.G.M. for Notts, and from Sir Edward Brackenbury, the Past Grand Senior Warden of this province, regretting their inability to attend at this Festival. He was also confident that the Brethren all participated in regret with him, that they were deprived of the society of the present provincial Senior Grand Warden, Sir Edward French Bromhead; they hoped soon to see him again working amongst them, restored to the blessings of material light, if it should so please the Great Architect of the universe; he begged to propose the better health of Sir Edward Bromhead—(much applause).

The P.G.M. then proposed the health of the W.M.; his eye had been

upon him, and he considered him as one of the mainstays of the Craft. They were greatly indebted to him for the manner in which he had conducted the ceremonial of the foundation-stone; he knew that the W.M. had not studied this art in vain.—“The health of Bro. Harvey, the W.M., with best thanks to him for his manner of conducting the business of the day”—(loud cheers).

R. S. HARVEY, Esq., most sincerely thanked them for their kindness to him, which was above his deserts, and which made him more than ever proud of the honourable situation in which he had been placed. The circumstances of the day would be deeply engraven on his memory, and faithfully treasured in the recesses of a Mason's heart. So far as his humble abilities would permit him, they should be exercised for the advancement and best interests of the Craft. He had to attribute much of the present success to the labours of his predecessor, who, when he took office three years ago, found a very few members attached to the Lodge, but he had been so assiduous, that no fewer than twenty-nine members had been added to the Lodge in that period, and he hoped that before the new hall was opened, several more apprentices would have been admitted. He begged to propose the health of the Past Master, whom they all knew to be an excellent working Mason—(applause). He was most loved where he was best known.

W. A. NICHOLSON, Esq. acknowledged the compliment paid to him, but must say that his services had been over-rated; as suspicions attached to all secret societies, it was in the power of no individual to enhance them in public opinion, if the fitting time had not arrived. Having been for some time under the cloud, it so happened, when he came into office, that the period had occurred when those clouds were dissipated, and Masonry again flourished, every effort being used to remove that taint which appeared to attach to it. With permission, he begged to propose as a toast, the health of “The visitors who are not Masons”—(loud cheers).

SIR EDWARD LYTTON HULWER, Bart., *M.P.*, being loudly called for, rose on behalf of the visitors, to acknowledge the toast proposed; and as it was the first time, so he hoped it was the last, on which he should be present as a visitor merely. Of the Masonic services of the gentleman who had honoured the visitors by proposing their healths, he knew nothing, but he had seen the superb mansion of his friend, Mr. D'Eyncourt, of which he was the architect, and if ever he should be able to build a castle for himself, he should call in the aid of Mr. Nicholson. Such meetings as these were indeed truly delightful, where the slightest breath of political controversy could never be heard, but all men of every kind of opinion met as Brothers. When he recollected the antiquity of the institution, which Dr. Oliver had so learnedly illustrated—and having himself some little pretensions to literary character, knowing the learned Doctor as a student of letters, whose name was well known wherever letters were known—he could not fail, though a stranger, to catch some of the enthusiasm which animated him. For centuries and centuries had Freemasonry existed, ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. Even the angry breath of warfare was powerless before the ties of Freemasonry; for during the sanguinary war between England and France, he had been told of the captain of an English merchant vessel who had been captured by a French privateer, and on being recognised as a Freemason, he had been restored to his own country in safety. The cele-

brated oriental traveller, Mr. Buckingham, when in India, had fallen into the hands of a horde of robbers, and on entering the hut of one of them he was discovered to be a Freemason, his life was spared, and he was again restored to liberty. If then he was now in London, advocating the doctrines of temperance, he was indebted to Freemasonry for his present existence. He (Sir L. B.) regretted that he had not been able to be present at the ceremonial of the morning; he knew the institution to be one founded on the great principles of charity, philanthropy, and brotherly love; he trusted he should be present at the ceremonial of opening the new Lodge, not under the name of visitor, but entitled to the endearing appellation of Brother—(loud cheers).

The health of the Mayor and Corporation of Lincoln having been proposed, and the Mayor having just before been called away, Dr. BEATY, as a magistrate and alderman of the city, and one of the oldest Masons, briefly returned thanks.

The W. M. then proposed the health of the visiting Brethren, and remarked that Provincial Grand Officers of York, Nottingham, and Leicester, had honoured the occasion with their attendance. He understood also, that they had present a Brother, who, though the English was not his mother tongue, spoke it with elegance and fluency, and gave utterance to the universal sentiments of Masonry; he was quite sure that the visiting Brethren of other provinces would be happy to hear Brother Neuberg in reply to the toast of "Visiting Brethren"—(loud cheers).

J. NEUBERG, Esq, P.M., Commercial Lodge at Nottingham (formerly of Hamburg), said, "Having been thus personally called upon, I know not for what other reason, except it be that you are curious to hear how your language sounds in the mouth of one who (as the W.M. has said) had not learned 'to lisp it'—I willingly accede to your wish. That Freemasonry once was a reality, a very great and powerful reality, what stronger or more convincing proof could one require, than the glorious and venerable structure, which adorns and distinguishes your town, and has made it world-celebrated. Your cathedral is the work of Freemasons. It was planned by Masonic "wisdom;" it was executed with "strength and beauty" by Masonic hands. It was only by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honour the men who have left us such inheritances. In their times, Masonry was a reality, by which men, wise men, lived and worked, and did well. And now, when Masonry has dwindled down into a mere tradition, it is still good that we honour it as such, it is still right and proper that we erect, as we have done to-day, new temples, wherein such tradition may be duly honoured, faithfully preserved, that it may be handed down pure and undefiled as we have received it from those who went before us, to the Brethren of future generations, and that it thus may fulfil its destiny; nor will we complain that Masonry is no more what it once has been. I sincerely thank you for the honour you have done the visiting Brethren, and me amongst them; I particularly thank you for the kind indulgence with which you have received the few observations I have been induced to make, and wish every prosperity to all of you.

The next toast was "the Shareholders of the Freemasons' Hall, and prosperity to the Institution."

Mr. E. B. DRURY, J. W. and Treasurer to the Company replied.

The next toast proposed was "the Officers and Brethren of the Witham Lodge."

Mr. GOODACRE, as Senior Warden, was called upon to return thanks.

The concluding sentiments were "Absent Brethren," and "the Ladies;" and very shortly afterwards the W. M. and the principal portion of the company retired, and the banqueting-room was cleared at an early hour of the evening.*—*Lincoln Gazette.*

WAKEFIELD, *June 2.*—The annual meeting took place on Wednesday week at Wakefield, on which occasion there was a good attendance of the Brotherhood. One hundred and eight sat down to dinner in the large room of the Exchange Buildings. Lord Mexborough, as usual, was president, and Dr. Senior, of Bately, and Mr. Harrop, of Saddleworth, were the vice-presidents. The noble president has declared it to be one of the happiest of Masonic meetings.

DURHAM.—It is stated that Sir Hedworth Williamson, Bart., is the successor to the lamented Earl of Durham as Provincial Grand Master for this county.

NEWCASTLE-ON-TYNE.—The installation of the Worshipful Master and other Officers of the Northern Counties Lodge, No. 586, took place at the Freemasons' Hall, Newgate-street, in this town, on the 23d April, when the following Officers were installed for the ensuing twelve months: Percival Perkins, Esq., W.M.; Walter Allen, S.W.; James Wilkin, J.W.; Rev. R. Green, Chaplain; J. M. Bates, Esq., M.D., Treasurer; Thomas Robinson, Secretary; William Hutchinson, S.D.; William Anderson, J.D.; Henry Savage, S.S.; Joseph Thomam, J.S.; Matthew Clark, J.G.; Thomas Hornsby, Tyler. The Brethren afterwards held their festival at the Assembly Rooms.

NORTHUMBERLAND.—Bro. C. Blackett, Esq., M.P., is stated to have been appointed Provincial Grand Master for this county.

Haverfordwest.—Masonry is continuing without interruption.—The elder Masons are respected by their juniors, who are worthy their instructors.

CARMARTHEN.—A new Lodge is about to be opened.

CHUDLEIGH.—The Rev. W. Carwithen, D.D., the Deputy Provincial Grand Master of Devon, has been recently presented to the living of Stoke Climsland. On quitting his residence at Bovey Tracey, the Brethren of Lodge No. 650, which was established and fostered by the Rev. Brother, presented to him a handsome gold snuff-box, with the following elegant address:—

"R. W. Sir and Brother,—It is with mingled feelings of pleasure and of pain that we address you on the present occasion, and the invaluable lesson inculcated by the beautiful groundwork of our Lodge is now painfully impressed on our own experience; for the joy that we feel at the good fortune of our Brother is chequered with regret that it bereaves us of his society. Masonry in this province, R. W. Sir, owes you much, but the Lodge at Chudleigh owes you more—to you it stands indebted for its first existence; and the eminent position which it now holds among the Lodges of Devonshire is solely attributable to your fostering and paternal care. In presenting you with the accompanying small

* Want of space has compelled us to abridge much of Bro. Neuberg's splendid address, as also many other excellent speeches.

tribute of our esteem and affection, we trust that it may in future years recall to your recollection some of the hours which you have spent in the company of those Brethren who have now the honour of presenting it to you—hours to which they cannot look back without regret that they are passed away, and joy at the pleasurable emotions which the recollection of them cannot fail to produce.

“Vicarage, Bovey Tracey, near Chudleigh, April 14, 1841.”

To which the R. W. Brother has returned the following reply through Lieut. C. L. Dixon:—

“Dear and W. Sir,—Allow me to convey, through you, to those of the Brethren of the Lodge of Union, No. 650, who have presented me with so flattering a testimonial of their regard, my warmest and grateful thanks for their kind and fraternal remembrance. Valuable as the present is in itself, it is enhanced tenfold by the truly Masonic and friendly sentiments contained in the accompanying address. The many happy hours that I have passed at the Chudleigh Lodge, and the uniform kindness of its members will, whilst memory holds her seat, be recollected alike with pleasure and gratitude, and my sincerest prayers be offered to the Great and Grand Architect of the Universe for the welfare and happiness of those whom I have constantly found anxious to promote peace and good will among men.

Believe me to remain, dear and W. Sir,

Always yours truly and fraternally,

W. M. CARWITHEN.”

“To Lieut. Chas. L. Dixon, W.M. Lodge No. 650, Chudleigh.”

It is gratifying to us to be able to state that the sense entertained in the province of the worthy Brother's Masonic services, does not stop short with this expression of feeling. We extract the following from a circular from the Provincial Grand Secretary's office:—

“Devon Provincial Grand Lodge.

“At an especial Provincial Grand Lodge, holden by the command of R. W. the Lord Viscount Ebrington, P.G.M., on Tuesday, the 16th day of March, 1841, at the New London Inn, Exeter, it was unanimously

“Resolved—That the eminent and long continued services of the R. W. the Rev. William Carwithen, *D.D.*, Deputy Provincial Grand Master, in the cause of Masonry in general, and in this province particularly, render it a Masonic duty, incumbent on all members of the Craft within this province, to express their appreciation of his zeal and ability by an enduring testimonial, which may at once be gratifying to his feelings and do honour to the Craft.

“Resolved—That a piece of plate be presented to the R. W. Deputy P.G.M., as a memorial of the esteem in which he is held by the Brethren.

“Resolved—That a subscription for this purpose be entered into throughout the province,—that the Worshipful Masters of Lodges be requested to solicit the subscriptions of the members, and that such individual subscriptions be added to the amount contributed by the several Lodges.

“Resolved—That the V. W. John Milford, P.P.J.G.W., be requested to act as Treasurer.”

TAUNTON, April 26.—We have nothing very important to communicate; the Brethren paid a friendly compliment to Bro. Davis, the manager of the theatre, and for a time regret yielded to pleasure.

WEYMOUTH.—We hear that our ceremonials have attracted much attention; this report will stimulate us to maintain our reputation; Masonic matters are pretty regular.

BRISTOL.—We wonder somewhat on certain events, but are becoming the more active in others. The Encampment is, in particular, bestirring itself, and a revised code of laws is under consideration.

PORTSMOUTH, *May 11.*—The Phoenix Lodge of Freemasonry, No. 319, held a Chapter of Royal Arch Masonry, at their Lodge-rooms, High-street, when Lieuts. Doratt and Tate, Royal Marines, Capt. Balfour, 72nd., Lieut. Maydnell, 82nd., were exalted to the rank of Royal Arch Masons. Sir Lucius Curtis, Bart., Provincial Grand Master, was present on the occasion.

OXFORD.—HENLEY-ON-THAMES, (702).—The Churchill Lodge was consecrated on the 11th of June, at the Red Lion Inn, by Bro. G. P. Philipe, P.G.S.B., on which occasion Bro. John Lane, P.S.G.D. (Oxon), and P.M. 49, was installed W.M., and two initiations followed. After the business of the day, the Brethren sat down to an excellent banquet at "mine host's," one of the newly made Brethren, at which and afterwards the W.M. presided, with all his accustomed courtesy and social power. The day was spent in fraternal spirit and conviviality; and the party separated early, several Brethren being obliged to return to London.

We trust that from the small but sound beginning the Lodge may increase, and prove a Masonic home to those in its neighbourhood who seek for information. It has been long wanted; the late P.G.M., Lord H. John S. Churchill, often expressed a wish for it; and great praise is due to its first W.M., and still more particularly to that enterprising and spirited, though youthful Mason, Bro. Win. Lane Fox, W.M. of the Apollo Lodge, who has assiduously and successfully laboured to add another Lodge to the province of Oxford, in which he is so justly esteemed.

It is also in contemplation to establish a new Lodge at Witney.

SCOTLAND.

FUNERAL DIRGE,

DELIVERED AT A MEETING OF THE GRAND LODGE OF SCOTLAND, IN MEMORY OF THE LATE M. W., THE EARL OF ROTHES, GRAND MASTER MASON OF SCOTLAND,

By Robert Gilfillan, Esq., Bard to the Grand Lodge of Scotland.

AWAKE the Harp of Mournful Song,
 Ye Brothers of the Mystic Band,—
 Ye who support the Temple strong,
 Or by the Sacred Altar stand!—
 Strike high the chords in wailing strain
 Of deepest woe,
 And mourn from out our holy Fane
 A Brother low!—
 Bow down the knee—hang low the head—
 A Master fallen!—a Brother dead!—

The Spring op'd with its fairest flowers,
 And Summer wove her garland gay,
 And sunshine o'er this world of ours
 Chased all of wintry gloom away !
 When forth we walked on that proud day
 To raise a temple to the name
 Of him,* whose high chivalrous lay,
 Has given our Land a second fame !
 A Brother,—from our band he rose—
 Masonic honours give !
 To Scotia's Minstrel sweet repose—
 His name will ever live !—

On that proud day, him we deplore,
 In wealth, in health, and honours high,
 Stood foremost in that friendly corps,—
 The Brothers of the Mystic tie !
 But soon the winds of Autumn came,
 And Winter with its dark'ning gloom,
 And now when buds, Spring-wreaths proclaim,
 We mourn our Brother in the tomb !
 Bow down the knee—hang low the head—
 A Master fallen !—a Brother dead !—

The light that lightens Masonry
 Hath lost, 'mong us, a living ray
 And her handmaiden Charity,
 Mourns one from out her ranks away.
 The Candlestick, out of its place
 Has been removed, and now
 Our Priestess sits with sorrowing face,
 And sadness on her brow !
 The fine gold it is changed and dim—
 The Master honours sleep with him !

Our Temple where high Songs were Sung
 And banners bright display'd—
 With Cypress and with Willow hung,
 Is now in gloom array'd !
 Awake the chorus, swell the strain,
 The living for the dead complain !
 Weep ye whom poverty makes weep
 He was your friend who now does sleep.

Who can his errors understand ?—
 Frail man by passion driven,
 Ye seek for truth !—alas ! the land
 Where truth is found, is heaven !—
 Be humble then—for soon to all
 Death shuts the scene and spreads the pall !
 A lovely world is at your feet,
 Though oft'imes clouded round with woe !
 Then Pilgrims, when ye Pilgrims meet,
 A kindly word to all bestow :
 And Brothers !—Would ye wisdom know ?
 ——— 'Tis CHARITY !

With will to dare,—and power to show
 That mind is free !—
 The way we tread, be't rough or plain,
 We ne'er retrace nor tread again !

* The late Sir Walter Scott, Bart. ; the Foundation Stone of whose Monument the Grand Lodge of Scotland had the honour of laying, on the 15th August, 1840.

Mourn him thus by death laid low,
 While his race was scarce half run.
 We who still the journey go,
 Mark'd with grief his setting sun !
 The chaplet's faded from his brow—
 The narrow house his dwelling now !
 Bow down the knee—hang low the head—
 A Master fallen !—a Brother dead !—

On which occasion the Author received a vote of thanks from the Grand Lodge, and the same was ordered to be entered on the books.

LEITH, *April 13.*—The Brethren of the Ancient Lodge Canongate and Leith, Leith and Canongate, held their Annual Convivial Meeting in their Lodge Room, Constitution Street, R. W. M. Gaylor in the chair, ably supported by an efficient band of the Brotherhood. The meeting fell due some short time ago, but out of respect to the memory of the Right Honourable the Earl of Rothes, late Grand Master for Scotland, it was postponed to the present occasion. Exactly at eight o'clock, the spirit-stirring strains of Brother Anderson struck up the anthem, sacred to the "Brothers of the Mystic Tie:" and by nine, when supper was announced in the hall, the following deputations from the Sister Lodges of Edinburgh had arrived, viz., St. Andrew's, headed by R.W.M. Simpson; St. James's, R.W.M. Dunn; St. Stephens's, R.W.M. Reid; Defensive Baud, R.W.M. Colquhoun; and the Celtic by R.W.M. Donaldson. Besides the customary Masonic toasts, the R. W. Master paid a marked eulogium to the memory of the Earl of Rothes, who but a few months ago presided at the St. Andrew Festival, high in health, and full of vigour, and since then had been taken away to "the narrow house," in the prime of his years. The memory of the Earl of Rothes was thereafter drunk with silent Masonic honours. In the course of the evening, the growing prosperity of the Port, especially as regarded practical Masonry, was alluded to. During the last two years, two churches (one the munificent gift of Thomas Gladstone, Esq.) had been built; and the splendid structure upon the Great Junction Road, lately opened for cheap education, had given immortality to the name of Dr. Bell. The improvements at the Pier were also noticed, as doing honour to the Dock and Harbour Commissioners. The meeting, which was a very harmonious one, broke up at the *high twelve*, not only of Masonic, but of chronological time.

CELTIC MASONIC BALL, *April 2.*—The Edinburgh and Leith Celtic Masonic Ball came off with great *éclat* in the Waterloo Rooms. There was a very full attendance. The R. W. Master, along with a number of the Brethren, appeared in the full Highland costume, and the ladies, in compliment to their Masonic partners, had their dresses ornamented with the clan tartan of the Lodge and other emblems of a national character. The grand entrance was fitted up as a hall, wherein was stationed the piper of the Lodge (Brother M^oKay), playing the merry reel, or less rapid strathspey to the kilted dancers. The ball and supper rooms were beautifully decorated with Masonic flags and other insignia of the Craft. Brother Shrivall presided at the pianoforte in the ante-room, and, along with several amateurs of the Lodge, gave some excellent songs, which added much to the variety of the evening's entertainments. The arrangements altogether gave entire satisfaction, and the company separated at an early hour of the morning, Brother

M'Kenzie and his band playing the favourite tune of the "Merrie Masons."

KELSO TWEED LODGE SOCIETY. *April 12.*—As had been for some time contemplated, the Benefit Society connected with the above Lodge was, on last St. John's day, dissolved, and a division of the funds amongst the members took place on Monday evening last, in the Cross Keys Hotel. The Members afterwards partook of an excellent supper, provided by Mr. Yule; and, in the course of the evening, the Preses, Mr. Cockburn, in a neat and appropriate speech, presented to their Secretary, Mr. Ebenezer Mitchell, in the name of the Lodge and Society, a handsome silver watch, with the following inscription:—"Presented by the Brethren of the Kelso Tweed Lodge and Society of Freemasons, to Mr. Ebenezer Mitchell, as a token of respect for his efficient and gratuitous services as Secretary for the period of fourteen years.—12th April, 1841." For this handsome and justly-deserved testimonial, Mr. Mitchell made a feeling and suitable reply. The remainder of the evening was spent in a most agreeable and harmonious manner.

TRINITY LODGE, ELGIN, *May 14.*—*Presentation of Plate to the Secretary, Robert Bain, Esq.*—A special general meeting of the Members of the Trinity Lodge of Freemasons in Elgin, was held in their Assembly Rooms here, for the purpose of presenting to their Secretary, Robert Bain, Esq., writer, a handsome service of silver tea plate, as an acknowledgment of his zealous, efficient, and long-continued labours as their Secretary. Upwards of thirty gentlemen, all members of the Lodge, sat down to supper—the R.W.M. Bro. John Lawson, in the Chair. The Depute Master, Bro. Sheriff Cameron, and Bros. George Gatherer and A. Russell, S. and J. W. officiated as croupiers. When the cloth was removed the testimonial was exhibited upon the table, and elicited much admiration; and after the usual preliminary toasts had been given,

The R.W.M., calling for a special flowing bumper, addressed the members. (On few occasions had they met with a more agreeable object in view, than that which now called them together. This Lodge has occupied no unimportant part among the institutions of the good old town; and to its elegant and useful accommodation the inhabitants of Elgin have been indebted in no small degree, on many public occasions. Among the Brethren of this Lodge, few have been more zealous and indefatigable in their exertions for its prosperity than our very worthy friend, Brother Bain. To him belongs the rare merit of being a warm and zealous supporter of the Lodge, not only now in the days of its prosperity, but also at a more early period of its history, when a cloud hung over its destinies, and it was almost on the point of dissolution. It was then that our friend came forward to lend his aid in its support, and by his exertions surmounted all the difficulties with which it was surrounded. Among the company present I observe some who have seen fifty-three winters blow over their heads in the service of this Lodge. They are here to testify by their presence their recollections of the early history of this Lodge, and the exertions of our Brother in days long since gone past. We, too, are here to bear testimony as to his labours at a still later period. Valuable, too, as were the labours of Bro. Bain, they are rendered doubly dear to us by the recollection

that the labours of his hand were not the constrained, but the spontaneous efforts of the warm feelings of his heart; which gave a charm to what he did, and which has contributed in no small degree to the procuring of the testimony we are this evening to bestow, and which is more honourable for us to give, than for him to receive. In name of the Members of the Trinity Lodge of Masons of Elgin, I take leave to present to our Brother the plate now on the table, in testimony of their respect and gratitude to him for his zealous and highly important services to the Lodge during the long period of twenty-eight years.

The toast having been received with the highest Masonic honours, Bro. BAIN, with much feeling, replied as follows:—Right Worshipful Master and Brethren of the Trinity Lodge of Elgin—You have, on many occasions, both in general and special meetings assembled, shewn me unequivocal marks of kindness and regard, and reiterated your approbation of my humble but sincere services rendered to the Lodge, from the first year of my appointment as your Secretary, down to this now my twenty-eighth year. I then experienced great difficulty in expressing myself in a manner commensurate with your brotherly respect and esteem—how much more then is my incapacity increased for finding words sufficient to do justice even to my own feelings, far less adequately to express to you the sincere and heartfelt gratitude which I entertain towards my Brethren for this unexpected mark of their friendship and fraternal regard, in now presenting to me this rich and munificent gift. I never felt the want of language more than I do at this moment; but I trust my Brethren will believe me, when I assure them that I receive this testimonial from their hands with a heart full of gratitude and respect; that I esteem it as the highest honour which could have been conferred upon me—not even surpassed by that which I received when first initiated into the excellent principles of Freemasonry; and, on every occasion, when it comes into my view, it will bring back many lively and happy recollections of days gone by. That a Secretary should bring along with him, as inseparable from his office, activity, knowledge, and a certain degree of enthusiasm in the cause of Freemasonry, I admit. It is, indeed, imperatively necessary for him to possess and exert such qualities, tempered, of course, with prudence and discretion; but I am afraid your present Secretary has, in many instances, come short of this standard. He can, however, assert with pride and satisfaction to himself, that his intentions were ever directed towards the peace and harmony of the Brethren, and the interest and prosperity of this highly respectable Lodge; and, whatever errors he may have committed, or duties neglected, he has this invaluable privilege left him of throwing himself upon the sympathy of Brothers, who not only have “*hearts to feel and hands to give,*” but “*charity to forgive.*” While the testimonial is so gratifying to your present Secretary, it cannot fail to stimulate and encourage the energies of those who may be fortunate enough to have the honour of succeeding, and thus be another means of preserving that order and harmony, that brotherly love and kindness, which distinguish the Craft. Since the revival of Masonry in this Lodge, we have accomplished much. That, where so much *work* was to do, and so many *workmen* employed, there should, now and then, be diversity of opinion as to the *system* of working, no one can be surprised; but the *beauty* of the whole was this, that we all had only

one object in view—the PROSPERITY AND DIGNITY OF OUR ORDER; and the principal—I may say the only—contention ever amongst us was, and I trust ever will be, “who better can work and better agree.” Again accept my thanks for this splendid testimonial. To the R.W.M. Bro. Lawson, for the handsome manner in which he has discharged the duties imposed upon him by the Brethren, in presenting it, my thanks are especially due. The eloquence displayed by him has been the same on this as on every other occasion; but his partiality towards myself has, I am afraid, led him into a higher eulogium than my merits deserve, or that I can allow myself to lay claim to. Before sitting down, permit me to drink a cup of kindness to all my Brethren; and in wishing them long life, health, and happiness, let me add, continued prosperity to the Trinity Lodge of Elgin, and “may Masonry flourish, and vice decay.”

Several excellent songs were afterwards sung, and various Masonic toasts given by several of the Brethren, and the evening was spent with the utmost conviviality and harmony.

The service, consisting of tea-pot, coffee-pot, sugar-basin, and cream-jug, was much admired for its tasteful and elegant appearance, rich chasing, and massive proportions. On each of the articles there is engraved the figure of St. Andrew (the patron saint of Scotland) with his cross, the Secretary's initials being engraved on the reverse; and on the tea-pot there is the following appropriate inscription:—

“Presented by the Brethren of the Trinity Lodge of Masons in Elgin, to Robert Bain, Esq., their Secretary, as a testimony of respect and gratitude for his zealous and highly important services to the Lodge, during a period of twenty-eight years.

“Elgin, 14th May, 1841.”

CEREMONY OF LAYING THE FOUNDATION STONE OF THE NEW MUSEUM IN PANMURE-PLACE, PERTH, *May 5.*—The interesting ceremony of laying the foundation stone of the new Museum in Panmure-place with Masonic honours, took place on Wednesday, in presence of the Provincial Grand Lodge, several of the District Lodges, the magistrates of the town, the directors of the Natural History Society, and a number of gentlemen interested in the success of the institution. About half-past four o'clock the Lodges and other bodies formed in front of the Star Inn, and then marched in procession to the site of the Museum. In the absence of the R.W. Provincial Grand Master (Lord Panmure), Patrick Arkley, Esq., of Dunninald, officiated as Depute Grand Master, supported by George Paton, Esq., and William Smith, sen., Esq., as Senior and Junior Grand Wardens; the Rev. A. Stewart officiated as Grand Chaplain. The corn, wine, and oil, were borne in three of the splendid gold cups lately presented by Lord Panmure to the Museum.

The ceremony of laying the stone having been completed in due Masonic form, and with the usual solemnities, the Depute Grand Master addressed Mr. Smith, the contractor, expressing the interest his Masonic Brethren felt in the progress of the work, and their earnest desire for its prosperous completion; Mr. Smith returned thanks in a reply, the import of which we are unable to state, as it was perfectly inaudible where we stood. The Depute Grand Master then presented the workmen with a sum of money, in the name of Lord Panmure.

BRO. ARKLEY next turned to Provost Sim, and addressed him in a very eloquent manner on the occasion of the meeting.

Provost SIM replied at some length.

After three cheers severally given for Lord Panmure, Mr. Arkley, the Society, &c., the procession returned to the High-street, and there separated.

In the evening the Directors, Members of the Lodges, &c., sat down to an entertainment in the Town Hall, Provost Sim in the chair; Mr. Beattie, Secretary to the Society, and Mr. James Clark, croupiers. On the table were placed before the chairman and croupiers the six magnificent cups, presented by Lord Panmure to the Society, and immediately behind the chairman was hung the beautiful painting of Napoleon, valued at 300 guineas, also the gift of his lordship.

The CHAIRMAN proposed the following toasts:—"Her Majesty, the Queen"—"Prince Albert and the Princess Royal"—"Queen Dowager, and the rest of the Royal Family."

The CHAIRMAN then gave, "Success to the new Museum," with appropriate remarks.

"The Army and Navy."

The CHAIRMAN then craved a special bumper; he had no doubt they all anticipated the toast which he was now about to propose, which was "The health of the noble President and Patron of the Society—noble in every sense of the word—the Right Hon. Lord Panmure." It was no affectation when he said that he was quite unable to express his own feelings in reference to Lord Panmure's liberality to the Society, and therefore he could not expect to embody theirs: without further attempting to express their obligations to his lordship, he called on them all to drink, with every demonstration of honour and respect, the health of Lord Panmure.

The CHAIRMAN: "The Lord-Lieutenant of the County"—"Mr. Arkley and the Masonic Bodies who had so kindly officiated that day;" Mr. Arkley returned thanks—"Mr. Chambers, *M.P.*"—"Mr. Renny Tailyour"—"The Architect and Contractor for the new Museum."

Mr. ARKLEY gave, "The health of Provost Sim."

The CHAIRMAN: "The Clergy of Scotland;" the Rev. Mr. Bryce, of Aberdeen, returned thanks.

The CHAIRMAN proposed "The health of Mr. Beattie, the Secretary, and one of the founders, if not the founder of the Society;" Mr. Beattie returned thanks.

A variety of other toasts were drunk, and the company separated, after a very agreeable meeting, about half-past ten o'clock.

It was stated to the meeting by Mr. Arkley, that Lord Panmure had generously undertaken to bear all the expence connected with the ceremony of the day; it is right to state that the band of the Montrose Musical Society agreed to give their valuable services gratuitously on the occasion, an offer with which the liberality of Lord Panmure has enabled the society to dispense.

IRELAND.

SUPREME GRAND COUNCIL OF RITES,

And Grand Convocation of Knights of the Eagle and Pelican, Princes Grand Rose Croix, of Ireland, held on Monday, the 19th day of April, 1841.

His Grace the Duke of Leinster, Supreme Head of Freemasonry in Ireland, presided on this highly interesting occasion; and those who know how absolutely the noble duke commands the love, fidelity, and homage of the entire Masonic Union—of whose interest and welfare he has been the unflinching guardian—need not be told that his Grace received the warmest and most unequivocal demonstrations of affection from the assembled Knights of these exalted Orders. It is not here permitted us to enlarge upon the character of this magnificent assembly, and we shall only add, that it was such in all respects, as could not fail to inspire the friends of Masonry, of every grade, with a renewed interest in its advancement and stability. The following were present, several of whom came from the different parts of the kingdom to Dublin, expressly for the occasion:—

MEMBERS OF THE ORIGINAL CHAPTER OF PRINCE MASONS, IN IRELAND.—The Duke of Leinster; the Marquess of Kildare; Sir J. W. Hort, Bart., Grand Secretary; Sir James Stewart, Bart., Grand Junior Warden; Venerable Archdeacon W. B. Mant, county Down; Rev. Thomas Flynn, Grand Chaplain; John Fowler, Deputy Grand Secretary; John Norman, Vice-President Council of Rites; Richard Wright, Richard Pim, Aldermen Samuel Warren, George Hoyte, and J. E. Hyndman; W. Rigby, G. B. Grant, Thomas Wright, William Conolly, Arch. M'Donnell, Edward Moore, John Veevers, Thomas Murphy, George J. Baldwin, William White, Deputy Grand Master; John Hughes, Lieut.-Col. C. King, John Jones, J. J. Quinton, William Gibton, W. H. Rowe, A. Sapio, George Allen, and Algernon Preston.

MEMBERS OF CHAPTER (No. 1), CORK.—Thomas Hewitt, James Morgan, Nicholas Vincent, Rev. James Pratt, and Benjamin J. Beamish.

MEMBERS OF CHAPTER (No. 2), DUBLIN.—G. W. Creighton, John Porter, Gustavus Wilson, Jos. White, George Rankin, Godfrey Brereton, Wm. Henry Bracken, Kilkenny; Benedict A. Yeates, Carlow; James Chittick, Enniskillen; Thomas Martyn, Sligo; and Francis John Green, Limerick.

It is his Grace's intention, to hold a Convocation of this Exalted Degree annually.

DUBLIN.—The Secretary, Bro. Fowler, of the Masonic Orphan School, of this city, having laid before the Board a religious work, entitled "Doctrines and Duties," written by our Brother F. B. Rib-

bans, of Edgbaston, and he having presented to our Institution twenty copies of the said work—

“Resolved—That highly approving of the same, the most grateful thanks of the Governors be, and the same are hereby, presented to our said Bro. Ribbans, for his said donation.”

GRAND MASONIC BALL, *May 7.*—The members of the ancient and esteemed Order of Freemasonry, gave to their friends a ball and supper, at the Rotunda, which equalled, if it did not surpass in magnificence, any of their previous displays of hospitality. The room was appropriated to the purposes of dancing and promenading, and it was hung round with various Masonic banners and devices, painted by Mr. Phillips; but although their application might have been only known to the initiated, all could notice the brilliant effect which they imparted to the scene. The draperies were by Mr. Campbell, under the direction of Bro. Saunders, and the lighting was by the Hibernian Gas Company. In the ante-room the Stewards were marshalled, bearing their white wands of office, and wearing varied Masonic costumes, some of them truly splendid; and to them was delegated the pleasing duty—a labour of love, no doubt—of conducting and introducing the ladies to the presence of the Grand Master. His Grace, with the Duchess of Leinster and the Ladies Fitzgerald, arrived early, and the following Masonic officers and members of the committee were in waiting to receive the Grand Master on his arrival:—

Brothers Gilbert Saunders, William Andrews, P.M., Lodge IV.; Thomas Keck, P.M., IV.; Edward Moore, K.H.; Evory Carmichael, M., 50; John M'Causland, George James Baldwin, K.H.; Thomas Murphy, K.H.; William T. Lloyd, Robert Stewart, Michael Barry, Henry Nott, M., 2; Edward Tandy, Thomas Snowe, P.M.; Malachy Fitzpatrick, S.W., 153; Connell W. M'Namara, J.D., IV.; Michael Furnell, D.L.; Robert Corbet; John Orme; Edward Carleton M., 494; Croker Barrington; George Fitton, P.M.; Thomas C. Quinton, K.H.

Attended by these gentlemen, his Grace proceeded to the throne, a magnificently decorated one, where he took his seat, and remained for a considerable portion of the evening, the presentations being so numerous. At twelve o'clock nearly seven hundred personages were present, and the room presented a most striking appearance, from the variety and attractiveness of the ladies' dresses, and the diversity of Masonic ornaments exhibited by the Brotherhood. The dancing, which was under the superintendance of Bro. Newcombe, was kept up with untiring animation: and during the evening an adjoining refreshment-room was used, where ices, lemonade, &c., were supplied with the utmost profusion. The bands of the Carbineers and 99th Regiments played the waltzes, and Kelly's quadrille band also attended. At one o'clock supper was announced. It was laid out in the long-room, and the tables were judiciously disposed, to enable all to command an uninterrupted view of the apartment. The Duke of Leinster presided. The Worshipful Deputy Grand Master, William White, Esq., sat on his right, and next to him was the Duchess. The high sheriffs were to the left of the chair. From the numbers present, an inner room was laid out for two hundred and fifty of the guests. When supper had been concluded, the healths of “The Queen and Prince Albert” were proposed, and drunk with every due demonstration of applause.

The healths of "The Duke of Sussex and Sir James Forrest, the Grand Masters of England and Scotland," were then given, with all the honours. The Deputy Grand Master then rose to propose a toast, which would, he was sure, meet with the response it deserved. "His Grace the Duke of Leinster" had ever proved himself a sincere friend of Masonry; and at a recent period, when it was placed in a position of difficulty, he procured a legislative declaration in its favour, which established it upon a firmer basis than ever—(applause). Their cause was one of Charity; and many were the silent and unostentatious acts by which the Duke of Leinster helped to cheer the widow's heart, and dry the mourner's tears—displaying in his own person one of those great characteristics which marked the cause of Masonry in every country and in every clime." The toast was received with the utmost fervour; and his Grace, after returning thanks, observed, that he would only be a drone in the hive, were it not for the assistance of the Deputy Grand Master, who, by his zeal, left little to be done by any one else. The noble Chairman then gave "The health of his respected Deputy;" and after the applause subsided, due acknowledgments were made by Bro. White. The concluding toasts were "The Ladies," whose presence on such occasions was so prized, although the mysteries of the Order were concealed from them; and "The Stewards"—Bro. Barry returned thanks for the Stewards. The supper-room was vacated in about an hour; but the company only retired to enjoy the pleasures of the dance, and it was morning before they separated. The scene was one calculated to afford unalloyed pleasure, and the Stewards were unremitting in their attentions.

ANOTHER MASONIC BALL, which had been long announced, was given by the Leinster Lodge (No. 141 in the Registry of Ireland), on the 19th of May, at the Rotunda. The entire suite of rooms were thrown open upon the occasion, and to the credit of this highly respectable Lodge, and to the Craft, we are happy to be able to state, that the expectations raised were fully realized. The guests began to arrive at 10 o'clock, and were received by the Stewards in the octagon-room, which was fitted up for this occasion as a Turkish tent, brilliantly lighted. They were introduced to the W. Master (Bro. Wm. Thos. Lloyd), in the chair, on whose right stood the Senior Warden (Bro. Worthington), the Inner Guard (Bro. Vanhomesigh), and the Senior Deacon (Bro. Graham); on the left of the chair stood the Junior Warden (Bro. Brown), the Secretary (Bro. Wm. Henry Wright), and Junior Deacon (Bro. Joseph Griffith). The W. Master, clothed in full Masonic costume, wore also, as did all the Officers of the Lodge, the beautiful and highly wrought silver collars and jewels of office. The *coup-d'œil* on entrance was truly electrifying. The round-room, in all its fair dimensions, was carefully and splendidly prepared and ornamented with the various flags and devices of this ancient and valued institution, entwined with festoons of evergreens interspersed with the choicest flowers and rarest exotics. In the niches were placed some of the finest statues to be found in our studios. We were much struck with the throne, of richly-carved oak, and canopy, representing a Knight Templar's tent, elevated on a pedestal of three steps, surmounted by the banner of the Lodge, with its motto, "Inter utrumque tene." On each side was an exquisitely executed pillar, supporting candelabras with three lights. The banners of the Officers floated over their respective places, and around the room were those of the different

orders of Prince Masons, Knights of the Eagle and Pelican, Knights Templars, Knights of Malta, Knights of the Sword, Royal Arch Masons, &c. The decorations reflected the highest credit on the well-known taste of Bro. Saunders. The orchestral arrangements were excellent; the string band, led by M. de Lacy, was most effective,—it comprised many of our most celebrated instrumental performers (amongst whom we noticed M. Messèmer), and was universally applauded for the selection and execution of the newest music. A military one (the 86th) was also in attendance, by the kind permission of Sir M. Creaghe. Quadrilles, waltzes, gallopades, &c. followed in succession; M. Barnet and Williams acting as Masters of the Ceremonies. At half-past one the supper was announced, and the entire company of upwards of six hundred and fifty* persons were accommodated with seats. All the delicacies of the season were abundantly supplied, and combined everything to gratify the most fastidious taste. The tables were superbly decorated with Masonic devices and appropriate mottos, and reflected the greatest credit on the *providore*, Mr. Ingram. The wines, comprising champagne, hock, claret, port, and sherry, were remarkable for richness of flavour, and were of the finest vintage; they were supplied, so we understood, by Messrs Hare and Webb, Eustace-street. The Brethren of the Lodge vied with each other in their attention to the guests, and the Stewards, Bros. Mostyn, B. A. Yates, Steele, Lloyd, Cusack, Lewis, Hornsby, Grogase, Barrington, and Bothwell, were unremitting in attendance. Several appropriate and Masonic toasts were given from the chair, and were introduced by a flourish of trumpets and prefaced by the W. M. The Masonic toasts were severally received with all the honours, which were most correctly awarded. The health of “the Ladies” was rapturously received, and Bro. the Hon. A. G. Jocelyn, being called upon, returned thanks in eloquent terms, and proposed the health of the Master, Wardens, and Brethren of the Leinster Lodge, which was saluted by Masonic fire, with military precision. The Master, on behalf of himself and the Lodge, acknowledged the compliment, and dwelt upon the benefits of the Order. The company again joined in the pleasures of the dance, which was kept up with spirit, until long after daylight made its appearance and warned them that the festive hour was at an end. Every one present was gratified and delighted, and quitted with regret an entertainment which will long be remembered in Dublin for the chaste design, the splendour of effect, and elegance of arrangement, that was most perfect in every particular. Want of space prevents our inserting the names of the noble and very respectable guests; suffice it to say, that the rooms were graced by the presence of the rank, fashion, and beauty of the metropolis and provinces, and of many distinguished Masons from the sister island.

ST. PATRICK'S MASONIC LODGE, No. 50, *May* 31, held a special “Emergency,” the Brethren wishing to entertain Past Master Thomas Welsh, previous to his departure to assume the duties of Attorney-General of Van Diemen's Land, and also for the purpose of presenting to him some substantial attestation of the fraternal feelings entertained for him by the Members of the “Lodge Fifty,” and their admiration of

* It is possible that this number may be erroneous, owing to the figures not being quite distinct in the copy.—ED. F. Q. R

his professional talents and attainments. As might be expected on such an occasion, there was a strong muster of Members, and the visitors included many of the military, mercantile, and professional Brethren at present in the metropolis. The Worshipful Evory Carmichael, of Fitzwilliam-place, occupied "the throne," discharging the duties of Master in a judicious and gentlemanly manner. Capt. Kenny, Merrion-square, and Bro. Blake Knox, Summer-hill, filled the Wardens' stalls. Capt. Stephens and Bro. Mitchell, as Deacons; Past Master G. J. Baldwin, as usual, was indefatigable in his exertions to promote the discipline, the hilarity, and good-fellowship of the meeting. Previous to adjourning to refreshment, the Worshipful Master, after passing an eloquent eulogium on Bro. Welsh's services and social virtues, handed to him a beautiful and richly chased gold snuff-box, having on it the following inscription:—"Presented by the Master, Wardens, and Brethren of St. Patrick's Lodge, No. 50, to Past Master Thomas Welsh, Esq., as a testimony of their sincere regard and respect for his Masonic worth.—G. J. Baldwin, Secretary; Evory Carmichael, Master." Bro. Welsh returned thanks at considerable length, taking a retrospective review of his conduct and career in Masonry, and assuring the Brethren that he would still be guided by those principles of philanthropy and Freemasonry, the dissemination of which he believed to be conducive to the happiness of society, as they promoted that charity "which comprehends the universal love of all mankind, and the ineffable adoration of the Almighty."

THEATRE ROYAL DUBLIN.—The entertainments on Wednesday evening, June 16, were in aid of the fund for the relief of the distressed Widows and Brethren of the Masonic Order, and upon an occasion so interesting for many reasons, it was gratifying to observe that the house was very well attended. Before the regular performances commenced the curtain rose, and upon the stage appeared a number of the Brethren in full costume, wearing those various striking insignia, which are mystical indeed to the eyes of the uninitiated, but attractive to all. In the absence of the Grand Master, the Duke of Leinster, the throne was occupied by the Deputy Grand Master, Wm. White, Esq., and on either side of the throne stood two of the Grand Officers of the Order, holding the Masonic standards. After the customary salute to the Deputy Grand Master, the Masonic version of "God save the Queen" was sung by the company, and when the curtain fell upon a scene at once striking and pleasurable from the associations connected with it, much applause followed. The Deputy Grand Master, the Members of the Committee, and the Stewards, then proceeded to the state box, which had been handsomely fitted up for the evening, and the remainder of the Brethren took their seats in the boxes, their several decorations imparting additional brilliancy to the *ensemble* which presented itself on entering the theatre. The performances consisted of the *Clandestine Marriage*, and the farce of *Uncle John*; and the united talents of Mr. Farren, Mrs. Glover, and Mrs. Warner, left nothing to be desired.

After the comedy Mr. Calcraft, in an impressive and truly effective manner, delivered an address, written by Mr. Alfred Howard, who is entitled to be regarded as the poet laureat of the Craft, this being the fifth time he has contributed his poetical offering to a similar cause.

We regret that the address reached us too late for insertion.

LIMERICK.—The following acknowledgment by the Marquess of Normanby, Home Secretary, of the address of congratulation from Masonic Lodge 13, of this city, to her Majesty, has been duly received:—

“ Whitehall, April 26, 1841.

“ Sir—I have had the honour to lay before the Queen the loyal and dutiful address, on the occasion of the birth of the Princess Royal, from the Master, Wardens, and Brethren of the Masonic Lodge at Limerick, No. 13, on the registry of Ireland.

“ And I have to inform you, that the same was very graciously received by her Majesty.

“ I have the honour to be, Sir,

“ Your obedient servant,

“ NORMANBY.”

“ Michael Furnell, Esq., Limerick.”

LODGE, No. 271, SWINBURN'S HOTEL.—A Royal Arch Chapter was opened on Wednesday, the 28th inst., for the purpose of exalting candidates to “ Companionship,” and transacting other business for the welfare of the Order. The H.P. Rex. and Sanhedrim was in council precisely at seven o'clock, P.M.

CORK, March 29.—First Lodge of Ireland.—The summons for the meeting of this day being for private banquet, the Brethren assembled at six o'clock, P.M., in their rooms, Imperial Clarence Hotel, and at seven proceeded, with the usual musical accompaniments, to their refreshment saloon, which was brilliantly lighted and decorated; and having partaken of dinner, the evening was passed in the most perfect harmony and enjoyment. The aid of the vocal and instrumental talents of several of the Brethren was freely rendered towards the pleasures of the meeting; amongst which, those of Bros. Edward Moeran and William Gillespie, whose fraternal attention and obliging assistance to the Lodge have been always conspicuous, elicited from the W.M. a well-merited encomium.

On the toast of “ Prosperity to Masonry in the South of Ireland ” being proposed from the chair, the W.M., Bro. A. Perrier, used the occasion to take a review of the generally-revived spirits in favour of this sublime Order, and the rapid progress of its principles in the province of Munster within a few years; and adverted to the generally felt want of a suitable place of meeting in Cork for the Provincial Grand Lodge of Munster, and the Craft generally, and which for the objects required—namely, the further maintenance of its respectability and stability—he observed should be *exclusively under Masonic management*, and devoted to Masonic purposes.

A discussion ensued, in which active parts were taken by Bros. the Hon. A. St. Leger, Thomas Hewitt, Edward D. Freeman, Richard B. Tooker, Francis J. Green, George Atkins, Benjamin S. Beamish, and several other Members of the Lodge; and the opinion appearing to be unanimous as to the propriety of adopting the proper steps for promoting the desired object, a list was opened for subscriptions, and was shortly announced, as by the following statement, to have been filled to the amount of £430, by the following Members of Lodge No. 1:—

The Hon. Hayes St. Leger, D.P.G.M., Munster	-	£20
Anthony Perrier, jun., K.S.E. W.M.	-	10
Francis J. Green, S.W.	-	30
Edward Deane Freeman, S.W.	-	50
Thomas Hewitt, P.G.R.C. P.M.	-	100
Rev. Robert Longfield	-	20

Abraham Morris, K.S.E.; Richard Beane Tooker, P.G.R.C.; Carbery B. Egan; Richard D. Reily, H.K.T.; and James Foot—£10 each.

Henry Noblett, H.K.T.; George Atkins; John C. Atkins; William R. Dysaigh; William A. Furlong; George Edwards; George F. Hodder; George Gregg; James Morgan, P.G.R.C.; Freeman Crofts; John Furlong; John J. Perrier; Richard K. Exham; James Morton, K.S.E.; Benjamin S. Beamish, P.G.R.C.; Eustace Harris, P.G.R.C.; Josiah Haynes; Thomas R. Evans; M. D. Nugent; Richard B. Cotton; Robert Lawe; Nicholas Vincent, P.G.R.C.; George Newenham; Richard Lloyd; Thomas H. Broderick; and Alexander Deane—£5 each.

This list continues open to all Members of the Craft; and numerous additions have been made to it.

FOREIGN.

OUR correspondence from Paris, Lyons, Leige and Brussels, offers nothing of immediate moment.

ADELAIDE,—“ We are slowly recovering from a panic, arising from the failure of several large houses; ultimately, however, the colony will benefit by the effects, which experience will suggest, in our commercial transactions. The Murray tribe are still to be dreaded—shipwrecked Europeans are still murdered, whenever they lucklessly fall in the way of these wretches. I have given particulars of a general nature, in lieu of Masonic intelligence, of which all I can communicate is, that we are all well; and now and then, but very rarely, meet in Lodge. I almost wonder we do not meet oftener, for we all agree, that under no other circumstances, are we so happy.”

CEYLON, March 5.—*Laying the Corner-stone of the Scotch Church.*—On Friday, the *élite* of Colombo were on the tiptoe of bustle, owing to the preparations for laying the Corner-stone of the Scotch Presbyterian Kirk in the Fort, by his Excellency the Governor. At half past four o'clock, P.M., the St. John's Lodge of Colombo, attended by others of the fraternity, in the full dress of their Order, preceded by the splendid band of the gallant 95th Regiment, playing the grand Masonic march, moved in procession from the quarters of Captain Gregory, Royal Engineers, to the Queen's house. Upon the arrival of the *cortège*, they were ushered by Captain Lillie and Ensign Venour (aides-de-camp to the Governor) into the presence of his Excellency, who was seated in the centre of *la grande salle*, surrounded by a brilliant assemblage of ladies and gentlemen, who had “ received special invitations from the Building Committee to assemble at the Queen's house, with the concurrence of his Excellency.”

The Brethren, after a little delay, took their seats in front of his Excellency, and the Bible, Square, Compass, &c., having been laid before the Worshipful Master, Captain Gregory, who had been deputed

to perform the Masonic ceremonies usual on such occasions, arose and addressed his Excellency in a very appropriate and neat speech, which we regret our limits will not permit us to insert; and which was replied to by the Governor in very complimentary terms, concluding with a motion, to adjourn into the banquetting-room, in order to take some refreshment, "previous to the ladies going to church." This was unanimously agreed to. The banquetting ceremony being closed, and the ladies 'squired by several gallant gentlemen to the site of the church, the grand procession formed and marched off to the ground in due order, including native, burgher, and commercial gentlemen; officers of the civil and military services; clergymen, members of the Executive Council; the Governor, Chief Justice, and the Masonic body; attended by the colours and bands of music of the Queen's and Native regiments.

On the arrival of the Procession at the Kirk-ground (where a bungalow, tastefully decorated, was filled with a fashionably-dressed assemblage, principally ladies), his Excellency and Brethren took their respective seats, the stone being placed in the centre.

Captain Gregory again addressed his Excellency, briefly expounding the symbols of the ceremony, &c.—After the conclusion of the Captain's address, a solemn prayer was offered up to Almighty God, craving a blessing upon the undertaking, by the Rev. Mr. M'Vicar.

After the prayer, the ceremony commenced by Lieut. Templer submitting his plan of the building to his Excellency for approval, which being given, Captain Gregory, aided by the operative masons, laid the cement for bedding the lower stone. The Chief Justice (a Brother), having approved of the cement, &c., Captain Gregory presented the silver trowel to his Excellency, accompanied by a very short, though appropriate, speech. The upper stones having been adjusted, Captain Gregory proceeded to close the ceremonies, which being done, he again addressed his Excellency, acknowledging the honour the St. John's Lodge of Colombo had experienced, in officiating on the occasion. His Excellency then addressed the assembly, expressing his entire approbation of the plan of Mr. Templer, thanking the Committee for their arrangements, but more particularly for the handsome silver trowel, which his Excellency would keep, in memory of the days preceding. His Excellency, in expressing his thanks to all around, could not refrain from a touch of gallantry, when he perceived so many bright eyes around him. "No such meeting," said his Excellency, "however numerous or brilliant, can ever be but defective in elegance and grace, to which the ladies do not lend their countenance."

A prayer from the Rev. Mr. Palm, jun., closed this solemn ceremony, and the Lodge of Freemasons having re-formed procession, re-conducted his Excellency to the Queen's-house, the band playing the "Masonic march."

INDIA.

TO CORRESPONDENTS.

The Agents in Calcutta, for this "Review," are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

A. J. C., many thanks for newspapers and communications.

BROTHERS R. NEAVE, A. GRANT, AND TOTTENHAM—Advices are looked for with much anxiety.

CALCUTTA.—A gloom has come over us by the unexpected death of Major Macdonald, whose Masonic virtues were the theme of praise, and whose continuous exertions were a bright example. He died on the 11th of April, and was buried with military and Masonic honours.* He had only arrived a few weeks previously in Calcutta, and was receiving from the Masonic body many grateful marks of attention, when he was suddenly cut off.

Feb. 16.—The Degree of *Rosa Crucis* was introduced into Calcutta. Bro. Grant officiated as the W.M., assisted by Bro. Swan, a Prince of the Royal Secret, 32nd Degree, Bros. Smith, Macdonald, and others; when Bro. Capt. Birch was elevated.

The late Major Macdonald was appointed J.G.D., vice Bro. C. C. Egerton who retires; and on leaving India for England has been presented by the members of Lodge Industry with Perseverance, with a handsome Past Master's Jewel. A similar compliment was paid to the Major on his retirement from the chair of Lodge Sincerity, at Cawnpoor.

A handsomely-framed copy of the picture of the R.W. Bro. Dr. Burnes, in his regalia, has been presented by the artist, Bro. Belnos, to Lodge True Friendship, Calcutta.

Dr. Burnes has presented a proof engraving of the portrait of himself to the Grand Lodge of Bengal.

FREEMASONS' HALL.—*Description of that part of Freemasons' Hall, Calcutta, known to the Brethren as the Temple.*—The temple is 60 feet in length and 27 in breadth. At the east or throne end there is a dais 16 feet in length, extending across the whole breadth of the temple. This dais is ascended by three steps, and is painted to represent marble tiles. On the extreme east is the throne, supported by three semicircular steps, over which hangs a canopy of purple velvet, approaching in shape, as near as possible, to the beautiful canopy in the Temple of Freemasons' Hall, London. The drapery of this canopy is of purple velvet, lined with crimson taffeta, and ornamented with broad gold lace, and gold fringe and tassels. On the right and left of

* For the obituary of this distinguished Mason, *vide* p. 215.

the throne are two elegant Masonic chairs, upholstered with crimson velvet and gilt nails, for the Deputy and Past Deputy Grand Masters. These rest on platforms covered with fine purple cloth, edged with gold lace. The standard of the Grand Lodge of Bengal is on the right, and the banner of the Grand Master on the left, of the throne. Round the dais are arranged seats for the Grand Officers, Past Grand Officers, and Grand Stewards. The front of the dais is ornamented with a light rail, upholstered with purple velvet and gilt nails, supported by gilded pillars two and a half feet in height. Between these pillars are emblems of the Grand Master's Office, the square and compasses united, done in dead gold. Over the front of the dais is a drapery of azure-coloured silk hung in festoons, trimmed with gold lace and fringe. Round the remaining portion of the Temple runs a dais of two steps, the upper one three feet in breadth. This dais is also painted to represent marble tiles, and on it are placed seats for the accommodation of the members of the Grand Lodge. On the west and south are platforms slightly elevated above the dais, for the Grand Wardens, whose chairs are of carved mahogany, the backs upholstered with crimson velvet, and supported each by four columns, representing the Doric and Ionic Orders. The Treasurer and Secretary have their seats raised a little, and their table is covered with velvet and gold lace. Round the back of the dais runs a light rail supported by eight round gilded pillars and eighteen pilasters, at equal distances. The rail is covered with purple velvet, and ornamented with gilt nails. Between the pillars and pilasters are Masonic emblems in dead gold, which give a finished and elegant appearance to the whole. The floor is covered with oil-cloth, representing the mosaic pavement, surrounded by a tessellated border. The temple is lighted by two elegant chandeliers, each having six argand lights, with a number of wall and hanging lights. Round the walls are tastefully arranged the warrants of the different Lodges, with framed scripture prints, referring to occurrences celebrated in Masonry. The Temple is kept cool by two punkahs running nearly the whole length on either side, with two smaller ones at each end; these are Masonically ornamented, and rather add to, than detract from, the general appearance. In fact, we have seldom seen anything more unique and elegant in appearance than this Masonic Temple; and we are convinced it is not surpassed by anything of the kind, even in England.

The whole of these decorations and improvements have been made by the P.G. Secretary, A. Grant, without the assistance or directions of any person whatever. In justice to this worthy Mason we state this, — *Palmam qui meruit ferat.*

PROVINCIAL GRAND LODGE OF BENGAL, April 23.—The quarterly assembly of the Provincial Grand Lodge of Bengal, was held at Freemasons' Hall. There was a large assembly present, and, after the Lodge had been opened in due order, the worthy Provincial Grand Master made an excellent address to the Brethren, which we recommend to the attentive perusal of every member of the Craft.

The following is but a meagre outline of the Grand Master's address:—

“Right Worshipful Deputy Past Grand Master, Wardens, and Brethren,—The occasion, I may say, of the first anniversary of the revival of the Grand Lodge of Bengal and its territories, is of too interesting a nature to us all, to permit of my passing it over without remark. What was about this time last year a matter of anxious anticipation,

has since then become a triumphant reality, and the general cause of Masonry in the East has received a most palpable and beneficial impulse from the re-construction of the Provincial Grand Lodge of Bengal, and we commence our second Masonic year, therefore, under very happy auspices.

“I must always consider that Masonry is apt to languish when the general body of the Fraternity have no place they can properly call their own, where to hold their regular meetings. Whatever doubts may have existed at first starting on this head, have, I believe, been pretty well set at rest by the experience of the last year. It would, indeed, be a very inconsistent thing for us to depend for a general Masonic Hall upon the mere sufferance of any party, or to hold our meetings in a place that we could not feel a right to occupy when we chose, and as we chose. It is true, that objections were started as to the locality, but my answer at the time was the same as it now is,—show me a better place, or a tenement better fitted for our purposes, and I shall be ready to enter into an arrangement to take it.

“We have, I think, every reason to be well satisfied with the prosperous state of Masonry during the past year, no less than cause to be most grateful that so many of us have been spared to be now ranged under our proper banners. It has all along been my wish that we might be enabled to point to some conspicuous object, of general philanthropy, as rising out of the direct operation of Masonic principles; something, the practical scope and tendency of which would be at once understood and felt by those without the Square; as, for instance, the education of the orphans of Masous; and the support of indigent aged Masons. So much is not in our power in this respect, as we may desire; but then much more is effected by us than we have credit for on the part of those who are strangers to our principles,—for wherever there is a Lodge with a St. John’s box in it, there, as it were, do we behold a perpetual spring of charity pure and undefiled. I appeal to yourselves if there is not something very ameliorating to the heart in habitual exercise of that spirit of mercy that is prompt, silently and unostentatiously to succour distress and relieve the wants of the poor man, the widow, and the orphan? Even in a social point of view, surely there is a very beneficial effect produced by an institution which calls forth so much mutual kind feelings and amenity, as Masonry does among its members. It is, as you know, an association where conventional rank is but a secondary consideration, and where the noble metal of good character and good dispositions form the all in all, and not the stamp which fortune and circumstances may give it.

“It is my duty again to enjoin upon you the fact that the solid prosperity of Masonry entirely depends upon a proper choice for initiation in the first instance, and a just selection of Officers, especially of the *Master* of a Lodge, in the second. You ought to be very wary indeed, my Brethren, in both these matters. Pardon me for stating that I have sometimes observed too great a readiness in Lodges to second the nomination of a candidate not known to the Brother seconding. This is a pernicious act of complaisance, for no Mason ought to second the nomination of any man whom he does not know, and for whose character he cannot vouch. Of course I would make an exception where an experienced and respected Master Mason gave assurance for the person. Look very particularly to the quality of the man whom you select to rule over a Lodge. Let him be ever so smart a man in the

chair—I would prefer to mere official ability, weight of character—and when I state that you are to look to the quality of the man, I mean the quality that is included in those simple but comprehensive words, *honest worth!*

“Kindly bear with me also, if I venture to put you on your guard against what is so apt to disturb harmony—I mean Masonic jealousy. The true Mason ought to be above such a feeling, for *he* may rest assured that his day for advancement will arrive. Honours among us have their limits, and it is impossible that all should at once enjoy them. The Grand Lodge is a kind of Masonic parliament, where representatives from various Lodges meet for the protection and enlargement of their interests. I wish to give distant Brethren, up the country, a personal interest in the Grand Lodge. You are aware that the number of Grand Stewards is limited by the Book of Constitutions. The Provincial Grand Lodge of Bengal, however, differs very materially from a Provincial Grand Lodge in England, from the vast extent of the province. I will, therefore, pending a reference to the Grand Lodge of England, take it upon myself, in the only way in my power, to show my estimation for some of our more distant Brethren, by increasing the list of Grand Stewards to ten—and on my nominating the four additional honorary ones, I anticipate your approbation of my selection. Thanking you, my dear Brethren, for the patient courtesy with which you have listened to me, I will no longer detain you from the business of the evening.”

After the termination of his address, the Grand Master proceeded to appoint the following Brethren to be office bearers of the Grand Lodge of Bengal for the year 1841:—

Rt. W. J. Grant . . .	Grand Master . . .	No. 126,	Calcutta.
Rt. W. R. Neave . . .	Dep. Grand Master . . .	No. 552,	Cawnpoor.
Rt. W. & Hon. Sir E. Ryan	Pro-D. Grand Master	No. 126,	Calcutta.
Rt. W. W. C. Blacquiere . . .	Past D. Grand Master	No. 80.	
Rt. W. W. Burlton . . .	Grand Sen. Warden . . .	No. 126.	
Rt. W. H. B. Henderson	Grand Jun. Warden . . .	No. 126.	
V. W. J. King . . .	Grand Treasurer . . .	No. 126.	
V. W. Samuel Smith . . .	Grand Registrar . . .	No. 265.	
W. R. Swinhoe . . .	Officiating do. . . .	No. 126.	
V. W. A. Grant . . .	Grand Secretary . . .	No. 284.	
W. F. W. Birch . . .	Grand Sen. Deacon . . .	No. 265.	
W. R. C. Macdonald . . .	Grand Jun. Deacon . . .	No. 552,	Cawnpoor.
W. A. B. Clapperton . . .	Grand Sup. of Works . . .	St. John,	Calcutta.
W. H. W. Torrents . . .	Grand Direc. of Cerem. . .	St. John.	
W. R. W. Chew . . .	Dep. G. D. of Cerem. . .	No. 265.	
W. J. Chaunce . . .	Grand Sword Bearer . . .	No. 279.	
W. H. H. Hamerton . . .	Grand Organist . . .	No. 126.	
W. B. W. Lazarus . . .	Grand Pursuivant . . .	No. 282.	
Bro. J. G. Davidson . . .	Grand Tyler	Unattached.	
W. Robt. Swinhoe . . .	} Grand Stewards	No. 126.	
W. J. G. L. Hoff . . .		No. 279.	
W. R. S. Thompson . . .		St. John.	
W. J. G. W. Curtis . . .		Unattached.	
W. A. H. E. Boileau . . .		No. 126.	
W. C. L. Tottenham . . .		No. 648,	Kurnaul.
W. H. G. Gowland . . .		No. 647,	Ayra.
W. M. J. Lemarchand . . .		No. 126,	Ghazepoor.
W. Alexander Chisholm . . .		No. 350,	Allahabad.

The Lodge was closed at 8.30 P.M., and the Brethren adjourned to the banqueting-room, where a splendid collation was spread for them. Several excellent speeches were made on the occasion, but we were obliged to leave the banquet early, and did not hear one-half of the orations. One, however, we gladly record. The Right Worshipful Grand Master called on the Brethren to fill a bumper, and in a speech, peculiarly marked for the friendly and fraternal spirit, proposed the health of the Grand Secretary, Bro. A. Grant. The toast was drunk with more than usual cordiality and marks of friendly and fraternal feeling towards Bro. A. Grant.

BRO. A. GRANT rose and addressed the Brethren nearly as follows:—
“Right Worshipful Grand Master,—I feel proud and gratified both from the feeling and friendly manner in which you have been pleased to notice me, and from the marked gratification the mention of my name has afforded the Brethren; and, sir, these feelings and expressions are the more gratifying to me, for whatever little exertion on my part that may have tended either to the improvement of this hall, or to the convenience of the Brethren, was entirely voluntary and unauthorized by the previous sanction of higher Masonic authority; but, sir, I enjoy not only on this, but on every occasion of our meeting, more than an equivalent for any exertion made by me in the good cause, and that is, the assurance of those I love and respect, and those who are loved and respected by the world, I have at least endeavoured, as far as lay in the power of one man, to promote the interest of so beautiful, so glorious, and so mysterious a cause as that of Freemasonry. I say mysterious, sir, because it is admitted an anomaly in the history of the earth. Without territorial possession, without any other coercing power than that of morality and virtue, it has survived the wreck of mighty empires, and resisted the destroying hand of Time. Contrast the history of Freemasonry with the history of the nations of the world, and what is the result? The Jews, God’s favoured people, into whose custody Masonry was first entrusted by its divine author, where are they now? A race of wanderers scattered over the face of the globe. And the stupendous and magnificent structure, the temple at once their glory and the wonder of the world, where is it now? Not one stone left upon another! Babylon, in her day the queen of nations, has fallen never to rise again. Egypt, with her kings, and philosophers—classic Greece and Imperial Rome, we now find but occupying their page in the history of the world. But Masonry, sir, at this moment shines throughout the world with as bright and undiminished a light, as when first revealed by God to man. Must not, then, sir, the question often arise, even to the most unreflecting mind, what is Masonry? But I fear me, sir, this question is seldom satisfactorily answered. Masonry does not consist, as you have beautifully stated this night, in an extensive and correct knowledge of the ceremonials of the institute, or in an elaborate etymological research into the great landmarks of the Order, nor in the extensive bestowal of eleemosynary relief—it is not faith, it is not hope, but all these are necessary to lead the truly speculative Mason to a correct estimate of what Masonry really is—and that is, sir, erecting the human heart into a temple of unbounded charity, or unbounded love, to God and his creatures. This virtue will remain when “faith and hope will be no longer required.” It is a glory that reaches to and enlightens the empyrean, or heaven of heavens; in fact, sir, it is what has been stated by an inspired Masonic writer, the “glorious Shehina of God himself.”

I trust, sir, you will excuse the tedium, perhaps the intrusion, of these remarks; but where can I find a time or place so fitting for the expression of an honest and conscientious Masonic sentiment, as in the present assembly? Besides, I enjoy the innate gratification of knowing that poor and obscure indeed as I feel myself to be, that a Masonic opinion or sentiment coming from me is not the less acceptable to my Brethren on that account. We may never all meet round this board again; indeed, sir, the heart of him who now addresses you may be the first to be compressed into a clod of the valley; but I am animated with a fervent hope, that by an unceasing endeavour to square my life and actions to the principles I have here stated, to be able calmly to meet the approach of our common enemy, and when removed from "this mortal Grand Lodge, I may be admitted to a 'Lodge,' not built by human hands, but eternal in the heavens, where the Grand Lodge of God will be opened, never to be closed, and where the Great Architect of the universe shall live and reign for ever."

CHUNAR, DECEMBER, 1840.—Brother Major Macdonald has been here, and, as may be supposed, Masonic meetings have been frequent. The Brother arrived from Cawnpore, two hundred miles distant, on the morning of the 15th by dawk, and having been for some days expected, Lodge Sincere Friendship, No. 381, working here, held that evening an adjourned meeting, at which Bro. Macdonald presided, for the purpose of giving instruction in the M.M. degree; which was worked by this talented Past Master with a fluency and ability such as has not been seen for years within these doors. The explanations of the several parts of the Degree, both ceremonial and mystical, were given in fluent but plain language, calculated to meet the understanding of all. A second meeting was held the following evening, when the ceremonial was repeated: the W.M. elect, Bro. Capt. Stewart, being placed in the chair for practice, Bro. Macdonald officiating as one of the Deacons for the more particular instruction of those officers in matters which could not be communicated in any other manner than by oral instruction given in open Lodge. Bro. Macdonald assuming the chair, instructed in the ceremony of working the degrees of Ark and Mark Master, by initiation of five Brethren into those Masonic degrees, among whom was the W.M. elect.

The third day of the major's sojourn among us, while his dawk was preparing, was also devoted to Masonry, by the admission of a candidate into our mysteries, when the ceremony of initiation was ably performed by Bro. Macdonald.

The W.M. elect, Bro. Captain William Stewart, was then installed into the chair of Sincere Friendship, No. 381, as W.M. for the ensuing year; Bro. Macdonald officiating as Installing Master, assisted by other Past Masters, performed the beautiful and solemn ceremony with effect. The W.M. thanked the Brethren for the honour which they had done him, in an address in which eloquence was combined with kindness of feeling; and towards its close he paid a very handsome compliment to the untiring exertions, and extraordinary Masonic knowledge, evinced by Bro. Macdonald, concluding by moving that a public vote of thanks to him should be made and entered on the minutes, and a copy be transmitted to the Brother as a humble return for the invaluable aid which he has rendered to the Lodge.

In compliment to the occasion, the installation of a new W.M., Bro. Macdonald wore the handsomely-embroidered apron, collar, and Past

Master's jewels, which were presented to him as a mark of esteem for his Masonic exertions by Lodge Sussex, No. 629, at Neemuch, on his quitting the chair of that Lodge; he also wore all the stars and insignia of his several Orders, which gave a most brilliant appearance, and the writer regrets that the state of Masonry in India will not give him the opportunity of acquiring similar distinction.

MADRAS, March 18.—*Installation of Lord Elphinstone as Provincial Grand Master of Masonry.*—The beautiful Masonic Temple on the South Beach has, since our last issue, been the scene of a very interesting ceremony, of which a brief notice cannot be otherwise than acceptable to the Masonic body of this Presidency.

The installation of the Right Honourable John Lord Elphinstone, as Provincial Grand Master of the Order of Masonry in the Presidency of Madras, took place on Thursday at the recently erected Masonic Temple, where the Brethren of the Lodge, No. 1, Perfect Unanimity, were sumptuously entertained after the ceremony, by their esteemed Deputy Grand Master, J. C. Morris, Esq., to meet his lordship.

The following Officers of the Grand Lodge were appointed by the Most Worshipful Grand Master:—

Deputy Grand Master	- - - - -	W. B. Morris.
Senior Grand Warden	- - - - -	„ Campbell.
Junior Grand Warden	- - - - -	„ Key.
Grand Treasurer	- - - - -	„ Cherry.
Grand Secretary	- - - - -	„ McKennie.
Senior Grand Deacon	- - - - -	„ Barrow.
Junior Grand Deacon	- - - - -	„ Bell.
Grand Sword Bearer	- - - - -	„ Monteith.

The following Brethren, Members of Lodge Perfect Unanimity, were called up to the Grand Lodge:—

Brothers H. Morris, Wilkins, Pugh, Ellis, Ouchterlony, Serle, Thomson, Bower.

We have been given to understand that this appointment of his lordship marks the commencement of a new era in the history of the Order in this part of India, his jurisdiction as representative of the Grand Master in England extending over all Lodges formed within the limits of the Madras Presidency, and not being confined, as has hitherto been the case, to Lodges working on the coast of Coromandel. This accession of importance must be beneficial to the cause of Masonry in these parts, and the nomination of the distinguished personage who now presides over its interest, and whose innate charitable and kindly feeling give assurance that they will be powerfully promoted, affords subject for congratulation to the Brethren, which we cordially offer. It is deserving of remark that Lord Elphinstone is the first Governor of this Presidency who has filled the high office of Provincial Grand Master.

REVIEW OF LITERATURE, &c.

Origin of the Mosaic or Jewish Religion, a large Engraving, in Parts. By Bro. D. Rosenberg, 24, Bury-street, St. Mary Axe. Many of our readers have probably examined the *Miroir de la Sagesse*, and other magnificent conceptions of Bro. Rosenberg, who has now added to the rich store collected for our consideration, an engraving which is worthy the grand subject it embraces.

We cannot do better than to quote Bro. Rosenberg's own words in the prospectus he has issued.

"But what are we without religion in our short voyage called life? If the human race are left without any restraint whatever, they will resist all laws and all morality; and what they would finally destroy altogether by their pernicious principles. Rise up, then, and let us make a last appeal to the few hearts that remain faithful."

We understand that the engraving and explanation have been approved by the Grand Rabbi and Consistory of Paris.

Addresses of the R.W. James Burnes, K.H., to the Calcutta Lodges; with the R.W. John Grant's Address to the Provincial Grand Lodge, &c.; and his Memoir of Bro. Burnes. Calcutta. Samuel Smith and Co.

The Craft is indebted for this welcome Masonic brochure to Bro. F. W. Birch, P.G.D.C. &c., Calcutta. It is an unassuming, yet splendid evidence of the resuscitation of Freemasonry in the East, and will be as acceptable to the Brethren in the West, as to those for whom it was more immediately intended. With the principal portion of the contents our readers will be already acquainted, the kindness of our correspondents having enabled us, from time to time, to anticipate the very commendable efforts of Bro. Birch, in giving due publicity to the many excellent Addresses delivered by the R.W. Bro. Sir James Burnes; here, however, the whole are collected in a most convenient form; and, with the well written Memoir of his brother labourer in the fruitful vineyard of India, from the pen of the R.W. Bro. John Grant, will become a standard reference of the progress of Freemasonry in the far East.

De Lolme's Commentaries on the Constitution and Laws of England.—By Thomas George Western, Esq., F.R.A.S., Middle Temple.—Richards, Fleet Street.

This is the third edition, by Mr. Western, of De Lolme's celebrated work on the Constitution of England. We congratulate the public, and particularly the legal profession, that De Lolme has fallen into the hands of so able an editor. The work, as revised by Mr. Western, has received the sanction of both foreign and English jurists. It has had the good fortune of being translated into the Egyptian language, by the order of Mehemet Ali. This is an honour that has hardly ever fallen to the lot of any other legal work, and of which the editor may well be proud. In a miscellany such as ours, it is impossible to give a review of a work of this nature; but we would particularly call the attention of our readers to the following parts of the work, in which the editor has proved himself well qualified for the task he has undertaken. His observations on the Constitutions of Clarendon—the investigation on the very intricate subject as to the first time of summoning Commons by writ. and the division of the two Houses of Parliament—the

investigation of the constitutional law as to the title to the throne—the section on Impeachments will well repay a careful study ; so also that on the alterations in the Constitution of the House of Commons by the Reform Act ; in fact, the whole work, as revised and edited by Mr. Western, is well deserving attentive study. To the student it will be found of great value, as concentrating, with accuracy, in the space of an octavo volume, that which had been scattered throughout the numerous works on this interesting subject ; and the general reader will be delighted to find that in a legal work which he may rely on for the accuracy of its details, technical words are avoided ; and that the praise bestowed on Blackstone, by Jeremy Bentham, is applicable, that every page discovers “ the language of the gentleman and the scholar.”

An Address to Parents, and to Ladies conducting Schools, on Curvatures of the Spine, &c. By Richard Kingdom, M.D., and M.R.C.S., &c. London : Houlston and Hughes, 154, Strand.—This little treatise, which is embellished with several plates, is a familiar and practical exposition of one of the most stubborn malformations of structure to which the human frame is liable. It comprises the process both of prevention and cure, and holds out hopes to the parents and friends of children, especially of female children, whose health is delicate, and for whose eventual recovery the utmost anxiety must be felt, that the most sanguine may realise. We have visited the extensive, and, in every respect, excellent establishment of Dr. Kingdom, at Gothic House, Stockwell, and are satisfied that his mode of treatment is founded upon the truest principles of philosophy and medical science ; and we have witnessed, in the case of a daughter of one of the oldest contributors to the *Freemason's Quarterly Review*, the accomplishment of a comparatively easy cure, in an incredibly short period. The mechanical apparatus used is novel, giving great freedom of action, whilst it is rapidly restoring the symmetry of the form ; and the general system, so successfully adopted by Dr. Kingdom, lightens the tedium of occasional restraint, by healthful amusements and exercises. We cannot but recommend it, very warmly, to those who are interested for either relative or friend.

Constitutions of the Antient Fraternity of Free and Accepted Masons. W. H. White, Grand Secretary.—The Craft will understand that this work is of too much importance for a casual review—we have merely therefore now to state, that it is published. It is well printed, and altogether well got up. With this slight remark we take our leave of it, until our next number, when we shall examine it page by page, and enter into a general analysis of its contents.

A Brief History of the Witham Lodge, No. 374, with a Description of the Founding of a New Masonic Hall in the City of Lincoln ; also the Sermon preached on the Occasion. By the Rev. George Oliver, D.D. R. Spencer.—It would be well for many Lodges, if the honorable example of our rev. Brother were more generally adopted. It is by many considered that the transactions of Masonic meetings will not bear the light ; this most absurd notion is dangerous at once to the peace and good order of the members, whose general conduct and their affairs should always be so conducted as to court the more critical examination of the *profane* world. In this case, the *Minute Book* of the Lodge has been examined, and many interesting *data* are given. But the great

object of the history is to comprise within its limits the founding of a Masonic Hall, which took place on the 15th of April, 1841, under the happiest auspices, and on which occasion a Sermon was preached by the Rev. George Oliver, D.D., the Deputy Prov. G.M. of the province. The discourse is replete with the soundest moral truth, and incontrovertibly combines the holy beauties of Christianity with Freemasonry.

After the banquet, the several addresses embraced all that moral eloquence, combined with true social feeling could possibly effect. The speech of the reverend doctor was especially brilliant, and that of Sir E. Lytton Bulwer, Bart., was remarkable for its elegance. This "brief history" reached us too late for more extensive comment; we recommend it for general perusal, and hope to find many similar emanations from the Craft.

Portrait of the late Earl of Durham, Pro. Grand Master, &c. George Dalziel, 34, Edward-street, Hampstead-road.—The beautiful painting of our highly-revered and truly noble Brother, the late Earl of Durham, by Dalziel, has been engraved by Wagstaff, in a modified style of mezzotinto, that partakes largely of the more laboured manner of the school of line engraving. It has been most successfully achieved; and, whilst it keeps alive the remembrance of him who shone the purest and the brightest among the modern stars of Masonry, may be taken as a favourable specimen of the art in these days. The plate before us is a faithful likeness of the Earl of Durham, and does justice to the look of pensive sincerity which that noble Brother usually wore when addressing the fraternity. Our space will not permit us to write such a notice as both the subject of the work and its eminent success deserve; but we strongly recommend every lover of real Masonic worth to possess a copy.

Regulus, a Tragedy. By Jacob Jones, Esq. Miller.—The author of this tragedy having himself admitted not only the necessity of abridgment, but even pointed out portions of it that may be curtailed on representation, saves us the trouble of otherwise adverting to what he has made evident. It may be fairly intimated, that "Regulus" will meet with the approbation of the classical reader, and if produced on the stage, by a liberal manager, might repay the outlay. By this we do not mean to say that the tragedy before us is faultless, but that it has many beauties.

TO CORRESPONDENTS.

We continue to receive the most friendly assurances of support from all quarters; the crusade against the *Review* is as unpopular as ungenerous. We may perhaps sum up the general feeling on the subject by two short quotations selected from letters.

"The crusade against the *Review* is surprising, the illogical and unmasonic anathema has been read—to us there appeared no alternative; but a protest has been entered."

"The ——— has done itself a lasting injury by its injustice."

A MASON AND ODD FELLOW.—These characters are we dare say often combined. We congratulate our correspondent on the cheerful and glorious prospect of the "Invincible Lodge;" may it prosper as "Charity" deserves, and may it escape the voice of the "snarer." Our pages are devoted to Freemasonry, or we would readily publish his letter.

CRITO may be assured that at the proper moment and in the proper place Freemasonry was vindicated: but, as the race is not always to the swift, **MIGHT** prevailed over **RIGHT**.

A PROVINCIAL GRAND REGISTRAR.—Ignorance and passion, in the party alluded to, have for the time overmastered a kind disposition, which, however, may yet recover itself; and by a return to generosity and honour learn to despise dictation and special pleading.

A GOVERNOR.—Bro. S. C. Norris is the Hon. Sec. *pro tem.* of the Female Charity until the forthcoming election. (See Advertisement).

MASONICUS.—The adage goes—"those who have glass houses should not throw stones."—The *Right Worshipful* (!) should be the quietest of Grimalkins, yet he invariably reminds us of the cat and her tail; he should be knighted for his own sake, as well as for many recollections as *honourable* as they are *meritorious*.

ALONZO, THE LAST OF THE NOBLES is not suited to the *F. Q. R.*; the author has evidently mistaken the periodical for which he intended it. It lies at the publishers.

A MASON.—Sir E. Bulwer, Bart. is not a Freemason.

A SOLDIER AND A MASON.—We cannot state whether the Earl of Cardigan is or is not a Mason, probably some correspondent may inform us.

BRO. BAIN.—"Tu ne cede mallis."

BRO. GLOVER, 325.—We have attended to the communication, and look for future correspondence.

A PAST MASTER OF THIRTY-FIVE YEARS STANDING.—The Constitutions are clear as to the power of the Grand Master to confer honour on a representative, but it does not follow that, because the minute shall be unopposed, it is to be considered as a compliment of Grand Lodge; and, in regard to the party alluded to, there is no doubt on the subject.

A GRAND STEWARD is in error. A delegate or representative from a sister Grand Lodge, no matter what humble rank he held therein, if he be promoted *quasi* delegation or representation in the Grand Lodge of England, takes the rank allotted to him by the Grand Master. It may be curious but true.

A GRAND OFFICER.—The same answer.

LYN, not CMAJ.—We decline to state who are, or who are not, our correspondents.

A PAST GRAND STEWARD, 1840-1, should have protested against the silly gawgaw, which was equally a libel on the Paris as on the London artist; the one for having been engaged, the other for having been passed over. As there has been a scratching out, why not have scratched in a letter to make the *ticket* complete? The design wants taste and point.

A GRAND STEWARD.—As the matter is settled his letter is not inserted. We have known many similar instances. The Lodge itself requires repair.

A LIFE GOVERNOR.—There is no law to declare a Chairman of the Audit Committee, and, therefore, in "laying down the law" (vide Landseer's picture for 1840, and for all time) the office may be monopolized, but not without violation. After all, we see no harm in the assumption since it pleases the party, whom, in good sooth, we wish would oftener *keep* his seat.

AN AGED PAST MASTER.—The ———'s were all present on the 3d of June.

A TRUE MASON.—There was no actual list circulated by the Grand Officers, but the list *scratched* for adoption for them was presented, and very generally admitted; twenty-three Craft Members were shut out by the stringent construction of law. Several lodges were posted, but not the ———.

A MASONIC SOLDIER.—Why fear? The Star Chamber, and Jeffries himself, existed but for a time.

PILORIM.—Ever at his post. The tactics are changed, but not the spirit of evil. The excellent article shall appear in our next.

LYNX will pardon our differing with him. We have never hesitated in dealing with the faults, or even the follies that are offensive to Masonry in the highest brethren; but their misfortunes are sacred.

PLATO.—Let him peruse the intelligence from Lincoln, Gravesend, Henley, Luton, Chudleigh, as reproofs for one portion of his letter; the Asylum Meeting, the Girl's Festival, for another; and the addresses of Dr. Boerne and Dr. Burnes as a triumphant reply to the last; and let him keep in mind that his letter, bearing date the 27th of June, could have had no influence on these matters.

BRO. PHILLIPS.—We accept the proffered kindness, and participate fully in the sentiments of respect entertained for our predecessor.

BRO. P. P. GRANT and other Complainants.—We regret to state that the delinquency extends much further than is credible. India, many parts of the West Indies, and Corfu, all grounded their just grievances on the rudeness, incivility, or negligence, palpably shown in their correspondence being unanswered, and remittances of large sums of money unacknowledged, until they may be seen in the returns at some indefinite period! This hint may be sufficient; if not, and our correspondents express their desire, we will publish their letters.

ARCHIMEDES.—The screw is to have a new Masonic (!) twist of most extraordinary power, and then ———

AN IRISH MASON.—It is about three years that a G.O. was not returned by the Craft, and was complimented by the G.M. on June 2, 1841. A similar mark of distinction was the answer to seven votes on the scratched list.

ONE PRESENT.—Among the recreants to the freedom of Masonry, are those who formerly were the supporters of the Review, and anxious *solicitors* for its good reports. We have seen some correspondence (not marked private and confidential) which, if we could obtain, would throw a light on dark deeds. Bro. Diogenes might at quarterly communications use his lantern with effect, from east to west.

A PAST MASTER states that one person may steal a horse, but that another may not look over the hedge. On a recent occasion a yell of "question" was permitted with complacency, to prevent a speaker from delivering truths of too wholesome a nature; but, hey presto, when it was "question versus twaddle," the direction was for the parties to retire if they objected.

BRO. JOHN GODWIN (late 46th).—We shall be glad to hear any Masonic particulars.

- A MEMBER.—(324).—Thanks for the spirited communication.
- A MEMBER (61).—Many thanks; future correspondence will oblige.
- BRO. CRUCIFIX.—We can only reply that we never heard him speak otherwise of his Irish Brethren than with the most perfect respect, and with the most fervent warmth. We smile at the supposed retort of some informer, and advise our friend to treat the delinquency complained of with contempt. The schoolmaster will beat the informer on fair ground, but this chance is seldom afforded by slanderers.
- MILITARIS should read Dr. Buines's address as the best reply to all silly prating against Military Lodges.
- BRO. W. D. BUSHELL.—We are requested to write "Remember."
- A CONSTANT SUBSCRIBER (Dublin) would have been still more welcome, if accompanied by name and address.
- A GRENADA MASON.—We are requested by our predecessor to state that he is not aware that any article of the alleged nature did appear in the F. Q. R. The hint to anonymous letter writers, and other similar paragraphs copied into the Grenada Gazette, were not original articles, but only quotations from other sources, and were all marked with inverted commas. These quotations were intended to be general, not particular in effect; much less personal. The request for names and address of actual correspondence is obviously necessary.

ARCH MATTERS.

- A FIRST PRINCIPAL.—The Committee of Laws have not met since their re-appointment. Whence this delay arises we cannot answer.
- P. Z.—We cannot state what new laws have been cogitated.
- A. S.—Three of the newly-appointed Grand Officers are ineligible to attend at the opening of the Grand Chapter.
- A COMPANION should apply for Information, either to Comp. Fortune or Comp. Peter Thomson.
- AMICUS (Lynn)—Put yourself in communication with Comp. Philip Broadfoot; his address is, Customs, Lynn.

DISCIPLINE AND PRACTICE.

The Constitutions are now republished; but as we have not thoroughly digested them, we decline to answer some of our correspondents. We hope to be better prepared with our next number.

A LINCOLNSHIRE MASON.—Is correct. The Constitutions imperatively direct the P. G. M. to hold the P. G. Lodge; it is not merely a recommendatory clause. Sophistry is the foe to truth; the speech in this respect is uncandid, and mere special pleading. There are penalties in Masonry, my masters!—the Grand Registrar is also the President of the Board of General Purposes, has retired from the legal profession, and has a hawk's eye. "*Hunc tu Romane caveto.*"

A SUBSCRIBER (463).—A Provincial Grand Steward should have his badge edged with crimson, two inches wide, collar crimson; but if only Steward of a Lodge, he is not entitled to the crimson badge and collar.

A DEPUTY PROVINCIAL GRAND MASTER.—"*Non fecimus ipsi,*" and therefore we reserve a right to speak freely and at length of the new Book of Constitutions hereafter.

TEMPLARS.

NOACHIDA DALRUADICUS; DR. OLIVER; PILGRIM.—There have been anxious enquiries after these excellent worthies. May we hope for articles on the subject of these degrees?

A MEMBER OF FAITH AND FIDELITY.—Consult your M. E. C., who is, in all respects, competent to advise and direct.

A CAPTAIN.—H. R. H. is Grand Master of this Order for life.

A PAST COMMANDER may probably yet sit under his own banner in Grand Conclave. Bide a-while.

AN IRISH KNIGHT.—It would be incorrect in us to advert to circumstances which should be buried in oblivion. We have an example of forbearance before us, which it would be well to imitate.

ASYLUM.

A MASON.—The ill-omened attempt to sow dissension has already recoiled on the abettors of faithlessness. Few can respect, and none fear such opponents.

A COUNTRY FRIEND.—The subscriptions were honourable to the Stewards, and proved incontestably the firm hold the Asylum has taken. The list for next year comprises already TEN Stewards elect.

THE
FREEMASONS'
QUARTERLY REVIEW.

SEPTEMBER 30, 1841.

THE ASYLUM.

AFTER a pause of nearly four years, as regards any practical discussion on the subject, the principle of a permanent provision for the Worthy Aged and Decayed Freemason, has been again entertained and approved by the Grand Lodge of England. And that, too, not merely as an inculcation to others, however earnest, but in the true zeal of active benevolence.

Our readers, and especially those who reside at a distance from the seat of Masonic rule, will be gratified, indeed, to learn, that all differences of opinion appear to be merged in a general desire to establish the Third Masonic Charity on the most permanent and extensive basis; and that the decision of the Grand Lodge on the 1st of September, 1841, is so far in unison with that of the 6th of December, 1837, that the wishes of all may be attained, without doing violence to the feelings of any. The first resolution of the Grand Lodge contemplated the erection of an Asylum; the second supports a System of Annuities; and both of these, coming within the provisions of the existing Institution, may be, therefore, carried out just in proportion to the feeling in favour of either. Those who would provide, generally, a regular stipend for the distressed, may subscribe to the Annuity Fund; those who would provide a home for the absolutely destitute, may contribute to the Building Fund; and the most zealous may add to both.

This, at least, is our opinion on the matter: and, that our readers may judge for themselves, we will reprint the resolutions. That of the 6th of December, 1837, was—"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft." And that of the first instant, was—"That the Report now received be referred back to the Board of General Purposes, to carry out its principle in detail, and (be) submitted to the Grand Lodge at its next meeting;" the principle being the unanimously repeated opinion of the Board of General Purposes, "That it is expedient to alter the present mode of distributing Masonic bounty, as it is now effected by the Lodge of Benevolence, by substituting instead thereof, as to a portion of the Fund of Benevolence, a system of annuities, allowing the annuitants to reside where they please, to be granted to reduced and aged Freemasons; under such guards and control, however, as would ensure the application of the fund towards the support of those whose characters and misfortunes, as well as Masonic zeal and exertions, had given them fair claims upon the sympathy and aid of the Fraternity."

For the details mentioned, we must refer to the Quarterly Communication, which will be found under the usual head. They will serve as an outline of the plan, but require considerable emendations; some of them, and perhaps the most striking, were pointed out in the Grand Lodge by a Worshipful Brother, whose address on the occasion was received with much attention, and appeared to carry with it the concurrent opinion of all. But as these are matters in which every good Mason should be interested, we trust that there will not be any lack of preparation to perfect the goodly work with the utmost diligence and sincerity.

At last, then, and in our own day, the united efforts of the many, having the same object in view, although hitherto proposing to attain it by different means, will be crowned

with the most triumphant success. Not the triumph of party or of persons, not the victory of contention, but the glorious unalloyed achievement of universal charity.

COMMITTEE OF GRAND LODGE.

In our preceding number we expressed an intention to review the New Book of Constitutions at some length; for which purpose we had made very ample notes; but, at the suggestion of several correspondents, we have now determined to abandon the design of examining all the details of this important work in a single paper, which, of necessity, would have been extremely voluminous, and to adopt the more convenient and useful plan of discussing such portions of the Masonic Law, from time to time, as passing occurrences may render necessary.

On this occasion we shall look at the working of the law, as respects the Committee of the Grand Lodge, with reference to notices of motion for following meetings of the Grand Lodge.

“It being essential,” says the Book of Constitutions, page 19, “to the interests of the Craft, that all matters of business to be brought under the consideration of the Grand Lodge, should be previously known to the Grand Officers and Masters of Lodges, that through them, all the representatives of Lodges may be apprized of such business, and be prepared to decide thereon, without being taken by surprise, a General Committee, consisting of the Present and Past Grand Officers, and the Master of every regular Lodge, shall meet on the Wednesday immediately preceding each Quarterly Communication; at which meeting, all reports or representations from the Most Worshipful Grand Master, or the Board of General Purposes, or any Board or Committee appointed by the Grand Lodge, shall be read,” &c.

And it is further enacted at page 68, that "The majority of the members of a Lodge, when congregated, have the privilege of giving instructions to their Master, Past Masters, and Wardens, before the meeting of the Grand Lodge; because such officers are their representatives, and are supposed to speak their sentiments."

Taking these two regulations, either in their spirit or literal construction, we might conclude that it really is, as it ought to be, the intention of our Masonic Law, first, *that all the representatives of Lodges should be apprized of the business to be brought before the Grand Lodge, and be prepared to decide thereon without being taken by surprise; and next, that the members of each private Lodge should have the privilege of giving instructions to their representatives, before the meeting of the Grand Lodge.* But these acts come so scarcely within the verge of possibility, that never, in any single instance, have they been generally operative. To one class, and to that class of Masons alone, are the meetings of the General Committee of any practical service. That *peculiarly privileged* class, the Grand Officers, may take others by surprise, but are never taken by surprise themselves. For as concerns the Masters, Past Masters, and Wardens of Lodges, in their representative capacity, or to the Members of Lodges as their constituents, the law is an absurdity. It can only apply to the *very few* London Lodges, whose meetings are held on either of the six days, intervening between the two Wednesdays on which the meetings of the General Committee and the Grand Lodge are held. The vast majority of the London Lodges, and, unless accidentally, all Provincial Lodges, *are taken by surprise, and are deprived of the privilege of instructing their representatives, as a matter of course.* How long will such a perversion of truth and justice be permitted?

Yet not even with the law, farcical as it is, does this grievous evil rest. The construction put upon the law by the Grand Officers, who preside at meetings of the General

Committee, renders that absolutely impossible to any, beyond themselves, which before was but barely possible to the few, *for they refuse to the Masters of Lodges, present, permission to take copies of the business list or notices, upon which to obtain instructions from their respective Lodges,* and thus leave all who are interested to the chances of defective memory and misapprehension !

Having thus pointed out the undeniable defect in this portion of the Book of Constitutions, we will now propose a simple and effective amendment. Let the General Committee meet at mid-periods, between the meetings of Grand Lodge, say on the Wednesday six weeks before each Quarterly Communication, and let the proceedings be immediately printed and distributed ; so that there may be a certainty that a monthly meeting of every Lodge in England may be held after its receipt, and before the meeting of Grand Lodge.

THE CRUCEFIX TESTIMONIAL.

When the general attention of the Fraternity was first invited to a consideration of the eminent Masonic services of the Worshipful Brother Robert Thomas Crucefix, M.D., a Past Grand Deacon, and a Leader in the several Orders of Craft, Arch, and Christian Masonry, with the view of presenting to that Worshipful Brother, Excellent Companion, and Eminent Sir Knight, a suitable testimony of gratitude and esteem, the fact of his being the editor and sole proprietor of the *Freemasons' Quarterly Review*, prevented such remarks in this portion of the publication, as would certainly have appeared in favour of any other worthy object of Masonic regard. To have been his own advocate, in such a case, would have been unlike him in every other respect.

We, who have succeeded him in his literary labours, have

no such restraint upon us. Perfectly independent in this, as in all other matters pertaining to Freemasonry, we feel that we should be justly chargeable, both with default of duty Editorial and Masonic, and with great injustice to the object of the proposed "Testimonial," if we were not to seize the present opportunity of expressing our sentiments upon the subject.

To particularize every reason why Brother Crucefix should be thus honoured, would be a task much too long and excursive for a leading article. Such details will best befit the day of presentation; and will come with infinitely greater grace and effect from the Very Worshipful Brother, the Rev. Dr. Oliver, who has consented to preside at the festival, when he shall place in the hands of Brother Crucefix the tangible and sincere memorial of Masonic gratitude and regard now in preparation. Unapproachable in Masonic lore—inimitable as a Masonic writer—unequaled in the performance of Masonic rites and the practice of Masonic virtues—at once our oracle and historian, our model and our guide—to whom, but to him, should be confided this "labour of love?"

Leaving, then, to him, the perfect fulfilment of what we must not venture to attempt, be it enough for us to declare, that from the year 1829 to the moment of our writing, there have not been, in the united efforts of any dozen members of the Fraternity, so many services performed for the Craft, or so many sacrifices made, as by our Brother Crucefix alone. To him the metropolitan Brethren are deeply indebted for the anxious promotion of Masonic discipline—to him those of the provinces owe much, indeed, for visits, advice, and ever-ready assistance—to him the Brethren in Eastern and Western India lie under obligations, not irksome, but most warmly appreciated, for counsel, information, for aid and advocacy—and the Masonic world at large partake in the common debt of gratitude towards him, for the first collection and diffusion

of Masonic intelligence in a convenient and successful form. But more than all this—enough if all else were wanting—in him the Two existing Masonic charities gained an energetic, useful and generous supporter; and through his untiring zeal, patience and forbearance, Freemasonry has to rejoice in the foundation of a Third. Distant be the day, aye, far distant be the year, when he shall cease to feel an interest in the Boys' School or the Girls'. Come that period whenever it may, he will be long remembered in those charities with veneration and regret. But who shall mark out the date in future ages, when he will be forgotten by the grateful pensioners among the aged and decayed? Whatever mutations may occur, whatever may be the changes of appliance or name, of system or detail, with the Third Masonic Charity will his name be ever associated, among the earliest practical promoters—as the first to obtain the approbation of Grand Lodge, to bear the brunt of opposition—and even to suffer in its cause.

Mutual forgiveness having been exchanged, charity having at length prevailed, (we trust in every sense and in every direction,) and a new era of harmony and unanimity having apparently dawned upon us, we pass over the recollection of those painful circumstances which were honourable to none, save him whom they failed to dishonour.

Having thus feebly and imperfectly described the Masonic worth of our Brother Crucefix, we are much gratified in disseminating the information which has been given to us respecting the past and future proceedings of the subscribers. With very trifling exceptions, the subscriptions previously announced have been realized, and new names continue to be announced; so that a very splendid work of art, in silver, has been ordered, to the value of the cash in hand, and the incidental expenses will be covered by payments yet to be made. A correct list of subscribers, up to the latest moment, will, we presume, be published.

Wednesday, the 24th November, is the day fixed for the interesting ceremony of presentation, on which occasion a festival will be held at Radley's Hotel, under the management of a very strong and influential board of Stewards, whose names appear in our advertising pages. Those who are fortunate enough to provide themselves with tickets, will be invited to attend the Bank of England Lodge, meeting at Radley's, and of which Brother Crucefix is an honorary member. The Lodge will be opened early, to give due honour to all, especially to the deputations from Provincial Lodges, of which several are already announced; and to marshal the guests to the banquet. And meeting on such an occasion, and under such auspices, we may safely predict that this Masonic festival will form an epoch in the career of many, and afford unmingled gratification to all.

Among other gratifying intelligence, the intention to found a provision for destitute Brethren, in the province of Lincolnshire, deserves the consideration of all Provincial Grand Lodges. Various testimonials have been awarded to Brethren of merit whose services have conferred honour on the Craft. And the proceedings at Warwick, on the occasion of the Jubilee of the Shakspeare Lodge, will be perused with much interest.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 7.)

THE next important event in which our foundation-stone has been mixed up by the voice of Masonic tradition, is in the celebrated offering on Mount Moriah, where, it is supposed Abraham deposited it with the privity of Isaac; for we hear no more of it till after the death of Abraham, when Isaac built an altar to the Lord on this stone at Beersheba, and the promises to Abraham, his father, were renewed. When Jacob was sent away to visit his uncle Laban in Mesopotamia, to avoid the fury of his brother Esau, the servants of Isaac were directed to bear this stone along with him, in the hope that its virtue might prove a protection and a blessing in that long and perilous journey.

Being weary and benighted at Luz, he ordered his attendants to proceed, and leave him alone. Here, after offering up his prayers to Jehovah, he laid himself down upon the cold ground to rest, placing the Stone of Foundation for his pillow, and having the cloudy canopy of heaven for a covering. He slept, and in this lonely situation, while oppressed with sorrow at parting with his mother, whom he was to behold no more, it pleased the Almighty to favour him with a celestial vision. Angels hovered over him—a ladder of communication united earth and heaven—and the Divinity appeared at its summit, to assure him of his favour and protection, and to predict the future grandeur and power of his posterity. A choir of seraphim then rapidly ascended to the throne of grace; their bright wings waving in the beamy light; and having received their commissions, hastened to descend the ladder, and spread the glad tidings through the world. Overpowered with this effulgence of glory, Jacob awoke. Darkness was over the face of the earth; and he was filled with reverence and godly fear, and exclaimed, “How dreadful is this place! this is none other

but the house of God, and the gate of heaven." And when daylight appeared, he arose, and set up the Stone for a pillar, and poured oil upon it, and changed the name of the place to Bethel, or the House of God.

Should the difficulty of bearing about the Stone of Foundation, and of finding oil in this solitary place, be offered as an objection to the above account, it may be observed, that it was a custom in the time of Jacob, for such travellers as were piously inclined, to provide themselves, before they set out upon a journey, with those things which might enable them to worship Jehovah in a proper manner. And the sacrifice of libation being the most easily performed, they always carried about with them a certain quantity of oil, in order to pour it out before the Lord, and to offer it to him, either as an acknowledgment of his protection, or to propitiate his favour, that he might confer a blessing on their journey.

This stone, then, being considered as a talisman of protection from danger, was invaluable in such a long journey, through countries infested with wild beasts, and half civilized inhabitants. The people of those early ages were superstitiously addicted to the use of talismans. They were laid in the *foundations* of such edifices as were under the protection of the being to whom they were consecrated. Sometimes they were placed at the summit of towers and pyramids, or lodged in a secret place within temples or private residences. They were frequently carried about the person; and in all cases a superstitious reliance was placed upon them. The Scriptures relate that the Jews offered incense to the brazen serpent of Moses, until the reign of Hezekiah, who caused it to be destroyed. The palladium of the Trojans was a talisman of this kind; and there were few cities but had anciently some such peculiarity on which their fate was supposed to depend.

From the pillar erected by Jacob on the above occasion, it is supposed that the eastern nations, and particularly Egypt, took the hint for their divinities, composed of the same material; arguing, very naturally, that if the place where this pillar was erected had been pronounced by the patriarch to be the house of God, the pillar itself must necessarily be the deity. This shows how eagerly those who had renounced the true faith, seized upon, and perverted to their own purposes, the religious observances of the holy patriarchs.

Accordingly we find, that in almost all the idolatrous nations, the first visible objects of worship were rough stones erect. "Several of the idols of the old Arabs," says Sale, in his Preliminary Discourse to the Koran, "were no more than large rude stones, the worship of which *the posterity of Ishmael first introduced*. These stones they at first only compassed out of devotion; but at last it ended in rank idolatry; the Ishmaelites, forgetting the religion left them by their father, so far as to pay divine worship to any stone they met with." The symbol of Mahadeva was a conical stone; and Captain Hamilton describes one of the idols in the Indian temple of Jagan-nath as being "a huge black stone, of a pyramidal form;" or, in other words, a stone pillar.

These pyramidal stones had always a reference to the sun, or fire, which ascends in a pyramidal shape;* and hence we find the conical pillar in so many parts of the ancient world. This was the original of the pyramids of Egypt and Mexico, and the pagodas of the east. The Greeks fabled, that when Saturn was about to devour his son, Rhea gave him instead thereof a stone, called Betylus. Βαιτυλος, οντως εκαλειτο ο δοθεις λιθος τω Κρονω αντι Διου.

In the Ayeen Akbery mention is made of an ancient temple, with the deity placed at its principal front, being an octagonal pillar, fifty feet high, and pointed at the top like the pyramidal flame. In Britain the same custom prevailed, as is evident from the temples of Abury, Stonehenge, and

* Thuanus, as quoted by Stephanius in his notes to Saxo-Grammaticus, has given a very curious and mystical account of this Persian deity, fire.—"Whilst the king was at Bologna, A STONE, wonderful in its species and nature, was brought to him from the East Indies, by a man unknown, who appeared by his manners to be a barbarian. It sparkled, as though all burning, with an incredible splendour, flashing radiance, and shooting on every side its beams; it filled the surrounding air, to a great distance, with a light scarcely by any eyes endurable. In this also it was wonderful, that being most impatient of the earth, if it was confined, it would force its way, and immediately fly aloft; neither could it be contained, by any art of man, in a narrow place, but appeared only to love those of ample extent. It was of the utmost purity, stained by no soil or spot. Certain shape it had none, for its figure was inconstant and momentarily changing; and though at a distance it was beautiful to the eye, it would not suffer itself to be handled with impunity, but hurt those who obstinately struggled with it, as many persons, before many spectators, experienced. If by chance any part of it was broken off, for it was not very hard, it became nothing less."

Shap, in Cumberland, where the idol is placed without the temple, and in each case was of great altitude.*

We find vestiges of this practice not only in the east, and near the confines of the Holy Land, but in the remotest regions of the west. The early population of America sacrificed their human victims before a sacred pillar, which served also to measure, says Humboldt, the solstitial and equinoctial shadows; or, in other words, like the pyramids of Egypt, to answer the purpose of a dial to mark the progress of time. And this is agreeable with the usages of all ancient nations who practiced the Sabian idolatry. They entertained a peculiar veneration for such rude columns, which were esteemed sacred to the great luminaries that govern the day and night, and their stone circles were transcripts of the solar orb. This abomination was forbidden in the Mosaic law. "Ye shall not set up a stone pillar, *Στηλην αναστησετε υμιν*, neither shall ye place in your land a stone to be looked on in adoration, *λιθον σκοπον θησετε εν τη γη υμων προσκυνησαι αυτα*."†

It should appear that this famous stone of foundation was left at Bethel for a testimony of the remarkable favours of Jehovah towards the descendants of Abraham and Isaac; because, many years afterwards, when Jacob had fled from Laban, accompanied by his wives and children, and cattle, and all his substance, God commanded him to take up his residence at Bethel, and rebuild his family altar for sacrifice and worship; and tradition does not furnish the slightest

* When the principles of the heathen mythology became organized into a perfect system, and the deities were invested with specific names, symbols, and attributes, the use of pillars was not abandoned, although they were no longer esteemed objects of divine worship. They were then converted into monuments to commemorate remarkable events. Thus Sesostris erected obelisks to perpetuate the memory of his victories. Most of the Egyptian columns were of the same character, as recent investigations have clearly proved. The Roman columns were further invested with a mystical signification. They were either emblems of the stability and firmness of the Roman power, or possessed an historical reference to signal victories, gallant actions, or desolate captivities.

† Lev. xxvi. 1. I shall pursue this subject no farther, but refer my readers to a luminous article in the last volume of this Miscellany, p. 315, where the origin and reference of these pillars are learnedly discussed. And I cannot refrain from expressing my gratification at finding a brother antiquary setting his hand to the Masonic plough, and illustrating the antiquities of the Order. This augurs well for the increase and spread of our philosophy.

hint, that I have been able to discover, of any use being made of the stone at Padanaram.

Jacob was favoured with a celestial vision at Mahanaim; and at Peniel he wrestled with an angel, and obtained a blessing for himself and his posterity; many opinions have been promulgated respecting the holy personage with whom he had this extraordinary conflict; some pronouncing him to be Gabriel, and others Raphael, or Michael the archangel; but I am inclined to believe that he was a more divine spirit than either—even the Logos of God. This was the opinion of Novatianus, and of many of the Christian fathers. Thus Cyril, of Alexandria, says, in his *Thesaurus*.—"An angel strove with the patriarch Jacob, as we learn from the divine writings; but the holy man detained him, saying, 'I will not let thee go unless thou bless me.' Now this angel was the Deity himself; as the patriarch confessed when he said, 'I have seen God face to face.'"

Arrived at Bethel, Jacob erected his altar on the ancient foundation stone, and God renewed the promise made to his fathers, Abraham and Isaac.—"And God said unto him, I am God Almighty, be fruitful and multiply; a nation, and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee."*

On his departure from Bethel to visit his father Isaac, Jacob took this stone with him, as he was now considered the patriarch of his race, to the city of Arbah, in Hebron, the land of Abraham, where he arrived in time to close the eyes of the aged patriarch, having numbered 180 years, and he was buried by his two sons Esau and Jacob.

Sleeping with his head upon this stone, Joseph, the beloved son of his father, was favoured with those prophetic visions or dreams which produced the unrelenting hatred of

* Gen. xxxv. 11, 12. At this period we have a proof of the existence of talismans, or consecrated rings, for the prevention and cure of diseases. Jacob ordered his people to deliver to him all the strange gods which were in their hands, and all the rings which were in their ears. Calmet thinks, that by the strange gods were meant certain superstitious or magical figures, which were ritually engraven on these rings, and that they were worn on their fingers and pendant at their ears, as amulets. And the teraphim which Rachel stole from her father, were also talismans; although authors differ materially about their construction; but it seems to be admitted that the teraphim were the prototypes of the Basilidean Abraxas.

his brethren. They were indignant at being told that their sheaves had bowed themselves in submissive reverence before his sheaf; and that the sun, moon, and eleven stars, representing his father, mother, and brethren, had made obeisance to him. To frustrate a prediction which they conceived to be fraught with personal dishonour, they conspired to destroy him; but feelings of compunction and remorse changed their design, and they sold him as a slave to some Midianitish merchantmen, on their way to Egypt with a caravan of gums and spices. Here he was purchased by Potiphar, a captain of the royal guard; which proved the foundation of his future glory and usefulness. Thus, by the wise ordinance of Divine Providence, Joseph was sent down into Egypt, that he might be the instrument, in the hands of God, of preserving his family, the chosen seed, from perishing by the famine which desolated all the eastern parts of the world.

In this remarkable detail of events we are incited to admire the wonder-working dispensations of Providence in the conduct and regulation of human affairs. Events of the most untoward nature are silently arranged by the eye that never sleeps, so as to produce effects which human foresight would have pronounced improbable, if not impossible. Joseph was brought into Egypt as a stranger, an outcast, and a slave. His character was traduced by an odious charge; and he was imprisoned as a felon on accusations of the basest nature. But he had within his bosom that principle which no human persecution could destroy. He possessed a spirit of piety and virtue—he possessed faith in the promises of his heavenly Father—in a word, he was a Freemason—and this enabled him to triumph over all his difficulties—elevated him to the chief rank in one of the greatest kingdoms upon earth, and conferred on him the deathless honour of preserving it from destruction during a long and cheerless period of famine.

His situation at this time is thus eloquently described by a popular modern writer:—"Placed by the providence of God in situations of peculiar difficulty and hazard; exposed to the powerful temptations of the most abject, and the most elevated condition; at one time persecuted by his brethren, and sold by them as a slave into a foreign country; at another, to become the object of their reverence, while they bowed down themselves before him with their faces to the earth; at one time deservedly honoured and exalted by his

master; at another, slanderously accused of a crime which his soul abhorred, and injuriously thrust into a public prison as a malefactor; now with his feet hurt in the stocks, and the iron entering into his soul; and now arrayed in vestures of fine linen, as ruler over all the land of Egypt, wearing the gold chain, and riding in the second chariot of Pharaoh, whilst the people cried before him—"bow the knee,"—this illustrious patriarch appears to have uniformly maintained the same virtuous character, and to verify the observation of the Egyptian monarch, "that it was difficult to find such an one as this is, a man in whom is the spirit of God."

Thus providentially rescued from the jaws of famine, the patriarch Jacob passed, with all his household and substance, into Egypt, taking with him the famous stone, which appeared to be connected with the prosperity of his family, and was consequently regarded by him as a sacred heirloom, to be transferred in safety to his children. When he arrived at Beersheba he offered a sacrifice on the stone, surmounted by an altar of earth, and was comforted and supported in a vision of the night, by a promise of the Divine protection for himself and his posterity.

Joseph met the aged patriarch at his entrance into the land of Egypt, and welcomed him with the kindest tokens of filial love and reverence, and after he had presented him at the court of Pharaoh, he placed him in the province of Goshen, and nourished him with the best fruits of the country during the remainder of his life. The filial piety of Joseph met with its reward; for at the death of Jacob, the patriarch invested him and his two sons with a peculiar blessing; and bequeathed to him that mysterious stone, which appeared to be endowed with so many virtues. Joseph embalmed the body of his father with princely magnificence, after the manner of the Egyptians, and removing it to the land of Canaan, he buried it in the cave or sepulchre at Machpelah, the tomb of Abraham and Isaac, which had been purchased of Ephron, the Hittite, for four hundred shekels of silver. And there they mourned seven days, with a great and very sore lamentation. And when the Canaanites, the inhabitants of the land, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians;" wherefore the name of it was called *Abelmizraim*, which is beyond Jordan.

Freemasons are accustomed to esteem Joseph as one of

the ancient lights of Masonry, because of his numerous practical virtues. He was a prophet. And as Moses afterwards performed all his miracles through the apparent agency of a rod, so Joseph divined through the medium of a cup. And hence, probably, it was that subsequently a cup became a symbol of the Spurious Freemason's Lodge, or cavern of initiation, because the process was supposed to convey the power of foretelling future events. He forgave his brethren freely when he possessed the power of punishing their inhumanity towards him; he succoured his aged father in his distress; and by his superior wisdom and discernment, he saved a whole people from destruction. These are all Masonic virtues of the first class, and having been beautifully illustrated in the character and conduct of Joseph, his example is recommended to our consideration, as an useful lesson, more powerful than precept—more efficacious than admonition.

Did Joseph love and fear God? It is a Masonic virtue, inculcated forcibly on the candidate at his very first appearance upon the floor of the Lodge. Was he faithful to his master? Fidelity is strongly recommended and enforced on the Free and Accepted Mason; nor do the Fraternity ever *meet* as Brethren, but this estimable quality is repeatedly enjoined; or *part*, but its observance is urged on the attention. Was Joseph celebrated for his fraternal affection? Brotherly love is the very foundation and copestone, the glory and cement of Masonry. When elevated to the highest rank in the land of Egypt, was he kind and considerate to his inferiors, courteous and affable to his equals, of unshaken integrity and uncorrupted morals? These are virtues which Freemasonry inculcates and emphatically recommends. In all these different relations Joseph is proposed as a pattern for our imitation, and is therefore deservedly ranked amongst the chief of those worthies whom we are proud to denominate our ancient Brethren.

At the time of his death, when he predicted to his brothers and their children the return of their posterity into the land of Canaan, he commanded the Stone of Foundation to be deposited in his sepulchre, and removed, together with his bones, at their departure from Egypt. And he imposed upon them a solemn oath, that they would communicate this command to their descendants, that it might be transmitted to posterity invested with the sanction of a positive

duty. And the rest of his brethren following his example, there was no difficulty in propagating the knowledge of this injunction amongst the several tribes.

Accordingly, when the time arrived that the Israelites were to depart out of Egypt, and Jehovah deputed Moses to lead them forth, these precious relics were removed, and conveyed to the place of their destination at Shechem, where they were deposited in the earth with solemn ceremonies. But the lawgiver retained the stone, on which he found that sacred word, by the efficacy of which they were to be conducted in safety to the Promised Land. They left Rameses in majestic procession, laden with the spoils of the Egyptians, who willingly devoted their richest substance as a voluntary offering to propitiate the Israelites' God, from whose vengeance they had already suffered so much, and whom they now feared would visit them with entire destruction.

The people of God therefore went forth triumphantly, being conducted by the pillar of a cloud by day, and a pillar of fire by night, in which was the angel of God,* or Jehovah himself,† as their divine protector. On the Stone of Foundation Moses is traditionally said to have been seated, at the Red Sea, when the people taunted him, in the extremity of their fear, with his imprudent zeal in attempting to deliver them from their Egyptian bondage; and on the same stone he stood when he stretched forth his rod over the sea, and the waters formed a wall on each side for the Israelites to pass over in safety.

Our traditions state further that Moses made use of this stone on several occasions during the sojourning of this dissatisfied people in the Wilderness. It constituted his seat as a throne of power, when fatigue and weariness overcame him on the mountain, where he had stationed himself to superintend the first battle of the Israelites in Rephidim. When he elevated his hands in prayer, with the rod of God between them, the Israelites prevailed; but when he suffered his hands to sink, the Amalekites had the advantage. Aaron and Hur, who were present, perceiving the effects which proceeded from the elevation of his hands, seated him on the mysterious stone, and supported them till the going

* Exodus, xiv. 19.

† Exodus, xiii. 21.

down of the sun; whence the Amalekites were totally routed and put to flight.

In commemoration of this victory, Moses reared an altar, and called it *JEHOVAH-nissi*, because it had been divinely communicated to him, that, as it is forcibly expressed by the lawgiver in the original of Exodus xvii. 16,—“ God had sworn,” said he, placing his hand on the throne of—— (here Moses uses the mysterious word on the Foundation Stone), “ that he would wage war against the Amalekites till he had utterly destroyed them.” And this was accordingly accomplished to the very letter. Amalek was a powerful and warlike nation, capable at this time of maintaining an ascendancy amongst the neighbouring states; but the name is now blotted out from under heaven. The people do not exist who claim their descent from the Amalekites. Saul gave them the first heavy blow, and David succeeded in completing their destruction.

The same Stone is said to have been in requisition when Moses appeared before the Almighty on Mount Sinai to receive the Decalogue. Here he fell down on his knees in an agony of fear, when the majesty of God was manifested in a dense cloud, illuminated by flashes of brilliant light, and the appearance of a bright consuming fire, which burned on the top of the mountain, “ to the midst of heaven,” accompanied by terrific thunderings and the sound of angelic trumpets. These appearances, which indicated the divine presence, were introduced with such ceremony of preparation, that boundary marks were set round about the mountain, and the penalty of death attached to the crime of passing the sacred barrier, with the intention of intruding uncalled into the presence of God. In this situation, the Deity condescended to converse with Moses face to face; and all the people heard the gracious words that issued from him, to the number, as is conjectured by Tostatus and others, of three millions of souls; and this great congregation, which must have been spread over a space of several miles, distinctly heard and understood the voice that spake unto them. “ *Proportionata,*” says Cardinal Cajetan, “ *erat tam propinguis, quam distantibus auditoribus.*”

Rupertus, and other writers, make this stone to be a symbol of the grace of the Gospel, because it was used by Moses on that memorable occasion, when the brazen ser-

pent, elevated in the Wilderness, represented the crucifixion of the Great Author of that Gospel. The people were subjected—for their continual disobedience, in worshipping idols instead of God; in carrying about the tabernacle of Moloch and the star of Remphan, and practising the grossest superstitions—to a plague of fiery serpents, which destroyed them in great numbers by their venomous bite; and they were healed by a brazen serpent suspended on a pole, and placed in the sight of the congregation. This typical remedy was communicated to Moses while he prayed for the people, kneeling on the Stone of Foundation.

The next appropriation of the stone, according to the traditions of Freemasonry, was its suspension over an altar on Mount Ebal; although the reasons why a foundation stone should be placed in a Lewis, and swung into the air, there to surmount an altar for sacrifice, are not stated. It is clear, however, that Moses commanded the Jews to erect such an altar, a short time before his death; as well as to engrave on pillars the words of the law.

The stone is said to have accompanied Joshua in his hostile progress through the land of Canaan, and was present at all his battles and victories over the native inhabitants, who were pre-ordained of God to be subdued, and their rich and fruitful land transferred to his favoured people, that they might be provided with “great and goodly cities, which they builded not; and houses full of all good things, which they filled not; and wells digged, which they digged not; vineyards and olive trees, which they planted not;” and so the causes of gratitude to the Almighty, who had given them all these comforts and luxuries, might be continually before their eyes, and incite them to thankfulness and obedience.

MASONIC DIDACTICS;
OR,
SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a peculiar system of morals."

No. XXXIX.—THE DREAD OF WAR MORE APPAL-
LING THAN ITS ACTUAL PRESENCE.

Pejor est bello timor ipse belli.—SENeca.

PERSONS who are unaccustomed to scenes of sanguinary warfare, the battle-field—the blazing-wide-mouthed cannon—the glittering bayonet—the mangled corpse—the deadly breach, or the besieged city wrapt in flames, are often more poignantly touched with the idea and description of such horrors than the actual participators in, and eye-witnesses of the conflict. Such, indeed, is the tyrant force of habit over the human mind, that the fell calamities of war pass by unheeded as the ordinary occurrences of life to those engaged, or in any way connected with its direful consequences; while those residing at a distance pourtray its effects to their minds with all the colouring of a timid fancy, and experience a more pitiful dread, than those to whom such dangers are familiar.

The natives of England's peaceful sea-girt isle, have for some centuries now known this exterminating scourge only by name, and the cries of the wounded, the lamentations of the dying, the shrieks of the captured, the din of arms, the roar of artillery, the roll of the drum, and the crash of falling battlements and towers, have never pierced their ears but through the medium of the public press. But that oracle of modern times, however vivid or pathetic its description of "the accidents of flood and field, and the hair-breadth 'scapes of the imminent deadly breach," could never have delineated so forcibly, nor touched the heart-strings of humanity so delectably, unless the timid fears of the imagination had been called up to aid in conceiving the horrors of war.

Centuries have now elapsed since intestine broils and the curse of civil war desolated the broad-lands of merry England. And may God still continue to avert such calamities from our hearths and homes! The din of the "heart-stirring drum, and ear-piercing fife" is heard only among us on occasions of military parade and spectacle. It is sufficiently dreadful to hear of "rumours of war," without being present at the onslaught; and, perhaps, to a country which has enjoyed for many years the blessings of peace, the fear itself of war may be more appalling than its actual presence.

The seat of war, wherever its murderous operations are carried on, can never fail to exhibit suffering the most acute—distress the most agonising—objects the most painful to behold. The pride of conquest and the glory of victory, are purchased at the price of shedding man's

blood, and creating untold misery. It carries in its train devastation and despair. It leaves behind woe—woe—woe! The mind may picture to itself the terrors of war, but the immediate approach of the “flaming torch and destroying sword,” quickly banishes all fanciful timidity in a realizing sense of impending danger, and the necessity for action would we escape the disgrace of defeat, and use the means of a just defence.

No. XL.—THE COUNTENANCE A FAITHFUL INDEX OF THE MIND IN EMOTIONS OF ANGER.

Quamvis tegatur proditur vultu fervor.—*SENeca.*

THE human face divine being naturally imprinted with the ingenuous attributes of unsophisticated nature, betrays, in its efforts to conceal them, the strong emotions of the mind, whatever the exciting passion—be it grief or anger. How anxious the solicitude—such is the weakness of human nature—to appear amiable, and secure the good opinion of mankind, under some goading provocation; making men averse to discover any symptom of anger, irritable as the cause may be, although the unnatural attempt to hide their rising choler, and preserve a calmness of aspect, distorts the visage, indexing the smothered fire within. For the ferment of human passions produces a tremulous sensation throughout the whole corporeal framework, like the trembling of the earth's crust, when nature's hidden powers are in agitation; and in no part of the body is its operation more conspicuously displayed than in the countenance of man.

When any violent concussion of nature shakes the bowels of the earth, the vibration is simultaneously communicated to the surface, making her invisible commotion perceptibly terrible to its alarmed inhabitants. And similarly—“*Animus cujusque sermone frontis revelatur.*”

The criminal calendar abounds with instances of the remarkable agency of the look in the examination and conviction of a culprit, whose eye, if guilty, generally shrinks from the scrutinizing gaze of the court, whilst the entire face at once becomes suffused with the blush of conscious delinquency.

We see, therefore, how impossible it is to prevent the images of the mind developing themselves to observation by any supposed self-command over the features of the face. For such is the intimate analogy between the mind and the muscular organs, that the workings of the one by the other, is almost as accurately told as the machinery of the clock points to the hour on the dial-plate.

In sculpture, portrait-painting, the histrionic art, the secret which obtains excellence and eminence, is to convey in the lineaments of the face, those passions which personally distinguished the characters represented by the labours of the chisel, the pallet, or the actor.

The brute creation is equally illustrative of the sentiments impressed upon us, by regarding the countenance. In the lion, we behold a nobleness of nature; in the tiger, cunning and ferocity; in the ox, patience; in the ass, dullness; in the dog, faithfulness and sagacity; in the cat, slyness and caution. The winged animals, the insect tribe, and the finny inhabitants of the waters, might all be brought to prove the fascinating power of the face over the universal judgment of mankind.

THE HISTORY OF INITIATION.*

BY BRO. R. T. CRUCEFIX, M.D. P.G.D.

(Continued from p. 151, Vol. 8.)

THE General History of Initiation has been examined with diligence, and copious remarks have been made, it is hoped, with advantage to the Masonic reader. But as matters of greater interest to ourselves, because a personal investigation is within our power, I proceed to consider the places of initiation in Britain, which will be found to vary very little from those in other parts of the world. "Dr. Borlase has traced a surprising uniformity in the temples, priests, doctrines, and worship of the Persian Magi and the British Druids. This conformity, indeed, is so striking and extraordinary, that Pelloutier, in his History of the Celts, will have it that the Persians and the Celts were originally one and the same people. Major Vallancey is of the same opinion; adding, that the Druids first flourished in the east; in Hindostan, as Brahmins; in Babylon and Syria, as Chaldeans; and in Persia, as Magi; and from thence came hither, whom the Greeks call Phenicians." These opinions collected by Mr. Hutchinson, can only prove that the nations agreed as to the practice of similar rites and ceremonies in the administration of religious worship; for the Druids flourished in Gaul and Britain, at least coeval with the planting of many other nations, from which theorists have conjectured they might derive their original. Besides, these several people paid their devotions to different objects of worship; some were Sabeans, and worshipped the host of heaven; others were Magians, and confined their adoration to the solar fire; two sects which always entertained the utmost contempt and hatred for each other's principles. The testimonies, however, are amply sufficient to point out the analogy which subsisted in early times between the mysterious institutions of those countries which were formed by the migration of the first descendants of Noah and his family.

The general name of the sanctuary where the peculiar mysteries of Britain were formally celebrated, was *Caer Sidi*, the circle of revolution; so called, from the well known form of the Druidical temples. It appears extremely probable, that this sanctuary consisted of a range of buildings erected for the purpose, immediately adjoining their most sacred temples, in the centre of an impenetrable grove of oaks, consecrated with solemn rites to the service of the Deity, and hallowed with the blood of human victims. In some parts of England, the initiations were performed in the secret recesses of holy caverns formed by nature, with every convenience to give effect to their celebration; for a cavern was understood by the *Egyptæ*, to represent the central cavity of the vast abyss, or the great receptacle of the diluvian waters; or, in other words, *Hades*. The peculiar degree of sanctity attached to these awful enclosures, was calculated to produce a lasting impression on the aspirant, as well as to prevent the idle approach of the initiated. Con-

* History of Initiation, by the Rev. George Olliver, D.D.—R. Spencer, Holborn.

siderable space was necessary for the machinery of initiation on its largest and most comprehensive scale. Apartments of all sizes, cells, vaults, baths, and long and artfully contrived passages, with all the apparatus of terror which was used on these important occasions, could not have been contained within a small compass; although it is tolerably clear, that an initiation on a minor scale was performed in many parts of the island within the inclosure of caverns of moderate dimensions.

It is well known, that what was pure mythology in one age, became romance in another; and hence, the fables current in this country about King Arthur and his knights, connected with Merlin the enchanter; their imaginary combats and discomfiture of giants and powerful magicians, were all derived from occurrences that took place during the initiation of candidates into the highest mysteries of Druidism, which were of a complicated nature, abounding with transformations, battles, and fearful adventures. Hence, every remarkable structure in this island to which the name of Arthur is attached, was, doubtless, connected with the initiations; and the same may be said of those places to which a giant was a party. All ancient temples consecrated to religious worship, in whatever country—for the practice of all idolatrous nations was uniform in this particular—had places of initiation connected with them, and most frequently these places were subterranean. Few caverns in this country remain to relate the wonders of Druidical initiation; but the stupendous grotto of Castleton, in Derbyshire, called by Stukely the Stygian Cave, is sufficient to convince us that these celebrations were of the most terrific nature; were performed with the aid of complicated machinery, and did not yield in interest and sublimity to those which have been so highly eulogised in the more polished and civilized nations of Egypt and Greece. They were usually constructed on the principles of secrecy and retirement from public observation. Long, dark, and, in all practicable cases, intricate passages were the united essentials of the mysterious precincts; and it is evident, that as religion could not be practised distinct from initiation, so places for the performance of these important rites were always constructed within, or near the edifices consecrated to religious worship.

Mr. Faber is of opinion, and I think the conjecture is too reasonable to be lightly rejected, that St. Patrick's purgatory, the pyramid at New Grange, the Temple of Muidhr, in the small island off Sligo, together with the Cornish Tolmen, Stonehenge, and the stupendous natural cave of Castleton, in Derbyshire, were all places destined for the celebration of the Phallic worship. With respect to the latter, I beg leave to quote his own words, which appear to carry conviction with them:—"With regard to the interior of the Derbyshire cavern, I am persuaded, that any person who descends into it, after having first attentively perused the sixth book of the *Æneid*, will be not a little surprised at its singular resemblance to the Hades of the mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble arched gateway. From this cave, you are conducted to a small narrow door, having passed through which, you rapidly descend, until you find yourself on the brink of a subterranean river. Over the river you are ferried in a small boat; and, after reaching the opposite side, you continue your course along its bank, through an alternate succession of narrow

passages and lofty caverns. At length, you arrive at a beautiful arched grotto of very large dimensions in the centre of which, issues a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt, but that this is done pursuant to an immemorial custom; all traditions respecting the origin and import of which have, however, long been obliterated from the minds of the guides."

The Doctor observes in a note—

"Some very singular excavations have been discovered between Luckington and Badminton, Wilts, called the Giants' caves, which are thus described in Childrey's *Britannia Baconica*, and cited in the Aubrey MSS. 'They are upon the top of a rising hill, in number about nine; and some of them are, or were formerly, cemented with lime. Some of them are deeper, and some shallower, some broader and larger than others. *They lie altogether in a row.* The manner of them is two long stones set upon the sides, and broad stones set upon the top to cover them. The least of these caves is four feet broad, and some of them are nine or ten feet long.' Sir R. C. Hoare pronounces them to be ancient sepulchres; but I conceive the learned baronet to be mistaken in this point, for the author before cited says, 'the curiosity of some ingenious men, as it is reported, within these forty years, tempted them to dig into it, and make search for some antique remains, *but they found nothing but an old spur, and some few other things not worth mentioning.*' How could they be sepulchral if no remains were interred within them? The fact is, they were no more sepulchral than were the pyramids of Egypt; and I have no hesitation in saying, that they were constructed for the self-same purpose, viz., as places of initiation into the mysteries."

We have here a mass of information on this subject of the most interesting character, interesting under what point of view soever it may be considered; whether, as remarkable traces of the effects of religion—for religion it was, on the mind of man in a state either of civilization or ignorance; for the custom of celebrating its mysteries in caverns was alike practised by both,—whether as an evidence of the actual uniformity which existed in these and other remarkable particulars amongst nations so far removed from each other, as to be incapable of communication; or, whether as an indication of the influence which a system of secrecy possessed over the savage barbarian as well as the refined philosopher—the interest is equally engrossing, and the satisfaction equally complete. And the public—particularly the Masonic public, ought to feel themselves indebted to the learned author who has placed before them a book of all time, which will stand for all time as a fountain of pure and gushing waters, where the thirst after pure knowledge may be repressed, and where the most diffident may venture to taste, and thereby imbibe the precious gift which Masonic philosophy thus offers for their acceptance.

In the preceding remarks, my object has been to bring prominently before the notice of Freemasons, one of the most valuable works that has

been written for their instruction ; my own attention was early attracted to its importance, and having derived the highest gratification from it, I have ventured to offer the preceding remarks, under the idea, that they may direct the Mason to consult the original with greater avidity. However I may have failed in my attempt, yet the attempt was laudable ; those who can judge for themselves will view it with liberality ; and the learned and affectionate friend, whose master-mind has compassed so much space—whose spirit has roamed over such extensive regions, and discovered such inexhaustible treasures, will, I dare venture to predict, view my ambition to treat of such things with the complacency of a benignant heart. A word or two for the publisher ; honest Brother Richard Spencer, in the department of typography, has justice done to the author ; and I have no doubt, that the Masonic public will, by the necessity of frequent editions, render the labours of both pleasant and profitable.

R. T. C.

BROTHER SHARP'S JUBILEE ORATION.

IN another part of our present No. we have devoted a considerable portion of our space to a detail of the interesting meeting of the Craft which took place at Warwick, on the 16th of August, in celebration of the Jubilee of the Shakspeare Lodge, established in that town. From that report, our readers will form some idea of the salient spirit with which our Warwickshire Brethren are prosecuting their Masonic labours, in furtherance of the honour and advantage of our Fraternity.

One of the principal gratifying features of the meeting at Warwick, (held with the full sanction, and personal co-operation of the constituted authorities of the province), was the delivery of a highly appropriate Oration by Brother James Sharp, the W.M. of the Lodge, which, in compliance with a resolution unanimously adopted by the Brethren present, is now in the Press,* and will shortly be published, in a cheap form, for general circulation among the Craft ; and the profits of its sale appropriated to the use of the three Masonic charities.

Being present at its delivery, we can vouch for its Masonic orthodoxy ; and, therefore, do not hesitate most strongly to recommend it to the attention of the Fraternity at large,—persuaded as we are, that its own merits are alone sufficient to ensure for it a ready passport to public favour, independent of those higher claims it has upon the liberality of every benevolent Mason—claims, which cannot fail to hallow and prosper a publication that has its origin in the exercise of that godlike virtue which forms the chief corner-stone of our mystic Order.

The Worshipful Brother commenced his Oration by observing, that the day had at length arrived which had so long been anticipated by many of the Brethren with feelings of enthusiastic delight ; and that they were then assembled to rejoice, that the goodly fabric of the Lodge

had neither been disturbed nor weakened by the storms and vicissitudes of time; nor had they brought in their train any of those adverse circumstances which were the sure attendants of all institutions that possessed not, like Freemasonry,—

* Built to endure the shocks of time and chance,—

either the strength and seal—the “pall” and “purple” of antiquity—to uphold and sanction them; or the beauty and force of sound moral principles, to impart lustre and efficacy to their operations.

“It were vain,” said the speaker, “in the nineteenth century, to seek for arguments long since expounded by men of the highest intellectual powers, who have appeared as its advocates in every age, and in almost every clime, to prove that the origin of MASONRY was nearly coeval with that great epoch of time, when

* First in the east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run
His longitude through heaven's high road,—

when

* ————— the gray
Dawn, and the Pleiades before him danc'd,
Shedding sweet influence.’

Its identification, too, with the *worship* of the only One and true God, is to be traced to about the same period, when ‘the foundations of the earth were laid,—‘the corner-stone thereof;’—‘when,’ to use the sublime language of an inspired writer of antiquity, ‘the morning stars sang together, and all the sons of God shouted for joy;’ and when, as a great poet of our own land beautifully expresses it, ‘the Author and End of all things,’

* ————— From work
Now resting, bless'd and hallow'd the seventh day,
As resting on that day from all his work.
But not in silence holy kept: the harp
Had work, and RESTED not; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral or unison: of incense clouds,
Fuming from golden censers, hid the mount.
Creation and the six days' acts they sung,—
Great are thy works, Jehovah! infinite
Thy power! What thought can measure thee, or tongue
Relate thee?
‘So sung they, and the empyrean rung
With hallelujahs: thus was the Sabbath kept.’—MILTON.

“It would be equally superfluous in me to dilate upon the unhappy progress of affairs which led to the general defection from the true worship, and the consequent prevalence of idolatry in the antediluvian world; or, to enter into the inquiry, how, amidst the infliction of that mighty chastisement for sin—‘the Deluge,’ when all ‘the fountains of the great deep were broken up, and the windows of heaven opened,’ by which visitation all that remained of sublunary glory, and of man's pride and imagination, was swept away; and by what miracle, too, the hallowed rites of the Order of the ‘Sons of Light,’ were preserved ‘amid the

wreck of matter,' and the form of true religion was restored to posterity by Noah, through the post-diluvian patriarchs.

"It will be sufficient for my present purpose to observe, that the same pure worship which was practised in Paradise, and transmitted to Shem,—handed down to posterity by the descendants of Japhet and Ham,—and carried by them, during their migrations into Europe and Asia,—even to 'the isles of the Gentiles also,—and became at length, in the lapse of ages, corrupted and deformed by human inventions. That this idolatrous corruption took its first rise in Chaldea,—that it existed as early as the time when the children of men conceived the impious idea of 'establishing for themselves a name' by 'building a tower whose top might reach unto heaven';—that its baneful influence was spreading far and wide as early as the time of Abraham, who was a 'maker of' graven 'images';—and that it was practised by Rachel, the wife of Jacob, who stole her father's 'household gods' when she was leaving her parental roof,—are all facts of which we have indisputable proofs afforded us in the sacred 'Volume of the Book,' in whose inspired pages, also, we learn that apostacy from the true religion prevailed to a very fearful extent in the days of the Hebrew lawgiver, who was continually warning the children of Israel against the sin of Sabism, and reminding them of the one great invisible God, of whom they 'saw no manner of similitude on the day the Lord spake to them in Horeb'; 'lest' (said he) 'thou lift thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them.'

The W. M. then took an historical survey of the progression of idolatrous worship, from the land of Ham, to its introduction into Greece; and, after alluding to the preaching of the Apostle Paul upon Mars-Hill, at Athens—that mother of arts and eloquence,—where he spoke to the Epicureans and Stoics of the doctrines of the Divine Reformer, and taunted them for being "too superstitious," and offering up their "devotions at an altar" dedicated to an "*Unknown God*,"—concluded that branch of his subject by observing that "the descendants of these men communicated the contagion of Paganism to their Roman conquerors, by whose victorious arms it was spread over the whole face of the unknown globe."

In his extended history of the Science of Freemasonry, the W. M. clearly showed that all the celebrated Heathen mysteries that were ignorantly supposed by some of the *uninitiated*, even in the present day, to be the ground-work of the science, was only a perversion of its ancient system of purity and truth. He instanced the close analogy which the rites and ceremonies of the idolators bore to the peculiar customs of the Hebrews, and the rites prescribed under the Mosaic law. "The devoting of the blood," (said the speaker) "first of animals, and then of human beings, to appease the anger of the offended gods, and the cruel ceremonies in the ancient mysteries, may be referred to in the intended offering of Abraham, to the primitive offering of Abel, and to 'the lamb slain from the foundation of the world; founded on this, the universal conviction, that without shedding of blood is no remission of sins. St. Paul evidently referred to the cruel and frantic ceremonies which disgraced the rites of Saturn, Mars, Venus, and the chaste Diana, when he said, 'It is a shame even to speak of those things which are done of them in secret.'"

After proceeding to state that with the Jews alone the worship of the true God was preserved, from the permanent effects, though not from the errors of idolatry, by miraculous revelations, and the divine superintendence; and how the light shone in dark places, till the perfect day, when "the Sun of Righteousness rose with healing in his wings; and the day-star of true religion brought in its lucid train the pure intellectual light of the Masonic Order," the Worshipful Master continued as follows:—"Embracing within its sphere of boundless intelligence, all the liberal arts and sciences, Masonry, fearlessly advances its pretensions to the character of the *Alma Mater* of Literature; and, in support of its irresistible claims to that distinction, I need only refer to the vast stores of knowledge which she gleaned, when the barbarism of the ruder ages, having disappeared before

—The Sun of Learning rose

That round us now a noon-tide splendour throws,

gave unlimited scope to the genius of man, and the skill of the artist, being nurtured by the followers of the Craft, gave to our Order, its fund of rich and inexhaustible intellectual attractions. There is no science that Masonry cannot embellish,—no art which she has not dignified by her moral grandeur,—no literary theme too elevated for her illustration, or too vast for her comprehension.

"Even within a few paces of the spot in which we are now assembled we have two rare monuments of what Masonry has achieved in by-gone times. On the one hand the castellated towers of an edifice—unsurpassed in strength, majesty, and beauty, and reared in the middle ages;—on the other, the beautiful Collegiate Church of St. Mary, raised by the pious munificence of our forefathers. The latter a 'silent messenger of the past,'—how sublime! 'It was planned,' (says a learned Brother of the Craft) 'by Masonic wisdom; it was executed with strength and beauty by Masonic hands.' It was only by *thus* devoting the noblest gift to the highest purposes, by the *union of art with religion*, which formed the *spirit of Masonry*, that such wonderful works could be produced.

"Thus has *Masonry* ever been distinguished in this proud isle of benevolence and freedom. Knowing this, and deeply reverencing the sound and unexceptionable principles which have imparted perpetuity to our institution, and extended its benign operations far and wide—how deeply gratifying is the reflection, that, within the more immediate limits of this province, in the year 1792, there did exist a band of men, since called from their earthly pilgrimage to

* The long-extended realms, and rueful wastes,
Where nought but silence reigns, and night;
Dark as was Chaos ere the infant Sun
Was rolled together, or had tried his beams
Athwart the gloom profound!"

These men, of humble rank, but elevated minds, who had spent years in acquiring Masonic knowledge, and the deeper they drank of its refreshing waters, the oftener they returned to its consecrated stream,—who had eagerly sought for opportunities of exercising that divine attribute of charity, which is the richly-ornamented capital that completes the fabric of speculative Masonry,—who had witnessed in its hallowed glory,

‘————— that hieroglyphic bright
Which none but Craftsmen ever saw;’—

these men pursued those steps which finally led to the opening of another school of Masonic research, which has so far buffeted the flight of time, that it is about to complete the first half century of its labours in that cause, by which

‘ Nature's mystic laws unfolded stand,
And Sense and Science, joined, go hand in hand.’

“ Is it not, I ask, a source of high gratification to find, that whilst some Lodges have fallen into premature decay, and others have been erased from the calendar of the Grand Lodge for mal-practices (some, I fear, of a very degrading character), any *particular* Lodge among the many which exist in this and the adjoining provinces, is still enabled to advance its claims to some distinctive mark of reverential approbation? I will not remind you how many Masons have, since its formation, been received into the bosom of Masonry, and initiated within the tiled recesses of the Shakspeare Lodge; neither will I dwell upon the more painful theme of that portion of the initiated Band who have long since counted their ‘sum of human bliss,’ and fallen beneath the all-conquering hand of Death. It is, however, a grateful portion of my present task to bring to your mind's eye the triumphant progression which has attended those mysteries, that to the *uninitiated* appear, perhaps, the result of some antiquated and fabulous contrivance of man, but which, to those who have passed the portals of the temple, are the means by which all mankind would admit we can alone ‘extend the empire of knowledge over ignorance, of virtue over vice, of moral good over moral evil, of spirit over matter,—in one word, of civilization, of education.’

“ Those ‘choice spirits,’ to whose efforts we owe the warrant under which we now assemble, for the beneficent and scientific purposes of our ‘ancient and honourable Fraternity,’ are deserving of especial remembrance amidst my feeble and imperfect observations. I ask you each to breathe a passing blessing over the remains of those time-honoured men. I would ask you, in taking a retrospective glance over this lapse of years—of fifty years—to cherish their names. I would ask you to honour their virtues, and respect their memories; for if it be true that ‘to love the memory of great and good men is to cherish the love of virtue itself,’ how forcible are the claims of good Masons upon our fondest recollections?”

The W. M. closed his address, which was listened to throughout with the most intense interest, in the following emphatic terms:—

“ My Brethren, may a serious consideration of these solemn mysteries enable us to *square* our actions, and *compass* our ends, so that we may, like the pious Masons of antiquity, engaged in the erection of the First Temple, be enabled to perform the task allotted us with the same beauty, order, and perfection; and like them be ultimately called from *LABOUR beneath* to the *REST above*,—in those ‘mansions not made with hands, eternal in the heavens,’—to form one of that ‘innumerable Host,’ who, ‘when rolling years shall have ceased to move,’ will be engaged in the ecstatic duty of raising the universal shout of joy—when the *GREAT ARCHITECT* of *ALL* shall have performed another ‘*six days' labour*’ in the *CREATION OF A NEW HEAVEN AND A NEW EARTH!*”

THE ANNALIST.

THE CHARTER OF COLNE,

Written in Latin, in the year 1535, and translated into Dutch by Bro. G. Voetsmaer, and from that translation into English by Bro. G. Watson, P.M. 95.

To extend the glory of Almighty God.

WE, Installed Masters of the Ancient and Honourable Fraternity of St. John, or Free and Accepted Masons, Officers and Members of the Lodges, or Temples established in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Franckfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Regensburgh, Brussels, Dantzic, Middleburgh, Bremen, and Colne, convoked to this general assemblage at Colne, in the year, month, and day hereinafter mentioned, and under the superintendence of the W.M. of the Temple established in this city—a man distinguished by wisdom and understanding, and unanimously elected by us to conduct this assembly—declare by this letter, a copy of which shall be sent to each of the above-named Lodges, to be presented to all who now are, or may become members of our Ancient Order.

Having attentively considered the reports which are spread abroad, as well publicly as privately, in those unhappy days of civil war, discord, and jealousy concerning our Order itself, as well as all the Members of it, by which reports we are accused of crimes which are as foreign to us as they are contrary to the spirit, laws, and regulations of the Brotherhood; and in addition to this, that the Members of our Order are in particular accused of endeavouring to restore the Order of the Templars; that we are united by indisputable and secret bonds, in order that we may with the greater security oppress and prosecute those who are not initiated, and condemn those who are placed in authority over us, and cause them to fall into universal hatred; that we are openly considered to be sworn and united to each other, to make ourselves masters of the goods and possessions of other people; and that further, we are united together to revenge the murder of the Grand Master of the Templars, upon the successors of those kings and princes who caused the downfall of that Order; and that for that object, we promote schisms in the church, and dissention and discord in civil governments; that we are inflamed with enmity against the Pope, the Emperor, and all kings; that we will obey no authority but the Heads and Masters chosen out of our own Brotherhood, and that being spread over the whole surface of the earth, we obey their secret orders, and promote their secret objects by means of private letters and messengers; and that lastly, we will admit no one to participate in our mysteries, but such as have been proved by bodily torture, and who have taken an awful and horrid oath to be true to our Temples.

It appears necessary unto us, having attentively considered all those charges, to state the true origin of our Order, as well as the benevolent

objects it has in view, as those have been discovered by the principal and most experienced Masters in our excellent science, who, enlightened with true wisdom, have diligently searched and proved the truth; and who, in consequence are enabled to make this declaration written, signed, and sealed by us, to be sent to each of the Lodges of our Brotherhood, in order that it may serve as an eternal memorial hereof, and to preserve unviolated the purity of our intentions; and whereas, by the daily increasing lust of the citizens and people for hatred, envy, intolerance and war, our Brotherhood may in future become more and more oppressed, and rendered less able to protect and preserve itself, and thus, in the course of time, become less pure, less undefiled, less corrupted, or in some parts of the earth entirely destroyed; those letters may in future and better days become useful; should the whole of those letters not be preserved, yet some of them may; and that into whatever disorder or distress the Order may have fallen, it may, by those means, be restored to its original purity. For those reasons, we installed Masters, induced by the love of true knowledge, have composed this Charter from the most ancient and authentic records of our Order concerning its objects, usages, and duties, in the holy hope, that none of our fellow-labourers either now, or in future ages, will deviate from this testimony to the truth; and this we declare and make known to the enlightened as well as to the profane world, the welfare of both being dear unto our hearts.

A. The Brotherhood, or Order of Free and Accepted Masons dedicated to the holy St. John, is not a branch of the Temple, nor of any other spiritual or temporal order, neither is it united with one or the other, neither has it derived its origin from them, nor has it the least communion with them in any shape or manner whatever; but it is much more ancient than all those orders of knighthood, and existed in Palestine and Greece, as well as in both divisions of the Roman empire before the Crusades, and the departure of the above-named knights for Palestine. It is proved unto us by the existence of many monuments whose ages are well known, that our Brotherhood had its origin in those times when a few of the initiated, filled with desire of true knowledge and a correct interpretation of the mysteries of Christianity, separated themselves from the various sects who professed the Christian religion; for in those times, a few wise and enlightened men who could not agree to the heathenish customs and ceremonies introduced into Christianity, and perceiving that by this unhallowed service neither peace, nor love, nor unanimity could ensue, but that cruel wars must arise, united themselves with an holy oath to preserve and maintain in its original purity, the hallowed origin of the Christian religion, with its benign influence on the hearts and consciences of mankind; to bring the True Light more and more out of darkness, and to labour together in combatting ignorance, intolerance, and superstition, and to establish peace and happiness among mankind, by teaching and enforcing every human virtue.

Thus the Masters of our Order took the name of Initiated Brethren of St. John, following the footsteps and imitating the conduct of St. John the Baptist, the forerunner of the Light, and the first martyr of the enlightened. The teachers and writers, according to the customs of the times, were called masters, and chosen from the experienced and learned of their disciples, or fellow-labourers, from whence

we derive the name of F. C. ; while the remainder of the Brotherhood, according to the custom of the Hebrews, Greeks, and Romans, were called apprentices.

B. That our Order then, as at present, consisted of three degrees, E. A., F. C. and M. M. : the last degree containing Installed Masters and Installed Grand Masters. But that all other self-styled orders, unions, or brotherhoods, which pretend to have more or other degrees, or which claim any other origin, or which interfere with the affairs of church, or state, or religion, or politics, or which teach hate or enmity to any person, or which persecute or oppress any class of the community, under the name of Free and Accepted Masons, or Brothers of St. John, do not belong to our Order, but would be banished and expelled as schismatics.

T. Among the Teachers and Masters of the Order, who taught geometry, astronomy, and other liberal sciences, after it had spread over the whole surface of the earth, there was a common communication of knowledge and Light from whence it arose, that they began to elect from the Installed Masters, one of the most eminent, who was honoured with the title of Installed Grand Master and Chief Officer, who was known to the Installed Masters alone, and who was acknowledged as the visible representative of the invisible Head and President of the whole Order, as is the case at the present day, although known to few.

According to the previous remarks composed out of a collection of the oldest manuscripts of our Order, preserved in our archives, brought together at the command of our President, and most diligently compared with the holiest memorials,—We, trusting in the fidelity of our successors to their officers, do agree to the following regulations, being duly impowered so to do by the command of our enlightened President.

A. The government, the form, and the spirit of our Order, from which streams of the clearest Light flow, as well upon enlightened Erethren as upon the profane world, belongs to the Installed Grand Masters ; it is their duty carefully to guard and watch that no Brother, however distinguished by rank and fortune, should undertake any thing contrary to the true object of our Order. To the same Governors of the Order belongs also the defending of the Brotherhood, and the preservation and protection of their security: they must likewise protect them as often and whenever it is necessary, at the hazard of their lives and fortunes.

E. It does not appear to us, that before the year 1440 A. D. this society was known by any other name than that of "John's Brothers;" but that, as it appears to us they then began to be called at Vallenciens Free and Accepted Masons, at which time, in some part of Flanders, by the assistance and riches of the Brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's Fire.

Z. Although in the exercise of charity and benevolence, we neither regard country nor religion, yet we consider it both necessary and prudent to initiate no one into our mysteries, except those who, in the society of the uninitiated and unenlightened profess the Christian religion. By the examination and proving of those who seek for initiation into the first, or E. A. degree, no bodily torture is used, only such an examination as is necessary to prove a healthy body and good understanding.

H. Amongst those duties which we are sworn to observe, are those of obedience and fidelity to our civil and legal governors.

O. The end and aim of all our endeavours is comprehended in two maxims: "Respect all mankind, and love them as brothers and neighbours." "Give unto God that which is God's, and unto Cæsar that which is Cæsar's."

I. The secrets and mysteries in which our labour is veiled, have no other object than to be benevolent without ostentation; and without turning aside from the straight path of duty, to persevere in endeavouring to improve our understanding.

K. We celebrate annually the festival of St. John, the forerunner of Christ, and the patron of our Order.

A. The ceremonies of our initiation, and the ceremonies which are connected with the assemblies of the Brethren, whether as signs or words, or any other manner, are nevertheless entirely distinct from all spiritual duties.

M. He only is acknowledged as a Free and Accepted Mason, who has been initiated into our mysteries in a certain manner, with the assistance, and under the superintendence of at least seven Brethren, and who is able to prove that he has been regularly initiated by the ready use of those signs and words which are used by the other Brethren, among which signs and words those also are contained which are in use in the Temples, or Lodges established at Edinburgh, and those under its authority; at Hamburg, Rotterdam, Middleburgh, and in the Lodge founded at Venice; for although those Lodges use the form of Scottish Masonry, yet this form, in its origin, its objects, and its aim is not distinct from the form which we use.

A. Although, that our Order does not now stand under the superintendence of one universal head, or Grand Master, but that the different societies of which it is composed are ruled by different Grand Masters, according to the laws and customs of the various countries where they are established; yet nothing is more necessary than a similarity of working in all the Lodges spread over the whole surface of the earth, as members of one universal body acting in concert for one common object, for which means this letter shall be sent to each Lodge which are now established.

For the above reason, nineteen copies of this letter, being perfectly alike in their contents, and certified and strengthened by our signatures written at Colne, on the Rhine, in the year one thousand five hundred and thirty-five, the four-and-twentieth day of the month of June, according to the Christian epoch.

Harmanns †. Carlton. Io. Bruce. Fr. v. Upua. Cornelis Banning. De Colligni Virieux. Johan Schrœder. Hofman, 1535. Icobus Prepositus. A. Nobel. Ignatius del la Torre. Doria. Jacobus Uttenhovc. Falok Nicolaes va. Noot Philippus Melanthon. Huyssen. Wormer Abel.

NOTICES OF EMINENT MEMBERS OF THE CANONGATE
KILWINNING LODGE OF SCOTLAND.

“ For although no praise of ours can add lustre to the memory of the illustrious dead, it is our duty to see that the remembrance of them do not utterly pass away; that their memory do not lie sepulchred with their remains; but that it should be pointed out as an encouragement and incitement to those of after times, and set up, as it were, for a beacon-light to ourselves and others ”—*Speech of Lord Ramsay, 1836.*

IN recording the proceedings of the great centenary celebration of 1836, we took a rapid glance at the general history of Masonry in Scotland up to 1736, when the hereditary Grand Master St. Clair, of Roslin, resigned his rights and honours into the hands of the Craft. Of this illustrious Mason and member of the Canongate Kilwinning Lodge, some short account was then given; and the publication in this *Review* of the Grand Master's speech at the centenary festival, has left nothing more to be said of the celebrated St. Clair.

Other remarkable men and Masons, however, are to be found chronicled in the books of the Lodge, whose Masonic memory, we would fain think, ought not to “ be sepulchred with their remains,” but be “ set up as a beacon-light to ourselves and others.” And if, in the endeavour to rescue some names from oblivion, little should sometimes appear beyond dates and designations, the meagreness of the minutes must form the best explanation; but even the name of a Masonic worthy, whose sole memorial may be that he has served in office, awakens an interest when contemplating the past. Commencing our catalogue with the contemporaries of St. Clair of Roslin, we begin with the Right Worshipful Brother,

GEORGE FRASER, who was first elected as Master of the Canongate Kilwinning Lodge, June 24, 1736. This gentleman was Deputy Auditor of Excise in Scotland, and had, previously to his acceptance of the chair, officiated as Secretary to the Lodge. He devoted much of his time and attention to Masonry, and seems to have been particularly anxious to effect a reform and remodelling of the by-laws and regulations, without which, he justly judged, the internal administration could not be efficiently carried on. He thus formed the basis of a judicious system of government, to which much of the future prosperity of the body is to be attributed. Brother Fraser also planned, and personally superintended the erection of the rebuilding of the hall; on the completion of which it was formally consecrated by the Grand Master St. Clair, and received the name of St. John's Chapel, a designation it still bears.

Brother Fraser took a prominent part in the constitution of the new Grand Lodge, after the resignation of his hereditary chiefship by William St. Clair. His name appears a principal witness to the deed of magisterial demission. He vacated the chair of the Lodge in June, 1738, and was a second time elected, after a long interval, June 24, 1752, remaining in office two years. About the same time he became Grand Master Substitute in Grand Lodge, and in 1755 rose to the rank of Grand Master Depute, which he held till 1760.

After his second retirement from the Canongate Kilwinning chair, he remained out of office for an interval of eight years, when he was a third

time called, by the unanimous voice of his Brethren, to take upon him the magisterial charge, June 24, 1762. With all the zeal and disinterestedness which distinguished his former presidencies, did this veteran leader discharge the duties of his post for the space of two successive years, till at length he retired from official labours and public honours, amid the gratitude and regrets of all the Brethren.

During the first two years of his Mastership Brother Fraser received into the Masonic mysteries the following individuals of note, amongst others :—

SIR WILLIAM BAILLIE, of Lamington. He was admitted a Mason in November, 1736, and subsequently became a Warden in Grand Lodge.

SIR JOHN SCOTT, of Ancrum. This baronet was initiated in December, 1736, and was a zealous and active Mason. Though not occupying permanent office in the Lodge, he appears frequently to have officiated in the absence of the Wardens, or other officers elect—an experience which prepared him for the better discharging the duties of the Grand Wardenship, to which he was called at the election in 1742. He died in 1748. His second son also became a member of the Lodge.

DR. WILLIAM CONGALTON. This gentleman was a physician of considerable eminence, and became a Mason in December, 1736. At the election in June of the next year, he was appointed Warden of his mother Lodge. On St. Andrew's day, 1737, he was also elected in Grand Lodge to the post of Senior Grand Warden.

THOMAS ALLAN, of Drumsheugh, a merchant and magistrate of the city of Edinburgh. He was initiated in September, 1736. At the election in June, 1744, he was raised to the chair of Depute Master of the Canongate Kilwinning, and in November, the same year, was appointed Junior Warden in the Grand Lodge of Scotland.

JAMES NORIE, an artist of considerable reputation, was also initiated in 1736. He was a member of the Lodge Committee, and rendered many valuable services. In 1748 he was distinguished in Grand Lodge by receiving the appointment of Junior Grand Warden.

JOHN BROWN, merchant, and one of the magistrates of Edinburgh. Initiated in 1736; he became in 1739 Junior Warden of the Canongate Kilwinning, and in 1740 Senior Warden, holding the latter office till the election in 1748, when he retired for a year, and was again reinstated in 1750, and the two following years. Such continued service in a situation requiring all the knowledge and attention of a thorough Mason, bespeaks no ordinary merit and devotion. Brother Brown held also the office of Junior Grand Warden in 1745.

The above have been specified as holding official stations. Other eminent men and worthy Brethren were also received, though not appearing as public functionaries. Such was Hew Dalrymple, Lord Drummore, a judge in the court of session, and son of Sir Hew Dalrymple, of North Berwick. He became a Mason in 1737, being then about forty-seven years of age.—Sir William Nicholson, Bart.; Charles Campbell, of Monzie; Alexander Hay, of Drumelziel; John Hay, of Belton; and others of respectability in the country were likewise admitted at this period.

On the retirement of Brother George Fraser after his first term of office,

JOHN DOUGLAS, surgeon, was elected to the chair, June 24, 1737. We find this Brother officiating as Senior Grand Warden, upon occasion of the first formal visit of the Grand Master, St. Clair of Roslin, to

his mother Lodge, Dec. 2, 1737. That he was a man and a Mason of acknowledged worth and talents is sufficiently testified by the fact, that for the long term of eleven successive years, Brother Douglas presided as Master of the Lodge, vacating the chair at the election in June, 1748. Nor was this altogether to terminate his official career. In 1750 he was once more chosen to preside over the Brethren; but in December, 1751, death severed him from the society of his friends on earth, and arrested his useful labours. Brother Douglas was equally honoured and respected in the Grand Lodge, in which he held the responsible station of Grand Master Substitute, from the year 1738 till the period of his demise. He is worthy of a niche among the worthiest.

Among those initiated under Dr. Douglas, and who attained to the honours of office, were the subjoined:—

JAMES COLHOUN, some time Lord Provost of Edinburgh. He was initiated Oct. 25, 1737, and at the election in 1738 was appointed Junior Warden of the Lodge; he was promoted the year after to the Senior Wardenship. At the Grand Lodge election in 1741, he became Junior Grand Warden, in which situation he died, in the month of May, 1742. On the day of his interment, a solemn funeral Lodge was convened, in token of the deep respect with which he was regarded by his Brethren. Various pieces of sacred music, appropriate to the occasion, were performed. Provost Colhoun held the government office of Post-master-general for Scotland.

DR. JOHN BOSWELL; he was of the family of Auchinleck, Ayrshire, and uncle to the celebrated biographer of Johnson, whom we shall afterwards have occasion to notice. Dr. Boswell was initiated on Dec. 6, 1742, and at the Grand Lodge election in 1753, was chosen Senior Grand Warden. He was a man of great accomplishments, and became one of that literary circle of distinguished persons which included Dr. Blair, Principal Robertson, Lord Hailes, &c.

DAVID DALRYMPLE, advocate, afterwards Lord Westhall; he was the son of Hew Dalrymple, Lord Drummore, formerly mentioned, and became a Master October 7, 1747. He occasionally officiated as a Warden in his mother Lodge, though not appointed formally to any office. In 1752, however, he became Junior Warden in Grand Lodge, and in 1754 was promoted to the rank of Depute Grand Master. The year following he received a commission as Provincial Grand Master for the district of Aberdeen. His Masonic honours were finally crowned by his being elected Grand Master Mason, November, 1774. He filled the grand chair for two successive years; on his retirement from which he was appointed one of the judges of the Court of Session, under the title of Lord Westhall. He died in 1784. We do not find any details published in Lawrie's History of Grand Lodge to illustrate the Masonic rule of this Grand Master.

There were also initiated, about the same time, the Lord Viscount Kenmure, the Hon. William Fraser, Thomas Gordon of Earlstoun, David Bethune of Kilconquhar, Dr. Thomas Drummond, Francis Buchanan of Arnprior, &c. This latter Brother met an unfortunate fate; having conscientiously joined the cause of the Stuarts, he was taken prisoner, tried, and condemned for high treason, and executed at Carlisle, behaving to the last with the most heroic resolution. Another individual, somewhat prominently connected with the rebellion of 1745, was John Murray of Broughton, who became a Mason in the Canongate Kilwinning Lodge, December, 1738. His conduct, however, was a contrast

to Mr. Buchanan's; he was private secretary to the Chevalier Charles Edward, whom he accompanied in his eventful enterprise; and, after the fatal battle of Culloden, fled to the mountains, where he lived the life of a hunted beast. Having taken refuge at the house of his brother-in-law, Mr. Hunter of Polmond, in Peeblesshire, he was betrayed by a menial, and carried captive to London. There he is said to have been induced to make important revelations. But we will not seek further to "draw his frailties from their dread abode." He obtained pardon and a pension for life; his name was erased from the books of the Lodge; nor does it appear ever to have been restored. In 1743, Murray was Junior Grand Warden, under the Mastership of James, Earl of Wemyss. In addition to the above members we find the names of two worthy magistrates of the city of Edinburgh, Brothers George Halliburton and Robert Montgomery, initiated in 1738, and who both attained to the Lord Provostship of the city.

The next Master of the Lodge, whom we have to commemorate, is the Right Worshipful Brother,

ANDREW HAY of Mugdrum, who was elected on the retirement of Dr. Douglas in 1748. He became an Entered Apprentice on the 7th July, 1736, under the Mastership of Brother Fraser, and continued a private Mason till the election in 1745, when he was judged worthy of the second place in the Lodge, that of Depute Master, in which he was continued for three years. He was also chosen in Grand Lodge to be Junior Grand Warden, November, 1746, and the year following was promoted to the Senior Wardenship. Working the Lodge with zeal and fidelity, Brother Hay remained in the chair till 1750, when he was succeeded by Dr. Douglas, as before stated, the veteran Brother George Fraser supplying the place of the latter after his death.

Under Brother Fraser's renewed term of office, viz., from 1752 to 1754, Masonry began to recover from the shock of the rebellion, and the following members of note were initiated: Robert Adam and James Adam, architects. They were both entered at the same time, Nov. 29, 1752. About two years after their Masonic profession, Robert went to Italy, and other parts of the continent, to improve himself by study; and on his return to England, he published a very splendid description of the architectural antiquities of the various places he had visited. As specimens of Mr. Adam's style, the *Adelphi* in London, and the Register House in Edinburgh, may be cited. In 1775 the two Brothers published a joint collection of magnificent designs. Robert held for some time the appointment of king's architect, which he resigned upon being chosen member of parliament for his native county of Kinross. He died in 1792, and was buried in Westminster Abbey.

SIR RALPH ABERCROMBY, when a young officer, was initiated in the Canongate Kilwinning, May, 1753. It is not a little remarkable that four of the greatest commanders of modern times should have been members of the peaceful Masonic Fraternity—namely, Abercromby, Nelson, Moore, and Wellington. Scotland can boast of two of these heroes: Sir John Moore having been initiated in the St. John's Lodge, Haddington. Ireland claims her Wellington; England, her Nelson.

JAMES BRUCE of Kinnaird, a name perhaps scarcely less universally known than those of the illustrious men just specified, was received a Mason on August 1, 1753, being then in his twenty-third year. Bruce has been called, and not without reason, the prince of modern travellers.

He enriched his country with much that was new and important in history and in geographical science; and brought home with him various valuable literary treasures, among which were seventy volumes of Arabian manuscripts; a complete copy, in a number of large quartos, of the books of the Old and New Testament, in the Abyssinian language; and the celebrated Book of Enoch, which, we believe, has been recently translated.

Besides the foregoing, there were initiated into Masonry about the same time, Dr. Thomas Young, afterwards Professor of Midwifery in the University of Edinburgh; William Alexander, Lord Provost of Edinburgh, and member of parliament; William Graham of Airth; Alexander Gordon of Auchintoul; John Scott of Craigtinnie; John Innes of Leuchars; and James Coutts, the original partner of the well known banking firm of that name.

Two Brethren, who became affiliated in the Lodge about this time, merit also being recorded here. These were—

CHARLES HAMILTON GORDON of Newhall, advocate, whose name frequently appears in the books along with that of St. Clair of Roslin, as accompanying the latter in his visits to the Canongate Kilwinning during his Grand Mastership: he joined the Lodge Dec. 27, 1752. This Brother filled the conspicuous station of Deputy Grand Master from the years 1751 to 1753, under the presidency of Provost Drummond, whom he succeeded in the chair of Grand Lodge. He died at Perth in 1761.

JOSEPH WILLIAMSON, advocate. He was affiliated along with Mr. Hamilton Gordon. In November, 1752, he was Senior Grand Warden, and in the following year became Deputy Grand Master, under the last named Brother. He retained this office for one year, after which he does not appear as an office-bearer of Grand Lodge till the Mastership of the Earl of Kellie, in 1763, when he again was chosen as Grand Master Depute. Mr. Williamson held the place of Town Clerk of Edinburgh, and as such was keeper of the city keys at the time of the rebellion in 1745. When the town was taken by the Highlanders, Williamson was directed by the Provost to give up the keys. Being a staunch adherent of the House of Hanover, he at first refused to deliver them up; at length, being peremptorily ordered, he begged to be allowed to escape over the city walls, that he might not be a participator in the disgrace of the surrender; and he was the first to reach London with the intelligence of the capture of Edinburgh by the rebels.

The next Master of the Lodge to be recorded is—

JOHN LUMISDAINE of Stravithy, who was elected June 24, 1754. In November following he was chosen Senior Warden in Grand Lodge. Brother Lumisdaine was initiated in 1750; he held the Master's mallet for three successive years, during which the Lodge increased in numbers and in name. Among the members received were the following:—

SHOLTO CHARLES, LORD ABERDEEN, afterwards Earl of Morton. He was elevated to the Grand Mastership November, 1755, and continued therein for the term of two years. In 1757 he became Grand Master of England, to which he was re-elected for four successive years. It is singular enough, that his father, James, Earl of Morton, was also Grand Master of Scotland and of England in the years 1740 and 1741. Lord Aberdeen, having succeeded to the earldom of Morton, died in 1774, leaving his son George to inherit the title, and who likewise became a Mason in the Canongate Kilwinning.

JAMES HUNTER, banker, afterwards Sir James Hunter Blair, entered the Lodge, November 14, 1755, and was appointed its Treasurer at the election of 1756, which office he remained in till 1760. In 1757 he was also chosen to be Treasurer to the Grand Lodge of Scotland, which situation he held for a number of years. This eminent citizen became Lord Provost of Edinburgh, and was returned as member of parliament in 1781.

JAMES STUART, merchant and banker in Edinburgh. He was initiated a Mason in November, 1755, and the year after was appointed Senior Warden of the Lodge. At the Grand Lodge election in 1761, he was elevated to the office of Deputy Grand Master, under the Earl of Elgin. He became Lord Provost in 1764, and while holding this civic dignity, was, in the succeeding year, elected to the Grand Mastership of Scotland. This he held for two years.

SIR JOHN ST. CLAIR, of Stevenson, initiated January, 1757. At the election of Grand Lodge in 1786, he was chosen Senior Grand Warden, and was re-elected the next year. He was the sixth Baronet of the family of Stevenson, which branch is descended from Sir George St. Clair, of Longformacus, who was third son of William St. Clair, of Roslin, who flourished during the latter part of the thirteenth century. He died in 1789.

The following Brethren did not attain to office in the Craft:—David Rae, of Eskgrove, advocate, afterwards Lord Eskgrove, and Lord Justice Clerk in the Court of Session. He was initiated October 2, 1754. After a long, laborious, and useful existence, he was created a Baronet in 1804, and died shortly after. Alexander Wedderburn, advocate, who eventually became Lord Loughborough, Lord High Chancellor, and Earl of Rosslyn. He was initiated December 3, 1755, while a member of the Scottish bar, which he left early, and rose to the highest honours of the legal profession in England. Alexander Wood, surgeon, of celebrity in his day; Sir William Dunbar, of Hempriggs; Sir William Baird, of Soughtonhall; Gilbert Laurie, a Lord Provost of Edinburgh; John Bruce, of Sumburgh; Thomas Brown, of Braid; John Stuart, of Ballakulish; William Fraser, of Ford; Cornelius Elliot, of Wolflee, W. S. &c. &c.

Several Brethren of eminence joined the Canongate Kilwinning about the same time, of whom we may particularize two—

GENERAL OUGHTON. Though originally initiated in an English Lodge, this Brother, from his long residence in Edinburgh, may be claimed as a Scottish Mason. He was affiliated in the Canongate Kilwinning, December 4, 1754. His zeal and exertions were so conspicuous to the Craft, that at length, in 1769, he was elected Grand Master Mason of Scotland. He was commander of the king's forces in that quarter, and exhibited in his person an eminent example of the perfect compatibility, or rather the noble harmony of the Masonic and military characters, united as they were in one who held such a high station in the Craft and in the army. General Oughton not only sanctioned military Masonry, but in his capacity of Grand Master, personally constituted and consecrated a new Military Lodge in the Scotch Greys, of which the commander, the Hon. Colonel Napier, was appointed Master. This distinguished Brother appears to have received Masonic honours previous to his arrival in Scotland, having held the appointment of Provincial Master of the Lodges in Minorca, under the English constitution.

COLONEL JOHN YOUNG. He held the prominent place of Grand Master Depute, from the year 1736, to the year 1752. After his retirement from Grand Lodge, he attached himself to the Canongate Kilwinning, in 1755. He was originally received as a Mason in the Kilwinning Scot's Arms, a Lodge long ago defunct. Brother Young held also the dignity of Provincial Master over the Scottish Lodges in America and the West Indies.

Succeeding the Worshipful Brother Lumisdaine, was DAVID ROSS, of Inverchashley, advocate, who was elected to the chair in June, 1757. He was admitted a Mason in 1755. At the Grand Lodge election, November, 1757, he was chosen to the post of Senior Grand Warden, holding the same during two years. His avocations as a pleader at the Scottish bar, induced him to resign the chair at the expiration of a year. He finally rose to be one of the Lords of Session under the title of Lord Ankerville.

Brother Ross received into Masonry, during his Mastership, the celebrated James Burnet, Lord Monboddo, who was initiated November 29, 1757, being then about forty-three years of age. His character is thus given by Mr. Tytler :—"Lord Monboddo was a man of great worth, honour, and moral rectitude, but of much singularity of manner and character. Yet with all his eccentricities of opinion, his writings display great erudition, and a just and excellent spirit of criticism. He was affectionate, friendly and social, and fond of convivial intercourse ; and it was his daily custom to unbend himself after his professional labours amidst a select party of literary friends to an early supper." One of the eccentricities of this able judge and acute metaphysician was the opinion that the human species were originally endowed with tails, an hypothesis which has entailed some ridicule upon his memory. He died in 1799.

On the retirement of Brother Ross from the chair, WALTER STEWART, of Stewart Hall, advocate, was elected Master, June 24, 1758. He became a Mason, December 3, 1755. While Master of the Lodge he was appointed Senior Warden in Grand Lodge, remaining in that office two years from his election in 1759. Brother Stewart initiated, among others, SIR WILLIAM FORBES, of Pitsligo, Bart., one of the brightest names that adorn the Lodge annals. This eminent man, the founder of the banking establishment that bears his name, was inducted into the Masonic mysteries in December, 1759. His enlarged and penetrating spirit at once perceived the beauty and utility of a system based, like that of Freemasonry, upon the purest principles of virtue and philanthropy ; and accordingly, from the moment of his initiation, he sought to follow out in practice those principles which as a Mason he had professed ; and this he manifested throughout the whole of his future life and actions—illustrating his faith, not merely in his intercourse with those of the immediate Masonic household, but also in his relation with the common brotherhood of the human race.

Sir William Forbes served his first apprenticeship to office in 1761, being then appointed to the post of Junior Warden of the Lodge ; in the following year he was promoted to that of Senior Warden. The latter office he faithfully discharged for the space of three successive years. His position as Warden, according to the Scottish constitutions, gave him a seat as representative in Grand Lodge ; and in November, 1765, he was raised to the office of Junior Grand Warden in that assembly, the Right Hon. James Stuart, Lord Provost of Edinburgh,

(formerly noticed) being Grand Master. He held the Junior Grand Wardenship during two years, after which he retired into the ranks of his Brethren. Nor does he appear again in an official capacity till the year 1776, when he was called, by the unanimous voice of the Fraternity, to accept that situation for which he was most worthy. He was installed Grand Master Mason, on St. Andrew's Day of the above year; and when the numerous important avocations in which he was engaged, whether of a public or a private nature, are considered, his acceptance of the chair was doubly enhanced. In this situation he was excellently supported by two distinguished Masons of the Canongate Kilwinning, Brother James Boswell being Deputy Grand Master, and Dr. Nathaniel Spens his Substitute.

One of the first acts of his Masonic magistracy was to pay a formal visit to his Mother Lodge, in which, attended by a cortège of Grand Office Bearers, and other Members of Grand Lodge, while numerous deputations from all the Edinburgh Lodges, headed by their respective Masters, joined the occasion. The erection of a new High School in Edinburgh, took place in June, 1777, and Sir William Forbes, who was Chairman of the Committee for that object, laid the foundation-stone in his capacity of Grand Master. On this occurrence he addressed an excellent discourse to the assembled authorities and spectators, which will be found in the *Scot's Magazine* of the time, and in *Lawrie's History*.

During the second year of his rule, died the last St. Clair of Roslin, an event which was solemnized by a Funeral Grand Lodge, and which called forth a very elegant and impressive oration from the Grand Master, reported in the works referred to.

At the termination of his two years of office, Sir William Forbes retired from the Grand Chair; not, however, to close his Masonic career, for he continued to the last a zealous supporter of the institution, embracing every occasion to further the interests of the Fraternity, whether by aiding them in his counsel, or lending his personal attendance at their public proceedings. He was in truth a burning and a shining light, whether viewed as a man or as a Mason. In his own city he was foremost in every charitable and philanthropic undertaking. He was a Manager of the Charity Workhouse, a Governor of the Orphan Hospital, of the Merchant Maidens' Hospital, of Watson's and Gillespie's Hospitals, of the Royal Infirmary, &c.; and though his deeds of private benevolence were sought to be done in secret, yet some have transpired which marked his noble generosity. He was noble both by descent and by nature, and should have succeeded to the title of Lord Forbes, attained at the rebellion. He declined the proffer of an Irish peerage, after consulting his family. This truly illustrious Freemason died November 11, 1806.

Besides Sir William Forbes, the following Brethren were initiated about this period:—

Sir Hay Campbell, of Succoth, who became Lord President of the Court of Session. He was entered in 1758, while a pleader at the Scottish bar, and died in 1828, on the verge of his 90th year. Alexander Murray, also a judge under the title of Lord Henderland. Alexander Macdonell, of Glengarry. Evan Cameron, of Passifern, created a Baronet in 1815, and died in 1828, at the advanced age of 88. Also the Hon. William Murray, son of the Earl of Dunmore. Guthrie, of Guthrie, Gordon of Ellon, &c. In June, 1760, after the interment of Brother David Ross,

ALEXANDER DRUMMOND, some time British Consul at Aleppo, was elected Master. It appears that this active Brother had been Master of the Greenock Kilwinning Lodge, so far back as the year 1738, at which period he also held the appointment of Provincial Master over the West of Scotland. In 1747, while resident at Alexandretta in Turkey, he applied through his brother, George Drummond (hereafter to be noticed), for a commission from Grand Lodge to constitute Lodges in that quarter, which was granted: his powers extending over the parts of Europe and Asia bordering upon the Mediterranean sea. This distinguished and experienced Mason remained two years in the chair of the Canongate Kilwinning, receiving into the society many new members; amongst others,

ALEXANDER ELPHINSTONE, advocate, who after serving the office of Junior Warden of the Lodge for three successive years, was finally promoted to be Depute Master in 1766. The year following he was chosen in Grand Lodge to the post of Senior Grand Warden, in which he served for two years, under the Mastership of the Earl of Dalhousie. Robert Hamilton, of Wishaw, and Captain McLeod, of McLeod, appear likewise among the entries.

(*To be continued.*)

THE BRAHMIN.

“ From nature’s chain whatever link you strike
Tenth or ten thousandth breaks that chain alike ”

Pope’s Essay on Man.

THE dark veil of night had been drawn aside by the rosy fingers of morning, and the flowers began to lift up their dewy crests to meet the sun’s first kiss, when Zekah, the wealthiest Brahmin of the populous city of Camby, walked forth to indulge in meditation and solitude. His life had hitherto been pure; from boyhood he had kept the laws of his faith; the fame of his charities had reached the remotest corners of India, and sages from far distant lands came to improve themselves in wisdom by listening to his words. Still Zekah was not happy—pure himself, he demanded purity in others; a prayer omitted was, in his eyes, a mortal sin; and rather than have broken the peculiar rule of his caste by tasting animal food, he would have submitted to a death of the most painful tortures.

It was from his rigid observance of this last article of his creed that his chief misery arose; the cruelties committed by mankind upon the brute creation shocked his sensibilities, and disgusted him with his fellow-creatures. “ Yes,” exclaimed Zekah, “ I will fly from the haunts of man; from scenes where such atrocities are daily, nay hourly committed; the woods shall be my dwelling-place, and the birds of the air, and the innocent creatures of the field my sole companions; would,” he added, fixing his gaze upon an aged vulture, who, with her young occupied a peaked rock near which he stood, “ I could understand their language.”

“ Thou hast thy wish,” answered a deep-toned voice beside him; he started at the sound, and turning, beheld before him a man dressed in

the garb of an Indian sage ; a venerable beard flowed upon his breast, a golden fillet graven with mystic characters bound his flowing hair, and an ivory staff upon which he leant, gave to his figure an air of decent gravity.

“ Who art thou ? ” demanded the astonished Zekah.

“ I am thy good Genius, sent by Brahma to instruct and reprove thee ; thy disdain of thy fellow-creatures is offensive to the Most High.”

“ Alas ! how have I sinned ? from my youth upwards have I kept the law ! my prayers and ablutions have been numberless, and my charities ”—

“ Charities ! ” interrupted the Genius in a contemptuous tone ; “ and what have been its objects ? thy fellow-creatures ?—no ; thy princely riches have been expended in hospitals for brutes ; the sums that would have saved hundreds of thy aged and way-worn brothers in clay from destitution, have been squandered in the ransom of reptiles, or in the purchase of gilded cages for thy feathered pensioners ; but thou hast wished to understand the voice of the inhabitants of the air ; of the brutes that creep upon the earth—approach, and listen to the vulture.” The Genius took him by the hand as he spoke, and rising with him through the air, they stood upon the naked rock upon which the old bird was sitting surrounded by her young, whom she was instructing in the arts of a vulture’s life.

“ My children,” said the bird as they approached, “ you well less want my instruction because you have had my practice before your eyes ; you have seen me snatch from the farm the household fowl ; you have seen me seize the leveret from the bush, and the kid in the pasture ; you know how to fix your talons, and how to balance your flight when laden with your prey. But you remember the taste of more delicious food which I have often regaled you with ; the flesh of man.”

“ Tell us,” said the young birds, “ where man may be found, and how may he be known ; his flesh is surely the natural food of vultures ; why have you never brought a man in your talons to us ? ”

“ He is too bulky,” said the affectionate mother with a sigh ; “ besides, we have not the strength of man ; it is only when wounded and dying that we can venture to approach him ; then, when the death-struggle is upon him, when his limbs are cramped in agony, and his eye becomes glazed, then, my children, you may securely approach your prey ; fix your talons on his breast, and rend with your sharp beaks the quivering flesh from off his bones.”

“ The vulture is the foulest of birds,” exclaimed Zekah to his guide, after they had descended the rock. “ I will dismiss them from my protection ; but surely, father, the innocent dove ”—

“ Is equally a tyrant in its nature,” interrupted the sage ; “ the vulture pursueth but its instinct, the dove the same ; approach and complete thy lesson.”

Zekah obeyed, and beheld with astonishment his only son asleep beneath a tree ; the youth, in obedience to his father’s commands, had left his home to scatter food through the grove for his feathered favourites ; a collection of animals had for some unaccountable purpose gathered round him ; birds and insects too were there—all seemed excited—all talking at once, and in a great passion. Listening attentively, Zekah distinguished the following dialogue.

"Cruel savage monster!" exclaimed a hawk, eyeing the youth with a peculiar expression of hostility; "I dare say he has been setting traps for the purpose of destroying us, the blood-thirsty villain!"

"Let us pounce upon the tyrant and kill him in his sleep," cried an eagle, "for he grudges me a miserable little lamb now and then, although I don't require one more than once a week; see where he wounded me in the wing, so that I can scarcely get an honest living by prey."

"Let me scratch his eyes out," again screamed the hawk, "for he will not allow me to carry off a fowl peaceably from his grounds, although I am dying of hunger, and come openly in the face of day to claim my natural indefeasible rights."

"Ay! ay!" barked a fox, "he interferes in the same manner with my privileges, though I am always accommodating enough to visit his hen-roost in the night that I might not disturb him."

"Agreed," hissed a serpent, "for he wont let me bite him, although he knows it is my nature to do so, but he kills me without mercy."

"The wretch!" exclaimed a great fat spider, who sat in his nest surrounded by the dead bodies of half a dozen insects; "kill him, for the cruel-minded savage takes delight in destroying the fruits of my honest skill."

"By all means kill him," buzzed a great blue-bottle fly, "for he will not let me blow his food on a hot day, but guards it from me with a net of wire; the contemptible miser!"

"Kill him," cried a little ant, who was fuming and fretting at a furious rate; "kill him without mercy, for he dont mind treading me into a million of atoms a bit more than I do killing a fly."

"The less you say about that," whispered the spider, "the better."

"Odds fish!" exclaimed a beautiful trout, popping his head out of the water, "kill the monster by all means; hook him I say, for he entices me with worms, and then devours me to gratify his insatiable appetite."

"To be sure," said a worm, "kill him as he sleeps, and I'll eat him afterwards; for although I am acknowledged by philosophers and divines to be his brother, he impales me alive on a hook only for his amusement."

"I consent," cooed a dove, "for he has deprived me of my beloved mate, and made me a disconsolate widow."

"He has committed a million of murders," cried the spider.

"He has drowned all my kittens," mewed the cat.

"He tramples on me without mercy," whispered the toad. "only because I am no beauty; not that," she added with vanity, "that I would change eyes with him."

"He is a treacherous cunning villain," barked the fox.

"He has no more bowels than a wolf," screamed the hawk.

"He is a bloody tyrant," croaked the eagle.

"He is the common enemy of all nature, and deserves a hundred and fifty thousand deaths!" they all exclaimed with one voice.

"You hear," exclaimed Zekah, turning to the sage, "the general accusation of all created things; is this the lesson? thou hast but confirmed me in my former judgment."

"Peace, child of earth," answered the Genius; "thou has only listened to the voice of passion; mark, how by their own acts, these creatures shall acquit mankind of cruelty."

"I'll bury my talons in his brain," said the eagle.

"I'll tear out his treacherous eyes," screamed the hawk.

"I'll beat him to death with my tail," barked the enraged fox.

"I'll sting him in a mortal part," hissed the snake.

"I'll poison him," said the spider.

"I'll fly-blow him," buzzed the noisy fly.

"I'll drown him if he will only come into my brook," quoth the trout.

"I'll drag him into my hole and do his business there, I warrant," said the ant, and thereupon there was a jiggle among the whole set.

"And I'll—I'll"—said the worm.

"What will you do, poor devil?" exclaimed the rest in a titter.

"What will I do? why, I'll eat him when he is dead," replied the worm, and then he strutted about until he unwarily came so near, that he slipped into the brook and was snapped up in an instant by the trout; the example was contagious.

"Oh! if you are for that sport," mew'd the cat, and clawed the trout before he could get his head under water.

"Tit for tat," barked reynard, and snatching up puss in his teeth was off with her like a shot.

"Since it is the fashion," said the spider, "I'll have a crack at that same blue-bottle," and thereupon he nabbed the poor fly in a twinkling.

"By your leave," exclaimed the toad, and he snapped at the spider in less than no time.

"You ugly thief!" hissed the snake in virtuous indignation, and seizing the toad, he managed to swallow him after a few efforts.

"What a nice morsel for my poor fatherless little ones," cooed the dove, and picking up the ant, she was flying away with it quite in a sentimental way, when the hawk seeing her, screamed out,

"What a pretty plump dove for a dinner; Providence hath ordered that I should eat her."

He was carrying her off, when the eagle darted upon him, and soaring to his eyrie on the summit of a rock, composedly made a meal of both hawk and dove; then picking his teeth with his claws, he exclaimed with great complacency, "What a glorious thing it is to be the king of birds!"

"Return to the city, Zekah," exclaimed the Genius, "thou hast received thy lesson; thou hast been taught that all things follow but the instinct of their nature; that man is not a greater tyrant than the eagle, or the fox; and that, to withdraw from thy fellow-creatures the sympathy of thy heart to bestow it upon inferior beings, is a sin against the Most High."

TO THE EDITOR.

THE CORFU CASE.

SIR AND BROTHER,—As there appears to be a determination at headquarters to neglect our interests in this district, we are compelled, after trying every possible means to obtain even civility, to request your giving publicity to the “Corfu Case,” and shall feel grateful for your compliance.

In the year 1835-6-7, some of us were members of a Lodge, then No. 3, under the Grand Lodge of Greece, and had for some time been engaged in correspondence to obtain a warrant from the Grand Lodge of England. We were at length successful, and on January, 1, 1839, commenced working the Pythagoras Lodge of Corcyra. The Lodge was and continues to be highly respectable, well conducted, and numerous. It has remitted upwards of thirty pounds during the years 1839 and 1840, but cannot get any acknowledgement—not even a reply to its numerous communications; the members are without certificates, at which they are naturally indignant, and many have left the island without these necessary documents.

We have addressed several influential friends in England to write to the Grand Secretary’s office, and requested others to call there; we have received their replies, stating that the parties have written and called, but still the most marked silence is observed! Now, as we presume all the parties concerned receive good and sufficient salaries, so we consider this disgraceful negligence should be exposed, and throw ourselves on public justice for some attention to our wants; among any other class of men than Masons, this negligence would go by some other name.

Would a Provincial Lodge, or a London Lodge endure this shameful conduct? It is not because this Lodge numbers among its roll many naval and military officers of rank that we urge the necessity of investigation, for, were the members poor and lowly, they would the more require the protection we seek.

We remain,

Your faithful Brethren,

June 23, 1841.

* * * &c.

This is one of many complaints that cry aloud for justice; what is the Grand Registrar—that active and enterprising reformer about? does he as President look over the correspondence from Corfu, then turn to the correspondence book and examine what reply is sent—or is the letter-book a dead letter?—we fear it is. However, we have given the facts, and if our correspondents do not receive satisfaction, we shall proceed *one step* further.

TO THE EDITOR.

SIR AND COMPANION,—I am one of those Masons who can admire our system of morality, without bending to the slavery of dictation, and therefore offer myself as a correspondent to supply occasionally, freely and at length, such reports as you may not otherwise be enabled to obtain. I am a Past First Principal of the Order, and as you will perceive, am not altogether unknown. I do not desire to be *suspected*, nor do I seek *martyrdom*; yet, for the sake of Freemasonry, I unhesitatingly place my confidence in you. At the last Quarterly Convocation (August 2nd), there were two petitions for Charters, both as I discovered, tending to the same object, viz. to enable the companions of the Hebrew persuasion to have a Chapter of their own for the practical purposes of Royal Arch Masonry; there was this distinction between the petitions: in the one it was proposed that none but Hebrews should be exalted, although Christians might join. In the petition for the Chapter of Joppa, it was proposed that none but Hebrews should be members. If I am incorrect, I hope to be set right.

It is worthy of remark that in Romford, from whence one of the petitions was presented, there are very few Masons, and as far as those few are concerned, a Chapter was not required, for the Lodge is but rarely held. If I were to say that it is a mere vehicle for some London Masons to hold the chair, I should not be much out; the Principals named were Companions Laurence Thompson, Lazarus (of the Joppa Lodge), and Alston. The Charter was granted, so that no doubt the Hebrew Brethren will thus indirectly gain what it could have been wished they had succeeded to obtain in a more direct manner; but be it observed that they did gain their object.

The recommendation for a Chapter to the Lodge of Joppa was rejected, and on curious grounds. In its favour a Hebrew Brother, one of the petitioners, with seeming fairness agreed that the Israelites had no Chapter of their own; that the rites and ceremonies of the Royal Arch were especially Judaical, and could be worked with greater effect in the Hebrew language; and again, that it was against the religious tenets of the nation to sit at a banquet whereat the meats were not conformable to Jewish law. Now to the first suggestion I have to state that a ceremony performed in this country in a language unknown to most of the Fraternity, and not generally known to the Hebrews themselves, does not coincide with the admitted universality of the Order, although I admit that the ceremonials would doubtless appear more imposing if practised with all the effect of Jewish display. The arguments in favour of the new Chapter were well supported by several Companions, who felt that in Masonry there should always exist the utmost liberality, and it was stated that His Royal Highness the Grand Master was not unfavourable to the petition.

Another Hebrew Brother opposed the petition on the ground that if granted, it would affect the vaunted universality of the Order; that as for the difference of banquet, it was an idle excuse, for that he could always find sufficient at the Christian table to refresh himself without violating the Jewish law, and finally declared that his opposition was grounded upon an anxious desire to prevent any thing that tended to dissocation.

The Hebrew supporter of the petition rejoined pretty sharply upon this opinion, arguing that he could not be a conscientious Jew, who could thus disqualify from one of the most effective tests of their religion, and repeated his former arguments. He was rather coarsely rebuked for his warmth by a Grand Officer, who taunted him with having regaled himself at a Christian banquet at Waltham Cross, which was indignantly denied.

Another Companion argued that if a Charter was granted to the Jews, he presumed the G. Chapter could not refuse one to the Presbyterians, Catholics, or even to the Socialists.

As I said before, the recommendation was rejected ; but sir, I wish to bring before your consideration also, the manner in which a discussion of this kind was conducted and permitted. At the previous Grand Chapter a Member was desirous to put a simple question in very decorous language, but the question was not agreeable to the Z, and the Member was, on respectfully pressing the question, *ordered to sit down* ; but at the last Grand Chapter, the same Z. presiding, a scene was permitted, which in the opinion of many was any thing but conformable to the principles of Holy Royal Arch Masonry. I hope never to witness a similar one,

P. Z.

POETRY.

HISTORIC SONNETS.

(No. 12.)

RIENZI, THE NIGHT BEFORE THE REVOLT AT ROME.

Up, Rome ! from ages' slumbers rouse, awake !
 The icy bondage of thy dreaming break !
 What, thou ! whose ancient spirit ought to live—
 Thou, who first nurtured'st Freedom, still shouldst give
 The example glorious, as in that old time,
 When every Roman face look'd up sublime ;
 Each bosom Freedom's Temple, and each heart
 The type adverse of what, alas ! thou art.
 Up, Rome, the mighty dead in hope have burst
 Their cerements, and their hearts are throbbing now
 To see thee what thou wert when Brutus first
 Won the pure patriot garland for his brow.
 Awake, old Rome ! if not for thine own sake,
 At least for all mankind's, again awake !

June 18, 1841.

EDWARD RALEIGH MORAN,
 49, P.M. Lodge of Concord.

THE ARCHITECT OF ALL.

WRITTEN FOR THE JUBILEE OF THE SHAKSPERE LODGE, 356,

Held at the Court House, Warwick, on Monday the 16th of August, 1841.

BY BROTHER HERSEE, SHAKSPERE LODGE.

Inscribed, with feelings of sincere personal respect, and fraternal regard, to
the W. Brother R. T. Crucefix, *M.D.*, P. G. D.

A thousand worlds are moving on,
And each within its destined place ;
Yet are these worlds of magnitude,
Mere atoms in a boundless space !
The voice of Heav'n but spoke the word—
The elements obeyed the call—
And light celestial, bursting round,
Displayed the Architect of all !

Then came the last and glorious work,—
All living things but man were there,
When, lo ! the noblest creature rose,
In form all beautiful and fair !
His frame was wondrous to himself,
His stature was erect and tall,—
And, gazing with delight, he knew
The mighty Architect of all !

Man *was* the image of his God !
Celestial his mysterious birth—
And he was destined as the Lord
Of all created on the earth !
He breathed and walked in majesty !
Ah ! little thought he of his fall !—
He knew he had the boundless love
Of Him—the Architect of all !

And all was formed in harmony,
For glorious was the whole design ;
The builder of a thousand worlds
Worked by unerring rules divine.
All shapeless things assumed a form
Of beauteous order, at HIS call,
And “music of the spheres” burst forth
To hail the Architect of All !

“Order is Heaven’s first law,” and love,
 Obedient to that law, design’d
 That man in brotherhood should live,
 And charity with human kind ;—
 That souls, fraternal in their birth,
 In faithful union, should recall
 The building of the wondrous worlds,
 And praise the Architect of all.

Spirit of immortality!
 To erring mortals freely given—
 O, guide our footsteps in the path
 That leads to endless peace in Heaven !
 There is the beauteous temple raised,
 Brighter than Earth’s most princely hall !
 There dwells the wondrous Architect—
 The mighty Architect of all !

THE TEMPLAR’S HYMN.

How glorious, O God ! must thy Temple have been,
 On the day of its first dedication,
 When the cherubim wings widely waving were seen,
 On high o’er the ark’s holy station.

When even the chosen of Levi, though skill’d,
 To minister standing before thee,
 Retired from the cloud which the Temple then fill’d,
 And whose splendour made Israel adore thee.

How awfully grand was thy Majesty then ;
 Yet the worship our Order discloses,
 Less rich in its pomp to the vision of men,
 Far surpasses the ritual of Moses.

And by whom was that ritual for ever repealed ?
 But by Him unto whom it was given,
 To unveil the shrine where at once is revealed,
 Not the cloud—but the brightness of Heaven.

Who having once enter’d hath shown us the way,
 O Lord ! how to worship before Thee ;
 Not with shadowy forms of that earlier day,
 But in spirit and truth to adore Thee ?

This ! this is the worship the Saviour made known,
 When she of Samaria found Him,
 By the Patriarch’s well sitting, weary, alone ;
 With the silence of noontide around Him.

How sublime! yet how simple the homage He taught,
 To her who inquired by the fountain,
 If the Lord at Solyma's shrine should be sought,
 Or adored on Samaria's mountain.

Believe me, He said, the hour is now near,
 When God, if you rightly would hail him,
 Shall neither be worshipped exclusively here,
 Nor yet at the altar of Salem.

For God is a spirit, and they who aright,
 Would perform the pure worship he loveth,
 In the heart's holy Temple will breathe with delight,
 The prayer which his goodness approveth.

And many that prophecy's truth can declare,
 Whose bosoms have joyfully known it,
 Whom he hath instructed to worship Him there,
 Feel convinced that his mercy will own it.

The Temple that Solomon built to His name
 Now lives but in history's story :
 Extinguished long since, as its altars bright flame,
 And vanish'd each trace of its glory.

But the Templar made wiser by wisdom divine,
 Though all human fabrics may falter,
 Still finds in his heart a far holier shrine,
 Where the fire burns unquench'd on the altar!

THE PLANTER'S PRAYER.

*Written on the occasion of the severe Visitation by Providence of the awful
 Drought in Grenada.*

FATHER OF MERCY! whose Almighty power,
 Can, by one word, omnipotent decree,
 Grant to this isle, the sweet reviving shower,
 For which all hearts, all voices, pray to THEE.

O'er these parched fields pour out the cooling rain,
 And let the genial sunbeam swiftly bring
 Returning verdure; let our shores again,
 Welcome bright Heaven with a second spring!

TO ELIZA.

Nay, blame me not, my love, if to the young
 And freshly blooming, one by one, I flee;—
 Thy maiden charms, the many shared among,
 I worship as renewing types of thee!

J. LEE STEVENS.

MASONIC INTELLIGENCE.

THE CHARITIES.

BOYS' SCHOOL.

GENERAL COURT.—*July 12.*

Four hundred and fifty pounds have been invested in the Three and-a-half per Cents.

Brother **RODGER** in the Chair.—'The word "*children*" being omitted in the 36th Rule, Governors and Subscribers generally may vote by proxy at all elections.

Cumulative votes having been found inconvenient, a return to the old system was unanimously agreed on.

The amended laws of the Institution were ordered to be printed.

Mrs. Smyth, widow of Bro. John Smyth, formerly of the Burlington Lodge, being about to proceed to the Cape with her family, was allowed the usual premium with her son, although he had not completed his education.

GIRLS' SCHOOL.

GENERAL COURT.—*July 8.*

Present—Bro. Wm. Harrison, in the Chair. The Chairman enquired who had given directions to insert the advertisement in the *Freemasons' Quarterly Review*. The Honorary Secretary, Bro. Norris, said he had not given any orders or paid any money.

The Rev. Bro. **RODGER** stated that the Board of Grand Stewards had caused a die to be sunk, from which medals might be struck at a guinea each, to be presented to the pupil in the School whose conduct during the year had proved the most meritorious.

On which a vote of thanks was passed to the Board of Grand Stewards, and it was also resolved that ten medals be struck.

The clause in the qualification of candidates for the Secretaryship of the Institution, as arranged in General Committee, that none over fifty years of age were eligible, was annulled.

Bro. H. R. **LEWIS** having moved that Bro. Giraud, the Honorary Solicitor to the Boys' School should also be the Honorary Solicitor to this Institution, such motion was put and carried, and Bro. Giraud returned thanks for the appointment.

Bro. **BAUMER** moved an additional gratuity of 10*l.* 10*s.* to Mrs. Crook, in consideration of her long services, which was carried unanimously.

Bro. Dr. **CRUCEFIX** moved a small additional gratuity to the Assistant Matrons as a mark of approbation for the able support they had for so many years given to Mrs. Crook;—carried unanimously.

It was, after some discussion, resolved that 500*l.* be repaid to the Grand Lodge on account of the loan of 1000*l.*

The minutes of the Audit Committee, including a vote of thanks to Bro. Cleghorn, were confirmed.

Bro. WALTON gave notice of motion for a statement of the annual admissions into the school during the last fifteen years, with the number of deaths, and the ages of the deceased.

Bro. McMULLEN gave notice of motion that a Committee of twenty be elected for the purpose of conducting in future the affairs of the charity, instead of the present Committees.

The general business was then proceeded with, after which the Court adjourned.

ELECTION OF SECRETARY.

GENERAL COMMITTEE, July 29.—Present, about one hundred and fifty Members.* On the motion of W. H. Petit, Esq., *the Provincial Grand Master for Sumatra* was called to the chair. The ballot commenced at twelve o'clock, and closed at two, when there appeared for

Brother Crew	122
Brother Patten	86

Majority in favour of Bro. Crew 36†

Brother PATTEN claimed, as the loser, to be first in returning thanks to those friends, who had, by supporting him, thought him worthy to fill the important office to which he had aspired; and congratulated the Governors on the success of his honourable competitor, who was so well qualified in every respect to meet their wishes, and whom he should aid in his duty by every possible means.

Brother CREW thanked the Governors in a very fervent address for the mark of their confidence, and assured them that he should devote his time and service to the interests of the Institution. He also thanked Brother Patten for the very gentlemanly manner in which the amicable contest (for such he was proud to term it) had been conducted.

Brother MULLINDER, who had been a candidate but did not qualify, also expressed his sentiments; trusting that the Institution might prosper, and suggested that a Building Fund should be commenced, which he should be happy to support personally, and engage his friends in promoting.

Brother WHITE, (G. S.) moved that the duties of Secretary be arranged by the House Committee, and that a copy of these regulations be given to Brother Crew, that he might be properly instructed in his future course. Some slight skirmishing took place between the Chairman and Bro. Rowe to the advantage of the latter.

The general business was then transacted, and the meeting adjourned.

As was probably expected, some excitement occurred at the meeting, and some few interruptions took place in voting; among these, the proxy from the Royal Alpha Lodge, formerly the Ionic and Prudence was disallowed; and the Treasurer, Bro. B. B. Cabbell, having been accidentally shut out at the close, could not vote.

* The numbers polled were 208; but of these were probably fifty proxies, chiefly from ladies.

† The numbers are taken from a circular.

On it being ordered that the hon. solicitor should prepare a bond for the Secretary and his sureties, it was objected, that the Honorary Solicitor having been elected without notice of motion, no such office existed.*

The friends of the candidates had been most active; many very old friends of the charity renewed their acquaintance with it on this occasion. The contest ended, we with great pleasure state, that as whichever of the two candidates had succeeded, the charity would gain by the accession of an officer of moral worth, unquestionable integrity, and high qualification, we look forward with confident expectation to the advantages derivable from the election.

We have, however, a few remarks to make quite unconnected with either candidate, but arising out of the recent events. In May last, among the qualifications, it was determined that the candidates should not exceed fifty years of age; now, this disqualification, by reason of having accomplished a jubilee in life with full experience, was, in our opinion, irrational; inasmuch, as it actually deterred Brethren in all other respects fully qualified, from attempting a canvass. Still, it was a publicly advertised qualification, and should have been acted upon in sheer fairness to those who were candidates. The repeal of this clause, be it observed, did not take place until some time after the announcement of the qualifications, which were grounded on *former precedents*. After this election, the restriction should have been a subject of motion for the effect of a by-law.

The irregularity, however, does not end here. The declaration of qualification was, according to precedent (however bad), published, and acted upon by the retirement of some from the canvass; but though the minutes of the General Court repealed the jubilee-qualification that clause is yet *unconfirmed*, and an election has fallen upon a gentleman, who is in such respect only, but still in such respect, absolutely disqualified. We marvel much what the sticklers for precedents, and the arguers on special pleading would say of all this, had their object been contrarywise.

This reminds us of the last election for Secretary, an allusion to which may not be inapposite. On that occasion, many zealous friends of the charity were desirous that the office of Secretary should merge into the Grand Secretary's office, by which a ready means of knowing the state of the charity would be afforded to such Provincial Brethren as might apply either in person, or by correspondence, instead of being obliged to seek the Secretary at his own residence; it being borne in mind that Provincial Brethren have general transactions at the Grand Secretary's office, but could never obtain information of the charity at such place. The salary of a useful sub-officer of the Secretariat, would, if elected, have received an important addition; the books would always have been at hand; the audit committees could have been held in the office; and further, the Grand Secretary certified that public business would not have suffered. Well; just before the election, a circular was published, recommending (by the highest authority) that an Honorary Secretary was the most preferable, and an excellent opportunity of benefiting the Institution was for the time lost. In the present

* Does the G.R. know, that it has always been objected that responsible offices in the two Charities should be held by the same party? if he does not, we say, ask the G.M.

case, we trust, it is only deferred; for, among the first to study the interest of the charity free from any selfish motive, will be the amiable and worthy Brother who has just been appointed, to whose serious consideration we entrust our opinion and thoughts.

GENERAL COMMITTEE, August 26.—Present, Brothers W. H. White, Bossy, Crucefix, M'Mullen, Acklam, Lewellyn, Hope, Cleghorn, Crew, Norris, Baumer, &c. The newly appointed Secretary, Brother Crew, having tendered his sureties, commenced duty. Several very important suggestions were made, the consideration of which was entertained in a very friendly and becoming spirit. We write this with much pleasure, as a relief to the tenor of many recent discussions.

SPECIAL GENERAL COURT, Sept. 23.—The petition for the Laceys (two sisters) having been discovered to be informal, their names were ordered to be erased from the list of candidates; consequently, there will be no ballot for the ensuing election. Bro. Harrison was in the chair.

THE ASYLUM.

Sept. 8.—COMMITTEE.—The Treasurer reported that in conformity with the directions of the last General Court, he had invested the further sum of three hundred pounds. A very considerate examination of the state of the Institution was entered into, and some important suggestions were recommended for the attention of the next ensuing General Meeting, to be held on the 13th of October, the particulars of which will be found in our advertising pages.

SUPREME ROYAL ARCH CHAPTER.

COMMITTEE OF LAWS.—July 23.

Present—Brothers Harrison and Philippe. It was settled that no report be made at the ensuing Grand Chapter, as some points were not finally settled. It was suggested that the closest conformity with the Constitutions in Craft Masonry was advisable.*

QUARTERLY CONVOCATION.—August 4.

Present—Comp. J. Ramsbottom, G. J. as Z., and a more than usual attendance of Principals.

The Report of the Committee of General Purposes was read.

The Finance Report was satisfactory.

Four Charters were recommended, two of which were subjects of discussion; one to be attached to the Romford Lodge, and the other to the Lodge of Joppa. In both cases the same parties were interested; the first was granted, and the second denied.

The Grand Chapter was then closed.

* The meeting was scarcely a quorum, but, if the meeting had been declared at seven days' notice instead of three, there would probably have been a better attendance. Query—who has the power to convene, and at whose direction was a committee on the laws thus hastily ordered?

COMMITTEE OF MASTERS.—August 25.

Present—Bro. H. R. Lewis, Provincial Grand Master for Sumatra, Bros. Burmester, Crucefix, Norris, Philipe, Rule, and a considerable number of Masters.

The Report of the Board of General Purposes was read ; it was divided into two parts ; the first especial, as embracing the subject referred back to it from the Grand Lodge for reconsideration and further report ; the other part generally relating to usual business.*

The second part of the report announced that, as regarded the fund of the Board of Benevolence, it was in arrear to the Grand Treasurer in the sum of 149*l.* 7*s.* 10*d.* The fund of the Board of General Purposes was prosperous ; five hundred pounds had been repaid by the Girls' School on account, and one thousand pounds stock (Three per Cent. Reduced) had been purchased, and a very considerable balance in the hands of the Grand Treasurer.

Bro. Stevens† renewed his notice of motion, as did Bro. Crucefix.†
Scrutineers, Brothers Evans, 54 ; Rae, 169 ; Barling, 200 ; Barnard, 205 ; Goodwin, 212 ; Greathead, 318.

UNITED GRAND LODGE.

POSTHUMOUS PAPERS.‡

1. A brief account of the Special Grand Lodge, held at Sunderland, Nov. 12, 1839.§
2. Quarterly Communication, Dec, 4, 1839 ; the Earl of Durham on the throne.|| ¶
3. Quarterly Communication, March 4, 1840.**
4. Annual Grand Festival, April 29, 1840.††

The circulars for June, September, October, and December, 1840, were issued with all convenient speed, for obvious reasons ; and since our last those for March, April, and June, 1841 ; thus, for THE FIRST TIME IN OUR RECOLLECTION, have such reports of the Grand Lodge, as are considered to be fit for the perusal of the Masonic and profane, been permitted to see the light in due course, without the intervention of a consecutive Grand Lodge.—We have little to say on these three last circulars ; they certainly contain some truth, but not “ the whole truth, and nothing but the truth.”

Imprimis.—That of the 3d March, containing the single resolution attainting the *Freemasons' Quarterly Review* of traitorous practices ; but which, as we showed in our leading article for March last, was

* The first part of the Report, having been actually printed and published ! will be found under the Grand Lodge proceedings.

† Vide p. 53. The notice of motion, first given by Bro. Walton, then transferred to Bro. Moor, was not renewed. We hail this as an approach to good sense.

‡ Delivered August 3, 1841.

§ A full account of this interesting and important meeting will be found at p. 497 of the *F. Q. R.* for 1840.

|| An account of this Communication will be found at p. 459, 1839.

¶ The Earl of Durham died in July, 1840 ; an account of his death and general Masonic biography appeared in the *F. Q. R.* for September, 1840.

** Reported, p. 114, *F. Q. R.*, 1840.

†† Vide p. 62 and seq., *F. Q. R.* for 1840, for the proceedings.

fraudulently hammered out into seven resolutions by some irresponsible agent.

Secundo.—This manifesto states, that the RESOLUTIONS (not resolution!) were carried with only *nine* dissentients; this is unfortunate for the advocates of power, because it proves that there were nine who, in the most unexpected construction of a very innocent notice of motion, were stalwart enough to fly to the rescue, and prevent unqualified submission. Who—who we ask, will acknowledge the responsibility for the publication of the numbers?—what say the Constitutions?

“*The votes of the members are always to be signified by each holding up one of his hands, whose uplifted hand the Grand Wardens or Grand Deacons are to count, UNLESS THE NUMBER SHOULD BE SO UNEQUAL AS TO RENDER COUNTING UNNECESSARY.*”—*Vide p. 26.*

The Grand Lodge at which the invasive resolution was passed, was one of the fullest, yet the presiding officer could not discover that it was unnecessary to count the nine!—oh, no! they were to be *marked*. In the olden time, there were nine worthies annually elected to preserve the Craft from innovation; the number is mystical, and on the 3d March, 1841, nine were present, who did their work as mark-masters.

Tertio.—In the circular, stating briefly enough the proceedings of the 2d June, 1841, it is stated that the minutes of the last Quarterly Communication were *read and confirmed*; be it observed, however, that, although the majority was *great*, yet again there was the farce of counting; but then the whole truth does not appear,—and *why?*—oh, because the *nine* were swelled to thrice their number!

We hope to escape traitorous allusions; and having now compelled the parties behind the scene to be a little more regular in their publication, we recommend them to remember that truth is the best beacon to direct the press.

Wonders will never cease! scarcely had the preceding remarks been written, when, to our amazement, on the 11th of September we received a printed copy of such portion of the transactions of the Quarterly Communication, held on the 1st instant, as it pleaseth the “powers” to publish.

We give the same entire, and trust that, for the future, equal dispatch may be used. Our object is “public justice;” and we feel proudly in having at length compelled something like the appearance of it to be evident in a quarter where delay had become constitutional. We positively have hopes of a radical cure, notwithstanding the “traitorous” remedies that it has been found necessary to administer.

“UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS.

“At a Quarterly Communication, holden at Freemasons’ Hall, London, on Wednesday, September 1, 1841,

PRESENT,

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

M. W. Right Hon. The Earl of Zetland, Pro-Grand Master.

R. W. Most Hon. The Marquis of Salisbury, D. G. M.

„ John Ramsbottom, *M. P.*, P. S. G. W. and Prov. G. M. for Berks, as S. G. W.

„ Benjamin Bond Cabbell, P. J. G. W. as J. G. W.

VOL. VIII.

T T

R. W. Henry R. Lewis	Prov. Grand Master for Sumatra.
R. W. Henry R. Willett	Past Junior Grand Warden.
R. W. Chev. B. Hebelor	} Representative from Grand Lodge, Berlin.
R. W. J. G. H. Burmester	
V. W. Rev. William Fallofeild }	}.. Grand Chaplains.
V. W. Rev. W. J. Rodber	
V. W. William Harrison	Grand Registrar.
V. W. William H. White	Grand Secretary,
W. William L. Thomas	Senior Grand Deacon.
W. Lawrence Walker	Junior Grand Deacon.
W. John C. Burckhardt	Past Senior Grand Deacon.
W. James R. Hayward	Past Junior Grand Deacon.
W. Richard W. Silvester	Past Junior Grand Deacon.
W. Frederick W. Bossy	Past Senior Grand Deacon.
W. Stephen C. Norris	Past Junior Grand Deacon.
W. John C. M'Mullen	Past Junior Grand Deacon.
W. Philip Hardwick	Grand Superintendent of Works.
W. Richard W. Jennings	Grand Director of Ceremonies.
W. Campbell W. Hobson	Grand S. B.
W. Charles Simpson	Past Grand S. B.
W. John Masson	Past Grand S. B.
W. George P. Philipe	Past Grand S. B.
W. Sir George Smart	Grand Organist.
W. William Rule	Grand Pursuivant.

The Grand Stewards of the Year.

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

The Grand Lodge was opened in ample Form, and with solemn Prayer.

The Minutes of the last Quarterly Communication were read and confirmed.

The M. W. Grand Master stated, that not having appointed an Assistant Grand Director of the Ceremonies at the last Grand Festival, he should now supply the vacancy; and His Royal Highness accordingly appointed the W. Brother Thory Chapman to that Office for the remainder of the year, who was invested and took his seat accordingly.

The Minutes of the Lodge of Benevolence of June 30th, July 28th, and August 25th, were severally read and approved.

The following Special Report from the Board of General Purposes was read, viz:—

“TO THE UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS
OF ENGLAND.

“The Grand Lodge having, at the last Quarterly Communication, ordered ‘that the resolution of the Board of General Purposes of the 24th of November last, with reference to altering the present mode of distributing Masonic benevolence, be referred back to the said Board, with instructions to examine and report to the Grand Lodge thereon,’

The Board under this special reference have anxiously reconsidered the subject, and beg to repeat their unanimous opinion that it is expedient to

alter the present mode of distributing Masonic bounty as it is now effected by the Lodge of Benevolence, by substituting instead thereof as to a portion of the Fund of Benevolence, a system of Annuities, allowing the annuitants to reside where they please, to be granted to reduced and aged Freemasons, under such guards and controul, however, as would ensure the application of the fund towards the support of those whose characters and misfortunes, as well as Masonic zeal and exertions, had given them fair claims upon the sympathy and aid of the Fraternity.

The Board accordingly recommended that towards the establishment and maintenance of the proposed plan, the Grand Lodge should grant out of the Fund of Benevolence an annual sum, and as a commencement the Board suggest that the sum to be granted be 100*l.* quarterly, and that donations and annual subscriptions be received from Chapters, Lodges, and individuals in augmentation.

That all donations, life-subscriptions, and a portion also of annual subscriptions be funded, the interest thereof to be applied in granting annuities.

That the annuitants be divided into three classes, depending on the age, condition, and circumstances of the applicants, viz.

1st Class.—Annuities from 10*l.* to 20*l.* to Brethren of the age of sixty to seventy years.

2nd Class.—Annuities from 15*l.* to 25*l.* of the age of seventy to seventy-five years.

3rd Class.—Annuities from 20*l.* to 30*l.* of the age of seventy-five and upwards.

The amount of annuity to be regulated by the age of the candidate when elected, and to be settled by the Committee of Management according to the *circumstances of the case*, and not to be subsequently increased.

That no Brother be eligible under the age of sixty years, nor unless he has been a registered Master Mason for fifteen years, and a subscribing member to a Lodge for at least ten years of that period; except the Brother shall be afflicted with total blindness, paralysis, or other visitation of Divine Providence which shall permanently incapacitate him from earning a livelihood, and that the affliction shall have occurred subsequently to his being raised to the degree of Master Mason; in such case the party may be admitted under sixty years of age, if he shall have been seven years a registered Master Mason and subscriber to a Lodge for that period.

That *one-half of the sum* granted in annuities shall be applied to Brethren of country Lodges.

That in consideration of the money granted from the Benevolent Fund, every Master of a Lodge shall be entitled to vote in the election of annuitants, provided the contributions of the Lodge shall have been paid for the previous year, and that each donor and subscriber be entitled to vote in proportion to his donation or annual subscription.

That the Grand Treasurer of the Craft for the time being, be the Treasurer to the Institution.

The Deputy Grand Master and Grand Treasurer to be two of the trustees of the property, and that two others be elected by the Masters of Lodges and subscribers at large.

That a Committee of Management be annually appointed, to consist of thirty members, (in addition to the Grand Master, Pro-Grand Master, and Deputy Grand Master,) ten to be nominated by the Grand Master, ten by the Grand Lodge, and ten by the subscribers at large, by ballot.

The Board are anxious to see the benefits of the proposed fund extended towards the relief of Masons' widows, but they are decidedly of opinion that it is desirable to defer any arrangement for that object until some little experience shall enable the Grand Lodge and Craft at large to judge of the operation and working of a plan of annuities to be granted to Brethren.

The Board refrain from entering further into details, because that cannot be done until the Grand Lodge shall have fixed the leading principles, nor then without much reflection, careful enquiry, and deliberate consideration.

Freemasons' Hall,

WILLIAM HARRISON, G. R. President."

August 24, 1841.

Resolved unanimously, that the Report now received be referred back to the Board of General Purposes, to carry out its principle in detail, and be submitted to the Grand Lodge at its next Meeting.

A further Report from the Board was read, stating that complaints had been preferred by the Lodge of Benevolence against two Masters of Lodges, viz. the W. M. of the Lodge No. 13, and the W. M. of the Lodge No. 78, for neglect to attend or to send any Member of their Lodges, respectively, to speak to the cases of Brethren whom they had recommended to the Lodge of Benevolence for relief; by reason of which neglect the petitions could not be entertained at the time, and the Petitioners consequently were put to inconvenience. That the Board accordingly summoned the said Masters to answer for their neglect.

The W. Master of the Lodge No. 13, being unable to appear at the Board in consequence of severe indisposition, a Past-Master attended for him, and stated that the illness of the Master had prevented his going to the Lodge of Benevolence and expressed the regret of that Brother for the inconvenience occasioned to the Petitioner by the circumstance; the Board thereupon directed the P. M. to communicate to the W. M. that it was his bounden duty, if he were unable to attend the Lodge of Benevolence, to have procured the attendance of a P. M., or some other Member to speak to the case recommended by the Lodge.

The W. M. of the Lodge No. 78, not attending upon the first summons, or assigning by a P. M. who appeared for him, any sufficient reason for his absence, the Board ordered the Warrant of the Lodge to be detained, and issued a summons for his appearance at the next meeting; when he attended, and alleged that business had caused his absence from the Lodge of Benevolence, and that he had no intention wilfully to neglect his duty. The Board informed him that it was his duty, as Master of the Lodge, to have attended, or to have procured the attendance of one of his Past Masters or Officers to speak to the petition which had been recommended by the Lodge. He was then admonished by the President for his neglect, and cautioned to be more attentive for the future; after which the warrant of the Lodge was returned to him.

The Board subjoined an account of the receipts and disbursements since the 1st July, and stated that 500*l.*, part of the Loan of 1000*l.* advanced to the Royal Freemasons' School for Female Children, had been repaid by that institution; and further, that out of the balance in the Grand Treasurer's hands, the sum of 1000*l.* Three per cent. Reduced Annuities had been purchased on account of the Fund for General Purposes.

All business being concluded, the Grand Lodge was closed in ample form and with solemn prayer, and Adjourned.

The Quarterly Communications will, in future, be sent out immediately after the meetings, without waiting for the accounts to the close of the financial quarter, but will be accompanied by the list of contribu-

tions and the accounts up to the end of the preceding quarter, as in this Communication.*

The new edition, octavo, of the Book of Constitutions, with lithographic drawings of the jewels, &c., may be obtained at the Grand Secretary's office, price 3s. bound in cloth.

In November will be published the Freemasons' Pocket Book and Calendar, containing a correct List of Lodges and Chapters and other Masonic information, together with all the matter which used to be inserted prior to the present year, price 3s.

By the laws of the Grand Lodge it is enacted that every Lodge, when regularly removed to a new place of meeting, or whenever the day of assembling shall be altered, shall immediately send notice thereof to the Grand Secretary; and if a country Lodge, also to the Provincial Grand Master.

The officers of a removed Lodge shall not be permitted to attend the Grand Lodge or Provincial Grand Lodge until such removal shall be properly notified.

N. B. The immediate attention of Lodges is directed to the above laws.

Each Lodge shall annually make a return to the Grand Secretary of the Master, Wardens, and Past Masters of the Lodge, and including all members who claim to be entitled to attend in a Grand Lodge as Past Masters, as having served the office of Master in some other Lodge, specifying the Lodge in which each of such Past Masters has served the office of Master; and no Brother shall be permitted to attend in Grand Lodge unless his name shall appear in some such return.'

Vide new Book of Constitutions, page 68."

THE REPORTER.

Our Reporter, like all other systematic individuals, has been keeping holiday, and, consequently, his contributions in this department have been but limited; we can only glean the following:—

MASTERS AND PAST MASTERS' CLUB, *Sept. 1.*—Bros. Key and R. L. Wilson, were respectively elected Treasurer and Secretary.

EMULATION LODGE OF IMPROVEMENT, (318.)—The anniversary of this Lodge of Instruction, will be held at its place of meeting at Freemasons' Hall, on Friday, the first of October. Supper at nine o'clock precisely. The meetings continue to be held uninterruptedly every Friday evening.

ENCAMPMENT OF FAITH AND FIDELITY.—At the last meeting, the proceedings were conducted with even more than usual *éclat*. Sir Knight Udall, as E.C. presided, and installed several Knights, and went through the ceremonial with considerable ability, judgment, and effect.

THE CROSS OF CHRIST ENCAMPMENT, *Sept. 17.*—Sir Knight R. L. Wilson, as E. C. in the absence of Sir Knight Smith. The first sessional meeting of this Encampment was held this day, when a Companion was installed; most of the Past Commanders were present.

* This acknowledgement is the highest compliment the *Freemasons' Quarterly Review* can ever receive—it has conquered—!

MASONIC CHIT CHAT.

The following circular has been addressed to the present Board of Grand Stewards.

“ GRAND STEWARDS’ LODGE.

William Fletcher Hope, Esq. R.W.M.*

BROTHER,—As one of the Grand Stewards presented at the late festival, you have the privilege of becoming a Member of the Grand Stewards’ Lodge without Ballot.

You are therefore requested to meet your Brethren of the Grand Stewards’ Lodge, at Freemasons’ Tavern, on Wednesday, May 19th, at five o’clock precisely.

If I hear nothing from you to the contrary prior to Monday, May 17th, it will be my duty to enrol your name as a Member of that Lodge, and should you attend on Wednesday, you will be furnished with a ticket for the festival by the Treasurer, at the expense of the Lodge, it having been resolved to support the Girls’ Charity by dining in the Hall on that day.

By order,

RICHARD LEA WILSON, Secretary.

22½, Milk-street, Cheapside, May 4, 1841.

GRAND STEWARDS APPOINTED FOR 1841-2.

NO.	NO.	NO.
Robert Edwards . . . 1	Frederick Hogard . . . 21	James C. Crespin . . 66
Thomas Wormald . . . 2	Geo. E. Brooks . . . 23	D. W. Osbaldiston . . 72
G. B. Mathew 4	Henry C. Grauz . . . 27	Henry Meyer 108
(the Br. elected appointed a G. Officer.) 6	Aug. U. Thiselton 30	G. G. Kirby 116
Samuel Baldwin 8	Richard G. Baker . . 32	Henry T. Foreman 233
Joseph Clark 14	H. Bellamy Webb 37	John Mortimer . . 324

THE MASONIC INSTITUTION FOR BOYS.

To the Editor of the Morning Advertiser.

SIR,—The above Institution is the only one in London which recognizes no particular sect. It was instituted in the year 1798, and its object was to clothe, educate, and apprentice the sons of indigent and deceased Freemasons. The Institution, in its infancy, was only enabled to extend its benefit to twenty boys. At present the number has been increased to sixty-five. The children are taught reading, writing, and arithmetic, at schools in the immediate neighbourhood of their respective parents. At the age of fourteen, they are (unless provided for by their friends) apprenticed to good trades.

Since this Institution was established, 577 boys have received the benefits of it; and, as Freemasonry does not interfere with man’s religious or political feelings, it is only the initiated who can appreciate its moral and intellectual beauties.

The expense of the Institution is about £500 per annum, which is defrayed by donations and subscriptions.

As it is the intention of some friends of the Institution to have a gala

* Why R. W. M.?

and ball at Brother Rouse's, in the City-road, before the end of the month, I have selected the columns of your excellent, liberal, and patriotic journal, to apprise you, Sir, of the circumstance, feeling assured, that whether you are a Member of the Craft, or otherwise, when charity is to be advocated, it cannot meet with a warmer supporter than yourself.

I remain, Sir, your obedient servant,

Islington Terrace, Sept. 7, 1841.

AMICUS.

MASONS IN PARLIAMENT.—Among those not generally known as Brethren in the senate, we may reckon the Earl Brownlow, who was initiated many years since at Lincoln; but the preparation was so short, that either displeased or alarmed, he never proceeded beyond the E.A. degree. Sir James Duke is a Mason, and Col. Sibthorp is a Member of the Witham Lodge, Lincoln, over which he presided some years since as W.M.; his opponent at the late election, Charles Seely, Esq. the mayor of that city, is also a Member of the same Lodge.

The inhabitants of Taunton have presented Brother Charles Haseler, P.M. of 327, with a very valuable snuff-box, as a slight testimony of their estimation of his unremitting exertions in superintending and directing the Police of the town. It was manufactured by Brother Abraham, of Lodge 327, and bears the following inscription:—"Presented to Mr. Charles Haseler, as a grateful acknowledgement of his important services in the establishment and maintenance of the Taunton Police, August 20, 1841."

AN ILLUSTRATION WHICH THOSE WHO OUGHT TO KNOW WILL UNDERSTAND.—A letter from Tunis gives the following account of the punishment for forgery, in the sale of some property of a person of some note, the seller performing similar functions to those of a notary in France. Immediately after conviction of the offence his right hand was cut off, rather dexterously, and the wrist was dipped in boiling pitch to check the bleeding. This being done, he was placed upon an ass, with his face turned towards the tail, and the severed hand suspended over his back, and paraded through the streets of Tunis, after which, he was taken to his house, without having lost public consideration, as, amongst the Mussulmans, the infamy of the crime does not out-live the punishment.—*Daily Newspaper.*

The following is extracted from No. 27 of "London," a work published and edited by Charles Knight.

"There is a curious question connected with the building of St. Paul's, regarding the origin of Freemasonry. Herder, in one of his fugitive pieces, asserts (but without stating his authority) that Freemasonry (meaning thereby modern European Freemasonry—the Freemasonry of St. John, as it is called) had its origin during the erection of the cathedral, in a prolonged jest of Wren and some of his familiar associates. Herder's story is, that on the stated days on which Wren was accustomed to inspect the progress of the building, he and his friends were accustomed to dine at a house in the neighbourhood; that a club was thus formed, which by degrees introduced a formula in symbolical language, derived from the Masonic profession. Similar jocular affectations of mystery are not uncommon: an interesting instance is mentioned by Göthe in his 'Dichtung und Wahrheit,' in which he took a prominent part during his residence in Wetzlar. It seems rather corroborative of Herder's assertion, that, while the biographers of Wren mention the attendance of the Lodge of Freemasons, of which he was

Master, at the ceremony of placing the highest stone of the lantern, no mention is made of their attendance at the laying the foundation-stone. It is also worthy of notice, that every Lodge in Great Britain (and we may add on the continent) is an off-shoot from that one Lodge, of which, Sir Christopher was so long Master, now generally known by the name of the Lodge of Antiquity. It is difficult too, to conceive the tolerant spirit of Masonry—its recognition of the personal worth of men irrespective of their opinions, as their sole title to esteem, adopted by any body of men, while the inhabitants of Europe were growing into thinkers, through the fever-fit of sectarianism. The age and nation in which Milton defended the Liberty of the Press; Taylor advocated the "Liberty of Prophesying;" and Locke wrote in defence of toleration, are the first in which we can well fancy an association imbued with that principle to originate. Lastly, there are several circumstances connected with Wren's general career, and with the building of St. Paul's in particular, which seem to be mirrored in Masonry. We pronounce no decided opinion on Herder's assertion; leaving the history of Masonry, as far as we are concerned, in a state of dubiety, which seems more congenial than clear knowledge to such a mysterious institution. Should any zealous Mason grumble at our implied scepticism regarding the great antiquity claimed by his Order, we would respectfully remark, that Sir Christopher Wren is as respectable a founder as he has any chance of getting—that he 'may go farther and fare worse.'"

BIRTHS.—*August 8.*—At Devonshire Hill, Hampstead, the wife of Bro. the Honourable Theobald Fitz-Walter Butler, (Grand Treasurer of Ireland, and P.M. St. Patrick's Lodge 50) of a daughter.

August 26.—At Taunton, the lady of Brother J. R. Mosse, S. W. Lodge No. 327, of a son.

Obituary.

July.—Bro. WEBB, for many years Tiler to the Grand Stewards', Grand Masters', Antiquity, Prince of Wales', Friendship, and other Lodges and Chapters; of inoffensive manners, and well acquainted with his duties. It is thought that his various offices will be shared by Brothers J. Nicholls and C. King.

July 16.—Bro. RICHARD FRANCIS MESTAYER, æt. 59, Past Grand Deacon; of amiable manners and kind disposition; a member of the Grand Masters' Lodge, No. 1, and a regular attendant on the Committees of the Boys' School, to which he was much attached.

August 13.—Aged 74, at Burhill, JANE KEMYS TYNTE, eldest sister of Col. C. K. K. Tynte, of Halswell House, Somersetshire, and Burhill, Surrey.

August 24.—Bro. THEODORE EDWARD HOOK, æt. 53, at his house, Fulham. An author whose wit and satire were as playful as his heart was kind and generous; who wrote more than perhaps any man of his time, handling his varied subjects with poetic grace and singular dexterity; in many of his works his Masonic allusions are pleasantly interspersed; he often regretted that he had not observed his fraternal duties

more strictly ; but he rallied in March, 1840, and wrote some stringent articles in the paper he edited, in which he censured, with just severity, the unmasonic use made of a power vested for a general protection.

Sept. 17.—The last of THE DIBDINS! Brother THOMAS DIBDIN, æt. 70, is no more. He looked much older than he really was ; the vicissitudes of life bore hard upon his physical appearance ; yet poor Tom had always a joke at hand—his vein of pleasantry could not be curbed—he would boast of his intimacy with the renowned Joe Miller as a reason why he should retail his jokes. His first *debut* as an actor was in the Kent circuit, in which he also was initiated, and, as he waggishly boasted, soon became *arch* ; he was a Knight Templar too, he would declare of the rueful order. Sadler's Wells, Drury Lane, and the Surrey Theatre, were the scenes of his managerial pomp ; but there is perhaps scarcely any theatre in which his pieces have not been played. He produced the greatest number of acted plays, &c. of any dramatist ; some of them of considerable merit. It was from a desire to secure some competence for him, that the Dramatic Author's Bill was made so retrospective, a measure, however, which, we believe in his case, failed of success, and poor Dibdin often made inquiries after the play-bills to little purpose. Subscriptions were occasionally raised for his temporary relief ; and his latter days were, we understand, in some measure provided for by the royal bounty and by the Admiralty. His son has a situation in the Post Office ; but a young family, with their mother, the second wife, are totally unprovided for.

PROVINCIAL.

SNARES BROOK.—The Chigwell Lodge has removed to the Eagle, in this village.

WALTHAM CROSS.—Companions W. Harrison was in June last installed First—the Honourable C. Lennox Butler, Second—and W. L. Fox, Third Principal of Mount Lebanon Chapter.

LUTON, (*Beds.*)—We have to announce, that Bedfordshire has at length given to the Masonic world a Lodge of Freemasons, and the 29th of July was the day of inauguration of the

BEDFORDSHIRE LODGE OF ST. JOHN THE BAPTIST, 698.

The ceremony took place at the George Hotel, at twelve o'clock. About forty Brethren were present. The arrangements were ably conducted by Bro. George Aarons, W.M. of the Lodge of Israel ; after inquiring if all the various forms directed by the Constitutions had been completed, he directed the warrant to be read. Bro. Aarons then delivered a very concise, yet descriptive illustration on the corn, wine, and oil ; moralizing with peculiar interest on each subject, and entering into an analytical explanation of them, as recorded in the Second Book of Chronicles. He next installed the Master, Bro. Alexander Fraser, and concluded his labours by initiating five candidates.

The following letter was read in open Lodge:—

BEDFORDSHIRE LODGE OF ST. JOHN THE BAPTIST AT LUTON.

Worshipful Master.—I have been kindly favoured with a copy of your notices of meeting, on the 29th of July, for the purpose of consecrating a new Lodge.

When I was at Luton last October I said, that the best wish I had to make for a town, where I had spent so many pleasant hours, was to see a Lodge of Freemasons established there, and to know that my friends were enjoying the blessings of our Royal Art.

I feel extremely happy that this wish has so soon been realized; may the Great Architect of the universe take your Regular, Just, and Perfect Lodge under his divine protection, and may it always flourish for the benefit of mankind, and its members in particular.

I have communicated this happy event to our Lodge, and our Worshipful Master has charged me to present you the congratulations of our Lodge, and to assure you of our brotherly sympathy and love.

I am happy to be the interpreter of these feelings, and remain,
Worshipful Master, yours fraternally,

J. J. WECKERS,

Mayence, July 2, 1841. Sec. of the Lodge the Friends of Concord.

The contemplation of this Lodge cannot fail to be a source of gratification to every genuine Mason, springing up, as it has done, in a town and county where Masonry hitherto has never existed as a science; may it flourish, and, like a fountain of pleasant water in a sandy desert, cheer and gladden all those who approach it. It has had its origin in the labours of a few zealous Brethren, anxious for the prosperity of the Craft in general, and desirous of bringing its benefits home to their own doors. They have raised the standard of the Order, on which is emblazoned Virtue, Honour, and Mercy; may they, like our ancient Brethren, practice these characteristics in an eminent degree; they have sown the good seed on a soil capable of bringing forth fruit an hundred fold; may they witness an abundant harvest, and see the "desart blossom as a rose," and the grand principles of brotherly love, relief, and truth, be widely spread.

The Brethren afterwards sat down to banquet, and the cheerful glass circulated with true social pleasure, in happy accordance with the previous mystical labours.

Long may the Lodge exist to perpetuate the glorious objects of Freemasonry, and may the present Members who have profited by the bright lesson of the inaugural ceremony, impart to their future constituency, the same zeal, and the same industry that has marked the first steps of No. 698.

We especially claim to share in the joy of the first dawning of Freemasonry in Bedfordshire, and congratulate the worthy and excellent Brother, to whose zeal and assiduity is mainly attributable the marked success that has attended his exertions. Scarcely have two years elapsed since he was one of the "profane;" he had perused the various numbers of the *Freemasons' Quarterly Review*, and became so enamoured of the principles of the Order, that he wrote to the Editor, requesting to be directed in the course necessary to become a Brother; he was initiated, and now he has the happiness to have founded the first Lodge in Bedford. If any were wanting, contrast this beneficial proof of the moral power of the *Review* with the silly crusade against it, and let the honest and disinterested rejoice.

The first Master, Bro. Fraser, is amiable and zealous, and possessing the perfect confidence of his Lodge, maintains the purity of Freemasonry among his fellows.

OFFICERS OF THE LODGE.

Alexander Fraser, Esq. P.M. Worshipful Master.
 E. C. Williamson Senior Warden.
 W. Phillips Junior Warden.

F. J. Law, S.D. ; T. Oakly, J.D. ; C. Gream, I. G. ; R. Vyse, Treasurer : W. Hunt, Secretary ; C. Austin, D.C.

DOVER.—We are rattling away here; Bro. G. P. Philipe, from London, has been assisting to constitute the new Lodge, "Faith, Hope, and Charity," and aiding Lodge No. 235 to conduct their ceremonials. Brother Ismay is the first Master.

RAMSGATE, *June 28*—The number that attended the Provincial Grand Lodge was much less than was expected. Bro. Key was appointed S.G.W., vice Bro. Fooks deceased; Bro. B. Jones, S.G.W., and Bro. Ismay, Prov. G. Steward. The Rev. Bro. Jones, Prov. G. Chaplain, preached a sermon in aid of the Infant School, Ramsgate;—collection £64 : 14 : 0. The Brethren afterwards dined at the Royal Hotel.

HASTINGS.—The Derwent Lodge has removed to the Swan, and meet on the second Monday. Our numbers are but few, but we meet pretty regularly.

GRAND MASONIC FESTIVAL AT WARWICK.

August 16, 1841.—Monday last was a day of jubilee for the ancient Fraternity of Freemasons, more especially within this and the neighbouring provinces. The Shakspeare Lodge, which has been held for many years past, at the Bull's Head Inn, in the town of Warwick, was established, under the authority of the usual Warrant granted by the Grand Lodge of England, in the year 1792; and it having, therefore, entered into the *fiftieth year* of its existence, the Brethren very laudably determined to celebrate that gratifying event, by holding "high festival" in the Town Hall of the Borough (the use of which, for so interesting an occasion, was most readily granted by the worthy Mayor, Edward Greaves, Esq.), and the meeting was appointed for the 16th of August.

On Monday morning the Brethren began to arrive in the town of Warwick, many from distant places—from Birmingham, Coventry, Leicester, Kidderminster, Cheltenham, and even from London; and it may truly be said that every one anticipated, with heartfelt delight, the enjoyment of the Masonic Jubilee, as the hour for the assemblage of the Fraternal body at the Court House was drawing near. Those who are strangers to the bond that exists between Masonic Brother and Brother, might have observed the cordiality that displayed itself on this occasion, when persons who met for the first time—their respective residences being far apart—greeted each other as Brethren, and ardent as fellow-supporters of the cause that had now brought them together.

Shortly before two o'clock, the operative work of the day commenced; by the tiling of the Lodge, which was opened with the solemnities peculiar to the Order, in the mayor's parlour; a dispensation for that purpose having been granted by the D.P.G.M. The W.M. (Bro. J. Sharp, Jun. Editor of the *Leamington Spa Courier*,) delivered an oration which occupied the attention of the Brethren for upwards of an hour, an outline of which we have endeavoured to give as a separate article.

The address was interesting and elegant, and extremely well delivered. On the conclusion, the Deputy Prov. Grand Master, Bro. N. L. Torre, rose, and after complimenting the Master on the eloquent manner in which he had fulfilled his important task, moved that the thanks of the Lodge be recorded on the minutes in testimony of their grateful approbation, which motion was carried unanimously.

Dr. CRUCEFIX requested as a visitor, the honour of being permitted to address the Lodge, which being granted by the Master, he followed the observations of the Deputy P.G.M.; and, after some apposite allusions to the time and circumstance of the day, hoped that the elegant address would not be confined to that assembly, but that it should be published, so that distant Brethren might profit by proceedings, which enlightened the mind and gladdened the heart. This suggestion was immediately adopted by the Senior Warden, Bro. Forder, seconded, and carried by acclamation; and was followed by a further motion, that the profits should be divided between the three Masonic Charities.

The business of the Lodge having been disposed of, the Brethren retired to the banquet-room, where nearly one hundred persons sat down to a sumptuous repast, provided by Bro. C. Harris, of the Bull's Head Inn. The W.M., previously to taking his seat in the east, pronounced the usual grace:—"May the Great Architect give us grateful hearts, and supply the wants of others!" He was supported on his right hand, by Bros. R. T. Crucefix, M.D., P.G.D., J. E. Carpenter, S.D., Skeet, P.S.W., Chinn, P.J.W., Barnes, P.P.S.W.; and on his left, by the D.P.G.M. of the county (Bro. Torre), Bros. Major Brandon, J.W., Foundation Lodge, Cheltenham, Kain, P.M., and P.G.S., &c. &c. The duties of the table were performed in the west by Bro. Forder, S.W., and in the south, by Bro. T. Green, J.W. The duties of Stewards were undertaken by Bros. Lake, W. S. Roby, and Colles.

The cloth having been withdrawn, *Non Nobis Domine* was sung by several Masonic Brethren, whose vocal powers were most successfully exerted throughout the evening.

The W.M. rose and said, that in requesting them to commence the temperate conviviality of the day, by drinking a toast most dear to English hearts, he should not occupy their time by any unnecessary remarks in reference to the paramount claims which that toast had upon their notice, either as a portion of the free and happy people who enjoyed the mild sway of the most excellent form of government extant, or as Members of that Mystic Community, whose numbers had ever been distinguished for their unflinching loyalty and uncompromising patriotism—(cheers). In the person of their lovely and accomplished sovereign, they possessed a British-born female, educated in the land which gave her birth, and whose high intellectual pretensions, united with a genuine attachment to the national habits and feelings of the people who cheerfully submitted to her royal rule, rendered her Majesty the object of their peculiar care and unfeigned devotion. As the daughter, too, of one Grand Master of their Order, and the niece of two others, her virtues appealed most forcibly to their admiration and respect, and they ventured to anticipate, that the eye of favour with which the Queen had already looked upon their Order, might, in that vista of time, in which they could picture the glory of Britain becoming more resplendent under her sway, be followed by the auspicious event of some of her own children forming a distinguished portion of that Fraternity, which already bound countless thousands in the bonds of

good feeling and amity. As Englishmen and Masons, he asked them, not so much in accordance with the cold rules of etiquette, as in ready obedience to the warm impulses of the best affections of their hearts—to drink, as their first toast,—“The health of her Majesty the Queen”—(great cheering).

The W.M. in proposing the next toast, begged them to remember that he was about to speak of an illustrious lady, as the widow of a Brother Mason, who swayed the sceptre of this country in times of no ordinary difficulty, and whose Masonic career, from the period of its commencement at Plymouth, in 1787, till his accession to regal power in 1830, was marked by great honesty of purpose, goodness of heart, and frequent participation in the operative transactions of Freemasonry. Queen Adelaide justly stood high in the estimation of the Craft, as the widow of a royal Brother, and as the liberal patroness of their charities, more especially of the Girls' School, the orphan offspring of whose fostering care, the Queen Dowager had ever considered worthy of a participation in “that heavenly principle of love which Masonry was instituted to cherish and to advance”—(cheers). They would, therefore, drink the health of that illustrious lady, the high moral bearing of whose character once imparted to the atmosphere of a court, a purity of the most elevated kind, and now threw around her retirement in private life, a grace and dignity that found their due appreciation among the high-minded people of this country.—“The health of the Queen Dowager” was drunk amidst loud cheering.

The next toast was “The Princess Royal, Prince Albert, and the rest of the Royal Family;” the W.M. expressing a hope that the child of promise—the princess, as she increased in years, might, like her illustrious parents, deserve and enjoy the best affections of the British people.

The W.M. next observed, that there was no toast that he found more difficult to propose, although it was one that was invariably received with the greatest enthusiasm at their festive assemblies, than “the health of his Royal Highness the Duke of Sussex;”—for whilst his great Masonic virtues and high intellectual attainments were fully appreciated, it was beyond the power of many men, speaking from the impulse of the moment, to pronounce an adequate eulogium upon exertions, which for upwards of thirty years had rendered the name of his Royal Highness familiar not only to the Fraternity of England, but throughout the civilized world. Among the illustrious names which graced the annals of Masonry, and sufficiently illustrated its benignant and social character, none stood more prominent than that of the Royal Duke, whose untiring habits of industry, extensive reading, classical acquirements, and inexhaustible stores of information, were all brought into active operation to elucidate the beauties, and enforce the practice of Masonic principles. The countenance of so illustrious a personage must convince society at large, that Freemasons harboured, within the secret recesses of their Lodges, no particle of disloyalty or treason; but that their objects had been faithfully represented by a distinguished and reverend author (Dr. Oliver), who had remarked, “that the pedestal of Masonry is religion; its shaft, morality; and its capital, virtue: the whole surmounted by a beautiful entablature of universal charity”—(cheers). He now asked them to pledge, with the usual honours, “the health of their M.W.G.M. the Duke of Sussex.”—(drunk with Masonic honours.)

Song—"Three Times Three,"—written and sung by Bro. Carpenter.

The W.M., in brief terms, proposed "the health of Bros. the Earl of Zetland, the Pro. G. Master of England, and the Marquis of Salisbury, Deputy G.M." The toast received the customary honours.

The W.M. sincerely regretted that he could not do adequate justice to the next toast. If he were an older Mason, he might take a glance of retrospection to the period when the noble lord, whose health he was about to propose, first advanced his pretensions to the grateful recollections of the Craft, by his active participation in its mysteries, and his personal exertions to extend a cause which was intimately identified with the temporal and eternal welfare of the human race. His lordship was now surrounded by

"That which should accompany old age—
As honour, love, obedience, troops of friends;"

and the recollection of his past invaluable services, must ever induce his Brethren to wish him length of days, and excess of happiness. He (the W.M.) could only therefore perform the welcome duty of requesting them to drink "the health of Earl Ferrers, P.G.M. for Warwickshire." (The Masonic honours were most enthusiastically given to this toast).

Song—"Ocean dreams,"—Bro. Beck.

The W.M. remarked that the last toast had ever been accompanied in this province by the health of a Brother, upon whom had devolved for many years past, owing to the impaired health of their venerable P.G.M., the onerous duty of watching the interests, and upholding the dignity of the Order. That the Lodges were annually increasing in the number of their members, and acquiring the utmost practical proficiency amongst those Brethren by whom they were immediately governed, must undoubtedly be a high source of credit to the D.P.G.M. They were enabled to say that, in that province, the peaceful flow of the Masonic stream was ruffled by no angry wave—(cheers). With these sentiments, and many thanks to him for his prompt and courteous attention to their wishes in respect to the present jubilee, he begged to propose "the health of Bro. Torre, the D.P.G.M."—(Masonic honours).

Bro. Signor Poznanski, whose reputation as a violinist is of the first order, was here requested by the W.M. to favour the company with a concerto on his favourite instrument, with which call that gentleman readily complied, and performed the task with his accustomed skill and expression.

The DEP. PROV. G. MASTER expressed his deep sense of the honour conferred upon him by the flattering manner in which his health had been proposed, and the kind feelings which accompanied its reception among so numerous and respectable an assemblage of his Brethren. As he was principally indebted for the distinction thus paid him to the office which he held, and the duties of which he had endeavoured to discharge with as much impartiality as zeal, for the last eleven years, he would take the present opportunity of adverting briefly to some of the most interesting events, with reference to Masonry in the province, in the course of that period. The Brethren under his jurisdiction had been called upon to sanction by their presence, and aid with their co-operation, many important undertakings, the design of which was to extend that benevolence, which was the characteristic and fundamental principle of the Order—(cheers). In the period, also, to which he referred, four new Lodges had been constituted in the province, two

others had been revived, and all had lately received such an accession of members, as clearly manifested the increasing prosperity of the Craft—(cheers). The meeting of that day would undoubtedly tend still further to advance the reputation and interests of the Order, and his own exertions would never be spared to uphold and promote them.

The W.M. again rose, and spoke as follows:—"I am well aware that any thing in the shape of prolixity will much interfere with the discreet and well-tempered conviviality, that best

" ' Frames the mind to mirth and merriment,
Which bars a thousand harms and lengthens life;'

" but it is somewhat essential to a proper appreciation of the object of this festival, that I should make a few observations in proposing the next toast. After my lengthened intrusion upon your patience this morning, I feel that it would be very ill taste in me, were I to attempt further to dilate upon the joyous event which has brought from this and the neighbouring provinces so respectable and influential an assembly. For whatever I might now choose to express in reference to such an occurrence, would necessarily leave much that could not be embodied, either in ordinary language, or within a very narrow compass; and much, also, that could only be *felt* in proportion to the interest taken by the various Brethren present, in the triumphant progress of *intellectual Masonry*; besides, I am by no means desirous of anticipating any of those remarks which succeeding speakers, of much greater ability and experience than myself, will, doubtless, offer to your consideration. Were I not persuaded that all who are now participating in the festivities of the day, cheerfully acknowledge that our commemoration is one worthy of a pure and elevated cause, I should not now request you to charge the sparkling glass to an overflow. The promptitude displayed by the members of the neighbouring Lodges, in responding to the call made upon them for their attendance here this day, in approval of our design, renders that design particularly valuable to the Brethren of my own Lodge, and doubly so, if possible, to myself, as being one of its earliest promoters. It is a festival which reminds us how much may be accomplished even by individual exertions, when divested of all personal interest and ambition, and purely directed to the advancement of the happiness and welfare of mankind. It invites us to reflect how many associations would cling to the Shakspeare Lodge, were it possible to trace, with accuracy, the Masonic pilgrimage of those, whose spirit reared it, as another shrine to the honour of the 'Royal Craft.' It bids us, who are now walking in the pathway of comparative prosperity, to have 'a heart open as day,' to the reminiscences of those whose trials of poverty may have presented an 'unconquerable bar' to their enjoyment of the usual comforts and advantages of life. Again, it recalls to our recollection that, during the lapse of time which has intervened since the formation of this Lodge, not only has every year witnessed some addition to the roll of our Masonic colleagues—which, in a town like Warwick, so little affected by the ebb and flow of commercial enterprise, is a matter of sincere congratulation;—but that those so admitted to participate in the honours of the Fraternity have gained no small degree of distinction among their fellow-men, for their inflexible adherence to our privileges, and their faithful practice of all those social duties which the rules of our Order so rigidly enjoin. It also appeals to our judgments, as men, daily and hourly, to uphold

those fraternal principles which can best make us contented in our respective stations in life; and it appeals too, to our affections, as Masons, in associating with the memory of our departed Brethren, the brightest anticipations of the future. Death may have deprived us, of late years, of many active and enterprising spirits—so much the more is it incumbent upon us, their successors, to use increased exertions in our attempts to render this Lodge worthy of ‘the ancient recollections’ which Time has thrown around it;—and, whilst remembering those who now share ‘the midnight of the grave,’ perhaps, not a stone’s throw from this very spot—perchance

“ ‘Beneath those rugged elms, that yew tree’s shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell ’s for ever laid.’

“It is incumbent upon us, I repeat, to cherish their memories with the deepest feelings of respect, and never to let their *names* perish from our records,—to preserve all personal memorials of them as of men who once shared largely in those peaceful victories which, we are assured, ennoble the human mind, and open a wide and extending field of happiness and intelligence, for ages yet to come,—thereby so keeping alive the sentiments which predominate in the minds of all present, that after the flight of another half century, those who succeed us may appreciate to the full that intelligence and virtue which led you, my Brethren, in the present day, to entertain upon such a subject, and in reference to such an event, feelings of no ordinary character. Methinks, should it occur, amid circumstances that still remain unravelled by time, to fall to the lot of many of our successors in the Masonic Brotherhood to celebrate a centenary anniversary of the Lodge, they, also, will refer to this festival,—this ‘high holiday’ of the Craft,—with emotions of gratitude, hallowed by recollections of the deepest interest; whilst the sons, perhaps, of many of us will preserve the record of this day’s proceedings, and point with all ‘pride of heart’ to the names of their parents as being no inactive agents in this goodly work of celebration. They will rejoice in the reflection that ‘our handywork’ on this side the grave had ‘prospered,’ and indulge in the pious hope that in a matter of higher moment, ‘our labour was not in vain.’ Let, then, this spirit animate us for the future, and allow me to request you, in drinking to ‘The Memory of the Founders of the Shakspeare Lodge,’ mentally to address the names of each of the departed Brethren of the mystic tie, in the words of an unrivalled poet,—may

“ ‘No exorciser harm thee,
And no witchcraft charm thee,
Ghost unlaid forbear thee,
Nothing ill come near thee,
Quiet consummation have,
And peaceful be thy grave!’ ”

(This toast—the prominent one of the day—was drunk in solemn silence.)

Br. MAYLE then sang the following song, the concluding stanza of which was written expressly for the Jubilee, by its author, Brother J. E. Carpenter :—

SONG.

Believe me if ev'ry strange symbol and sign
Which we gazed on so fondly to-night,
Convey'd not some moral—some lesson divine,
We would banish them all from our sight;
As this moment they are, they shall still be adored,
Though the world unmasonic, condemn,
While to us they such precepts of virtue afford
Or our actions are measured by them.

'Tis not the mere *form* of the compass and square
That to us can such pleasures impart,
No ! it is the deep moral inculcated there
Which is stamp'd on each true Mason's heart.
Oh ! a Lodge of Freemasons, where'er it may be,
Is the dwelling of friendship and love,
For there's none who in thought or in action can flee
From the all-seeing Eye that's above.

Additional Verse for the Jubilee of the Shakespeare Lodge.

Thus fifty long years o'er our Lodge have flown past,
Since our forefathers founded the scene,
But friendship and brotherly love to the last
Are as firm as they ever have been.
Oh ! peace to the souls of the founders, whose hand
Such a structure, Masonic, could raise ;
May our Lodge on the square still continue to stand.
And see *fifty more* jubilee days !

The Worshipful Master having called upon the Senior Warden for a toast,

Brother FORDER, S. W. said, he had much pleasure in responding to the call of the W. M., and more especially as the subject of the toast he was about to propose was that distinguishing characteristic of Freemasons—Charity. Upon an occasion like the present, when they were met to celebrate so interesting an epoch as the jubilee of the Shakespeare Lodge, it would be unpardonable to omit alluding to those monuments of their fame, "The Masonic Charities," of which the Girls' School was the first instituted. The then patroness of that charity was the late Duchess of Cumberland, and amongst its vice-patronesses might be numbered the late Duchess of Marlborough and the Marchioness of Hastings. The funded property of this institution (said Bro. F.) is now about 16,000*l.*; the children, by their work, produce about 120*l.* per annum, and the deficit in the income raised for the support of the establishment is made up by voluntary subscriptions at an annual festival. The number of girls maintained and educated is sixty-five. Of this benevolent institution the late Chevalier Bartholomew Ruspini was one of the most zealous promoters, and it is a singular fact, illustrative of the casualties and misfortunes to which we are subject, that two of his grandchildren have been protected by this same charity. The next institution founded was that of the Boys' School, which was established, in 1798, for the purpose of providing education and clothing to the sons of poor Freemasons; and the number now deriving that benefit is sixty-five. At this school the children of country Brethren are eligible to be elected, and when that is the case, they are sent to a respectable school in the town in which their parents reside, and their clothing is forwarded to them. Its funded property is about 5000*l.*,

and any deficiency there may be in the requisite amount of its annual income is, as in the case of the Girls' School, provided at an annual festival. The last eleemosynary foundation is the "Asylum for worthy aged and decayed Freemasons," which was first brought before the Craft in 1835, and until sufficient funds are raised to erect a convenient building, it offers to worthy aged and decayed Freemasons a small annual pension, and there are now several Brethren enjoying this advantage—(cheers.) This institution has, by the unanimous vote of the Grand Lodge, been recommended to the favourable consideration of the Craft. Its present funds exceed 3000*l.*, and its annual festival is always productive of a liberal addition. It must be grateful to every feeling and humane mind to reflect that whatever misfortunes we may meet with in this transitory life, however afflicting our change of circumstances may be, yet that in one or other of these schools the children of our poor deceased Brethren may be protected. But if this be so, if we are rejoiced to find that the children (whom we may never have seen) of our poorer Brethren are taken care of, how much more must our sympathies be excited in favour of that Asylum which has for its object the affording relief to the grey-headed, infirm, old Freemason; one whom we may frequently have met within the tyled recesses of the Lodge,—who may likewise have joined us at our festive board, and who having arrived at a venerable but infirm old age, is incapable of maintaining himself by his own exertions, and who must, if not thus benevolently provided for, perish in the parish workhouse—(applause.) There are, I am assured, none here who would not readily promote the success of such an institution. This is a subject upon which much more might be said, but I will not further trespass upon your time, as I feel assured that, however imperfectly I may have expressed my feelings, however deficiently I may have commented upon the subject, that you will nevertheless cordially unite with me in a fervent prayer for increased "Prosperity to the Masonic Charities"—(great cheering.)

The W. M. said that it was scarcely necessary to request their kindness and most fraternal attention to the toast which he was about to propose, inasmuch as they must have already anticipated that it would be one intimately connected and identified with the honour conferred upon him, by the presence there to-day of a highly respected guest and Brother,—one, the general tenour of whose life had been that of unexceptionable love of mankind at large; whose exertions in the cause of Masonry had long been familiar to the Brethren of many a distant clime, and whose name had been closely and honourably connected with some of the noblest and most philanthropic designs that ever emanated from the mind of man. He was beloved for his virtues,—admired for his great talent, and respected for his high Masonic efficiency. He (the W. M.) need scarcely remark, there were but few Masons to whom the portrait he had drawn was more applicable than to his worthy and excellent friend Dr. Crucefix—(cheers.) He would therefore, request that they would fill one glass—drink one bumper, to his long life, happiness and prosperity—(great applause.)

After the applause had somewhat subsided,

Dr. CRUCEFIX rose, and was again enthusiastically welcomed, with the addition of the Masonic chorus, "*Prosper the Art.*" His reception by the Masons of the Province of Warwick, the Doctor observed,

was so truly kind, that however unequal to return his thanks in an adequate manner, he was among the generous and the free, and he felt sure of their forbearance. Accustomed as he had been to difficulties, his present position, however gratifying, was still most difficult; even a rich man might be poor in essential things, and he felt at that moment so many thoughts rushing for utterance, as actually to prevent his speaking even with the simplest language. Before entering upon the pleasing office of returning his personal thanks, he would advert to the toast of the "three Masonic Charities," which had been so efficiently proposed by the Senior Warden, to whom on behalf of the various Committees of Management, he returned most grateful acknowledgments. There was one topic which the excellent Brother had not alluded to, and that was the necessity of increasing the funds of all these Masonic institutions. Dr. C. then drew a vivid and forcible outline of the advantages of education to the children, for whom he entreated their support, and then entered into an examination of the engrossing subject of support for the worthy, aged and decayed Freemason, in whose service he hoped to enlist the good wishes of every one present.—Our space will not permit us to give the particulars of this portion of the Doctor's address, which was most warmly welcomed; one part, however, must not be omitted, because it bore evidence of the soundest practical utility. "Remember," (said the Worshipful speaker,) "that we have now upwards of 700 Lodges under the Masonic banner of England, and that if each Lodge were but to subscribe one guinea a year to each charity, there would be a revenue of seven hundred guineas annually poured from the abundance of the Order into each of the exchequers of necessity—(hear, hear, and great cheering.) He himself was the humble Treasurer of the aged Masons' Asylum,—he begged pardon, he meant the worthy Aged and decayed Freemason,—for it never was intended by the benevolent founders of that institution, that it should provide for any but objects of merit. The temple they would raise would be one dedicated to honour and truth. (Great cheering.) He prayed them to remember his mission, which was to stimulate them to co-operate in the good cause, and not to withhold small amounts because large sums were required, but remember that he who from slender means gave a cheerful mite, was more blessed than he who from his abundance gave largely. Man was the steward of whatever he possessed, and would have to render hereafter an account of that stewardship." Dr. C. then begged to thank the Brethren for the very affectionate and Masonic manner in which his health had been proposed and received, as a stranger, and yet only in word, for in the spirit of Masonry, a Brother. He had found in Warwickshire that hospitality and kindness were distinguishing traits of character; it seemed to him as if the beautiful, the serene, the classic scenery, rose up like a bright vision of the imagination to call back into existence the past ages. Those who heard him were the natural inheritors of those grand associations, which the Bard of Avon, by whose patronymic the Lodge was distinguished, and who believed in the gratifying impression that he wrote for all time, and said that "one touch of Nature had made the whole world kin," must have been a true and faithful Brother. Let them cherish his principles with his memory. He envied the Brethren their knowledge of interesting facts, which to those in the distance were matters of history. Who could look on

the banks of the silver Avon, on the ruins of Kenilworth, Warwick Castle, or the Collegiate Lady's Chapel, without feelings of the deepest interest. This might not be strictly Masonic, but Masons could not be deprived of any privilege to which they were otherwise entitled, and those of Nature, next to adoration of God, were the very first. Having in Lodge spoken on the gratification that attended the occasion of the meeting, he begged to allude very gently to a slight discrepancy in discipline; in doing so he trusted the hint would not be considered disrespectful to any then present; he meant the wearing of the Royal Arch clothing in an Entered Apprentice Lodge. The Constitutions only permitted that the Royal Arch Jewel should be worn by them so entitled. He then entered into some general subjects in which the duties of Masonry were advocated; and observed that of all feelings, that of deep veneration for the Mother Lodge should be first and foremost in the heart. The Mason might leave the country and join a Lodge in his new location, where he would be permitted to share in the glories of the Craft, but the bright imaginings of a fond heart would continually yearn towards his Mother Lodge, from whence (as from his mother's breast he imbibed the precious draught of nature) he had first learned the holy and beneficent truths of Masonic revelation. He held it that no Mason should ever dissociate altogether from his Mother Lodge; the few shillings necessary for this would scarcely be an object under any circumstances. The comprehensive encouragement of this affectionate impression, would do incalculable service to the Brethren, and give stability to many Lodges, whose warrants, instead of being lost or surrendered, would be maintained with generous devotion. "And now, Brethren, having inflicted," said the Doctor, "a long speech, by which I have departed from the declaration of the Master that long speeches prevent social pleasure, I shall make the best reparation in my power, by proposing the health of that worthy and excellent Mason—(enthusiastic cheering.) This time-honoured Lodge had that day attained a most distinguished position by the celebration of its Jubilee, and that important epoch was so ably seconded by Brother Sharp, as to leave eulogy ineffective. He would not attempt to particularise parts where the whole was so near perfection; a youth, in Masonry, at least, of such promise, looked well in the distance, and he devoutly prayed that Providence would shadow out the coming future, by so protecting the Lodge, that a Centenary might eclipse the Jubilee—(great cheering.) Having already spoken of the aged, which belong to all time, by their past youth, the memory of which made time a business of yesterday—by their presence in the fullness of a green old age,—and by their closer approach to the confines of another world, which to them was opening its ethereal promise,—thus he said was age ever to be venerated. His own jubilee was passed, and yet he could enjoy with perfect delight the transactions of a day so important to the Craft. In walking up the ladder of life, it was cheerful to observe the sunny horizon, and on reaching a zenith, that horizon was grand and wonderful. The descent was not so discouraging as important, but it called for deep and serious reflection. In looking at the age of his friend, the Master, he hoped that uninterrupted health, increasing prosperity, with length of days, would await him,—aye, even to the Centenary of the Lodge—(rapturous applause.) "And it may not be beyond probability that the Brother now presiding may be then present, and remember the grateful

feeling with which I propose a bumper to his health, and the unanimity, the respect, and the love with which you receive it"—(great cheering, "*Prosper the Art*," and long-continued acclamation).

The W.M., after cheerfully admitting the sensations of gratitude with which he was affected by so spontaneous an expression of friendship and approbation, rendered doubly valuable to his mind from the source whence it had proceeded, expressed his conviction that at such a moment higher thoughts than personal ones should fill the soul; and, however proud any man must be of the affectionate remembrance of such a meeting as that, he would rather regard it as indicative of a desire to spread far and wide the invaluable principles of the Fraternity, or, to use the words of a late lamented Brother (the Earl of Durham), "to exhibit an attitude of propriety, joined with perfect independence." Bro. Sharp reminded his Brethren, at some length, that Freemasonry was not one of those idle obligations which could be remembered to-day and forgotten to-morrow; that no system demanded a more rigid adherence to its tenets, whilst no talent that was employed in its cultivation could be too exalted. He next alluded to the duty that was incumbent upon all good Masons, who must, of necessity, be good men, to bring their institution prominently before the notice of their more enlightened fellow-countrymen, and by that course, not only swell the stream of universal Masonic benevolence, but hasten the arrival of that day, "when" (to use the language of Dr. Oliver, at a recent proud assemblage at Lincoln) "all classes would look upon a Freemasons' Lodge as they would upon a literary society, where men can impart and receive knowledge, for Freemasonry is the science which includes all other sciences, and in particular that science, which teaches man his duty to his Maker, his neighbour, and himself"—(great cheering).

Song—By Bro. Mitchell, of Birmingham.

The W.M. next rose and said, that they were favoured with the presence of several visiting Brethren from the United Mariners' Lodge, Finsbury; the St. Paul's, Athol, and Faithful Lodges, Birmingham; the Foundation Lodge, Cheltenham; the Trinity, Coventry; the Ranccliffe and St. John's Lodges, Leicester; the Lodge of Hope and Charity, Kidderminster; the Guy, Leamington; and the Portobello Lodge, Edinburgh. He concluded by proposing "their Visiting Brethren"—a toast which was enthusiastically received by the members of the Shakespeare Lodge.

Bro. BARNES (of Birmingham) rose, and said—"I regret, as the representative of the Senior Lodge present, that the duty of returning thanks should have devolved on one so ill qualified to do justice, either to my own feelings, or those of other visiting Brethren, particularly as I see around me many who could have done so with much better effect. I beg, however, to assure you that although poor in words, I am rich in gratitude. My warmest thanks are also due for the pleasure and instruction I have derived from the gratifying proceedings of to-day; they have, indeed, far exceeded my most sanguine expectations. In those feelings, I have no doubt, the visiting Brethren generally have largely participated. We are, indeed, greatly indebted to the W.M. for the honour now conferred upon us, but more especially for the intellectual treat which he afforded us in the morning, as also for the great attention which has been given to secure both our comfort and enjoyment. I am at a loss for language to express our gratitude for the

infinite pleasure we have derived, and beg to assure you of our sincere desire for the welfare of your Lodge, and of our unabated attachment to the interests of the Craft in general"—(cheers).

Bro. Major BRANDON (of Cheltenham) and other Brethren, also briefly responded to the compliment.—Toast, by the S.W., "the Grand Lodges of Ireland Scotland."

Bro. Dr. CRUCEFIX then rose. The Master having entrusted him with a toast, involving a spirit and feeling of the highest character, he begged to read a letter to the Master, in reference to the jubilee, from the distinguished Mason, whose health he was about to propose:—

"Scopwick Vicarage, near Lincoln, June 10, 1841.

"W. STR and BROTHER,—I am obliged by your invitation to the forthcoming jubilee, but must request that you will excuse my attendance on that occasion. At my time of life a journey to Warwick is too formidable an undertaking for me to think of. Nothing would have afforded me greater pleasure than to be present at such an interesting meeting of the Brethren; and particularly as you have given me the gratifying intelligence that Freemasonry in Warwickshire has become an intellectual pursuit; for I am convinced that, unless it be invested with this character, a Mason's Lodge does not rise superior to other societies, which have no pretensions to any thing beyond social conviviality. Freemasonry is an institution of a much higher class. It professes to blend science with morals; and therefore the Brethren are under a tacit obligation to make the scientific pursuits of their Lodges conduce to their moral and social improvement—that Freemasonry may diffuse a tone of moderation and kindly feeling into general society, and its influence in cementing the bonds of friendship and brotherly love, and increasing the intelligence and refinement of the community, be universally known and admired.

"You will be kind enough to present my fraternal respects to the Brethren, stating my regret at being unable to be present at the commemoration; and wishing them every happiness and enjoyment in the celebration of their important festival.

"Believe me to be, Worshipful Sir, your faithful Brother,
"GEO. OLIVER, D.D."

—(cheering). He (Bro. C.) possessed an advantage over many of them, from his personal knowledge of the kind and good Mason to whom, he had risen in their name, to do honour; from his long continued correspondence on subjects of the highest consequence to Masonry, which had ripened into a friendship of no common kind, sanctioned by the highest sympathies of humanity on the one part, and by the deepest sense of gratitude and veneration on the other. In the letter just read, it is observed, that Dr. Oliver congratulated this Lodge, that Freemasonry is an intellectual pursuit in Warwickshire,—it became the Lodge, therefore, to satisfy the reverend Brother, that he was not mistaken in his hopeful expectation of so happy an illustration, and that they deserved the approbation of a Mason of such high moral worth, who had created a literature of such intense interest as to make time itself for a moment pause and wonder that man should have thus dignified our Craft—(cheers). He thought he could have done justice to the toast, and he had risen with gratitude when it was offered to him, but he felt abashed at a failure, when a subject of such inspiring interest was placed in his hands; he was compelled, therefore, to concentrate the expression of the respectful thanks of the Masons of Warwickshire to their friend and Brother Dr. Oliver, for his unceasing

protection of the Order, for his many works on its magnificent mysteries, and for his letter to-day, wishing him and his family every blessing which Providence could bestow—(applause). The toast was most enthusiastically drunk.

Brother J. E. CARPENTER was next called upon by the W.M. He said—“ I would that the toast I am about to propose, had fallen into worthier hands than mine, but I suppose you, W.M., imagined that, although there are many Brothers present who could have expressed themselves more ably upon the subject, there were none who would more deeply feel its importance than myself. I should have regretted had it been my lot to have proposed, in a festive moment like this, the memory of any Brother dear to us, as Masons, the mention of whose name would have cast a gloom on our festivities; but there are some to whom death gives a glory, and the very memory of whom sheds a lustre over all with whom they have been associated;—the memory of such a one I am about to propose, and the recollection of his genius is one of the lights of our Craft—(cheers). In a Lodge situated in the centre of that county which gave birth to the greatest poet England ever produced—in the Shakspeare Lodge, it becomes us with peculiar aptness to do honour to the great Bard of Scotland—to the memory of our Brother, Robert Burns. Scott, the great Wizard of the North, for his classic lore may claim the highest station in the rank of the Scottish *literati*, but her only bard was the unsophisticated child of Nature—Robert Burns. He, in the language of one of our greatest living poets

———‘ was the chief of bards that swell
The heart with songs of social flame
And high delicious revelry.’

(cheering). The breathings of his lyre were all that a Mason could desire or hope for, strong, deep, and fervent, and springing from a heart full of affection and generosity; none, of all the bards whose names are blazoned on the scroll of fame have expressed themselves more forcibly, and at the same time more naturally. Struggling as he did, and, alas! as too many of his Craft have done, amid scenes of poverty and distress, the soul of song was alive within him, and was his solace amid all his difficulties. That such a man should have spared so much of his time as to render himself capable of being ‘honoured with supreme command,’ is as gratifying to our feelings, as it was creditable to his heart,—happy, indeed, must have been those meetings with the

“ Favoured but enlightened few
Companions of his social joy! ”

—(applause.) How favoured, they little then imagined, since posterity has done the justice that the world denied, in his life-time, to that man who has associated the Lodge of Tarbolton and Masonry with his name and fame for ever. It is, however, no slight satisfaction to find, that although those who might in the life-time of the Bard have done more for him were tardy, those who now feel his high merits, do ample justice to his memory; to know that his family are moving in a position in which his genius entitled them to move; and further, to know, that among those who assisted in accomplishing those things, none were more zealous than his Brother Freemasons. I will not intrude further on your time, for words fail to express the sentiment I

have the honour of proposing, but the hearts of Masons can conceive it. While England and Scotland exist among nations, the songs of Burns shall be heard in their halls and in their cottages. In the most remote quarters of the globe, to wherever a Scotchman may emigrate,—and where will we not find one?—the songs of Burns will be household words, and will cheer him amid his labours or his pleasures. Like our own Shakspeare, his fame will have no limit. Even at this moment Burns is engrossing the earnest attention of the German public, and several apt and close translations of his works are now in course of publication in that language. The breathings of nature are not confined to any clime, and the songs of Burns will be familiar in other languages to thousands who could not read him in his own. The true poet writes for the world, but it is for the country that gave him birth to be proud of him, and to be elevated by the workings of his genius; and we are proud of Burns, for those who cannot claim him as a brother Scot, can as a Brother Mason—(cheering). I will conclude in words more eloquent than any of my own—

‘ Soul of the Poet, wheresoe’er
Reclaimed from earth, thy genius plume
Her wings of immortality;
Suspend thy harp in happier sphere,
And with thine influence illumine
The gladness of our jubilee!’

I beg, Worshipful Master, to give “the Immortal Memory of Brother Robert Burns.”—(Drank in silence).

BRO. SKEAT (of Birmingham), in very complimentary and appropriate terms, proposed “the health of Bro. Kain, the P.M., the Officers, and the Brethren of the Shakspeare Lodge.”

BRO. KAIN, P.M., on behalf of himself and his Brother Officers, returned thanks for the honour done to the toast; and regretted that the lateness of the hour precluded him from enlarging on many topics suggested by the interesting event they had that day met to celebrate. He would briefly call to their remembrance a few of the appropriate observations that had fallen from the W.M. in the oration to which they had that morning listened with such unfeigned delight, and which they had so properly agreed should be printed for circulation among the Craft; many of the uninitiated would, therefore, have an opportunity of participating in the benefit they had themselves received from listening to so admirable a production:—“While the Shakspeare Lodge has, during the space of fifty years, been pursuing its silent unalterable course of charity and good-will, and retaining unblemished its eternal motto of Brotherly Love, Relief, and Truth, and while the landmarks of our Order, as laid down by the immortal founders of our mystic rites, have remained immutable, what revolutions have not taken place in the outward or popular world? What kingdoms have not been overturned and erased from the list of nations—kings deposed or abdicated—reformations in empires—reformations even in the religious, political, and scientific world—societies innumerable—so-called fraternities without number have been raised into existence and sunk into oblivion; whichever way we turn, Time, that ruthless consumer of all things, has laid his withering hand;—but Freemasonry, in this Lodge, and in all Lodges throughout the known world, is still the same, unchanged and unchangeable.” The principles of Freemasonry that actuated the breasts of the honoured founders of

this Lodge, still, he trusted, prompted the actions of its present officers, nor had the oral traditions of the Order been impaired by being handed down through this long lapse or time to its present custodiers; and the complimentary manner in which Bro. Skeat (than whom few was more distinguished as a Mason) had spoken of the exertions and zeal of the officers of this Lodge, led him to hope that the Shakspeare Lodge still would retain that high rank among the Provincial Lodges of England she had hitherto occupied. The events they had met to celebrate called forth in his mind so many pleasing associations—so many sources of congratulation, that he felt he should not be doing justice to himself, or the subject, if he were to attempt to detain them any longer. He would, therefore, conclude by again expressing his warmest thanks for the kindness displayed in proposing the last toast, and the cordial manner in which it had been received by his assembled Brethren—(applause).

Dr. CRUCIFIX was then entrusted with a toast to the health of the three Noble Provincial Grand Masters of the East Riding of Yorkshire, Cheshire, and Surrey, who had been invited to this festival; the two former, the Earl of Mexborough and Lord Combermere, had replied to their invitations in a very courteous manner, expressive of their regret that they were prevented from attending the jubilee, and wishing that the proceedings of the day might be as happy as the occasion deserved; both these noblemen merited the highest praise for their zealous attention to their high offices.—He regretted to state that Lord Monson's ill-health was the too probable cause of his silence; his lordship was the regenerator of Freemasonry in the province of Surrey—under his banner several Lodges had risen into existence, and his example might be quoted as a standard of Masonic worth. He proposed the health of the three noblemen, and, in particular, better health to Lord Monson—(great cheering).

The W.M. requested a bumper toast. He should not presume to give utterance to his own ideas of the character, as a public man, or as a gentleman in private life, of the Brother whose health he had risen to introduce, further than to remark that a connection which, four years ago, was contracted with the Borough of Warwick, as a stranger, had gradually ripened into a friendship of the most gratifying kind, seeing that it was not the result so much of any political partiality on the part of one portion of the population, but of unfeigned regard on that of all. To them, at least, his honourable association with that town, as one of its parliamentary representatives, had been productive of advantage to the Craft at large, and more especially to that Lodge. (Cheers.) They would have reason to be proud of Masonry, so long as it upheld its scientific and beneficent character; and being convinced that they would ever, collectively and individually, acknowledge the pride they felt in possessing amongst them their Brother, Sir Charles Douglas, he should now propose that his health be drank with the customary honours (Loud applause. The toast was drank with Masonic honours).

The W.M., in again addressing the meeting, said, if he did not know, from a long acquaintance with the local interests of that borough, and the opinions entertained by its inhabitants of many public men, that the worthy and enlightened chief magistrate was universally respected, he (the W.M.) might have considered it necessary to remark upon his undeviating straightforwardness on all public occasions; his strict impartiality in his magisterial capacity; his unostentatious practical benevolence; and his exemplary discharge of the various duties which

devolved upon him as a gentleman in private life. It were, however, a useless task to attempt to eulogise the character of an individual sharing so largely the esteem of his townsmen and friends; and, therefore, he would without further preface at once request them to drink the health of the mayor of Warwick, Edward Greaves, and thanks to him for the use of the Court-house—(great applause).

The W.M. said that his next toast was one fully entitled to a bumper. It alluded to a body of ladies, no less proverbial for their possession of those amiable qualities which were so richly blended in the female character, than for the exemplary conduct which marked their career either as wives, daughters, sisters, sweethearts, or friends—(cheers). It might be considered no slight source of regret, that the smiles of those fair children of old Albion, had not been permitted to shed their chastening influence over the festive proceedings now about to be brought to a close; but their female friends must be led to understand that their exclusion arose from an impression highly complimentary to them, namely, that the domestic duties which devolved upon them, and were never better performed by the women of any other country, were too important, when fairly estimated among the many relations of social life, to be sacrificed at the shrine of unprofitable curiosity. He now asked them to drink a bumper toast—"The Warwickshire Lasses"—(long continued cheering).

Bro. Dr. CRUCEFIX here remarked that he could have wished to have had a longer acquaintance with the ladies of Warwickshire, that he might have enlarged upon their high moral endowments, for which they were well known. He begged, however, as a mark of respect, to wish them all health and happiness, and that the meeting of that day might engender an intention to promote a Masonic ball, as a means of reparation for their necessary exclusion from the Lodge—(great cheering).

We regret that we have not room for the remaining toasts of the evening; but we cannot omit to state that Bro. Crucefix, in the kindest manner, and with a warm assurance that, although he had attended the most splendid banquets, held at the greatest hotels in the metropolis, he had never witnessed a more excellent supply, in quantity, quality, and variety, of both viands and wines, than on the present occasion, nor ever in his life more truly enjoyed an evening, proposed the health of Bro. Harris, with thanks to him for the very superior feast he had provided, and best wishes for health, prosperity, and all earthly happiness, to him and to his family—(drank with hearty cheers). He felt it would be ungrateful in him to pass over one delightful circumstance—that Masons' wives and Masons' bairns had on this occasion imitated the patriarchal age, and had usurped the kindlier office of hand-maids to the Brethren.

Bro. HARRIS begged most sincerely to return his heartfelt thanks for the very handsome manner in which his health, and that of his family, had been proposed by a Brother so justly respected, and in which it had been received by the assembled Brethren. He assured them that nothing ever afforded to him and to Mrs. Harris more unfeigned gratification, than to receive the approval of those friends whom it was always their most anxious desire to please, and whose kind expressions of satisfaction would at all times be the most acceptable reward for their past exertions, and the best stimulus to their future endeavours. On behalf of his family and himself he repeated his grateful thanks, and retired amid the most cordial expressions of applause.

At a few minutes past nine, the W.M. vacated the chair, which gave

the signal for instant departure from the festive scene. Some twenty Brethren adjourned to the house of Bro. Harris, and passed a social hour, and enjoyed some excellent singing by Bros. Major Brandon, Carpenter, (*improvisatore*) Mayle, &c. ; and that the events of the joyous holiday might sustain no alloy, the parting glass was quaffed in the true spirit of the Order, and the adieux pronounced before St. Mary's Collegiate bell had told the twelfth hour.

Some very beautiful lines, entitled "*The Architect of All*," from the pen of Bro. Hersee, and generally circulated among the company, will be found in our poet's corner.

It may be instanced as a pleasing Masonic fact, that the three editors of the Leamington and Warwick papers were there;—three editors of different shades in politics, are members, and were present on this memorable occasion, viz. Bros. Hersee, Sharp, and Torre.

WOLVERHAMPTON.—The retirement of Dr. Oliver from this town had cast a gloom over us, which the expected residence of Bro. Slade, who has accepted the curacy, is destined partly to dissipate; and the Brethren look forward to contribute their quota of Masonic intelligence.

NORTHAMPTONSHIRE.—Till recently we have had no Provincial Grand Master; the Earl of Aboyne has received the appointment, of which he is every way worthy. A provincial meeting will shortly be held, and the Brethren of St. Peter's Lodge at Peterborough, on their recent visit to the Prov. G. L. of Lincolnshire, at Boston, invited Dr. Oliver (who was initiated in their Lodge more than forty years ago) to give them the aid of his valuable presence. The Masonic sage readily promised his aid. There are probably some others who would attend on the invitation of Bro. Ewart.

LINCOLN.—*Presentation of a Jewel to W. A. Nicholson, Esq.*—The Annual Meeting of the Witham Lodge for the installation of officers was holden on the 24th of June, 1841. After the business of the day was completed, the Brethren adjourned to the banquet, and the Chair was taken by Bro. Goodacre the newly installed W.M. The usual leading toasts having been disposed of, the W.M. rose to propose the health of Bro. Nicholson. He observed, that he felt exceedingly gratified that the duty had devolved on him of expressing the affectionate regards of the Brethren of the Witham Lodge towards an individual who had so materially advanced its interests—an honour which he could not have anticipated, as it was only two years since he had become a joining Member. In that large meeting there were few present who had not either been initiated or re-united to the Lodge since the period when Bro. Nicholson undertook the arduous task—which he had executed so judiciously and so well—of renovating the Lodge, and purging it from its errors in management. Bro. Nicholson was an excellent disciplinarian; and it was fortunate for Masonry in the City of Lincoln that its interests were placed in the hands of an individual so capable of discharging the trust with freedom, fervency, and zeal. Three years ago, there was scarcely a sufficient number of subscribing members to enable the Lodge to be opened. Bro. Nicholson took office—the Lodge sprang from its obscurity like a phoenix from its ashes—new vigour was imparted—its abuses were reformed—and Bro. Nicholson's success was perfect and complete. It had acquired, during that period, more than thirty additional Members, all of whom are impressed with a love for the Craft and a hearty desire to carry out its principles, by the regu-

larity of their attendance and the purity of their practice. To Bro. Nicholson they feel themselves indebted for all these advantages, and to him therefore, they have determined to express their gratitude by the presentation of a jewel, which may serve to convince him of their sincerity, and to remind him, whenever he places it on his breast, that the Brethren of the Witham Lodge are impressed with a lively sense of the obligations he had conferred upon them.

Bro. NICHOLSON replied, that the honour which they had conferred upon him was too flattering to his feelings to be regarded without pride. He was afraid they had overrated his services. When he took the Chair of the Lodge in 1838, the old Members, who had seceded in consequence of irregularities in management which they found it impossible to sanction by a continuance in the Society, were all impressed, equally with himself, with the necessity of new and improved measures; and were ready to lend a helping hand to forward designs which had a tendency to re-establish the Witham Lodge on its ancient footing as the Mother Lodge of the Province. What he had done was from a pure love of Masonry, and a conscientious desire to see it placed in a commanding position, correlative with its merits. The jewel, which had been presented to him, he should ever value most highly, as a memento of the regard of an assembly of Brethren, whose esteem he was proud of, because, as men of talent and judgment, he was sure it would not have been so admirably expressed had it not been sincere. The jewel was superb—it was costly—and he was afraid they had taxed themselves too severely in the warmth of affectionate feeling. But it was not on account of its intrinsic value that he should prize it so highly, but as a visible link of the sacred bond by which he was united to the Brethren of the Witham Lodge. He would take the liberty of cautioning them, however, against the error of accumulating expenses. He was aware—for he remembered the time when he himself was young in Masonry—that the junior Brethren, in their praiseworthy zeal, were inclined to disregard a few additional pounds expended for the honour of the Craft; but he would remind them that the zenith of prosperity would be past, so soon as they had rendered Freemasonry too expensive. He again thanked them for the honour they had conferred upon him, and sat down amidst the loud plaudits of the Brethren.

The jewel is an oval with blue enamel set in gold; charged with the 47th proposition of Euclid, and inscribed—"William Adams Nicholson, Esq.; presented by thirty Brethren of the Witham Lodge, Lincoln, initiated or joined during his two years as W.M., and a third as P.M., June 24, 1841."

Arrangements are progressing, by which we hope to render a good report of Royal Arch Masonry in this city at no distant period.

BOSTON, *Sept.* 9th.—The annual assembly of the various Lodges of Free and Accepted Masons in Lincolnshire, was held on Thursday last, at Boston. The R. W. Provincial Grand Master, C. T. d'Eyncourt, M. P. arrived the previous evening from the metropolis, in order to preside at the meeting, and there was a numerous muster of the Fraternity from all parts of the country, with the exception of the more Northern Lodges, the extreme distance causing their attendance to be but slack.

It is sixteen years since a previous provincial meeting was held in

Boston; and the Brethren of the Lodge of Harmony, No. 339, in that place, had made every arrangement to give effect to an event of such rare occurrence in any particular place.

The Assembly-rooms were kindly lent by the Mayor and Council for the meeting of business, and the Town-hall for the dinner.

Ten o'clock was the time appointed for the commencement of business, shortly after which hour, the W. M. and Officers of the Lodge of Harmony regularly opened the Lodge in the principal Assembly-room. The Brethren of the various county Lodges having assembled, and taken their places in rotation, the R. W. the Provincial Grand Master, attended by the V. W. Dr. Oliver, Deputy P. G. M., the Provincial Officers and Stewards, entered the room in procession, and having taken the respective-chairs which were resigned by the Officers of the Lodge, proceeded to open the Provincial Grand Lodge in due form.

The minutes of the last meeting (at Grantham) having being confirmed, and other preliminaries transacted,

The R. W. C. T. d'Eyncourt, *M. P.*, said that he regretted to announce the tender of resignation made by Sir Edward French Bromhead, bart., the Senior Grand Warden of the Province, in consequence of his continued indisposition and deprivation of sight: a hope having been expressed, that he might yet recover, it was unanimously resolved, that a request should be made to the worthy baronet to withdraw his resignation, and to continue in office for another year, till the regular change of officers.

The W. M. of the Lodge of Harmony, Boston, and of the Doric Lodge, No. 466, Grantham, were then invested with the rank of Provincial Officers, in the place of Brethren of the same Lodges, who had resigned. Bro. Williamson, who has been for so many years the Director of the Ceremonies, having been appointed to a public office at Spalding, which prevents his further attention to the duties of his Masonic office, Captain J. Nicholson, of Lincoln Castle, was regularly invested as his successor; and six other Brethren, principally the Masters of Lodges, who had not previously received any Provincial Office, were decorated with the red aprons of Stewards. The meeting was then adjourned to attend divine service.

The market-place was thronged with persons to observe the procession, which presented a splendid appearance on its way to the parish church; a band of music led the way, and the police were exceedingly active in procuring a passage. The Brethren proceeded in the following order:—The Junior Lodges first; Visitors; Hundred of Elloe Lodge, Spalding; Shakspeare Lodge, Spilsby; Bayon's Lodge, Market Rasen; Olive Union Lodge, Horncastle; Doric Lodge, Grantham; Lodge of Harmony, Boston; Witham Lodge Lincoln; Provincial Grand Lodge of Lincolnshire; the banners of Lincoln, Grantham, and Boston occupied their appropriate stations, and the various emblems of the Craft were carried in their appointed places. The number of the Fraternity in the procession amounted to about one hundred; the jewels worn by the respective officers, and the splendid clothing of the Provincial Grand Lodge, excited considerable attention.

The prayers of the day were read in a very powerful and impressive manner, by the Rev. M. Robinson, the evening lecturer; and the Rev. Dr. Oliver, D.P.G.M. (in the absence of the Provincial Chaplain) preached a sermon from Matth. v. 16, "Let your *light* so shine before men, that they seeing your good works, may glorify your Father which

is in Heaven;" in the course of which numerous allusions were made to the moral and spiritual character of Freemasonry.

The procession having returned to the assembly-rooms in the same order, the business of the meeting was resumed.

Thanks were first voted to the vicar for the use of the church, and to the reverend lecturer who read prayers; to Dr. Oliver for his sermon, with a request that it should be published at the expense of the Craft; and to the mayor and corporation for the use of the assembly-rooms and town-hall.

The R. W. Provincial Grand Master then delivered an excellent oration, in which he inculcated a rigid attention to Masonic duties, and referred to other matters, connected solely with the private business of the Provincial Grand Lodge.

Proposals were made for the establishment of a county Fund of Benevolence (in addition to the general one in London); for a fixed period at which all Lodges should change their officers simultaneously, and other questions concerning the business of Masonry; the further consideration of which, after due notice to be given to each individual Lodge, was reserved till the spring meeting of business, which will probably be convened at Lincoln. The business did not conclude till three o'clock, when the Provincial Grand Lodge was formally closed.

THE DINNER.

About ninety Brethren sat down to a most excellent dinner in the town-hall, which had been provided by Bro. Button, of the Wool Pack Inn, Wide Bargate; the band playing during dinner.

The cloth being withdrawn, and the Lodge close tiled, the R. W. Provincial Grand Master proposed in succession, "the Queen and the Craft;" "the Queen Dowager, patroness of the Royal Masonic Institution for Girls;" "the M. W. Grand Master, H. R. H. the Duke of Sussex;" the Pro-Grand Master, and the Deputy Grand Master, the Earl of Zetland, and Marquis of Salisbury," which were respectively honoured with Masonic cheers.

The health of the Right Hon. C. T. d'Eyncourt, *M.P.* the *P.G.M.* was then proposed by W. A. Nicholson, *Esq. P.P.G.A.*, which was warmly received and suitably acknowledged.

The Chairman then proposed the health of the Deputy Provincial Grand Master, Dr. Oliver, who was most kindly greeted, and acknowledged the toast in an admirable Masonic oration.

The next toast was that of the "Master and Brethren of the Lodge of Harmony at Boston," which was eloquently responded to by Bro. W. H. Adams, the *W.M.*

The "Witham Lodge at Lincoln," was the next proposed, and suitably acknowledged by Br. Goodacre, who gave the health of the Visiting Brethren of St. Peter's Lodge, Peterborough.

The other Lodges were in like manner duly toasted, and the meeting concluded before seven o'clock.

SHEFFIELD, August 11.—Agreeable to a previous resolution of the Britannia Lodge of Free and Accepted Masons, the Lodge met for the first time at the Music Hall, on Wednesday the 11th. After a variety of miscellaneous business, the Brethren sat down to a most sumptuous supper, after which the Master, M. de Bartolomé, *M.D.*, having given the usual Masonic toasts with Masonic honours, the health of the

Master was proposed and responded to in the most enthusiastic manner possible. The Worshipful Master's reply was nearly as follows:—

“Brethren,—This is indeed hard work; after the arduous duties of the evening, you would, I think, have acted with more kindness to me if you had not, by this flattering and unanimous expression of your attachment, placed me in the difficult position in which I now stand. Believe me, it is not an ordinary one. We have this evening began a new, and I trust, a long and flourishing era in the history of the Britannia Lodge, and I am called upon by the very solemnity of the occasion to render an account to you—though it be a brief one—of my Masonic conduct during the time I have had the honour of filling the Master's chair; in doing which you will allow me to take a retrospective view of the history of Masonry in this town. Every human affair is liable to fluctuate, and Masonry itself is no exception to so general a rule; though it has long flourished in Sheffield, yet it has for the last few years been on the decline; but, as if it were to show that it possesses within itself that principle of vitality which can never perish, it is again rising like a Phoenix from its ashes.

“At one time our Lodge numbered so few Brethren, and was besides, so poor, that to preserve its warrant, a few worthy Masons were obliged to meet in a very humble house, of which they rented but one-half. A little later, and still poorer, they were under the painful necessity of relinquishing their place of meeting, and of removing to the Spread Eagle Inn—a circumstance which I would deplore did I not feel convinced that the Lodge could not by any other means have continued to exist; not that I have any fault to find with the worthy landlord or his dependents; on the contrary, the thanks of the Lodge are due to him for his uniform attention; and if the Lodge is to be held at a public-house, I know of none that I would sooner go to. But we must convince ourselves that no Masonic Lodge can permanently prosper, which is not held in a private house; for when Masons hold their meetings at a public-house, the uninitiated are apt to suppose—as I know has been asserted in Sheffield—that Masonry is a mere convivial club. I need not tell you how pitiful is such ignorance, because you know as well as I do myself, that no human institution is more calculated to benefit mankind than Masonry is. If it be true that we admit amongst us men of different religious opinions, it is also certain that no good Mason can be an atheist, Masonically speaking. We are reminded at every step of the existence of an all-seeing and omnipotent Creator, whose merciful judgment we must all endeavour to obtain; and if ‘Love thy neighbour as thyself,’ be a Christian command, then I maintain that Masonry is calculated to promote Christianity, and to inculcate the most useful and moral maxims. Feeling the truth of this assertion, I have identified myself with the institution from the moment of my initiation. When you honoured me by appointing me to preside over you, the gloomy prospects which opened before us did not deter me from undertaking the duties of the office; because I considered myself engaged in a good cause, and trusted that the Great Disposer of human events would permit an institution calculated to do so much good, and which has survived the wreck of mighty empires, and defied even the destroying hand of Time, again to prosper; the event I think fully justifies my expectations; and I trust the great success which has attended my humble efforts will encourage you to persevere in your

laudable endeavours to diffuse the principles and advantages of the Craft.

"I have told you that Masonry in Sheffield is rising like a Phœnix from its ashes—but some of you, perhaps, are ignorant how those ashes were preserved, and who prevented their being scattered by the wind? In explanation, I will only say, *circumspice*. I see around me three worthy Masons—who, with the assistance of two or three more Brethren, were the preservers of so great a treasure. Allow me to take this opportunity of thus publicly tendering to them my own and the Lodge's warmest thanks. I take no little credit to myself for having been, I may say, the principal instrument in removing the Lodge to this, its proper element; but I never could have accomplished the task if I had not been most cordially assisted by them with that promptitude with which they have seconded all my efforts to improve our condition.

"Our rapidly increasing number required a larger room than that in which the Lodge used to meet, and the honour of the Craft called imperatively upon us, now that we can afford the additional expense, to remove to a private building. Here, my friends, we occupy a commodious and respectable hall, where I trust the tongue of slander will have no pretext for assailing us.

"If, however, we should find (which I do not anticipate) that there are amongst us some, who for reasons at variance with the tenets of Masonry, prefer meeting at a public-house, and who now abandon us—let us rejoice at the event, and regret that we should so far have been imposed upon as to have admitted them to a station of which they are unworthy. But, my brethren, though I admit that there are black sheep in Masonry, I am inclined to hope that we have none amongst us. If there be, let us regret that such men should, by their conduct, afford the ignorant public an opportunity of judging us harshly: I say the ignorant public, because the more enlightened part of mankind know well that 'one swallow makes no summer.'

"Because there are some bad Christians in every town, would any man be mad enough to assert that Christianity is an evil? Because some men are wicked enough to disregard the moral precepts constantly brought before them in the Lodge, is any man warranted in jumping to the conclusion that Masonry is immoral? I feel no anxiety as to the future; let us be united in brotherly affection, and by endeavouring to work out to the utmost, the praiseworthy objects of Masonry, let us convince the world that Masonry inculcates nothing but the purest and most unassailable morality, and that the word *Brother*, amongst Masons, is something more than a mere name.

"For the honour you have conferred upon me, accept my cordial thanks, and allow me to assure you of my desire to deserve your approbation."

CARMARTHEN, *Sept*, 14.—The Saint Peter's Lodge of Freemasons, in this town, met at their Lodge Room at the Ivy Bush Hotel, on Tuesday last, for the purpose of installing the Master and other officers of the Lodge. Brother Hutchings, D.P.G.M. presided, assisted by other officers of the P.G.L., and some of the visiting Brethren. The ceremony of installment having been gone through, about fifty of the Brethren sat down to a banquet. The cloth being removed, the usual loyal, patriotic, and Masonic toasts were given and responded to in the

customary style. The utmost hilarity and good feeling prevailed during the evening.

FALMOUTH, Aug. 31.—Since the demise of the late respected Past Grand Master, Sir John St. Aubyn, bart., the Craft in Cornwall have been without the superintendence of a Grand Master; but it is with no ordinary feelings of gratification that we learn this important office is shortly to be filled by an honourable baronet, whose station, talents, and accomplishments eminently qualify him to uphold the character of Freemasonry, and confer a lustre on the Order. We understand Sir Charles Lemon, at Falmouth, underwent the preliminary initiation in the Mother Lodge of the county, the Lodge of Love and Honour; and afterwards dined with a small party of the Brotherhood; Brothers Vivian Robinson, D.P.G.M., Richard Pearce, P.G.W., James Cornish, P.J.W., and John Ellis, P.G.S., were present at this highly interesting ceremony. The name of Lemon has long stood high in Masonry; and we have little doubt that the Fraternity is destined to owe a large debt of Masonic gratitude to the honourable Brother who has now manifested his consideration for the continued maintenance and welfare of the Craft in Cornwall.

SHAFTESBURY, August 24.—The Annual Provincial Grand Lodge for the Province of Dorset was holden at Shaftesbury on Tuesday last, by the R.W. the P.G.M., W. Elliot, Esq. on which occasion there was a very numerous attendance of Brethren from the various Lodges in the province, and the Lodge was also honoured with the presence of many visiting Brethren from the provinces of Hampshire and Somersetshire. The Lodge having been opened, the Brethren formed in procession and went to the church, where divine service was performed, and an admirably appropriate and highly impressive sermon was preached by the P. G. Chaplain, the Rev. William Percy. The P.G.M. then proceeded to the imposing ceremony of consecrating the New Lodge of Sincerity and Friendship, just founded at Shaftesbury, and appointed the following officers for the ensuing year:—Brother W. J. Hill, of All Souls' Lodge, Weymouth, P.G.S.W.; Brother H. Lock, of the Lodge of Faith and Unanimity, P.G.J.W.; Brother J. Jacob, of All Souls' Lodge, Weymouth, P.G.S.; Brother Buckland, of Lodge of Sincerity and Friendship, P.G.S.D.; Brother J. Percy, of the Lodge of Sincerity, Sherborne, P.G.J.D.; Brother G. Arden, of All Souls' Lodge, was re-elected P.G.T. After the duties of the Craft had terminated, the Brethren sat down to a sumptuous dinner, and spent the afternoon in the full participation of that delightful harmony which is one of the characteristics of the Order.

TAUNTON, Sept. 1.—Lodge 327.—Our season commenced this day; but, owing to the lateness of the harvest, the attendance was not numerous. Bro. Le Franc, the W.M. has fully realized the expectations of the Brethren; we have sustained a few resignations, but there is a promise of successors. Brother Eales White is rallying his energies, and, consequently, our prospect is encouraging. On the day following, Brother Crucefix visited us, and was met by his kind friends with all their former warmth and welcome.

BRISTOL.—Masonry here is in an excellent state under our indefatigable D.G.M., Brother Smith, and the Brethren of the city. Templar
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Masonry in particular flourishes. The by-laws of the Baldwin Encampment have been revised and published.

PLYMOUTH, *Sept. 23.*—The meeting of the Devon Provincial Grand Lodge of Freemasons, at Plymouth, was attended with circumstances of unusual interest, the long and valuable services rendered to Masonry by the Devon Provincial Grand Master, the Rev. W. Carwithen, *D.D.* was acknowledged by the presentation of plate from the Lodges of the Province; and the Meeting turned to a charitable purpose of public interest, by a Masonic procession, to St. Andrew's Church, and a sermon and collection there in aid of the funds of the South Devon and East Cornwall Hospital. The amount collected was 98*l.*; the expenses 18*l.* The sermon was preached by the Rev. Bro. Edward Poole, from Deut. xv., 7, 8. The banquet took place at Whiddon's Royal Hotel. The Rev. Dr. Carwithen presided at the banquet, and was supported by Bros. Sir Geo. Magrath, Rev. E. Poole, Ellis, Eales White, Huyshe, Denis Moore, &c. The customary loyal and Masonic toasts were given with effective force and suitable addresses. The honourable duty of presenting the testimonial to Dr. Carwithen, consisting of four silver dishes and covers of elegant pattern, devolved on Brother Huyshe, who performed his allotted task with chaste delivery. The address in reply, by the worthy Dr. Carwithen, was as simple, eloquent, and touching, as his concluding compliment to the ladies was elegant and gallant. Most sincerely do we regret that the lateness of the report (27th), prevents our doing justice to the excellent sermon, or the addresses of Bros. Huyshe, Carwithen, Eales White, Ellis, and the other speakers, who on this occasion ably supported Freemasonry on so appropriate an occasion.

MONCKTON FARLEIGH, WILTS.—Lodge of Rectitude.—A numerous meeting of the Members of this highly respectable Lodge took place on Monday, June 21, when the ceremony of installation of Bro. Bartlett Little, as W.M., was performed with great effect by Bro. Drake, P.P.G.J.W., of this province. The Lodge was attended by Bro. Capt. Maddison, the Right W.D.P.G.M. of Somerset, Bro. Gen. Innis, P.P.G.S.W. of Somerset, Bros. St. John Maule, P.M., Waldron, Lee, and other distinguished Members, besides a goodly muster of visitors. After the duties of the Lodge had been performed, the Brethren adjourned to the banqueting-room, and sat down to an excellent dinner provided by the worthy hostess, Widow Crook. The chair was most ably filled by the W.M. Bro. Little, who must have been much gratified with the manner in which he was supported by his numerous friends and Brethren in his native county; the W.M. was admirably supported by his S.W. Bro. Barretté. The usual loyal and Masonic toasts were given in excellent taste by the W.M.; the health of our zealous and highly esteemed Bro. Ruddle Brown, D.P.G.M. of the province, was received with enthusiasm, and expression of deep regret that indisposition prevented his attendance; it was acknowledged with much feeling by Bro. Brown's worthy and respected father-in-law, and Bro. Mason Lee. The health of Bro. Captain Maddison was received as it ever is, and ought to be—with "right good will." The pleasure of the evening was much enhanced by some beautiful glees and songs by those true Brothers of harmony, Bros. Temple, Wodderspoon, and Keeling, also by Bros. Innis, Waldron, Whatley, and White.

SCOTLAND.

EDINBURGH.—Masonic affairs have continued unusually dull ; there have been no meetings of particular moment. The forthcoming season will, it is hoped, be auspicious.

DALKEITH, *June 21, St. John's Day*.—Brother John Henderson was placed in the chair as R.W. Master of the Dalkeith Kilwinning Lodge, on which occasion he delivered an inaugural address with much feeling.* The principal topics embraced a very Masonic illustration of the principles by which the Lodge duties should be observed, and the indulgence of the glass restricted to temperance. He especially adverted to the mode of recruiting the numbers of the Brethren, and ably exposed the traitorous opposition of such recreant members as by their evil examples brought discredit on the Order. On the conclusion of his address, the worthy Master presented a testimonial to Brother Alexander Porteous, the Past Master, which had been unanimously voted to him. In this pleasing duty he took a diffusive range—in describing the services rendered to the Lodge by that distinguished Brother ; observing that the testimonial was not intended to repay those services, but to acknowledge them in the most grateful manner.

MONTROSE.—The *Freemasons' Quarterly Review* is duly appreciated in this district. We are indebted to it for an account of Masonic proceedings over the whole world, so interesting to the lovers of the Royal Art, and it is to be hoped that we may in some measure emulate the zeal and industry which is recorded in that publication. We have in the town three Lodges ; St. Peter's Lodge in particular, as being the scene in which Dr. Burnes's† initiatory progress first commenced ; also his three brothers, one of them, Sir Alexander, who has carried into the distant country of Bokhara these Masonic germs, which may in good season develop great results. The father of these four worthies was also a member.

We have a Royal Arch Chapter and a priory of Knights Templars, not in active operation, but capable of resuscitation.

KINROSS, *August 17—Ceremonial at Laying the Foundation Stone of the New Town Hall*.—In pursuance thereof, on Wednesday, the 17th instant, at half-past eleven o'clock, the Lodge assembled in the County Hall, and, an hour after, intimation having been made of the arrival of various other Lodges who had been invited to attend, a deputation of the Brethren, with the Milnathort Instrumental Band, proceeded to escort them to the place of meeting. At one o'clock the ancient Society of Hammermen, among whom we observed members of fifty years' standing, assembled in front of the building, and were shortly after joined by the acting committee of subscribers to the new buildings, and

* We regret that our space compels us to give only a very condensed report of the worthy Brother's remarks.

† P. G. M for Western India.

a number of the inhabitants. The day being fine, the concourse of spectators, including not a few of the fair sex, was greater than we have seen here for many years.

At half-past one P. M., the procession, marshalled by a Brother of St. Serf's Lodge, proceeded in order.

On reaching the ground, the band played 'God save the Queen;' after which, John Henderson, Esq. of Turf hills, in name of the managing committee of subscribers, requested the R. W. the Acting Master, to proceed to lay the stone;—upon which the commission from the Grand Lodge was read by the Secretary. The Chaplain then offered up an impressive prayer. After the application of the proper implements, the Master gave the three knocks with the mallet, and pronounced the usual benediction. The corn, oil, and wine, were then poured on it, accompanied by another benediction. Three cheers being given, and the appropriate anthem played, the R. W. Master very eloquently addressed Mr. Henderson, and the gentlemen of the Committee.

Mr Henderson, of Turf hills replied at some length. Three cheers were then given, the band playing "Rule Britannia," and the procession, in the same order as formerly, returned to the County Buildings, the head of the procession opening out to allow Lodges to pass through into the County Hall. The Hammermen and the other inhabitants in the procession then retired, preceded by their music.

A party of nearly seventy from the various Lodges afterwards dined in Kirkland's; and, it is almost unnecessary to add, spent the evening as became the Brethren. The Milnathort Instrumental Band were in attendance, and played many beautiful airs suited to the occasion.

IRELAND.

WE have to apologize to an esteemed correspondent for having accidentally mislaid a letter for several weeks, this inadvertence was not discovered until too late to repair the mistake. Our Irish intelligence is in consequence necessarily brief.

At a Meeting of the Committee of the Grand Masonic Lodge of Ireland, held at their Lodge Rooms, College Green, on Friday, the 2d day of July, 1841, the following resolution was unanimously entered into, viz. :—

"That our most grateful thanks be, and the same are hereby given, to our respected Brother, J. W. Calcraft, for his kindness in granting us the use of his theatre on the evening of the 16th day of June last, when a play and other entertainments were performed, for the benefit of the Distressed Widows and Members of the Masonic Order; also for having spoken an Address on that occasion, and for his kind and willing co-operation with the Committee of Charity to promote at all times the interest and prosperity of our Institution.

"2d July, 1841.

Signed, by order,
JOHN FOWLER, D.G.S."

NENAGH.—The Lodge, No. 288, is about to be revived in this town, much to the satisfaction of many resident Brethren.

ATHY, June 29.—The Members, No. 167, gave a splendid entertainment to Benedict A. Yates, Esq., the Founder of that respectable Lodge, on his retiring from the Chair which he so ably filled. There were several visitors in attendance from Lodge 116, Carlow, and Lodges 100 and 132, Dublin. At six o'clock the Brethren assembled at their Hall in full costume—many of them wearing the magnificent insignia of the various degrees, and preceded by the Wardens, Master and Deacons, they formed a procession to the dining room, in the opposite side of the square, through a dense mass of admiring spectators, who opened a passage, and appeared gratified at being indulged with a spectacle not witnessed in Athy during half a century.

At seven o'clock the Chair was taken by the W.M. of 167, Bro. Thos. Crawford Butler, when about thirty of the Brethren sat down to banquet under the superintendence of the Stewards, Bros. R. W. Maxwell, John D. Watters, A. G. Judge. The festivities of the evening were kept up to a late hour, and the members retired, mutually gratified with the social enjoyments in which they had participated.

ROYAL ARCH CHAPTER, August 3.—The Athy Lodge, 167, held a Royal Arch Chapter, on Tuesday week, at their Hall; the most Worshipful Grand Principal Benedict A. Yates, Esq. presided. A deputation from Carlow assisted on the occasion. Several were advanced to this sublime degree, after which the Chapter closed, and the Brethren spent the evening in the greatest harmony.

LIMERICK.—The ancient Union Lodge, No. 13, dined on Thursday, the 22nd July, at their Hall, and perhaps never was a richer treat of harmony and love evinced, than responded from the hearts of over fifty Brethren present. Brother Purser, who provides the Lodge, as usual, had fare and vintage of the very best. The Worshipful Master, Michael Furnell, Esq., *D.L.*, most happily prefaced each sentiment, and on proposing our gracious sovereign, brought forth Masonic love to the daughter of a Grand Master, and the niece of two Grand Masters of the Order.

“ Prince Albert, and the Royal Family.”

“ The Duke of Sussex, Grand Master of England.”

“ The Duke of Leinster, Grand Master of Ireland.”

“ Sir James Forrest, Grand Master of Scotland.”

were rapturously received with due honours, as were the visiting Brethren of Lodges 50, 84, 100, 141, 279, and 494, who responded in enthusiastic and suitable terms.

The Worshipful Master, on his health being received with unparalleled honours, spoke as follows:—“ Brethren Visitors, Past Masters, Officers, Brethren, and I may say, my Children of ‘13’—I feel more than it is possible for me to express, this affectionate testimony of the fraternal esteem of my Brethren, and I enjoy more than a full equivalent for any exertion I have made, in that assurance from those I love and respect, and who are loved and respected by the world. I value the minutes past in 13, this Elysium of bliss, beyond years in any other pursuit on earth, so glorious and mysterious do I feel the Grand Design. Mysterious, for Freemasonry is an anomaly in this world—without any territory or power, save morality and virtue, it survives the wreck of

empires, and the destroying hand of time. Where are the Jews, God's favoured people, to whom Masonry was first entrusted by its Divine Author?—A race of wanderers. And that stupendous magnificent Temple, their glory, and the admiration of the world, where is it now?—Not one stone left! Babylon, the queen of nations, fallen to rise no more—classic Greece, imperial Rome, all gone. But Masonry ever shines with a bright and undiminished light, as when first revealed by God to man. Masonry does not consist of merely a perfect knowledge of the ceremonials of the Institute, or an elaborate etymological research into the great landmarks of the Order, nor in the mere bestowal of eleemosynary relief; it is not faith; it is not hope; but all these lead the speculative Mason to estimate what it really is—and that is, erecting the human heart into a temple of unbounded charity, and love to God and his creatures; it is a glory that reaches to and enlightens the empyrian, or heaven of heavens. It is truly described by a great inspired writer, 'the glorious Shehinah of God himself.' We may never meet round this board again, but if we square our life and actions to the true principles of Freemasonry, we may calmly meet the certain fiat; and when removed from 'this mortal Lodge,' be admitted to a 'Lodge' not built by human hands, but eternal, in the heavens, where the Grand Lodge of God will be opened, never to close, and where the great Architect of the Universe shall live and reign for ever."

In announcing the arrival of Michael Furnell, Esq. after his late visit to Scotland, we have much pleasure in communicating to the Craft in general, and to the Members of No. 13 in particular, that arrangements are being made to entertain him at a public dinner in the Masonic Hall, at an early day. To the indefatigable exertions of this respected and regarded gentleman, is the revival of Masonry in this city chiefly attributable. As the Worshipful Master of Lodge, No. 13, he has deservedly won the esteem and affection of all his Brethren. In this community no other man could be found so peculiarly calculated to command the confidence and secure the attachment of the Craft, as our distinguished fellow-citizen. With independent fortune, enlightened views, kindliness of disposition, liberal principles, manly bearing, simple dignity, and every amiable attribute that can conduce to unite worth and intelligence in the bonds of peace, love, and harmony, he combines a devotedness to Masonic discipline, which have, in a very short period, restored Lodge 13 to its primitive splendour, and placed it amongst the proudest and purest of the Craft in the Christian world. Therefore it is, that his Brethren take the very earliest opportunity to testify for him their fraternal affection, by giving him a banquet, which will be alike worthy of the guest and his entertainers.

CORK, June 24.—A numerous meeting of the Brethren of the First Lodge of Ireland, assembled at their rooms, Imperial Clarence Hotel, at five o'clock P.M. for the installation of officers, and the celebration of the festival.

The following Brethren elected on the 7th instant were duly installed: Bro. Francis John Green, of Greenmount, W.M.; Bro. Edward Deane Freeman, of Castle Cor, S.W.; Bro. George Greys, of Cork, J.W.

Bros. the Rev. James Pratt, Richard Kenah Exham, and Thomas Richmond Evans, were respectively inducted into the chairs of Chaplain, Treasurer, and Secretary.

A vote of thanks was passed, on the motion of Bro. Richard B. Tooker, seconded by Bro. James Morton, to the Past Master, Bro. A. Perrier, for his demeanour while in the chair.

Shortly after the installation, the W.M. addressed himself to Bros. William Gillespie and Edward Mœran; and after expressing on behalf of the Members of the Lodge, the grateful sense they entertained of the invariable kindness of those Brethren in promoting the pleasure of their festive assemblies, also an eulogium on their characters in private life, and as members of the Masonic community, he presented to each of them a massive silver snuff-box elaborately and richly finished; the lids of which bore devices of the "All-seeing Eye," and the "Square and Compass," and inscriptions, importing that they were presented to Brothers Gillespie and Mœran, by the Members of the First Lodge of Ireland as tokens of their regard and esteem.

At seven o'clock, P.M., the Brethren adjourned to the banquet saloon, where the usual *recherché* dinner was served, and passed the evening with much enjoyment and harmony.

NEWBLISS.—The Members of the Ulster Masonic Lodge, No. 790, met in their Lodge Rooms (Kerr's Hotel,) Monaghan, on the 24th of June, to instal their-officers and celebrate the Festival of St. John, on which occasion there was a large muster of the Brethren of that highly respectable Lodge, together with several visiting Members of the Craft. Mr. Samuel Moorehead, J. P. having discharged the duties of Master most efficiently for the last six months, installed the following officers:—The Rev. Thomas Montgomery, W.M., Thomas Coote, D.L. for the county, S.W.; the Rev. P.W. Moore, J.W.; Captain Stopford, I.G.; Eyre Coote, S.D.; Richard Mayne, J.D. and S.; and the Rev. Allen Michell, Chaplain for the ensuing six months.

FOREIGN.

PARIS, August 11.—The Freemasons of Paris have no hall exclusively appropriated to their meetings; and therefore, are obliged to hold their Lodges and Chapters in private houses, not always suited to the institution. Thanks, however, to the consideration of M. Thomas, the proprietor of extensive plots of ground near the bonding warehouses of the Marais, a Masonic Hall or Temple is about to be raised in the Rue Neuve Samson, on the site of the late Diorama. The first stone was laid with all due Masonic ceremonies, under the direction of a deputation from the grand Orient Lodge of France, assisted by other Members of the fraternity to the number of between 200 and 300.

The Grand Lodge of the Rite Ecossais, still meet at their old quarters—it is to be regretted that the separation of the Two Grand Lodges, of France, has continued so many years—to the detriment of the Order; endeavours have from time to time been made to unite them without effect. A very zealous and talented Bro., M. Rosemberg, is now engaged in the laudable attempt to effect this object—and we heartily wish him success.

CORFU.—We are progressing well in Masonry, and if we could only

get certificates and receipts for dues which we regularly forward to head-quarters, we should be content.

TRINIDAD.—Among the Brethren here who are bright examples, and support the Order, we can reckon Sir Henry M'Leod the governor—Col. Tyler and Major Barlow, of the 14th regt. The following correspondence, hitherto delayed, is now supplied—

(Copy) "Philanthropic" Lodge, No. 585, Trinidad,
Right Worshipful Sir and Brother, Dec. 29th 5840.

I am directed by the Worshipful Master, Officers and Members of this Lodge, to convey to you their sense of gratitude, for your very able and indefatigable exertions on their behalf yesterday, as well on all other occasions, when applied to ;—words are insufficient to express to you the feelings entertained by every Member of this Lodge, who acknowledge, and request me to say, that they owe to you a debt of gratitude which can never be erased from their minds, and which they can never repay in the manner it deserves. I feel myself inadequate to the present pleasing task, for believe me, Sir, and Brother, that it requires the language of a Milton to do justice to yourself, and to convey the sentiments of the Brethren of the "Philanthropic" Lodge. Every Member requests me to say, that they sincerely trust in God that you may be spared to your very amiable lady for many and many a year—and every prosperity and happiness may attend you both, on all and every occasion.

I cannot conclude without requesting of your accepting of the individual good wishes towards yourself and lady, of

Your most obedient servant and Brother,

By command of the W.M.,

DANIEL HART, PROV. SEC.

To Hon. Wm. Stephenson,
P.G. Grenada, &c. &c. &c.

(Reply)
Sir and Brother,

Port of Spain, Trinidad,
1st January, 5841.

I have the honour to acknowledge the receipt of your esteemed favour of the 29th ultimo, conveying to me the very kind, friendly and brotherly sentiments entertained towards me by the Worshipful Master and other Officers and Members of the "Philanthropic" Lodge, No. 585, and I assure you I cannot sufficiently express myself in adequate terms for this inestimable and distinguished mark of their esteem and respect ; allow me then, Sir and Brother, briefly to return my most sincere and unfeigned thanks and acknowledgements to the "Philanthropic" Lodge for the very handsome and distinguished manner in which they have been pleased to express themselves on this occasion towards myself, as well as towards Mrs. Stephenson, and to assure them how sensible we are of the very high compliments paid to us ; and, further, to assure them how happy I shall be on all occasions to render any service in my power to the members of the "Philanthropic" Lodge, whether collectively or individually.

Wishing you all, as well as your families, health and prosperity, and many happy returns of the day, I remain, Sir and Brother, with every sentiment of respect towards yourself and Members of the 'Philanthropic,'

Yours fraternally,
WM. STEPHENSON,
Pr. Gr. M.

To Bro. D. Hart, Acting Sec.
"Philanthropic" Lodge, 585.

We are continuing our regular course, but Masonry, like all Institutions, suffers by the severe drought which absorbs all attention. There is scarce water to be found for the cattle—the land yawns in deep fissures—we have not had a shower of rain for many months. The land is out of cultivation and the trading ships will not return until March, 1842.

On the 24th of June, the Brethren of the Caledonian Lodge, No. 324, celebrated the anniversary of their Tutelar Saint, John the Baptist. We have much pleasure in stating that there was a pretty full assemblage of the Craft.

Brother P. Guthrie, acting R.W.M., in the chair.

On the cloth being removed, the following toasts were given and drunk with enthusiastic feelings of applause:—

The Queen—long may she live, and gloriously reign, over a free, loyal, and happy people; Prince Albert and all the Royal Family; Colonel Doyle, a Brother Mason and the Representative of our Sovereign—long may he live to administer the government of this Island; the Most Worshipful G.M., and the G.L. of Scotland; His Royal Highness the Duke of Sussex, M.W. G.M., and the G.L. of England; His Grace the Duke of Leinster, M.W.G.M., and the G.L. of Ireland; Brother William Stephenson, M.W.P.G.M. for the West India Islands, and the P.G.L. of Grenada; the W.M., and Members of the Lodge of Harmony, 527; our Visiting Brethren.

Several other sentimental toasts were drunk, and after having spent the evening in the most social harmony and good feeling, the Brethren separated at an early hour.

St. GEORGE'S, April 29.—Married, by the Rev. Bro. J. C. Barker, Prov. G. Chaplain and Rector of St. George's, Brother John C. Collier, of the Lodge of Harmony, 527 (England), to Elizabeth, eldest daughter of Bro. the Hon. Robert H. Church, of Loch-Lirich, county Antrim, late of St. George's Lodge, 252, Ireland. The bride was given away by Bro. the Hon. Dr. Stephenson.

NOVA SCOTIA, Dec. 3.—Sunday last being the anniversary of Saint John the Evangelist, the Grand Lodge of Nova Scotia was convened to meet at twelve o'clock on the following day (Monday), when the Past Grand Officers, Past Masters, and Master Masons, assembled for the purpose of attending and assisting in the installation of Grand Officers for the ensuing year. The Right Worshipful Alexander Keith, Esq., Provincial Grand Master for Nova Scotia and the Masonic Jurisdiction thereunto belonging, having appointed the following Brethren to fill the offices set against their respective names, they were duly installed according to ancient custom; and these Officers now constitute the Grand Lodge of Nova Scotia, namely:—

R.W. Alexander Keith, Esq., G.M.; R.W. James Forman, Esq., D.G.M.; R.W.R.F. Hare, Esq., S.G.W.; R.W. Honourable J. Leander Starr, J.G.W.; V.W. Rev. Thomas Twining, D.D, G.C.; V.W. John Richardson, G.T.; V.W. Adam Gordon Blair, Esq., G.S.; W. Robert Douglass Clarke, G.M.; W. William Rodgers, S.G.D.; W. Joseph G. Ross, J.G.D.; W. William Dean, G.S.B.; W. George Anderson, S.G.P.; W. George Anderson, J.G.T.

The usual business of the Grand Lodge having been disposed of, a committee was appointed to draw up a congratulatory address to Her

Most Gracious Majesty our Sovereign Lady the Queen, on the happy event of the birth of the Princess Royal; and also an address of condolence to the Countess of Durham, expressive of the deep sympathy felt by the Craft in the death of our esteemed Brother, her late lamented husband, the Earl of Durham. The Grand Lodge was then adjourned, and the Brethren retired to meet again at

THE FESTIVAL.—At seven o'clock, about fifty Members, comprising some from the different Lodges in Halifax, and a few visiting Brethren, sat down to the best table ever laid out in the Masonic Hall.

Regular Toasts.—1st. Our Most Gracious Queen Victoria, a Mason's daughter! Long and happy may she reign over, and in the hearts of, a free and loyal people.

2d. The young Princess Royal: may the auspicious omen which has just been presented in the birth of this illustrious infant be fully realized in the increased prosperity of the nation.

3d. His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of England.

4th. The Right Worshipful Alexander Keith, Esquire, Provincial Grand Master of Nova Scotia, and the Masonic Jurisdiction thereunto belonging. His appointment, a most acceptable boon to the Lodges in this province, we hail as a means whereby the principles and practice of Freemasonry will be more extensively diffused throughout this happy colony. Long may he preside over us!

5th. The Earl of Rothes, Most Worshipful Grand Master of Scotland.

6th. His Grace the Duke of Leinster, the Most Worshipful Grand Master of Ireland.

7th. The Provincial Grand Masters in all our Sister Colonies and Settlements.

Many other toasts were given, and some excellent speeches were delivered, and a few choice songs enlivened the evening as it

“ Glided like happiness away.”

At eleven o'clock coffee was served, and at twelve o'clock the happy party broke up; the evening had been spent in good and kindly fellowship, and the Brethren separated in harmony and order, and we may add, emphatically, “ that *none* went away dissatisfied.”

HALIFAX, June 24.—*Great Masonic Procession; laying of the Corner-Stone of the New Penitentiary.*—The commissioners for building the Provincial Penitentiary, in accordance with an act passed by the Legislature, having made application to the Provincial Grand Master to lay the corner stone with Masonic honours, the various Lodges assembled in the great room at the Masonic Hall, on Thursday last, the 24th of June, being the festival of St. John the Baptist. At high twelve, the several Lodges ranged in front of the Hall, and formed in the order of procession.

The band having struck up, the procession moved forward in slow time through Barrington, George, and Hollis Streets. On passing the residence of the Provincial Grand Master (A. Keith, Esq.), it halted, and the Brethren gave the honours, after which they moved forward in quick time, through Hollis, Story, and Pleasant Streets; by the road west of Fresh Water Bridge to the site of the intended building, pleasantly

situated on the North-West Arm, about two miles from the Hall. The procession here opened right and left, and the Grand Master and Grand Lodge passed through, and took their station on a platform erected for the purpose. The ceremony for laying the corner-stone commenced by the Rev. Dr. Twining, Grand Chaplain, with a solemn prayer, which was listened to with serious interest by all present. The following is a copy of the

PRAYER.

“Almighty and Eternal God, Maker and Preserver of unnumbered worlds, we humbly acknowledge our entire dependance upon Thee for life, for breath, and for all things. We know, O Lord, that without thy inspiration and aid all human wisdom is folly, all human strength weakness. In thy name we assemble and meet together: we entreat thee, from thy holy habitation—from realms of light and glory—to look down upon us and vouchsafe thy presence and blessing, that we may know and serve thee aright, and that all our doings may tend to thy glory, and to the salvation of our souls. Grant that as this work is begun, so it may be continued and ended in Thee. Grant that the sacred art, which from the beginning has been especially employed in rearing temples to thy holy name, may now be blessed in this erection for the good of man, and the benefit of human society. Grant that this establishment may become, in thy hands, a means of leading many immortal beings to repentance and reformation, and turning them from the error of their ways ere iniquity become their ruin. Let thy providential protection, we beseech thee, be over those who shall be more immediately engaged in carrying on this work, and shield them from danger and accident during its progress. In faith and hope, O Heavenly Father, we commend ourselves and our undertaking to thy favour and protection; ‘Prosper thou the work of our hands upon us, O prosper thou our handy work!’ Hear, we beseech Thee, our humble petitions, for the sake of that Eternal Word, which was from the beginning, and shall be when time has ceased to roll—even Jesus Christ our Lord and Saviour. Amen!”

After prayer, the Provincial Grand Master deposited the inscription, written on parchment, in a box made to fit the excavation in the lower stone.

With the inscription was also deposited a copy of the act of the Legislature providing for the erection of the Penitentiary, and among other things, a temperance medal, a Past Master’s Apron, the provincial newspapers of the day, a bouquet of flowers, and a collection of valuable coins, of the present reign, contributed by Edward Binney, Esq.

The Hon. Michael Tobin, jun. acting chairman of the commissioners for erecting the building, then presented to the Grand Master a silver trowel, bearing a suitable inscription, with which he spread the cement; and the upper stone was then lowered into its place—the band playing solemn music, and the military firing several volleys.

The Grand Chaplain delivered, in an impressive tone, the following

ORATION.

“Brethren,—The opportunity of addressing you from the pulpit, which this anniversary promised, having been superseded by subsequent arrangements, I embrace the only channel which remains to me of complying with your wishes in this respect. And although, instead of

being assembled within walls consecrated to the service of Jehovah, and under a roof which has long resounded to the voice of prayer and praise, we meet amid the trees of the forest, and under the canopy of heaven ;—although, in place of objects and associations which are in their nature calculated to solemnize the feelings and recall the thoughts to the great realities of eternity, we are in the midst of that agitation and bustle which seem inseparable from secular employments, of whatever description,—still let us remember that the All-seeing Eye is upon us,—that we stand in the presence of that great and eternal Being, whose very essence is light and truth,—and that from him no secrets are hid.

“ In adverting to those points on which it is open to me to address you, as members of the Fraternity of Free and Accepted Masons, I might call your attention to various particulars which distinguish our Order. To its *great antiquity*, extending back to the remotest ages, (its origin being involved in the midst of darkness and obscurity), yet for thousands of years to be distinctly traced in its undoubted history, and well authenticated traditions. I might dwell on its unlimited extent—for, as *practical* Masonry comprehends, in one great scheme of benevolence, all who are partakers of our common nature, so *speculative* Masonry includes in its view the whole creation, from the meanest of God’s works, through progressive scales of being, and the peopled, regions of unlimited space, even to the heavenly mansions of Eternal Day. I might enumerate the many dignified names which grace our annals, including some of the most august monarchs, the most illustrious princes, the most distinguished statesmen, the most venerable prelates, the most enlightened philanthropists, which our own country or any other has produced. I might point to the fact that, although the meetings of our society are of necessity enshrouded with the veil of secrecy, which circumstance, in seasons of excitement and peril, the designing and malicious would have converted into matter of accusation or suspicion, yet the highest authorities have ever patronised our assemblies, and in no case has their confidence been misplaced—there existing no recorded instance of a disloyal Freemason. I might produce a long catalogue of the benefits which individuals have derived, in periods of danger and distress, from having been made acquainted with this universal language, having become links in this vast chain extending round the whole globe.

Such and similar details might well form topics of deep and thrilling interest to every member of our Order. It suits, however, better with my inclination, and may be more beneficial to those whom I address, to direct your attention (if for a few moments I may engage it), to the high and lofty principles which Freemasons profess, and the solemn responsibilities involved in that profession. Every ceremony we practice is calculated to impress some salutary truth—every emblem we use is well adapted to convey some lesson of religious or moral instruction. It is not the external badge that makes the Mason, and they do not merit the high and honourable appellation who, although they may have become entitled to wear this, look not to something far beyond it. No man has placed his foot within the threshold of a Lodge, without having been reminded, from the symbols that there met his view, of the three great branches of Christian and moral duty—to God, his neighbour, and himself. To the Most High, in showing that reverence due from a helpless, erring, and dependent creature to the Great Creator ; ‘ In all thy ways acknowledge him, and he will direct thy steps.’ To

your neighbour, in rendering to him every kind office which justice, mercy and charity require. To yourself, by such a well-regulated course of discipline as may best enable you to exert the talents and abilities wherewith Providence has blessed you, to the Divine glory, and to the benefit of your fellow-creatures.

“These, Brethren, are the great landmarks of our Order—the principles of Freemasonry. Where these are disregarded, although the form may remain, the life and spirit are gone. If, then, we behold those who claim to be acknowledged and received under the title, irreverent in their bearing towards the great Lord of heaven and earth, disregarding his known will, profaning his holy name—if we see them negligent of the obligation to mutual forbearance and love, deaf to the voice of justice or the pleadings of compassion—if we hear of their abusing in excess, or destroying by profligacy, the talents which have been bestowed for the highest and most noble purposes—are we not *authorized*, are we not *bound* to declare that their conduct belies their profession, that they have nothing of Masonry but the name?

“I entreat you, Brethren, to consider with deep attention the obligations which you have assumed. Act up to your profession; adorn it by your conduct; recommend it by your example; beware that you forfeit not your title to its benefits; and remember, if the adage be true, ‘every good Mason must be a good man,’ that the converse is equally true, and no one can be a good Mason who is not a good man.

“But, to change the subject, and advert to matter of very general interest—for such the assembly which I see around me testifies the employment of this day to have been,—I would congratulate the Mayor, Aldermen, and every citizen of Halifax, that the commencement of our corporate existence should be distinguished by the foundation of a building, in its uses so suited to contribute to the peace, comfort, and security of the city. I would congratulate every lover of his country, that this establishment, so long desired, so indispensable to the proper execution of the laws, in that milder spirit as to punishment, which in later years they have so happily assumed, should no longer be an object placed beyond our reach; but we are about to realize its benefits. I would congratulate every one whose breast is actuated by a feeling of compassion towards the unfortunate and degraded members of the human family, who have rendered themselves amenable to the laws of the land, that a provision is now to be made for the useful employment of such individuals; for their reformation and amendment; and in many cases, I trust, for their restoration to society with improved morals and conduct. Let us earnestly hope that an undertaking so laudable in itself, possessing so many claims, and recommending itself by so many arguments to the good wishes of all, which has now been commenced under most favourable auspices, may be carried on to a successful completion, and put into full and early operation; and let us entreat that Great Being, without whom ‘nothing is strong, nothing is holy,’ to support us in our doings with his most gracious favour, and further us with his continual help—that in our works begun, continued, and ended, in him, we may glorify his holy name, and finally by his mercy, obtain everlasting life, through Jesus Christ our Saviour. Amen.”

After the Rev. Doctor had concluded, the band played “God save the Queen,” and the procession returned in the same order by the Point Pleasant road, along the sea-shore, to the hall, where the Grand Lodge was closed, and the Brethren separated till the evening.

We viewed this procession from several eligible positions, and felt a deep interest in its movements, and much gratification from its solemn and imposing aspect. Want of time and space prevents us from giving the reflections which the ceremonies suggested.

Suffice it to say, that dense crowds of "the public" had assembled to witness the laying of the corner-stone; among whom were many respectable ladies, whose presence imparted liveliness and interest to the scene.

An event of such general importance was this deemed, that we know of gentlemen who came fifty miles to town in order to be present at the procession.

THE MASONIC DINNER.

About seven o'clock, a party of about ninety persons sat down to a sumptuous banquet at the Masonic Hall. The company included Grand Officers, Masters, and other Masonic Brethren; also his Worship the Mayor, Aldermen, and a number of the principal gentlemen of the city, as guests; and the dinner was pronounced the most successful of the numerous and well-ordered dinners prepared by mine host at Mason's Hall. After the cloth was removed, the company drank the usual loyal Masonic general toasts.

Masonic toasts were drank with Masonic honours only.

Lord Falkland's health, which was drank with much enthusiasm, was replied to by the Honourable Lieutenant-Colonel J. L. Starr, A.D.C., in a speech, which several of the company have pronounced the most appropriate and spirited of his many happy efforts. He concluded by proposing, on behalf of his Excellency, the health of the Right Worshipful Alexander Keith, Esq., Provincial Grand Master of Nova Scotia, which was drank with all the honours, and suitably acknowledged by Mr. Keith.

Lieutenant-Colonel E. Cunard, junior, A.D.C., in a brief and appropriate speech, replied to a complimentary toast.

His Worship the Mayor, expressed his gratification at the events of the day, and the pleasure which he and the aldermen felt at the novel event of their mingling in a Masonic procession and festival; and he trusted, that the combined energy and attention of the common council, over which he presided, would tend to advance the prosperity of Halifax. The Mayor proposed "the Masonic Fraternity of Nova Scotia," which was responded to by the Junior Grand Warden, at the request of the Grand Master.

A. M. Uniacke, Esq. and Judge Sawers, acknowledged toasts with complimentary expressions towards the Masonic Fraternity.

The Hon. Michael TOBIN, junior, rose, as the acting Chairman of the Board of Commissioners, in the absence of the Hon. J. B. Uniacke, returned thanks to the meeting for the honour done them, and the entire satisfaction which the Commissioners felt at the proceedings of the R.W.G. Master, and the Lodges, in the interesting ceremony in founding the new Bridewell.

Several guests were brought up in succession by number fourteen, and highly complimentary speeches were made on the occasion of their meeting at a Masonic banquet, and a smile might be detected on the faces of several of the Brethren, who, no doubt, fancied they could discern in those eulogiums something like a wish, at some future period, to be enrolled among the Craft!

James D. Fraser, Esq. of Windsor, a Past Junior Grand Warden, ably returned thanks.

A number of volunteer toasts were drank during the evening, and enlivened with a variety of songs; and the party broke up about half-past one.

We are informed that, before the Grand Lodge separated, after the procession, a vote of thanks was passed to the Rev. Dr. Twining, Grand Chaplain, for his eloquent address; and a committee, consisting of the Honourable J. L. Starr, R. F. Hare and James Forman, Esquires, appointed to request a copy of it for publication, which desire the learned Doctor has since kindly complied with, and we have been permitted to write a copy of the same for our columns.--*Halifax Morning Post*.

UNITED STATES.

NEW YORK.—As there is now some prospect, by means of the *Freemasons' Quarterly Review*, of reciprocating intelligence, we shall commence our pleasing labours by referring back to the year 1829, and enter into a summary recital of some circumstances that may be interesting.

The death of the Most Worshipful, the Honourable De Witt Clinton, Past Grand Master for the State of New York, which happened in the preceding year, caused much grief; his private virtues as a man, and his talents as a Mason had endeared his memory to every Brother.

The Grand Lodge expressed their feelings in a becoming manner; and the Provincial Grand Lodge of Lower Canada expressed their sympathy and condolence on the lamentable event.

A committee was appointed to transmit a letter of condolence to the family of the deceased, which they addressed in the most respectful and affectionate terms to Mrs. Clinton.

The decease of Brother Martin Hoffman, also a Past Grand Master, occurred about the same time; his memory received similar marks of attention. Funeral orations were delivered in honour of both these worthies.

June 5, 1828.—The M.W. Stephen Van Renssullaer was unanimously re-elected Grand Master.

Some regulations as to the travelling allowance to proxies were arranged.

Communications from most of the Grand Lodges of the United States were filed.

Sept. 3.—The Grand Lodge went into mourning for the late Rev. H. J. Feltus, P.G. Chaplain.

Dec. 31.—The Deputy Grand Master reported, that certain clandestine Masons were holding a Lodge in the city of New York. A committee appointed thereon.

June 30, 1830.—A Financial report presented to Grand Lodge, recommending various alterations.

A visitor appointed in each county to call on all Lodges—examine into their situation—receive returns—surrendering warrants, &c. Such visitor to receive no compensation beyond his actual expenses, nor in any case more than fifty per cent. of the sum collected.

The M.W. Morgan Lewis, elected (one dissentient) Grand Master.

June 24.—Brother Morgan Lewis was installed, when M. W. Bro. King addressed the new G.M. as follows:

“Most worshipful Brother,—I congratulate you on your elevation to the highest honour which Masonry can bestow. In this exalted station it will be in your power not only to guard this most ancient and honourable society from innovation, but also to extend the blessings of its influence.

“That such will be the result of your administration, I confidently predict, as well from personal knowledge of your private character, as from the distinguished manner in which you have discharged the arduous duties of some of the highest offices in the gift of your country.

“Freemasonry can now enrol on her list of patrons, another soldier of the revolution, and whilst the most important offices in this institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehension and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals belonging to the Order, will, ere long be dissipated, and the benign influence of Freemasonry again be exercised without interruption.

“In the discharge of your important duties, I can say from experience, you may safely calculate on the co-operation of every member of this body, and hence, your station will be rendered no less pleasing than it is honourable.”

To which the M.W. Grand Master replied:—

“Most Worshipful Past Grand Master, and Brethren of this Grand Lodge, the confidence with which you have honoured me, manifested by placing me in this chair, inspires sentiments more easily conceived than expressed—which, while they excite the most grateful feelings, impose as a duty, to which I trust inclination will ever respond, such a discharge of the trust reposed in me, as shall not disappoint your most flattering expectations.

* * * * *

“The circumstance alluded to by the very respectable Brother, who has kindly officiated at this inauguration, is one to be contemplated more in pity than in anger, except perhaps as regards those, who certainly had the power, and whose duty it was, rather to stifle than to fan the embers of discord, until they had blown them into a flame of persecution, better adapted to the darkness of the middle ages, than to the enlightened period of the present day. When we behold these men connecting the excitement, which if they did not create, they have certainly cherished and increased, with political party views, the conclusion is irresistible, that they have been actuated by sinister and selfish, not by virtuous and laudable motives.

“The circumstances to which this excitement, in its origin, is referrible, must, in candour, be allowed to have been of an aggravated nature; and, as far as the immediate perpetrators of the offence are concerned, merits the most exemplary punishment. But to visit the sins of a few worthless individuals on the whole body of an institution, founded in benevolence, charity, and the purest philanthropy, which has subsisted for ages with unblemished reputation, enrolling within its pale, countless numbers of the best of patriots, statesmen, sages, and divines, must meet the reprobation of the virtuous and disinterested. If Masonry, a human institution is to be anathematized for having furnished a few, a

very few enthusiasts and fanatics, what shall we say to those deemed of divine origin? Has not every religion which history records been obnoxious to similar objections? and among them none perhaps has shed more blood than that which we profess. Shall we therefore discard it? Shall we deprive suffering humanity of its best, its surest consolation, under the chastening afflictions of divine dispensations? I say, God forbid.

“But we have been told (as falsely as insidiously,) that Masonry has a certain aptitude to demoralization. Might not the same be said with equal justice of the sacred writings? Has not the religious fanatic, as well under the Jewish as Christian dispensations, invariably justified his lawless shedding of blood, on those revealed, but misconceived truths, we hold divine?”

“But we have our mysteries: so has our holy religion. The writings of our patron saint are full of them: we shall not therefore, I trust, discard the one or the other.

“Our *forms* have also been made the subject of ridicule. A sufficient answer to this is, that forms are essential to the existence of all societies: as they are arbitrary, they will sometimes give scope to the carplings of the too fastidious; but they never can with justice be held to derogate from the fundamental principles of any institution. I have been a member of this useful and honourable Fraternity for more than half a century, and have never till now heard the calumny uttered, that its obligations, under any circumstances, impugned the ordinances of civil or religious society. On the contrary, we hold ourselves bound to render unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s; and I can with truth affirm, that I never knew a man who became a Mason, and whose practice conformed to the precepts it inculcates, who did not become a better man than he had been theretofore.

“On the whole, believing as I do, that no favourable result can be expected from reasoning with men during the paroxisms of a feverish imagination, stimulated in many instances, by the hope of personal advantage, I exhort the Brethren to follow the example of their fathers; like them, regardless of the slanders and revilings of their enemies, to pursue the steady tenor of their way; deviating neither to the right hand nor to the left, but like Stern’s monk, looking straight forward to something beyond this world.”

We shall continue the summary in our future numbers.

INDIA.

TO CORRESPONDENTS.

The Agents in Calcutta for this “Review,” are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

We hear that the New Constitutions are in the press, and may, therefore, expect to be informed of the duties of the Members generally, as well as of the officials in particular. Our attention to the Grand Secretary’s office in London has been marked by regularity in payments,

by requests for warrants, and for advice on many subjects consequent upon the revival of Masonry here, after a trance of perhaps twenty years! And will it be believed, that instead of as speedy answers as possible being sent, that the delay caused by distance may be felt as little as possible, we are literally without either acknowledgments of our payments, advice, or direction!

In one respect, however, the officials have been strenuous in their speed; for there has appeared a circular betraying unusual haste, prohibiting all communication of Masonic proceedings with the *Freemasons' Quarterly Review!*

It is to be hoped—for it is earnestly believed—that few will be found to obey this most despotic mandate, the manifest purport of which is to close the mouths and tie the hands of the Brethren, and to have them bound hand and foot, powerless sacrifices to the caprice of those from whom the publication in question ever offered a sure and safe refuge. But it will not be. In England, we trust there is a Masonic spirit to repel this attempt—in India, certain we are that it was owing to the dauntless courage of the Review, by making our wants known, and by giving publicity to our desires, we at length imbibed so much of the moral strength as to find delegates to accomplish our object, and raise Masonry in India even beyond its once resplendent station. So we never can consent to abandon that fortress of adamantine grandeur—the Review—by which we have been so well sustained, and for which we may sigh in vain for protection, if envy and hatred of its power should succeed in razing it.

We have already stated that the officials have used speed in transmitting this hateful intelligence,* the more hateful because it is the only intelligence they have thought we require. After all, it may be viewed, although certainly not intended, as a compliment. Those who singled out India for this favour, have, no doubt, felt the great moral power of the Review, and would fain make us as ungrateful as themselves.

The death of Major Macdonald, noticed in our last advices to England, has deprived us of a first-rate Craftsman; his loss, we fear, is irreparable, and is felt daily by all classes; he was a repository of Masonic knowledge. In the Chapter at Cawnpoor, of which he was the "sun," the companions are at a stand-still. We await the hope that time will ere long supply his place. At present it is difficult to adhere to the forms of installation; there is but one place (*viz.*, Cawnpoor) out of Calcutta where there is more than one Lodge, the others being several hundred miles distant; and all Lodges being weak, how can qualified boards for installation be formed? On this head the cry is loud and just, and the difficulty in R. A. Masonry is still greater. *Grand Lodge of England! we implore you, in the spirit of Freemasonry, to consider our position, and to take those steps that may enable us to abide by our true fealty to the Order.*

CALCUTTA.—The Provincial Grand Master has appointed Brother C. C. Fink Assistant Grand Secretary, in order to aid the Deputy

* It is somewhat singular that the intelligence of March 2d should have reached Bengal in May, before the confirmation of the minutes in June!

Grand Master, who resides at Azimgurh, in the discharge of his onerous duties.*

CHUNAR, April 13.—A Provincial Grand Lodge was held by the Rev. Robert Neave, D. Prov. G.M., who expressed himself much gratified by the respect paid to him, and by the manner in which the affairs of the Lodge were conducted. The Station Lodge is chiefly composed of retired invalid sergeants and quarter-master sergeants of the European artillery and regiments, who are, of course, not rich, but work well. The Lodge is conducted on the "Temperance" principle, and the banquet illustrated by tea and coffee. Formerly it was celebrated under the rulership of Brothers Lyster and Playfair. The Deputy Provincial Grand Master, during his stay, was the guest of a very worthy Mason, Captain Stewart, the W. M., to whom the Lodge, as well as the Craft, are much indebted for the zeal and assiduity with which he promotes Masonry in his district. Honourable mention should also be made of Bro. Court, P.M., to whom the D.G.M. presented a Past Master's apron in open Lodge, to mark his sense of the valuable services rendered to the Craft by that Brother.

BENARES AND GHAZEEPOOR.—It is reported that we are to have Lodges at both these stations; at the latter there was formerly a Lodge under the French Constitution, although some say that the authority was never granted, and the proceedings were rather arbitrary; but the Lodge is now in abeyance.

AGRA, 647.—Consequent upon the re-action, and until lately without a district superintending authority, some irregularities have occurred which will require the discreet attention of the D.P.G.M. to investigate; and perhaps to improve.

NEEMUCH, 629.—In this Lodge firmness and conciliation have succeeded in restoring harmony, which, we hope, will long continue.

MAURITIUS.—Masonry in this distant part of the world is reviving; but it is somewhat of a mixed nature, arising from a want of dependence and protection of some Grand Lodge. Our ceremonies may not, perhaps, differ so essentially as our discipline and practice; time, however, may regenerate us effectually. An English Mason lately remarked on our military appearance in Lodge, and the subject was discussed; but it ended in our sending an order to England for a splendid equipment of swords, batons, &c.,† so difficult is it to alter a system, however incorrect.

* We know of no better mode of introducing to the protection of our Masonic readers in Calcutta, Wm. Henry Harrison, a youth aged 14, who has entered the Bengal Pilot Service, than by stating he is the son of the late Dr. Harrison, of Bombay, a most exemplary Mason; and that his mother, the Masonic widow, has trained up her boys in the true Masonic faith. We beg kindness for the widow's son, who lives at Bank's Hall, Calcutta.

† The order has been executed by Brother Acklam in a very workmanlike manner.

REVIEW OF LITERATURE, &c.

Elibank,—The Surgeon's Wife, &c. By Bro. George Tait. Neill and Sons, Haddington.

The readers of the *Review* have become well acquainted with our author, through many of his interesting tales that have been published in its pages. A considerable portion of the first of the present tales has also appeared; the continuation will be found interesting. The other is a tale of the heart; and like all Brother Tait's literary efforts, advocates the purest morality with great feeling. This little unpretending volume is very modestly dedicated to James Braitland Balfour, Esq., M.P.

An Emblematical Tablet on Freemasonry. By Bro. David Rosenberg, of Paris. R. Spencer, 314, High Holborn.

Our indefatigable Brother has, in the Tablet before us, given additional proof of his learning and zeal. There is also an advantage to the English Fraternity in having the illustration given in their own language.

Brother Rosenberg regrets that the royal art is paralyzed; that its true mysteries are disappearing, and existing usages losing their original meaning; and speculates on the motive-cause for these changes. Whether he be correct or not in these views, is not our question; believing they are so himself, he has succeeded in tracing a very valuable Tablet, which contains a synopsis of essential materials, and may be considered as a key to the development of our sacred mysteries. The enthusiastic author deserves the support of the Craft. We may add, that His Royal Highness the Duke of Sussex has expressed his unqualified approbation of this Tablet; and, further, that Brother Richard Spencer has undertaken the agency of this, as well as the other works of Brother Rosenberg.

Scripture Extracts, for the use of Royal Arch Masons and Chapters.—This selection of Scriptural Extracts, as directed by the Grand Chapter to be read during the ritual of exaltation, has been printed by Bro. William Povey, of the Domater Chapter, and is bound for the use of Chapters, in a handsome morocco cover, as well as in a packet form for more convenient portability—the charges for each are very moderate.

The Romance of the Dreamer, and other Poems. By Joseph Edwards Carpenter. London: W. S. Orr and Co., Paternoster-row.

Another poet of nature awaits our greeting; and without pause or hesitation we say, "right welcome!" One who died in the year of our nativity—would that *our* shoulders had been worthy of *his* mantle—one whose worth as a minstrel our Brother Carpenter must appreciate, for a stanza from his immortal works forms the motto of the little volume before us—the warm-hearted, fear-nothing, eloquent, and irradiate Burns, thus apostrophized a brother poet in the last century—and thus do we apply it to his worthy follower in the ever-varying realms of lyric poetry:—

"Set out the brunt side o' your shin,
For pride in poets is nae sin;
Glory's the prize for which they rin,
An' fame's the jo';
An' wha' runs best the prize maun win,
An' wherefore no'?"

But assuming the honesty of Burns, if we cannot approach his genius, we must moderate our praise with a small dash of advice. Heed not "the desire expressed by many friends," dear Brother Carpenter; your *forte* lies not in extensive description, or elaborate plot; in that style there are hundreds to compete with you. But, in a fine outburst of melody, there are but three waiting for you to make up the quartet, and flog every other song-writer out of the British arena. Moore, Lover, and Father Prout *have* preceded you; take your stand beside them, man, and in their company laugh at every rhymster who spins romances by the sheet.

Had we space and leisure, great would be our delight to con over "The Romance of the Dreamer," not page by page, but song by song, and to cull out the choice sweets for our readers. But we must dismiss this pretty volume, perhaps too briefly, by declaring that it contains some of the brightest lyric gems that have graced the temple of poesy in these wealthy days—richer in melody and minstrelsy than much of the brightest in the bygone time. Many of the songs have already received the most extensive patronage from the public, and there are others, in the collection, that will follow the same successful course. In our next number we will *make room* for a specimen or two; and we recommend, most warmly, that every reader may be prepared to question our taste (if that be possible), by possessing the work beforehand.

TO CORRESPONDENTS.

A MEMBER (Gravesend).—We decline to publish petty differences.—A little time will restore good-humour.

AN ATHOL MASON.—We regret that we cannot give the list of the last nine worthies, and will thank our correspondent to aid us.

TYRO.—The Grand Secretary is accustomed to issue a circular, in his own name, to the London Lodges, stating that the birth-day of his H. R. H. the Grand Master, will be celebrated on a certain day, and requesting the favour of each Lodge to nominate some Brother to officiate as Steward. Who *directs* this proceeding we do not know. The expense of the stewardship is from ten to twelve pounds.

A LIFE GOVERNOR.—There was no statement printed for distribution at the last festival of the Girls' School.

THIRTY-FIVE.—We will name the toast—"Success to FREE-masonry, and benevolence to its opponents."

ONESIMUS should address the successful candidate direct, and not ourselves, and he would receive a very different reply from what he expects. That Brother's qualifications are of a more superior order than the mere obtaining of Stewards after dinner.

NOAH.—Although we have not replied to his letter, we have made further inquiries, and advise his immediate withdrawal—what is *unsafe* now, may become *ruinous* hereafter.

W. M.—Instead of merely regretting that no reply is vouchsafed to official inquiries, you should state the *facts*, with *dates*.

W. M. (2).—On the same subject. A military Brother was prevented joining, because no reply could be obtained as to his certificate. We advise that the case should be submitted to the Grand Master for Sumatra, who having nothing to do in his own province, may be glad to be employed elsewhere.

W. M. (3).—On the same subject. Two letters unanswered.

P. M.—Inquires whether it is not a breach of privilege, contempt of court, or unmasonic, to neglect answering letters *respectfully* addressed to the G.S.? The D.G.M. might determine the first, the Grand Registrar the second, we unhesitatingly admit the third.

REBUS asks for a solution—"Why is a certain P.G.M. past, present, and future?"

ANTIQUITAS should remember that he has put the same question more than once, and moreover, that this is not the season for oranges, which was the reason why there were none

on the G.O.M. table. Furthermore, the Brother was not present thereat. As to the next subject, we do not think that our correspondent possesses moral courage enough to stir in it; if he does, he will find little mercy. "The words are *legible* and *intelligible*"—yet here is a printed humbug that would, were not Justice asleep as well as blind, cause the expulsion even of the ———.

A **DOVOR MASON**.—A Past Grand S.B. could solve the difficulty, if difficulty there be—and Sheerness supply the means.

DIOGENES.—The filcher is mistaken—we fear not the seven pseudo clauses, and are unwilling to share the honour; alone we braved them—and alone would wear the laurel.

A **MASON** is mistaken—we do not publish the names of Brethren relieved by the Lodge of Benevolence, nor the Lodges they belong to, unless, indeed, in the cases remarkable for their deep interest, or the honour of the parties concerned. We will not sully the bright page of Charity by apostacy nor unkindness. The gauntlet recklessly thrown down has been withdrawn by the challenger in time; the moral armour was being tempered, and a good fight would have been maintained when the herald should shout.—"Freemasonry and Charity! Alms and Loan Society, to the tourney!"

A **SUBSCRIBER**.—The hymn sung at the last festival of the Girls' School has been published in the *F. Q. R.*—we believe the words were not by Bro. Ramsbottom.

A **GRAND OFFICER**, had he been present, would have known that the lists (as approved) for the Board, were circulated at the G.O.M. We seldom err in our information.

CLERICUS.—The only excuse ever offered for the address on the Church extension, delivered at Freemasons' Hall, in March, 1840, was to term the denouncement of that address "AN AGGRAVATED SENSE OF PROPRIETY."

A **YARMOUTH MASON** should read the *Review*,—he will find that Dr. Crucefix, is not "out of Masonry."

BELL THE CAT.—We believe eighteen Masonic Lodges, &c. have profited by the plan.

BRO. HERSEE.—We are requested by the kindest of his friends to offer his thanks for a mark of great personal respect, and his gratitude for a high compliment.

BRO. BISHELL.—We are desired to thank him for the communication.

BAZALEEL'S ADMIRER, is we fear right in his notion that neither of the six Prov., or of the three Dep. P. G. M's. named, can open an E. A. Lodge; yet reward always goes by merit (!).

MOSES.—The "triumvirate" the learned, the distinguished, and the deputed, should have a column of brass inscribed gratefully to wisdom, strength and beauty.

A **WARWICKSHIRE MASON** should be cautious on any plan that is *peculiarly* advantageous for securing loans.

A **MASON OF SOMERSET**.—Not having seen any printed account we can give no opinion on the application of the sum mentioned.

BRO. N. P. C. LLOYD, (P. G. M. New Zealand).—The paper is important and interesting, but being unaccompanied by a letter intimating a direction to publish, we await further correspondence.

BROS. CRUCEFIX AND LEE STEVENS.—We are requested to convey the Masonic regards of correspondents from provinces, also from Scotland and Ireland to these Brethren.

BRO. GEO. WATSON.—We feel much gratified at having earned his good opinion.

W. G. is right; it is more gratifying to a man of right feeling to forgive an injury than to resent it—our course is that of public justice, not of private quarrel.

W. P.—It will require a still more Inquisitorial edict to render the publication of addresses after Banquet Masonically illegal.

A **BEDFORDSHIRE MASON**.—Masonry and Christianity in their mutual points are identical.

BRO. CHALMERS.—A continuation of his esteemed correspondence is requested.

THE LODGE OF THE DEAD.—Facial Converse, and other articles are deferred for want of room.

BRO. P. P. GRANT.—A communication has been received and complied with.

A. B. C.—Although without address, we will not be fastidious. There is an excellent Lodge in the town post-marked on his letter (if in Surrey), and the members are of the first society. In London the constituencies vary, and the charges; the preliminary steps are very simple. We will confer further as to Lodges, &c. on receiving name and address.

ONE OF FIFTY.—We are glad to hear the Ambassador is so cheerful—better so than rueful.

P. M. (Dublin).—The anecdote has already appeared. With private matters we have nothing to do; less meddling and more study may make the party endurable, and we hope he will at least "tick to the truth."

ALPHA, (Dublin).—We believe the last edition of the Laws and Regulations of the Grand Lodge of Ireland, was published by Bro. Underwood, in 1838; of the Grand Chapter by Bro. Folds, in 1836; of the Supreme Grand Encampment, and of the Grand Council of Rites, by Bro. Underwood, in 1838.

LOGOS.—The report (or, what assumes to be such) of the proceedings of the Board of General Purposes is declined;—" Catch a weasel asleep."

ARCH MATTERS.

SCRIBE E.—" He that drove fat oxen should himself be fat," p. 189, of last F. Q. R.; a note adds, " this classical allusion puzzled all present." The following anecdote will explain it. On one occasion, a carcase-butcher, a great pretender to literary taste, who was in person a little slim man, took up in a bookseller's shop, where Dr. Johnson was present, a copy of Churchill's Poems, and with much pomposity, read or recited the line

" Who rules o'er freemen, should himself be free,"

adding, " What do you think of that, Doctor ?" Johnson, with more wit than argument or good-nature, at once answered, " Rank nonsense; as well might you say,

Who slays fat oxen, should himself be fat."

The M. E. Z. doubtless had this anecdote in his recollection, but made the man a drover instead of a slayer of fat oxen.

CORITAN.—With caution the Chapter may be put on a safe and sure foundation.

LEGIST.—A Craft Lodge holds no power over the Chapter attached to it; unless, indeed, that the Chapter, however excellent, cannot of itself separate from the Lodge however negligent. The assumed union is a mere pretence, and should be altogether repealed.

Z.—The Treasurer of a Craft Lodge, is not as such the Treasurer of the Chapter; the case of the Grand Chapter and Grand Lodge is not in point.

A PROV. Z.—The G.R. is now a Z.; until lately he was unqualified by common propriety for the Committee, although, perhaps, not legally disqualified.

A ROYAL ARCH MASON.—As Companion Crucefix was not present either at the last Grand Chapter, or Grand Lodge, he could not well have uttered the nonsense imputed to him.

Z.—The allusion to an " informer" is too severe; we have nothing to do with the business speculations of any one, nor does it even appear that Z. is a sufferer. Our business is to expose Masonic delinquency with as much forbearance as possible; to make known Masonic excellence, and to advocate Masonic principles, especially, as they are somewhat threatened.

A COMPANION is not entitled to wear any Royal Arch clothing in a Craft Lodge.

DISCIPLINE AND PRACTICE.

P. G. L.—A subscribing Member in both provinces, without at all denying the general propriety of the remarks in our last, on the remissness of Provincial Grand Masters, in convening their Provincial Assemblies, wishes, in justice to the P.G.M. for Nottinghamshire, that the fact should be stated, that there are only three Lodges in that province, all of them held in the town of Nottingham; the Brethren of those Lodges do not need the mutual introduction afforded by such assemblies, and it may be, that once in three years is as frequent as the ceremonial of a public festival is convenient. In the province of Lincoln, there are eight Lodges, no two of them within ordinary visiting distance of each other, some of them sixty or seventy miles apart; and the provincial festivals are the only opportunities of mutual recognition. Once in three years may, therefore, be sufficiently frequent in Nottinghamshire, and every year barely sufficient in the province of Lincoln. But does not a tendency to increase the number of Lodges arise from frequent meetings of the P. G. L. ?

TEMPLARS.

A BRISTOL KNIGHT will excuse our remarking, that the errors are so palpable, that the article must undergo a very critical examination.

A NOVICE.—If his convenience permits, we strongly advise him to seek in Dublin, what he may not find in Paris. The Masonic system of Templar Masonry is decidedly better; independent of the ceremony being conducted in his vernacular, which will render it easier of comprehension.

ASYLUM.

BRO. NEAVE, (D.G.M. Bengal).—Many thanks for the contribution which has been paid over to the Treasurer; the expressions that accompanied the act of liberality operate as a cheerful stimulus.

POSTSCRIPT.

(CIRCULAR.)

THE SUPREME GRAND COUNCIL OF RITES FOR IRELAND, having opened in due form, on the degree of Prince Mason, or Sovereign Prince Grand Rose Croix, at the Freemasons' Hall, College-green, Dublin, on the 6th of the month called Tiar, A. F. 526, A. L. 5844, and of the Christian Æra, April 9th, 1840: present—

His Grace Augustus Frederick, Duke of Leinster, Grand President, on the Throne;

John Norman
John Fowler
Richard Wright
George Hoyte
William Rigby
Thomas Wright
Rev. Thomas Flynn
George B. Grant
George James Baldwin
W. H. Bracken
G. W. Creighton
William Gibson

Sir J. W. Hort, Bart.
James Kenny
Edward Moore
Ven. Archdeacon W. B. Mant
Thomas Murphy
John Porter
Thomas James Quinton
William White
Edward Wollard
John Veevers
Benedict Arthur Yates
Godfrey Brereton.

The committee appointed on March 19, 1840, to prepare a manifesto, declaratory of the illegality of certain individuals styling themselves Prince Masons, presented the following as calculated to meet the intended object:—

“The Supreme Grand Council of Rites for Ireland having learned, with pain, that certain individuals have recently assumed the title of Prince Masons, disclaiming the authority of His Grace the Duke of Leinster, Supreme Head of all the Masonic degrees in Ireland, consider it their duty thus to promulgate and declare, that such persons are not and cannot be recognised as entitled to the rank of Prince Masons, or Sovereign Princes Rose Croix.

(Signed) “JOHN NORMAN, V. Pres. April 2, 1840.”

“Resolved—That the foregoing report be received. Passed unanimously.

“Resolved—That said report be agreed to, and circulated as by order of the 19th ult.

(Signed) LEINSTER, Grand President,
G. Insp. Gen. for Ireland, K.—H. K.S. &c &c.”

Thomas Wright, Secretary General and Grand Treasurer.”

To which follows a list of Prince Masons, or Sovereign Princes Grand Rose Croix, acting under the authority, and with the sanction, of His Grace the Duke of Leinster, Supreme Head of all grades of Masonry in Ireland, and registered in the books of the Supreme Grand Council of Rites for Ireland. June 16th, 1841. 26th Sivan A. F. 527, A. L. 5845,—including the original chapter of Prince Masons of Ireland; No. 1, Cork; No. 2, Dublin; and No. 3, Lisbon.

N. B. To guard against imposition all certificates are signed by the Duke of Leinster, and by

THOMAS WRIGHT,

Grand Secretary to the S.G. Council of Rites for Ireland.

His Grace the Duke of Leinster and the Supreme Grand Council of Rites give notice to all regular and legal Chapters, Colleges, and Councils of the superior degrees of Masonry that the meetings of the Supreme Grand Council are held at the Grand Lodge Rooms, in Dublin, on the third Wednesday in March, June, September, and December, in every year, at which meetings country or foreign Chapters, &c., may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to John Fowler, Esq., Dep. G. Sec., Commercial-buildings; or to Thomas Wright, Esq., *M.D.*, 26, Great Ship-street, Dublin.

Dublin, Sept. 14th, 1841.

LIMERICK, *Sept. 14.*—The welcome-home banquet from the Brethren of Lodge No. 13, to their esteemed Worshipful Master, Michael Furnell, Esq., came off last night at the Masonic Hall, Henry-street, Brother Watson in the chair. Covers were laid for forty, but a greater number of the Brethren attended to greet and gratulate their much regarded and respected Worshipful Master. The hall exhibited an aspect alike splendid, varied and beautiful. All the gorgeous and mystic symbols of the Craft were appropriately displayed; various banners decorated the walls, on which were suspended Masonic devices, illuminated with coloured lights, and the whole elegantly ornamented with classic festoonings of rich drapery. Crowds of variegated lamps sparkled in every angle and recess of the ample hall, and shed effulgence on the whole scene of fraternal love, festivity, and felicity. Over the throne the arms and motto of the Furnell family appeared in lucid grandeur, all set in curiously constructed lamps made for the occasion. Many delightful songs were given, and some admirable speeches delivered. "Peace, love, and harmony" prevailed throughout; and the Brethren separated with a joyous determination to speedily indulge in another and not remote merry and fraternal meeting. Purser, of the Club-house, was the caterer—and it is but justice to say that he sup-

plied the dinner, dessert, and wines, including claret and champagne, and furnished every thing in such abundance, delicacy, variety, and luxury, as afforded entire satisfaction, and left no cause of complaint to the most fastidious palate or eager gourmand.

NENAGH.—It is with much satisfaction we have to announce the revival of the ancient and honourable Craft of Masonry in Nenagh. After a lapse of twenty years it is again, by the exertions of a few Brethren, about to shed the brilliancy of its lustre over the darkness in which those who have not been illumed by the light of Masonry are enshrouded.

A warrant (No. 208) having been granted by the Grand Lodge of Ireland for Nenagh, on Monday evening last, with the assistance of several Brethren from 271, the Lodge No. 208 was consecrated, the Master installed, and the several officers appointed, in due conformity with the usages of the ancient Craft. After the installation, the following very appropriate address was delivered by the Worshipful Master, Bro. James Dempster :—

“ Brethren,—The high honour which you have conferred upon me, by having been unanimously chosen as your Master, I assure you shall never be erased from my memory ; and although I have been for a number of years rather neglectful of the Craft, it was the want of opportunity, in Nenagh, of attending to the duties of a Mason, alone, which prevented my cultivating the fundamental principle of the Order, ‘ Brotherly love.’ I feel that this appointment will stimulate me to exertion in behalf of the institution to which in my early days I was much devoted, having a due sense of the excellence of its principles, and the salutary laws and social duties on which it is founded. I observe, sometimes, that mere curiosity, or views of self-interest, or a groundless presumption that the principal business of a Lodge is mirth and entertainment, had induced men of loose principles and discordant tempers to procure admission into our community ; this, together with unpardonable inattention on the part of those who proposed them as to their lives and conversations, have constantly occasioned much discredit and uneasiness to the Craft—such persons being in nowise qualified for a society founded upon wisdom, and cemented by morality and Christian love. Therefore let it be your peculiar care to pay strict attention to the merits and characters of those who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest through inadvertence unworthy persons may find means to introduce themselves amongst you, whereby you will discourage the reputable and worthy. For it is well known from experience that nothing more contributes to the dissolution of a Lodge than too great a number of members indiscriminately made, a want of regulation in their ex-

penses, and keeping unseasonable hours ; therefore, to guard against this fatal consequence we shall do well to cultivate the following virtues, viz.,—prudence, temperance and frugality, which virtues are the best and most proper supports of every community. Prudence is the head and guide of all other virtues, the ornament of our actions, the square and rule of our affairs ; it is the knowledge and choice of those things we must either approve or reject ; and implies—to consult and deliberate well, to judge and resolve well, to conduct and execute well—in fact, it is wisdom applied to practice. Temperance consists in the government of our appetites and affections, so to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse or prodigal indulgence to excess on the other ; this virtue has many powerful arguments in its favour, for as we value our health, wealth, reputation, family and friends, our characters as men, as Christians, as members of society in general, and as Freemasons in particular, all conspire to call on us for the exercise of this virtue ; in short it comprehends a strict obedience to, and observance of the Apostle's exhortation ' Be ye temperate in all things,' not only avoiding what is in itself improper, but also whatever has the least or most remote appearance of impropriety, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting. Frugality, the natural associate of prudence and temperance, is what the meanest station in life necessarily calls for, and the most exalted cannot dispense with. It is absolutely requisite in all stations, it is highly necessary to the supporting of every desirable character, to the establishment of every society, to the interest of every individual in the community ; it is a moral, it is a Christian virtue. It implies the strict observance of decorum in the season of relaxation and of every enjoyment. It is that temper of mind which is disposed to employ every acquisition only to the glory of the Giver, our own happiness, and that of our fellow-creatures. If we fail not in the exercise of these virtues (which are essential supports of every Lodge of Free and Accepted Masons) they will effectually secure us from those unconstitutional practices which have proved so fatal to this Fraternity. For prudence will discover the absurdity and folly of expecting true harmony without due attention to the choice of our members ; temperance will check every appearance of excess, and fix rational limits to our hours of enjoyment ; and frugality will proscribe extravagance, and keep our expenses within proper bounds. I would not be understood here to mean, that because these three moral virtues are pointed out as essentially necessary to the good discipline and support of a Lodge, that nothing more is required, for social must be united with moral excellence. Were a man merely prudent, temperate, and frugal, and yet negligent of the duties of

humanity, sincerity, generosity, &c., he would be at most but a useless if not a worthless member of society, and a much worse Mason. In the next place, permit me to remind you that a due attendance on the Lodge for your own improvement, and the reputation of Masonry in general, is absolutely necessary; for your own improvement, because the advantages naturally resulting from the practice of the principles therein taught, are the highest ornaments of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as is there enjoined. The prevalence of good example is great, and no language is so expressive as a consistent life and a conversation; these once forfeited in a Masonic character, will diminish a man not only in the esteem of persons of sense, learning, and probity, but even men of inferior qualities will seldom fail of making a proper distinction. You are well aware that the envious and censorious are ever disposed to form their judgments of mankind according to their conduct in public life—so, when Members of our society desert their body, or discover any inconsistency in their practice with their professions, they contribute to bring an odium on a profession which it is the duty of every member to honour. Indeed, instances of the conduct here decried I own are very rare, and I might say, as often as they do happen, tend still more to discover the malignity of our adversaries than to reflect on ourselves; for how weak must it appear in the eye of discernment to condemn a whole society for the irregularity of a few individuals. The non-attendance on, and absenting ourselves from the Lodge, I apprehend to be this—the want of brotherly love, that fundamental principle alluded to before by me. Did we properly cultivate this Christian virtue, we should think ourselves the happiest when assembled and met together; on unity in affection, unity in government subsists, for whatever draws men into societies, it is only unity that can cement them. Let us recollect that love is the first and greatest commandment; all the others are summarily comprehended in this—it is the fulfilling of the law, and a necessary qualification for the Celestial Lodge, where the Supreme Architect of the Universe presides, who is Love. Faith, Hope, and Charity, are three principal graces, by which we must be guided thither, of which Charity, or universal Love, is the chief; when Faith shall be swallowed up in vision, and Hope in enjoyment, then, true Charity or Brotherly love will shine with the brightest lustre to all eternity.”

THE
FREEMASONS'
QUARTERLY REVIEW.

DECEMBER 31, 1841.

THE PROPOSED ANNUITY PLAN.

THE Board of General Purposes, in a special report made to the Grand Lodge on the 1st of December, produced a series of forty-seven resolutions, as the basis of the rules and regulations for the future appropriation of part of the Fund of Benevolence, and the application of subscriptions, to the permanent support of Worthy Aged and Decayed Freemasons. These resolutions, at the very proper suggestion of the Board of General Purposes, have been printed and distributed, with a view to their mature consideration at the Quarterly Communication of Grand Lodge in March next. On this all-important subject we have received several communications, accompanied by proposed amendments; and that these, as well as the original propositions, may be duly weighed, we shall print them consecutively, distinguishing the amendments by having them set in italics.

1. That the Institution be called "*The Royal Masonic Benevolent Annuity Fund, and Asylum for Worthy Aged and Decayed Freemasons.*"

2. That the Institution shall be under a Committee of Management, to consist of the G.M., the Pro-G.M., and the D.G.M., together with thirty Brethren, each of whom must be a Master or Past Master of a Lodge: ten to be nominated by the Grand Master, ten elected by the Grand Lodge, by ballot, and ten by the Subscribers, also by ballot.

3. That three members of each class shall go out of office annually; but shall be eligible to be re-appointed or re-elected.

4. That all the Meetings on the business of this Institution be held at the Freemasons' Hall, in Great Queen Street.

5. That for the present a sum of One Hundred Pounds be granted Quarterly by the Grand Lodge, from the Fund of Benevolence, and

that Donations and Subscriptions be received in addition, for the purpose of granting Annuities to reduced, aged, or afflicted Freemasons.

That for the present the sum of One Hundred Pounds be granted Quarterly by the Grand Lodge, from the Fund of Benevolence; that the Annuity Fund of "The Asylum for Worthy Aged and Decayed Freemasons" be accepted in aid; and that Donations and Subscriptions be received in addition; for the purpose of granting Annuities to reduced, aged or afflicted, and deserving Freemasons.

That "The Building Fund" of "The Asylum for Worthy Aged and Decayed Freemasons" be also accepted as part of this Institution; and that Donations and Subscriptions be received in addition, until such time as the Grand Lodge shall determine to commence the erection of a suitable Building.

6. That the following be the scale of the ages, by which, after each election, the Annuities shall be granted, viz.—

Of the Age of 60 to 70 years, an Annuity from.....	£10 to £20
70 to 75	from..... 15 to 25
75 and upwards	from..... 20 to 30

The amount of the Annuity to be regulated by the age of the Candidate when elected, and to be settled by the Committee of Management, according to the circumstances of the case, and not to be subsequently increased.

That as the cost of subsistence in London is much greater than elsewhere, the Annuitants shall be classified as to residence; and that the amount of their Annuities be further determinable by their age, condition, and other circumstance, according to the following scale:—

METROPOLITAN.

Of the Age of 60 to 70 years, an Annuity of from....	£15 to £20
70 to 75	from.... 20 to 25
75 and upwards	from.... 25 to 30

PROVINCIAL.

Of the Age of 60 to 70 years, an Annuity of from....	£10 to £15
70 to 75	from.... 15 to 20
75 and upwards	from.... 20 to 25

7. That no Brother be eligible under the age of 60 years, nor unless he has been a registered Master Mason for fifteen years, and a Subscribing Member to a Lodge for at least ten years of that period, except the Brother shall be afflicted with total Blindness, Paralysis, or other visitation of Divine Providence, which shall permanently incapacitate him from earning a livelihood, and that the affliction shall have occurred subsequently to his being raised to the Degree of Master Mason: In such case the party may be admitted under 60 years of age, if he shall have been seven years a registered Master Mason, and Subscriber to a Lodge for that period.

8. That no Brother having an income of £20 per annum shall be admitted to the benefit of the Fund.

9. That if an Annuitant shall become possessed of an income, independently of his Annuity, the Committee of Management shall have

the power to reduce the Annuity according to the circumstances of the case.

10. That if it shall appear, that any facts respecting the situation or circumstances of an Annuitant shall have been suppressed, or false representations made at the period of election, or if any Annuitant is discovered to be in a situation to provide for himself, the Committee of Management shall have power to suspend or remove such Brother from the List of Annuitants; and the Committee shall report the circumstances to the Grand Lodge at its next Quarterly Meeting, and also to the Subscribers at the next Annual Meeting.

To omit the words "or remove."

11. That the Committee of Management shall have the power to deprive of his Annuity any Annuitant who shall anticipate the payment thereof, or charge or incur the same in any manner, or shall, by improper conduct, render himself unworthy to be continued upon the Fund.

To leave out the words "anticipate the payment thereof, or."

12. That a General Meeting of the Subscribers shall take place annually at twelve o'clock on the third Friday in May, for general business, and to elect the Members of the Committee, each of whom shall be a Life Governor, or a Subscriber to the amount of Two Pounds annually. All elections to be by ballot, and to commence at one and close at three o'clock.

That all meetings of the Subscribers be held at seven o'clock in the evening; that a General Meeting shall take place annually, on the third Friday in May, for general business, and to elect the Members of the Committee, each of whom shall be a Life Governor, or a Subscriber to the amount of Two Pounds annually; and that all elections be by ballot, to commence at half-past seven and close at nine o'clock.

13. That a Special General Meeting shall be held on the requisition in writing of eighteen Life Governors, to be delivered at the office of the Secretary, stating the object for which such meeting is to be held, at which meeting no business shall be discussed except that specified in the requisition, and at least seven days' notice of such meeting shall be given in three daily papers.

14. That the Grand Treasurer for the time being be the Treasurer to the Institution.

That the Treasurer be elected by the Grand Lodge.

15. That there be four Trustees, of whom the Deputy Grand Master and the Grand Treasurer for the time being shall be two, and two other Brethren shall be elected by the Subscribers at the first General Meeting.

That there be three Trustees; one nominated by the Grand Master; and one elected by the Grand Lodge, and one by the Subscribers, by ballot. And that upon the decease or resignation of either of them, his successor shall in like manner be nominated or elected; so that the Grand Master, the Grand Lodge, and the Subscribers at large, may always be directly represented in the Trust.

16. That the Trustees shall from time to time receive the dividends due upon the funded property, and pay the same over to the Treasurer;

and shall not afterwards, as Trustees, be accountable or responsible for the application or misapplication thereof.

17. That three Auditors be elected annually by the Subscribers at the General Meeting in May.

18. That the Committee shall have the power to appoint the Paid-Officers, and to fix their salaries, and to take such security as may be deemed advisable for the due performance of their respective duties, and to remove any such Officer of the Institution in the event of misconduct, inability, or inattention to the duties of his office.

19. That no Paid Officer of the Institution shall retain more money than is deemed advisable by the Committee; nor shall any such officer interfere or canvas in elections, directly or indirectly, nor be entitled, if a Governor, to vote at any election, or at any meeting.

20. That the Committee do meet monthly, or oftener if necessary, and at every meeting elect their chairman. That five be a quorum.

21. That the Committee shall from time to time determine the number of Annuitants to be elected.

22. That the election of Candidates shall take place on the day of the General Meeting; and that previously thereto a printed polling-paper, containing the particulars of each case, with such other information as may be necessary, be numbered and signed by the Secretary, and sent by post to every Subscriber, at least six weeks before the day of election; and no second polling-paper shall be issued without the sanction of the Chairman at the General Meeting.

23. That all Governors and Subscribers be entitled to ballot by proxy in the election of Annuitants.

24. That the Candidates stand in rotation on the list for election according to the date of their admission as candidates on the books of the Institution.

25. That should any Candidate be unsuccessful at three successive elections, the Committee shall have power to place him on the list of Annuitants.

26. That one-half only of the sum to be granted in Annuities shall be assigned to Brethren from Lodges in the London District.

27. That every applicant for an annuity residing within the London District shall attend the Committee previously to being placed on the List of Candidates. That every applicant residing in the country shall transmit a certificate to be produced to the Committee, stating his circumstances, &c., signed by the Master and Wardens of a Lodge having a personal knowledge of the applicant, and the nearest to which he may reside, and shall afterwards furnish such other testimonials as may be required by the Committee.

28. That the Annuitants be paid quarterly, *in advance*.

29. That every Annuitant, before his Annuity be paid, shall either attend in person to receive the same, or transmit to the Secretary of the Institution a certificate, attested by the clergyman and churchwarden of the parish, or by a magistrate, near to where he resides, of his being alive on the day his annuity falls due.

30. A new Subscriber shall be entitled to vote immediately, upon payment of the Subscription.

31. That the Master of every Lodge shall be entitled to four votes at every election of an Annuitant, provided the Lodge shall have paid the last year's contribution to the Grand Lodge.

32. That a Donation of £5 shall constitute the Donor a Life-

Governor, entitled to two votes at every election of an Annuitant : a Donation of £10 to four votes, and so on in proportion.

33. Subscribers of 5s. per annum shall in like manner be entitled to one vote, and to one extra vote for every additional 5s. subscribed.

34. That every Lodge or Chapter subscribing 5s., or upwards, per annum, shall have the same privilege as an individual Subscriber.

35. That a Lodge or Chapter subscribing £10, in one or more payments, within two years, shall be entitled to two votes during its existence, and by a donation of £5, in one payment, to two votes for fifteen years.

36. That the privilege of voting by Lodges and Chapters subscribing to the Institution shall be exercised by the W. Master or First Principal for the time being, unless otherwise directed at the time of subscribing.

37. That a donation of £50 shall constitute the Donor a Vice-President of the Institution.

38. That an executor paying a legacy of £50 to the use of the Institution, shall be constituted a Governor for life. If the legacy be to the amount of £100 or upwards, all the acting executors shall become entitled to the like privilege.

39. That every person not being a Freemason, subscribing annually 5s. or upwards, or who shall be a donor of £5 or upwards, shall be entitled to the same number of votes as any other Subscriber or Donor.

That this resolution be omitted.

40. That none but Freemasons shall be permitted to attend any meeting of the Subscribers, or personally to present a polling-paper at any election of Annuitants ; but all such polling-papers shall be used only by Freemasons entitled to vote.

41. That in every election, except in that of Annuitants, all Masters of Lodges, Governors, and Subscribers, shall be entitled to one vote only, such vote to be given in person.

42. That, in case of an equality of votes at any meeting, the Chairman shall be entitled to a second or casting vote.

43. That all annual subscriptions fall due on the 1st of January in each year, and that no one be entitled to vote, on any occasion, whose subscriptions shall be in arrear.

44. That, with a view of providing for the permanence of the Institution, all life-donations and bequests, and two-thirds of the annual subscriptions, shall be funded in the Three per Cent. Bank Annuities, in the names of the trustees, and on no account shall any portion of the principal invested be withdrawn, except with the sanction of two-thirds of the Subscribers present at the Annual General Meeting, and also of the Grand Lodge.

45. That a general statement of the finances of the Society shall be prepared, and, after having been duly audited, shall, together with a Report of the proceedings of the Committee, be presented to the Annual General Meeting of the Subscribers, to be held in the month of May, and to the Grand Lodge in June following.

46. That the proceedings of every Annual or Especial General Meeting shall be reported to the Grand Lodge.

Lastly. That after the Rules and Regulations of the Institution shall have been confirmed by the Grand Lodge, no alteration shall be made therein, unless the same shall have been approved of by the Grand Lodge.

As far as they go, the amendments will speak for themselves; but our correspondents or readers must not rest satisfied with the publicity we give them in the Craft. Some Brother, likely to obtain a respectful hearing in Grand Lodge, should give timely notice of motions, and thus put each proposition in a fair way to be tested and determined by temperate and full discussion.

We do not entirely approve of the mode of procedure in an affair of such extreme importance. It would seem to have been much more advisable to have set apart one day, at least, for the deliberation of Grand Lodge, unrestricted by other subjects. Can it be possible duly to entertain between forty and fifty resolutions, to say nothing of amendments, and also go through the regular and extensive business of the next Quarterly Communication, in the short period of three or four hours? And will it not be more seemly and convenient to appoint, for the purpose, an Especial Grand Lodge on an early day?

Under the proper head will be found an account of the proceedings which have taken place on the part of the Deputation appointed by the Asylum Committee, and the Board of General Purposes. Whilst we see great cause to regret that the ample, and, in our opinion, most unobjectionable offer of the Deputation, to place both the Annuity Fund and the Building Fund in charge of the Grand Lodge, was discountenanced by the Board of General Purposes, we are not without the strongest hope that the Grand Lodge will accept the proposition in the spirit in which it appears to have been made. How can the Grand Lodge do otherwise, after the very general, if not unanimous approval with which the first suggestion was made to "amal-

gamate the two plans?" These were the very words used and the feeling with which they were uttered seemed to pervade the bosom of every hearer. Not a dissentient voice was heard. An amalgamation of two plans pre-supposes an essential difference in the principle, and their union for a common object. To destroy either would be neither union nor amalgamation.

THE PRINCE OF WALES.

His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, although not present at the last Quarterly Communication, took care that a dutiful, loyal, and congratulatory address should be prepared, on the joyous occasion of the birth of the Prince of Wales. We need scarcely say that it was passed with acclamation; as were resolutions, in the spirit of the address, for communication to Prince Albert, and to the Duchess of Kent.

PROVINCIAL FUND OF BENEVOLENCE.

The good seed springs up rapidly in the Provinces. Charity has not cultivated the Masonic districts in vain. Lancashire is up and stirring, with a determination to succour, and in time to shelter *her* Worthy Aged and Decayed Freemasons. And Somerset, the sunny and sterling, is moving in fraternal rivalry of every Province, and of the Metropolis to boot. Where need we turn in quest of proofs more irrefragable that Charity is manifestly repro-

ductive? Who but sees that an Asylum *must* eventually raise its noble dome in Charity's main abiding place—the emporium of England—the chief city of the world?

THE CRUCEFIX TESTIMONIAL.

It is highly gratifying to us, to find that our notice to the Craft in affectionate remembrance of our Brother Robert Thomas Crucefix, was not given in vain. His invaluable services as a Mason, and his eminent virtues as a man, have been at length properly recognised, appreciated, to some extent rewarded, and, better than either or all besides, put upon record in Masonic History.

For an account of the very gratifying proceedings attendant upon the presentation of “The Crucefix Testimonial,” we refer to another part of our *Review*. And our duty in this case will be completed by the expression of our most grateful thanks, as Masonic journalists, to the Subscribers, Committee, Board of Stewards, and the learned, reverend and highly revered Brother, the Chairman at the Festival.

ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 8.)

WHEN the toils of Joshua were ended by the expulsion of the Canaanites, and the partition of their country amongst the favoured people of Jehovah, he deposited the Stone of Foundation beside the tabernacle at Shiloh, as a memorial to commemorate the goodness of God to the Jewish nation, in redeeming the people from captivity, and establishing them in a land flowing with milk and honey. Indeed, the country was so productive, and desirable as a place of residence, that many ancient writers have spoken of it in the language of rapture. Aristæas, who flourished in the time of Ptolemy Philadelphus, says that it abounded in corn, wine, and oil, with abundance of honey; olive-trees, vines, and palm-trees, the latter of which were so fat, that the oil might be pressed out by merely treading on them with the foot. He further declares that it produced spices of all kinds, nuts and almonds, mines of various metals, gold and precious stones, with salutary fountains and rivers; and that 60,000 acres of meadow ground were salubriously situated on the banks of the Jordan, which were rendered peculiarly fruitful and productive by the periodical overflowing of the river, like the Nile in Egypt.

Our Foundation Stone was subsequently made a support for the Ark of the Covenant, and accompanied all the wanderings and fluctuations of that holy utensil, which appears to have possessed little influence during the time of the Judges; for the people, having eaten and become full, as the prophet expresses it, of the good things of the land, almost universally abandoned themselves to the worship of idols, and the fascinations of the Spurious Freemasonry, or the mysteries of Thamuz and Adonis. We find the ark and tabernacle at Shiloh occasionally used by a few holy men and women (although the college of priests itself was frequently corrupt and venal), viz., Othniel and Deborah,

and Gideon and Jephtha, on the latter of whom Freemasonry expiates largely, as his history constitutes an epoch in the Craft.

The Stone remained by the ark in the tabernacle at Shiloh for three hundred years; and was in the custody of a debased hierarchy when Samuel was presented and consecrated to the Lord. It bore the ark in that disastrous removal from the tabernacle to the camp at Ebenezer, when the Israelites were defeated, and these holy articles fell into the hands of an idolatrous enemy. And here the insulted majesty of God displayed itself in terror. The idols fell down prostrate before the ark; and into what place soever the Philistines removed it, in the extremity of their dread, the inhabitants of that place were smitten with divers diseases, and died in great numbers.

After having retained it seven months, the Philistines determined to send it back, as it produced nothing but calamity to their nation. It was received with great joy, and deposited in the house of Aminadab, as a place of temporary security. Here, however, it remained fifty years, until the eighth year of David's reign, when it was removed to the residence of Obed Edom for three months, preparatory to its transmission to Jerusalem. And, between thirty and forty years from this period, the stone was placed, with solemn ceremonies, in the foundation of the temple on Mount Moriah, along with the foundation stones of Dan and Asher, beneath the centre of the Most Holy Place, where the ark was overshadowed by the Shekinah of God.

And here I cannot resist the impulse of quoting a very interesting passage from Clarkson's *Essay on the Temple Church*, as it bears upon the symbolical form of our Foundation Stone.—“Of the symbolic meaning of the architectural cube, handed down from the most remote freemasonry to the freemasonry of the present day, no person can entertain the smallest doubt. It succinctly demonstrates what is meant by the word masonry; namely, a moral axiom conveyed by an architectural form. In the symbolic language it meant divine truth—always equal, always based upon itself, and invariably just in its proportions, under whatever aspect it may be varied. It uniformly had the same meaning, in profane, or sacred, or Christian interpretation. Hence it was that the ark of the mysteries, placed mysteriously on one of the foci of an ellipse in the pyramidal great lodge,

consists of a double cube. Hence the *petronia*, or ark of the Eleusinian mysteries, consisted also of a double cube; hence the ark of the tabernacle affected the same form; hence the forms of the ancient gods were, according to Pausanias, represented by cubes; hence the altar in the court-yard of the Temple of Solomon consisted of two cubes; hence the oracle, or holy of holies, both of the ark and the temple, constituted perfect cubes; (1 Kings, vi. 20). The oracle of the fore part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and hence the final temple, or New Jerusalem, is described in the Apocalypse, allegorically, to have a cubical form. (xxi. 16.) The city is foursquare; the length and the breadth and the height of it are equal. The symbolic or masonic meaning is here quite obvious, since no city could be built in the form of a cube."

In the foundation of the temple this stone remained till the return of the Jews from their Babylonish captivity; for though the destruction of that stately edifice, by Nebuchadnezzar and his officers, was so complete, this stone remained unmolested in the foundations; being buried amongst the stones and rubbish which fell from the building during its demolition. In preparing the foundations for a new structure, pursuant to the edict of Cyrus, three fortunate sojourners discovered this ancient stone, along with other invaluable materials, which had been deposited in a secret crypt, by Wisdom, Strength and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons.

The discovery having been communicated to the prince, priest and prophet of the Jews, our stone was adopted as the chief corner-stone of the re-edified building, laid in Zion with solemn ceremonies; and thus became, in a new and more expressive sense, the type of a more excellent dispensation. Here it remained undisturbed for many centuries. Even the splendid renewal of the temple of Zerubbabel, by Herod, did not remove this celebrated stone, because he built partly on the old foundations. Herod's temple was not completed at the time when the Messiah made his appearance upon earth, as the real corner-stone and foundation of man's eternal happiness;—the true JEHOVAH, whose mystical NAME formed the essence, and constituted the value of the Stone of Foundation, which was still concealed in the bowels of the earth; though it was fabled that the

Saviour had stolen the sacred name which it contained, and by its virtues worked all his miracles.*

The Jews had already accumulated so many traditions respecting the miraculous properties of this stone, some of which are now unknown, that the divine appearances which are said to have usually attended the use of it, were attributed solely to the efficacy of the word engraven on its upper surface, which was reputed to possess the power of controlling the ordinary course of nature; of commanding the obedience of unclean spirits; of healing the sick, and of raising the dead: and as these constituted the principal objects of the supernatural powers exercised by Jesus Christ, it was no wonder if those who refused to receive his credentials, or to believe him to be the Messiah, of whose identity and truth such miracles were to be the test, should attribute his success to a cause which appeared to afford an easy solution of the mystery.

Some learned writers are of opinion,† that the Shekinah, or appearance of the Lord, over the mercy seat in the sanctum sanctorum, was the Holy *Name* of God. Landseer says—"I should imagine that the Asherim of the Hebrews were surmounted by the *name* *ЈЕHOVAH*, expressed in Hebrew characters, which contained a literal mystery. Let the reader refer to those passages in the Lamentations of the Hebrew poets, where the phrase 'the name of the Lord' occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the Psalms, when the Babylonian invaders had violated the sanctuary, and cast the Name of the Lord to the ground."

But the stone was in the possession of Enoch, of Moses, and of Elijah, who were all translated to Heaven; and hence it was believed that the correct pronunciation of the mystical word which it contained, would enable any one to transport himself through the skies, even to the throne of God; which accounted also for the ascension of Christ, and found a reason for that extraordinary event, which appeared perfectly satisfactory.‡ This may serve to explain the Jewish

* *Toledoth Jesu*, 6, 7. Buxtorf, *Lex. Rab.* p. 254.

† *Vid. Bate. Critic. Hebr.* p. 288.

‡ Southey has versified an Arab tradition of such a fact, which may be found in D'Herbelot, and in Sale's *Notes to the Koran*. Of the different accounts of this wonder-working word, and its effects, he has

belief that the true pronunciation of this word was lost in their days, because the supposed effects of its ordinary pronunciation did not appear.

The Temple of Herod is described by Josephus as a most magnificent fabric of marble, set off with the greatest profusion of costly decorations, and the finest building upon earth since the days of Solomon; being much larger than the Temple of Zerubbabel, besides the advantage of the Grecian style, and the Corinthian order of architecture, with all its later improvements. It was not completely finished, in all its apartments, till about six years before it was destroyed. In the arrangement of this work, Herod acted as Grand Master; Hillel and Shammai as his Wardens, and Manahem as his Grand Superintendent of Works, under whose management ten thousand masons, besides labourers, were employed; but, instead of completing it in seven years, as Solomon had done, this temple was forty-nine years in hand, before the workmen were finally withdrawn.

I have said that this Stone of Foundation was a type of the Messiah. And my opinion is corroborated by St. Peter, who applies it expressly to Jesus Christ. "To whom coming," says he, "as unto a living stone, disallowed indeed of men,

preferred that which makes Zohara originally a woman, and metamorphoses her into the planet Venus, to that which says the planet Venus descended as Zohara to tempt the angels.

“—————Allah bade
That two untempted spirits should descend,
Judges on earth. Haruth and Maruth went,
The chosen sentencers; they fairly heard
The appeals of men to their tribunal brought,
And rightfully decided. At the length
A woman came before them; beautiful
Zohara was, as yonder evening star,
In the mild lustre of whose lovely light
Even now her beauty shines. They gazed on her
With fleshly eyes; they tempted her to sin.
The wily woman listened, and required
A previous price—the *knowledge of the NAME*
OF GOD. She learned the wonder-working Name,
And gave it utterance; and its virtue bore her
Up to the glorious Presence; and she told
Before the awful judgment seat her tale.”

The Jews had a tradition similar to this, respecting the wife of Adam. They say that the name of his first wife was Lilit; she became disobedient, and flew up into the air, by means of a magical word.

but chosen of God, and precious, ye also, as lively stones are built up a spiritual house. Wherefore also it is contained in the scripture—Behold, *I lay in Zion a chief Corner-stone*, elect, precious, and he that believeth on him shall not be confounded.”—In this passage, Jesus Christ is represented as a sure Foundation Stone, laid in Zion, for the sons of men to build their hopes upon. His temple, thus built on Him, is compared to a beautiful and impregnable edifice, consecrated to Jehovah, and durable as Him whose holy name is inscribed thereon. “Here is a stone that can never moulder away by the waste of all-consuming time. The strongest marble, and even flinty rocks decay. The firm foundations—the stately columns—the majestic buildings of Nineveh, Babylon, and Imperial Rome, and all the magnificent structures of antiquity, though formed of the most durable stone, and promising immortality, are now shattered into ten thousand fragments, or lying in ruinous heaps. But Christ is a foundation for immortal souls—immortal as themselves; a foundation that now stands as firm under Adam, Noah, and Abraham, as the first moment they ventured their dependence upon it;—a foundation that will remain the same through the countless ages of eternity.”*

At the final destruction of the Temple by the Romans, although a plough was passed over its ruins, the ancient Foundation Stone was not removed, but remained in its bed within the bosom of the holy mountain, until once more threatened with desecration by Julian, emperor of Rome, who, having apostatized from Christianity, in which he had been educated, was resolved to restore the ancient superstitions of heathenism, and with them the practice of the Spurious Freemasonry. He collected a body of workmen to prepare the foundations for re-edifying the temple on Mount Moriah, which he resolved to accomplish, that he might throw discredit on Christianity by frustrating the prophecy of its founder. With great labour the ground was cleared, by digging up all the remains of the old building to its deepest excavations, until one stone of the foundations was not left upon another. All had been taken up and carried away. At last they discovered our Stone of Foundation, which, though small in size, resisted all their attempts to remove from its place.

* Davies' Sermons.

This extraordinary occurrence being reported to the emperor, he attended with all his court, to direct in person the operations for removing this stone. The matter had been made public, and a great concourse of people assembled, both Christians, Jews and Gentiles, to witness the ceremonial of laying the foundation stone of a new temple on Mount Moriah. Preparations having been made for levelling the footstone by the necessary preliminary work—at the moment when the monarch was proceeding, in great state, to perform the ceremony, the mountain was shaken by an earthquake; the newly deposited stones were cast out of the foundation with great violence; and a sudden explosion of fire bursting from this immovable Foundation Stone, killed some of the chief officers of the emperor's household, as well as several of the spectators who had assembled out of curiosity to witness the undertaking. This was followed by a storm of wind and rain, which scattered the materials; and flames of fire continuing to issue from the ancient corner-stone of the temple, as they did in the days of old from the summit of Mount Sinai, when the Deity was manifested to the people of Israel—burnt up and destroyed a vast number of people, who had approached too near to the sacred precinct. The judgment was decisive. Julian exclaimed, "O Galilean, thou hast conquered!" He abandoned the undertaking, and no further attempt has ever been made to rebuild the temple, in the face of that clear prediction of Jesus Christ, which declares that "Jerusalem shall be trodden down of the Gentiles, till the time of the Gentiles be fulfilled."

A stone inscribed with a mystical diagram, like our Foundation Stone, was discovered by Pococke, amongst the ruins of Panopolis in Egypt, and the design was so extraordinary, as to excite his wonder. The symbols, whatever they were intended to signify, are evidently astronomical; and there is little doubt but it was designed to represent the Name of the Egyptian solar deity. "Within some ornaments there are four circles; in the inner circle there is a figure, probably representing the sun; the spaces between the two next are divided into twelve parts: in the first, twelve birds are cut in like seals; in the next, twelve figures, defaced, which I conjectured might be the *Twelve Signs of the Zodiac*. The outer circle, not divided, has in it figures of men, if I mistake not, to the same number. In each angle, between the outer circle and the square orna-

ments that are round it, is a figure which may possibly represent the four seasons. A wing extends along one side of it, from a sort of globe, marked out in lines, which probably had another wing, extending in the same manner, it may be, over such another sculpture."

The Arabians, descended from Abraham, and practising the primitive patriarchal manners, boast of the possession of a sacred stone, "that received the footsteps of Abraham; for the depth and form of the impression are such, that it is impossible for any human artist to express the like, with all the power of the chisel. So that the stone itself must of necessity have grown soft, by the will of God, beneath the feet of the patriarch; and, like an elaborate paste, took that exquisite impression, which has preserved the minutest traces and most imperceptible lineaments. They add to this miracle the conservation of so frail a monument, which might have been broken to pieces, at pleasure, by the enemies of the divine worship established in that place, had not the supreme power and providence of God diverted them to other objects, which, however, did by no means lessen their guilt. For though this stone has now all its first natural hardness, yet it is plain that it was less difficult to reduce this to powder, than it was for those impious wretches to carry away, as they did, the black stone, to a distance of five days' journey; or than it was for them to heap up the well with infected carcasses. This preservation of the stone is (they say) the more miraculous, considering its duration, which extends to five thousand years, without the least damage or diminution happening to the sacred representation it exhibits." Anaxagoras of Clazimene, is said to have predicted that a holy stone would fall from the sun, and at *Ægospotomos* they pretended to show this stone.

Symbols of a similar nature occur in India, and many other nations. In Egypt, however, the NAME of the Deity was usually inscribed on a stone, over the portal of their temples, as a talisman of protection; sometimes by several emblems, as in the globe, serpent and wings, which appear at the entrance of the Temple of Luxore, in Upper Egypt, or in mystical words, as at Sais, in Lower Egypt:—

I am all that hath been, is, and will be,
And my veil no mortal hath yet uncovered.

Sometimes the name *E I, tu es*, was simply used, as Plutarch informs us was inscribed on the Temple of Apollo. In all

cases, whether plainly or symbolically expressed, it was esteemed a consecration of the holy precinct where it was placed, and the depository of all human virtues.

The Roman deity, Terminus, was of this nature—

Termine, sive lapis, &c.—*Ovid.*

Capitoli immobile Saxum.—*Virgil.*

This people invoked their chief deity by the name of Lapis. “*Quid igitur jurabo?*” says Apuleius; “*Per Jovem Lapidem, Romano vetutissimo more.*” Amongst the Greeks the Sun was called *λιθος*: so universally did the respect and veneration for consecrated *petræ* prevail.

Nor can we of the present generation allow ourselves to be so much elated with our own attainments, as to despise these superstitions of the early inhabitants of the world, when we consider that our forefathers, not more than three centuries ago, practised similar puerilities; as witness, the extraordinary prevalence of a belief, at that period, in the efficacy of amulets ritually consecrated, and *marked with the name of God*, for the cure of diseases. From an old medical treatise, I select the following recipe for the cure of cramp. “Gather together on Good Friday, at five parish churches, five of the first pennies that are offered at the cross; of each church the first penny. Then take them all and go before the cross, and say five paternosters. And then cause a ring to be made thereof, without alloy of other metal, and write within it the name of the three kings of Cologne, and on the other side *the holy name of Jesus*. Then take it from the goldsmith upon a Friday, and say five paternosters as before, and then it will be ready for use.”

Tradition is silent respecting the final destination of our Foundation Stone. It does not appear to have been removed from its place in the foundation of the temple during the above supernatural convulsions; but we hear nothing more about it, although the mountain has been subsequently excavated for the erection of a Turkish mosque. This hiatus in the account is much to be deplored, because the Rabbi Judah, the compiler of the Mishna, where the history of this stone is recorded, lived on the spot, and ought, for the satisfaction of his countrymen, then dispersed amongst all nations, for whose use this book was written, to have verified his account by a careful personal investigation, on a subject so interesting and important to his nation, yet containing facts which were

likely to be discredited by posterity, unless they were substantiated by the most unexceptionable evidence.

The Greek and Armenian Christians appear to give a better account, although they ascribe the miracle to a different cause; for we read in Maundrell, that they keep up a peculiar ceremony, on a persuasion that every Easter-eve a miraculous flame, or shekinah, descends from Heaven *into the holy sepulchre of Christ*, to kindle all the lamps and tapers; and that lights from this sacred fire are kept continually burning. And on that eve, the people assemble in vast crowds round the door of the sepulchre, which being at length opened by the Greek patriarch and the Armenian bishop, out came two priests, with blazing torches in their hands, which they held up at the door of the sepulchre, while the people thronged about with inexpressible ardour, every one striving to obtain a part of the first and purest flame. Those who got the fire, applied it immediately to their beards, faces, and bosoms, pretending that it would not burn like an earthly flame, but that, like the fire in the burning bush, and in the shekinah in the wilderness, it was light without heat; but, as Maundrell quaintly adds, "it was plain that few of them could endure the experiment." Going out of the church, our traveller saw a number of people melting their wax tapers upon pieces of linen which were intended for shrouds; and these superstitious persons imagine that this embalment will protect their bodies from the flames of hell.

This is evidently a pretended shekinah, originating in the glory which hovered over the ark in the Holy of Holies, placed over our Foundation Stone, appearing in the same place, and used for the same purpose as that stone—to propitiate the favour of God, and to convey personal holiness.

The Stone of Foundation is lost; for that legend is to be rejected which identifies the Scottish palladium, now in the coronation chair in Westminster Abbey, with that celebrated stone; but the Jews are still in existence, dispersed amongst the nations of the earth, possessing their own laws and religion, and enjoying toleration for their worship in countries where no other toleration is permitted. Bishop Newton has given a very noble and comprehensive view of the divine protection of this extraordinary people amidst the ruins of ancient nations, and the annihilation of powerful kingdoms, proving that they are in reality the people of God, and pre-

served for some great and especial purpose, which, in the fulness of time will be exemplified and completed.

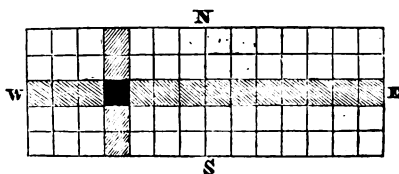
It had been predicted by the prophet Jeremiah—"I will make a full end of the nations whither I have driven thee." This prophecy has been remarkably accomplished; for the providence of God has been no less signally displayed in the destruction of their enemies, than in their own preservation; for, from the beginning, who have been the great enemies and oppressors of the Jewish nation? who removed them from their land? and who compelled them into captivity and slavery? The Egyptians afflicted them much, and detained them in cruel bondage several years. The Assyrians carried away captive the ten tribes of Israel; and the Chaldeans afterwards removed the two remaining tribes to Babylon. The Syro-Macedonians cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people, so that they have never been able to recover their city and country again.

And where are now these great and famous monarchies, which, in their turns, subdued and oppressed the people of God? Are they not vanished as a dream? Is not their power gone? Are not their very names lost in the earth? The Egyptians, and Assyrians, and Babylonians were overthrown, and entirely subjugated by the Persians; and it is remarkable that the Persians, under Cyrus, were the restorers of the Jews, as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans; and the Roman empire, powerful as it was, comprehending the greatest part of the then known world, was broken in pieces by the incursions of the northern nations; and where are now the Romans? Numerous as they were, they are totally lost and gone; but the Jews are subsisting as a distinct people at this day. And what a wonder of providence it is, that the vanquished Jews should survive the whole of their successive conquerors, and that they should be spread over the whole world, when their oppressors are become like clods of the valley.

And more than this, the Jews entertain a certain assurance of being restored to their beloved country; for the Lord, by their own prophet, said—"Behold, I will take the children of Israel from among the nations whither they be gone, and I will gather them on every side, and bring them into their own land." The accomplishment of this gracious promise will not be difficult when the appointed time shall come; for they possess no fixed possessions any where to detain them.

Their property is moveable, and when they are removed, they will not go away empty. It will be a great deliverance, like that of Egypt. No impediment will be able to obstruct their progress, for they will be under the especial guidance of the shekinah of God, whose name was engraven on the Foundation Stone of their temple. The prophecy describing their present state is amply verified. "The children of Israel shall abide many days without a king, and without a priest, and without a sacrifice, and without an altar, and without divine manifestations. Afterwards shall they return, and fear the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

But how is this deliverance to be effected? Why, most assuredly, by the anti-type of our Foundation Stone—the Jewish Messiah, the founder of the Christian faith. Mr. Davies, of Shrewsbury (I regret that he is not a Mason), has a curious passage on this stone, in an unpublished manuscript which he has submitted to my perusal, entitled, "A Treatise upon the Principal Analogies contained in the Temple of Jerusalem, as built by Solomon," which he has kindly permitted me to insert in this place. After expending more than twenty years on the continent, in the collection of facts from learned Jews, he thus refers to our Foundation Stone. "The Temple of Solomon had three foundations, the first of which contained seventy stones, five rows from north to south, and fourteen in each row from east to west. The centre row corresponds to the upright of a cross, whose transverse was formed by two stones on each side of the eleventh stone, from the east end of the centre row of which the upright is formed, and the fourth stone from the west end of it. This stone, which hence occupied the place of the crossing of the beams, was under the centre of the *Holy of Holies*, where was deposited the Ark of the Covenant, and the Tables of the Law." And this, the author goes on to prove, contained an evident reference to the Cross of Christ, and that the cross was so placed, that the part where the heart of Christ would be at the time of his crucifixion, was under the centre of the Holy of Holies, and under the place of the law.



The Jews have a tradition, which is preserved in the Gemara, along with the above legends respecting our Foundation Stone, that in the latter days, when the covenant shall be completed by their restoration, the temple will be rebuilt on Mount Moriah, in a style of magnificence which shall greatly exceed that of the Temple of Solomon; and instead of hewn stone, its walls will be constructed of polished jasper, amethyst, carbuncle, onyx, topaz, crysolite, sardonyx, and other precious stones; with gates of pearl, walls of jasper, and ornamental decorations of gold and ivory; and enlightened by the glory of God. At the dedication of this gorgeous edifice, a grand banquet will be prepared, consisting of every delicacy the world can produce. A leviathan, purposely fattened for the occasion; a female behemoth, of exquisite flavour; and the bird bariuchne, a species of bird now extinct, if ever it had an existence, whose outstretched wings are of such vast extent, as to obstruct the sun's rays—are named amongst the provisions of this august feast. Wine from the vaults of Adam and Enoch, preserved miraculously from the time of those patriarchs, so that its flavour increases in richness every age, will be produced in quantities which cannot be exhausted; and all virtuous and worthy Jews, from the time of the deliverance of their forefathers from Egyptian bondage, will be summoned from their graves to be present at the dedication of the temple, and partake of the feast, which will be attended with a worship more pure and spiritual than any thing that had ever been practised under any dispensation from the creation of the world.

MASONIC DIDACTICS;
OR,
SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LLB.

"Masonry is a peculiar system of morals."

No. XLI.—EQUAL-HANDED JUSTICE THE ONLY SAFE
PRINCIPLE OF HUMAN ACTION.

Justitiâ numen invoco ac testor tuum.—SENECA.

HACKNIED as the principle of the thesis may be deemed, familiar to the commonest schoolboy as it may be thought, inscribed as it is upon tables and books, so that "he who runs may read," yet, alas! how little do we observe of it in the ordinary occurrences of life. Men love to cite and illustrate it when abstract cases come under their judgment; but bring the question home to their own bosoms, when the principle interferes or foils some measure of self-interest, and, alas! for human consistency! how quickly poor even-handed Justice is tossed overboard.

To "Do unto others as we would that men should do unto us," was the second great point of the moral law enjoined by the meek and humble Jesus, who came to restore that which was lost, reviving and refining that just principle as originally taught by Moses, by which the actions and motives of mankind might be properly guided in their daily commerce—to deal as justly in all our transactions with another as we expect another to deal with us.

But, notwithstanding this principle, like many others of a similar import, is continually quoted, even by both the lewd and the pious, few seem to understand its real application; and, except perhaps in affairs of such a scale that the public eye is drawn towards them with peculiar scrutiny, the propriety of it as a test whether our conduct be upon the square of even intentions, and measured by the perpendicular of upright motives, is too seldom regarded. The old classical appeal, "Justitiâ numen invoco," is both laconic and pithy. It invokes the fabled deity to testify the truth of the votary, either as to what he asserts, or what he engages to do, and proves that the enlightened heathen had borrowed, from the dim light of tradition, a spark of that Grand Luminary, which is alone the True Light that lighteth every man that cometh into the world, teaching him that one of the principal steps in life is Justice.

Philosophers of every age, more especially in the days of Seneca, have debated and written upon the important ethic—Right and Wrong—"honestum et utile"—the *αγαθος*, the *καλος*, and the *κακος*—with equal wisdom and precision; but none have so simplified and clearly established the truth as the Divine Founder of the gospel dispensation. Multiplied laws have been enacted, elaborate statutes composed, to regulate this bond of society; but, though learnedly written, they fail to convey the unostentatious force of Christ's maxim of justice—"As ye would that men should do to you, so do ye unto them."

Divine precepts require not the subsidiary aid of human intelligence ; but the following aphorism, from a Latin author, deserves a place in our remarks : “ *Justitiæ partes sunt non violare homines ; verecundiæ non offendere.* ”

No. XLII. — A MAN'S CREDIT, HOWEVER GOOD, NOT FREE FROM THE USUAL VICISSITUDES OF ALL OTHER EARTHLY THINGS.

Nusquam tuta fides.—SENECA.

REPUTATION—be it the acquirement of opulence, or moral worth, literary, or even religious—is built at all times upon so insecure a foundation, being constantly exposed to the withering blasts of envy, or the undermining whispers of calumny, that, in its very nature, it is volatile and evanescent. Too visible in our daily converse with society is it, to be denied that those good qualities, which constitute the upright, virtuous character, necessarily of themselves excite the spleen and hostile machinations of the vicious and the envious, because they raise reflections and comparisons odious to the self-applause of the egotist and the narrow-minded. And such is the galling poignancy of the wound self-inflicted by those reflections and comparisons, that no means are considered too base to bring down the man who possesses those virtues and endowments to the level of our own meagre standard, if not to something altogether very much below it. Indeed, to accomplish it—alas! for human nature!—no report is thought too scandalous to circulate, no misrepresentation too gross or wicked to invent. Thence originates the instability of a man's reputation, and the great variety of hazards which he has to encounter in preserving it free from impeachment.

Yet, on the other hand, a man devoid of fair and “good report” is like the desperate gamester, who, having nought to lose himself, employs all his stratagem to decrease the substance of another. Still the one character is somewhat worse than the other. The gamester enriches his pecuniary resources by unfair play :—

“ He who steals my purse, steals trash ;
But he that filches from me my good name,
Enriches not himself, but makes me poor indeed.”

The commercial world presents lamentable evidence of the fluctuating nature of credit and good character. To-day, one individual “rolls in wealth ;” to-morrow, he becomes a beggar ! Yesterday, perhaps, his credit stood good for thousands of pounds ; to-day, he finds it difficult to command bread for his family ! and these sudden changes of fortune not always produced by bad markets or unsuccessful speculations, as sometimes, perhaps, by the malicious rumours of a bad or doubtful credit. Hence, therefore, reputation, of whatever class or degree, is like a tender flower, whose bloom fades at the slightest touch, requiring the nicest care and circumspection to shield it from the polluting breath of slander, or the venomous contact of envy. Good fortune and a good name of themselves are not proof against the intrigues of the base and the malevolent. Too often, alas ! assaulted by the powerful engines of a spiteful combination, “ *Fortuna et honos simillima vento est.* ”

PROSPECTUS OF A PLAN

By which Ample Funds might be easily obtained for the purpose of Establishing and Endowing Masonic Institutions in Edinburgh, similar to those that have been, and are about to be established in the other Capitals of the Kingdom, and for other Benevolent Purposes.

BY NICHOLAS P. C. LLOYD,

PROVINCIAL GRAND MASTER FOR NEW ZEALAND, ETC.

FREEMASONRY has been defined—"A peculiar system of morality, founded on the principles of geometry, veiled in allegory, and illustrated by symbols." "The three grand principles of Masonry are, brotherly love, relief, and truth." Such being the definition, and such the objects of Masonry, it is time that we, as Scotch Masons, should ask, what has been done in Edinburgh, and generally, what has been done in the land of our forefathers, for the relief of distressed Freemasons? Money has, indeed, ever been cheerfully given to distressed applicants; but, although more than three hundred Lodges exist in Scotland, and although hundreds of thousands have been enrolled under their banners, numbering among them noblemen and gentlemen of the first rank and fortune, it is lamentable to find that, for the permanent benefit of poor Brethren, not one institution has been established in Scotland. To what is this attributable? Not to want of liberality—not to want of Masonic feeling; but to want of an unquestionably feasible plan by which funds might, *for the proposed purposes, be easily obtained.*

When it will be shown that such a plan has, for centuries, been adopted with complete success in several continental countries, as well as in the sister island; and when it will be shown that the proposed object might, *without the loss of one shilling to any individual, be easily obtained,* it is not too much to expect, that the spirit of Masonry will arise from its apathy, and, invigorated by kindred feeling, of religion and benevolence, will animate our Lodges with electric celerity and force, until funds will have been accumulated, sufficient for the erection and endowment of institutions for the benefit of the orphans and widows of Freemasons, and distressed and aged Brethren.

Let it not be anticipated that this be a chimerical annunciation. Plans, like individuals, should not be condemned without a fair trial. The spirit of emulation, like the spirit of courage, increases by association of ideas, not only in individual, but in congregated minds. The plan about to be proposed is, in the abstract, not the most desirable that philanthropy would approve, but it is the best that circumstances can generate; and, having been triumphantly tested by experience, it cannot, it is presumed, fail to receive the cordial approval of the Grand Lodge, which will ultimately and speedily secure its general adoption.

It is proposed to obtain a joint-stock fund of £100,000, by means of money to be raised on debentures of £5, £10, £20, £50, and £100 each, payable by instalments, bearing interest at six per cent. per annum; that with this fund, four benevolent loan banks, under the patronage and controul of the Grand Lodge of Scotland, be established—three in Edin-

burgh, and one in Leith, for the purpose of lending money on deposits, and on other securities;—that the profits of the establishment shall, in the first instance, after defraying expenses, be applied to pay the interest of the capital lent, and that the surplus profits shall be divided into equal shares, one to pay the debentures, and the other, and when the debentures are paid, the whole, for the purpose of establishing Masonic institutions.

This business was suggested by reading the “Address to the Inhabitants of Limerick, by Matthew Barrington, Esq., on the opening of the Mont-de-Piété, or Charitable Pawn-office, for the support of Barrington’s Hospital, in that city;” and from this production, most of the following facts have been obtained.

“We have,” says the editor of the *Dublin University Magazine* “tested, in the course of its perusal, the accuracy of Mr. Barrington’s calculations, by frequent reference to the minutes of evidence taken before the select committee of the House of Commons, and the consequence is, that we have been compelled to admit, as incontrovertible, the truth of statements which appear, at first, so extraordinary and so startling, as to transcend all belief. The result of these inquiries satisfactorily proves the utility of Mont-de-Piété, and that the principal hospitals in France, Italy, and Germany, and other parts of the continent, are sustained by their profits. They were first introduced, and were, during the fifteenth century, permanently established in almost all the principal cities in Italy, and were, during the sixteenth and seventeenth centuries, permanently established in Germany, in Holland, and in France.”

The following “astounding facts” will show, that by the legal interest thus obtained, a capital might be accumulated sufficient for the attainment of the contemplated purposes.

“It may,” says Mr. Barrington, “be said that the rate of interest, as regulated by law, as by the 26 Geo. 3, c. 43 (Irish statute), pawnbrokers are allowed to take twenty-five per cent. per annum, besides the allowance for duplicate tickets. This is on the supposition that the pledges should not be redeemed before a month. But, as the lowest charge of interest, by the act, and the amendment thereof, 28 Geo. 3, c. 29, is for a month, and as the most distressed often redeem their pledges within a week, the charge, including the price of the duplicate, without calculating compound interest, or the interest on a shilling, when only a fractional part is given, and for which interest is charged as if the entire shilling were lent, will amount, in the case of those in the greatest want, to £650 per cent. per annum, and for every £100 lent by pawnbrokers, in shilling loans, redeemed in a week, at compound interest, will amount to the almost incredible sum of £45,690 : 7 : 0¼ per cent. per annum, which is paid by the poorest persons!”

As the arrangement of the Mont-de-Piété established at Bordeaux closely resemble those adopted for the regulation of the institution in Limerick, they are added, with Mr. Barrington’s observations: “Monts-de-Piété were soon established in every part of France, and the regulations for raising the capital at Bordeaux are worthy of attention. It is provided by the ordinances of the years 1804 and ’6, that the capital of the establishment shall be £24,000, to be raised by shares or loans; eight per cent. interest to be paid to the lenders, and the property of the hospital to become security to them. This capital to be divided into single shares of £160, which may be subdivided into half shares. The share-

holders' certificates might be transferable by endorsement; but all transfers must be registered at the Mont-de-Piété. Shareholders might, at the expiration of three years, withdraw the amount of their shares, on giving three months' notice. The profits are to be divided into two equal shares, one to belong to the hospital, the other to the shareholders. The portion belonging to the hospital to be applied, firstly, to the completing the necessary number of shares, until the subscribed sum shall amount to £24,000. It is next to be applied to the payment of such shareholders as are willing to withdraw; then to the purchase of the shares of the other shareholders, who shall be bound to receive the subscribed principal sums, according to the order of their shares, which shall be determined by lot. Thus, the whole of the shares would eventually belong to the hospital.

Trustees of charities might lend the funds of their establishments, and receive eight per cent.; but they should be bound to receive the principal, when all private shareholders should be paid. The same regulations apply to the guardians of the estates of minors, the committee of lunatics, the treasurers of municipal and other corporations. Persons wishing to leave money at the Mont-de-Piété for safe keeping, shall receive transferable tokens of credit, and such interest as might be agreed upon between the owners and the governors of the establishment, &c.

This institution had the effect of banishing pauperism from Bordeaux and its neighbourhood. The shares of the subscribers of the original fund were, in a few years, bought by the fructification of the funds; which, pending the whole of this period, supported all the necessary charities at Bordeaux. From the same fund, with the assistance of some donations, the hospital in that city, said to be the finest in Europe, has lately been completed and endowed. All former pawnbrokers establishments were superseded, and the funds of the new institutions were lent on pledges, or personal security, to humble but respectable and industrious persons. The interest of the money paid by borrowers, deducting the expenses of management, are applied to the benefit of the community at large, in charities and public works.

The Mont-de-Piété was opened in Limerick, 17th March, 1837, and it appears from the general report, published May 31, 1838—

That the profits obtained by interest, at the				£	s.	d.
		date of	December, 1837, were	335	2	7½
Ditto	ditto	ditto	January, 1838,	—	50	7 0½
Ditto	ditto	ditto	February	—	53	11 6¾
Ditto	ditto	ditto	March	—	83	0 10½
Ditto	ditto	ditto	April	—	93	18 9
Ditto	ditto	ditto	May 31st	—	120	9 4

In 14½ months—£736 10 2½

The report shows that the increase of capital was,
 during the last five months £888 14 3
 And that the profits during the same period were. . 401 7 7

This shows an average increase of profit of more than £80 per month, or of about £1000 a year.

The population of Limerick, not being equal to half the population of Edinburgh and Leith, it may reasonably be anticipated, that if three benevolent loan banks were established in Edinburgh, and one in Leith,

under the patronage and controul of the Grand Lodge, that £1000 a year might be the average net profit of each. When it will be shown that such profits will have been realized in Edinburgh, funds for the erection of at least one of the proposed charitable establishments will, doubtless, be easily obtained.

Mr. Barrington has ascertained that there are seven hundred pawnbrokers' establishments in Ireland, and that the average annual profit of each is £900. Hence, the annual profits obtained by pawnbroking in Ireland, amount to £630,000. The annual expenses of the charitable institutions in Ireland, viz., hospitals, infirmaries, poor-houses, dispensaries, lunatic asylums, &c., amount to £162,089, which, being deducted from the profits obtained by pawnbroking, leaves an annual surplus of £467,911. And, if to this be added the amount of all fines, penalties, forfeited recognizances, &c., which are almost unproductive in Ireland, but which are, on the continent, applied to the support of the poor, the amount, if properly collected, may be fairly estimated at £32,089, amounting in the aggregate to the annual sum of £500,000.

By means of such institutions, Frederick the Great reclaimed Silesia; and most of the great public buildings in Europe—hospitals, aqueducts, bridges, &c., have been completed. Their condition in Tuscany and Bavaria is most flourishing, and in the Low Countries one hundred and sixteen of them exist. It is, in a word, by the agency of such institutions, that the hospitals on the continent are chiefly supported. The British dominions are the only countries in Europe, in which lending money on pledges is allowed exclusively for private advantage, and in which the profits are not applied to some charitable and public purpose. And, although the legislature have repeatedly endeavoured to regulate the rate of interest, yet it is found impossible to prevent the most dreadful excess in the charges.

The proposed pecuniary and humane advantages will, doubtless, induce benevolent persons to assist, as loss cannot be anticipated, and as the rate of interest is greater than can be obtained by investing money in the public funds. The whole business being under the direction and controul of the Grand Lodge of Scotland, who will appoint auditors, &c., and demand a quarterly scrutinizing investigation of the affairs, and who will take especial care that the business shall, in every respect, be conducted in the most satisfactory manner, will afford complete security, and the lenders will not incur responsibility. Tradesmen and others might, by taking debentures, receive nearly double the amount of interest that can be obtained from savings banks; and money can, at any time, be had for the debentures, as they will be received as pledges.

The advantages are: Firstly—A capital will be raised by debentures, at a certain interest, and will be lent on a greater interest; the profits to be devoted to charitable purposes. Secondly—The debentures will be received in pawn, an advantage not to be obtained in savings banks. Thirdly—Money will be lent at interest, payable by instalments, to poor, but respectable and industrious persons, on the personal security of the borrowers, conjointly, in each instance, with three other respectable householders. Fourthly—Money will be lent on goods, as in the case of ordinary pawnbrokers. Fifthly—Articles, such as implements of trade, pawned by deserving persons during absolute want, to be restored without interest or charge. Sixthly—Every precaution must be used against receiving stolen goods in pawn.

The writer begs to allude to an excellent institution that has been established near Paris, at a place called the Chaillot, but which has not

been noticed in Mr. Barrington's work. The inmates are individuals who have paid, from the age of twenty to seventy-five years, about $4\frac{1}{2}d.$ British, per week, or in the aggregate, about £45, British. Each is, for these payments, or for a sum equivalent to them, with compound interest, admitted at the age of seventy-five years, and is, for the remainder of life, comfortably lodged, supported, and clothed. Now, if the Grand Lodge would patronize such an establishment, and if each subscriber would pay, from the age of twenty, sixpence or eight pence a week, or a sum equivalent thereto, with compound interest, the subscribers might be received at the age of sixty or sixty-five years, or at an earlier period if incapacitated by want of health from further efficient exertion. Should this suggestion meet the approval of the Grand Lodge, funds for this establishment, as well as for the benevolent loan banks, might, *pari passu*, be obtained. And, as great men and great geniuses have sometimes been reduced to great want, some, who in early life never anticipated such a misfortune, might be induced to obtain admission into the establishment. In order, then, to the very desirable attainment of classification, separate corridors and refectories should be appropriated to each class. And, in order to render the establishment as little objectionable as possible, it might be designated, as such establishments have in other places been designated, from the word *collego*—a college.

Anticipating the realization of these establishments—and it would be insulting to the humanity and intelligence of the Brethren of the Grand Lodge, and to the Brethren in Edinburgh and its vicinity, to question their approval of them—they will afford to those who are not members of the Fraternity, demonstrative proof of the superlative excellence of Freemasonry; and they cannot fail to induce them to believe

"Almighty wisdom gave it birth,
And heaven has fixed it here on earth,
The type of future bliss."

RESOLUTIONS TO BE PROPOSED.

At an extraordinary meeting of the Right Worshipful and Worshipful Brethren of the Grand Lodge of Freemasons of Scotland, held in their Hall, Street, on the most Worshipful Grand Master in the Chair, it was Resolved—

Firstly—That the Grand Lodge approve generally of the prospectus of a plan that was read, having for its object, easily to obtain ample funds for the purpose of establishing and endowing Masonic institutions in Edinburgh, similar to those that have been, and are about to be established in the other capitals of the kingdom, and for other benevolent purposes.

Secondly—That a committee consisting of the following Brethren, five of whom shall constitute a quorum, be appointed for the purpose of considering and maturing these benevolent projects; and that they shall have power to add to their number.

Thirdly—That the committee shall cause to be printed a prospectus and circular letter, which shall be sent to every Scotch nobleman, baronet, and gentleman of fortune, for the purpose of requesting their co-operation and assistance for the attainment of the proposed objects.

Fourthly—That the office-bearer who shall be appointed to receive money for these purposes, shall, on the day on which he will have

received the sum of £5, or a greater sum, *deposit it with the banker, or Grand Treasurer, in order that it should bear interest.*

Fifthly—That any act on the part of any office-bearer, or office-bearers, by which any portion of money obtained for these purposes, shall be disposed of, without the previous sanction of the Grand Lodge, shall be null and void, and that his or their offices shall be vacated in consequence thereof.

Sixthly—That subscriptions not, in any instance, exceeding sixpence per month, be collected without delay, from those who do not intend to become inmates of the Masonic College, for the purpose of aiding in erecting and endowing the institution; but that any donations will be thankfully received and acknowledged. That every Lodge that has been chartered by the Grand Lodge of Scotland, will be entitled to recommend aged and infirm Brethren, in proportion to the subscriptions and donations that each will have sent to the *Grand Lodge for this purpose.*

Seventhly—That individuals who shall be appointed to such executive offices as shall be necessary for the conducting the affairs of these institutions, shall be Freemasons, or the sons of Freemasons; and that each appointment shall be permanent, unless proved culpability in the discharge of duty, shall, in the opinion of the Grand Lodge, justify dismissal.

Eighthly—That a copy of the prospectus and circular letter shall be sent to every Lodge that has been chartered by the Grand Lodge, with a hope that it may contribute to the benefit of poor Brethren.

Ninthly—That the committee shall furnish the Grand Lodge with a report of its proceedings at the next quarterly meeting.

MASONIC ANECDOTE.

It is now some twenty years since, that Captain E——; late a member of one of our University Lodges, was travelling in Egypt. The present liberal ruler, Mahomet Ali, had not at the time the power he now possesses, and the English character was not then so well understood in that country. The captain was accompanied by his servant, an active and intelligent young man; they were attacked in a desert by the Arabs, the captain made a very resolute stand, and slew two of the robbers. He was with his servant soon overpowered, and they were conveyed to the robbers' retreat, when they were separated. It was settled so that the captain's life should be forfeited, and he awaited his cruel destiny with as much fortitude as a brave man could feel. Instead of this awful sentence, he was, however, agreeably surprised in the morning by his servant's approach, with the joyful intelligence that his sentence was not only remitted, but that he was at liberty to resume his journey, and this retributive justice was accompanied by the restoration of every article of the property of which he had been previously plundered.

Is it to be wondered at, that his gratitude to his servant ended in his taking early steps to claim a nearer association to him as a Brother in the Craft? for by the exchange of the mysterious secret, the robber of the desert kept faith with a Brother Mason.

FIDUS.

THE CHERUBIM.

THE mind of man is so constituted, as to be always thirsting for improvement; and though, in consequence of the abuse of our faculties, age comes prematurely upon many, there are others, who, like Caleb, feel not the dimness of vision, or the decrepitude of nature, but are, as it were, in an instant taken away in the midst of an evil world, and transplanted to another and a better soil.

He who pampers his body, and clouds his faculties by intemperance, denies himself the real pleasures of life; while he who "gives to God each moment as it flies," is sensible of the aspirations of his soul for eternity; and so far from being discouraged by difficulties, recognises in those difficulties the truth of the statement, that here we "see but in part."

In this present state of being our faculties are but in their infancy; "hereafter we shall know, even as we are known." Humility, then, in approaching "the deep things" of God, is the best frame wherein to continue on this side the grave;—let us thank Him for what we know, and wait patiently the fruition of knowledge in an after state.

Something we know of God, and for that something we are indebted to His revelation; for we should not, and could not, have discovered it of ourselves. He created us; and the worm of earth who questions why this earth is not to be the scene of man's *matured* state of existence, is guilty of rebellion against the King of Kings.

We are indebted to the law of Moses for several of those approaches to Deity which have comforted the hearts of many in the retirements of the closet. The symbol of the Cherubim is full of instruction, and the spurious symbol of the calves erected by Jeroboam, may show us what it really was.

It certainly was not an image of Deity, for it is described as *under* the God of Israel. In other places, God is said to dwell *between* the Cherubim, and as "riding upon a Cherub."

As the Holy of Holies is explained by St. Paul as the figure of Heaven, we may do well to consider in what way the spirits in Heaven are employed; and of this we cannot entertain a doubt, as the heavenly chorus is known to us—"Thou (the Lamb) wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

This ascription of praise strikes the mind with great force, when in proportion as we become acquainted with people hitherto unknown to us, we see human sacrifices observed (as by the Khoonds of Ghoomsur, near Ganjan), and are certified that, in some way or other, it is an acknowledged fact, go where you will, that mankind consider the shedding of blood to be efficacious in propitiating Deity.

I will not dwell upon this at any length, but refer the reader to the pious labours of Brother Oliver, and leave it to the candid judgment to say, whether or not an universal religion did or did not exist in patriarchal times, and whether or not the customs we are daily becoming acquainted with are not the imitations of what was once clear and pertinent.

A soldier does not question the wisdom of his general, but acts in obedience to his orders, and the soldier of the Great Captain of Salvation acts in like manner. His Sovereign has a right to place him where he will. The Jews ejected the Canaanites, not for their own righteous-

ness, but because God willed it. The followers of Mahomet have overrun the Seven Churches of Asia, not for their goodness, but because God willed it. In either case we cannot impugn the justice of the Great Architect, who we may be sure never punishes without reason, or unless the recipients of privileges have abused those privileges.

Here, we see in part; hereafter, we shall know all things.

Returning, then, from the apparent digression—but which is so far relevant as that it may lead us to see the appropriateness of the Cherubic Symbol to *every nation under Heaven*—we infer that the duty of beatific spirits in Heaven is analogous to the use for which the Cherubim were designed on earth.

Ascriptions of praise formed their anthem above; so in the Holy of Holies, or Figure of Heaven, the image of the Cherubim was intended to convey an idea to man of that divine attribute of Deity, mercy; and in what more appropriate way could it be portrayed than by describing on his footstool the great features of redemption? In condescension to our finite capacity, and to assist us in conceiving somewhat of Deity, we read of his repenting of his decrees, of his raising his arm, of his planting his foot, and so forth. In like manner, "The chariots of God are twenty thousand, even thousands of angels." In one of these, "a chariot of fire, and horses of fire," was Elijah translated to Heaven; and in 1 Chronicles, xxviii. 18, we read of "the chariot of the Cherubim."

What, then, were the Cherubim? They were not angels, as the 11th verse of chapters 5 and 7 of Revelations plainly indicates. They were "living creatures" (or figures of them), intended to show what is the nature of angels, who are the ministering spirits of God. The union of the man, the lion, the ox, and the eagle, shows their understanding, their power, their patient ministrations, their swiftness in executing the command of the Most High. Such is the explanation given by our pious and talented Brother Oliver—a solution of a difficulty which must interest us, if we reflect on their continued agency to this hour, and the duty to be performed by them at the Great Assize. These "living creatures" were intended, *also*, to give an idea of the redemption of man from the effects of the Fall. When the Ark moved, Moses exclaimed, "Rise up, Jehovah!" whose presence "the glory" indicated, and the emblems described his attributes as redeeming man, the lord of the brute creation, by the incarnate Deity. The eagle, lion, and ox represented the noblest animals, and man their lord, all paying obeisance to the *Lord of All*. The car moved of itself—"the Spirit was in the wheels"—"they turned not," because in God is "no variableness or shadow of turning."

The "living creatures" were in "in the midst of the throne, and round about the throne;" they formed its basement or support, somewhat as in our times the achievements of the great are represented by supporters either on the sides or pediment of the shield.

Such are the glorious quarterings of the Masonic escutcheon, and its motto.

"RESURGAM."

TIME AND HIS CHILDREN.

Oh God ! how bounteous, how benign
 Are those two precious boons of thine—
 Retrospection of pleasures gone,
 And hope for those that are coming on.
 They are the strands, so soft and sheen,
 Which times that are present roll between !
 And if for awhile some fairy dream,
 We launch on the rapid fleeting stream,
 The tiny bark, spite of helm or oars,
 Is sure to sail for one of those shores.

From a stray Scrap Book.

Few who have paced the gorgeous halls of the Vatican can fail to remember a lovely basso-relievo, from the matchless chisel of Praxitiles, representing Time and his three daughters, the Past, the Present, and the Future. What expression has the cunning Greek given to the first ! what a tale of broken hopes and faded dreams ! while the joyousness of her sisters, so varied in its character, yet so intense in its development, speaks of love unsated, or pleasure yet to come. From the friendship of the Prefect of the palace, the present Cardinal Fieschi, I had free permission to roam at will through its thousand halls and chambers, an indulgence I seldom failed to avail myself of on those days when they were left to the guardianship of their own awful solitude. It was on one of these visits that Metzofauti, the learned librarian of the Pope, who had noticed my admiration of the *capa dopra* in question, placed in my hand a manuscript, written in choice Italian, the production of one of his predecessors. As it relates to this well-known group, I have translated it for the benefit of the readers of the *Quarterly*.

In the olden days of the earth, when the gods loved to descend from Mount Olympus to wander among the sons of men, when every fountain boasted its nymph, and every grove its dryad, there were born unto Time, by one of the Hours, three daughters, fair as the rosy-fingered Aurora, and beautiful as the Paphian goddess. They were named the Past, the Present, and the Future. Their education was entrusted to an old female relative of Time's, called Experience ; and, but that their froward disposition inclined them rather to mock than imbibed the wise precepts of their venerable instructress, they might have become as wise as their great parent.

One morning, it was a soft May morning, the sun sparkled with unusual brilliancy, and a gentle breeze, laden with perfumes from the adjacent meadows, murmured through the green vine foliage that covered their dwelling. The sisters gazed from their lattice upon the lovely valley, blue mountains, and clear streams, which lay extended before them.

“ What a delicious day for a ramble among those distant groves and meadows ! ” exclaimed the Future.

“ Delightful ! ” echoed the two sisters.

Experience, who seldom lost sight of them, shook her head significantly, and turning her weather-wise eye upon the blue unclouded sky, dryly remarked, that she had seen mornings of fairer promise close in a stormy eve. The sisters laughed, for they made it a point to laugh at every thing Experience advised.

"We had lovely weather yesterday," said the Past, "not a drop of rain fell the entire day."

"And I am positive," said the Future, "that this day will prove as fine."

"And see," added the Present, "there is not a breath to shake the white blossoms from the orange-trees; the wild bees' hum has become languid with delight; and see, there go a troop of Joys, wreathed with flowers, and dancing to the merry notes of the cithara; let us join them."

"No," interrupted the Past, "let us rather take a boat and sail down the smooth stream of Retrospection—the waters are bright and clear, and on the banks of that sweet river grow flowers of richer hue and perfume than any the Elysian fields ever yielded; we will weave them into garlands, and——"

"Nonsense!" exclaimed the Future; "I hate viewing a place a second time; let us pay a visit to Happiness, her temple lies only a little way on the other side of yonder hill."

"Agreed," said the Present; "though I own I would rather hunt for slumbering zephyrs amongst the half-closed leaves of the asphodel on a sunny bank in the garden."

The Past, perceiving she could gain no one to coincide with her proposal, also acquiesced. The madcaps would have started instantly had not Experience detained them, and insisted, much against their inclination, on their taking three faithful servants to accompany them. The Past was consigned to the care of Memory, an ancient thoughtful sort of fellow, of most grotesque appearance, owing to his head being twisted nearly round on his shoulders. The Present had Enjoyment for her conductor, a pleasant cheerful companion, but unfortunately a little too much addicted to making copious libations to Bacchus. The Future had for her guide, Hope, a young and inexperienced traveller, but who from her buoyant spirits and fanciful tales, made the road seem shorter than any of her fellow-servants.

It was arranged that the Past and Memory should lead the way, but they had hardly commenced their journey, when the latter, recollecting that he had not brought his staff along with him, returned to fetch it. Meantime the Future, impatient of delay, and urged by Hope, set off in high glee at the anticipation of outstripping the others, and being first at the temple of Happiness.

The Present, who did not wish to lose sight of the Future altogether, nor yet dally too long with the Past, sauntered along quietly, plucking a flower here, or capturing a butterfly there; at one moment chatting and laughing with a troop of Fauns, or joining in their rustic dances beneath the spreading branches of a lofty oak; or again loitering beside some gushing fountain, and regaling herself with the purple clusters that hung in wild profusion from the interlacing tendrils.

At length the Past and her companion Memory, who had overtaken her, set forth; their pace was firm and equal; as they proceeded they looked not upon the pleasant scenes before and around them, but with averted eyes gazed through the vista of Years into the vale of Time, which they had quitted; every spot they had passed by seemed clad in brightness and verdure; they spoke but of the delights of yesterday and the songs of Memory, for the old man had a sweet and plaintive voice, always turned upon his early joys and sorrows.

The Future—for it is now time to trace her course—still continued

to progress gaily. Unlike the Present, she disdained to cast a look upon the blessings that lay scattered in her way. Nature in vain showered the fairest fruits and flowers in her path; Music breathed her most touching melodies; Mirth framed his gayest measure. Both were alike unheeded; for Hope, in her aerial robe and floating locks, danced on before her, ever pointing to some distant object glittering in the sun's golden rays—some vine-clad hill or sparkling stream; and the giddy Future urged by her ardent guide, pressed on to gain the halcyon spot, overlooking in her eagerness the rocks and brambles in the road, which too frequently bruised and lacerated her tender feet. They had not, however, journeyed far in this manner, before they reached a small olive grove by the way-side, in which a fane of the purest white marble had been erected. On its altar burned a clear flame, fed with rich gums and spices by a vast number of doves, whose fluttering pinions fanned the fire they supplied. Sleeping at the foot of the altar, lay a winged boy, his ambrosial locks curled round a cheek as soft and roseate as a ripe peach. Hope was the first to perceive him. "It is Love!" she cried. "Ah! could we but capture the sweet boy, what happiness!—what delight!"

The eyes of Future sparkled at the idea. "Dear Hope!" she exclaimed, "what a delightful thought. I would cherish him more tenderly than my favourite lamb; he should sleep in my bosom; and I would feed him and kiss him."

"Softly," whispered Hope. "I shall certainly catch him while he sleeps." But Hope was deceived; the urchin, who had heard every word she uttered, suffered her almost to lay her hands upon his downy pinions, when, starting from his pretended slumber, he ran away, laughing at his disappointed admirers. Neither of the damsels were, however, easily spirited.

"We shall have him yet," said the Future, and off they both started in pursuit of the fugitive. Through brakes and thickets they rushed with heedless speed—now bounding across the open glade like rival Atalantas—now threading, like Theseus, a labyrinth of tangled underwood, as they caught distant glimpses of the flying boy, who,

"Bright with his own immortal smile,"

laughed at the hopeless chase, now suffering them to gain upon his path, in order to make their disappointment at his loss the greater. Such is the character of Love—happy only in baffling the pursuit of those who seek him.

Wearied with the fruitless chase, the giddy girls determined to return to the high road, and resume their journey to the Temple of Happiness; but, alas! they had lost the path. Terrified and exhausted, the Future sat down at the root of an old tree, her mind filled with gloomy anticipations; for Hope had wandered from her, deep into the forest, in expectation of finding a wood-nymph named Content, with whom she trusted to rest for a short time.

Meanwhile, the Present, encouraged by enjoyment, continued sporting merrily onwards, seldom, indeed, troubling herself about the fate of her runaway sister, the Future, or bestowing a thought upon the Past, both of whom she looked upon as romantic visions: at length she reached the Grove of Love. The boy, weary of his chase, was seated beside his altar; he beckoned the travellers to approach, and they entered the fane.

Enjoyment offered him a fresh honey-comb, and the Present stooped to kiss his glowing lips. At first, the urchin seemed fearful of approaching the strangers; but, gradually becoming more bold, he crept into the arms of the Present, and nestled his cheek upon her soft bosom. Enjoyment, delighted with the scene, flung showers of rose-leaves over them; he pressed from the rich grape its ruddy juice, and they quaffed deeply the maddening draught; the maxims of Experience were forgotten in the delirium of the hour. Love crowned the Present with flowery garlands, and Enjoyment revelled in delight.

But pleasure the most exquisite soon palls. Enjoyment soon sank listlessly upon a bank of flowers; the fervid breath of Love had prematurely withered the garland on the brow of Pleasure; his wings became clogged with honey-drops, and his snowy garment empurpled with the blood of the vine.

The day closed drearily. The voice of the fierce wind was heard howling in the deep valley, and the wings of the storm crushed the dark pines upon the mountain's head. Sadly, and with anxious solicitude, Experience sat upon the threshold, watching for the return of the three wanderers; at length a figure bent with grief approached. It was the Future; but how changed!—her blue eyes were suffused with tears—her step had lost its buoyancy. Hope was no longer her companion; she had deserted her, and a woe-worn melancholy being, named Despair, supplied her place. The deluded girl wept long and bitterly as she sank into the arms of Experience, and in those tears was the agonizing confession that she had spent

A weary day of hopes and fears,
Began in folly—closed in tears.

Following closely on her sister's steps, came the Present. She, like the Future, had drank the cup of disappointment to the lees; the pollutions of Pleasure had dimmed the fire of her eye, and paled the rich carnation of her cheek. Enjoyment had deserted her, and a gaunt being, named Remorse, who was ever by her side, reminded her of her ruined wasted feelings.

Last of all came the Past, with Memory still supporting her; little change was to be seen in her manner or appearance, save that her brow wore a graver shadow than it had done in the morning; for she had heard of her sisters' disasters, and dropping a tear for the blighted day-dreams of the Future, and the delusive pleasures of the Present, she hinted to Experience that, in time to come, Memory should be given to check the wishes of the Future, Hope to regulate the actions of the Present, and Enjoyment to sweeten the recollections of the Past.

CHRONOS.

THE CUP OF OBLIVION.

And times there are when, from its home of clay,
 The spirit walks to hold communion deep
 With those who long from life have passed away,
 Yet still on earth a holy vigil keep.

The Muse of Memory, by Bro. J. F. Smith.

It was after one of those extraordinary scenes which have lately taken place in the Grand Lodge—scenes which have left to the mind of the zealous Mason much to mourn and much to reflect upon—that I returned to my solitary chamber, chewing the cud of many solemn thoughts. Discord had thrown her golden apple to the Order—passion and injustice had rent the veil of the Holy of Holies, and the sacred Ark of Masonry trembled in its sanctuary. Vainly did I ponder in my mind the means by which the wrong might be righted, and harmony restored. That the painful impression was general, I had seen too much to doubt. I had read it in the thoughtful brows of the oldest Masters of the Craft—in the subdued expressions of the rising intelligence of the Order—and in the avowed regret of all distinguished for philanthropy or independence.

Still, although unable to discern how the result, which, in common with every Brother, I so much desired, could be achieved, I did not despair; for, I gazed upon the many stars of Masonry, and Hope still shone forth bright and eternal. Whilst thus meditating, Sleep, whose approach had been hitherto repelled by the strong exercise of thought, gradually extended her leaden empire over me; but, even in her all-absorbing arms, my mind, as if it disdained its body's weakness, continued its activity.

Although what passed can be considered in no other light than a mere dream, still, as even dreams, we are told,

Have their instructive purposes—and oft
 Stern Truth will whisper in a voice so fine,
 The uncorporeal sense alone can hear,

the Mason may glean amusement, if not instruction, from its recital.

* * * * *

Methought that the last strain of the organ had pealed within the Grand Lodge, and that I stood alone within the stately hall. The portraits of those distinguished Brothers who had filled the Masonic throne, seemed to smile upon the canvass, as if they approved the aspirations of my heart. Unawed, I gazed upon them; I felt as if summoned to a high and holy purpose, and the strong enthusiasm of the feeling sustained me. Kneeling before the Ark of the Covenant, I prayed for "Light"—for a means to be pointed out by which the wounds the unity of the Craft had received might be healed, and peace restored; thus occupied, I awaited the revelation which, some secret sympathy assured me I was about to behold, in silence. I had not long to wait—

Soft music, like the choral swell,
 An angel's presence seemed to tell:
 On my rapt senses odours hung,
 Such as from Eden's flow'rets sprung.

Descending from the sky serene,
A heaven-born messenger was seen :
Bright purple robes her shoulders graced,
And on her star-wreathed brow was placed
The diadem that spoke command ;
The Spirit bore too in her hand
The mystic symbol—by whose light
The Mason guides his steps aright.

The visible GENIUS OF MASONRY stood before me—Wisdom crowned her with a coronet of stars—Strength upheld her stately steps—and Beauty had adorned her with eternal freshness.

“Rise !” exclaimed the benignant Spirit, smiling as she spoke ; “thy prayer is heard. To thee is given to behold the only means by which union can be restored, and discord among my children cease.” The Genius touched me with her sceptre, when in an instant the scene changed. I stood upon the banks of a dark, rolling river ; the wrecks of ages seemed strewn around, and the colossal bones of the huge mammoth and gigantic mastadon—relics of the antediluvian world—crumbled beneath my tread. Like a speck upon the waters of time, appeared a boat. As I gazed around me, it rapidly approached, and touched the mouldering bank on which I stood. The boatman leaped on shore. By his crowned brow, his skeleton limbs, and dripping dart, I knew the King of Terrors, it was—Death ! The grim monarch eyed me with an expression so peculiar, that my blood curdled in my veins ; and I should have fallen, had not the supporting hand of my protecting guide sustained me.

“Fear not !” she exclaimed ; “thou shalt repass the fearful stream, and mingle again with thy brethren of earth. The passage thou art about to make conducts thee to the Elysium where the just await their final judgment: there wilt thou learn the secret thou hast sought.”

“Dost thou accompany me, blessed Spirit ?” I demanded, the terrors of weak humanity contending with my confidence in the promise of the Genius.

“No !” sternly answered the Spirit ; “I am immortal, and may never pass under the guidance of the tyrant Death. Remember, thou art a Master of the Craft, and disgrace not the lessons thou hast received by doubt or unmanly terror.”

Blushing with the reproof—which conscience told me I had but too well merited—I entered the boat, which, under the guidance of its grisly conductor, rapidly receded from the shore. To the last the beneficent Spirit remained visible to me on the fading bank—a star of hope—a beacon on the dreary, silent waters.

Arrived on the opposite bank of the river, all was changed. The atmosphere, late so damp and gloomy, was now clear and redolent of perfume ; the immortal amaranth reared its purple flower in every path ; and groups of the illustrious and good from every land wandered among bowers of eternal freshness. I had not proceeded far, wondering where I should direct my steps, before I was hailed by a voice whose tones I had often listened to on earth with pleasure and instruction—the shade of Gilkes stood beside me. A robe of dazzling white, emblem of the purity of his life, fell gracefully over his manly form, and gave to him the appearance of an ancient philosopher.

“Welcome, Brother !” he exclaimed ; “but more welcome shouldst thou return, for this is the Elysium of the just.”

Encouraged by the fraternal tone of the speaker, I was about to inform him of the extraordinary circumstances which had brought us together when, with a serious smile, he interrupted me—"I know them but too well," he said, "the fraternal tie which binds us to the Craft ends not with life, still is it permitted us to watch over our Brethren, and feel interested in their welfare; but come," he continued, "let me introduce you to our Lodge, there wilt thou learn the secret thou hast sought; may those for whose advantage thou art permitted to visit it profit by the lesson."

Following the steps of my guide, I entered a stately temple, over whose marble portico I saw traced, "The Lodge of Peace." The shade of Robert Miller guarded the mysterious portal with the same vigilant fidelity he had exercised on earth. As I approached he took his sword of office from the hands of Brother Meyrick, who, with Brother White, had been busily occupied in examining its blade; with a smile of recognition he threw wide the door, and I stood before my disembodied Brothers in the Lodge of Peace. Vainly should I endeavour to describe the scene that burst upon my enraptured sight; the form of the Lodge was perfect, for it had been traced by Truth. Among the many illustrious characters who pressed with their sandalled feet the marble floor, I recognised the noble Durham, with his pale lofty brow, rich in intellectual thought; the venerable Zetland, the gallant Moira, the benevolent Ruspini, the manly Forrest, the upright Prescott, the honest Lythgoe, and many others; there were also countless shadows passing and repassing, among which I traced Preston, Dunkerly, and others, several even of regal character; and a host of those who had closed their career of usefulness; but what struck me as most remarkable, was to see the number of Brethren, who while on earth had

Pursued unmark'd the tenor of their way,

elevated to distinguished offices in august assembly, in the midst of which many who, while on earth had ruled the Craft, stood undistinguished. Brilliant as was the scene, a shade of sadness hung, like a veil, over the countenances of all. The presiding Master, whose name I was informed by my instructor and companion Gilkes, was Concord, alone seemed free from its chilling influence. At this moment there was an alarm from without, and the arrival of some shades from earth were announced. "Let them await our next Lodge," said Concord, with graceful dignity. Then, in a voice whose tone was music, he proceeded to address me,—“Brother of earth approach the altar, and there behold the means by which harmony may be restored to the Craft.” I obeyed, and beheld upon the sacred stone a golden vase, on which was inscribed in characters of adamant, "The Cup of Oblivion," two majestic beings guarded it, one on either side. I approached to seize the inestimable treasure, when one of the spirits brandished in my view a flaming sword, the other grasped the cup with an iron hand,—“You strive in vain,” said the spirit of Concord, “much as we wish that cup to pass to earth, it cannot be accomplished till its guardians are first propitiated, their names are

“JUSTICE AND ATONEMENT.”

POETRY.

SONG FOR ST. ANDREW'S DAY, 1841.

BY ROBERT GILFILLAN,

Bard to the Grand Lodge of Scotland.

NOVEMBER's lowering clouds of gloom
 Now gather o'er Edina's sky ;
 And for the pride of Summer's bloom
 We hear the stormy tempest nigh ;
 But still, our hearts are glad and high ;
 For though we bow to Winter's sway,
 We, link'd by loved Masonic tie,
 Give welcome to St. Andrew's day !

Hail ! happy day to Brothers dear,
 When Brothers only Brothers find,
 This is the jubilee of our year,
 The festival of soul and mind.
 The World in darkness walketh blind,
 Nor marks of light a glimmering ray,
 But we, of Light, to all are kind,
 Give welcome to St. Andrew's day !

This is no hour of earthly pride,
 But one of love and festive joy--
 And long may he o'er us preside,
 A master lov'd, a chieftain high,*
 Wealth worships wealth with jealous eye,
 And princes rule while men obey ;
 But we, all Brothers, only vie
 To welcome in St. Andrew's day !

Our actions just, our precepts pure,
 Our charity o'er all is seen,
 Our loyalty is tried and sure—
 God save the Prince and bless the Queen !
 And as long years of peace have been
 Beneath a Brunswick's gentle sway,
 So may the future gild, I ween,
 The glories of St. Andrew's day !

* Lord Frederick Fitzclarence, Grand Master for Scotland.

SONG,

BY BRO. THE REV. S. OLIVER, OF WHAPLODE, NEAR SPALDING.*

ONCE the gods, in full council, petitioned old *Jove*
 That he would establish, in synod divine,
 An Order of Harmony, Friendship and Love,
 Where the full blaze of light should eternally shine;
 Where discord, and hate, and falsehood should fail,
 And concord and rectitude ever prevail;
 And peace, truth, and harmony, always might sway
 Their minds and their actions, by night and by day!

Jove smiled his consent, and approved of the scheme;
 Swore, by *Styx*, he would patronize *Concord*—thro' life:
 " *Ex pede Alcides*," says *Momus*, "you dream!
 Where is *Concord*, dread sire, with your termagant wife?"
Fulminator content was, to give his consent
 That the goddesses should from these meetings be sent;
 So should peace, truth, and harmony constantly sway
 Their minds and their actions, by night and by day!

The *Muses*, the *Graces*, the *Sciences* seven,
 Ne'er harbour'd resentment against this decree;
 But join'd to endow this new offspring of Heaven
 With celestial perfections, in every degree.
 Whilst *Olympus* did gaze on, they seized the occasion—
 To hail this pure Order—and name it *Freemason*!
 Now peace, truth, and harmony constantly sway
 The minds of *Freemasons*, by night and by day!

First *Mars* was dubb'd *Tyler*, *Bacchus* put *Warden's* face on,
 And *feather-heel'd Mercury*—*Deacon* did prove;
 Old *Neptune* was *Master*; *Phœbus*—*Royal Arch Mason*;
Knight Templar, and *Patron of Masons* was *Jove*!
 With wisdom profound, the lecture went round;
 Good fellowship first among *Masons* was found!
 Now peace, truth, and harmony constantly sway
 The minds of *Freemasons*, by night and by day!

Then *Mercury*, straight, was commission'd to bear
 The secrets of *Masonry* down to the Earth;
 With instructions *grand columns* and *temples* to rear,
 And *palaces*.—Thus had *Freemasonry* birth!
 "Come, let us prepare, we Brothers that are,"
 To rend, with loud *Pœans*, earth, sky, sea, and air!
 Let peace, truth, and harmony constantly sway
 Our minds and our actions, by night and by day!

Toast.—May no link of the Masonic Chain ever be broken!

* This reverend Brother, the parent of the Rev. George Oliver, D.D., is now living, and at the patriarchal age of ninety years is performing his clerical duties without interruption!

TO MY WIFE,

ON MY DAUGHTER'S BIRTHDAY.

Once more, the light of this auspicious morn
 Recalls the day on which our child was born ;
 When her young brightness, like an opening flower,
 With fairest presence bless'd our nuptial bower.

What fragrant promise fill'd our hearts with bliss,
 When first we hail'd her with parental kiss !—
 What sweet sensations did our souls expand,
 Like softest sunshine o'er a fertile land—
 When first with ecstasy we watched her smile,
 By art untainted, and undimm'd by guile !

And from that moment, each succeeding year,
 She still improves, and still becomes more dear—
 Still Arabella is a loving child,
 Docile and good, affectionate and mild—
 Whate'er our sorrows, and whate'er our woe,
 Ne'er may she cause one bitter tear to flow !
 And for such mercy may we both upraise
 Our hearts to Heaven, in gratitude and praise :
 And to the last, may our dear Bella prove
 To us, the strong cement of deathless love.

Though the storm threaten o'er our heads to burst,
 Let us for her with patience bear the worst.
 Be ours the task to form th' expanding mind—
 Be ours the hope a rich reward to find,
 When her attention in declining health,
 Conveys a solace, never bought with wealth.
 And, if to age our being should extend,
 When she supports our weakness at the end—
 And, most of all, when in a brighter scene,
 Where no affliction can be, or has been,
 After our struggle through this mortal race,
 We meet together at the *Throne of Grace!*

F. B. RIBBANS.

EDGBASTON, Dec. 10.

LINES,

*Inscribed to Bro. G. Weir, of the Lodge St. Baldred's,
North Berwick, No. 313.*

BY BROTHER G. TAIT,

Of the Haddington St. John's Kilwinning Lodge.

DEAR Brother of the sacred fire!
That lights, above, the poet's shrine,
Awake! and tune thy rustic lyre,
That it may play in chord with mine.

I may not sing of love—as I
Have sung of old—in merry strain;
My muse is dull, yet let me try
To rouse her slumbering harp again.

Perchance the wailings of the bard
May, with a tear, bedim her eye;
That fate, indeed, is more than hard,
Through life to sing, unsung to die.

Oh! come with all thy soul, and sweep
The heart-strings o'er in mystic lays;
E'en let thy theme be dark and deep—
The vanished joys of other days.

DECEMBER 4, 1841.

To ———,

*These simple Verses are Inscribed, accompanied by a "Companion
for the Altar."*

FROM birth to death the Saviour strove,
With godlike zeal and boundless love,
To save the human race;
Then Mortal! turn not thou aside
In scorn, contempt, or worldly pride,
But the glad boon embrace.

Come to His table! where a feast
Is spread for all—the greatest—least—
Who tremble at His word:
Lo here, the elements divine!
The holy bread! the sacred wine!
"The Supper of the Lord!"

WAKEFIELD, NOV. 3, 1841.

C. CLAPHAM, P.M.
Unanimity, 179.

MASONIC SONG,

*Written and sung on occasion of the Portrait of the late William Ferme, Esq.
Haddington (painted by Watson), being placed in the Haddington
St. John's Kilwinning Lodge, 1823.*

O! WILLIE is a cauty chiel,
The Mason-art he kens so weel;
To raise a laugh, or — raise the de'il—
It's just the same to Willie, O!
We've had him long, we'll haud him fast,
This night auld Fame shall blaw a blast,
While far away our cares we cast,
And drink success to Willie, O!

Our sacred art, by Heaven refined,
That joins and blesses all mankind,
For such as Willie was designed,
Wha counts each man his brither, O!
Wi' mystic lore, and humorous art,
He steals sae o'er the Craftsmen's heart,
That when we meet we scarce can part,
Sae blest wi' ane anither, O!

Immortal be great Hiram's name,
And Solomon's undying fame!—
We hail their bright united flame
Reflected in our Willie, O!
The rule and square is still his badge,
Nor orient seer, nor Tyrian sage,
Could ever handle plumb or guage
Like our great Master, Willie, O!

How oft our little social band
Has met beneath his high command,
While beauteous order round did stand,
Supported aye by Willie, O!
No faction e'er our Lodge divides,
Where Truth and Friendship still abides,
Nor ever shall, while here presides
Our gude auld Master, Willie, O!

MASONIC TESTIMONIAL

TO

BROTHER ROBERT THOMAS CRUCEFIX, M.D.

*Past Junior Grand Deacon ; Past Grand Standard Bearer, and Past Z. in
Royal Arch Masonry ; Past E. C. Masonic Knights Templar ;
N P. U.—S. P. R. C.—K. M. & M. P., &c. &c.*

THE following circular, addressed to all the Lodges under the Masonic Constitution of England, is so clearly expressive of the object it refers to, as to render any prefatory remarks unnecessary ; and, as the services of the Brother whom it hath delighted so many of the Craft to honour, are unparalleled in their nature, it becomes a paramount duty to give as full an account of the interesting proceedings as possible.

To the Master of the ——— Lodge.

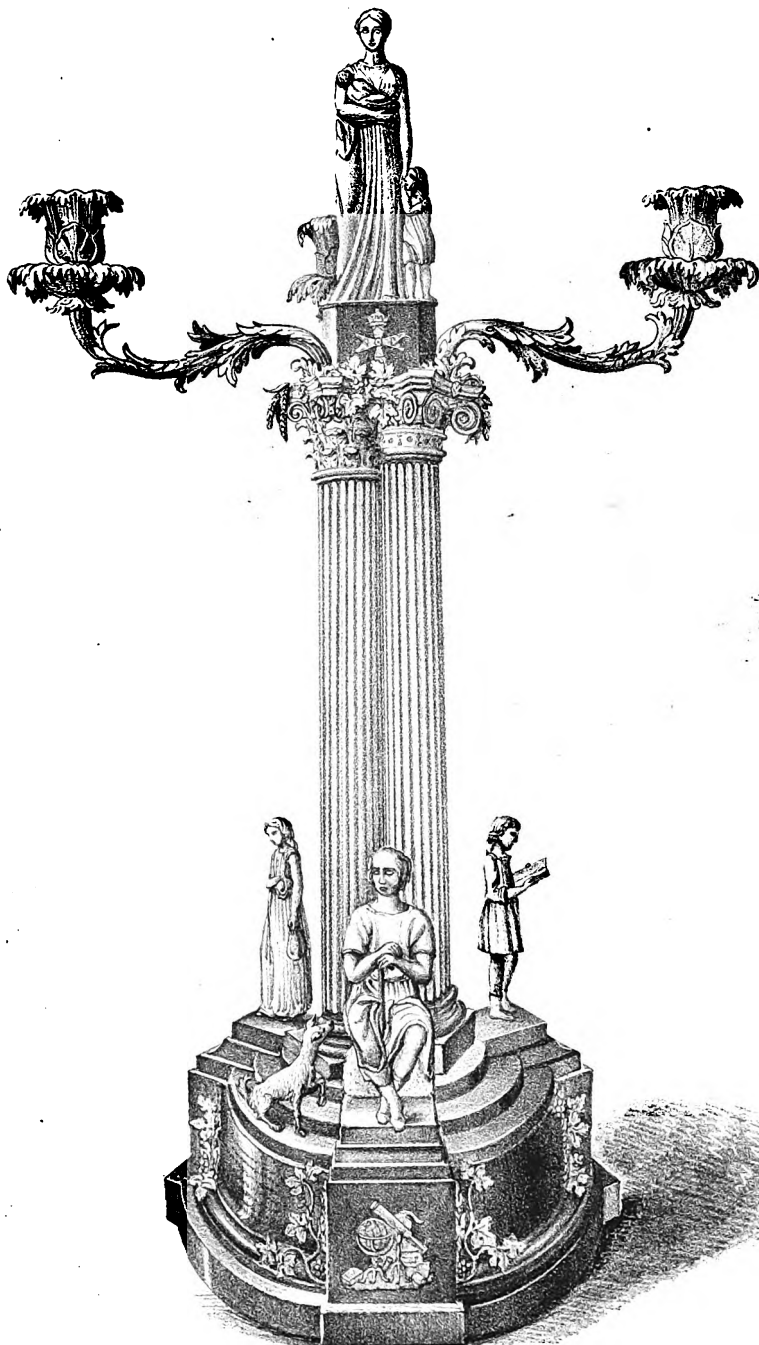
“**WORSHIPFUL SIR AND BROTHER,**—I am directed, by a Committee of the Subscribers, respectfully to invite your attention, and that of the Worthy Brethren with whom you co-operate in the cause of Freemasonry, to the sub-joined Resolutions and List of Subscriptions in aid of a Masonic Testimonial to the W. Brother R. T. CRUCEFIX ; and venturing very confidently to rely upon your personal support, and that of the Lodge and individual Members of the Craft with which you are more immediately associated, I anticipate that a considerable share of the success which must reward the performance of such a pleasing duty, will be attributable to your early and active exertions in this purely Masonic object.

“ To those members of the Fraternity who take a lively interest in the advancement of Freemasonry in the metropolis, and to many of the most eminent Masons in the provinces, and in Scotland, Ireland, and the Colonies, the services rendered to the Craft by Bro. R. T. CRUCEFIX, must be too well known to require any recapitulation ; but to numbers of young and emulative Masons, and to others who may have had few opportunities of appreciating the advantages that have arisen to the extensive community of Freemasons, from his individual ability and exertion, it may not be amiss to state a few of the successful public efforts of this distinguished Brother, and which will be justly considered in connection with each other, and not with reference to any particular subject.

“ The addition of Past Masters to the Board of General Purposes ; a measure which was strenuously opposed at first, but since then acknowledged to be of great practical advantage, and has been even extended in its application by the Most Worshipful the Grand Master.

“ The founding of the Past Masters' Club ; by which, among other beneficial results, the proceedings about to take place in Grand Lodge become more generally known, and are more maturely considered.

“ The introduction of a better system of deliberation in the transactions of Grand Lodge, by promoting free discussion ; and the consequent exercise of a general



R. Martin, Lutho. 26, Long Acre.

THE CRUCIFIX TESTIMONIAL.

DESIGNED & MANUFACTURED BY BRO^r W^m EVANS, (MASONIC JEWELLER.)
28, NEW STREET, COVENT GARDEN, LONDON.

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- prerogative, instead of the *pro forma* adoption of unconsidered motions in compliment to their proposers.
- “ The originating of the Asylum for Worthy Aged and Decayed Freemasons ; a Charity already brought into partial operation by conferring annuities on several destitute and deserving Brethren.
 - “ The distinguished ability displayed by him as a Member of the Board of General Purposes, during six years, for two of which he filled the office of Vice-President,—testified by the thanks of the Board when he retired from the Vice-Chair.
 - “ The uniform and unwearied attention he has given, for several years, to the objects of the Board of Benevolence.
 - “ The first proposition of a Masonic offering to the most Worshipful the Grand Master ; and the continued assiduity and exertion evinced by him in bringing that popular effort to its successful issue.
 - “ The benefits conferred by him in serving the office of Steward, and becoming a Governor by Subscription, to the respective Masonic Charities ; and in assisting their proceedings, by frequently presiding at their Meetings and Committees.
 - “ The support he has given to other Masonic Festivals in serving the office of Grand Steward, and filling two several Stewardships on Anniversaries of the Grand Master's birth-day.
 - “ And the establishing and editing of the *Freemasons' Quarterly Review*, and thus, by very great personal sacrifices, both of purse and time, producing a most comprehensive record of the transactions of the Craft—an extremely interesting medium for disseminating the erudite contributions of the best Masonic authorities—a fund of literary entertainment for Masonic families—an easy means by which the wants and wishes of the Fraternity may be made known, especially those of the Provinces and Colonies—and, in short, rendering a perfect epitome of the progress of Freemasonry in England, Scotland, and Ireland, and in the East and West Indies, and every other Colonial possession of the British empire.

“ Allow me to assure you that your prompt and fraternal co-operation, in acknowledging such important services, will be duly appreciated ; and to remain,

“ Worshipful Sir and Brother,

“ Yours very faithfully,

“ J. LEE STEVENS,
“ *Hon. Sec.*”

The publication of this circular was preceded by meetings of several members of the Masonic Fraternity, at Radley's Hotel, New Bridge Street, Blackfriars, on the 16th December, 1839, and subsequently ; at which the following Resolutions were passed unanimously :—

“ That the valuable and unremitting exertions of the Worshipful Brother Robert Thomas Crucifix, *M.D.*, Past Junior Grand Deacon, in favour of Freemasonry, are deserving of the most marked and honourable notice of the Fraternity.

“ That subscriptions be entered into for the purpose of presenting him with an enduring Testimonial of Brotherly regard, and most respectful esteem.

“ That individual Subscriptions do not exceed Ten Shillings each.

“ That the preceding Resolution does not apply to Lodges or Chapters.

“ That Brother Richard Lee Wilson, Past Grand Steward, be requested to officiate as Chairman at meetings of the Subscribers.

“ That Brother Z. Watkins, *P.M.*, Lodge No. 313, be requested to act as Treasurer of the Subscriptions.

“ That Brother J. Lee Stevens, Past Grand Steward, be requested to undertake the duties of Honorary Secretary.”

" That the following Brethren be a Committee to carry out the object of the Subscribers :—

Bro. Richard Lea Wilson	Bro. Martin Sangster.
" Z. Watkins	" Robert Field
" J. Lee Stevens	" W. Lee Wright
" J. Copeland Bell	" John Savage."
" Thomas Wood, <i>Ald.</i>	

It was not a matter of surprise to the Committee to learn, by the correspondence, that the Testimonial to Brother Crucefix was hailed, in every quarter of the globe, with a feeling of the warmest satisfaction. The publication of the correspondence, if possible, would give universal proof of this. Enough to say that a majority of the Brethren regretted that *any limit* was placed as a restriction on their desire to testify their esteem.

On the 17th of April, 1841, it was resolved that a public Festival should be held ; and a Board of Stewards associated to conduct the proceedings.

On the 14th of July the Board of Stewards met, and reported to a general meeting of the subscribers to the following effect :—

" That the Festival would be held on the 24th of November next.
 " That the Rev. George Oliver, *D.D.*, *D.P.G.M.* for Lincolnshire, had, in the kindest and most fraternal manner, consented to preside as Chairman of the Festival ; and that the following Brethren had agreed to act as a

BOARD OF STEWARDS.

Brothers—Z. WATKINS, *President* ;—W. LEE WRIGHT, *Treasurer* ;—

J. LEE STEVENS, *Honorary Secretary*.

Br. J. Copeland Bell	Br. John Lane	Br. G. W. Turner
" Edward Brewster	" E. R. Moran	" T. Tombleson
" John Cuff	" P. Mountain	" John Udall
" D. Cullington	" George Radley	" John Vink
" David Davies	" M. Schlessinger	" Rev. C. Vink, <i>M.A.</i>
" William Eccles	" M. Sangster	" William Vink
" William Evans	" John Savage	" R. Lea Wilson
" Robert Field	" William Shaw	" J. Whitmore
" William Halton	" W. T. Smith	" James Walton
" John King	" Richard Spencer	" Eales White"

COPY OF THE DINNER TICKET.

" CRUCEFIX TESTIMONIAL.—The Festival to be held at Radley's Hotel, New Bridge Street, Blackfriars, on Wednesday, the 24th November, 1841 ; the Rev. George Oliver, *D.D.*, Deputy Provincial Grand Master for Lincolnshire, in the chair.—Tickets One Guinea each, to subscribers only.

" Visitors will be received in the Bank of England Lodge, No. 329, at four o'clock, and the dinner will be on the table precisely at six."

The following letter of invitation was sent to Brother Crucefix :—

" 2, King Edward Street, Westminster Road,
 " Monday, 15th Nov. 1841.

" WORSHIPFUL AND DEAR SIR AND BROTHER,—I am directed by the Board of Stewards for conducting the Festival, to be held on the presentation to you of the Testimonial, subscribed for by your admiring and warmly-attached Brother Masons, specially to invite your attendance, on that occasion, as their guest.

"The proceedings will take place at Radley's Hotel, New Bridge Street, Blackfriars, on Wednesday the 24th instant.

"At four o'clock, the Bank of England Lodge, of which you are the Senior Honorary Member, will be opened; at five, the R. W. the Rev. George Oliver, *D.D.*, Provincial Deputy Grand Master for Lincolnshire, will deliver a Masonic Oration; and at six, precisely, that erudite, excellent, and much-revered Brother, will take the chair at the banquet.

"I cannot express the extreme gratification it affords me to be the medium of this communication; nor can I do justice to the very earnest feelings of friendship and fraternal regard, which I am requested to represent to you on behalf of my brother Stewards, and in which I fully participate. But I am certain that our sentiments will be duly appreciated by one whose bosom nurtures the best aspirations of which our common nature is susceptible.

"Be assured, Very Worshipful and dear Sir and Brother,

"That I (as each of us),

"Remain, most faithfully and sincerely,

"Yours,

"J. LEE STEVENS,
Hon. Sec."

"The W. Brother,
"R. T. Crucefix, *M.D.*,
"Past Grand Deacon,
" &c. &c. &c."

The following is the reply:—

"MY DEAR BROTHER J. LEE STEVENS,—I have mentally played the improvident, by postponing, as well as I could, those thoughts which the 24th of November naturally gave rise to. The kind invitation of my Brethren of the Board of Stewards has, however, awakened and gratefully affected me; and, in accepting it, I hope not to dishonour them as a guest. You will regret to know that I write from the bed-chamber; but each friend can appreciate my feelings, and will spare any attempt at expression. I pray you to offer my unaffected thanks to all; and accept them yourself, from your faithful Servant, Friend, and Brother,

"18th November, 1841."

"R. T. CRUCEFIX."

The Bank of England Lodge having invited the Fraternity to their meeting, we subjoin the general summons to its members:—

"CRUCEFIX TESTIMONIAL FESTIVAL.

"Bank of England Lodge, No 329, New London Hotel, Bridge Street,
Brother J. Lee Stevens, W.M.

"SIR AND BROTHER, "17th November, 1841.

"You are requested to attend the duties of this Lodge on Wednesday next, the 24th instant, at three for four o'clock in the afternoon punctually. Dinner on table at six o'clock.

"Subscribers to the Crucefix Testimonial and Festival, are invited to visit the Lodge at four o'clock.

"By command of the W. M.

"ROBERT FIELD, P.M., *Secretary.*"

"*Extract from the Minutes of 14th October, 1841.*

"Resolved unanimously, That, as a compliment to the great Masonic worth and erudition of the Rev. George Oliver, *D.D.*, Deputy Provincial Grand Master for Lincolnshire, &c. &c., he be elected an Honorary Member of this Lodge."

The allusion to the ill-health of the "Guest" was but too well-founded, and it was feared that it would be impossible for him to leave his cham-

ber ; but on the Monday preceding the Festival he rallied, and received his friend Dr. Oliver, who arrived at his house on the Tuesday evening. Several of the Brethren called during the evening and on the following morning, to pay their respects to that distinguished Brother.

WEDNESDAY, 24TH NOVEMBER, 1841.

THE ANTE-ROOM.

The visiting book presented an earnest of the forthcoming ceremonial ; and, as Dr. Oliver signed it, a sensation of gladness, at the opportunity of seeing him perform an act and deed, was felt by all. There was a sketch, on the table, by Bro. Rejlander, of Dr. Oliver in his canonicals, that was much admired, and subscribed for by several Brethren.

THE LODGE.

There was scarcely a member absent, and as soon as the various visitors, metropolitan and provincial, were arranged in due order, the Lodge was opened, and Bro. the Rev. George Oliver, *D.D.*, was unanimously elected an honorary member, pursuant to notice previously given.

The proper officer was then directed to introduce Brothers Oliver and Crucifix, who were received in the most respectful manner. On approaching the pedestal, the W.M., Bro. J. L. Stevens, informed Bro. Oliver that he had been elected an honorary member of the Lodge, by the unanimous vote of the Brethren, a compliment which was acknowledged in very pleasing terms. The Master then gracefully requested the doctor to accept the Chair, and, to gratify the assembled Brethren, to preside for the remainder of the evening ; a request that was immediately complied with, and the "Philosopher of Masonry," for the first time, presided over the largest meeting of practical Masons in London ever associated in a private Lodge.

The Lodge-room presented a most animated appearance. The throne filled by the most distinguished Mason in the universe - on either side supported by zealous and generous friends—every seat occupied by some qualified tenant—every face beaming with satisfaction, and in the centre, conspicuously raised, that all might observe, was placed the

"CRUCEFIX TESTIMONIAL."*

Bro. Browse, Master of the Old Dundee, and Bro. Savage, Master of the Athelstan (members of the Emulation Lodge of Improvement†), then worked a portion of the first lecture in a most admirable manner ; and afterwards, Dr. Oliver delivered an oration, founded on the fifth antient Charge of the Constitutions.

The oration comprised every section of that important charge, and was probably intended as a marked compliance with the recent directions of the Grand Master, that some portion of the Constitutions should be read at Masonic meetings, and no fitter opportunity could be offered than the peculiar occasion presented. The reverend orator was listened to with the most marked attention ; his delivery was clear, classical, and harmonious : the recital of Addison's versification of the 19th Psalm was

* A description will be found in another part.

† The Lodge of Instruction founded by the late Bro. Gilkes, and other Masonic worthies.

touchingly sweet, and the other portions of the subject matter were given with powerful energy, and pure oratorical dignity. The duties in Lodge, its furniture and jewels, were aptly illustrated, and the conclusion of the oration was welcomed by Masonic applause.*

Resolutions of thanks to Bros. Browse and Savage, for the admirable manner in which they had worked, and to the Rev. Dr. Oliver, for his elegant oration, were then unanimously passed, and the Brethren adjourned to banquet.

THE FESTIVAL.

The large room was tastefully arranged for the occasion, and branches of laurel gave a pleasing effect. The portrait of Dr. Crucefix was prominently exhibited in front of the music gallery; every seat was occupied, and the Chairman and Guest entered the room arm-in-arm, amid the enthusiastic welcome of the company. Grace being offered by the Rev. Charles Vink, the mysteries of the gastronomic powers for a time prevailed, and it would seem that "good digestion could wait on appetite, and health on both." In due time, and after Bro. Sturmer, the *Grand Toast Master*,† had, in a voice stentorian, charged glasses, and announced that the Chairman wished to drink a glass of wine with the company, which was promptly and eagerly complied with, the cloth was removed, and "*Non Nobis Domine*" chaunted by Bros. Fitzwilliam, Collyer, Edney, &c.

An incident afterwards occurred which caused some merriment. The Grand Toast Master thought there was rain, and his exclamation, in a loud voice, "*It rains very heavy—VERY HEAVY RAIN,*" at length attracted attention, and all waiters withdrew. Among good old Masons, this expression has a meaning; it is the first time we heard it in London, where it had both its meaning and its use. Give us your good old Masons, who are ever on a due guard, and, unlike martinets, can act on the instant.

The Rev. CHAIRMAN then rose and said he was now about to propose a toast which was always received with pleasure, and he knew would, on the present occasion, be drunk by every Brother with enthusiasm;—namely, "The health of Her Gracious Majesty the Queen"—(cheers). He called upon them to drink it with all the honours which their loyalty as Masons would dictate—honours not frequently given to female names by the Craft, and for that reason he was the more desirous of gratifying their feelings of loyalty and devotion to the Sovereign—(general cheers).

The "Queen and the Craft" was drunk with all the honours, and followed by "God save the Queen," with an additional verse, composed by Brother Lee Stevens, complimentary to the Prince, and associating his name with Freemasonry in the following words:—

" Our Prince through life attend,
 Make him the Masons' friend—
 God save the Prince!
 Learning our sacred laws—
 Winning our warm applause—
 May he support our cause—
 God save the Prince!"

* We understand that the Oration has been printed for presentation to the Subscribers of the Testimonial.

† Of this supposititious office there is a very pleasing anecdote.

The CHAIRMAN next gave "The health of the Queen Dowager, Prince Albert, the Infant Prince, the Princess Royal, and the rest of the Royal Family"—(cheers). In alluding to the auspicious event of the birth of an heir to the throne of these realms, he expressed his hopes that the Prince might, as he grew in years, also grow in moral worth, and be an honour to the illustrious race from which he had sprung, and a blessing to the country whose destinies it would, with the blessing of Providence, be his lot to sway—(great cheering). He then proceeded to descant upon the virtues of the Queen Dowager. Her Majesty was beloved by every Mason—(cheers). Indeed, the Queen Dowager had done more for Masonic Charities than any other female that ever existed—(loud cheering). He knew that to this toast every Mason would give the honours from his heart—(cheers).

The toast was drunk with due honours, and followed by a glee.

The CHAIRMAN said the next toast in his list was, "The health of His Royal Highness the Duke of Sussex, the Most Worshipful Grand Master"—(cheers). His Royal Highness had been a most illustrious example of Masonic perseverance—(cheers). No Grand Master had for so long a period presided over the interests of Masonry; and even during that calamitous period, when the light of Heaven was withdrawn from his eyes, his zeal was unabated, and his attachment to Masonry remained undiminished—(renewed cheers). For thirty years he had been before them associated with the Craft, and had rendered it such services as entitled him to the gratitude and esteem of every Brother in the universe—(great cheering).

The toast was drunk with the honours of Masonry, and followed by a glee.

The CHAIRMAN again rose, and said he had another toast to propose, which he knew would be received with pleasure. He had often thought that mixed meetings of Masons like the present, where Brethren assembled from distant parts both of town and country, were highly beneficial to all who attended them—(cheers). They had an effect which operated favourably on the minds of Brethren, by assembling Masons from all classes of society—be they high or low, rich or poor—to expatiate on the mysteries of the Craft; when the prince, the peer, and the noble laid aside all distinctions to clothe themselves in the badge of virtue with those who, in other respects, were beneath them—(cheers). Virtue alone was true nobility—a nobility which belonged to no rank or station exclusively; and virtue alone could distinguish them as Masons—(cheers). With these few preliminary observations he would propose, "The health of the noble and illustrious the Earl of Zetland, the Pro-Grand Master; the Marquis of Salisbury, the Deputy Grand Master; and the other Grand Officers"—(great cheering).

The toast was drunk with all the honours.

The CHAIRMAN next gave "The Grand Masters and Grand Officers of Scotland and Ireland"—(cheers). He wished to remark, in reference to this toast, that their Brethren in those parts of the empire to which it related were nobly employed in carrying out the principles of Masonry—in which, most assuredly, charity was the main feature of their system—and upholding its interests with princely munificence, whether in the vice-regal fêtes of Dublin, or the fancy balls of Caledonia—(cheers). He concluded by giving, "The Grand Masters and Grand Officers of Scotland and Ireland."

The toast was drunk with full honours.

After the performance of another glee by the musical Brethren, the "Crucefix Testimonial" was brought into the room, amidst the most enthusiastic cheers, which were renewed and prolonged for a considerable period.

The CHAIRMAN, after the cheers had subsided, again rose, and said he had now to propose *the* toast of the evening—(cheers);—and he felt highly flattered by the preference which placed in his hands the pleasing duty of expressing his sincere attachment to a Brother for whom he personally felt the highest esteem—(loud cheers). He was sure that those cheers would be re-echoed with increased enthusiasm, mingled with gratitude, admiration, and respect, when he mentioned the name of Brother Crucefix—(great cheering). His anticipations had not been unfounded—(cheers). Those rounds of applause would be echoed from the distant shores of Asia and America, and Brethren of every clime would congratulate them, and each other, on the proceedings of that day; for Brother Crucefix was every where known and every where admired. In presenting a testimonial to that distinguished Freemason—(loud cheers)—they did honour to themselves and the Craft at large; for it was a duty incumbent on the Fraternity to confer some tangible memorial of esteem and gratitude on a Brother who had done so much to point out the moral advantages of Freemasonry, and to disseminate its principles in every region of the habitable globe—(loud and continued cheering). He was not exceeding the bounds of truth when he asserted, that to the exertions and merits of Brother Crucefix was to be attributed the fact, that their Order had of late years increased beyond all former precedent, and that countries in which the name of Masonry had scarcely ever been heard, possessed flourishing Lodges; and the benefits which it conveyed to the poor and needy Mason have been extended to every region of the globe, through his benevolent exertions—(renewed cheers). In countries unblest by this brightest gift of Heaven to man—(cheers)—the orphan's cry is unheard, the widow's tear unheeded, fraternal love is unknown, and charity is a cold and heartless principle—unblest and unblest—(cheers). What should he say of that man who had changed this barren desert into a blooming and a fruitful paradise?—who had introduced a principle which warmed the heart, and taught it to emulate its Maker?—what should he say? Words were powerless;—actions were more effective than words; and the transactions of that day would show how Masons appreciated the talents and exertions of a Brother so worthy of their commendations—(cheers). He was well aware that their friend and Brother needed no testimonial from them—(cheers). He who had conferred benefits upon mankind had earned, and was well deserving of all the honours which his fellow-men could pay him; but his greatest reward was in the self-consciousness of having acted nobly—(cheers). Let them look at facts—(hear, hear).

Ten years ago, before Brother Crucefix had established a periodical as an organ of the Craft in every nation of the world, in what state was the Royal Art? It was blank and unpromising. The Fraternity, even in the provinces of our own country, were profoundly ignorant of each other's proceedings; and, as to the progress of Masonry in distant parts, it was never so much as thought on. No spirit of emulation existed among the Brethren, an interchange of communication was never contemplated, testimonials to deserving Brethren were seldom conferred, and the public acts of the Craft, in assisting to level the footstones of magnificent edifices, were, like angels' visits, few and far between. Peruse the first few

numbers of the *Freemasons' Quarterly*, and see what they contain : a very meagre account of Masonry in the provinces ; proving that its state was at least lethargic, although not quite dormant. But, as the record progresses, Freemasonry progresses with it ; and in each succeeding number we perceive the Craft gradually advancing in prosperity and usefulness, until the Fraternity was at length aroused, by the persevering exertions of one man, to a full sense of its own responsibility—(cheers) ;—and not only aroused to a sense of responsibility, but also to a consciousness of the great moral reformation which it was calculated to produce among all ranks and classes of mankind—(cheers). He laid much stress upon this point, because he felt that it was to the publication in question that the present palmy state of the Craft was in a great degree to be attributed—(renewed cheers). If that work were to be discontinued, not only would Freemasonry suffer, but a great Light would be extinguished—(hear)—and he had a high authority for this opinion. Their late Deputy Grand Master, the Earl of Durham, had closed a speech, in reference to one of the Masonic Charities (the Girls' School), by saying, that “ He (the Earl of Durham) could not conclude his observations without acknowledging the very great assistance derived by that institution, and by others of a similar nature, from the advocacy, by a comparatively new publication, that was in every respect creditable to Freemasonry : he meant the *Freemasons' Quarterly Review*. He had never doubted that such a publication might obtain literary repute by giving currency to the talent possessed by many Masonic Brethren, and glad he was to find that it not only mirrored the ability so amply shared by Freemasons, and expounded the benefits shared by the Craft, but that it had become an eloquent advocate to supply the wants of Freemasonry” *—(loud cheering). This was an opinion—unbiassed—unsolicited of one of our best and most influential Masons—spoken from the chair at a public meeting of the Craft. He did not, however, rest his argument on one solitary testimony, how great and unanswerable soever it might be. If he took a wider range, it would be found that the Fraternity, where-soever dispersed, from the banks of the Thames, the Tweed, and the Shannon, to those of the Ganges in the East, and the lakes and torrents of the New World, all concur in one uniform opinion of the extraordinary and meritorious exertions of his friend and Brother, Dr. Crucefix, in the conduct of that most useful periodical—(cheers). The Grand Lodges of Scotland and Ireland had passed distinct and deliberate votes of confidence and recommendation of the *Freemasons' Quarterly Review*. In India it was patronised by all the Grand Lodges ; and the D.G.M., in an official charge to the Brethren at Cawnpore, thus unequivocally expressed his opinion. “ There cannot be a Brother here who has not heard of the *Freemasons' Quarterly Review*. It is a publication which is not only an honour to the Craft in a literary point of view, but which has been of the greatest advantage to Masonry. It has been the means of collecting all the scattered rays of Masonry into one focus ; thus illuminating every subject, and illustrating every point, wherein information was required. This *Review*, so beneficial to Masonry, has been supported almost solely by the editor, to whom it has been but slightly beneficial in a pecuniary point of view : but the Brother cares for none of these things, or for any personal sacrifice, provided the interests of Masonry are promoted. I should have given the toast as the

* *Freemasons' Quarterly Review* for 1835, p. 183.

editor of the *Review*, if I had not seen, in the news last received from England, that all concealment on the subject has been dropped, and that the editor has appeared under the much-honoured appellation of Dr. Robert Thomas Crucefix."* From America he could produce a similar testimony. On his own part, he (the Chairman) was so struck by the importance of the *Review* to the Craft, and so satisfied with the first number, that he immediately put himself into correspondence with the editor; that correspondence, as might be expected, had ripened into esteem and perfect friendship. He became a regular contributor, and cheerfully and gratuitously gave to that periodical his utmost support. Now he would ask, what was due to the spirited individual who had conferred all these benefits on the Order through the medium of this periodical?—to the man whose genius formed the great design?—to him who had incurred all the risk—who had sustained all the labour—who had borne the heat and burthen of the day, for the benefit of the Fraternity at large?—(hear). They would every one of them reply—unbounded gratitude and unlimited protection—(loud cheers). He then proceeded to point out the very many and great advantages which Masonic institutions had derived from the aid and talents of their worthy Brother, and the resolute and persevering manner in which he had continued in the good work; and his co-operation was considered so advantageous by the several Masonic boards, as to be worthy of a deliberate vote of thanks, as appeared from an entry in the books of the Royal Freemasons' Charity for Female Children:—"Oct. 9. Quarterly General Court.—Present, Mr. Shadbolt in the Chair, and many other governors. Mr. Henry Rowe proposed, and Mr. William Henry White seconded, a vote of thanks to the editor of the *Freemasons' Quarterly Review*, for his advocacy in favour of the charity, which the secretary has duly announced, in the following very flattering manner.—Resolved—That the thanks of the court be, and they are hereby offered, to the editor of the *Freemasons' Quarterly Review*, for the very powerful manner in which he advocated the cause of this Masonic charity, by an article in the last number of that work, 'On the necessity of a Building Fund in aid of Masonic Asylums.' William Fletcher Hope, Secretary."†

But time would fail, were he to attempt to enumerate all the benefits which the Craft had derived from his unwearied assiduity and zeal. Who suggested the addition of Past Masters to the Board of General Purposes—a measure which has received the applause and sanction of H. R. H. the most Worshipful Grand Master?—Dr. Crucefix. Who suggested the founding of the Past Masters' Club?—Dr. Crucefix—(cheers). Who suggested the propriety of a Masonic offering to the most Worshipful the Grand Master, and used such unwearied assiduity and exertion in its accomplishment, as to bring the measure to a successful and triumphant termination?—Dr. Crucefix—(loud cheering). But the crown of glory which will encircle his brow so long as Freemasonry shall exist, was the noble design of an Asylum for Worthy Aged and Decayed Freemasons. Here he had completed the triangle of Masonic Benevolence—here he had left nothing for his successors to perform. Masonry now provided for infancy and old age. The orphan, and the venerable Brother, tottering beneath the weight of years and infirmity, were now equally the objects of a Mason's care; and Brother Crucefix *has*, and

* *Freemasons' Quarterly Review* for 1840, p. 278.

† *Ibid.* 1834, page 418.

will have, the high honour of having laid and cemented the cope-stone of Masonic charity—(loud and continued cheering). This was the Brother whom the Craft delighted to honour—(cheers). Was it enough that they gave him their esteem? Was it enough that they gave him their praise? Was it enough that they gave him their friendship? It was not enough; and happily they felt it was not enough—(hear and cheers). They felt that something more was due to his worth than mere verbal expressions of friendship and esteem—(cheers). Something more was due to a Brother who would leave, both to friends and foes, a pattern of Masonic charity and Masonic virtue—(cheers).

At this moment the Chairman took Dr. Crucefix by the right hand, who rose from his chair, and thus was presented to the company—the two friends, with their right hands clasped, while the Chairman continued his address.

To his foes, did he say?—(hear, hear). Was it possible that such a man could have foes?—(hear). Yes, it was possible, he was sorry to say it—(hear, hear)—and not only possible, but a fact. But superior merit always had—(hear). “Envy pursues merit as its shadow”—(cheers). Yet was it to be regretted that such a man should have an enemy? that a man who in friendship was sincere—in private life, estimable—in charities, munificent—(loud cheers)—should, like St. Paul, be in perils from his own countrymen?—(cheers). (Dr. Crucefix was compelled, by evident emotion, to sit down.) After paying some other high compliments to Brother Crucefix, the Chairman alluded to the fact of his having proposed to allocate out of the testimonial subscriptions, two sums of fifty guineas each, to the Boys’ and Girls’ Schools; and although the committee found it impossible to comply with this request, yet he remarked that this circumstance of itself, spoke volumes for the purity and benevolence of their worthy Brother’s heart—(cheers). He concluded by giving the health of Bro. Dr. Crucefix, Past Grand Deacon—(loud cheers).

The toast was drunk with all the honours. The CHAIRMAN, after a brief space, rose to present the Testimonial in due form, and prefaced that act with a few appropriate and well-chosen expressions of fraternal respect and esteem. He felt exceedingly proud that the duty had devolved upon him, of publicly expressing their united sense of the many benefits which their worthy Brother had conferred upon Masonry, and of the heavy debt of gratitude which he conceived to be due to him from the Fraternity at large. He had the pleasure of requesting his acceptance of that Testimony of their gratitude and esteem, which, although it could not be considered a reward adequate to his merits, would, at least, show the world that the Free and Accepted Mason has a *heart* to feel for benefits conferred upon him, and a *hand* to record them in permanent acknowledgment—(cheers). [Dr. Crucefix here rose from his chair, and seemed to lean on the Chairman.] He (Brother Crucefix) must not estimate the extent of their friendship by the intrinsic value of their offering; for, the richest metals or the most costly jewels, would imperfectly represent the pure feelings of a refined affection. It was a brightly-polished Testimonial—emblematical of the brightness of his Masonic virtues—sterling silver—an emblem of his own sterling worth, purified by labours the most abundant, and privations the most intense—(loud cheers). Dr. Oliver concluded by entreating, in the name of the Brethren present, and the Fraternity at large, his acceptance of the offering, trusting that it would be some gratification to have a memorial

perpetually before his eyes, that his services in behalf of Freemasonry had excited the sympathy and gratitude of his Brethren, and sat down amid loud and general cheering.

The Lincolnshire fire, as given by the Chairman, who drilled his cohort most admirably, gave the greatest satisfaction, and was very effectual.

Brother Dr. CRUCEFIX did not move from his standing posture. It appeared to us that, had he resumed his seat, his deep emotion would too probably have prevented his reply. A few seconds passed in an attempt to speak, in which the lips scarce moved. The worthy Brother, at last, in words almost inaudible, commenced his address, gradually recovering his self-possession: it was, however, evident that the effort was as painful as the manner and matter of the address were affecting.

Brethren,—Is it not a shame that, because the heart is permitted to enjoy its one great holiday, the tongue should take advantage of feeling, and refuse to do its common duty? I presume, however, that, like others who have been placed in like circumstances, I must yield to necessity, and plead the general issue.

The applause that has followed the address of our excellent and reverend Brother betokens your appreciation of those Masonic sentiments which he has delivered with so much natural eloquence and powerful feeling; but if you have listened with admiration to his dignified and incomparable vindication of high moral principles—how deeply must I, the humble Brother whom he has so generously spoken of, and so powerfully protected, be affected by the address of a gentleman—a Brother—a scholar—a divine, of such high social—Masonic—intellectual and moral station. How truly may I say that “Praise from the praised man” is indeed a superior commendation!

While I am able to speak with any thing like the arrangement of thought to direct me—and I usually do think while I speak—I must, in the first place, assure him, and you, my kind friends, that however I have been cheered and inspirited under most eventful and trying circumstances, by the sympathy of the kind, the generous, and the free, I have been mainly sustained by endeavouring to observe his directions—to rely with reverence and humility on the justice of a merciful Providence.

Brethren, I take occasion to quote the Spanish proverb, that “A wise man changes his mind—a fool never;” which may be rendered thus—Men are the children of error; and he is the wisest, if not the best, who makes the amplest and fairest admission. I trust, then, that in offering to you this night my final balance-sheet, there may be but few items to which you will except. I shall therefore tender it on the usual terms—“Errors excepted.”

Brethren, on my last public appearance, I refrained from entering into any recital of Masonic service. I should have adopted the same course now, even if the too evidently partial address of my kind friend had not rendered it unnecessary. He will pardon me in thinking that he has drawn your attention to what his own wishes point out should have been the case, as regards my humble service.

It was the blissful vision of some such bright reality as this by which I am so affectionately greeted, that, during a perilous ordeal, encouraged me, and prevented my spirits from sinking, and my heart from quailing.

I felt, for I knew, that there was a band of honourably-minded Brethren ready to prevent the monstrous construction of too probable

error into crimes of the blackest dye ; and the consciousness that I never contemplated the Masonic crimes I have been compelled to expiate, converted my feebleness into courage ; and your verdict not only taught my heart to be grateful, but it told others that they had not been faithful, and that " the law construed into strictness, became the severest injustice."

Brethren, I have had to sustain attacks of a most ungenerous nature, against which it has not been possible to protect the integrity of private character ; for, although Burke has said that " the great advantage of character is, that it is a shield against calumny," I have reason to believe that calumny dares to assume that the wounds it has the power to inflict are those of dishonour ; I am, therefore, the more grateful to you who have, Samaritan-like, poured that healing balsam into mine, that has made the scars any thing but unsightly to look on.

I am auspiciously reminded, that although the charges brought against me—no less than treason to Freemasonry, disloyalty and disrespect to a high authority—originated out of the proceedings of a numerous meeting held in this room, at which meeting I presided, two years have since elapsed, and time itself has enlisted among my advocates ; for, from this very room is now about to be proclaimed my triumphant vindication from charges that ought never to have been preferred.

Brethren, the almost bursting emotion of an overcharged heart will, probably, betray me into a forgetfulness of that dignified position you would, I am certain, desire I should assume, and which it is, I am equally certain, your intention to take—that of passing an act of oblivion for the past ; you have been the staunch support of Masonic principles, and have admitted me into a copartnership ; for, in my troubles you have supported me, in my sufferings you have participated. How beautifully has it been expressed—that to forgive is human, to forget, divine. It is in our power to forgive, and I promise to do all in my power to forget ; and my heart assures me that, if those who hitherto have so relentlessly persecuted me, shall refrain from reminding me of their past errors, I hope to prove that forgetfulness is not more difficult than forgiveness. Let us adopt the spirit of that exemplary Brother, Eales White, on the termination of a public strife, and hold out the hand of fellowship, and, forgetting the evils of misrepresentation, act in concert for general good.

Brethren, it is the conviction that I believe you unanimously acquit me fully of the charges, that enables me to speak as I do ; a man placed as I have been, and am, has a right to deliver his sentiments with freedom, fervency, and zeal. I hope that, as in a moment of oppressing difficulty my moral courage was unshaken, so in this equally difficult position of a gratification unspeakable, I shall not be judged too keenly. I have ever acted from a high sense of principle, sanctioned, as I believe, by a great majority of the Craft ; and I wish it to be distinctly understood that, during the eventful period alluded to, I never acted, in any one instance, on my own responsibility, but always by the advice of a majority of such Brethren whose advice I solicited. This explanation is equally due to them, to you and to myself. It is to me a matter of deep regret that misrepresentation has precluded my proving, to a high authority, that I am not only a faithful Brother, but that I have been most unkindly dealt with.

I have been endeavouring to direct my attention to some especial points of the address of our venerable chairman ; but the address contains so many topics, all of them expatiated on with such extreme kind-

ness, as to render any thing like a reply impossible. In particular, he has alluded to the *Freemasons' Quarterly Review*, of which, indeed, I am proud to declare myself as the originating editor. The primary objects of that periodical were to disseminate, as widely as possible, the benefits of Freemasonry, and thus make the whole Masonic world akin. He has adverted to the late Earl of Durham, as having spoken out in its favour; that noble Brother was, indeed, an enthusiastic supporter of the objects I entertained, as were the late Brothers Meyrick, Prescott, and many others; of all this I have evidence, which may one day see the light. Were such Brethren traitors to Freemasonry? If they were not, what have I done that they did not approve? These patrons, with many others, have descended to that bourn from whence no traveller has returned, and I have had the melancholy duty of commemorating them in the *Review*. It would not have been difficult to have found a more competent, but it would not have been easy to have found a more faithful, biographer. Their names are not among those whom the page of history will record rather with pity than admiration; for their memory shadows out with greater truthfulness the value of their lives.

Some there are who, living, should pause that they may profit by the warning—and there are some dead—but in the grave is deposited much animosity. Peace be with them!

Brethren, let me turn to another point of the subject: you have heard our chairman speak of the share he has taken in the promulgation of truth through the pages of the *Review*. Does he shrink from the responsibility?—No. I mention his name because he has encouraged me to do so by his candour—by his honour. There is not a grade in society, from the nobleman to the humblest brother, who has not written in or for the *Review*; and you may believe how often I have pondered on the fact, that the minds of masters in Israel, like those of Dr. Oliver, and other Brethren of powerful intellect, should have consented to act under my leadership; but the truth is, they must have felt they had no rival in me, and that sincerity in a chief was no mean qualification; the merits of a seven years' literary campaign were theirs and theirs only—the failings, mine. Their important contributions, so beautifully illustrative of Masonry, have been fully appreciated and approved by the Craft, and deservedly so; for there ought to be some inducement to study and reflection, otherwise science itself could not advance—it requires to be aided by the mental energy of those who devote themselves to its pursuit.

But the *Review*, by a disingenuous *ruse*, was forced on the rocks; it was hoped by some to have foundered; but the crew were not mutinous; the helm was nobly kept by my successor, and the gallant bark has continued to bear its quarterly freight of information, amusement, and intelligence. Let us hope it will continue its useful course; it deserves success, for falsehood has never stained its pages; there is not a line to which modesty can take exception; it has supported the Freedom of Masonry; it has recounted the good deeds of the Brethren, with the rewards that gratitude has bestowed. Honour has been its theme—Truth its guide—Adoration to the Great Architect its end. When it forgets these hallowed principles, I for one would look to the moral power of public opinion to engulf it in the deep waters of oblivion.

Brethren, permit me to offer a few words in relation to the Asylum. At length we have the promise of a great dividend on a large debt of

justice ; and the future betokens a probability of the payment of the entire principal, with full interest. But a short time since, and the project was declared by some to be impracticable and injurious ; and now, lo ! the Masonic executive has issued such directions as prove that the cause of the Worthy Aged and Decayed Freemason has virtually triumphed.

Do I congratulate you on this cheering prospect ? Aye, indeed do I, and from my heart of hearts ; but I congratulate you still more on the fact, that you have corrected an anomaly in charity, by having directed the mighty stream of a boundless current to the accomplishment of good and great ends.

Brethren, I feel I am losing my self-possession, and must appear somewhat unsteady ; but you will pardon Nature when she is over-taxed : joy and sorrow have a twin-like power over the heart. I feel what you must detect—an incompetency to approach the master-subject of this day's proceedings.

About two years ago the present kind demonstration was first contemplated, and responded to with an alacrity that might have gratified the most ambitious Mason, when suddenly, alas ! how suddenly, and by me how totally unexpected, the darkness came, and threatened to enshroud the generous sentiment. Many reserved their opinion until the storm should pass away. But in all this I see nothing but Justice, somewhat sternly, perhaps, putting character to a severe test. But to you, my kind protectors, who in friendship commenced, in friendship continued, and in friendship have concluded a fair spirit of inquiry into character and conduct, how am I not bound by gratitude for having supported the one and approved the other ? Such protection can only be appreciated by those who, like myself, have so much needed assistance.

Brethren, there may happen to some now present a moment of trouble : to such I can only say, that I trust the recollection of the happiness they have afforded me may attend them in abundant repayment. My colleague, friend, and Brother in the chair, has once taken me by the hand in presence of you all, when he first raised me to your public notice, after he had vindicated my honour by his powerful advocacy : you re-echoed his sentiments, and I felt the pressure of his hand in mine to be as a testimony in the Presence above that we all agreed to the bond. I would now, were it possible, reciprocate the token with each and every one ; but I must content myself with asking you to believe, in taking our Brother Dr. Oliver's right hand in mine, that you figuratively accept the mutual pledge.

At this moment Dr. Oliver rose, and the two Freemasons again grasped each other firmly by the hand. The effect was electrical ; the acclamation was as one voice—loud, but distinct. The Doctor resumed his seat, and Brother Crucefix continued his address.

Brethren, with what emotion do I look on that elegant and costly testimonial of esteem and affection, so cheerfully subscribed for by Brethren of every clime and every creed, dispersed over the wide world of earth and its waters ! I thank you who are present, and the far greater number that are absent ; I thank the artist, who has caught the generous enthusiasm, and hope he will not be called on to answer for having so legibly and intelligibly engraven thereon your too expressive sentiments ; and I would thank, if I could, the Chairman himself ; to him, however, as well as to you, I can only offer my note of hand. May God bless you all !

There is one Brother, however, to whom I must say a word of

parting grace—a fellow-sufferer with me. Side by side were we placed, a Masonic synod sitting in judgment upon us. Him no sophistry could deceive, no power appal. Day by day did we commune as to the best means of escaping the threatened avalanche. Sentinel-like, we took our turn on duty; and here we are again, I know not which the happier of the twain—he in contemplating the success of a measure in which he has been so instrumental, or I in thus gratefully thanking you and him. Need I name my zealous friend, Brother John Lee Stevens?

Bear with me my friends, there must be some last words. It is true I have no Lewis to share with me the heat and burthen of the day, who can hereafter look on this testimonial as a record of a sire's zeal; but there is one at home now waiting my return, as she often has with far different feelings, in whose bosom this splendid proof of your attachment will enkindle the gentle consolation, that her husband has equally gained the approbation of his friends, as he has proved deserving of her affection.

Brethren, failing strength and impaired health admonish me to limited duty; but there is no dishonour in retirement. I feel that when I shall reflect on the transactions of this auspicious day, as if my spirits would reanimate and my health improve: in such case, I doubt my resolution to keep from among you. Not that I mean to be a drone in the hive. Should my health permit, you will probably hear from my chamber. I am the custos of many circumstances too important for concealment, and I must endeavour still to do my duty. Should I be unable to do further personal service, my papers will, I hope, be confided to some Brother who will do public justice, and who may not forget him who will thus bequeath his legacy to the Craft. Whatever may be said of me, I have never abused my licence. I may have been unwise in my devotion to the Craft; but that devotion will continue as a life-line and for a life-time. I look on the perfect freedom of Masonry as the pure æther in which the bird of Heaven may soar, and feel the force of the words of the Psalmist—"Oh, that I had wings like a dove! then would I fly away and be at rest;" for I have an abiding faith that enduring success will crown the cause of universal charity; that Freemasonry is the best moral agent, and therefore the most conducive one to socialize mankind; for "it teaches us that the earth around is bright with its flowers, the heavens, with their stars, are bright above, but that futurity and its hopes are a thousand-fold brighter far."

It is not possible to record the alternations of mute attention and of enthusiastic cheering with which this address was received. At its conclusion, tearful sympathy and high exultation held divided power over the meeting; whilst all seemed to deprecate the idea of its being taken as a Masonic farewell.

After the Doctor had resumed his seat, the following song, written for the occasion by Brother J. Lee Stevens, was sung by Brother Fitzwilliam:—

Where is the eye that sparkles not
In this delightful meeting?—
Or where the heart too dull to share
Our true fraternal greeting?
No sneering cynic here can trace
Such *traits* of innate treason?—
Here all partake the "flow of soul"—
The sacred "feast of reason!"

The gems that grace the wreath of joy
 Above our heads suspended,
 Were found by Truth on Friendship's shrine,
 And in one cluster blended !
 So we, beneath their rays, unite
 In bright masonic splendour,
 To honour him whom Truth and Faith
 Have proved their best defender !

May length of days be given him,
 With health, life's greatest blessing—
 Domestic love—unnumber'd friends—
 And all that's worth possessing !
 And when, to other care, he leaves
 The fatherless and friendless,
 May he, in Heaven's Grand Lodge, partake
 Of joy and glory endless !

Bro. J. LEE STEVENS, the W.M. of the Bank of England Lodge, who sat on the left of the Rev. Chairman, then claimed the attention of the Brethren to a duty and an object which must give them unmingled pleasure—he meant the proposition and the fruition of a gratifying toast—"The health of their excellent Chairman"—(loud cheers). He would first thank that reverend, learned, and right worshipful Brother for the favour conferred upon every subscriber to the Testimonial, by filling the chair that day—(cheers). How ably, how kindly, how fully imbued with Masonic aspirations and fraternal feelings, he had performed the duties assigned to him, need not be repeated to those who had witnessed them; indeed, it was an undoubted act of supererogation to say aught in his praise. But whilst thus valuing his worth according to that ample display of his merits, it remained to be told, that he had cheerfully and promptly accepted the invitation made to him to preside over them that day, and had travelled many a score of miles to meet them—(renewed cheers); and most welcome was he to his London Brethren. All knew him, through the tongue of good report, to be one of the ablest practical Masons of the day, and, without any exception, either past or present, the most deeply versed in the ancient lore of the Craft; and all were, therefore, anxious to know him personally, and to make to him a common tender of respect and affectionate regard—(cries of hear, hear). Wherever his name was mentioned, it was greeted with the utmost deference; for he was a good son, a good parent, a good pastor, and could not, therefore, be otherwise than a good Mason—(cheers). He (Bro. Stevens) should be thanked, he felt assured, by that meeting, when he stated that the very venerable father of the Chairman, now at the patriarchal age of fourscore-and-ten, was nearly as erudite a Mason as his son—(hear, hear). Of this the Fraternity would have known more, but that, being cotemporary with the learned and revered Preston, there existed not the same necessity for his literary labours; and after the death of that worthy Brother in the Craft, his son, their Chairman, had so profited by the instruction of his parent, as to be the only meet successor—because infinitely the best—to the departed Preston—(cheers). How well he had supplied his place would be best learnt by reference to his Masonic works. His *History of Initiation*, his *Signs and Symbols*, his *Antiquities of Freemasonry*, his

Sermons and Orations, his *Theocratic Philosophy of Freemasonry*, his *Star in the East*, and his *History of Freemasonry*, formed the standard works of modern Masons. Long might he live to perform the important services, and enjoy the honour of being their Masonic Historian!—(repeated cheers). Perfect in all Masonic points, their Chairman presided over them in the presence of two sons—(hear, hear). A Mason of forty years' standing, he might be likened, with his family, to the noble oak of the forest: himself the stately trunk—his venerable father the goodly root—his worthy sons the vigorous branches—(loud cheers). And, should the Divine Architect of the Universe spare them to each other but for three or four years longer, a dispensation from the Grand Master might add promising Masonic fruit to one of those branches at least—(cheers). The acorn—the Masonic Lewis—was there, and awaited but concentrated "Light" to be visible to the whole Fraternity—(cheers). Not longer to detain the Brethren, he would crave their assistance in drinking and honouring the toast of their Very Worshipful and Reverend—he wished he could say Right Reverend—Chairman—(loud cheers). But if not, as his virtues and talents befitted him, entitled to a seat on the episcopal bench, he was at all events a Right Reverend in Freemasonry—he was enthroned in the warmest affections of every Masonic heart—(repeated cheers).

The Chairman's health was then drunk, with full honours, and in the most enthusiastic manner.

THE RIGHT WORSHIPFUL CHAIRMAN acknowledged the compliment which had been paid to him with great feeling and effect. He was most grateful to the Brethren who had invited him to preside on this occasion, for having given him an opportunity of becoming acquainted with so many of the most zealous Masons in the metropolis—of those who gave a tone to practical Freemasonry throughout the whole world—(cheers). He was glad to be among those who were foremost in the cause of charity, and were not content until the glorious triad of that eminently Masonic virtue was complete—(cheers). Of his literary labours he feared too much had been said; but, however immoderately valued, he could emphatically declare, that they had been performed in the humble and very sincere hope that they might be serviceable to the Craft—that they might promote still deeper examination into those hidden mysteries of nature and of science, of which Freemasonry was the connecting link, and the unfolding key—(loud cheers). The Worshipful Brother who had proposed his health, and to whom he felt peculiarly indebted, had alluded to the Masonic erudition of his (Dr. Oliver's) venerable parent. As far as regarded a comparison with his son, it was strictly true; and it would be a pleasing duty to him to inform one, who absent from them in body was still present in spirit, that his name had met with such honourable mention—(hear, hear). Need he say, that in a family as united as any in the world, who were, as Bro. Stevens had metaphorically designated, hereditary Masons, the gratification of adding a fourth to the three generations would be proportionately great—(cheers). He congratulated the Craft on the highly creditable proceedings which that day had successfully crowned. He had entered upon the duties of chairman with some diffidence, although feelings of the most pleasurable kind predominated, for it was his first meeting of such a nature in the metropolis. But there had been exhibited such an unanimity of opinion, so much Masonic regularity, such propriety of expression, in fact, such an entire absence of any thing to annoy, and such a perfect appliance

of every thing to gratify, that his enjoyment had greatly surpassed his brightest expectations—(renewed cheers), and by that enjoyment must his thanks be measured.

The Right Worshipful Brother resumed his seat amidst the repeated acclamations of the Brethren.

Bro. J. C. BELL stated that, having the honour to propose the next toast, he had great pleasure in doing so, as it demanded little at his hands, for it came powerfully recommended by its own merits to their warmest feelings. He alluded, in energetic terms, to the splendid Testimonial before them, which was the result of subscriptions from Brethren in all parts of the globe. Many of them were necessarily absent ; but there were others, who, determined not to be impeded by ordinary obstacles, had travelled great distances in order to be present on this occasion. Many of these Brethren were of high rank in their provinces—a rank which they had obtained in consequence of their excellent conduct as Masons. Among the great number of the absent worthies, who had testified their admiration of the services of the honoured guest, were, the Provincial Grand Masters of Western India and Grenada ; the Deputy Grand Master of Northampton, and Past Deputy Grand Masters of other provinces ; among the numerous Provincial Grand Officers, that estimable Brother Eales White, also several Brethren of distinction in Scotland, Ireland, East and West Indies—all of whom he begged to include in the toast. After referring to Bros. Vyvyan Robinson, P.D.G.M. for Cornwall, Thos. Brutton, P.G.T. for Stafford, Hewitt, S.G.W., Munster, J. Sharp, Leamington, Smiths, Norwich, and several other provincial Brethren present, and, though last, not least, the two worthy sons of the venerable and much-loved Chairman—(loud cheers)—he stated, that one of the most pleasing remembrances of the day would be, that it had enabled him to become personally known to so many excellent Brethren. The worthy Brother then proposed, “The health of the Provincial Grand Officers, and all the Provincial Brethren, Subscribers to the ‘Crucefix Testimonial’”—(great cheering).

Bro. VYVYAN ROBINSON then rose and addressed the company :—Right Worshipful and Reverend Sir,—I beg to return my grateful thanks for the honour you and our Brethren have done me in drinking my health. I am proud, I assure you, sir, of the generous consideration of this meeting ; and had vanity formed any portion of my disposition, I know of no period of my life in which it could have been more irresistibly excited than at the present moment—a moment, sir, when the pure spirit of Freemasonry appears to pervade every breast around this festive board, and to convey its mild influence into the hearts of all, without the slightest difference of sentiment, opinion, or fraternal feelings of affection. I repeat, sir, at a moment like this, to receive the marked attentions of so many honourable and distinguished members of society, all professing and practising in their fullest sense the moral or speculative principles of Freemasonry, is a distinction which few Masons (however governed by the humility of their Order) could attain, without indulging a degree of importance and pride foreign to their department under the ordinary and common-place occurrences of life. But, sir, there is another and equally high incentive to call forth my pride on this occasion ; and that is, the honour and gratification of holding familiar converse as a Brother with the learned and enlightened restorer of the ancient and venerable landmarks of our Order ; the

exemplifier of the beauty and utility of the Masonic system ; and the elegant and classical commentator on those cherished and invaluable illustrations of Freemasonry, which occupy so large a space in the hearts of her genuine disciples—(cheers). In thus attempting this imperfect and feeble outline of eminent worth and talent, I feel assured I need scarcely, my Brethren, respectfully point to the present distinguished and dignified occupier of the chair for its exalted original : and I beg to assure you, reverend sir, that in thus making allusion to yourself, I am influenced solely by feelings which I cannot suppress ; and I must entreat you to pardon a freedom, and to accept a compliment, which, though a little out of place, comes sincerely from my heart—(cheers). Permit me, also, right worshipful sir, to express, at this favourable moment, my sincere regard and esteem for our worshipful and talented Brother, Dr. Robert Thomas Crucefix (the eminently deserving and highly estimated subject of our present meeting), and to avail myself of the opportunity to testify the warm feelings I have long nourished for our Brother Crucefix, as well in his universally acknowledged character of a philanthropist, as in the more immediate relation of a friend, whom I have known for the last thirty years under circumstances in every way honourable to his reputation in the several pursuits of life which have marked his progress in this transitory and fleeting orb of mortality. If, sir, I look back, and retrospectively follow our Brother Crucefix in the fervent effusions of his heart, and the humanity of his purpose, whilst advocating the cause of Christian Charity in the leading conclaves of our Masonic sanctuaries ; if I scrutinize his zealous efforts to perpetuate the Royal Art of Freemasonry, by giving strength and action to the practice of its principles, and the carrying out of its tenets in their fullest and widest signification and bearing ; if I estimate the generous devotion of his time and purse to the diffusion of Freemasonry within the scope of his extensive influence ; in short, sir, if I take him all in all, with those laurels around his brow which worth and merit have earned, and which justice and impartial discernment are ever ready to confer—can I do otherwise than exult in the opportunity of forming one amongst the many of our respected Brethren, whose unanimity of sentiment and fraternal feelings have drawn them together on this occasion to testify with one accord their unqualified approbation of the essential and unremitting services of our Brother Crucefix in the general cause of the Craft, and to present him with the elegant and superb Testimonial of esteem and regard now before me, in the selection of which our zealous Committee have evinced so much refinement in taste, judgment, and ability?—(cheers.) But the more exalted our merits, the more frequently are we the victims of envy and detraction ; and we have known it assumed in our own time, by the illiberal and invidious, that the language of philanthropy, flowing from the lips of worldly and talented men, is often but little in accordance with the feelings of their hearts, and merely exercised to gratify a mean love of fame, and to establish a reputation of good report on a base and baseless structure of hypocrisy, destitute altogether of that milk of human kindness, which, whilst it harmonizes the wayward disposition of man, tends at the same time to unite him with his fellow-creatures in the strictest bonds of inherent kindred affection. But, sir, shall a charge so degrading to human nature, and so revolting to the feelings of every genuine professor of Freemasonry, be suffered, even by so humble an individual member as myself, to go forth to the world in passive silence?—(cheers.) Shall it be said that every

son of benevolence, who opens his lips in the cause of human suffering, or on behalf of the peculiar objects of his commiseration, betrays only the working of a selfish spirit, uninfluenced by the dictates of humanity, or the natural impulse of fellow-feeling? The pure practice of Heaven-born Charity in our universal schools of Freemasonry contradict the humiliating charge. The benevolent actions of our Brother Crucefix triumphantly overturn the false and untenable insinuation. The callings of men, it is true, are multifarious, and their dispositions and ways of life alike varied and diffuse; still, whether they lead through the more public haunts of society, or be hidden within the privacy or seclusion of retirement, human nature dictates that all should converge towards the same absorbing point—the welfare of our fellow-creatures. That the practice in this respect, to the letter of the precept, has in every instance characterized the labours of our Brother Crucefix, every member around this festive board has already declared; and I am proud, sir, to unite my humble voice of approval with so distinguished an assemblage of generous, impartial, and independent supporters of the Order we profess, and the unflinching promoters and protectors of those cardinal virtues which rank foremost amongst the noble attributes of our nature, as the creatures of an almighty and beneficent Maker, and the humble images and similitude of his divine and impalpable person. It has been poetically observed, that Freemasonry may justly be styled the *primum mobile*, or main-spring of society—unseen herself, but urging the whole visible mechanism into harmonious action. How truly does the metaphor apply to this cheering meeting, and to the generous Brethren to whose spirited example we are indebted for its present perfected and inspiring maturity: and, in offering my sincere congratulations to yourself, sir, as Chairman, and to the Board of Stewards and Committee collectively, for the brilliant accomplishment of the undertaking, and the rational enjoyments now harmoniously prevailing amongst us, I beg to reiterate my grateful thanks for the marked honours I have received at your hands on this happy occasion.

Bro. Robinson sat down amid general acclamations.

Bro. HEWITT, as an Irish Brother, regretted that he did not rise before in reply to a toast in which the Grand Master of Ireland, and those under his rule, were concerned; but, although late, hoped his apology would be accepted in his diffidence. As a Grand Officer of the province of Munster, and a member of No. 1, Cork, he could not give a silent acquiescence in the sentiments so eloquently, so feelingly expressed by the distinguished Brother who had just concluded an address of surpassing elegance. He had come some distance, with a double object:—to profit by the opportunity of seeing that Brother to whom the whole world of Masons were so much indebted for the knowledge he had imparted, viz. Dr. Oliver, and also to witness the celebration of a festival in honour of that esteemed Brother, Dr. Crucefix. He did not doubt that many of his countrymen would envy him the high moral gratification this day's proceedings had afforded him. He then expatiated at considerable length on general Masonic topics; and, in alluding to the great difficulties that so often beset the path of those who ventured boldly into the mazes caused by apathy and neglect, congratulated the meeting upon the success that attended its grateful spirit to do justice to Masonic worth. In the city of Cork, his own Lodge had succeeded in eliciting such a spirit of charity, that the spark had become a lambent flame, and a beacon-light. Beauty and Fashion lent their best fostering

aid, and an Asylum for Masonic Female Orphans had become the proud testimony of public sympathy—such were the works of Masonry!—(loud cheers).

Bro. JAMES SHARP, jun. (W.M. Shakspeare Lodge, Warwick, No. 356), being called upon to propose the next toast, spoke to the following effect:—Right Worshipful and Reverend Sir, as an humble member of our honourable and ancient Fraternity, from the provinces, I cannot allow the present opportunity to escape me without attempting to express my heartfelt acknowledgments to the Board of Stewards, and the members of the Bank of England Lodge, for the very able and efficient manner in which they have conducted the interesting ceremonies of this day. The sentiments which I entertain upon this subject are such as, I am proud to say, are in perfect accordance with those of my respected Brethren around me; and I only regret that my lips cannot adequately express the high sense of obligation we feel—the large debt of gratitude we owe them, for executing, with such admirable tact, the designs of those from whose suggestions and liberality, has emanated the splendid offering before us—an offering, reverend sir, which is as expressive a ‘sign and symbol’ of brotherly love, as could well be devised—one, indeed, raised by Masonic gratitude, executed with strength, symmetry, and beauty, by Masonic skill, and bestowed by Masonic hands, as a small but sincere tribute of veneration to Masonic worth. In whatever light, therefore, we view this meeting, whether as regards the benignant spirit which gave it birth—the universal response which the mystic call has elicited from every province in the kingdom, in approval of its design—the public services and private virtues of the object of our particular regard this day—or the splendid intellectual acquirements of our venerated chairman—its proceedings cannot fail to diffuse the highest delight among all classes of the Brotherhood,—to produce a great moral effect among its members, and to spread, far and wide, among the uninitiated, the heaven-born principles of a science, than which none is better calculated to promote the social enjoyments of life, to shed a lustre on public station, and to preserve inviolate all the civil and religious institutions of man. Should this, sir, be the result of to-day’s transactions, a vast debt of gratitude will be owing to the Masons of this great emporium of commercial wealth and enterprise—this Augustan seat of science, of art, and of eloquence; many of whose gifted sons, my Brethren in the provinces will be rejoiced to hear, were assembled within these walls upon this occasion, to confer honour upon a man who, by the exercise of his talents in our behalf—by his unblemished integrity and public usefulness, has rendered many invaluable benefits to the cause of intellectual Masonry;—a man, Brethren, who, the better he is known, the more he is beloved;—a man, in short, who has wreathed around his brow a coronal of never-dying bays, in crowning his public labours by a zealous, active, and humane promotion of an institution—

“ —————where happy Aged Want
 May gather food, and blest Asylum find
 From Summer’s sun, and Winter’s killing wind,
 The Old Man’s latter days all tranquil made
 Beneath the spreading bounty of its shade.” (Cheers.)

For these attempts to smooth the rugged path of our poorer Brethren, in the vale of years—for these attempts “to deliver the poor that cried,” and “him that had none to help him,” Brother Crucefix is, indeed, pre-

eminently entitled to the lasting gratitude of every genuine member of our Order. For *this* exercise of the greatest of Masonic virtues, my Brethren, a monument more durable than brass—more enviable—more honourable, than “storied urn,” or “animated bust,” awaits him in this world, in “the blessing of him that was ready to perish,” and of his, also, “whose heart he hath caused to leap for joy.” Above all, he will have the consoling reflection—the humble, but well-founded hope, in his own breast, that—

“The Architect Divine beyond the grave,
Will pay with interest each gift he gave.”

Brethren, I crave your pardon for this public indulgence of a duty owing to private friendship. I will cease to pursue a course of remark which, through my indiscreetness, may have already tended to weaken the eloquent, powerful, and heart-touching address of our learned and respected Chairman, for whose attendance we are deeply indebted this day—by whose sentiments our hearts have been gladdened, our thoughts elevated, and our judgments improved; in a word, by whose unceasing advocacy, by whose learning and works, the great family of Masonry, throughout the globe, has been enlightened and enlarged—(cheers). In reference to his compeer, our honoured guest, I would beg to make another remark. If it be true, as has been asserted, that the dissemination of knowledge is in accordance with the spirit of the times, then is Freemasonry to be regarded as the most effectual means for carrying out that purpose; how deserving, then, must that man be, who, through the establishment of a periodical, specially devoted to Masonic literature, has spread, from Indus to the Pole, the sublime principles of our Order, all of which are calculated to advance the temporal and spiritual interests of man,—how deserving, I repeat, must he be, not only of the blessing of every one belonging to the Craft, but of the thanks and admiration of those who do not belong to the Fraternity, but have a taste for letters, and an ardent desire for the advancement of their species—(cheers). Brethren, I would ask you to emulate the virtues of the two individuals whom I have endeavoured to bring prominently to your view; for, if it be true, that to love the character of great and good men is to cherish the love of virtue itself, how forcible, then, are the claims of these two excellent Masons upon our fondest recollections, for neither has studied nor practised our sublime mysteries in vain. Heartily, therefore, do I hope that they may be long spared to continue their useful labours amongst us—that they may long enjoy the blessings of “material light.” Allow me now, Brethren, to express the heartfelt gratification I experience from being allowed to participate in the pleasures of this intellectual and festive entertainment, a recollection of which will, doubtless, be deeply impressed upon many a good Mason’s memory—“faithfully treasured up in many a good Mason’s heart.” I will conclude, Brethren, by complying with the honoured request of our Right Worshipful Brother, to propose a toast; but in introducing it for your acceptance, I must beg permission to remark, that I trust the Bank of England Lodge may long continue to teach their fellow men to look beyond the narrow limits of particular institutions, whether civil or religious, so that when its members are called upon to take their respective parts in the all-important and spirit-stirring scenes that are, from time to time, enacted on the great theatre of human life, they may each and all conspicuously display how powerfully Masonry tends to cleanse the hearts of men from

all the impurities which attach themselves to considerations of party distinctions, petty jealousies, and national antipathies,—how, in very truth, it throws a heavenly radiance over all the common thoughts, feelings, and occupations of life,—refining what is gross, and redeeming what is low and impure. Persuaded that their conduct will, on all occasions, tend to the accomplishment of this great object, and thereby reflect honour upon our mystic community, I beg most heartily to propose “the health of the Worshipful Master of the Bank of England Lodge.”

Bro. J. LEE STEVENS, the Worshipful Master, rose to acknowledge the toast. He first thanked the V.W. Chairman, and the Brethren, for the cordial manner in which the mention of his name had been received. He feared he was valued at a standard infinitely higher than his real worth, and he had therefore to express his gratitude for the little that was his due, and to remain their debtor for the great excess. To him that day had been one of unmingled satisfaction: nor was it less so to every individual member of the Bank of England Lodge—(cries of hear, hear). It was a day of triumph to one who had suffered more in the cause of charity than any other Mason in the world—(cheers);—to one, who, as the editor of the *Freemasons' Quarterly Review*, had brought him (Bro. Stevens), back to the fold of Freemasonry;—to one who had been his warmest and firmest friend in every mutation of fortune;—to one who had abided by him in good repute, and in that which might have been termed bad repute, but that it had been proved there was no evil to warrant it;—(loud cheers)—to one to whom all Lodges owed so much, and, perhaps, the Bank of England Lodge more than any—(hear, hear);—to one, in short, with whom it had been his (Bro. Stevens') honour to share the envied privilege of Masonic martyrdom—(repeated cheers). Aye, and it was not more singular than gratifying for him to reflect, that what had been intended by the wayward and unwise to effect his (Bro. Stevens') Masonic degradation, had contributed to his Masonic glory—so inscrutable were the ways of Providence—so certain was the ultimate victory of truth!—(cheers). For had he not been most unjustly suspended, for a few months, from his Masonic privileges, it would not have been deemed imperative that he should fill the Master's chair of the Bank of England for two consecutive years, and he should not then have enjoyed the proud station assigned to him that day—(loud cheers). At so late a period of the evening he would not detain the Brethren on a subject upon which there existed such unanimity of opinion; but he would venture to solicit their patience for a moment, whilst he mentioned the substance of two or three toasts which it would now be impossible to propose in due order. It would be most ungrateful to forget the absent subscribers to the Testimonial resident in the metropolis and the provinces—(hear, hear)—still more ungrateful would it be to those scattered throughout every quarter and clime in the world—(hear, hear). Each presidency in India had sent its contributions—the coast of Africa, Australasia, America, and the West Indies, had respectively sent theirs—Turkey, France, and other foreign countries had not been less anxious to partake of the compliment—and Ireland and Scotland had fairly emulated England in the fraternal struggle—(hear, hear). To recount many names, under such circumstances, would be impossible; but the R.W. Brothers Dr. Stephenson, Prov. G.M. for Grenada; Dr. Burnes, Prov. G.M. for Western India; Robt. Neave, Deputy P.G.M. for Bengal; Ewart, P.D.G.M. for Northampton; Dr. Sully, P.D.P. G.M. Somerset. The Provincial Grand Wardens were well represented

by those uncompromising supporters of the Order, Brothers Eales White, Johnson, Brutton, and Richard Lea Wilson, of Somerset, Stafford, and Surrey; other Grand Officers by Brother Alexander Grant, Grand Secretary of Bengal; but to enumerate them all was impossible. He could not, however, pass by the revered names of Brothers Thomas Wright and Tenison, who so generously headed the Irish phalanx, nor of Brothers Pringle and Aytoun, who stood at the head of the Scottish admirers of Dr. Crucefix. In conclusion, he begged to assure his reverend friend, the V.W. Chairman, that he aspired to no higher Masonic honour, than that of having sat beside him on such an occasion—(cheers).

“The Committee,” “The Ladies,” and “The Stewards,” were respectively given; after which, the Chairman, the Guest, and indeed the company generally, left the room, mutually gratified by one of the happiest demonstrations of true Masonic feeling; in which every heart participated, and which every mind approved. It was truly an intellectual treat—the feast of reason, and the flow of soul. Every word was eagerly caught. The silence during the addresses, particularly that of the Chairman, was such as when Truth was listening; and, even during the social moments, there was no clamour—all was cheerfulness.

Some few choice spirits remained, with closed doors, and drank in a loving cup to the past, present, and future.

The meeting comprised the Deputy Provincial Grand Masters of Lincolnshire and Cornwall; the Grand Treasurer of Staffordshire; Grand Officers of Oxford, Surrey, Warwickshire, and other provinces; several Delegates from Provincial Lodges, among them in particular the sons of the Chairman, Brother George Oliver, jun., of Newark, and Brother Beverley Oliver, of Nottingham; Brethren from Surrey, Norfolk, Somerset, Lancashire, Scotland, Ireland, and the East Indies. Among the metropolitan Brethren were officers of the Grand Stewards' Lodge, several Past Grand Stewards, and Masters, Past Masters, and Wardens of other Lodges, all in full Masonic costume.

Bro. John Nicholls, Prov. G. Poursuivant for Surrey, assisted Bro. Jenkins to tile the Lodge.

What words can we use to express the truly dignified conduct of the revered Chairman!—his energetic manner in delivering his addresses; the deep emotion, which was almost irrepressible, while vindicating the honour of his Masonic Brother; and, above all, his graceful courtesy. The occasion was most anxious and important: Dr. Oliver knew this, and he proved equal to his allotted task. Royalty might have conferred the advantage of its high station—nobility the advantage of its rank; but there was only *one* Mason in the whole universe whose presence could shed such bright influence on the interesting meeting, and that one left his peaceful home, accompanied by his two sons, to impart lasting consolation where it was so much needed; and to teach to the Masonic world a lesson of the purest morality, while supporting his friend. He left that friend grateful and happy; and he returned like a shepherd to his flock—rewarded by the consciousness of having done his duty.

The Chairman returned to Dr. Crucefix's house, where a few Brethren awaited to greet him before he retired to rest.

The following day Dr. Crucefix assembled as many of the contributors to the *Freemasons' Quarterly Review* as were in London, that the “philosopher of Masonry” and his colleagues might have demonstrative evidence of each other's spirit. The re-union on such an occasion was

most delightful;—but we must not *profane* the pure mysteries that were observed. That day can never be forgotten by the host or his guests.

It was hoped that Dr. Oliver would have availed himself of many invitations to Lodges; his stay, however, being limited to two clear days, he could not attend even at the Emulation Lodge of Improvement, where arrangements were made to work a lecture. The Doctor expressed his deep regret at the disappointment.

Thus has terminated the fourth eventful gathering of the Craft since the commencement of the proceedings that led to the union of the two English Masonic Societies.

The departure from England of that upright and truly noble-minded Brother, the Earl of Moira, to take upon himself the government of India, gave an opportunity to the Craft of testifying their respect, admiration, and affection for the friend who had ruled them as acting Grand Master for so many years with such perfect justice. The day selected for this expression of attachment was on the anniversary of the natal day of the present Grand Master, H.R.H. the Duke of Sussex, then Deputy Grand Master; and every year since the Craft has commemorated the 27th of January, 1813, by which the memory of a virtuous Brother has been consecrated, and the services of His Royal Highness rendered the brighter from his connection with the illustrious dead.

The Earl of Moira, in accepting a jewelled collar, * on the occasion delivered a most affecting address, during which he said: "As long as I wear this badge of honour on my breast, the recollection of your extraordinary kindness and regard shall be most lively, and shall animate my spirit to any exertion which may give me the chance of justifying to the world your opinion of me. It shall be my constant *monitor* in all my future duties. *In it*, I shall find a perpetual admonition to practise with still greater activity than ever those philanthropic and benevolent principles of Masonry in the situation of rule which I am about to hold over that vast territory whither I am destined. * * * My real relation to you may be best explained by an Asiatic apologue :†—In the baths of the East, perfumed clay is used instead of soap. A poet is introduced, who breaks into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance.'—I have borrowed the character of the virtues in this institution, and my best hope is, that however minute be the portion with which I have been thus imbued, at least I am not likely to lose what has been so fortuitously acquired. Gratitude holds a high rank among these virtues; and if I can be confident of any thing, it must be of this, that earnest gratitude towards you cannot depart from my breast but with the last pulse of life."

The Earl of Moira left England amid the regrets of his fold. He reached India, and became the shepherd among the faithful. He restored Freemasonry—his memory is venerated, and has proved the beacon again to re-animate its influence in that distant quarter;—his name is imperishable—its lustre is undimmed by a speck!

* Of the value of 1500*l.*

† The prophecy of Sadi.

The second eventful gathering was on the 5th day of March, 1835, on the occasion of presenting that excellent Mason, Brother Philip Broadfoot, with some tangible proof of the esteem in which he was held. The particulars of this most interesting meeting have already appeared in the *Review* ;* our notice is, therefore, merely confined to the fact.

At the Grand Festival in 1838 the meeting of the Craft was unusually numerous, being the occasion of the presentation of the "Offering to the Grand Master," His Royal Highness the Duke of Sussex, of which the particulars were given at the period that interesting event took place. †

The fourth eventful gathering has been given at length—to have curtailed its "fair proportions" would have been unjust.

It was our intention to have given a biographical sketch of the most prominent circumstances in which Dr. Crucefix has moved ; but he has intimated his desire that we should not pursue such a course ; we believe his intention is to give his own version of those circumstances, as soon as a matured judgment can venture on the subject with perfect calmness, and that the Masonic public shall be properly prepared to receive it. We bow to the difficulty, and therefore briefly give the following chronological data :—

- 1829.—Initiated in the Burlington Lodge, then 152, now 113.
- 1830.—Junior Deacon—Honorary member of St. David's, Edinburgh—Exalted in the Naval and Military Royal Arch Chapter, Edinburgh, by Lord Robert Kerr—Joined the Bank of England Lodge.
- 1831.—Senior Warden of the Bank of England Lodge—Installed a Knight Templar in Edinburgh—Knight Commander in the Grand Conclave of Scotland.—Joined the Emulation and Stability Lodges of Improvement—The Lodge of Peace and Harmony—The Chapter of Fidelity, and the Cross of Christ Encampment, London.
- 1832.—Master of the Bank of England Lodge—Senior Warden of the Burlington Lodge—Steward to the Boys' Festival—Grand Steward—Steward to the Girls' Festival—Joined the Grand Stewards' Lodge—Elected on the Board of General Purposes and Finance—Knight Templar Priest, Edinburgh.—Third Principal, No. 3—Joined the Lodge of Unions.
- 1833.—Master of the Burlington Lodge—Steward to the Festival in honour of the Grand Master—Ark Mariner—Second Principal No. 3—Chairman of the Committee of the "Gilkes' Monument"—Joined the Concord, No. 49.
- 1834.—On the Committee to revise the by-laws of the Girls' School. Originated the *Freemasons' Quarterly Review*—On the House Committee, Girls' School—On the Committee of General Purposes of the Royal Arch Chapter, on its revival—Re-constituted the Lodge in the forty-sixth regiment—Masters' and Past Masters' Club—First Principal, No. 3—Master of Concord, No. 49.
- 1835.—Joined the Temple Lodge ; Master of it—Chairman at the Broadfoot Festival—Treasurer of the Asylum for Worthy

* *Ibid* p. 40, 1836.

† *Ibid* *Freemasons' Quarterly Review*, p. 202, 1838.

- Aged and Decayed Freemasons, and Trustee, with the Earl of Durham and Brother W. W. Prescott—Honorary member of the Trinosophes, Paris—Grand Procurator from the Grand Conclave of Scotland.
- 1836.—Honorary member of Lodges No. 4, 50, and 100, Ireland—Junior Grand Deacon of England—Grand Standard Bearer, Royal Arch—Vice President of the Board of General Purposes—Chairman at the first Asylum Festival, and at the first meeting of the “Masonic Offering to the Grand Master”—E. Commander of the Cross of Christ.
- 1837.—Constituted St. Peter’s Lodge, Peterborough—Honorary member of the Canongate Kilwinning Lodge, Edinburgh—Re-appointed by the Grand Master on both the Boards, and re-elected Vice President.
- 1838.—Not re-appointed by the Grand Master on the Boards, but re-elected by the Grand Lodge, vice Brother Lythgoe, deceased.
- 1839.—Honorary member of several provincial Lodges—Mark Mason, Dublin.
- 1840.—Suspended by Grand Lodge, on charges by information—Appeal refused on a technical informality—Re-elected on the House and Audit Committee of the Girls’ School—Tried by Grand Lodge on a question of expulsion; amendment in his favour carried by a great majority.
- 1841.—Public Festival, Nov. 24—Dr. Crucefix has resigned the membership with the Peace and Harmony, Unions, and Grand Stewards’ Lodges; the Grand Officers’, and Masters’ and Past Masters’ Clubs; as also the Editorship of the *Freemasons’ Quarterly Review*, to the latter of which, however, he is a constant contributor, and for which he is an acknowledged and confidential receiver of all articles and communications, which his personal friends and correspondents may entrust to him for examination and opinion.
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This hasty sketch shows to what length the services of Brother Crucefix have extended; there are many important subjects that ought to be dwelt on, but that is impossible; we cannot omit, however, to observe that the Masonic calendar was rescued from untimely death by his exertions; and that the unseemly, but public detractor of Freemasonry, found in him a prompt and energetic conqueror.

THE INSCRIPTION.

Presented to the Worshipful Brother, Robert Thomas Crucefix, M.D.. Past Grand Deacon, Past Z., Past E. C. A Life-Governor of the Masonic Schools for Girls and Boys; and Treasurer to the Asylum for Worthy Aged and Decayed Freemasons, of which he was one of the most active founders, by his admiring Brethren in each quarter of the globe, as a grateful Testimonial of his eminent services in Freemasonry, and as a mark of their personal esteem for his private worth. November 24 A.L. 5841. A.D. 1841.

DESCRIPTION OF THE "CRUCEFIX TESTIMONIAL"

WITH AN ENGRAVING.

(*The Drawing sketched, and the Testimonial manufactured, by Bro. Wm. Evans, 28, New Street, Covent Garden, London, whose design was unanimously approved by the Committee.*)

The pediment of this elegant work of art is triangular; on the first division is the inscription, on the second the Masonic escutcheon, and on the third, that of the Brother to whom the Testimonial was presented; some Masonic emblems are interspersed in the spaces.

The stem, or shaft, is chaste and correct, embracing the three orders of architecture, the Doric, Ionic, and Corinthian, in Masonic allegory alluding to wisdom, strength, and beauty; and we cannot but admire the very happy manner in which the artist has overcome what, in the outset, must have been felt as a serious difficulty, namely, harmonising the effect caused by three pillars of different heights, being so grouped as to become a graceful unity; by lowering the plinths of the higher column, and causing the foliage on the upper parts to wave more pendantly, the object has been attained.

At the foot of the Master's column is seen, in an easy sitting posture, the figure of a fine old man leaning on his staff, calm and serene; he appears in contemplation; the expression of the features betokens ease and gratitude; the head is peculiarly classical; by the side of the aged man is a dog, the emblem of fidelity; the figure of the animal is well executed, and the position appropriate; at the foot of the second column a boy stands in the attitude of reading; and a girl, with her work-bag, at the base of the third column, completes the characters; all most appositely grouped, and forming the most correct illustration of the three Masonic charities—the Aged Masons' Asylum and the Girls' and Boys' School.

The tops of the columns are adorned with foliage of the wheat, the vine, and the olive, in allusion to the corn, wine, and oil, as used at the dedication of the Lodge. The three branches, for the three lights, issue respectively from the triangular points. A small triangular pedestal is discovered upon the summit of the pillars, on the sides of which appear the emblems of Craft, Royal Arch, and Templar Masoury. The whole is surmounted by the figure of CHARITY, and her interesting group.

We say enough when we pronounce this work of art to be as perfect an epic poem as the means permitted; and while the committee who selected it, as illustrative of the object in view, showed great taste, the artist has deservedly gained much admiration. Besides those who witnessed the presentation, many called afterwards for permission to view it; and it having been left for some time with Bro. Evans, that the Craft might be gratified, many more availed themselves of the opportunity, and among them some whose curiosity, perhaps sense of justice, inclined them to approve so distinguished a work of art.

UNITED GRAND LODGE.—December 1.

Present—The R.W. Marquis of Salisbury, D.G.M., as G.M.

The various minutes were read and approved.

His Royal Highness the Duke of Sussex was nominated as Grand Master.

Addresses were unanimously voted to Her Majesty, Prince Albert, the Duchess of Kent, and the Duke of Sussex, on the birth of an heir-apparent to the throne.

A report was read from the Board of General Purposes, containing forty-six and a lastly resolution, relating to the proposed Institution, to be called, "The Royal Masonic Benevolent Annuity Fund."

The report has been circulated, and it appears by a letter from the Grand Secretary, that it is to be taken into consideration at the next Quarterly Communication. These resolutions will be found in another part.

Bro. Hall was announced as Grand Registrar, *vice* Bro. Harrison, deceased.

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION.—Nov. 3.

Present—E. Comps. John Ramsbottom, *M.P.*, R. Willet, B. B. Cabbell, as Z.H.I., Hon. H. Fitzroy, T. F. Savory, P. Thomson,—Satterley, R. T. Crucefix, *M.D.*, W. H. White, A. Dobie, B. Lawrence, R. W. Jennings, Isaac Walton, W. F. Bossy, C. Hobson, G. P. Philipe, H. Prescott, J. C. M'Mullen, &c.; also many Present and Past Principals of subordinate Chapters.

The minutes of the last Grand Chapter were read and confirmed.

The following notice of motion, as given at the last Grand Chapter, and published by circular, was withdrawn, *viz.*—

"That for the purpose of establishing a fund for charitable purposes, every subscribing member to a Chapter within the London district (as fixed by the Grand Lodge), shall pay 4s. per annum, and every subscribing member to a country Chapter 2s. per annum, and each Chapter shall make a return yearly, or oftener, if necessary, of the names of all its subscribing members, and at the same time remit the amount of the contributions of its members."

A question having been asked, whether, if on a stringent emergency, a Chapter could proceed to elect a Companion J., who had filled such chair for twelve months, to that of Z., without passing through the intermediate chairs, a discussion took place; it was ultimately elicited that a Chapter could act on such emergency, but subject only eventually to the approval of the Committee of General Purposes, should the Committee be constitutionally appealed to by opposing parties; but in any case the party elected should *pro formâ* pass through the second chair.

It was agreed that a minute, to be prepared by Bro. Dobie, expressive of the great loss sustained by the death of Comp. Harrison, the late G.R., be recorded on the books of the Grand Chapter. Adjourned.

A circular was issued on the 18th of October, embracing the authorized morsels of intelligence relative to the Grand Chapters, under date, 1840, August 5, November 4; 1841, February 3, May 5, August 4; they are confined to an expression of veneration for the memory of the late Earl of Durham, Pro. Z., the annual appointment of Grand Officers, and the notice of motion now withdrawn.

The funds of the Grand Chapter are in a very prosperous state, consisting of £300 Consols, and upwards of £200 in the Grand Treasurer's hands.

COMMITTEE OF LAWS.

Dec. 7.—A meeting having been summoned, at *three days'* notice, on this most important business, a quorum was not formed; a subsequent summons, at seven days' notice, was issued for the 18th, but the result of the meeting has not transpired.

THE CHARITIES.

BOYS' SCHOOL.

EAGLE TAVERN, Sept.—The entertainments at the Eagle Tavern, City Road, being for the benefit of the Masonic Institution for Boys, were attended by upwards of three thousand persons, and realised, we believe, £100. There was a ball and concert. Brother Coe was a prominent contributor to the amusement of the company, among whom we noticed Sir John Scott Lillie, Benj. B. Cabbell, Esq., Thomas Moore, Esq., Mr. A. Thiselton, the Secretary, Mr. Patten, and many zealous supporters of the Institution.

GENERAL COURT, October 4.—Present—Rev. W. J. Rodber, Treasurer in the chair, Brs. Crucefix, Rule, H. Rowe, Waring, Coe, Crew, &c.

Information having been reported to the Court this evening of the return of Thomas Moore, Esq. (the late Treasurer) from the continent, it was resolved unanimously: "That the warmest thanks of this Court be presented to Bro. Thomas Moore, Esq., the late Treasurer of this Institution, for his long and valuable services."

Resolved unanimously: "That Bro. Rodber, the Treasurer, Bro. Dr. Crucefix, and Bro. Giraud, be appointed a Committee to prepare, emblazon, and present to Bro. Thomas Moore, Esq. a vote of thanks, founded upon the foregoing resolution, in such manner as they shall think proper."

Various additional clothing for the boys was voted on the motion of Bro. H. Rowe.

October 5.—The Committee named on the 4th, met at the house of Dr. Crucefix this day, and agreed to the following vote of thanks:—

"We, the undersigned, having been entrusted by the *General Court* with the honourable and pleasing duty of conveying to you their *warm, grateful, and unanimous thanks* for your long, active, and zealous services as their *Treasurer*, whereby, under Providence, the best interests of this Charity have been advanced and secured, and the *youthful*

objects of its Masonic benevolence fostered and protected, congratulate you on the successful result of those praiseworthy exertions, which have so largely increased their funds, and of those exemplary labours, which have been productive of so much visible good, by combining *educational discipline* with the practice of *pure morality*.

"You have obtained the *approbation of your Fellows*; and, in thus gratefully recording their sentiments, we desire personally to add our sense of the high estimation in which you are held, not only by the Governors of this Institution, but by the Craft at large.

"We devoutly pray that the *Benevolent Dispenser* of all good may prolong your useful life, and grant you health to enjoy it.

"By order of the *General Court*, held on the fourth day of October, 1841.

"W. J. RODBER, G.C.

"ROB. THOS. CRUCEFIX, P.G.D.

"R. H. GIRAUD, P.G.S."

November 18.—Bros. Rodber and Giraud waited on Bro. Moore at his house in Dorset Square, and presented the address, expressing their regret that Bro. Crucefix was prevented by indisposition from accompanying them.

MONTHLY COMMITTEE, December 6.—Report of the previous minutes received, and general business transacted.

A Quarterly General Court will be held on the 3rd of January next, at which twelve children, from a list of twenty candidates, will be elected. The Anniversary Festival is fixed for the 9th of March next.

GIRLS' SCHOOL.

GENERAL COURT.—October 14.

Brother John Udall, V.P., in the Chair.—Eight candidates were elected, without ballot.

In consequence of the petition of Edward Staples, on behalf of his daughter Mary Ann Julia Staples, having been accidentally mislaid by the late Secretary, and as she had not been included in the list, it was moved by Dr. Crucefix, and carried, that the said child be received into the Institution.

A recommendation from the General Committee to elect the daughter of Brother Harris in January next, but who, since his petition was received, it was ascertained would be superannuated at the April election, was complied with.

The notice of motion for an alteration in the constitution of the Institution lapsed from the non-attendance of the proposer.

A very animated discussion took place on the subject of the Lacey's (twin sisters); but the minutes of the Special General Court of 23rd September were confirmed.

The situation of Collector has been declared vacant; the election will take place on the 30th December. Bro. Nichols is one of the candidates.

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

IN our last number we adverted to some important suggestions about to be recommended to the General Meeting in October; suggestions which had been made public by advertisement. We now supply the following particulars, by which it will be seen how fairly and conscientiously the Committee and General Meeting have acted in regard to the proposed "New Benevolent Annuity Fund," and that while they have proved active and anxious in their endeavours to promote peaceful charity, they have expressed the most becoming determination to protect the principle of the Asylum itself.

A General Meeting was held on the 13th October, Dr. Crucefix in the chair, the proceedings of which were confirmed at an Especial Meeting, convened for that purpose by public advertisement.

The particulars of the proceedings, with their results, will appear in the following correspondence and details:—

" W. H. WHITE, Esq., *Grand Secretary.*

" VERY WORSHIPFUL SIR AND BROTHER,—By direction of the Committee of the Asylum for Worthy Aged and Decayed Freemasons, I have the honour to enclose a communication for the Board of General Purposes, which I am to beg the favour of your laying before them at the earliest opportunity.

" I have the honour to be,

Very Worshipful Sir and Brother,

Your faithful Brother and Servant,

" 25, Tibberton Square, Islington,

" R. FIELD, *Secretary.*

" 4th November, 1841."

" *To the President, Vice-President, and Members of the Board of General Purposes of the Ancient Society of Free and Accepted Masons of England.*

" GENTLEMEN AND BROTHERS,—I am directed by the Committee of the Asylum for Worthy Aged and Decayed Freemasons to forward to you copies of certain resolutions recently passed at General Meetings of the Governors and Subscribers of that charity, specially summoned to consider them.

" The following resolutions were passed at a Quarterly General Meeting of Governors and Subscribers, specially summoned, held on the 13th October last, notice thereof having been given at a previous Meeting:—

- That this Meeting acknowledges, with equal satisfaction and gratitude, the declaration of His Royal Highness the M. W. Grand Master, in favour of an Annuity Institution for the Relief of Aged and Decayed Freemasons, and most strongly recommends the adoption of His Royal Highness's suggestion by carrying out the annuity principle.
- The Committee, after taking into mature consideration the operation of the resolution passed for the appropriation of the funds of this Charity on the 24th May, 1839, are of opinion, that the wishes of many warm friends to this Institution would be materially consulted by their being permitted to exercise a discretion in the disposal of their donations and subscriptions, and therefore propose:—

- ‘ That the sum of 2000*l.*, now invested in the Three per Cent. Consols for the purpose of erecting an Asylum for Worthy Aged and Decayed Freemasons, be denominated the Building Fund ; and that the annual interest of the said fund, together with all donations and subscriptions to that object, be added to it, to accumulate until such time as it shall be deemed expedient to commence the erection of the Asylum.
- ‘ That the sum of 1000*l.* and upwards, since subscribed, be invested in the public funds, and be denominated the Annuity Fund ; and that such portion of the interest thereof, and of the donations and subscriptions to that object, as shall not be required for the payment of the annuitants and current expenses of the Institution, shall annually be added to the said fund.
- ‘ That all future subscriptions and donations be received under separate heads, and added, at the option of the donors, to either the Building Fund or to the Annuity Fund.
- ‘ The Quarterly Communication of the Meeting of the United Grand Lodge of England on the 1st of September last having been read, it was resolved, That the General Committee, by Sub-Committee, or otherwise, be empowered to confer with the Board of General Purposes on the system of Annuities proposed to Grand Lodge, with a view to an amalgamation of the two plans.
- ‘ That a Special Meeting be convened for the 27th October instant, at seven o'clock in the evening, for the purpose, if approved, of confirming the foregoing resolutions.’

“ The Special General Court, held on the 27th October, unanimously confirmed the whole foregoing resolutions, and directed a Special Meeting of the Committee to be summoned for Tuesday, the 2d November instant, at which the following resolutions were unanimously adopted, namely :—

- ‘ That in accordance with the resolutions passed at the Quarterly General Meeting, on the 13th October last, and confirmed at a Special General Meeting, on the 27th of the same month, a Sub-Committee be appointed for the purpose of conferring with the Board of General Purposes, on the System of Annuities, proposed to Grand Lodge, with a view to the amalgamation of the two plans.
- ‘ That Bros. R. T. Crucefix, J. C. Bell, and J. Lee Stevens, assisted by Bro. Field, the Secretary, do form such Sub-Committee, and have power to call in the aid of any other Members of the General Committee.’

“ In submitting the foregoing copies of resolutions of the Governors and Subscribers of the Asylum for Worthy Aged and Decayed Freemasons, I am further directed to solicit, in conformity therewith, a conference with your honourable Board upon the subject referred to, and to beg the favour of an intimation as to when and where the deputation named may wait upon you for that purpose. I am, Gentlemen and Brothers,

“ Your faithful Brother and Servant,

“ R. FIELD, Sec.

“ 25, Tibberton Square, Islington,
“ 4th November, 1841.”

“ Asylum for Worthy Aged and
“ Decayed Freemasons.”

The Sub-Committee having attended the Board of General Purposes by appointment, on Tuesday the 7th of December, read the following proposition, to which they had unanimously agreed :—

1. That the Annuity Fund of this Institution be added to the fund proposed to be raised in accordance with the report of the Board of General Purposes ; provided, that the annuitants now on this Institution are respectively provided for on equal terms with the other annuitants ;

and that the Subscribers of this Institution do retain their privileges, *pro rata*, in that about to be formed.

2. That the Building Fund of this Institution be also placed in the hands of Grand Lodge through the Board of General Purposes, to accumulate and to be applied in accordance with the resolutions passed at a General Meeting on the 13th of October last, and communicated to the Board of General Purposes.

3. That the preceding arrangements being made, all offices held in this Institution be vacated.

(Signed) R. T. CRUCEFIX, JOSEPH C. BELL, J. LEE STEVENS.
R. FIELD, *Secretary.*

Some general remarks were made, and the Sub-Committee were requested to withdraw, a copy of the statement having been previously taken.

The Sub-Committee, after a retirement of about three quarters of an hour, were re-introduced to the Board, when the President read the reply of the Board, of which the following is a copy :—

“ At a Meeting of the Board of General Purposes, held the 7th day of December, 1841, W. Bro. Alex. Dobie, President, in the Chair, resolved unanimously :—

“ That in consequence of the resolution passed by the Members of the Asylum for Worthy Aged and Decayed Freemasons, requiring the building fund still to be continued, this Board declines to entertain the proposition; but the Board is willing to receive and consider any proposition that may be made, having reference to the application of the entire fund for annuities.

“ Resolved—That a copy of the above resolution be forthwith transmitted by the Grand Secretary to the Secretary for the Asylum for Worthy Aged and Decayed Freemasons.

(Signed) “ WILLIAM H. WHITE, *G. Sec.*”

At a meeting of the General Committee, held on the 8th of December 1841, the Sub-Committee delivered in the following report :—

Report of Sub-Committee to General Committee, held at Radley's Hotel, the 8th December, 1841.

The Sub-Committee, appointed to confer with the Board of General Purposes, beg leave to report progress as follows :—

That the Sub-Committee held a meeting on Tuesday morning, the 7th instant, and prepared their statement for the Board. (*Vide p. 453*).

That the Sub-Committee then attended the Board of General Purposes, and, after a short introductory conversation, read, at the request of the W. the President of the Board, the proposition, of which a copy was taken.

That subsequently, in reply to questions asked by the W. the President, and other members of the Board, the Sub-Committee stated that no difficulty whatever was apprehended with reference to the transfer of the two funds, the Annuity Fund and the Building Fund, as proposed; but that there were insuperable objections, both on the part of the Trustees and of many of the Subscribers, to the transfer of the Building Fund for any other purpose than that of building, the period of erecting which, would remain entirely in the hands of the Grand Lodge.

That the members of the Sub-Committee were then desired to withdraw, and, after waiting about three-quarters of an hour, were readmitted, and the resolutions read to them. (*Vide* p. 454.)

That hereupon the Sub-Committee inquired if they were to understand that the resolution of the Board precluded any further conference unless upon the basis of giving up both Annuity and Building Fund to the purpose of annuities, as it would be a breach of faith so to appropriate the Building Fund; to which the W. the President replied, that, having come to an unanimous resolution on the subject, the Board could not further discuss the terms of it.

*Resolutions of the Committee with reference to the Report of the
Sub-Committee, 8th December, 1841.*

That to appropriate the Building Fund of this Institution to any other purpose than that of erecting an Asylum, would be a breach of faith with the Subscribers, as had been previously intimated by the Sub-Committee to the Board of General Purposes.

That, whilst regretting, for the sake of peace and harmony, the rejection of the proposition made on the 7th instant, the Sub-Committee be instructed to renew the conference with the Board of General Purposes, and to offer the transfer of the Annuity Fund, without reference to the Building Fund.

In consequence, the Sub-Committee, through the Secretary, submitted the following statement:—

*“ To the President, the Vice-President, and Members of the Board of General
Purposes of the United Grand Lodge of England.*

“ GENTLEMEN AND BROTHERS,—A meeting of the Committee of the Asylum for Worthy Aged and Decayed Freemasons was held on Wednesday, the 8th instant, to which the resolution of your W. Board was submitted.

“ The Committee unanimously concurred in the opinion previously expressed by the Sub-Committee to your W. Board, that to appropriate the building fund of that Institution to any other purpose than that of the ultimate erection of an Asylum, would be a breach of faith with the Subscribers.

“ They further unanimously concurred in the expression of their regret, that your W. Board should have declined to entertain the proposition submitted on the 7th instant by the Sub-Committee, thus preventing the subject from being entertained by Grand Lodge with the advantage of a reference from your W. Board.

“ They also unanimously concur in believing that such a reference made to Grand Lodge, would have so brought the subject under the consideration of the Craft, as to produce a result calculated entirely and immediately to heal all differences of opinion.

“ But anxious to attain that desirable object, and to unite the charitable efforts of the Craft as far as possible, the General Committee have authorized the Sub-Committee to renew the conference with your W. Board, with a view to the transfer of the annuity fund, without reference to the building fund; and I am, therefore, requested by the Sub-Committee to solicit the favour of another interview with your W. Board.

“ I have the honour to be,

“ Gentlemen and Brothers,

“ Your obedient Servant and Brother,

“ 25, Tibberton Square, Islington,
“ 11th December, 1841.”

“ R. FIELD, Sec.
“ Aged Freemasons' Asylum.”

“ W. H. WHITE, Esq., G. Sec.

“ V. W. SIR AND BROTHER,—I enclose a communication for the Board of General Purposes, which I beg the favour of your laying before the Board the earliest opportunity.

“ I have the honour to be,

“ V. W. Sir and Brother,

“ Your obedient Servant and Brother,

“ 25, Tibberton Square, Islington,

“ R. FIELD, Sec.

“ 11th December, 1841 ”

“ Aged Freemasons' Asylum.”

The Annual Ball is fixed for the 25th of January, to conduct which a very effective Board of Stewards have associated, under the patronage of the Lodge of Regularity.

THE REPORTER.

The great length to which the report of the 24th of November has extended has prevented the insertion of many other details; particular request, however, having been made for some notice of the following, we readily consent.

EMULATION LODGE OF IMPROVEMENT (318), Oct. 1.—The anniversary of this excellent Lodge of Instruction was held under the very able presidency of Bro. Savage, W M. of the Athelstane Lodge, who left nothing undone on his part to fix the attention, masonically or socially; the number present was about thirty. We were much pleased to observe that one of the most important ceremonials of the Order, that of the Installation of the Master, was fixed to be practised on the first Friday in the months of November, December, January, and February. This intelligence will be gratefully welcomed by the metropolitan and the provincial Brethren; the latter more especially, as they will have an opportunity of witnessing the most correct mode of conducting this great Masonic duty.

Under the hope that the Rev. Dr. Oliver, on his visit to London, might be enabled to attend the Lodge on Friday, the 26th of November, arrangements were made to fill every chair and office, and to work a full ceremony and lecture by the best practical Masons of the metropolis. As a mark of respect to Dr. Oliver the attendance was numerous, and the regret that their learned Brother's clerical duties prevented his meeting the Brethren, was proportionably felt.

St. JAMES'S CHAPTER, Nov. 18.—The meeting was rather below the usual average, but social gratification was in the ascendant. Comp. Henderson was compelled to retire early from the chair, which was assigned to Comp. Burckhardt, who has nearly completed a service of half a century in the Chapter, which circumstance, on his health being proposed, he alluded to in a very affecting address, observing, that on examining the roll, he was now the only Companion left on earth of all those who, on his entrance, were his contemporaries. In proposing a toast to the officers he included the serving Companion Dawes, whom, as he had done his duty, was, in his opinion, equally deserving the compliment of a remembrance, whereby, as Masons, all distinction should be proved by merit;* the sentiment was warmly applauded.

* O si sic omnia !

OLD UNION, Dec. 8.—The Installation of the W.M. was well conducted, and the social arrangement at the banquet, which, however, was not so numerously attended as usual, perfectly agreeable. In this brief report we include the facts, but our correspondent has omitted the name of the W.M. The speculative reasonings, and the peculiar arguments, we withhold, as altogether unnecessary.

GRAND STEWARDS' LODGE.—*Public Night, Dec. 15.*—The second lecture was ably worked by Bros. Acklam, Savage, Thodey Smith, J. Udall, and R. L. Wilson. The third lecture by Bros. Scrivener, Norris, and B. Lawrence. Bro. Hope, W.M., presided; the number present was much as usual. The thanks of the visitors were very neatly proposed by Bro. H. Udall.

CROSS OF CHRIST ENCAMPMENT, Dec. 17.—E. C. W. T. Smith presided over the Masonic chivalry of this Encampment for the last time. His mantle has fallen on Sir Knight W. F. Hope.

BOARD OF GENERAL PURPOSES.—Bro. Dobie has been appointed President, and Bro. Hall (the new G.R.) a member of the Board, *vice* Bro. Harrison, deceased.

MASONIC CHIT CHAT.

HIS ROYAL HIGHNESS THE GRAND MASTER.

The Duke of Sussex has been visiting the Earl of Zetland in the North; and, on his way to Holkham, the seat of the Earl of Leicester, staid a night at a small inn at a village near Lynn, which he passed through on the next morning.

The following *morceaux* have appeared in the public papers:—

Times, Dec. 1, 1841.—"His Royal Highness the Duke of Sussex, it is said, is about to resign the Grand Mastership of the ancient Order of Freemasons, and it is rumoured that His Royal Highness Prince Albert will be offered that distinguished honorary appointment."—*Standard.*

"We have authority to contradict a paragraph which has appeared in several of the public journals, that His Royal Highness the Duke of Sussex is about to resign the Grand Mastership of the ancient Order of Freemasons. That His Royal Highness has no such intention is evident, when we state that he was unanimously proposed at a meeting of the Grand Lodge, on Wednesday last, to fill the distinguished office for the ensuing year."—*Times, Dec. 7.*

"You have seen a contradiction in the *Times* newspaper of my statement of the probability that His Royal Highness the Duke of Sussex was about to retire from the Grand Mastership of the Freemasons of England and Wales, an office which the Duke has held for now nearly thirty years. As I never venture to assert any thing which I am not prepared to justify, I shall say a few words on this subject, which will show those who have hazarded that contradiction, that your correspondent knows as much of what is going on at the head-quarters of Freemasonry as those at those head-quarters themselves. And, first, as the source of the contradiction made to my announcement. It comes,

I am aware, from * * * * †, who has had the good fortune to obtain some special (Masonic) marks of the Grand Master's favour, and is even mentioned as likely to succeed to the office of legal adviser to the royal Duke—an office at present vacant in consequence of the death of the late Mr. Harrison, Q.C., the well-known parliamentary lawyer.‡ My statement is derived from the following facts:—

“1st. Prince Albert is about to be initiated in Masonry.

“2nd. The Duke of Sussex has for the last three years rendered himself extremely unpopular amongst the independent portion of the Masonic body, by his—I will not call it selfish, but by his—unreasoning opposition to the principle of creating an Asylum for Aged and Decayed Freemasons; and

“3rd. For the first time since the royal Duke became Grand Master, an opposition to his re-election has lately been made, and another candidate, the Marquis of Salisbury, put up against him. The Duke has expressed himself very warmly, not to say intemperately, on this subject, and declared his desire to resign his office; and it is understood he consents to hold it only until his royal nephew shall be qualified to fill the distinguished, and, let me add, not unimportant station.”—*From the London Correspondent of the Hampshire (Southampton) Independent, Dec. 11, 1841.*

We have no authority either to confirm or contradict these statements. It is true that the nomination of His Royal Highness as Grand Master for the ensuing year was received *nem. con.*; but, as is generally understood, at present there exists a necessity for clearing away every point of discussion before a successor to His Royal Highness should be appointed; as also, that the present Grand Master takes a deep personal interest in a measure about to come before the Grand Lodge in March next.

THE contemplated project for the purpose of erecting a Masonic Hall, or Halls, in the metropolis, for the purpose of discipline and practice, as well as for lectures, scientific meetings, &c., has been agitated, and may meet timely success. Such a project is highly desirable, but requires very mature consideration.

A CORRESPONDENT asks us—“Is it true that Bros. Benjamin Bond Cabbell and John Easthope have been elected to the Supreme Degree of the Bloody Hand?” We know of no such Order in Masonry; but Brother Easthope is certainly entitled to sport that pretty addition to his escutcheon. “*Lauv dhearg aboo!*” which means “the red hand for ever,” was the motto of the great O'Neill, king of Ulster, subdued in the time of our first James; to commemorate which event, and the subsequent “settlement of Ireland,” the order of the baronetcy was instituted, and the bloody hand of O'Neill added to each baronet's coat-of-arms. The Earl O'Neill still has the “bloody hand” in the chief of his escutcheon. A reporter at a public meeting, at which the R. W. Brother B. B. Cabbell presided, described that gentleman as a baronet, we presume by mistake, as Mr. Cabbell is the most unlikely man to have sanctioned such a liberty to be taken with his name.

TEMPORA MUTANTUR.—Some Masonic sages have, for upwards of fifty years, looked on Clerkenwell as classic ground. Certainly Free-

† The name of the Brother is omitted for obvious reasons, as well as an allusion, which we believe the writer could not have himself intended.

‡ In this opinion the writer is fallible: for the party he named has not been appointed G.R.

masonry, especially in its higher degrees, has been fostered and protected there, with great veneration. Until within these few years, the Crown Tavern, which in its accommodations was peculiarly suitable, was the hostelry of Brethren, Companions, Knights, Marks, and Mariners; one by one these various parties have left for other quarters, and at last, the Lodge of Fidelity, the A. 1. of the Ancient or Athol Masons, has removed to Freemasons' Tavern. The classic ground has been deserted, and the Masonic harp sounds no longer in the hall of our forefathers; where we have so oft met in bonds of sacred influence and social amity, it is now actually converted into a sixpenny theatre, and devoted to far different recreation. Brother Goldsworthy, the patriarch of his circle, will not look on the change with satisfaction; we certainly do not announce the change as for the better, for Freemasonry has now no longer a home in one of the most extensive districts of the metropolis.

CURIOUS TO FREEMASONS.—On Saturday last, at Edinburgh, the Court of Session (second division) pronounced judgment in the actions which have been for some time in dependence between the Master and other Office-bearers of the Canongate Kilwinning, and several other Lodges in Edinburgh, holding of the Grand Lodge, and some persons who had formerly been themselves of these Lodges, but had been expelled by a sentence of the Grand Lodge. As the applications were made by the *Office-bearers, for themselves and the other legal members*, the court considered that Mason Lodges, not being *corporate bodies*, could not sue by their Office-bearers: and, *therefore*, pronounced a judgment which, in respect of the suspenders insisting in the character of Office-bearers of a self-constituted society, not entitled to the privileges of a corporation, repelled the reasons of suspension, and refused an interdict. But, at the same time, the court did not seem to doubt, that if actions were brought by the *individuals* of the above Lodges, who adhered to the Grand Lodge, *they* would be entitled to the exclusive possession of the Charters, Lodge-rooms, and other property belonging to the several Lodges.—July 7, 1810.

LINCOLN TOPOGRAPHICAL SOCIETY.—Dr. Oliver opened the second session of the Topographical Society with a talented and exceedingly interesting paper on Temple Bruer, and its knights. Commencing with the institution of this military Fraternity in 1118, Dr. Oliver detailed the severe austerities, and gave instances of the bravery, of the Order in its expedition to the Holy Land, and traced its history down to the period of its destruction by Philip of France, in 1342, when it had degenerated from its primitive purity, and forsaking its vows of poverty, had accumulated vast possessions, inducing the reigning monarch, in the language of a quaint author of the period, to “burn the bees that he might get at the honey.” Many interesting particulars relative to Temple Bruer were given in the course of the narrative. The site is the property of Chas. Chaplin, Esq., and the remains were excavated in 1833, under the superintendence of Dr. Oliver, who is one of the members of the yet existing order of Templars.

THE ORDER OF ST. JOHN OF JERUSALEM.—“Pope Gregory XVI., (says the *Diario di Roma*,) who has re-established the Order of St. John of Jerusalem within his states, has formed the idea of calling it back to the primitive object of its institution, whence it derived its name of Hospitallers of St. John, and has conferred on it the direction of the pontifical military hospital, into which are received soldiers of every class.

KINMEL PARK, Lord Dinorben's, where the Grand Master usually passed the Christmas holidays, was totally destroyed by fire, on Tuesday night, Sept. 28. It is not intended to rebuild it.

BIRTH.—On the 17th Oct., Mrs. Eales White, Taunton, of a son.

MARRIAGE.—Oct. 21, at Lymptone, by the Rev. John Bragge, *M.A.*, Vicar of Thorncombe, Devon, Brother J. Murray Macdonald, Capt. 1st Madras Light Cavalry, of Lodge 327, and of Antiquity, 46, to Augusta Selina Charlotte, only daughter of John Adney, Cliff House, Lymptone, Esq.

At Christchurch, Marylebone, on the 31st inst., by the Rev. Thomas Moore, *M.A.*, domestic chaplain to his Royal Highness the Duke of Sussex. W. Vesalius Pettigrew, Esq., *M.D.*, to Frances Mary, daughter of Thomas Moore, Esq., of Dorset Square.

Obituary.

Died, æt. 35, at Ceres, Fife, on the 12th August (where he had gone on a visit), the Rev. ALEXANDER STEWART, Rector of Montrose Academy. He possessed talents of a very high order, and these were happily associated with discriminating judgment, originality of thought, and independence of mind. Endowed with these essential qualities, we need scarce add, that his attainments in science and literature were most comprehensive and profound. He succeeded in imparting to the minds of his pupils a taste for knowledge by the facility with which he impressed instruction upon their understanding. By them he was beloved, by society respected. A surviving parent has to lament the loss of a most dutiful son. Brother Stewart was a member of the Lodge St. Peter's, Montrose, where he occasionally acted in the capacity of Chaplain; and often instructed and delighted the members by his excellent addresses on the principles and practice of our Order.

August 16.—At GRENADA, suddenly, in consequence of a fall from his horse, Brother Major THOMAS M'PHERSON, late of Her Majesty's 1st West India Regiment, barrack-master in that garrison, much and justly lamented.—On the same day, Brother JOHN GHENT, superintendent of police, and late of the Lodge of "Harmony," 527, and Mount Herodim Chapter, 54, sincerely regretted.

Sept. 25.—At Corbeil, near Paris, of apoplexy, Brother LAPORTE, the active and enterprising manager of the Italian Opera, formerly manager of the Theatre Royal Covent Garden, and at one time attached to the *corps dramatique* of the English Opera House. Brother Jean Dubourg, P.M. of the Lodge of Regularity, was with him when he died.

September 27.—Much and deservedly respected, Bro. HENRY FOX-CROFT, surgeon, of Lancaster, æt. 45. The deceased, who was a member of the society of Freemasons, and Master of the Lodge of Fortitude, No. 350, was highly esteemed by his Brethren, and, at his request, was interred with Masonic honours.

October 4.—At his seat, Cheshunt, Herts, æt. 76, Bro. WILLIAM HARRISON, Q.C. His health had for some time been indifferent. His last illness was short but painful. He was attended by his friend, Dr. Pennington, from London. On the previous Thursday he presided at a General Court of the Girls' School, in apparently good health and spirits. In private life he was much esteemed; amiable in manners; greatly respected as a parliamentary counsel; and, we believe, the poor

in Cheshunt have lost a liberal benefactor, and private society a zealous friend. He was a widower, Mrs. Harrison having died some years since. He survived his brother, Sir George Harrison, and his lady, but a few months, and these bereavements too probably depressed his spirits. We believe he has left a son. Of his professional attainments we leave his contemporaries to speak. He held several lucrative appointments, which he resigned a few months since, when he retired from practice. He had the reputation of learning, and possessed a valuable library. It is said that he did not die rich.

Brother Harrison's career in Masonry has been singular, and is not without its lesson. In the 72nd year of his age he was initiated in the Salisbury Lodge, Waltham Cross, and as soon as could be permitted, he passed the chair, and was appointed Prov. G.R. of Herts by the Marquis of Salisbury. He also passed the three chairs of the Royal Arch, or rather had attained the third chair at the time of his decease. The period of his initiation was somewhat late for the examination of our mysterious profession: to him, however, the first truths quickly revealed streams of light. We have heard him express his wonder at the radiance, and his regret that he had not earlier in life sought the fountain. Last year he was appointed Grand Registrar, and President of the Board of General Purposes.

A speedier elevation to active and responsible honours in English Freemasonry is altogether without parallel; but the times were urgent, and the tact of an enterprising lawyer was considered as too important to be overlooked: special pleading could supersede the construction of Masonic law. Was it to be wondered at, then, that during Brother Harrison's career all that legal ingenuity could devise was at least attempted?

As Freemasons, we differed with him on important points; and, consequently, were not fortunate enough to obtain his good opinion; but we can with sincerity acquit him of intentional error of the head in the too ready and unkind prejudice with which he listened to the slanderer. The office of Grand Registrar, as recently propounded, partakes in reality more of the Pro-Grand Mastership than the Pro-Grand Master-ship itself, and, therefore, requires in the "official" a perfect knowledge of Freemasonry—not as a lawyer, but as a Masonic juris-consult. Now Brother Harrison had scarcely been four years a Mason, when he was called on to determine the *principle* of Masonic law, its practice and discipline;—was it to be expected that he could satisfactorily perform the consequent duties with such a limited experience? His predecessors did endeavour to veil, under a seeming practice of equity, the pressure of law; but with him, either the instructions in his brief, or his own legal views, perhaps both, led him to act in direct contradiction to this Masonic principle. He was not a good judge, however ready as a prosecuting counsel, in preventing justice from being tempered with mildness in the administration of its power. He proved, by his own case, that the following observation of L'Estrange had its foundation: "Of all injustice, that is the greatest which goes in the name of the law; and of all sorts of tyranny, the forcing of the letter of the law against equity is the most insupportable."

This erring principle was ever predominant. He could not bear opposition, and at times was uncourteous. Generosity to an opponent was not among his foibles.

We cannot be hypocrites, and would be just. His appointment was altogether a mistake;—not knowing his position, he could not do justice to it. The Grand Registrar of England, until his time, was the legal authority of the Craft, to protect its interests, not the appointed advocate against them; and in Brother Harrison's case, the excellence of his private character could not conceal his defects as a Masonic juris-consult. We conscientiously believe, had he lived but a little time longer, he would have better understood Freemasonry.

DEATH OF LORD MONSON.—We regret to announce the death of Lord Monson, which took place on Thursday, October 7, 1841, after a protracted illness, at his lordship's residence in the Queen's Park, Brighton. His lordship was in his 33rd year.

The deceased lord's health, says the *Morning Post*, had from his childhood been indifferent, and for some time past the symptoms of his lordship's disorder were such as to cause the most painful alarm to his family connections. The Earl and Countess of Warwick, and Lord Brooke, were present at his lordship's dissolution, the noble earl and Lord Brooke having returned some days before to Brighton from Warwick Castle; and throughout his lordship's illness the Countess of Warwick has constantly been with her deceased son.

The late Frederick John Monson, Baron Monson of Burton, county of Lincoln, in the Peerage of Great Britain, who was the only child of John George, fourth Lord Monson, by Lady Sarah Elizabeth Savile, eldest daughter of the late, and sister of the present Earl of Mexborough, since married to the Earl of Warwick, was born 3rd February, 1809, and succeeded to the family honours and estates on the death of his father, the 14th November, 1809. He married 21st June, 1832, Miss Theodosia Blacker, youngest daughter of Mr. Latham Blacker, but leaves no issue. His lordship is succeeded by his cousin, Mr. William John Monson, only son of the Hon. Colonel William Monson, son of the second Lord Monson, born the 14th May, 1796, and married 8th May, 1828, Miss Eliza Larken, youngest daughter of Mr. Edmund Larken, by whom he has a family of five children, namely, four sons and one daughter.

His lordship's remains were conveyed from Brighton on Monday by one of the railway trains, for interment, we believe, at Gatton. His lordship was a descendant of Sir William Monson, the distinguished admiral in the reign of Elizabeth, and well known as the compiler of six books of naval tracts. He was a tory in politics, and felt offended with the tenantry who differed with him. The ceremony of interment was protracted, on account of the delay necessary for the construction of a mausoleum in Gatton Churchyard. The body was removed from Brighton on the 20th of October, and was followed to his mansion at Gatton Park by several of his immediate friends and attendants. The passage of the melancholy *cortège* through the town of Reigate was marked by every token of respect and regret. The shops and private houses in Reigate were closed. The procession, as it entered the town, was led by the officers of the Reigate Union, of which his lordship was chairman, and the children of the Union school, who had been provided with mourning by a subscription raised among the guardians. The professional gentlemen and principal tradesmen of the town preceded the body, and the train was closed by the carriages of all

the resident gentry. But one feeling of sorrow and sympathy appeared to pervade the crowds who had assembled to witness the procession. At the entrance of the Gatton property, the tenants, workmen, and servants had assembled, who conducted the body to the mansion, where it was deposited, to await the completion of the mausoleum. On the 27th of October the final ceremony of interment took place. The church, which was rebuilt by the deceased nobleman, adjoins the house, and the body was conveyed thither by the Gatton tenantry. The last rites of the church were performed in the presence of Lord Brooke, the Earls of Warwick and Mexborough, Viscount Pollington, *M.P.*, Lord Monson, Rev. J. Monson, of Bedale, Hon. J. Ashley, Sir W. G. H. Joliffe, *bart.*, *M.P.*, Sir B. C. Brodie, *bart.*, and other gentlemen; and a numerous body of tenantry and dependents.

The deceased nobleman was, we believe, initiated in the Prince of Wales's Lodge, 324, to which he presented a set of very elegant gavels; he was also a member of the Emulation Lodge of Improvement. He was exalted at an Especial Grand Chapter with the Marquis of Abercorn and the Marquis of Salisbury, on which occasion a festival was held, the only one on record. He was installed a Knight Templar in the Chapter of Observance, and attained the full rank of *E.C.*, and also received the other high degrees. At the dedication of the Reigate Lodge, he was installed its first Master, at which meeting several Brethren were initiated. Having misinterpreted the directions in the Constitutions in this respect, the subject was noticed at the next Grand Lodge by the Grand Master, in the presence of his lordship. Shortly afterwards, Lord Monson was appointed Provincial Grand Master for Surrey; and, while his health permitted, laboured unceasingly as its chief, ably assisted by his Deputy, Brother Francis, Brother R. L. Wilson, and others. Always of a weak habit, and even puny appearance, he could not undergo fatigue; but his observations were always sensibly made; his Masonic, as well as his literary attainments, were considerable; he spent much time in study; his hospitalities at Gatton were proverbial; and, had health permitted, he would have been a prominent Masonic character. When the subject of the Masonic Library and Museum was under consideration, he offered a "stone chair" as his contribution to the antiquities. The Library Committee will do well to see his lordship's directions are fulfilled.

Oct. 16.—Taunton.—Miss MARY ANN MELHUISE, *æt. 55*, sister of Bro. Melhuish, very deservedly lamented.

Oct. 20.—At No. 1, Newcastle-street, Strand, *æt. 35*, ELIZABETH, the beloved wife of Brother GEORGE AARONS. The deceased lady had been attacked by internal inflammation, and had partially recovered, when she became afflicted with dropsy, which terminated her existence. Her disposition was amiable, and her devotion to her husband all that could even be hoped for from fondness and duty; but we will speak in the very words of the bereaved one, who thus touchingly writes:—"All medical aid, all earthly assistance was in vain, it has pleased the Great Architect of the Universe to call her to another and a better world, we trust to an ethereal mansion not built with hands, but one elevated in the heavens, where distinction is conferred only on the pious and the good. She was a crown to her husband, and she prized the principles of Free masonry on account of its moral tendency and benevolence. Peace be to her soul!" Brother Aarons! we sincerely condole with thee; none

could so ill spare so sincere a friend; for a time thy "darkness" will affect the heart; but the same Power that thus wills it so, can, and we trust may, chasten and restore you to serenity and peace.

The widower has no children to mourn with him; but he is not alone in his grief, which is shared by every member of his and her family.

October 24.—At Saxe Weimar, MARY, wife of Johana Gottfried Röder, Esq., and sister of Brother Graeff, Grand Master's Lodge.

Oct. 25.—SPENCER, youngest son of Brother S. C. NORRIS, P.G.D., Bloomfield Street, Finsbury Circus.

Oct. 30.—Bro. JOHN JAMES HOWEL COE, æt. 61, at the Star Inn, Newport, Essex, in consequence of a compound fracture of the left thigh and severe bruises, caused by the gig, in which he was driven by his friend Mr. Titmarsh, having been forced, in a dark night, against the Norwich mail. Bro. Coe lingered about a fortnight; a coroner's inquest returned a verdict of accidental death. His remains were brought to his house, No. 21, Gloucester-street, Commercial Road, East, and were followed to the grave, at St. Olave's, Tooley Street, by several of the boys of the Masonic Institution, and by Bros. Peter Thompson, Lee, Wilson, Dr. Smith, and eleven other friends.

He was married three times; had six children by his first wife, all of whom died in their infancy; three by his second wife, who died in childbirth, as well as the infant; one son, æt. 20, by the second wife, survives his father, and is now on his passage to Sydney. His third wife, the sister of the second, survives him. Those who have lived in affection and domestic comfort can estimate her loss.

The free and generous heartedness of Brother Coe has probably led to the expectation that he would bequeath a legacy to the Boys' School, and we have no doubt that he would have done so, had not serious losses, to the amount of £2000, seriously impaired his resources, and even trespassed heavily upon the widow's means. His little pension from the India Company having ceased with his life.

Brother Coe was the intimate associate of Brothers Philip Broadfoot, Satterly, Black, Peter Thompson, Kelly, Lee, Barnes, and the worthies of the East end, in whose sentiments he generally coincided, and by whom he was much esteemed. He was for many years a cooper to the East India Company, and on the change in its charter went into business. The Lodge in which he was initiated felt sensible of his merits, and presented him with his portrait, an excellent likeness, which he has directed should be presented to the Boys' School, if ever a building should be erected. He was also presented by the Nore Committee with a handsome silver cup and cover, and various votes of thanks. His enthusiasm for the Boys' School was unbounded, considering his limited means; the time and expense he devoted to that charity was beyond any reasonable estimate.

His Masonic jewels have been distributed amongst his most esteemed friends.

The amount he paid in to the Boys' Charity, as Treasurer to the Nore Committee and other meetings, reached the amount of £1100 0s. 10d., independent of an account (unsettled in consequence of his death), for a ball at the Eagle Tavern in September last.

We have spoken of Brother Coe as a Mason, and would wish to do his memory justice as a man.—Open hearted and liberal, his hand was ever ready to help the distressed, and many instances of his goodness have

reached us. As a father he was kindness itself, as a husband the most affectionate, as a friend the most faithful.

Brother Coe was initiated in the Lodge of Peace and Harmony on the 22nd December, 1808, and served as Master in 1814 and 1815; he was for the third time elected in 1816, for which he was cited before the Board of General Purposes, but the question was, we believe, amicably settled; in 1827 and 1828 he again served as Master of his Lodge. In 1820 he served as Grand Steward, and in 1824 and 1826 as Boys' Steward. He was many years Treasurer of his mother Lodge, from which he retired some few years since, and joined the Lion and Lamb; he was also Past Z. of the Jerusalem Chapter.

Reader! whatever may be thy failings or eccentricities, remember the active virtues of Brother Coe, and do thou likewise.

Oct. —The family of Brother Col. RUSHBROOK, of Rushbrook Hall, Bury St. Edmunds, have been plunged into the deepest grief by the awful calamity that befel his son, Ensign RUSHBROOK of the 32nd regiment, who was drowned while making the round of Portsmouth Dock Yard. The young officer, with a private who accompanied him, from the darkness of the night fell into the water, and both shared the same fate; they were interred with military honours. It is hoped that government will, after this dreadful accident, cause protection fences to be placed in all situations of danger. The deceased youthful officer was of high promise, and his unfortunate companion a soldier of exemplary character—they share the same grave.

November 6.—At Lavender Hill, Surrey, æt. 19, ANN, daughter of Bro. J. C. M'Mullen, P.G.D.

At Bermola on Sunday evening, Miss LOUISA PARKINSON, æt. 20 years, who was interred at the Rock Gate on Tuesday evening, near the remains of her father, late of the Masonic Society. She was borne to the grave on the shoulders of Masons' sons, and her pall-bearers were six Masons' daughters, robed in white, with hoods appropriate to the purpose, and all under the age of twenty. The funeral was respectably attended, and had a solemn imposing and most interesting appearance.—*Malta Times, Nov. 10.*

Nov. 19, Limerick.—An inquest was held on the body of Bro. JOHN O'NIELL, schoolmaster, and Tyler of 271. It appeared that the deceased had, on the preceding evening, attended his duties at Swinburn's Hotel, where he had a tumbler of punch, received his dues, and left quite sober. He must have accidentally fallen into the channel opposite the Convent, from whence it would be difficult for even a strong man to extricate himself. Verdict—"Died from the effects of cold and exhaustion." The night was most inclement.

THE COUNTESS OF DURHAM.—It is with deep regret that we announce the untimely and unexpected death of this estimable lady, which occurred at Genoa on the 26th of November. She left England about the middle of October, in possession of more than usually good health; but on her arrival at Genoa was seized with an attack of a feverish nature, of which ulcerated sore throat was the fatal symptom. Accounts which reached her family from time to time represented her as alternately better and worse; but the last received up to Sunday represented her so far recovered that all uneasiness was removed. It appears that it was only two days before her death that the first really alarming symptoms exhibited themselves.

Louisa Elizabeth, Countess of Durham, and eldest daughter of the Earl and Countess Grey, was born 7th of April, 1797, and was consequently in her 45th year. Her ladyship married 9th of December, 1816, the late Earl of Durham, then Mr. John George Lambton; and had five children.

We cannot close this notice of the daughter of Lord Grey and widow of Lord Durham, without one word of regret for those rare qualities of mind and heart, which are buried in her untimely grave. The very course of those domestic duties, within which she confined herself, not only called into action the feminine kindness, devotedness, and purity of her character, but gave her scope for proving a solidity of judgment and clearness of apprehension rare even among men. The loss of such a person will be felt by every one brought within the circle of her influence by the various relations of life.

It is known that the late earl left to her ladyship the entire control of his property and extensive concerns. From the conscientious care with which she executed this solemn trust, we have no doubt that all such family arrangements as her death might render necessary have been made. But still the loss of such a woman is irreparable. From all that we can learn, the present earl and his sisters have richly profited by the lessons and example of their excellent parents. May they continue to tread in the footsteps of such parents! For more ample details of the truly noble family of "Durham," the reader is referred to pages 287 and 361 *Freemasons' Quarterly Review*, 1840. The remains of the countess will repose by the side of those of her deceased lord at Chester-le-Street.

November 26.—At Marazion, in Cornwall, æt. 2 years and 10 months, ROBERT, the beloved child of Brother Walter Lindesay, barrister-at-law, of St. Patrick's Lodge, and of Mountjoy Street, Dublin.

November.—At Cheltenham, the DAUGHTER of Brother Major J. Brandon.

December 6.—Brother JOHN SPRATT, æt. 90. He was buried last Monday, when the Masters, Past Masters, and several of the Brethren of the Yeovil Lodge (to which he was for many years attached as Tyler), followed him to the grave. The deceased was very much esteemed and respected by the Lodge for his assiduous attention to the duties of his office, and for his general integrity.

PROVINCIAL.

SURREY.—The death of our Provincial Grand Master, the late Lord Monson, has suspended any active Masonic operations.

HERTFORD LODGE, Oct. 7.—At a meeting held at the Town Hall, Brother Sir Minto T. Farquhar, bart., was unanimously elected Worshipful Master of the Lodge for the ensuing year.

CAMBRIDGE, Nov. 2. — At the regular Lodge of the Three Grand Principles, Brother Martin Page has been elected the Worshipful Master for the year ensuing.

PETERBOROUGH.—Earl Aboyne has appointed Brother Thomas Ewart Deputy Prov. G.M. for Northampton; a more zealous indefatigable Mason could not have been selected. A Provincial Grand Lodge will be held shortly, most probably in Peterborough.

WOLVERHAMPTON, Nov. 1.—The members of St. Peter's Lodge met on Monday evening, when Brother the Rev. H. R. Slade was introduced by Brother Strickland in due form, as a joining member. After labour, devised and conducted by the presiding W.M. Brother Harris, in very respectable style, the Brethren sat down to an excellent supper, provided by the worthy Secretary, Brother Law, at whose comfortable hostel, the Star and Garter, the Lodge assembles. Brother Slade's health was proposed by Brother Totley, in very complimentary terms, and drunk with all the honours; and Brother Slade, in returning thanks, pledged the health of their eminent Brother Dr. Crucefix, which was responded to with acclamation. The meeting adjourned with every prospect of a revival of Freemasonry in this town; but it is a subject of very great regret among the Craft, that no Grand Lodge has been held in this province for several years, and that in consequence Masonry is in a decided state of apathy and torpor. Who is responsible for such gross neglect? and where is the remedy to be sought? are questions which naturally suggest themselves to the zealous Craftsman.*

Dec. 6.—Brother Totley has been elected W.M., Brother the Rev. H. R. Slade, S.W. The installation will take place on the first Monday in January. It is in contemplation to obtain a charter for a Royal Arch Chapter. There is in this Lodge a curious old clasp Bible, with the Psalter and Liturgy in black letter, 1614, the gift of Brother Denby, the first Master. We are much in expectation that Brother Paul, mine host of the Star, will soon put us on our facings, so that, after a little drilling, we may become worthy the Staffordshire knot, and even stand Lincolnshire fire, should the Deputy G.M. of that province honour us by a visit.

BIRMINGHAM.—THE LODGE OF LIGHT.—A visit to this Lodge, at Brother Bull's, White Hart, Digboth, on the third Wednesday in the month, will amply repay the Brother whose desire is to see genuine Freemasonry flourish. Magnificent in furniture, handsome in jewellery, correctness in practice, harmony of membership, and banquet conviviality, are the characteristics of this new light in the Craft. The names of Lloyd, Ribbans, Banks, Broomhead, Fletcher, Kidder, Wilcox, Ball, Ratcliff, and others of the same spirit, will ever adorn the annals of Freemasonry.

WARWICK, November 24.—**THE CRUCEFIX TESTIMONIAL.**—The Shakespeare Lodge held an Especial Meeting this evening, to commemorate this event, so auspicious to Freemasonry. The three toasts of the night were received with every demonstration of fraternal respect and admiration:—Dr. Crucefix, the supporter of our principles; Dr. Oliver his friend, the learned and able commentator on our science, whose works, abound in philosophy and wisdom; and our excellent Worshipful Master, Brother Sharp, now absent in London to represent his Lodge at the public festival.

* A direct request should be made to the Provincial Grand Master to comply with article 8, p. 48, if he refuse, it may be remembered that the appointment of Provincial Grand Master is not for life, but *during pleasure*, and consequently if the office be not efficiently performed, an appeal to the higher authority becomes a legitimate proceeding, according to article 5, p. 48, at present these remarks may suffice.—Ed.

It is pleasing to report, that, as the best means to commemorate the occasion, it was determined to present the W. Master, on his return, with a memorial of affection and esteem, bearing the date of *November 24, 1841.*

SUNDERLAND, November 11.—Sir Hedworth Williamson, bart., having retired from the chair of the Palatine Lodge, Brother Jacob Hurdell was elected as his successor, and Brother George Bolam as Treasurer.

YORK.—MASONIC FESTIVAL, AND VISIT OF HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, October 20.—A Grand Lodge of the Ancient Order of Free and Accepted Masons was held in this city. The proceedings had been looked forward to by the Craft with a high degree of interest, on account of the circumstance that they were to be honoured by the presence of His Royal Highness the Duke of Sussex, the Grand Master of England, besides that of the Earl of Zetland, and other distinguished personages belonging to the Order.

Preparations had been going on for some days previous for the sumptuous banquet which was to take place on the occasion.

The illustrious visitor, the Duke of Sussex, was also to stay at the tavern during his visit, for whose reception every arrangement had been made suitable to his rank. We may observe that the Union Lodge now hold their meetings at the tavern.

In the morning the streets of the city gave early indications that something of more than ordinary import was about to take place, from the number of strangers who were promenading the streets, great numbers of the Brethren having come from Hull, Leeds, and the surrounding towns to be present at the proceedings. The flag was hoisted on the church of St. Martin-le-Grand, in Coney Street, and at ten o'clock there was a meeting of the City Council, for the purpose of preparing an address of welcome to the Royal Duke, on his visit to this ancient city.

The Duke of Sussex was, a little after three o'clock, driven to the door of the tavern in the carriage of the respected Earl of Zetland, and accompanied by that nobleman. A few minutes after his arrival, a deputation from the Mansion House waited upon His Royal Highness, to know when it would suit his convenience to receive the address which had been prepared by the corporate body. The deputation having returned, almost immediately after the presentation of the address took place. A procession of the corporation was formed from the Mansion House to the tavern. The procession having been introduced to His Royal Highness, who was accompanied by the Earl of Zetland, the town-clerk read the address.

The Duke of Sussex, who received the corporate body in the most kind and affable manner, then replied to the following purport. In a very feeling manner he returned his warmest thanks for the kindness in which they had complimented him immediately on his arrival in this city; he was well aware of the loyalty and affection of the town towards his royal niece, Her most gracious Majesty. His Royal Highness then expressed his attachment to those principles which had been upheld by the royal family to which he belonged, and under which the liberties and interests of the people were protected.

The lord mayor, and other members of the City Council, then withdrew, and, in the same order of procession as before, they returned to the Mansion House.

THE LODGE.

On the corporation returning to the Mansion House, the Duke of Sussex and the Earl of Zetland were loudly cheered by the populace, and were ushered into the Mansion House by every mark of respect, the official attendants of the lord mayor standing with the sword and mace of office near the door, and the passage being lined on each side by Freemasons, attired in their usual regalia, which produced a very pleasing and interesting effect.

The lord mayor had kindly given permission for the Grand Lodge to be held in the spacious state-room of the Mansion House, and for the dinner to be served up in the Guildhall.

The state-room was exceedingly appropriate for the occasion, as the walls are enriched with the full-length likenesses of many noble and eminent Masons, including the late Earl of Zetland, one of the brothers of the Royal Duke, &c. &c. At the top of the room, to the right on entering, were placed a raised seat, with high back, over which was represented the Eye of Providence, a pair of compasses, &c. In front of this chair was a table, &c., with bible, globes, square and compass, &c. &c. This chair the Earl of Zetland was to occupy, as the Provincial Grand Master. On the right of it was another chair for the Duke of Sussex. The seats for the other officers were placed in due order.

THE BANQUET.

This sumptuous entertainment was served in the Guildhall, which was tastefully prepared for the occasion. The tables were ranged in the centre aisle of the hall. In front of the court was a cross table, at the centre of which were placed two chairs, the one for the Earl of Zetland, who presided, and the other for the Duke of Sussex. Side tables extended from this down each side nearly to the door.

Behind the cross table was a well-designed display of evergreens, and over the entrance was a brilliant star, lit up with gas, and also the letters "V. R." From the pillars of the hall, and likewise at the sides, were a number of flags suspended, having Masonic emblems, mottos, and other devices. The whole when lighted up had a very fine effect.

The tables were most handsomely decorated with confectionery ornaments, many of them most ingeniously formed. These were furnished by Mr. Terry, of St. Helen's Square. The providance was of a most abundant kind, and did much credit to the taste and tact of Mr. Johnson, under whose superintendence the whole was prepared. Covers were laid for 160. The dinner was served at seven o'clock. The bells of St. Martin, Coney Street, rang merrily during the repast.

SHEFFIELD.—We understand that a great meeting of the members of the Craft will shortly be held in Sheffield, for the purpose of consecrating their new Lodge-room, in the Music Hall, on which occasion the Earl of Mexbro', Thomas Lee, Esq., D.G.M. for the West Riding, and many other distinguished Brothers are expected to be present.

LIVERPOOL, Oct. 21.—The annual meeting of the Provincial Grand Masonic Lodge for the western division of Lancashire was held at the Adelphi Hotel, in this town, and was most numerous and respectably attended. Among the Brethren, we noticed John Drinkwater, Esq., R.W.P.G.M.; James, Aspinall, R.W.D.P.G.M.; L. Samuel, V.W.P.G. Treasurer; Peter Greenall, P.G. Pursuivant; James Norris, V.W.P.G. Secretary; Jos. Perrin and Jos. Bass, V.W.P.G. Wardens; R.

Spencer and R. M. Raymond, W.P.G. Deacons; Thomas Walmsley, P.G. Sword Bearer; John Naegeli, P.G. Standard Bearer; John Molineux, P.G.D.C.; Clark Rampling, P.G. Architect; George Thomson, P.G. Organist. Amongst the visitors there were Thomas Preston, R.W.D.P.G.M. and Richard Daly, P.G. Treasurer for the eastern division of the county; and Benjamin Brassey, V.W.P.S.G.W., and Thos. Bennett, W.P.J.G.D. from Cheshire; together with several others, whose names we could not learn.

The musical department was ably conducted under the direction of Brother Thomson, P.G. Organist. Among the musical Brethren, we noticed Dodd, Boothby, George, Molyneux, Hornby, Ashton, and others.

The leading feature of the Provincial Grand Lodge was the determination to commence a strict Masonic Fund of Benevolence.

The usual business of the province having been transacted, the Brethren, to the number of about 120, proceeded to the banquet, which was served up by Brother Radley in his usual good style. The Grand Officers of the Lodge were received, on entering the banquet-room, by a solemn march, performed on the organ by Bro. Thomson, P.G. Organist, who afterwards presided at the pianoforte, and, aided by Bros. Molyneux, Hornby, Dodd, John Molyneux, Boothby, George, Ashton, and others, contributed much, during the remainder of the evening, to the pleasure experienced by all, from their very tasteful execution of several songs, glees, &c.

The first toast, "The Queen and the Craft," was then given by the R.W.D.P.G.M., John Drinkwater, who presided in the absence of the R.W. Le Gendre Nicholas Starkie, P.G.M.W.D.C.L., and who, it was understood, had recently tendered the resignation of his high office to the G.M. of England.

The national anthem, "God save the Queen," was then sung.

"Prince Albert and the Princess Royal."—"The Queen Dowager, and other branches of the royal family."

"The health of His Royal Highness the Duke of Sussex, Grand Master of England," was next given from the Chair, and received by the Brethren with Masonic honours, followed by Bishop's beautiful glee—"Lo! in the orient."

The CHAIRMAN then rose to propose the next toast, which he said afforded him very great pleasure, and which he was confident would be drunk by the Brethren with no less pleasure; it was the health of one whose attention to the interests of Masonry, as well as the strict performance of the duties devolving on him in the office he had held for so many years, had gained for him the admiration and respect of all. He concluded by proposing the health of the R.W. Le Gendre Nicholas Starkie, P.G.M. of this division of the county, and regretting that the Order was so soon to lose the assistance of his valuable services. The toast was drunk with great enthusiasm, accompanied by the usual Masonic honours.

"The R.W.P.G.M. of Cheshire, Lord Viscount Combermere," was next drunk.

Bro. J. ASPINALL then rose and observed that he felt great pleasure in calling their attention to the toast he was about to propose. Any eulogy from him of the worthy individual who presided over them that evening, he was aware, would be perfectly unnecessary; still, he could not let the opportunity escape, without bearing testimony to the zeal

and ability at all times evinced in the discharge of his Masonic duties, and the unremitting industry with which he endeavoured to promote the cause of the Order; he begged to propose the health of the R.W. D.P.G.M. Bro. John Drinkwater, which met with the most enthusiastic reception, amidst Masonic honours.

A new song and chorus, "Prosper the Art," the words by Brother Stonehouse, was then sung by Brother Dodd, assisted in the chorus by the whole assembly.

Bro. DRINKWATER then rose, and said that he was not prepared for the enthusiastic reception he had met with that evening, and begged to thank them most cordially for the kind manner in which they had received the toast so flatteringly proposed by the worthy Brother on his right. He said that it was now twenty years since he had had the honour of filling his present situation, which had met with the kind approbation of the many who surrounded him. He claimed the indulgence of the Brethren, as he had come totally unprepared to fill his present situation, in consequence of the absence of the R.W.P.G.M.W.D. of Lancashire, Brother Le Gendre N. Starkie, and begged, whatever mistakes he might make upon the present occasion, would be attributed to the head, and not to the heart—(cheers). They had heard that evening the words of a beautiful Masonic song, "Prosper the Art," than which, taken either separately or conjointly, they could not have used words expressing more pleasing or beautiful sentiments towards himself; for, by coupling his name therewith, they evidently thought he had promoted its interests. What he had done had hitherto been done as a routine, and a strict line of duty. He had long wished to procure the establishment of a fund of benevolence such as they had seen commenced that day, whose branches, he trusted, should extend over all parts of the province, and contribute to the relief and happiness of distressed Brethren. He looked upon this as an humble commencement, which, like the snow-ball as it progresses, would increase. This was the first time he had had the honour to meet them since they had presented him with that splendid medal—(cheers)—which he wore next to his heart, cherishing and proud of it as a testimony of their kindness and esteem. It might be possible he should never have the happiness of again presiding over them, but he should remember, to his latest day, the present hour, and begged to tender his sincerest wishes for the welfare of the society. The R.W. Deputy's speech was received amidst loud and continued cheering, which, having subsided, he concluded by proposing the health of "Bro. Thomas Preston, R.W.D.P.G.M., eastern division of Lancashire," which was followed by the glee—"How happily we met."

Bro. PRESTON returned thanks for the honour done.

The health of Brother James Aspinall, who acted on the occasion as R.W.D.P.G. Master, was then proposed from the chair, and received by the Brethren with great acclamation, followed by Weber's beautiful quartett—"Let Masonry, from pole to pole."

Bro. ASPINALL then rose, and begged to assure the Brethren assembled that he sincerely thanked them for their kindness.

"Prov. Grand Wardens," were next proposed, when Bros. PERRIN and HESS returned thanks.

"The Prov. Grand Chaplain of the eastern district, the Rev. B. Dawson, B.D.," was the next toast.

The Rev. Brother then rose, and said that the favourable opinion he had entertained of the Order, previous to his becoming a member, had,

after twenty-six years' experience as a Mason, been confirmed, and considerably increased. They were well aware that the most pure and genuine piety and virtue were taught by their emblems, and in their mysteries; and from what he had seen of the good conduct of Masons in general, they appeared to act up to their professions.

"The Prov. Grand Treasurer," was next proposed, when Bro. SAMUEL returned thanks in a most excellent speech.

"The Prov. Grand Secretary's health" was next proposed.

Bro. NORRIS returned thanks in an able and eloquent speech, and concluded by claiming his official privilege of proposing the next toast, which being assented to by the R. W. P. G. Master, with applause, he gave the health of "The Ladies."

This was immediately followed by Bishop's serenade—"Sleep, gentle lady."

The next toasts were "The Prov. Grand Officers, Stewards, Masters, and Wardens," who severally returned thanks in appropriate speeches. The whole meeting concluded with much harmony, and each Brother retired to his home highly delighted with the proceedings of the day.

PLYMOUTH.—We regret that so limited an account of the last provincial meeting appeared in the *Freemasons' Quarterly Review*. The occasion of the presentation of the testimonial to Dr. Carwithen, the appropriate addresses of the various Brethren, and, above all, the reply of the revered Deputy Provincial Grand Master, were worthy a more extended notice. Some sharp fusilading has taken place on the meagre contributions to the charitable object of the meeting on the part of some of the congregation. Enclosed are the copies which have appeared in the local prints.

[Our correspondent forgets that the entire of his letter, containing the particulars of the meeting, was inserted word for word, and that the newspaper, containing the addresses at length, did not reach us until after our publication—so much for his own consistency. The fusilading, as he terms it, by—"no matter who," and others, has no doubt effected its well-intended object; but to renew the matter is quite unnecessary.—Ed.]

TAUNTON, (327).—The Lodge has elected Brother J. R. Mosse W.M. for the ensuing year, and Brother C. Haseler as Treasurer, *vice* Brother May, who takes office in Lodge. A very able organist, Brother F. Kingberry, has been initiated, much to the gratification of the Brethren.

BRISTOL, Oct. 28.—*Presentation of the Portrait of Richard Smith, Esq. the R.W.D.P.G.M. for the Province of Bristol.*—Thursday last will form for ever an era in the annals of Freemasonry in this Province. The Grand Lodge was opened in due form, in the Sir Knight's Chapel, and was most numerously attended by the members. In the large room they were received by Brother Mercer and the Royal Clarence Lodge; and the Deputy and his Wardens being seated, the business of the day was opened, and the minutes of the last Grand Lodge were read and approved. This being ended, the Past R.W.D.P.G.M. Bro. Husenbeth rose and addressed the chair. After a well delivered and appropriate address, he begged that the D.P.G.M. would be pleased to accept the portrait as a tribute of respect from the whole Province to him, and expressed a hope that it would be for ever allowed to grace their Hall, as a testimony of the great estimation in which he was held, and as a proof of their entire approbation of his conduct, and a grateful remembrance

of the numerous benefits he had conferred upon the Craft, during the eleven years which he had held the reins of government.

The worthy Deputy rose to answer, but appeared to be so overcome, that it was some seconds before he had sufficient command of his feelings to address the assembly. His speech to Brother Husenbeth and the Brethren may be much better imagined than we can possibly describe it. It expressed the most heartfelt acknowledgments of the many and indeed uniform kindnesses that he had received from all members of the province—expressed himself highly gratified in the belief that his general deportment met their approbation, and congratulated himself with the thought, that there was not one single discontented Brother in the province, or one upon their books, to whom he could not with pleasure hold out the hand of fellowship. That in regard to the portrait, it not only should remain there in company with those of Brother Husenbeth, and that of his late Brother, Henry Smith, but that it would, in his last hours, be a pleasurable recollection, that he should have a "*non omnis moriar*," where he had spent so many happy hours. The worthy Deputy was more than once interrupted by strong feelings, which we do not wonder at, considering that he has lately experienced so severe an accident; we were, however, happy to see him look so well.

Before breaking up of the assembly a most handsome vote of the province was unanimously tendered to the Junior Grand Warden, Bro. J. E. Staples, for his very great exertions and services, to which was chiefly owing the exceedingly beautiful and brilliant appearance of the large room, and of the chapel. Votes of thanks were also passed to Brothers Bridges, W. D. Bushell, T. T. Taylor, as Governors of the Deed of Purchase, and to the several Masters and Treasurers of the various Lodges, together with the Principals of the two Royal Arch Chapters. We learn that the state of the province is upon the whole highly satisfactory, and we shall be readily credited when we state that "the charge," if we may so call it, to the Masons of Bristol, read from the chair, was a most lucid, sensible, and eloquent composition. It was received with repeated cheers and plaudits from a crowded assembly. The affairs of the morning ended at two o'clock, and at five seventy-eight Brethren sat down to an elegant dinner at the Montague; several of the Grand Lodge officers from Bath, Somersetshire, Gloucestershire, and Wilts, honoured the meeting with their presence in the Lodge, and at the dinner, and appeared highly delighted, and many old Masons too, put on their aprons upon this great and interesting occasion.

The room was decorated with abundance of banners and Masonic emblems, in a most handsome manner; and the whole evening passed off so cheerfully, pleasantly, and happily, that it will not be readily erased from the memory of any Mason who was present.

Brothers England, G. Turner, Wilcox, and Edwards, delighted the company with several excellent glees.

From ten to eleven o'clock in the forenoon, the Hall was lighted up, to comply with the wishes of several persons who requested to see the picture of the worthy Deputy in his pontificalibus—that is, in all his glory; and every one applauded the talent of Mr. Franwhite, who certainly has transferred Brother Richard Smith to his canvas with the touches of a consummate master of his profession. It is certainly one of the best pictures he ever had upon his easel.

About a hundred ladies saw the Hall, and appeared highly delighted; neither did they fail to remark the picture of the Hon. Mrs. Aldworth,

the only female, we believe, upon record, who actually went through the ceremonies of the Craft; she was initiated in 1761; she became "A Master Mason;"—if that is a blunder, it is very pardonable, as it happened in Ireland!

BATH, Oct. 27.—A Provincial Grand Lodge was held by the Right Worshipful Provincial Grand Master, Col. Tynte, at the Freemasons' Hall, Corridor, in Bath. It was attended by the R. W. D. P. G. M., Captain Maddison; Brothers Henry Shute, S.W. Province of Bristol; Captain Muttlebury, P.S.W.; Dr. Barlow; Captain Maher, P.B. Secretary; Stradin, Treasurer; Robins, P.J.W.; Rev. Parsons, G. Chaplain, and other Past Grand Officers and Brethren, amounting to about eighty.

It was settled that a printed statement of the accounts are to be furnished to each Lodge previous to the meeting of the Provincial Grand Lodge. Notice of motion was also given, to the effect, "that the interest of all monies funded, should be applied to grant annuities to poor and aged Masons in the province." Much time was occupied in discussing the affairs of a Brother, which will be submitted to a Lodge of Emergency.

The Past Grand Master delivered his charge to the Brethren, and charity had a full share of the business. Relief was granted to the widow of an old Mason of this city, and also to a worthy Brother, and a poor Canadian Brother. No officers were appointed by the Prov. Grand Master, as it is intended to hold a Lodge in the summer for that purpose. The Brethren afterwards dined at the White Hart.

On the removal of the cloth, grace having been said by the Prov. Grand Chaplain,

The CHAIRMAN rose and proposed, as the first toast, that mysterious arcanum of the Order, which can only be known to the initiated. The Chairman next proposed "the Queen"—not a Mason—(a laugh)—but the daughter of a most distinguished Mason, and the niece of the Grand Master of the Order—(loud cheers). He should propose the toast to be drunk with Masonic honours, as being the health of the Queen of England—(drunk with the honours). The Chairman next gave the "Health of Prince Albert," who was not a Mason, though he might be one. He should, therefore, not propose it with Masonic honours, but yet with all the respect due to his exalted station—(cheers). He next gave "The Princess Royal and the rest of the Royal Family." He next proposed the "Health of H.R.H. the Duke of Sussex"—(loud cheers), the Grand Master of Masons, and may God bless him with health and long life to rule for many years over the Craft—(drunk with full Masonic honours and great enthusiasm). He next proposed the "Grand Lodge of England—(drunk with full honours).

The D.P.G.M. Brother MADDISON now rose, and said he need not call upon the Brethren to fill to the brim to do honour to the toast he was about to propose—(loud cheers). He saw that they anticipated the name—(cheers)—that of the P.G.M. who presided on the occasion—(renewed cheers). It was peculiarly gratifying to him to introduce that name to them at all times, but never more so than at that moment, when he saw so full and splendid an assemblage of Brethren met to support and do him honour—(cheers). He should, therefore, propose "Prosperity to the house of Halswell, health and happiness to the P.G.M., and long may he live and preside over the Craft in the Province of Somerset"—(drunk with full Masonic honours and immense enthusiasm).

Col. TYNTE rose, and said that for a period of twenty years he had had the honour of acting in his present capacity, and yet, he could assure the Brethren that, during the whole of that period, he had never met them with more sincere satisfaction than on that occasion, when they had assembled so numerously and zealously to support the Chair of the province. They must be aware that it was in the individual good conduct of the Lodges that he must look for that which alone could render his office as P.G.M. one of pleasure and delight. When he first entered upon it, he found a violent schism in this city, and, after as severe a "persecution," if he might so call it, as ever was endured by a P.G.M., he succeeded in restoring order and harmony. His conduct on that occasion, he was proud to say, had been duly laid before the Grand Lodge of England, and he was further proud to say, he had received for it the thanks of the Grand Lodge—(cheers). Since that time there had been no schism until now, when symptoms of insubordination were beginning to appear. He was determined not to give way to it—(cheers). Those who saw and heard him, must know the terms of conciliation which he had proposed, in order to adjust the misunderstanding. If, after this, insubordination should show itself, he was prepared to meet it, and should look for their support in all that he should do consistently with rectitude—(cheers). He had now explained his mind fully, and he trusted that those who were in error would submit, and act together again with proper unison of feeling, and in the real spirit of Masonry—(cheers).* As for the eulogium passed upon him by the D.P.G.M., and so warmly acknowledged by the Brethren, he thanked him and them for it, and assured them that he should use every exertion in his power for the benefit of the Craft and the province. The D.P.G.M. had done him the honour to associate with the toast the family of Halswell. In alluding to this, he (Col. T.) could say that it was a family of Masons. He had a son who was a P.G.M., and he had said at a distant period, that he should have pride in seeing his grandsons in the Craft, with, of course, their voluntary proposal. He had now the pride and satisfaction of saying that both his grandsons were in the Craft. One was there present—(loud cheers)—and the other would be as grateful to them as himself for their kind wishes to the family of Halswell. It was now about 120 years since an ancestor of his was Grand Master of England, and he hoped that 120 years hence his descendants might still be found in honourable offices in the same Order—(cheers). He drunk cordially to all their healths—(cheers).

[Considerable merriment was occasioned by Col. Tynte pledging his grandson on this occasion, thus:—"Brother Tynte, your good health!"]

Capt. TYNTE returned thanks, in a very animated style, on behalf of himself and brother.

Col. TYNTE said he had now a Lodge to propose which was one of great interest. It was well known that the late Lord Hastings, himself a pattern of Masons, had carried the Craft into India, and fostered it with great care; in fact, that dependency had produced some of our very best Masons. There was an Indian Lodge which had been represented at the morning's meeting, and he would therefore propose "The Lodge of Nielgherry, and the health of Bro. Marshall."

* In our humble opinion, this after-dinner discipline was not quite compatible with social feeling; in Lodge, and on the throne, was the time and place; and if the same sentiments, however severe, were there expressed, the repetition was unnecessary.

The usual loyal and Masonic toasts were drunk with enthusiasm, with that of the excellent Deputy, Bro. Maddison, which were eloquently and feelingly acknowledged by both. The evening was enlivened by some excellent songs, and a little before nine o'clock the Brethren separated, highly delighted with the day's proceedings.

SCOTLAND.

EDINBURGH.—ST. ANDREW'S DAY.—GRAND LODGE OF SCOTLAND.

INSTALLATION OF MAJOR-GEN. LORD FREDERICK FITZ-CLARENCE, G.C.H., &c. &c. &c., AS GRAND MASTER MASON OF SCOTLAND.—On Tuesday the 30th November, being St. Andrew's Day, the members of the Grand Lodge assembled at two o'clock in the great Waterloo-room, Regent's-bridge, for the purpose of the annual election of office-bearers, which this year created an unusual interest, from its being known that Lord Frederick Fitz-Clarence and Lord Glenlyon were amongst the list of those to be installed, and that the ceremony upon the occasion was to be gone through in a style different from that of former years, and with a similar pomp and circumstance to that usually attendant upon the installation of Knights of the Garter.

The number assembled in the Great Hall, previous to the chair being taken, greatly exceeded in number that of any former occasion, and all seemed anxious to catch a near view of the Illustrious Grand Master Elect.

On account of the demise of the Earl of Rothes, Grand Master, the chair was taken by Past Grand Master Sir James Forrest, bart., assisted by the Grand Wardens, Brothers Whyte Melville and Craigie Halkett, and other office-bearers, together with a numerous retinue of distinguished Brethren, whom the novelty of the ceremony had brought together.

The Past Grand Master having opened the Lodge in ample form, after an eloquent address, proposed, in accordance with a unanimous nomination previously made, that Lord Frederick Fitz-Clarence should be elected to the office of Grand Master Mason of Scotland, and requested that he should be introduced by the proper officers, and with the usual formalities.

A procession having been formed in an adjoining apartment, proceeded to the Great Hall in order.

On the entrance of the procession, and their illustrious Grand Master Elect, the Brethren testified, by the most enthusiastic plaudits, their gratification at the selection of a nobleman who seemed to give so much promise for the due performance of the duties he was about to undertake.

The procession having arrived at the foot of the throne, the Grand Director of the Ceremonies presented the Grand Master Elect to the

M. W. in the chair by the following announcement:—"Most Worshipful Grand Master, by the unanimous suffrages of the Brethren of this Grand Lodge, they have duly nominated our trusty and well-beloved Brother, Major-general Lord Frederick Fitz-Clarence, Knight Grand Cross of the Royal Hanoverian Guelphic Order, to be the Most Worshipful Grand Master of Scotland for the ensuing year. He has been found to be of good morals, of great skill in our noble Science and Royal Art, and a lover of the whole Fraternity, wheresoever dispersed over the face of the habitable earth. I doubt not, therefore, that he will discharge the duties of his office with fidelity and truth." He was then conducted to the altar, and, laying his hand upon the Sacred Law, took the usual obligations. After a suitable address from the Past Grand Master, and the reading of the Charges by the Grand Secretary, the Grand Master was invested by the Past Grand Master with the Collar and Jewel. The Grand Director next presented the riband and badge of the Order, and the Past Grand Master proceeded to invest the Grand Master with them, and delivered to him his other insignia of office, and duly installed him, amidst the unanimous plaudits of the Brethren present, followed by the usual salute.

His Lordship the Grand Master having, in a most feeling and eloquent speech, thanked the Lodge for the distinguished honour conferred upon him, proceeded with the election of his office-bearers, when Brothers Lord Glenlyon, as Depute Grand Master, Sir David Baird, bart., as Substitute Grand Master, Whyte Melville and Craigie Halkett, as Grand Wardens, were by the Grand Director of Ceremonies ushered in with the like formalities, and, after suitable instructions, duly invested with their insignia, and installed into office, after which the Grand Secretary enumerated the various implements or working tools of the Craft, with the moral observations thereon.

Loyal addresses to Her Most Gracious Majesty the Queen, and H. R. H. Prince Albert, were then moved by the Grand Master, and unanimously agreed to; and, after a short address, the Lodge was duly closed.

The following is a list of the office-bearers as chosen :

Major-general Lord FREDERICK FITZ-CLARENCE, Knight Grand Cross of the Royal Hanoverian Guelphic Order, &c. &c. &c., Most Worshipful Grand Master Mason of Scotland; the Right Hon. Sir James Forrest, of Comiston, bart., Lord Provost of the City of Edinburgh, R.W. Past Grand Master; The Right Hon. George Lord Glenlyon, R.W. Depute Grand Master; Sir David Baird, of Newbyth, bart., R.W. Substitute Grand Master; John Whyte Melville, Esq., of Mount Melville, R.W. Senior Grand Warden; Charles Craigie Halkett, Esq., of Dumbarnie, R.W. Junior Grand Warden; Sir William Forbes and Company, Grand Treasurers; William Alexander Laurie, Esq., R.W. Grand Secretary; John Maitland, Esq., R.W. Grand Clerk; the Rev. Alex. Stewart, minister of Douglas, R.W. Grand Chaplain; Edward Horsman, Esq. M.P., V.W. Senior Grand Deacon; James Blair, Esq., R.W. Master of the Canongate Kilwinning Lodge, V.W. Junior Grand Deacon; William Burn, Esq., Architect; William Cunningham, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard; Mr. John Lorimer, Grand Bible-bearer; Alexander Menzies, Grand Marshal; John Tinsley, Assistant Grand Marshal; Donald Ross, Grand Tyler; William Petrie, Assistant Grand Tyler.

THE DINNER.

At six o'clock a party of about sixty sat down to an excellent dinner, at the Waterloo Hotel, amongst whom were the following noblemen and gentlemen:—Lord Frederick Fitz-Clarence; the Lord Provost; Lord Glenlyon; Sir David Baird; Sir Thomas Dick Lauder; Sir George Ballingall; Mr. Whyte Melville, of Mount Melville; Mr. Craigie Halkett, of Dumbarrie; Mr. David Anderson, of St. Germain's; Mr. J. Gillespie Graham, of Orchill; Mr. Laurie, G.S.; Mr. Maitland, G.C.; Mr. Loyd, P.G.M.; Mr. George Douglas, Advocate; Mr. Blair; Mr. Burn Callandar, of Prestonhall; Mr. Baillie, Polkemmet; Mr. Cheyne, of Kilmaron; Mr. Henry Inglis, W.S.; Captain Burdett, 17th Lancers; Captain Parker, 53rd regt.; Mr. James Graham, of Leitchtown; Mr. James Reddie, W.S.; Mr. W. E. Aytoun, Advocate; Mr. Arch. Smith, Advocate; Lieutenant Sibley; Mr. James Simpson, Advocate; Provost Dickson, Portobello; Mr. Archibald Campbell; Captain Boswall, R.N.; Lieutenant Deuchar, R.N.; Mr. Ferrier, W.S.; Mr. Shand, Advocate; Mr. Douglas, W.S.; Mr. Cumming, W.S., &c. &c.

The usual loyal toasts were given with peculiar elegance by the noble Chairman, and the band of the 17th Lancers attended during dinner, and performed many beautiful and select airs.

This party, which was strictly of a private nature, was carried on with great spirit until nine o'clock, when the whole preceded the Grand Master, and adjourned to the Great Hall, to join the Brethren there assembled, in celebrating the Festival of St. Andrew.

THE BANQUET.

Here a new scene presented itself. Upwards of three hundred of the Craft, in their gay decorations, filled six rows of tables running the length of the room; at the east end of which was the *dais*, filled with the superb chairs of the Grand Officers, the back-ground splendidly decorated with several sets of regimental colours and flags, festooned over two full-length portraits of Her Most Gracious Majesty the Queen and Prince Albert. The Hall was brilliantly illuminated, and the *tout ensemble* was beautiful and imposing.

The Grand Master again displayed his usual elegance and grace in proposing the numerous toasts, particularly those of the Queen, the Duke of Rothsay and Prince of Scotland, the Queen Dowager, &c., all of which were received with the greatest enthusiasm. In proposing the memory of the late Grand Master, the Earl of Rothes, the Chairman displayed most deep and generous feelings in a retrospect of the life of that nobleman, with whom he was for some time a companion in arms. The healths of the new office-bearers were responded to in many excellent speeches.

The Masonic version of the National Anthem was sung by the whole company standing, after the health of Her Majesty, assisted by both the vocal and instrumental bands, and produced a fine effect. The following two verses were introduced:—

“ Oh, God, bless thou the day,
That Prince was born to sway,
Great Britain's throne;
Triumph his steps attend,
Sweet peace her blessings lend,
Make him the people's friend,
God bless our Prince !

“ Oh, Lord, in bounty shed,
 Joys round the Infant's head;
 Shield him from harm.
 Hear now the Mason's prayer,
 Guard Britain's youthful heir,
 Make him thy special care,—
 God save the Queen !”

This grand and united vocal display kindled the greatest enthusiasm in the meeting, which never appeared to flag during the whole evening.

The vocal department, under the superintendence of Mr. Jackson, performed many beautiful anthems, choruses, and glees, and, assisted by the fine band of the Lancers, contributed much to the pleasure of the evening, the festivities of which were prolonged to the hour of high twelve. Many of the old Masons assembled on “ this interesting and merrie occasion ” declared that, since the days of the Marquis of Hastings, when Masonry was in the meridian of its glory, there had not been a meeting that had afforded more general gratification, from the extremely bland, elegant, and prepossessing manners of the new Grand Master, who diffused a general feeling of pleasure around him ; and the very spirited, splendid, and well-ordered manner in which the whole proceedings were arranged and conducted by the Grand Secretary and the Board of Stewards.

Appointments as Provincial Grand Masters.

New Zealand - - - **BRO. N. C. LLOYD.**
Fife - - - **BRO. JOHN MELVILLE, OF BENNOCHY.**

CANONGATE KILWINNING LODGE, ST. JOHN'S CHAPEL.—The R.W.M. Aytoun, opened the Lodge with the usual solemnity, in the first degree. He stated that it became this day the duty of the Brethren to elect Office-bearers for the ensuing year. He regretted that circumstances obliged him to decline the solicitations of the Brethren to retain the office he had, for two years, had the happiness to hold. It had afforded him great gratification to have been so ably supported by the other Office-bearers, to whom he attributed the great increase of members, not only in numbers, but in rank. He had also been gratified to find that the conduct of the Brethren had, on all occasions, been such as should have been expected from gentlemen, in a place devoted to the solemn proceedings of Freemasonry. And he hoped that he had not, on any occasion, spoken or acted in a manner that could have offended any Brother ; if he had, he begged to assure the Brethren that it was unintentional. He now resigned his office.

D.M. Bro. SMITH, after having highly and deservedly eulogized Bro. Aytoun, for the manner in which he had discharged his duty as R.W.M., said he had much pleasure in stating that he knew no Brother whom he could so strongly recommend as successor to the Chair, as Bro. James Blair, of Glenfoot, in consequence of his eminent Masonic knowledge, his happy mode of conducting the business of the Lodge, and his indefatigable exertions for its prosperity. He therefore moved “ That Bro. James Blair be elected to the office of R.W.M. of the Lodge.” This having been seconded by Bro. Dr. Gibson, was carried by acclamation. The R.W.M. Blair was accordingly inducted into the Chair, and invested with the insignia of office.

The R.W.M. thanked the Brethren for the honour they conferred on him. He had, he said, unexpectedly risen to the highest office in the Lodge. He alluded to the great respectability, worth, and well-known talents of his predecessor, Bro. Aytoun, and of other R.W. Masters who had preceded him. He would endeavour to imitate them in the discharge of his duty, and hoped he would obtain the indulgence of the Brethren for any deficiency. He relied for their approval on his endeavours, and trusted that the high character the Lodge had always sustained, would not, during his presidency, suffer diminution. He thanked Bro. Aytoun for the indulgence and kindness he had experienced from him, while acting as his substitute; for a more kind Master, or a more zealous Mason, never occupied the Chair. They owed him a deep debt of gratitude for his unwearied exertions on behalf of the Lodge; and he carried with him the earnest wish of every Brother for his prosperity and happiness. The R.W.M. read a motion, grounded on the preceding observations, expressive of the sentiments of the Brethren towards Bro. Aytoun, which was carried by acclamation.

The Past-Master AYTOUN thanked the R.W.M. in the warmest manner, for the kindness and assistance he invariably experienced from him, and trusted that the mutual good feeling and friendship would always subsist between them. He also thanked the Brethren for the honour they conferred on him, by their unanimous approval of the motion so flatteringly expressed.

Bro. George Canning, W.S., and Bro. Andrew Dunlop, W.S., were appointed Depute and Substitute Masters.

The Brethren then dined together. Numerous deputations were, in the evening, received from the sister Lodges. The speeches were very effective. The instrumental and vocal musicians contributed much to the gratification of the proceedings; and, after having enjoyed the evening in the most harmonious manner, the Brethren separated at high twelve.

Since the above meeting, upwards of forty members have been admitted.

GREENOCK.—The annual meeting of the Lodge St. John was held on St. Andrew's Day, and adjourned till the 7th instant, when the Office-bearers for the current year were elected:—William Johnston, ship-builder, Right Worshipful Master; Malcolm Keith, Depute Master; John Parker, Past Master; Joseph Scott, Old Master; Alexander Menzies, Senior Warden; Thomas Arthur, Junior Warden; John Black, Secretary; Matthew Parker, Treasurer. Loyal and congratulatory addresses to Her Majesty and Prince Albert were voted with acclamations, and ordered to be transmitted to P.M. Stewart, Esq., M.P., Provincial Grand Master for the Lower Ward of Renfrewshire, for presentation. In addition to the ordinary grants given to widows and old Brethren, amounting to £80, the Lodge voted £5 to the distressed operatives in Paisley.

PERTH.—ROYAL ARCH LODGE, *November 30.*—At a meeting of this Lodge, the following Brethren were elected Office-bearers for the current year: viz.—James Cameron, R.W.M.; Robert Morton, P.M.; Walter Fowyer, Dep. M.; David Halley, Sub. M.; Thomas Gregor, Sen. Warden; James Wilson, Jun. W.; Daniel Scott, Treasurer; Robert Craigie, Sec.; Daniel M'Kay, Chaplain.

ST. ANDREW'S DAY.—The Brethren of the Lodge St. Andrew met in the George Inn on Tuesdáy (Nov. 30), to elect Office-bearers of the ensuing year, and for other business, as well as the convivialities of the

festival. After the initiation of several new members, the election was proceeded with. The following is the list of Office-bearers appointed:—The Right Hon. the Earl of Mansfield, R.W. Master; Sir John S. Richardson, of Pitfour, bart., R.W. Past Master; Dr. Halkett, R.W. Depute Master; Robert Sangster, Esq., of Springbank, Senior Warden; Alexander Mitchell, Esq., Junior Warden; Rev. Mr. Skeete, Chaplain; Bailie Robertson, Treasurer; Archibald Reid, Esq., Secretary. After the election, the members sat down to supper, and continued to enjoy the festivities of the occasion till a late hour.

BANFF.—The annual meeting of the St. Andrew's Lodge was held on Tuesday the 30th ult., when the following Office-bearers were elected for the ensuing year:—The Right Hon. the Earl of Fife, Hon. G. Master; Mr. William Scott, R. W. Master; Mr. James Duff, Depute Master; Mr. George Smith, Senior Warden; Mr. T. H. Richardson, Junior Warden; Mr. William Grant, Treasurer; Mr. William Barclay, Secretary. At five o'clock the Brethren sat down to an excellent dinner, furnished by their tenant, Mrs. Ingram. The Earl of Fife, with his wonted liberality, sent an ample supply of wine and cake. The evening was spent in true Masonic harmony. On their noble Grand Master's health being proposed, a large silver "goblet" (a former gift of his lordship), was filled with wine to the brim, and the Brethren, standing, drank to the toast with the greatest enthusiasm.

ABERDEEN.—The loyalty of the Brethren of "the mystic tie" is proverbial; and we are happy to understand that the Freemasons of Aberdeen have, on the present joyous occasion, been on the alert to express their loyalty and attachment to the Throne. On the evening of Monday the 15th of November, the Right Worshipful the Master, Office-bearers, and Brethren of St. John's or Aberdeen Lodge of Freemasons, assembled in their hall in the Aberdeen Hotel, and unanimously voted loyal and affectionate addresses to Her Majesty and His Royal Highness Prince Albert, congratulatory of the happy event of the birth of a son and heir to the British Throne. The addresses were directed to be transmitted to the Right Hon. Sir Robert Peel, bart., for presentation to Her Majesty and her royal consort. This ancient Lodge, which ranks among its members many of the most respectable gentlemen of the town and country, has now subsisted exactly 300 years; and we are informed that the Brethren have it in contemplation, on an early day, to celebrate the third centenary of their formation as a Lodge, by a splendid banquet in their hall, in true Masonic style.

BROTHER LOW, R.W. Master of the Aberdeen Lodge, has received a communication, dated Buckingham Palace, the 27th November, from General Sir George E. Anson, groom of the bedchamber to His Royal Highness Prince Albert, acknowledging the receipt of an address from the Brethren of the Lodge to His Royal Highness, and returning his best thanks for their sincere congratulations on the happy event of the birth of a prince, and for their kind expressions towards Her Majesty the Queen and His Royal Highness.

DUMFRIES, THISTLE LODGE.—November 30th, the Brethren of this Lodge met, when the Office-bearers were elected; viz., Bros. Francis M'Kie, R.W.M.; William M'Kie, D.M.; William Dickson, P.M.; Donald M'Kenzie, S.W.; Quinton Kennedy, J.W.; James Wilson, Chaplain; James Fallas, Treasurer; James Irving, Secretary.

ELGIN.—TRINITY LODGE, Nov. 29.—The members of this Lodge met in their Assembly Rooms here on Tuesday last, to celebrate the anniversary of St. Andrew, and to transact the usual business which came before them on that occasion; and after the ceremony of opening the Lodge had been performed, they proceeded to the election of Office-bearers for the ensuing year, when the whole of the Office-bearers nominated last year were, according to custom, continued, with the exception of the gentlemen filling the offices of Wardens, Stewards, and Key-keepers, whose term of service was expired; and those who were elected in their stead, for one year only, but eligible to be re-elected next anniversary, are:—James Johnston, Esq., Newmill, Senior Warden; James Mellis, Esq., writer, Junior Warden; John G. Brown, Esq., writer, Alex. Cooper, Esq., writer, Stewards or Deacons; J. Grant, Esq., of Prospect Lodge, Wm. Jenkins, Esq., of Strowan Grove, Key-keepers.

The other Office-bearers continued, are:—John Lawson, Esq., banker, R.W. Master; Patrick Cameron, Esq., sheriff-substitute, Depute Master; Alex. Brown, Esq., writer, Treasurer; Robert Bain, Esq., writer, Secretary; Rev. A. Walker, minister of Urquhart, Chaplain; William Innes Esq., Captain Peter Falconer, John Allan, Esq., corn-merchant, James Petrie, Esq., merchant, Managers; Robert Munro, Tyler.

They next proceeded to the collection of the annual contributions, which poured in abundantly; and having received a flattering and satisfactory statement of the financial concerns of the Lodge, they voted, with acclamation, a loyal and dutiful address of congratulation to Her Majesty on the joyous and happy event of her safe delivery of a prince and heir to the throne of the United Kingdom, which was transmitted and addressed to the Right Hon. Sir James Graham, Her Majesty's Secretary of State for the Home Department. The address is in these words:—

“To Her Most Gracious Majesty, Victoria, Queen of Great Britain and Ireland:”

“May it please your Majesty.—We, the R.W. Master, Wardens, Office-bearers, and Brethren of the Trinity Lodge of Freemasons of Elgin, No. 148, holding of the Grand Lodge of Scotland, your Majesty's loyal and devoted subjects, in general meeting assembled, most respectfully and affectionately approach the throne, to offer to your Majesty our sincere and ardent congratulations on the happy event of your Majesty's presenting to the nation and your august spouse a Prince, whose birth, while it rears an additional pillar of strength and stability to the throne of your Royal House, already adorned by a pillar of beauty, cannot fail to call forth the united thanks of an attached and a loyal people.

“We therefore pray and beseech the great Architect of the Universe to pour down His blessings upon your Majesty, your Royal Consort, and your infant Prince; that He may grant you long life and happiness, to enlighten your loyal subjects in the paths of virtue and science; and that He may ever assist and guide your Majesty in ruling over a peaceful and happy nation.

(Signed) “JNO. LAWSON, Master; GEO. GATHERER, Senior Warden; JAMES MELLIS, Junior Warden; ROBT. BAIN, Secretary.”

The business of the Lodge having been concluded, the Brethren were summoned to the dining-room, where a splendid entertainment awaited them. The number, including a few members from other Lodges, who

sat down to dinner, was about fifty. The chair was taken by the Right Worshipful Master. The various Office-bearers and Brethren, decorated with badges, and devices emblematical of their various degrees and orders, took the respective stations allotted for them; and, when the cloth was removed, each discharged his duties in an able and efficient manner. Many eloquent speeches were delivered, excellent songs sung, and characteristic toasts given. The evening was spent in the most harmonious, happy, and kindly manner.

At eight o'clock, the Brethren, as usual, marched in procession, to the sound of the band, from the banqueting to the ball-room, preceded by their Tyler, with cocked hat and sword, where they found assembled the ladies and gentlemen invited to the ball, previously received by the Committee of Stewards appointed for that purpose. When a halt was called, dancing commenced, and was kept up with the greatest animation and spirit until twelve o'clock, when the opening of the great folding-doors announced that supper was laid, to which all repaired, and partook of the good things provided for them. The Master presided, and after various toasts had been proposed and drunk, and some good songs sung, the company, consisting of a hundred and upwards, returned to the ball-room, where the merry dance was recommenced, and continued with uninterrupted glee until three o'clock next morning, when all parted highly delighted with the whole entertainment. Mr. Taylor's band gave great satisfaction.

Among the ladies in the ball-room, and at supper, we observed—Miss Dunbar of Northfield; Mrs. Lawson; Mrs. and Miss Forteath of Newton; Mrs. and Miss Helen Brown, Linkwood; Mrs. and Misses Jenkins of Strowan Grove; Mrs. and Miss Brown, Elgin; Mrs. Smith of Palmercross; Mrs. Robertson, Newton; Mrs. Dr. Manson; Mrs. Dr. Geddes, Blackhills; Mrs. Walker, St. Andrew's; Mrs. James Grant, Elgin; Miss Robina Taylor; Misses Barclay, Inchbroom; Miss Balmer, Fochabers; Miss M'William, Sheriffston; Miss Sarah Evershed; Miss Sellar, Haughland; Miss Freeman, West Lodge; Misses Rhind, Bishopmill; Miss M'William, Leuchars, &c. &c.

And of the gentlemen, amongst others, were—the Office-bearers of the Lodge; Richard Wharton Duff, Esq. of Orton; Captain Stewart of Lesmurdie; Alexander Forteath, Esq. of Newton; Col. Robert Ray, Bishopmill; Alex. Robertson, Esq., Newton; James M'William, Esq. of Scotstonhill; George M'William, Esq., Sheriffston; E. Norrie, commander, *R.N.*; the Rev. Mr. Alves of Jamaica; Charles Smith, Esq. of Palmercross; Wm. Sellar, Esq. of Haughland; Captain Peter Falconer; Isaac Forsyth, Esq.; Bailie Wm. Chalmers; Dr. Wm. Geddes, Blackhills; Peter Brown, Esq. Linkwood; Sir Frederick Wm. Dunbar of Boath, bart.; G. D. Robertson, Esq. jun. of Strowan; Dr. Manson, Spynie; Arthur Duff, Esq.; William Donald, Esq., Viewfield; Dr. Charles Ferrier, *H.E.I.C.S.*; James Grant, Esq., banker; Charles Barclay, Esq., Inchbroom; James Geddes, Esq., Orbliston; George Gatherer, Esq., writer; Alex. Cay, Esq.; Charles W. Gordon, Esq.; J. A. Cooper, Esq.; J. G. Cameron, Esq.; John Grant, Esq. of Dellachaple; Alex. Lawson, Esq.; James M'Innes, Esq., Dandaleith; Rev. James Duff, Urquhart; Thomas Mackenzie, Esq., architect; Dr. Mackenzie, Gray's Hospital, &c. &c. &c.

It is worthy of remark, that in this very respectable Lodge, our worthy Brother, Isaac Forsyth, Esq., who has seldom been absent from any meeting, is in his *fifty-third* year of LIGHT and membership; and

another present on this occasion in his *forty-third*. It is further remarkable, that there is another Brother on the roll who is now in his *sixty-first* year of membership.

MONTROSE.—INCORPORATED KILWINNING LODGE.—*Officers*:—Bros. W. Reid, R.W.M.; James Thorne, Jun., D.M.; John Angus, P.M.; Alex. Drummond, S.W.; Robt. Jack, J.W.; Alex. Gordon, Treasurer; J. M. Whyte, Secretary.

ST. PETER'S, Nov. 30.—Office-bearers elected:—J. Chalmers, W.M.; Dr. Pool, D.M.; J. Guthrie and W. B. Smith, Wardens; J. Brown, Treasurer; J. Barclay, Secretary. A Royal Arch meeting is in contemplation.

HADDINGTON, Oct. 20.—We have nothing particular to communicate. The winter campaign has begun in the whole province of East Lothian, with effect; and, if the Prov. Grand Master (the Rt. Hon. Bro. the Earl of Dalhousie), would finish his visitations to the different Lodges under his command, we have no doubt an *extra* zeal would be diffused amongst the enlightened.

Addresses have been voted to Her Majesty the Queen, and Prince Albert, on the birth of the heir-apparent to the throne.

Some Scottish Brethren may be pleased to be reminded that, in 1823, the portrait of a most worthy and patriotic Mason, Wm. Herme, Esq., Haddington, was presented to the Lodge. That excellent Mason, for forty long years, was most regular in his attendance at all the meetings of the Craft. He went through the ordeal of filling most of the offices in the Lodge, and was twice unanimously called on to fill the Chair.

IRELAND.

DUBLIN.—His Grace the Duke of Leinster has been unanimously re-elected Grand Master. The appointments in Grand Lodge remain the same.

OFFICERS elected for 1842, of the Supreme Grand Encampment of High Knights Templars, Knights of the Sword, Knights of the East, and Knights of the East and West, commonly called Knights of the Red Cross, for Ireland:—His Grace the Duke of Leinster, Most Eminent and Supreme Grand Master; Right Eminent Wm. White, Deputy Grand Master; John Norman, Sup. Grand Captain-General; Thomas Wright, Sup. Grand Marshal; Joseph White, Sup. Grand Standard-bearer; Richard Wright, Sup. Grand Sword-bearer; George W. Creighton, Sup. Grand Senior Aide-de-Camp; Thomas Keene, Sup. Grand Junior Aide-de-Camp; John Fowler, Sup. Grand Recorder and Secretary.

GRAND OFFICERS of the Supreme Grand Council of Rites for Ireland, for 1842, held on the Degree of Knights of the Eagle and Pelican, Sov. P. G. R. ✠:—

Duke of Leinster, Grand President; Brother John Norman, Vice Grand President; John Fowler, as Grand Chancellor, Senior Grand

Warden; Richard Wright, as Grand Almoner, Junior Grand Warden; George Hoyte, Grand Master of the Ceremonies, as Senior Grand Deacon; Wm. Rigby, Grand Standard-bearer, Junior Grand Deacon; Michael McDonnell, Captain Senior of the Guards, Inner Guard; Rev. Thomas Flynn, Grand Chaplain; Thomas Wright, Grand Guardian of Archives, Secretary-general and Treasurer, 26, Great Ship-street, Dublin.

Nov. 29.—The Brethren of No. 132, "Lodge of Honour and Generosity," met on Monday last at the Freemason's Hall, College-green, for labour, and afterwards adjourned for refreshment, when the opportunity was availed of, to present a beautiful claret-jug to Brother John Radley, Past Master and Past Secretary of the Lodge. Amongst the visitors were the Deputy Grand Master for Ireland, several of the Prince Masons, Chapters, and Past Masters of various Lodges in the metropolis, &c. A splendid entertainment was spread for the numerous members and visitors. The chair was filled by Dr. John Forest, with great tact and ability. After the usual toasts—"The Queen," "The Duke of Cambridge," "The Prince Albert," "The Queen Dowager," "The Duke of Sussex, G.M. of England," "Sir James Forrest, G.M. of Scotland," "The Duke of Leinster, G.M. of Ireland," all of which were received with due honours, Brother Radley was conducted to the chair by the officers of the Lodge, and after being complimented for his admirable and zealous conduct as secretary, in very deserved terms, the claret-jug was produced, and handed to Bro. Radley, his health having been given and heartily responded to. The compliment was received and acknowledged in most suitable terms by the Past Secretary. The claret-jug was manufactured by the house of Smith and Gamble, and does great credit to Irish manufacture. It is elaborately chased, having a wreath of flowers in full relief round the cup; the handles represent vine stalks gracefully twisted into the required form; on the face of the jugs are the appropriate Masonic devices appertaining to the offices held by Brother Radley. The festivities of the evening were kept up until a late hour, all present departing highly gratified. The attention of the Secretary and members for the comfort of the visitors left nothing to be desired.

CARLOW.—On Friday, October 1, the members of the Carlow Lodge entertained their late Master, Benedict A. Yates, Esq., to a splendid dinner at the club-house, as a mark of their high respect for his services while presiding over them, and as a token of their approval of his Masonic worth and social virtues in every relation of life. Among the visiting Brethren in attendance were Brothers Bracken, recorder of Kilkenny, Budd, of 642, George J. Baldwin, of Lodge 50; also Bros. Kinsey, Watters, Connolly, and Molloy, of 167 Athy.

At six o'clock the Brethren assembled at the Masonic Hall in full costume, and at seven o'clock they adjourned to the club-house.

The chair was taken by the W. M. Richard Wilson, Esq., who discharged its important duties with much tact and ability. The worthy guest sat on his right hand, with the learned Mr. Bracken, and the Kilkenny visitors; on the left were Bro. George J. Baldwin, of Lodge 50, with the visiting Brethren of 167.

The cloth having been drawn,

The CHAIRMAN introduced the first toast, by observing, that in every society in the country there existed the utmost love and veneration for

the Sovereign, and among Masons especially. "The health of Her Most Gracious Majesty the Queen," was received with loud cheering and three times three, followed by "God save the Queen," sung in full chorus.

Next in succession followed "The health of the Queen Dowager, and the rest of the Royal Family," "His Royal Highness the Duke of Sussex, Grand Master of England," "Sir James Forrest, Grand Master of Scotland," "His Grace the Duke of Leinster, Grand Master of Ireland." This toast was received with every demonstration of respect, and was followed by a grand salute.

The CHAIRMAN, in an excellent speech, next proposed the health of their guest and worthy Brother, who had been, from a junior member, called to preside over them, and then re-elected for his extensive acquaintance with the mysteries of their ancient Order. Few possessed better qualities for command, and fewer still to whom Masonry was so much indebted in the province of Leinster, being unwearied in his exertions to promote the interests of the Craft, after he had attained the highest honours it could bestow—(cheers). He was their guest—a child of their own Lodge, 116, who were assembled on that occasion to record their approval of his Masonic virtues and real worth. He concluded by proposing the health and happiness of P.M. Brother B. A. Yates.

The toast was received with the greatest enthusiasm, and drunk with all the honours appertaining to his rank as Prince Mason.

B. A. YATES, Esq. rose, evidently affected by the scene, and returned thanks in an appropriate speech. He concluded, amid loud cheers, by expressing his attachment to his parent Lodge, and by thanking the members for the honour they conferred on him.

Bro. B. A. YATES next proposed the health of the worthy Chairman, which was received with loud cheers.

The CHAIRMAN returned thanks, and concluded by proposing the health of an old, respected, and valued friend, who was an ornament to the Craft, George James Baldwin, Esq.

Bro. BALDWIN returned thanks, and concluded an admirable address by proposing the health of the S.W., which was drunk with all the honours.

Bro. WILLIAM JOHNSON returned thanks.

The CHAIRMAN called on the Brethren to fill a bumper to the health of a worthy Brother, who was alike distinguished for his varied acquirements, his social qualities in private life, and his experience as a Mason;—there were few members of the Craft more beloved, more deservedly respected. He would, therefore, give "Brother Counsellor Bracken, and Lodge 642."

This toast was received with loud cheering, which lasted for several minutes.

Bro. BRACKEN, after silence was restored, returned thanks in one of the most eloquent appeals we have heard delivered in a Masonic assembly for some years; and we regret we cannot give even a faint outline of this splendid address, which embraced a variety of topics interesting to Freemasons, while it inculcated the necessity of union, harmony, charity, and brotherly love. He dwelt on the value of those lessons which Freemasonry only taught and diligently laboured to carry into practice. The learned speaker, who evidently profited by experience, and imbibed the precious draught from every pure fountain which Freemasonry pre-

sented, concluded a speech that occasionally elicited approbation, amid loud cheering, by proposing the health of the Secretary of 116.

BRO. THOMAS H. CARROL returned thanks.

The next toast was, "The health of the visiting Brethren, the Officers of Athy Lodge, No. 167, who had honoured them with their company." Drunk amid loud cheering.

BRO. THOMAS CRAWFORD BUTLER, Master 167, returned thanks in an eloquent speech.

BRO. DR. KINSEY also returned thanks as Secretary of 167.

The health of Simeon Clarke, Esq. was next proposed, and drunk with all the honours.

Several toasts followed, and at length the members retired, mutually gratified with the social character of so interesting and highly important a meeting, characteristic of harmony and brotherly love.

NAAS.—The most ancient and honourable Craft of Masonry is spreading throughout the length and breadth of the land, and another pillar of the gorgeous and heaven-based temple has been raised by the good men of Naas, who have followed the praiseworthy example just set them by our Brethren of Athy and Nenagh. Masonry is an order to which no man of impure principles, immoderate disposition, or dishonourable intent can gain access. All who are enrolled in the brotherhood must be men possessing Christian virtues—prudent, temperate, and frugal—"brotherly love" predominating over every other necessary attribute. Masonry looks upon vice as a soul-destroying pestilence, and turns with an instinctive chill of horror from debauchery and licentious revelling; it emancipates the feelings from sectarian animosity; it expands the narrow mind of party bigotry, clasps each fellow-being by the hand, and calls him "BROTHER." A warrant (No. 205) having been issued from the Grand Lodge of Ireland, on Monday the 25th of October, 1841, with the kind aid of several of the *élite* of the metropolitan and provincial Brethren, a Masonic Lodge was opened and consecrated in the town of Naas, county Kildare, in the grand jury-room of the court-house, which was appropriately decorated with tasteful banners, bearing the mystic symbols of the Craft. The usual prayers and charges were delivered in a solemn and impressive manner by Brother Fowler, Prince Mason and Deputy Grand Secretary. The members present were:—Brothers E. Madden (205), P.M., on the Throne; W. Clarke, S.W.; J. Revill, J.W., Master of the Royal Albert, Dublin; J. Brown, P.M., Secretary; P. Byrne, S.D.; W. Hanrahan, J.D.; J. Turner, — Kellet, &c. &c.—The visitors were Brothers Benedict Arthur Yates, Prince Mason, 167; Henry McDonna, Prince Mason and P.M. Royal Albert; Robert Molloy, S.W. Royal Albert; J. Commins, P.M. Royal Albert; Waters (167), Smith (167), Connolly, &c. His Grace the Duke of Leinster expressed his regret in friendly terms at not being able to attend. When the ceremonies had concluded, the Brethren adjourned to Harrington's Hotel for refreshment, where decorations of equal splendour were displayed. The cloth having been removed, the healths of "The Queen," "Prince Albert," "The Princess Royal," and other members of the royal family were given, and the usual Masonic toasts followed in succession. The vocal powers of some amateur Brethren contributed to the happiness of the company. Much credit is due to Brother Brown for the taste displayed in the distribution of the various devices; and the fraternal love that reigned throughout the evening lent a bright and happy lustre to the felicitous scene, where "peace, love,

and harmony" combined to lure all present into a forgetfulness of the hours that were passing and bringing them towards the morning.

LIMERICK—ANCIENT UNION LODGE, No. 13, Dec. 10.—The Brethren were very solicitous to continue as W.M. Bro. Michael Furnell, of Cahirelly Castle, S.P.R.C., Deputy Lieutenant and High Sheriff of the County Limerick, which he thankfully declined, having passed the Chair twice before, and promised to zealously fill the office of Inner Guard, if elected thereto, on which the following were elected:—

Bros. W. S Tracey, *H. K. T.*, W. Master; R. Gelston, *M. D.*, R.A.M., Senior Warden; W. H. Owen, *C. E.*, M.M., Junior Warden; James M' Mahon, M.M., Treasurer; G. A. Dartnell, M.M., Secretary; Rev. H. D. L. Willis, Chaplain; James Spaight, *K. S.*, Senior Deacon; F. Gleeson, R.A.M., Junior Deacon; John Crips, M.M., 1st Inner Guard; M. Furnell, S.P.R.C., 2nd Inner Guard.

A loyal address was moved to the Queen, on the birth of the Prince, the Duke of Cornwall, the same to be presented by Bro. Furnell.

The Lodge unanimously requested Brother M. Furnell to accept a massive silver Masonic pillar, of the Corinthian order, surmounted with a globe, and over two feet in height, as a lasting testimonial of their affection and esteem.

The beloved Brother, in most pathetic and glowing terms, acknowledged his value of the compliment, though he prized no testimonial equal to a Masonic tie in their hearts, individually and collectively, which, judging theirs by his own, he felt assured of possessing.

CORK.—At a meeting of the Provincial Grand Lodge of Munster, held at the Imperial Hotel, Cork, on Tuesday, the 12th of August—the Rt. Worshipful D.P.G.M., the Hon. Hayes St. Leger on the throne; Rt. Worshipful R. Bead Tooker, J.G.W., as S.G.W.; the W.M. of Lodge No. 1, as J.G.W.; Lodges present, Nos. 1, 3, 8, 67, 71, and 84.

A communication from Bro. Thomas Hewitt, tendering his resignation of the office of Senior Prov. G.W., in consequence of absence from Cork, having been read, it was proposed by Bro. George Atkins, seconded by the Rev. John D. Penrose, and resolved:—That this Provincial Grand Lodge, recognizing the valuable qualities of Bro. Hewitt, as an officer, a Brother Mason, and in every capacity in which he has been met by the Fraternity, do request that Bro. Hewitt will continue to hold the office of Senior Grand Warden of the province of Munster, and that the secretary be directed to notify the same to him.

An intimation was made to the meeting that the governors of the Masonic Female Orphan Asylum (of which institution Bro. Hewitt is the efficient honorary secretary), had adopted a course similar to the Provincial Grand Lodge, and had deputed a Brother to perform the duties at the Asylum during Bro. Hewitt's absence.

Sept. 29, Lodge No. 1.—The Brethren assembled in their rooms, Imperial Hotel, for private banquet. Owing to the absence from home of Bro. Edward Deane Freeman, S.W., and of several other members of the Lodge, the meeting was less in number than usual.

The Lodge having been called to refreshment, the Brethren proceeded to their banquet-room, where about thirty partook of dinner, and passed the evening with the greatest enjoyment and harmony. Bros. E. Moran, W. Gillespie, and W. Nugent, contributing their vocal talents towards the pleasure of the meeting.

Nov. 31.—The following High Knights Templars and Knights of

Malta met this day in encampment, under the charter attached to Lodge No. 1 :—Richard Berne Tooker, Grand Commander ; Benjamin Swayne-Beamish, Captain-general ; George Newenham, Grand Marshal ; the Rev. James Pratt, Prelate ; George Chatterton, Recorder ; Nicholas Vincent, Disburser ; James Morgan, Standard-bearer ; William Lane Tooker, Sword-bearer ; Eustace Harris, Richard D. Reily, and Henry Noblett ; Richard Meara and Henry Hunt, Knights of the Encampment of Lodge No. 71, were also present.

The honour of the high degree of Knight Templar was conferred on Anthony Perrier, K.S.E., Lodge No. 1.

The Knights were for some time engaged in the consideration of regulations connected with the interests of the Encampment, and also in discussion of matters relating to the efficient working of this exalted Order in the south of Ireland.

On the Encampment having been struck, the Knights adjourned to refection, and passed several hours of the most perfect harmony, and in the intellectual enjoyment inseparable from the social interchange of Masonic sentiment and science.

The Masonic body purpose giving a public ball and supper on the 1st of February, to commemorate the birth of the heir-apparent. The proceeds are to be appropriated to the funds of the Masonic Orphan Asylum.

FOREIGN.

PARIS.—Our recent accounts from Paris are not very important ; but we expect soon to give the interesting particulars of the consecration of the new hall, which is advancing. We have received in duplicate a mass of printed accounts of the proceedings of the Supreme Council ; among these is a very sublime oration, delivered by Brother the Compté Roger, on the occasion of the funeral of the late Compté Guillemnot, Lt. Ge. Com. du Rit, Ecossais Ancien et Accepté, &c. &c. After which “la Chambre Ardente” was constituted, and certain formalities observed, and full honours rendered.

Full honours were also rendered to the Duc de Cazes, the Grand Master, which were acknowledged by his son and Brother, Louis de Cazes, the Duc de Glucksbiurg.

Brother Rosenberg presented a specimen of architecture, which was accepted with an expression of thanks.

☞ The Secretariat is at No. 164, Rue Montmartre, and is open daily, Sunday and fête days excepted, from 9 till 4. No letters or parcels received unless free.

SWEDEN.—Freemasonry in this kingdom is, perhaps, more in the ascendant than in any other. All classes, from the king himself to the humble peasant, look on the Institution with great veneration. In no part of Europe is its power so great, perhaps from its being more fully understood.

Charles XIII. (formerly Duke of Sudermania), before his adoption of Bernadotte, now Carl John the King, created an order of Knight-

hood ; one of the qualifications in the candidate was, that he must be a Freemason of merit, and this qualification is still the most stringent. It happens at the present moment that some most excellent Masons, not otherwise of gentle blood, but even exercising honest vocations, by virtue of their being members of this particular Order, take precedence at court of some who on other occasions would look on them with disdain.

GRENADA.—We have not as yet recovered from the effects of our recent disquiet ; but trust that time will assuage the anguish, and dispose all hearts to be directed by the pure principles of Freemasonry.—The following table will show the Masonic regulations, under the Grand Lodge of Scotland, for this district :—

MELITIA TEMPLI.

Prov. Grand Prior, W. Stephenson, Grenada.

Priories in the Province.

Trinidad Priory Trinidad.
Grenada Priory Grenada.

PROVINCIAL GRAND ROYAL ARCH CHAPTER.

Prov. Grand Z., W. Stephenson.

Chapters within the Province.

Jerusalem Chapter No. 48 Trinidad.
Mount Herodim Chapter 54 Grenada.

PROVINCIAL GRAND LODGE.

Prov. Grand Master, W. Stephenson.

Lodges within the Province.

Scotia No. 206 Barbadoes.
Turk Island 214 Turk's Island.
United Brothers 251 Trinidad.
Caledonia 324 Grenada.
Mount of Olives 332 St. Christophers.

Oct. 25.—A meeting of the Grenada Priory of the Order of Knights Templars of St. John of Jerusalem was held, and an exaltation took place. We are glad to find that this high degree, which has been for some time in abeyance, is likely to be resuscitated ; and that a Provincial Grand Conclave is to be constituted soon, and we hope to be able to publish a list of the Office-bearers thereof, as well as a list of the Office-bearers of the Grenada Priory, Standard No. 44.

TRINIDAD—PORT OF SPAIN, June 24.—The Lodge United Brothers, No. 251 on the register of Scotland, met at Mount Moriah at twelve o'clock, for the purpose of electing and installing the Office-bearers for the ensuing twelve months ; viz.—Bro. Simon Agostini, R.W.M. ; Jean Baptiste Rafaelli, R.W.P.M. ; Auguste Blanc, S.W. : St. Felix Courbenas, J.W. : Placido Seijas, Treasurer ; Juan M. Valdez, Secretary ; Christoval Marin, Senior Deacon ; Jacinto Carrera, Junior Deacon ; Jose Pujadas and Jean Rignes, Masters of Ceremonies ; Jose Luna, Architect ; Louis Monrose, Tyler.

The Lodge was numerously attended, and, amongst the many visitors,

were Bro. Henry Louis Jobite, R.W.M. of the Philanthropic Lodge No. 585 (England), accompanied by many officers and members of his Lodge, viz.—Bro. John O'Brien, R.W.P.M.; William Bagnell Gould, S.W.; Antoine Alexander Pierre, S.D.; Wm. Jenkins, Acting J.W.; John Joseph St. Vincent; Jean Baptiste Preau; and Brothers Robert Lake and Alexander Mathison, of the Union Lodge No. 690 (Ireland); Brothers David R. Guthrie and John W. Begg, members of the Caledonia Lodge, No. 324, Grenada, visited as a deputation from the Caledonia.

The business of election and installation being concluded, the Brethren were in ancient form called from labour to refreshment.

At six o'clock in the evening the front of the Lodge was splendidly illuminated, and the Brethren sat down to a sumptuous and elegant banquet, and spent the remaining part of the evening in such a convivial way as accords with the character of good Masons.

The cloth being removed, the R.W.M. proposed the health of our amiable and Most Gracious Sovereign Queen Victoria, which was enthusiastically responded to, and twenty-one guns fired in honour thereof.

The health of Prince Albert was next proposed, and received as cheerfully as that of his amiable consort: twenty-one guns were fired in honour thereof.

He next proposed the Grand Lodge of Scotland, and Sir James Forrest, M.W.G.M. of Scotland, which was received with marks of profound respect, and twenty-one guns fired.

Bro. AUGUSTE BLANC then proposed the Grand Lodge of England, and His Royal Highness the Duke of Sussex, M.W.G.M. of England, which was received with considerable applause, and saluted by twenty-one guns.

Bro. ST. FELIX COURBENAS proposed the Grand Lodge of Ireland, and His Grace the Duke of Leinster, the M.W.G.M. of Ireland: twenty-one guns were fired.

Bro. HENRY LOUIS JOBITE, R.W.M. of the Philanthropic Lodge, returned thanks in the name of His Royal Highness and the Grand Lodge of England, and in an appropriate manner proposed a toast to his illustrious Brother and friend, the Hon. William Stephenson, Prov. G.M., Grenada, over all Lodges in the West Indies holding of Scotland, saying,—“*Tho' far he's frae us, still he's wi' us, present in our minds.*” This toast was received by all the Brethren present with heartfelt pleasure and enthusiasm, prompted by the recollections of his ardent and zealous co-operation in the good cause, and welcomed by twenty-one guns.

Bro. JOBITE also proposed Sir Henry George McLeod, our esteemed and respected Governor.

Bro. LUBAULT proposed Brother Col. Joseph Carlo Doyle, Lieutenant-governor of Grenada.

Bro. JOHN O'BRIEN proposed Brother Dr. Crucefix, the indefatigable and talented supporter of Freemasonry.

Bro. GOULD proposed Brother Dr. Oliver, the no less indefatigable and talented supporter of the Craft, which toasts were all received with respect and joy, and drunk with true fraternal feelings.

At a late period of the evening, Bro. HENRY LOUIS JOBITE proposed, as a parting toast, “All distressed worthy Masons, wheresoever dis-

versed," which was received with profound respect, and drunk in solemn silence.

After which the Lodge was closed, and the Brethren retired, apparently well satisfied with the proceedings of the day.

PHILANTHROPIC LODGE, 585, FREEMASONS' HALL, 6th July, 5841.—The room in Duke-street, in which the meetings of the Philanthropic Lodge had been held for some time back, having been found too small and incommodious for Masonic purposes, and another more suitable apartment having been procured at the corner of Lower Prince and Edward streets, the Philanthropic Lodge met this day, agreeable to the constitutions of the Order, for the purpose of dedicating and consecrating the same.

The Brethren met at the new Lodge-room this day at seven o'clock in the evening, in regular Masonic costume. A number of visitors attended in aid of the good cause. Amongst them were the Rev. David Evans, chaplain of the forces in this island, and of the Union Lodge 690, who kindly acted as Chaplain to the Lodge on this occasion; Edw. C. Wharf, Master of the Union Lodge 690; and Brothers Robert Lake, Charles Samuel, and several other members thereof.

The Lodge was opened with prayer in ancient form; the R.W.M. Brother Henry Louis Jobite then addressed the Brethren in a manner appropriate to the occasion: after which the Rev. Brother David Evans invoked the blessings of Heaven on the meeting, in addressing a very feeling, impressive, and eloquent prayer to the throne of the Most High. The R.W.M. then proceeded in the dedication.

The first part of the consecration prayer followed.

A procession was then formed, and the Chair saluted with the grand honours of Masonry; after which the R.W.M. pronounced a solemn benediction.

The Rev. Bro. David Evans then continued the consecration prayer.

A procession was again formed, saluting the Chair.

A unanimous vote of thanks was passed to the Rev. Brother David Evans, for the kind manner he had afforded his assistance at the ceremony of consecration, and to the R.W.M. of the Union Lodge and United Brothers Lodge, and members thereof, for their kind assistance in the good cause. The Lodge was then closed in ancient form, and the Brothers dismissed from labour to refreshment, and retired to partake of a splendid banquet, prepared for the occasion, where the usual Masonic toasts were given.

The R.W.M. Brother William Stephenson, P.G.M. for Grenada, Trinidad, Barbados, St. Kitt's, &c., and also his son, have been elected honorary members of this Lodge, an honour that has been very courteously acknowledged.

BARBADOS.—OPENING OF FREEMASONS' HALL.—The Building Committee, having completed their labours in fitting up and decorating the splendid saloon for the reception and uses of the Masonic body, the same was presented on Monday, September 13. The absence of a Provincial Grand Master prevented the dedication and consecration of the room. On the day above mentioned, the chair having been taken by Worshipful Brother John G. Lewis, P.M., 277, and the Chairman having explained the nature of the meeting, the Building Committee, preceded by their chairman, Worshipful Brother I. W. Orderson, P.M.,

132, entered the room, and having stationed themselves on either side of the throne, the Worshipful Chairman of the Committee was pleased to deliver the following excellent address:—

“Brethren,—As the patriarch of your society (for so I designate myself, being the eldest Mason in Barbados), I congratulate you on the completion of this your splendid Masonic saloon. As Chairman of your Committee superintending the work, having with my brother associates fulfilled the duty confided to us, we now render up to you the most splendid Lodge-room in the West Indies; and it is our earnest hope, that while its embellishments and arrangements shall give satisfaction to the Craft, it may derive its greatest lustre from the brotherly love and harmony that shall pervade its precincts.

“Although your Committee have *unitedly* endeavoured to fulfil their duty with fidelity and diligence, I must be permitted to observe, that it is particularly due to our Brother Codd * that the whole has been so appropriately and tastefully fitted up. But it would be an injustice, for which we should be inexcusable, were we, on this occasion, to neglect paying a just tribute to Mr. Innis (the proprietor of the premises), for that judgment, skill, and architectural talent which he has so eminently displayed in the order, strength, and beauty of the whole fabric. These, however, are matters we leave to your consideration and judgment; but there is another point on which we must be permitted to call your attention—and in our minds it is of the first importance—drawn from that sacred volume on which Freemasonry is founded; namely, that “except the Lord build the house, their labour is but lost who build it.” Let us, therefore, invoke a blessing of the Grand Architect of the Universe on our labours, that He, the Great Lord God, will bless this work, the work of our hands, and sanctify our hearts, to the honour and praise of His Holy Name; and that this, and all other works, began, continued, and ended in brotherly fellowship and love, may like lights shine before the face of all people, and, magnifying the fame of the Craft, spread its sacred influences of Faith, Hope, and Charity throughout all the end of the earth! Amen.”

The CHAIRMAN, after handsomely expatiating on the valuable services of the Building Committee, moved that the thanks of this meeting be tendered them, for their unwearied zeal, assiduity, and attention in the performance of their duties, which was seconded by Brother John G. Grant, and agreed to unanimously.

The CHAIRMAN acquainted those present that the room would be properly dedicated on the return of the Worshipful Prov. Grand Master to the island.

With regard to the interior arrangements of the room, suffice it to say, that no expense has been spared in the fitting up of the saloon, and that the Committee have so far succeeded, that we think we may safely confirm the Chairman's assertion, that there is not a room in the West Indies to be compared with it.

* Some of our readers may remember Brother Codd, who visited London a few years ago.

AMERICA, (UNITED STATES).

IN tracing the various published communications from the Grand Lodge of New York, we have been much gratified to observe that there is no *studied concealment* of facts; on the contrary, the Craft is *fully informed* of the circumstances that led to them, and what resulted; and it is shown clearly, that the explanation of facts is much better than their suppression.

The 3rd of December, 1836, was remarkable in Masonry. On that day, two distinguished Past Masters of the Craft were summoned to the Grand Lodge above, the Most Worshipful Major-general Jacob Morton, and the Most Worshipful Elisha W. King. The one, a soldier, evidenced, during his valuable life, those high qualifications of true courage, united with the exercise of civil kindness. The other, a lawyer of distinguished reputation as an advocate; on his words, persuasion awaited; for they were those of truth, and convinced as they fell from him. He often prevented causes from becoming public, by offering his mediation; and a mutual fee to Brother King, saved many families from ruin, and society from discord.

On the 7th of June following, Bro. James Herring, the Grand Secretary of New York, delivered his eulogy on these distinguished Brethren, in St. Matthew's Church, at the request of the Grand Lodge; and he executed this task with much care, and greatly to the satisfaction of the Brethren. These characters were truly and sufficiently, but not extravagantly eulogised—their conduct sincerely and honestly brought forward as bright examples, and the good they effected fairly stated.

We cannot refrain from complimenting Bro. Herring upon this enviable faculty of doing justice to the good deeds of the departed; for, while he expresses them in vivid terms, the hearer, or rather the reader, is not deterred, by any false colouring, from inwardly determining to do himself whatever his power or his attainments may enable him. How true is the following couplet quoted by Bro. Herring:—

“Honour and shame from no condition rise,
Act well your part, there all the honour lies.”

Among the passages of the printed *brochure*, the following, relative to the “Morgan affair,” is peculiarly interesting, as bearing more the impress of authority, as well as partaking of more impartiality, than any we have seen:—

“In the autumn of the year 1826, Masonry received a most tremendous and unexpected shock. Three persons in Batavia, two of whom were said to be Masons, agreed to publish a book on Freemasonry, and bound themselves by oath to each other, to keep their speculation secret, until it should be published. But the third party concluding, that a still-born book would be likely to cost more than it would return, betrayed the secret to the Masons of his acquaintance, and urged them by all means to prevent its publication. Without knowing more about the embryo volume than he chose to communicate, they fell into the snare, and attempted by violence to destroy the manuscript and the printing-office together. They then devised a plan to remove the reputed author out of the influence of his associates; and he was accordingly passed from place to place, to the Niagara frontier, where all trace

of him is lost, and the general belief is, that there he perished by violence. That such an outrage on the liberty and life of a citizen should be followed by public indignation was natural and right. That punishment should fall on the guilty was right; and the guilty in this case, so far as they could be discovered, were punished. But an extraordinary excitement prevailed throughout all ranks of the community. Great numbers were believed to have been concerned in the abduction and catastrophe, who were shielded and protected by Masonic influence in high places. The whole Masonic Fraternity were charged with guilt; the institution and its members were denounced as dangerous; churches, families, and friends, were divided; and the whole social system was, for a long time, uprooted and dismembered. Every man of eminence in the state, known to be a Mason, was called upon to renounce his connection with the society, or stand branded as a traitor to the laws of his country. The Grand Lodge was charged with the crime of aiding the guilty to escape from justice, by the use of its funds; and no means were neglected to bring the Order to disgrace and ruin, right or wrong. The fears of the timid and ignorant attributed the crime of the guilty to a necessary consequence of Masonic obligation; the political intriguer revelled in the prospect of the overthrow of his prosperous rival; the myrmidons of society breathed vengeance; and the crafty political jesuits laboured in their vocation at the polls. Now all this excitement against Masonry was founded upon false premises. *No Masonic duty interferes with the duty of a man to his country.* The abductors of Morgan were as much without excuse as though they had not been Masons, and *their crime was never palliated, or defended, by the Fraternity in general, nor by the GRAND LODGE in particular; nor was there ever a dollar of the funds appropriated, knowingly, to aid or shield the guilty.*"

In 1837, the Deputy Grand Master, Van Benschoten, suppressed all Masonic processions, which gave rise to a very warm discussion, but the resolutions approving the same, were carried in the affirmative.

A subsequent investigation appears to have taken place as to the conduct of several Brethren who, having disregarded the proclamation, were attainted of indiscipline, and other practices contrary to the law; much time was expended, and many meetings were held. It further appears that due consideration was given to each case; evidence was entered into, and subsequently produced; suspension followed in some cases, with subsequent restoration; and, in a few instances, expulsion was deemed needful.

In June 1839, the report of the Grand Secretary was very satisfactory; the state of the Order was clearly exposed, its financial operations explained, and its prospects examined; among them the project of a new Masonic hall.

Various communications from the several Grand Lodges of the United States were also read in Grand Lodge, all declaratory of union, and approving the course adopted by the Grand Lodge of New York on the late occurrences.

The form of a commission, issued to the representatives of the Grand Lodge of New York in foreign Grand Lodges, was settled; and the Grand Lodge of Ireland having intimated its desire to cultivate the most intimate association, the Grand Lodge constituted and appointed Bro. John Norman its representative in the Grand Lodge of Ireland. The Jewel to be that of a Past Master, surrounded by a wreath of palm and laurel, and the collar and apron the same as worn by the Grand Officers of the Grand Lodge.

INDIA.

The Agents in Calcutta for this "Review" are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

TO CORRESPONDENTS.

BOMBAY.—Some inconvenience has been sustained by Brethren who have been initiated in the presidency, through not receiving a certificate to enable them to be crafted in England, or elsewhere; this should be guarded against by giving a certificate, and further, by an immediate report of the facts to the Grand Secretary's office.

A CALCUTTA BROTHER.—The new laws (!) do not dispense with the necessary qualification of having served an entire year as Warden, before the Brother is eligible for election as Master.

A MASON.—Although the directions in the revised laws are not perfectly explanatory, they are sufficiently so to prevent any serious deviation: much must be left to the local authorities to legislate honourably for the benefit of the district.

CALCUTTA, Oct. 15.—Our excellent Grand Master, Dr. Grant, is, if possible, more beloved every time he meets the Brethren; his kind, affable, and conciliating disposition endears him to every one. His Deputy, Brother Robert Neave, is performing the high and important duty in Upper India, and is scarcely less loved and respected than his principal; while the ever ready Grand Secretary, Brother A. Grant, by his assiduous exertions, gives an increased impetus to the value and force of the directions entrusted to him. Never was the Grand Lodge of Bengal in the state it now is—order, regularity, and discipline tend to harmony and social friendship; and, in the advent of time, the Brethren congratulate themselves on the prospect of enduring success.

Still no advices from Grand Lodge since the memorable edict, anathematizing the *LATE Freemasons' Quarterly Review!* Some account must be rendered for this studied neglect by the authorities.

Were there dues to collect, no doubt the "City of Palaces" would receive a missive from those in "high places."—Of two things we are certain, we owe nothing at head-quarters, but much to our periodical *Review*, which is more welcome at every visit, and that is the best answer to all inquiries. No offence to the present Editor when we say, that the late Editor is most deservedly popular, and could he but visit Calcutta, for a week only, the Masons of India would prove how they admire him.

The new Book of Constitutions has arrived, with a pompous display of names; but where are the works?—alas, where?—the disappointment is extreme.

THE GRAND LODGE.—The Augean stable has been cleansed, and bright does the horizon appear; we have a beautiful hall, replete with every convenience, and a splendid and powerful organ has lately been added, which pealed forth its sacred music on the 22nd of September, when there was such a gathering of the faithful, as will make a good report, welcome to Masons in Europe. It is also expected to lay the foundation-stone of the new alms-houses, with Masonic honours in November next.

Officers of the Grand Lodge of Bengal present on the 22nd September:—*R.W.* Bros. J. Grant, Grand Master; *R.W.* W. C. Blacquiere as D.G.M.; *R.W.* H. Boulton, and H. B. Henderson, G. Wardens; *V.W.* J. King, G. Treasurer; ———, G. Registrar; A. Grant, G. Secretary; *W.* F. W. Birch, H. Torrens, G. Deacons; J. Chaunce, G. Sword Bearer; H. Hamerton, G. Organist; — Chew, Assist. G.D.C.;— Lazarus, G. Pursuivant; and many Past Grand Officers, with the Masters, Past Masters, and Wardens of the Calcutta Lodges.

After minutes of confirmation, a vote of thanks was unanimously passed to Brother A. Grant, for his unremitting exertions in fitting up the temple at Freemasons' Hall with so much Masonic taste.

After Grand Lodge closed, the Brethren adjourned to a banquet, seasoned by the purest Masonic feeling.

STAR IN THE EAST.—This Lodge has not met since February, but will shortly proceed to the election of its Master; it is expected that the Grand Master will accept the office, and if so, its regeneration will commence, and unanimity prevail. Its meetings are fixed for the first and third Friday.

INDUSTRY AND PERSEVERANCE has regularly met on the last Wednesday in the month, and has reached an era of prosperity hitherto unequalled. Sir Edward Ryan, its Master, has won laurels that will long endure; but the prospect of his returning to England next year has already created much regret.

TRUE FRIENDSHIP is not less prosperous; the able and indefatigable Brother Birch has stimulated Brother Captain Boileau, to whom the Brethren look with certainty, that the interests and honour of the Lodge cannot be confided to a better trust.

HUMILITY WITH FORTITUDE is a staunch pillar of the Craft; harmony and good will prove its social worth, discipline and practice mark its operative value.

THE MARINE LODGE has only to observe and emulate the zeal and determination of the others to entitle it to commendation.

ANCHOR AND HOPE.—Here there is but one heart—one mind—true friendship and harmony, are its characteristics. The Master possesses the confidence and affection of the Brethren; and although his departure is dreaded, the present Senior Warden, his probable successor, having the knowledge of the Art, has only to preserve the working and discipline, which now is of the first order.

COURAGE WITH HUMANITY, Dum Dum. The head quarters of the Artillery might do more.

ST. JOHN'S LODGE prospers under the guidance of the scholar and the gentleman, Bro. Torrens, who works the lectures, and never allows the members to separate without some knowledge being imparted.

THE EMULATION LODGE OF IMPROVEMENT meets every Saturday evening, and for two hours on Sunday; at which all Masons in turn attend; and whereas previously scarcely any Brother could undertake any simple office, now nearly all can at order assume even the Masters! Among those Brethren who have recently distinguished themselves as staunch pillars of Masonry are Bros. A. and E. Boileau, engineers, and Longueville Clark, barrister. Our Grand Master does not forget that

“*preferment among Masons should be by merit only;*” and he has already conferred on these Brethren the crimson apron.

ROYAL ARCH MASONRY is progressing in Calcutta as to numbers, but the overpowering heat of the season compels us to postpone working until the colder season.

TEMPLAR MASONRY.—It is deeply regretted that we cannot so satisfactorily report on this subject. A year and half ago we remitted the dues for a warrant—but no reply. Does there some evil counsel prevail against us? Will not the *Review*, that obtained for us re-animation as Masons, aid us to assume our moral armour as Templars? *

BROTHER GRANT.—It is with unaffected regret that we observe the failing health of this kind Brother and zealous Mason has compelled him to arrange for his final return to Europe, which has been insisted on by his medical advisers; his constitution is broken by long residence in, and disorders incidental to, this climate. He will leave us in February next, accompanied by the regret of all Masons; but that regret will be cheered by the hope that Providence will, in its goodness, give a new life to the Brother, who will be enabled thereby to sustain Masonry with the advantage of renewed health. We send to Europe one of our best friends. Cherish him, Brethren, for our sakes—you will love him for his own.

Here, in Calcutta, he is our Grand Secretary; and although his vacancy may be supplied, even by a Boileau, still he will be missed.

How well he has worked all can perceive. Four evenings a week has he devoted to Lodge duty, and three hours of every day to Masonic business.

The Emulation Lodge of Improvement is the crowning feature of his private success, as the portfolio of the Grand Secretary, and the embellishments of the Masonic Hall, are the visible proofs of his public zeal.

KURNAUL, *October*.—The gratifying parcel from Messrs. Thacker and Co. has brought us the continuation of the “*Review*,” not designated, as a certain circular, the “late” *F. Q. R.*, which was an announcement premature, unnecessary, and inconsistent; and exhibiting not merely a want of information, but a desire to want information, and to expose a want of knowledge. Alas! poor human nature, where is that kind principle of the true sons of “*Lux*” that charity which “thinketh no evil.”

Many country Lodges suffer as usual by the unsettled state of the political horizon, more especially the military. On the frontier it is particularly difficult to hold a Chapter just now; but as the season advances—say about October—we hope to do better. †

* Remember, we have not been instructed. As just advocates, we require briefs, although fees are not required.

† Some other reports, being unimportant, have given way to the press of matter nearer home.—ED.

REVIEW OF LITERATURE, &c.

Ornaments, Furniture, and Jewels. A sermon preached in the parish church of Boston before the Provincial Grand Lodge of Lincolnshire, on the 15th September, 1841, by the Rev. George Oliver, *D.D.*, *D.P.G.M.*

"Let your light so shine before men, that they be your good works, and glorify your Father which is in heaven."—*MATT.* v. 16.

The subject chosen by the reverend preacher is not new—it has often in Lodge been adverted to by himself with great effect; still, in whatever falls from him, there is, notwithstanding the repetition of an engrossing subject, a charm of novelty in its re-clothing. In the present case this is felt; for, perhaps, on no occasion was the attention more closely rivetted, the mind more deeply impressed. His parting words were affecting, and we conclude our too brief thanks by giving them:—

"In the progress of my Masonic career, it has been my good fortune to give you instruction and exhortation from the pulpit, and from the press. May they be profitable to you. May you enjoy the fruits thereof. And may I, when called to my account, be enabled to say with the Apostle, 'I have fought a good fight;' I have finished my course; henceforth there is laid up for me a crown of glory, that fadeth not away."

The sermon is published by request of the Provincial Grand Lodge.

An Oration. Delivered in the Bank of England Lodge on the occasion of the presentation of the "Crucefix Testimonial." By Bro. the Rev. George Oliver, *D.D.*

In another place we have spoken of this Oration, which, as we expected, has been printed. Our review department has extended to such unusual length, that we have only room for one or two striking passages.

"The practical fruits of Speculative Masonry display the moral beauty of the system. In our Masonic progress, we ought to endeavour, not merely to study the abstruse principles of the Order, but, to reduce the beautiful moralities with which our Lectures abound, to practice. The Mason must not limit his ambition to the praise, simply, of being a good working Brother—he must emulate the same applause in the several relations of social life. He must endeavour, so far as his light extends, to be also a good husband, father, neighbour, friend."

"The time is come when the benignant principles of Freemasonry must be known—when its philosophy must be publicly proclaimed—and when its sublime truths, like the glorious works of the Great Architect of the Universe, shall be spread from pole to pole. The day has arrived when Freemasonry will be investigated—when its claims to notice will be canvassed; and if it be unable to bear the most minute and rigid investigation, I, for one, would say—let it sink; for if it be not of the utmost benefit to mankind, it is totally unworthy of our support."

"I may be allowed to congratulate Freemasonry on its present extension and prevalence in all the regions of the habitable globe. The formidable prejudices which were of old arrayed against its progress have been dissipated; and even the softer sex are becoming reconciled to an institution, which, while it excludes them from a participation in its peculiar mysteries, they now perceive enlightens the minds of fathers, husbands, and brothers, and makes them more intensely devoted to female worth, and female loveliness."

Star in the East. By the Rev. George Oliver, D.D. R. Spencer, Holborn.

A new edition of this work, with important additions, is just published. The following extract from the preface is as important as explanatory:—

“A great revolution has taken place in the public mind on all the points connected with Freemasonry since the first publication of this little manual, which is decidedly favourable to the view here taken of the connection which subsists between Masonry and Religion; and the addition of some high authorities will not diminish its value. My inquiries have been directed to one object—the discovery of truth; and increasing years and experience, as well as a more extensive reading, have tended to strengthen my opinion that the conclusions are correct. I commit myself, therefore, once more to the judgment of my Brethren, assured of an impartial tribunal, and an indulgent sentence.

Of all Dr. Oliver's works, we cannot but consider this as *THE* gem, contained in a casket of sterling value, of which the lock and key are of superior workmanship. The authorities which Dr. Oliver has brought, not so much in aid as in correlative proof of his clear and undeniable truths, are placed in honourable position. It is impossible to offer any other opinion on the *Star in the East*, which we have read with a grateful sense of the obligation conferred on the Craft, than that it is a shining light, by which the Apprentice, the Craftsman, the Master, and the *perfect* Master, may equally see their way.

De l'Origine Morale et Religieuse de la Maçonnerie de sa Mission, et de l'Epoque Positive de son Institution Materielle. Par Le Comte S. de Giorgi Bertoleo, de Rome, Chevalier de Christ, &c. &c.

This *brochure* is dedicated to H.R.H. the Duke of Sussex, and is written in the French language. As a version of Freemasonry, it is correct, and assumes to be a general argument, to be discussed at length by the author at some future time. It is deserving attention; but the English Fraternity will naturally prefer a work written in their own language; and we should advise the author to have his contemplated work translated previous to publication. The present *brochure* is very elegantly got up.

Sabbath Day Exercises. By F. B. Ribbans. Houlston and Stoneman, London.

This is a unique little gem. It professes to be “Exercises on Questions and References on Christian Doctrines and Faith, for use in Schools and Families,” and consists of extracts from “Doctrines and Duties,” published some time since by Brother Ribbans, who, having always in view the endeavour to teach morality to youth, labours as cheerfully as successfully in his vocation. This digest of his former work is invaluable to pupils.

Freemason's Calendar and Book. 1842.

Some satirist has said, that “Language was given man to hide his thoughts,” and verily this emanation from the executive of the Craft is of the class “non sunt quod simulant.” As a hybridous production, it is not likely to beget even a generation of its own. Last year it settled down into a shilling's worth of charge, somewhat reduced in size, but withal improved. If profitable as a speculation, it might have been continued with safety; whereas now three shillings is charged, with but a trifling addition of typography, but none of Masonic information. Let the Calendar of 1841 be compared with Preston's of 1777. Board

of General Purposes, why will you suffer these things? It is in your power to interfere, and give the Craft what it wants, and what it ought to have—a Calendar for which they need not blush.

The History of the Knights Templars, the Temple Church, and the Temple. By Charles G. Addison, Esq. of the Inner Temple. Longman and Co.

To have done justice to this erudite yet partial illustration of eventful times, we should have postponed our observations until next year, in order that they might have extended in unbroken succession over several numbers, rather than have confined them to the last number of a volume. As a choice of evils, we have elected the "time present."

Mr. Addison has very properly dedicated the work to the Benchers and Societies of the Inner and Middle Temple; and in the Preface alludes to the energy and zeal evinced by those learned bodies, which have thus overcome the ravages of time, and brought back the "Temple" to *what it was* in the time of the Templars.

He mentions also, with becoming justice, the source whence his information has been derived, and acknowledges the skill of the artist to whose assiduity and talent the "great work" has been confided, viz., Brother James Savage, S.W. of the Grand Stewards' Lodge of Freemasons.

The contents of the volume are divided into fourteen chapters, each of course forming an epocha from the origin of the Templars, and concluding with an interesting summary of the modern statistics of the two Societies that are now incorporated within the precincts of a sanctuary once so famous in story. There is also much amusing anecdote, interspersed with a very classical description of events and circumstances that renders Mr. Addison's book a very interesting companion.

Critically speaking, we are inclined to look on our author as somewhat partial in his bearing towards the brotherhood of the Templars; but of all difficulties, that of arriving at a just conclusion between the contested testimony of a darker age is the greatest, and the antiquarian, like the enthusiast, is disposed to lean to that which has bent to oppression. The Templar was vowed to chastity—obedience—poverty. History has often described him as a libertine—disobedient—avaricious. In this sentence, such authorities as Von Hammer and Mr. Addison precisely state the question of advocacy as against and for the Templars of Jerusalem. But where is the judge that shall direct the verdict of public opinion?

The Templars are probably alone as a body, who from the habit of primitive simplicity, determined resolution, and holy enthusiasm, commenced that great operation of mind, that, in the course of time, made them admired and feared by the potentates of the world, until at length their position became questionable, and their great wealth coveted. They obtained privileges so great that their continuance became dangerous, and society was too easily reconciled to the severe and unjust penalties that were inflicted on the Templars; for it does not appear that even the barbarous death of their leader, James de Molay, by the tyrant Philip the Fair, created any particular sensation in their favour.

Yet, as a body, they still exist, and will, probably, for all time continue to exist. A chain of evidence, too incontrovertible to be refuted, will prove that the flower of English chivalry, the late Sir Sydney Smith,

was the accredited successor to James de Molay, and that the Grand Master of the Knights Templar, at the present moment, exercises his sway.

In France and Scotland the order is as rigidly observed as circumstances permit; and in London and the English provinces (particularly at Bristol), there are several preceptories, over which His Royal Highness the Duke of Sussex presides as Grand Master of Templars in England. It is, we believe, within these forty years that one London preceptory was in the habit, on Good Friday, of installing their members in the Temple Church itself, now the subject of deep interest.

On reflection, we find that we should do injustice to our author by quoting passages, where ample details should be given; we shall merely then state, that he has traced with great accuracy the rise and fall of the Templars, the appropriation of their halls and lands, and the ultimate possession of the Temple itself by the present learned bodies.

Partiality aside, Mr. Addison has given a volume on a most interesting subject, replete with classic taste, great research, and powerful interest. We may add, that as he has merited approbation, he is sure to obtain it; and as a mark of our appreciation of his *History of the Temple*, we shall rank it with the elegant volumes recently written by Dr. Burnes, with whom Mr. Addison may, as a class-writer, honourably share literary fame.

We have given no description of the Church, nor can we; the reader must trace that for himself, by reference to the book, which will most abundantly repay perusal.

The expense of the restoration of the Temple will, we understand, be most costly.

Phrenotypics; or, a new Method of studying and committing to Memory Languages, Sciences, and Arts. By Brother Major Beniowski. 3, Broad Court, Long Acre.

The lateness of the receipt of this pamphlet has prevented that perfect examination into the subject which its importance demands. A writer that assumes originality in any department of science, must expect to encounter scepticism, and in proportion to the magnitude of the attempt is the responsibility incurred. The science of mnemonics is not new; but Von Feinagle has been laughed at, his combinations ridiculed. The Luxembourg school, although it proved that an uninstructed mind can by power of association be enabled to treasure up and record facts; and competitors in the science in the Dublin University would have fallen before the power of scepticism, had not Beniowski entered the arena, with such powers of condensation, as to claim anew for all, who professed the science of mnemonics, and for himself as the promulgator of a superior mode of illustration, an impartial hearing.

Major Beniowski was born at Cracovia, in Poland, is forty years of age; he studied in the University of Wilna, and early developed those mental attainments that marked him out for public observation; among other sciences that engaged his attention was that of medicine and the collateral sciences, and in his lectures he very clearly introduces the extreme advantage of the science of phrenotypics, in the collation of the numerous classes of *materia medica*, the description of anatomy, diagnostics, &c.

We quote some passages as declaratory and explanatory of his views.

“By following this method (phrenotypics) men shall henceforth acquire more knowledge in days, than they could hitherto do in weeks; and what was the task of laborious long years, they will achieve in as many easy and cheerful months.”

“Phrenotypics, or an improved system of mnemonics, afford us certain tools and levers, through the medium of which we are enabled to engrave upon the brain, in a given time, more boldly and more deeply, a number of notions infinitely surpassing that which, unassisted by similar instruments, we could possibly undertake to trace upon the slippery sheets of the mind, even but faintly and indistinctly.”

“We confess here, again, that we know but a small portion of human knowledge, still we are convinced that with our very humble capacities we should have remained one hundred times more ignorant, if we had not the advantage of our method. We invite, therefore, those similarly situated, to follow us, and they will soon find their morasses covered with rail-roads, and their tired horses metamorphosed into powerful steam-engines.”

Brother Beniowski is himself a practical illustration of his own system. An enthusiast in his country's cause, he took up arms on her behalf; the sequel is told in his expatriation; after various trials to obtain his livelihood, he at length reached England, without knowing a word of its language; this difficulty he mastered in a few weeks, and within six months he was enabled to address a public lecture at the Adelaide Gallery, with a fluency that surprised, and in language that delighted his auditory; he had acquired even the idiom. In his anatomy of memory, and the adoption of the system, the prominent effect is the apparent facility of the transmission of thought.

In the art and science of Freemasonry, the operative Brother will readily perceive the great probable advantages of phrenotypics; and we shall marvel much if its application, under the effectual agency of its founder, will not tend to important results. To the favourable consideration of the Fraternity we do most earnestly recommend our talented Brother and author; and we indulge the hope, as well for his sake as their own, that his present humble home, where, however, he receives visitors with a conscious welcome, will, by their support, be converted into a temple worthy the subject, the professor, and the Craft.

Account of Koonawur, in the Himalaya, &c. &c. By the late Captain Alexander Gerard. Edited by George Lloyd. Madden and Co.

This volume will not be read with the less interest because it is compiled from the manuscripts of two gallant men, Captain Alexander Gerard, and his brother James, whose zeal and enterprise in geographical pursuits have entitled their names to the grateful esteem of the public. The editor, Mr. Lloyd, the son, if we mistake not, of the companion of the Brothers Gerard, has done himself great credit by giving the papers in their original state, by which we have the very soul of the traveller conveyed in the language inspired by the occasion, an example we should like to see oftener followed. This narrative of the journeys to the Himalaya and other parts occurred many years since; but we have seen nothing of more recent development, and presume they may be taken, not only as the conclusive results of Captain Gerard's observation, but as the latest account of a very interesting region.

In description of scenery, and manners of the inhabitants, the author is equally happy. You go with him into the altitudes of various heights, and, as you read, breathe with the difficulty he describes, reco-

vering, as you descend, the freedom of expanded lungs. His sketches of the mountain passes warn you of the danger you almost fear is at hand, and then follows a romantic description of poetical imagery, that comes as a seasonable relief. The inhabitants of Koonawur had by others been described as inhospitable, mean, and blood-thirsty. Captain Gerard states them to be kind, generous, and peaceable, and relates so many proofs of these qualities, that we cannot but incline to take his version; indeed, there would appear to be a mercantile frankness about them, that must, to the Anglo-Indian, have made them appear highly prepossessing. They seem to comprehend the value and importance of character. Their transactions are chiefly on the exchange system, bartering wool for grain, at their great market Rampoor.

Music and the dance are enjoyed at their festivals. They adorn themselves with garlands; and they have sports in which feats of agility, and horse and foot-racing are particularly approved.

Placed on the remote frontier of Chinese Tartary, the inhabitants have a most unbounded respect for their governors, whose orders no bribe will induce them to infringe, as the following reply will show: "You are welcome to goats, sheep, and blankets, but you shall not pass by this route—we will post ourselves on the road; but you have a sufficient number to force the passage, for we will not fight; we, however, trust you will not attempt it without permission." This was characteristic of true honesty of purpose, and had its effect.

The tables of difference of longitude are well calculated, and the latitudes on the Hill given with great precision, as also the heights by trigonometry and barometer. The limits of trees is highly interesting; and the fact that the currant, and other fruits so grateful to English taste, were in season, brought, no doubt, pleasing recollections to the traveller of his country and early home.

Captain Gerard permitted no point of importance to escape him; geographical observation and geological research are fully apparent; in no essential particular is this volume wanting, and for its excellence the reader has only to consult its pages. We observe that the map of the country is by the publisher very ingeniously preserved in a pocket.

An Account of the Settlements of the New Zealand Company, from personal Observation during a Residence there. By the Hon. Henry William Petre. Smith and Elder.

About this work there is a generous sincerity that bespeaks the noble-minded author, who, having visited New Zealand for information, is about to return to it as a settler. Had there been no other recommendation for this pamphlet, this fact would be more than sufficient. Mr. Petre does not speak highly of the governmental department; and his remarks will, it is to be hoped, meet attention, and be followed by redress. His favourable description of the natives, and of the proper spirit of the colonists, will diffuse much confidence, and make many converts to his own views. The map and engravings are clever and explanatory.

Wood Paving in London. A Practical Treatise, by Brother J. Lee Stevens. Founded on a Lecture delivered by him at the Southwark Literary Institution, a few weeks since. Spencer, 314, High Holborn.

We agree with the author that, since the introduction of gas, wood paving promises more for domestic comfort and public convenience than any other improvement of comparatively recent date. The leading

thoroughfares of our Babylon have become almost impassable, from the countless vehicles that, however ponderous, force their way with a stunning noise; from the dangerous state of the stone paving itself; and from the continual necessity there is for repairing, by which obstruction to the passengers is almost continual. All these obstacles will probably be materially corrected, if not entirely removed, by wood paving; but we are fortified in our opinion of the value and importance of the system, by having heard it generally expressed from the inhabitants in public thoroughfares that, not only will their domestic comfort be promoted, but even health itself assisted. It is, notwithstanding, to be wished that parliament would deal with the matter, for the security of the public, and not leave it as it has done "railroads," with too little restriction on the part of directors.

Brother Stevens herein presents to the public, the result of his patient and matured investigation of an extremely interesting and important subject. His treatise gives a comprehensive analysis of the five descriptions of wood paving laid in the metropolis, and a comparison of their respective merits, tested by the properties assigned by the author as indispensable to a perfect structure of wood paving, namely—solidity of substratum; cohesion; facility of construction removal and replacement; inclination of fibre; and mode of grooving the surface. It is a clear, conclusive, and highly successful effort. It is highly creditable to the scientific acumen of Brother Stevens to state, that he uniformly contended against the system proposed by Mr. Rankin in opposition to a vast majority of other writers, up to the very day when the large specimen of that wood paving was completed near the church of St. Giles; and that the failure which immediately took place, arose from the very imperfection which Bro. Stevens had declared to be most inherent in that particular system.

Edwy; a Historical Poem. By J. Bell Worrell. Houlston and Hughes, 154, Strand, London.

The author of *Edgina* is too prolific a writer to remain content with previous labours; and, in his *Edwy*, lays claim to more extended consideration as a poet.

The History of Freemasonry, and of the Grand Lodge of Scotland. By W. A. Laurie, C. T. F. S. A., Secretary to the Grand Lodge of Scotland. Foolscap 8vo.

This work not being yet ready for publication, we must withhold our opinion, until by examination we can do it impartial justice. A reference to our advertising columns will explain the author's object and intention, which are both laudable, and we have no doubt will be carried into effect. The first part is, we understand, a reprint of the former edition of 1804, by the father of the author. The second part is intended to bring down the eventful results of Scottish Masonry to the present date. With the example before him of his, late father, Brother Laurie cannot fail of success, and we look for the work with great anxiety.

When Friendship, Love, and Truth abound.. No. III. of Brother Walton's Masonic Melodies. The poetry by Montgomery. Novello, London.

Among the many accidents that have resulted from recent excitement in the English Craft has been the mislaying of papers which search has "brought to light;" among them this elegant number of Melodies, that has much delighted those who have possessed it. Our object is to recom-

mend it to those Brethren who are true lovers of "harmony." It is very properly dedicated by the Prov. Grand Organist of the E. D. of Lancashire, to Brother Charles Lee, the Dep. P.G.M. of his province, than whom a more excellent Mason scarcely honours the Craft. He is one who so blends the operative and scientific with the social and cheerful, as to deserve every respect from his Brethren. The poetry is excellent, and the composition in every respect highly creditable to Bro. Walton, whose gifted stores we hope will furnish melody to inspire many a future hour.

Prosper the Art. The words by Brother James Stonehouse. Composed by George Hargreaves. Novello, Dean Street, Soho.

Charity. Words and Air by Brother J. Lee Stevens. Arranged for the Piano, with a Chorus, by Brother B. Negri; and dedicated to the W. Brother R. T. Crucefix, *M.D.*

Two excellent Masonic Songs, suitable alike for the private banquet, or the public festival, and to be patronised by all musical Brethren.

"Prosper the Art" has a very appropriate title page, elegantly lithographed by Madely. Both words and music are cheerful; and the harmonised part gracefully and pleasantly arranged.

"Charity" is epigrammatically written, and wedded to a melody at once simple and impressive.

Freemasonry, through the pages of the *Review*, may boast of many lyrical gems from the pens of Brothers Jerrold, Smith, Lee Stevens, Carpenter, Hersee, and others; to which, we trust, many will yet be added.

THE SOHO PATENT CANDLESTICKS.—Thanks to the Soho Plate Company, Staffordshire, and to Messrs. Rutherford and West, of Sheffield, we are possessed of a very elegant specimen of an invention, which, they tell us, originated with Bro. Lee Stevens. The candlesticks are certainly a wonderful improvement on our *domestic* lights, and most economic and cleanly in use. But how shall we review them? Is it in contemplation to adapt the invention to the lesser lights in Masonry?

TO CORRESPONDENTS.

A GRAND OFFICER.—The sampler in the girls' school-room contains a reproof sufficiently strong; but a small frame, also hung up in the school-room, contains words that should make "lying lips" tremble.

CLERICUS refers to Mark 7-31, et seq.; but can he not see that a charge not to publish, was disregarded by the multitude from a far different motive than that ascribed.

OBSERVER'S letter to the (late) Grand Registrar cannot now appear.

A MASON is, we fear, mistaken; it is reported that a very considerable loss was sustained by the Masonic Calendar for 1841. We shall feel great pleasure in stating to the contrary. We do not expect much profit from its successor.

RESURGAM is sincerely thanked, and future communications earnestly solicited.

A GRAND STEWARD should examine the account book, which he has a *right to do*, and he will find that the festival in 1834 was most economical. The 20*l.* deposit was so excessive, that 6*l.* 4*s.* was returned to each steward; multiply this by eighteen, and what an amount for charity! Why, the Board, in a few years, might build and endow a wing of the Asylum, to shelter their own aged.

AN ADMIRER—"The Annalist" is of necessity deferred.

HONESTUS.—We have found it totally impossible to insert the various letters on the "Crucefix Testimonial," but hope to have succeeded in giving full particulars of the festival, &c.

"**THE DELEGATE**" is declined. "Pigmies are pigmies still, though perched on Alps."

A MASONIC TYRO-PRINTER.—Bro. S. C. Norris usually prints the circulars of the Grand Lodge; but who edits them (!) this deponent sayeth not.

A DORSET BROTHER need not fear. Time will convince all.

THE LEGEND OF THE ISLE OF DOGS is deferred.

THE LODGE OF THE DEAD is under consideration.

AN EYE-WITNESS need not be ashamed of his name.

Bro. C. CLAPHAM—We have disposed of his fervid communication in a manner we believe to be congenial with its excellent spirit.

A MASON.—There is but little of "Honor and Generosity" in the paper. We have long observed a disposition to sneer at conduct, from want of ability to imitate it. Infirmity of temper may be overlooked, from indisposition to excite its petulance. If, however, petulance becomes intrusive, fallacy may be exposed without violation of the law. A glass house is more easily assailed than one more securely tiled. Be our answer this. Moral conduct, peaceful habits, courteous behaviour, and Masonic reputation are qualifications we admire in others; the want of them may be pitied; but it is not necessary to treat such misfortunes with buffoonery, much less contempt. Let the party take warning, and we are silent.

BRO. BAIN'S kind letter has been attended to.

A WEST INDIAN BROTHER.—We have received the brief communication, but not the newspapers alluded to. We request our brother editors or their friends to forward, with as little delay as possible, any papers containing Masonic intelligence.

A GRAND LODGE OFFICER.—We have complied with his request, and look for accounts of all Masonic matters in his power. His name and address would be acceptable. He need not fear association with men of social, intellectual, and moral influence.

BRO. HACKET.—We know nothing of any instruction to Lodges, under three locks, and have no wish to meddle with such a subject.

A WARDEN.—We believe that Bro. Isaac Walton nominated H. R. H. the Duke of Sussex as Grand Master for the ensuing year. We have not heard who seconded the nomination; nor can we decide whether the mover stated that he acted from impulse or direction.

M. M. complains that he was obliged to leave the coin at the Grand Secretary's Office for a copy of the Constitutions, although he was obliged to call again, in consequence of there not being any signed.

A GRAND OFFICER.—The late Robert Miller was the Custos of the Grand Officers' boxes, but did not generally receive *douceurs*. The exception proved the rule to the contrary.

A COLLECTOR.—Masonic Calendars wanted:—All previous to 1775; also 1777, 1779, 1780, 1783, 1786, 1801, 1811. Many thanks for some interesting anecdotes of the G.M. and his contemporaries.

BRO. DAVIDSON.—We have succeeded in admitting the communication.

BRO. N. P. C. LOYD.—We hope to have conformed to his wishes.

FIRST LODGE OF LIGHT.—A report, undated, professing to come from this Lodge, not having either name or address, is therefore inadmissible.

BRO. FRIED. (329).—With much regret we are obliged to defer his excellent paper, which did not reach us until the 21st.

BRO. HYDE CLARK.—The obliging communication was too late for the present number.

BRO. HERRING too late.

DISCIPLINE AND PRACTICE.

R.—A board of installed Masters cannot be formed, unless at least three regularly installed Masters or Past Masters be present. R. has some morbid notions, but without foundation.

A MASTER OF A PROV. LODGE is correct in the main; but why did he not send in his opinion to the *high* legal commission? The plea on the part of the commission is, that they had no power to amend the Constitutions. Why not have gone to the G. L. for more extensive powers? In plain truth, we get nothing, after so many years of expectation, but a few verbal alterations, and some quaint legalisms.

ONE THAT HAS BOUGHT BUT FOUND NOT.—Our correspondent is, we presume, of the genus "Diogenes." Among the past worthies of the modern Craft, there was but one man who could write Part I. of the Constitutions, and he was prevented by a mean jealousy. Among the present, there is but one, and he, from the same cause, will not, we predict, be requested to perform a task for which he is so well qualified.

K.—Having failed Masonically, we advise the parties to commence legally before the Board. It is a paltry business;—we wish a good deliverance.

ARCH MATTERS.

We really must refer several of our Correspondents to former numbers. Their letters are mere repetitions.

P. Z.—We agree in his views. He is in time even now to write to the committee on the laws.

Z.—*Vide* the last Grand Chapter for the best reply.

ZETA must, on consideration, agree that the system, after all, being a unity, the closer it conforms with Craft regulations the better. As to "publication," it is not worth a thought. Even your camel-swallowers and gnat-strainers dare not move in parliament against reporting and printing; nay, there is to be ample accommodation for the former in the new Houses of Parliament, yet all contrary to law. Some say that Augustus punished Pindarus as a spy, for taking notes at public orations or lectures. What would Augustus say were he to see the present race of reporters?

TEMPLARS.

A CARMELITE.—If the charter really does exist, a search warrant (upon information!) might in case of need turn it up in the neighbourhood of Great St. Helen's.

A KNIGHT.—Dr. Morison, of Paris; the Ven. Archdeacon Mant, of Down; Dr. Thomas Wright, of Dublin; Mr. Aytoun; Mr. Deuchar, or Mr. W. Pringle, of Edinburgh; Mr. Nash, of Bristol; Mr. C. W. Moore, of Boston, U. S., are all Templar Masons of considerable attainments, and competent to assist in the required examination. If we do not name any London authorities, it is for obvious reasons; but we ought not to omit the Rev. Dr. Oliver, as perhaps the most competent to decide.

SIR KNT. THOMAS WRIGHT (DUBLIN).—His very obliging return is received, and by the strenuous exertions of a friend has been inserted, although the late period of its arrival would otherwise have rendered it impossible.

A REMINISCENCE OF DR. OLIVER'S LATE VISIT
TO LONDON.

BY BROTHER EDWARD RALEIGH MORAN, OF THE GRAND MASTER'S
LODGE, NO. 1, AND P.M. OF NO. 49.

THE devotion of Curtius has always been prized—
Why should worth, then, as great in our days be despised?
In describing a scene that the gods loved of old,
A good man in struggles, the poets have told
That 'twas worthy of HIM, to whom Freemasons trace
Every emblem that hallows their pure meeting-place.
The Roman's great chivalry now we may see
Revived—aye, and more, worthy Brother, in thee:
Thine a task and a pride like the third crowning stone,
Which over the now complete arch we see thrown;
Thy presence was wanting to hallow the shrine,
Tripled, perfect, complete—and that glory was thine.
Brother Oliver! twice have I felt thy embrace
While giving our object Corinthian grace,
Whose foliage at top makes its column appear
The fairest of all in Freemasonry's sphere.
I could envy thy fortune, could envy e'er find
A place in a fellow-craft's pure simple mind.
Believe me, too, rather with thee would I stray,*
While the bright torch of brotherhood lights up the way,
Than be wise with the proud, with the selfish and few,
Who, convinced of the right, still in weakness pursue
That other, dark, path.

But I will not just now,
With the faith of thy Masonry stamp'd on my brow,
Say aught that might dim the bright dream while it last
Of those happy nights that in banquet we pass'd,
Or sully, with any harsh language of mine,
The offering we've laid on the Worthy Man's shrine.

NOVEMBER 26, 1841.

AN ASPIRATION, 1841—1842.

THE Past, the ever-fed, yet craving Past,
That swallows up the hours of life so fast,
Another year has added to his prey!
How spent by us let each in secret say:—
If ill—may evil thoughts no more assail;
If well—may more such deeds, and worthier, still prevail!

J. LEE STEVENS.

DECEMBER, 31, 1841.

* "Mallet cum Socrate errare, quam aliis recte vivere."

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