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TO OUR PREDECESSOR,

BROTHER ROBERT THOMAS CRUCEFIX, *M.D.*

PAST GRAND DEACON.

NOT MORE DISTINGUISHED FOR THE MORAL COURAGE HE HAS EVINCED

IN ADVOCATING AND SUSTAINING THE PRINCIPLES AND PRIVILEGES

OF FREEMASONRY,

THAN FOR THE HIGH EXAMPLE HE HAS SET

FOR OUR EMULATION,

WE RESPECTFULLY AND AFFECTIONATELY DEDICATE THIS,

THE NINTH VOLUME

OF THE

Freemasons' Quarterly Review.

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THE

FREEMASONS'

QUARTERLY REVIEW.

MARCH 31, 1842.

THE ANNUITY PLAN.

In our preceding number we gave at length the rules and regulations prepared by the Board of General Purposes, with reference to the proposed plan of Annuities to Worthy Aged and Decayed Brethren, accompanied by such amendments as we believed would tend to their general improvement, as well as to include the desired amalgamation of that plan with the pre-existing Annuity and Asylum Charity. And, in allusion to the intention of deliberating upon these forty-seven regulations, and whatever amendments might be proposed at the Quarterly Communication — a Meeting of the Grand Lodge which is scarcely ever able to get through the current business of the quarter — we ventured to suggest that it would be "more seemly and convenient to appoint, for the purpose, an Especial Grand Lodge on an early day." This we did in the simplicity of our hearts, in the innocent supposition that the aim of our Masonic authorities would be, as it should be, directed to the achievement of universal peace and good-will; or, at least, to such a decent and deliberate examination of the subject, as should leave to none who dissented from the majority, any just grounds for assuming that the mutual respect which is due from man to man, and much more so from one Mason to another, had not been fully exercised towards them. A courteous attention to their reasoning, whatever might be their difference in Masonic rank — that is, their respective participation in Masonic favours — or their relative numbers, was surely

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their due. Alas! how mistaken are those who reckon upon the results of Masonic polity, through the medium of Masonic feelings!

But our unsophisticated natures led us into more errors than these. Not only were we wrong in our estimate of Masonic motives—we were equally wrong in calculating upon Masonic means. Freemasonry, in the case before us, was not merely violated by the dishonest sacrifice of Masonic feeling, but also by an unjust perversion of the Masonic law. Brotherly love was sneered at as an impossible thing—the practical and solid offers of charity contemptuously refused, as a needless boon—and the Book of Constitutions set at naught and trampled upon, as if it were a compilation of ridiculous fallacies.

To make these assertions clear, it is necessary that we should state the facts. Our readers are already aware, from the contents of our last number, that the negociation—any longer to term it a *conference* is absurd—between the Sub-Committee of the Asylum and the Board of General Purposes, had arrived at a stage wherein a tender had been made by the former to transfer the Annuity Fund without reference to the Building Fund. But even this proposal,—one that, taking into account the charge now upon the Annuity Fund for existing pensions, would have left a large balance in favour of the new scheme,—was rejected by the Board of General Purposes; that body, actuated by an appreciation of the Masonic virtues we have sometimes believed to be peculiarly its own, being only disposed "to receive and consider any proposition that may be made, having reference to the application of the entire fund to Annuities;" and this, in the face of the reiterated declaration from the Sub-Committee of the Asylum, "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

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Purposes." So that, in plain language, the Board of General Purposes would be quite content to accomplish a *particular* purpose at *any* cost; would be the willing aiders and abettors of dishonesty; would be careless to what extent or in what degree "breach of faith"—the abnegation of truth, justice, honour, and fidelity—might be committed, so that faith were, at all events, kept with that immaculate body.

Matters remained in this position up to the 23rd of February, the Wednesday preceding that on which the last Quarterly Communication was held. On the former day the usual reports and incidental notices of motion were read in the General Committee, commonly designated the Committee of Masters; and among them a special report from the Board of General purposes, respecting the negociations had with the Sub-Committee of the Asylum. As soon as the report had been read, Brother Crucefix, *M.D.*, gave notice of motion:—

"That the report of the Board of General Purposes be referred to that body for reconsideration, because the Board of General Purposes might have received the first proposition of the Sub-Committee of the Asylum for the Worthy Aged and Decayed Freemason, and have recommended its acceptance by Grand Lodge, with much propriety; and certainly ought to have so received and recommended the second proposition, without hesitation or reserve."

His object, no doubt, being to afford the Grand Lodge a fair opportunity of giving an opinion upon the merits of the case; and, if possible, to obtain that unanimous co-operation, through the superior power, which the (truly) inferior power had decried. How that honest and reasonable course was for the time defeated, we will by and by show.

But at this General Committee not the most meagre notice was given—not the slightest mention was made—of any intention on the part of the Grand Registrar, or of any other person, to move the forty-seven resolutions in Grand Lodge on the Wednesday following; much less to claim precedence for them before the regular and indispensable business of that meeting. We use the word indispensable, as applying to the practical operations of benevolence and justice, which ought never to be postponed for considerations

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that have not advanced beyond theory or probability. And in the absence of any such notice we imagined—silly wanderers in the *El-Dorado* of Masonic confidence that we were —that our humble suggestion, to have an Especial Grand Lodge for the occasion, had met unwonted favour with the most favoured;—that our value, as honest and disinterested public advisers, had outweighed, for once, the otherwise preponderating force of private influence. Well, time may teach us to be wiser, or may reduce us to the level of others, and make wisdom unnecessary, nay, inconvenient—to that level, where reigns the pleasant philosophy which sanctifies the means by the end, and the end by the desire. We have seen strange changes in others, and may become changed ourselves. Example goes a great way, bad as well as good; and we certainly run no small risk of contamination. However, whilst yet undefiled we are qualified to reprove; and we will do our duty now, whatever may be our chance for the future.

In the Book of Constitutions, under the head of "the Grand Lodge," there is a law for regulating the proceedings of Grand Lodge. It stands No. viii. page 19, and is couched in the following words:—

"It being essential 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; and any member of the Grand Lodge intending to make a motion therein, or to submit any matter to its consideration, shall, at such General Committee, state, in writing, the nature of his intended motion or business, that the same may be read. No motion, or other matter, shall be brought into discussion in the Grand Lodge, unless it shall have been previously communicated to this General Committee."

To dispose, at once, of any legal quibblings on the subject—a habit to which Grand Registrars, and other legal Brethren, wearing the purple, have lately been very prone

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—we give to the last sentence of this law, the only construction which can fairly apply to it—that it is a negative declaration, made to confirm still more strongly the affirmative which precedes it; and that the words "previously communicated to this General Committee" must be taken with inference to the antecedent conditions, or "as aforesaid."

That we may know how far this law was applicable to the case in question, we must see what were the proceedings of Grand Lodge with reference to the resolutions. In the first place, the Board of General Purposes made a Report to the Grand Lodge, recommending the adoption of a system of Annuities, accompanied by a very scanty outline or detail. This Report was referred to the Board for further consideration. At a subsequent Grand Lodge, the Board of General Purposes made a *special* report, containing the forty-seven resolutions; which report was received, and there ended the special functions of the Board. It was then ordered that the resolutions should be printed and circulated among the Craft immediately, with a view to their being taken into consideration at the next ensuing Quarterly Communication. But that Order in Grand Lodge in nowise interfered with, or could be held to suspend the operation of the eighth regulation of the Book of Constitutions pertaining to the Grand Lodge, or of any other standing Masonic law. And in order, therefore, that these resolutions should come on regularly for discussion on the 2nd of March, it was necessary that notice of motion should have been given at the Committee of Masters on the preceding Wednesday. But either through negligence or design—through inattention to the law, or a secret assurance that the law, in this case, might be violated with impunity—no such notice was given; and all who attended the Committee of Masters, with the exception of those who were privately better informed, concluded that the question affecting the principle of amalgamating the proposed with

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the existing plan would be first decided, upon the amendment of Bro. Crucefix; and that the forty-seven resolutions would be taken into consideration at a subsequent Grand Lodge. Or, if there were any doubt upon the subject, among those the least conversant with the law and the practice of Grand Lodge, through the current business of the quarter, an appeal against a sentence of the Board of General Purposes, and other very urgent matters would take precedence.

But, to the utter surprise of the great body of Grand Lodge—of nine out of every ten who are not favoured with the purple badge—immediately after the confirmation of the proceedings of the previous Grand Lodge, the reading of communications from the Grand Master, and the re-election of His Royal Highness, the Duke of Sussex, to the Chair for the ensuing year, the R. W. the Deputy Grand Master, who presided, called upon the Grand Registrar to proceed with *his* proposition of the forty-seven resolutions.* This course was very properly objected to by a Brother who is never slow to condemn the irregularities of those who are placed in authority over us, and who, unfortunately, has but too frequent occasion to stand up for the interests of the Craft; but his efforts, however firm and proper, were of no avail. The Deputy Grand Master said, the Grand Registrar's motion stood next on the paper of business, and should take precedence of all other matters. According to which dictum, the paper of business, prepared by the Grand Secretary, may supercede the Book of Constitutions. The advocate for order and regularity again appealed to the Deputy Grand Master, and asked whether the Grand Lodge should, in fairness, be called upon to decide on these resolutions before the Report of the Board of General Purposes, respecting the proposed amalgamation of the two plans, had been read for information? If the Grand Lodge were precipitated

* It was also the first appearance of the present Grand Registrar, since his being invested.

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into a discussion, it should at least have a knowledge of all the facts. This reasoning, just and pertinent as it was, moved not the inexorable judge. The whole truth was not sought—perhaps it was feared; and the Grand Registrar proceeded. And so clearly did *he* understand the matter to be one simply of personal motion, and wholly irrespective of previous form, that *he altered the introductory portion to make it agree with the nature of the new aspect in which the question stood.* The President of the Board of General Purposes, too, took evidently the same views. He did not officially propose, but individually supported the resolutions.

By this procedure, in spite of repeated motions to adjourn the subject,—some to an Especial Grand Lodge to be convened by the Grand Master, and some, generally, to a future period,—the business of the Grand Lodge, as a Quarterly Communication, was absolutely nullified. Although nearly half the number originally assembled had left in disgust, before half-past eleven, the triumphing majority of seventy-seven, with a few neutrals, having thus got rid of the minority of seventy-six, remained until the night had waned, and day had advanced into the "sma' wee hours ayont the twal," sanctioning the celebrated forty-seven resolutions amid yawnings and weariness; and then departed without even a glance at the several reports of the Boards of General purposes and Benevolence, or a regret that the appeal of a suspended Brother should remain unheard. Right or wrong, that unhappy Brother, according to the non-Masonic versions of the Masonic law, must endure his punishment, pending his appeal; and is very likely to have that punishment duly consummated -- whether justly or unjustly, unknown to the Grand Lodge—before there will be a chance of his arraigning the fairness of the verdict by an open appeal!

Can this really be the Freemasonry of ancient times? And are we to conclude that, in the new absolutism of Masonic government, the cardinal virtues sometimes masquerade it with the incarnate vices?

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Our present number presents many interesting features, on each of which we should have enlarged with great satisfaction, had not our space been chiefly devoted to the most pressing subject. In London the most enlivening scene was illustrative of pleasure and profit, by which the presence of the ladies at a ball conduced to pour into the treasury of the Asylum for the Aged and Decayed Mason upwards of seventy pounds. We may observe that the festival of that very excellent institution is fixed for the 15th of June, of which we hope in our next to render a good account. The Festival of the Boys' School was more productive than ever known, and there is every prospect of a good harvest from the Girls' Festival in May. How the pseudo-prophets must stare to find their croakings have been unavailing to injure these charities.

In Scotland, among many interesting reports, that of a monument to "Highland Mary" conveys a pleasing moral, and the Emerald Isle gives gladsome tidings of its Masonic Ball, at Cork, in aid of the Orphan School.

In Paris, the distinctions of "Le Rite Ecossais," and "Grand Orient," no longer exist—*a union* of the two Grand Lodges have been effected chiefly by the perseverance of Brother D. Rosenberg,—and the happiest results may be expected.

But in India—the glowing Ind—what a glorious change! Three years since, and Masonry drooped in despondency; now she has revived by the blessed influence of the waters of life; and in her own hall were lately assembled her beloved Grand Master, supported by the Bishop of Calcutta, the Chief Justice of Bengal, and the leading authorities, at the celebration of laying the foundation-stone of almshouses for all classes. Did the modern Babylon ever Masonically rival such a scene? Reader! peruse the report, and answer.

Our Obituary is a sad commentary; but our duty would be imperfectly performed if we neglected a tribute to the memory of deceased Masons.

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ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 9.)

It is remarkable that a very great similarity of rites and ceremonies, as well as of traditions, facts and legends, exists between the true and the spurious Freemasonry; or, in other words, between our sublime institution and the mysteries of idolatry. This admitted coincidence has induced some few learned writers to believe, that Freemasonry, as it is now practised, is a scion taken from the heathen superstitions, and applied to Christianity in some such manner as the Gnostics infused the Platonic philosophy into the Christian religion. These authors, however, are not Masons, and therefore, being imperfectly acquainted with the secrets of the Order, were altogether incompetent to pronounce an opinion on its origin, its practices, or its tendency.

Volney, in his "Ruins," derives, not only Freemasonry, but the entire system of Christianity from the Mithratic and Eleusinian Mysteries.* On this perversion of truth, Mr. Maurice thus remarks: "In the pure and primitive

* In another place the same author interprets both the Jewish and Christian religions *astronomically*. "He contends that the feast of the Jewish passover, when the paschal lamb was sacrificed, derived its real origin, not from the awful event recorded in Scripture, but from the ancient Egyptian custom of observing with festival rites the period when the sun arrives at the equinoctial line; and the Hebrew word Pascha, which certainly signifies *passage*, he interprets as descriptive merely of the Sun's passing from one hemisphere into the other. The ancient Jews and their modern descendants undoubtedly kept, and do keep, this most solemn festival at the vernal equinox, beginning it on the evening of the 14th of the month Nisan, and continuing it in March for seven days afterwards, including the 20th, on which day the sun actually reaches the equinoctial line. But, independently of the solemn asseveration of Holy Writ, as to the origin and design of the Passover, the national records of the Hebrews, and their continued observance of it during so many ages, with rites peculiar and appropriate to the professed intention, are unanswerable proofs of the divine origin of that institution among them. With equal confidence and impiety he distorts the expressions so often occurring in Scripture, of the

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theology, derived from the venerable patriarchs, there were certain grand and mysterious truths, the object of their fixed belief, which all the depravations brought into it by succeeding superstition were never able entirely to efface from the human mind. These truths, together with many of the symbols of that pure theology, were propagated and diffused by them in their various peregrinations through the higher Asia, where they have immemorially flourished; affording a most sublime and honourable testimony of such a refined and patriarchal religion having actually existed in the earliest ages of the world."

The opinion thus promulgated by Volney was not new. It had been already embodied in a heresy which sprang up in the Apostolic age, under the denomination of the Egyptian Philosophy; and was heavily denounced in our sacred writings. It is there described as " vain, deceitful, traditionary; formed upon the rudiments of the world, and not after Christ. These are the profane and old wives fables; the endless genealogies, vain babblings, and oppositions of science, falsely so called, which we are to reject and not give heed to."*

Professor Robison, and the Abbé Baruel, have both publicly avowed the same belief. But their professed object was to denounce Freemasonry as something dangerous to the interests of civil society; and therefore they have advanced charges and assertions so wild and improbable as to defeat themselves.

The most formidable of these hostile opinions is from the pen of the learned and judicious Faber; from whose laborious writings, I, in common with all his readers, have

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Lamb of God—the coming of the Redeemer—and the Regenerator of a fallen world—referring them to an astronomical origin;—and the millennium of Christians, to that auspicious period when the grand *αποκαταστασις* shall take place, after the sun shall have travelled through the zodiacal asterisms, and begin the new Annus Magnus, in the first degree of the sign Aries."

* Percy's Key, p. 30.—This philosophy is also referred to in Jude 4. —1 Cor. xv. 12, and many other places. Basilides enlarged and exemplified this heresy in the succeeding century; and his *gems*, which were reported to have an efficacy congenial with that ascribed to the amulets of the Spurious Freemasonry, have descended to our times. Many of them are preserved in the cabinets of the antiquary and virtuoso; and an elaborate description of them may be found in Montfaucon, illustrated by engravings. One of them has already been presented to the fraternity in this *Review*, Vol. 7, p. 308.

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reaped much valuable information. But Faber, like the two former, has not been initiated into Freemasonry, and therefore his opinions are necessarily vague and inconclusive. He has fallen into the common error of supposing that we are a society of operative masons; and his analogies are consequently limited to that point alone. His views of Freemasonry have been taken from the Abbé Baruel's "Memoirs of Jacobinism," without considering, or perhaps knowing, that the statements contained in that work have been often refuted, and its author convicted of the most deplorable ignorance of the system which he professed to explain. The whole of Baruel's theory, so far as Freemasonry is concerned, is incorrect in its facts, and absurd in its arguments; and was promulgated with the ungracious design of bringing down regal vengeance on an institution, which, in the extreme agonies of his red hot zeal, he seems to have determined to annihilate and destroy.

In Mr. Faber's erudite work on Pagan Idolatry, he says, that "the astronomical representations which are reported to decorate Masonic Lodges, bear a close analogy to parallel decorations of the ancient cell or grotto, where the idolatrous orgies were celebrated. The very title which they bear affords no obscure intimation of their origin. As professed masons *or artizans*, they connect themselves with the old Cabiric Telchines as described by Diodorus; with the metallurgical Pheryllt of the Druidical mysteries; with the architectural Cabiri of Phenicia; with the demiurgic Phtha of Egypt; and with the great artizan Twashta of Hindostan. All the most remarkable ancient buildings of Greece, Egypt, and Asia Minor, were ascribed to the Cabirean or Cyclopean masons; and in the present day, the Freemasons, with all their formalities, are wont to assist at the commencement of every public edifice. Finally, their affectation of mysterious concealment closely resembles the system of the Epoptæ in all ages and countries, particularly that of the bards, when their religion no longer reigned paramount. These last are probably the real founders of English Freemasonry."

I have already noticed the above passage in the preface to a Sermon, preached before the Provincial Grand Lodge of Lincolnshire in the year 1833; and as very few copies were published, and the Sermon out of print, I shall repeat the substance of my remarks here.

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The basis of the above reasoning being insecure, the structure necessarily falls to the ground. I admit the analogy, but deny the inference. *We are not operative artizans, but speculative masons;* and the symbols of mechanical craft are used merely as illustrations of the beautiful system of ethics which runs, like a rich vein, throughout the illustrations of Freemasonry. The idolatrous Mysteries sprang up in the time of Nimrod, and were evidently modelled on a plan which had preceded them, but grossly perverted to afford a sanction to a system of false worship. They were founded upon the principle of exalting the creature on the prostration of the Creator; and the crafty hierophants, termed indifferently the Cabiri, the Corybantes, or the Idei Dactyli, incessantly devoted to this purpose, travelled over the known world to reorganize the celebrations of every colony; and to elevate themselves into objects of religious commemoration,—thus stamping the Mysteries with a character productive of every revolting and impious practice. It is true, they imitated Freemasonry in the mechanical outline, but they could never reach its purity; because they rejected its fundamental principle, THE KNOWLEDGE AND ACKNOWLEDGMENT OF A TRUE AND ONLY GOD.

It will be unnecessary to repeat my opinions on Mr. Faber's concluding sentence, that "the bards were the probable founders of Freemasonry;" as they may be found in my first article in the *Review* for 1840.

But the science of Freemasonry, from which they were derived, is the very reverse of all this. It is as ancient as the beginning of time. It was practised by the holy patriarchs both before and after the flood;—it exalted Enoch to a residence in the skies without being subject to the common lot of mortality;—it preserved the righteous son of Adam, and the pious individuals of his posterity, from a participation in the deadly errors and vices of the polluted race of Cain;—it animated the great progenitors of mankind, after their calamitous fall from purity and happiness, with the hope of ultimate grace for themselves and their descendants through the triumphant victory of a Deliverer who should bruise the serpent's head;—and it formed the chief employment of the happy pair in paradise, where they were admitted to the society of angels, and favoured with the confidence of their Omnipotent Creator.

The fact of an obvious similarity in ceremonies, symbols, and traditions, between the true and the spurious Free-

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masonry, cannot be denied; but the misfortune is, that it has been considered less laborious to *assert* that the former proceeded from the latter, than to *prove* the converse of the proposition. I am persuaded, however, that the spurious Freemasonry was a degenerate imitation of some system of truth previously existing; because I consider such an opinion to be most congenial with the spirit of our institution. I cannot allow myself to believe that Freemasonry—which is an Order of the greatest purity—which, as an amiable Masonic writer truly asserts, "is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had, when other earthly comforts sink into disregard; which gives real and intrinsic excellency to man, and renders him fit for the duties of society; which strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness; which ameliorates the temper, and improves the understanding; is company in solitude, and gives vivacity, variety, and energy to social conversation; which governs the passions in youth, and employs usefully our most active faculties; and in age, when sickness, imbecility and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, yields an ample fund of comfort and satisfaction;"*—I cannot, I repeat, prevail on myself to believe that such a beneficent institution can be indebted for its existence to systems which enshrined vice on their altars as a deity; and invested their rites with obscenity, immorality and atheism.

I have considered these desultory remarks necessary to introduce and explain a tradition which is peculiarly illustrative of the fact, that the true and spurious Freemasonry held similar views respecting the performance of commemorative rites ON THE HIGHEST OF HILLS, OR IN THE LOWEST OF VALLEYS; and that the latter were derived from the former.

This practice was in high esteem amongst all the inhabitants of the ancient world; from a fixed persuasion that the summit of mountains made a nearer approach to the celestial deities; and the valley, or holy cavern, to the in-

* Preston. 14th Edit. p. 39.

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fernal and sub-marine deities, than the level country; and that therefore the prayers of mortals were more likely to be heard from such situations.* St. Cyril informs us, in his Fourth Book against Julian the Apostate, that the phrases *αντι του υψους, the highest of hills*, or that which is exceedingly lofty; and *εις ουρανον* to heaven, are synonymous in the sacred writings. These places also enjoyed the advantage of privacy, and an exemption from the intrusion of profane and unholy persons. The Deity appeared in a flame of fire on mount Horeb;—again, amidst thunderings and lightnings, and noises at Sinai;—and also in communion with Abraham on the high peak of Moriah—all of which mountains were declared holy by God himself. But after the custom had been carried to an idolatrous excess by heathen nations, and was used as a snare to seduce Israel to sin by copying their example, the Deity issued fearful denunciations against the practice of assembling on hills, or high places for sacrifice or worship. In the face of His displeasure, thus publicly notified, the Israelites still persisted in the practice of this abomination, even to the moment when the divine threatenings, frequently rehearsed, and as frequently disregarded, were finally inflicted on them, in the destruction of their city and temple by Nebuchadnezzar, and the captivity of their tribes.

In imitation of the primitive practice, but with a much more innocent purpose than the worship of idols, before Freemasons possessed the convenience of well-formed Lodges, our ancient Brethren used to assemble *on the highest of hills, or in the lowest of valleys;* because such situations afforded the means of security from unlawful intrusion. The practice was adopted in order that the Tyler might be prepared, if on a hill, to note and report the ascent of a cowan; and if the Lodge were opened in a valley, he might, in like manner, have an early intimation of such unauthorized approach, by observing him on his descent. In either case, he would, in the punctual discharge of his duty, give immediate notice to the Master, through the proper officer, that the Lodge might be closed, the jewels put by, and all vestiges of Masonic business obliterated.

In these situations the Kasideans are said to have held their Lodges during the persecutions of Antiochus Epiphanes, when they were obliged to flee to secret hiding-places, that they might enjoy in peace the privilege of practising their

* Lucian. de diis Syris.

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civil and religious rites according to the institutes of their Order; and of preserving, unstained, the peaceful and benevolent duties of their system of morality.

Here we have a legitimate specimen of Masonic tradition, transmitted with fidelity as to the naked fact, and the first and more evident reference. But on a deliberate view of the case, exposed hills or valleys appear to be rather improbable situations for meetings which are intended to be secret; for it is said from authority, that "a city set upon a hill, cannot be hid;" neither could public meetings have remained unknown, or their proceedings kept secret, if held on the highest of hills or in the lowest of valleys, amongst a people jealous of rites and observances which had been proscribed, or which were simply unpopular, unless the assembly were sheltered by a grove of trees, or some other equally efficient screen; or that intrusion was effectually prevented by the terrors of superstition.

Both these sources of security were doubtless in operation at certain periods in the history of the true as well as the spurious Freemasonry; but the origin or type of the landmark must be sought in very different observances. The veneration for hills or secret caverns (the origin of which will be hereafter explained), induced the construction of temples for divine worship in such situations. Hill and cavern temples were common in every nation of the ancient world, and these were the primitive places where the rites of divine worship were performed. The custom was imitated in the early ages of Christianity, for our ancient churches are usually erected on hills, either natural or artificial; and beneath the foundations of those which are cathedral or collegiate, crypts were usually constructed for private devotion, and other secret purposes.*

Before the flood, as we are informed by tradition, mountains and hills were held in very high estimation. The posterity of Seth—those sons of Light who practised our sublime art in its infancy—are reputed to have conversed with angels on the summit of holy mountains,† in secret conclaves, from which the apostate race were carefully excluded; until the

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* Fosbrooke, from the Anglia Sacra, informs us that, "Oswald, afterwards Archbishop of York, received from his abbot a secret place in the church, that he might indulge in private prayer. This secret place was a crypt, called a confessional. Here were twelve poor, all clerks, who used to receive a daily alms. The crypt had an altar, where mass was celebrated."

† Selden de diis Syris. c. 3. Proleg.

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latter seduced them from their allegiance by the blandishments of female beauty, and contaminated their principles by intermarriages, which admitted the descendants of Cain to the sacred abodes, polluting them by the introduction of their own abominations, both in religion and morals;* and then the divine communication was withdrawn.

Bishop Patrick gives the following version of this melancholy deviation from rectitude in the holy race of Seth. (In Gen. vi. 2.) "An Arabian writer saith that the children of Seth had sworn by the blood of Abel, they would never leave the mountainous country which they inhabited, to go down into the valley where the children of Cain lived. The same author says, that they were inveigled to break this oath by the beauty of Naamah, (the daughter of Lamech), and the music of her brother Jubal. For the Cainites spent their time in feasting, music, dancing and sports; which allured the children of Seth to come down and marry with them. Whereby all manner of impurity, impiety, rapine and violence filled the whole earth, and that with impunity, as Eusebius observes. This Moses here takes notice of, that he might give the reason why the whole posterity of Seth, even those who sprang from that holy man Enoch, (except Noah and his family), were overflown with the deluge, as well as the race of Cain, because they had defiled themselves with their cursed affinity, and thereby were corrupted with their wicked manners."

This melancholy event did not repress the veneration which had been entertained for high hills; and after the Flood, the ark of Noah having rested on Ararat, gave a new impulse to the feeling; because, after a year's confinement and consequent danger, the mountain, by the divine ordinance, proved a place of safety, consecrated by an intercourse with the Deity. Here the first sacrifice was offered, and a promise of divine protection vouchsafed to the solitary family who were destined to repeople the purified earth. This promise was confirmed by the symbol of a Rainbow, displayed in the sky as a bright vision of peace, and granted to the suppliants *on the highest of hills* It impressed them with an awful sense of the presence of God, as a celestial phenomenon of great beauty, which they had never before beheld; and was transmitted to the posterity of the three sons of Noah, as a symbol of peace and protection.

Accordingly we find, amongst every people, nation and

* Cumb. Sanch. p. 148.

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language, whether practising the true or the spurious Freemasonry, that this emblem was preserved with care, and regarded with reverence.

From this time, it is to be presumed, the Noachidæ met on the summit of high hills, to practice their simple devotions, which were commemorative of their preservation amidst the destruction of mankind by the universal Deluge, and of the promise that the world should never again be subjected to a similar judgment; of which promise the Rainbow was the type or symbol.

The custom of sacrificing, and celebrating the rites of worship "on the highest of hills," was used by the people of God, until the period when a house or tabernacle was formally consecrated to his service,—and even this was placed on a hill,—and the homage appears to have been acceptable to the Deity, because He condescended to manifest Himself more particularly in such situations. He appeared to Abraham on a mountain at Bethel, where the patriarch had erected an altar pursuant to the universal practice of these early times. And he displayed his glory to Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, on Mount Sinai. Here "they saw the God of Israel; and there was under his feet, as it were a paved work of a sapphire stone; and, as it were, the body of heaven in his clearness." * And

* Willet, in his Hexapla, thus comments on this extraordinary circumstance. And I quote his remarks because they singularly apply to the subject before us. "Beda draweth this place (Exod. xxiv. 12.) unto a mystical sense. Moses is called up to the mountain, that *by the height of the place,* he should gather how high, and removed from human capacitie, the law was, which he was to receive. As our blessed Saviour in the Gospell, called his Apostles into the mountaine; and after his resurrection, hee also appeared in the mountaine, when he gave commission to his Apostles to goe and preach the Gospell to all the world; but here is the difference—because the law which Moses was to receive, was but given unto one people, therefore Moses only was called up; but the Gospell being appointed to be preached to all the worlde, Christ called all his Apostles to him up into the mountaine. 2. Rupertus maketh this ascending up of Moses into the mount, a figure of Christ's ascending up unto God; not into an earthlie mountaine, but into heaven; to receive, not the killing letter, but the quickening spirit; as the Apostle saith, 'he ascended up on high, led captivitie captive, and gave gifts unto men,' &c. 3. Ferus doth thus moralize it:—that he which will behold God, and give himself to contemplation, must despise these inferiour and terrene things; as Moses leaving the campe below, ascended up into the mount." How fanciful soever some of these illustrations may appear, they clearly show that all lofty situations, either literally or figuratively, were endowed with a reference to the 'everlasting hills' of a heavenly paradise."

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here Jehovah communicated personally and repeatedly with the Jewish lawgiver; whence it was called "the mount of God," as Mount Horeb had been also styled, when the Deity appeared to Moses in the Burning Bush.

Now it will be observed that Horeb and Sinai were two distinct peaks of the same mountain; which was remarkable for *seven* extraordinary manifestations of the almighty power of God, by which the whole lofty precinct was sanctified, and a veneration created in the people for "the highest of hills." These were,—1. The fire without heat at the bush. 2. The production of water from the dry rock, by the agency of Moses' Rod. 3. The elevation of his hands, by which Amalek was destroyed. 4. The awful revelation of the Jewish law. 5. The miraculous abstinence of Moses. 6. The destruction of the Decalogue. And 7—The vision of Elijah.

It will be observed here, that although the elders were allowed to see God on this high place, as a glorious light resting upon a pavement equally glorious, he did not condescend to admit them to be present during his private conferences with Moses in his Lodge—as we Masons would say—girt about and concealed by a cloudy canopy, and the door tiled by Joshua. Bishop Patrick in Exodus xxiv. 13, says, "Joshua went with him *till he entered into the cloud;* and then he staid, as it were, *at the door*, waiting for his return."

The Almighty gave a further token of his approval of "the highest of hills" for sacred purposes, by conferring on Moses a supernatural power when he offered up his prayers with "the Rod of God" in his hand, from the top of the hill, when the Amalekites were defeated. And Moses removed the public tent or tabernacle of the congregation, which Bertram (De Repub. Jud. c. 4.) calls Castrorum Prætorium, from the camp to the same holy hill, after the glory of the Lord had departed from them on account of the idolatry of Aaron's molten calf, where the Shekinah again made its appearance; and where the lawgiver went to commune with God, until the tabernacle was completed.

Now it would not need an overstrained credulity to acquire, from these facts, a high and confirmed respect for the presumed sanctity of such localities as "the highest of hills." The habits and instincts of our nature would not be able to resist the impression of a series of evidences which appeared at once decisive, uniform and unobjectionable. How indeed could the Israelites avoid the conclusion, when they saw with

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their own eyes the symbols of the Deity manifested on mountains and hills—when they heard the supernatural voice, which sounded like many thunders, speaking from the visible Shekinah—that the scene of these remarkable and unusual transactions was designed to be for ever afterwards considered as peculiarly holy?

And we are accordingly assured that such a conclusion was actually formed in their minds, and confirmed during the excitement which accompanied the appearance of these signs and wonders, when "the sight of the glory of the Lord was like devouring fire *on the top of the mount*, in the eyes of the children of Israel;" and they cried out to Moses in the extremity of their fear, "Speak thou with us, and we will hear, but let not God speak with us, lest we die."

The impression was never effaced. It was communicated to their children, and from them passed to posterity; and the feeling was so powerful, that it contributed to produce their apostacy from God. They succeeded in persuading themselves that the sanctity was in the mountain, and that prayers and offerings there would be efficacious to propitiate the particular divinity to whom it was dedicated; for they were intimately acquainted with the fanciful mythology of Egypt, and do not appear to have considered Jehovah as being superior to any of the Egyptian deities, whose power they had so frequently heard extolled both by the priests and people of that country. The mountain was, therefore, very soon converted to the purposes of superstition.

Even before their admission into the promised land,—and perhaps before the Tabernacle of Moses was constructed, they are accused, not merely of "bearing about the tabernacle of Moloch, and worshipping the Star of Remphan;" but of hallowing, and planting groves on "the tops of hills" for the secret practice of the spurious Freemasonry of Egypt, as the Noachidæ, and the patriarch Abraham had already done in honour of the true God. And in the obscure shelter of these groves, they concluded they might solemnize its rites safely under the protection of the deity who presided over that particular locality. In these groves the filthy orgies of Baal Peor were celebrated in company with the Moabitish and Midianitish women, where the same scenes of debauchery and obscenity were enacted, which subsequently distinguished the Bacchanalia of Greece. (See Hist. Init. p. 148, 149, Ed 1811.)

(To be continued.)

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. XLIII.—EXPERIMENT THE ONLY EFFICIENT TEACHER OF HUMAN WISDOM.

Seris venit usus ab annis.—Ovid.

It is a common remark, though not the less true, that "experience makes men wise," which we see verified in many instances, and in most, tending to one useful end—practical wisdom.

Young men, in making their *debût* on the chequered stage of life, cannot be supposed to be aware of the different characters with whom they will have probably to associate during their progress through its varied scenes; nor can they be expected to enter on that stage prepared to discover at a glance, the fraudulent designs of their fellow-actors in the general drama, until the bitter fruits of experiment have taught them discretion. The open-hearted school-boy—the unsophisticated lad at college—the tyro in the walks of commerce—the novice in professional intrigue and jealousy, is like the young chamois sporting on the glacier's brow, ignorant of the danger that momentarily besets his footsteps.

Severe practical acquaintance, therefore, alone can initiate the young into the secrets of that prison-house of man's thoughts, which actions develope, but words conceal, and inure him to undergo with calm serenity the multiplied pranks and reverses of fickle fortune.

Indeed, in all that pertains to a painful familiarity with the sliding scale of temporal affairs, practical experiment must be the best instructor. No paternal or friendly monition is equal to it. One fact in the passage of our career is better than a thousand "wise saws," come they from the lips of the most venerated. A thorough knowledge of the world is to be acquired only by half a life spent in collision with its inhabitants.

That eminent poet Pope, has asserted that "the study of mankind is man." In the wild hey-day of buoyant youth, when the animal spirits are elated with the sanguine prospects of an unknown future, when every thought of coming events is tinged with the *couleur de rose*, the mind of a Neophyte, untutored in the craft and cunning of a selfish world, is innocently free from all suspicion and duplicity,—his generous nature disdains all hypocrisy and dissimulation. The mansion of his heart is open to welcome the reception of every plausible guest, and he weens not of the sting which lies beneath the social adder's fang. Hoary age, with humanity feels for the incautious stripling. He bends his sage brow with foreboding look, and while warning him of the calamities which pend over his unripened years, tells the sad tale of his own unlucky youth. But 'tis all lost on the sceptical ear of his inexperienced listener. He must navigate the turbulent ocean of life himself for some

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years, before he would appreciate the advice of a pilot, who, having weathered the storm, and ridden his own bark into some secure and tranquil haven, is the most competently qualified to steer the course of a younger brother through those numerous shoals and quick sands he himself possibly has had the good fortune to escape. For

Experientia est providentiæ magistra.

No. XLIV.—STRENGTH OF MIND EXHIBITED MORE IN BEARING ADVERSITY, THAN IN ENJOYING PROSPERITY.

Haud est virile terga fortuna dare.—SENECA.

THE decrees of Fate are equally as inscrutable as they are insuperable. The lot of man is cast in a mould of circumstances, which no human foresight and ingenuity can alter; and he who childishly repines at afflictions and calamities, which cannot possibly be averted, being the links of a chain that destiny has forged, justly forfeits all pretension to the fortitude that characterises a strong mind.

And if this imaginary preternatural power, the fiction of the ancient poets, be translated to a more rational and more probable cause —the unalterable will of an overruling Providence—it will instantly be perceived that the vain regret and murmuring discontent of poor feeble mortals, avail as much in their endeavours to avoid the predestined events of an all-wise prescience, as a straw helps to preponderate the just and steady balance. Otherwise the foundation of all things would be annihilated, and flesh and blood would itself be paralysed in attempting to abrogate the preordained counsels of Omnipotence.

Like the law of the Medes and Persians, which change not, so, only in a more elevated degree, is the irrevocable decree of that chain of causes and effects, which the ancients called Fate or Fortune, or what, under a better system of religious instruction, is more properly designated the dispensations of Infinite Wisdom. To resist such a power is folly. To adopt the chances of life to its apparent direction is wise. To submit patiently to its reverses is prudent and courageous.

The perpetual, although in many cases imperceptible, dissolution of matter from the primeval genesis of time, when God beheld every thing that it was good, bears ample testimony to the uniformly regular decay that consumes the works of nature and art; and this amazing revolution which daily operates both on the surface and within the entrails of the globe, can only be ascribed to the design of that eternal mystery, whose fiat rules the entire fabric of the universe.

Of what avail then, the rebellion of man against the action of those edicts? All human effort to alter those inflexible laws of creative wisdom must prove as humiliating and abortive, as they are impious and profane.

Virgil, in dilating with his usual pathos, on the predictions of the ancient sibyls, thus describes in unison with the uninformed notions of that heathen age, the order of the Fates:

"Concordes stabili fatorum numine Parcæ."

To endure then with stoical philosophy, or rather perhaps with Christian resignation, the "stings and arrows of outrageous fortune," would more become the character and position of man, and conduce more to his individual happiness than to suffer either her "frowns or smiles" to poison or effervesce the shallow cup of his existence on earth.

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To smile beneath impending danger, or to regard it with unruffled countenance, denotes a soul impregnable to the petty assaults of temporary casualties; but to shudder at every stroke of our probation, or peevishly cry out when the current of life's stream runs not so smooth, bespeaks a mind incapable of sustaining the noble purposes for which man was created in the image of his Maker.

THE VOLUME OF THE SACRED LAW.

(TO THE EDITOR).

SIR AND BROTHER,—As no body of individuals are more interested in the integrity of the sacred writings, and the fidelity of their rendering from the original into their own language, than Freemasons, particularly the Freemasons of this country, I offer no apology for calling your attention, and that of your readers who may be learned in these matters, to what I consider a very important point on this subject, which has recently forced itself upon my attention.

A few months since a very beautiful edition of the Bible was published by Longmans, described in the title as "containing the authorised version, with nearly twenty thousand emendations," said to be derived from every edition that has appeared of the sacred writings, and every writer who has written upon the subject, carefully compared together with the originals, and several manuscripts never before examined, which have been entrusted to the editor, who says in his preface—"He has, therefore, merely brought together the well-sustained emendations of some of the holiest and most learned men who have lived during the last two centuries. In this delightful work the editor has been engaged more than thirty years. * * * It is now offered as a contribution towards a more perfect revision of the authorised version."

In perusing this beautiful book, the following extraordinary variation from the authorised version very early caught my attention: Job v. ver. 6 and 7, in the latter stand thus—

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
Yet man is born unto trouble, as the sparks fly upward."

Which are thus amended in the Bible referred to:—

"For affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
For man is not born to trouble,
As the sparks fly upward."

As I could find nothing to account for this decided difference in any English Bible to which I could obtain access, I conceived it must be an error of the press, though I hardly considered that possible from the extreme care which had evidently been bestowed upon the work altogether. I therefore sought and obtained an interview with the learned and amiable editor, who entered into the question with the utmost kindness and attention. After ascertaining that I was not acquainted with the Hebrew language, he took great pains to explain the particular rule

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of construction upon which the emendation was founded, and his utter inability to account for the extremely faulty rendering of the passage. It would appear, from the explanation he gave me, that phrases of a certain construction in Hebrew do not require the repetition of the negative particle to continue the negative sense of the passage, while to give a faithful rendering in our language, such repetition is absolutely necessary. And further, that the passage in question is one of those phrases. He assured me that the emendation had been submitted to the most eminent Hebrew scholars of our day, and had been unanimously approved. Indeed, it was broadly asserted by one of, if not, the most distinguished Hebrew scholar of modern times, that if the negative was to remain absent from the passage in question in the English version, it ought, to be consistent, to be expunged from at least fifty other passages, in which it had been correctly supplied by the translators; one instance occurs almost immediately afterwards at Job vii. 1, where a negative, not in the original, has been given to the second clause of the sentence.

Now, although this, to a certain extent, may be considered sufficient and satisfactory, and as completely setting the question at rest, I confess, I can hardly believe it possible that such a mistranslation should have escaped the notice of the learned divines engaged upon that work, still less, that of the thousand and one commentators upon and illustrators of the sacred volume, who have brought more natural and acquired knowledge to bear upon that sacred book, perhaps, than upon all the books in existence, certainly infinitely more than upon any other separate book or collection of books as an individual work. Although, I say further, there is no doubt that the learned editor of the work in question has introduced this emendation with the sole and just view of rendering a faithful translation of the original, without reference to any other incidental or extraneous object, and although it removes what has always appeared to me an anomaly in the works of a benevolent Deity, that after he had proclaimed all He had made to be good, and as we see them around us happy—man, His crowning, noblest work—should be declared to be "born to trouble, as the sparks fly upward;" notwithstanding all this, I cannot rest satisfied till I see the question fairly brought before the public, and set at rest by competent authority.

As far as opportunities have been within my reach I have made enquires upon the subject, and one friend to whom I applied, thus replies:—

"The particles *though* and *yet*, commencing each verse, are expressed by one word in Hebrew* (pronounced *Kee*,) for, because, &c. Now in the *6th* verse, the negation is very strongly expressed—twice repeated. In the *7th* verse there is no negation, and none being expressed, and the particle *Kee*, being used, a negative cannot be implied. Indeed this particle might in the *7th* verse be translated emphatically—'*behold!* man is born to trouble,' &c., nay, to prove to you, that the first clause of this verse cannot be negative—if you should render it, 'for man is *not* born to trouble,' you must render the latter clause, 'and the sparks do not fly upwards.' By this rule, when a negative is expressed in the first member of a parallelism, and the second has a (*) *vav, and*, prefixed to it, that *vav, and*, should be rendered disjunctively—*nor, but*, as in Psalm xliv., 18*th* verse—'Our heart is not turned back, neither have our steps declined from thy way.' In the original '*and* our steps have

* I omit the characters lest I should mislead from not knowing the proper mode of writing them.

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declined,' &c. (You will remember I translated, 'For man is born to trouble, *and* the sparks fly upwards.') This explanation will remove the objection, in Job, vii. 1*st* verse. Had the translators given a literal version of the orginal, this objection would not have occurred to you. '*Is there* not.'—*Is there*, you know is not in Hebrew—but the negative used is a compound particle, consisting of a negative and an interrogative (*) *halo*, answering to the Latin *annon* and the greek *ovχι*—Now let us translate it literally. (Is there) not a warfare for man upon earth—*and* as the days of a hireling his days? If you fill the ellipsis the passage will run thus—(Is there) not a warfare for man upon earth, and (are not) his days as the days of an hireling? The translators did not render the (*) *vav*, *and*, but made two sentences. Dr. Mason Good, says, that from not understanding the doctrines of this particle (*) *vav*, commentators have so twisted the sense of Job, i. 5, † 'it may be that my sons have sinned and cursed God in their hearts.' Now the word cursed is, in the orginal, *blessed*. There are, he says, two opposite propositions, sinning against, and blessing God, which constitute negations to each other, and are united by an imperfect negative particle, whose imperfection is cured or supplied, by the relative negative of the first of the two propositions. The phrase will then run thus—'It may be that my sons have sinned (*vav*, *and*) blessed God in their hearts.'"

Now it appears to me, that the rule referred to, by this friend, is precisely that upon which the emendation is founded, but that he has applied it to the last clause of the sentence, instead of to the whole, as has been done by the editor of the beautiful (in every sense of the word, if correct, as well as beautiful) edition of "The Volume of the Sacred Law," referred to; the 6th and 7th verses forming the parallelism, and the 7th requiring the negation to be supplied to convey the sense of the orginal.

Every person, at all acquainted with biblical history, knows the extreme care that was bestowed upon the *English Authorised Version*. But to shew the general reader what good grounds there are for confidence in its correctness, and doubt as to any imputed mistranslation, a brief sketch of its history may not be uninteresting or out of place here. On the request of Dr. Reynolds to King James I., a conference was held at Hampton Court in 1603, when it was resolved that what was called the Bishop's Bible, printed in 1568, should be thoroughly revised and compared not only with the most approved copies of the original, but with every other translation which might serve to throw light upon the meaning of the original. Of the fifty-four learned men appointed to the accomplishment of this important work, it would appear, from Fuller's Church History, that seven either died or declined the task, as he only gives the names of forty-seven. These were all distinguished for their piety, as well as for the knowledge of the original languages, and were divided into six companies, as follows:

The first, consisting of ten, assembled at Westminster, and undertook to translate from the Pentateuch to the Second Book of Kings.

The second, consisting of eight, met at Cambridge, and were to finish the Historical Books and the Hagiographa.

The third, consisting of seven, met at Oxford, and undertook the four greater Prophets, the Lamentations, and the twelve minor Prophets.

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† In the Bible with emendations "and not blessed God in their hearts."

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The fourth company, consisting also of seven, met at Cambridge, and translated the Prayer of Manasseh, and the rest of the Apocrypha.

The fifth company, consisting of eight, met at Oxford, and undertook the Four Gospels, the Acts of the Apostles, and the Apocalypse of St. John.

The sixth met at Westminster, and consisted of seven, to whom were confided St. Paul's, and the rest of the Canonical Epistles.

Of the fifteen excellent rules given by the king to these venerable men, it will be sufficient to quote one or two. The eighth runs thus:

"Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree, for their part, what shall stand." Thus accomplished, they were to be sent to the other companies, whose doubts, if any, were to be sent back, which, if not consented to, were to be compounded by a general meeting of the chief persons of each company at the end of the work. The bishops were directed to apprize the clergy of the work in progress, and to require of all skilled in the tongues to furnish such assistance as their own labours and researches might enable them to the different companies. Rule 13. "The directors in each company to be the Deans of Westminster and Chester for Westminster; and the King's Professors in Hebrew and Greek in the two Universities." At the expiration of three years from the commencement of this undertaking, in the spring of 1607, three copies of the whole Bible, thus translated and revised, were sent to London. One from each University, and one from Westminster. A committee of six, consisting of two deputies from each place of meeting, here reviewed, and published the whole work, which was finally revised by Dr. Smith, afterwards Bishop of Gloucester, who wrote the admirable preface, and by Dr. Wilson, Bishop of Winchester, and it was first published in 1611. "And now," says Fuller, "after long expectation and great desire, came forth the new translation of the Bible (most beautifully printed), by a *select* and *competent* number of divines appointed for that purpose; not being too many, lest one should trouble another, and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for a convenient slowness,) had expended almost *three years* in the work, not only examining the *channels* by the *fountain, translations* with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French, and Dutch (German) languages. These with *Jacob, rolled away the stone from the mouth of the well of life*; so that now, *even Rachel's* weak women may freely *come* both to *drink* themselves, and *water the flocks of their families* all the same."

"This venerable translation," observes a modern writer upon this matter, "which has been universally admired for its general fidelity, perspicuity, and elegance, was corrected, and many parallel texts added, by Dr. Scattergood, in 1683; by Bishops Tenison and Lloyd, in 1711; and afterwards by Dr. Paris, at Cambridge. But the latest and most complete revision is that made by Dr. Blaney, in 1769, under the direction of the Vice Chancellor and Delegates of the University of Oxford; in which the *errors* found in former editions *were corrected*, and the text reformed to an unexampled *standard of purity;* the *punctuation* was thoroughly revised; the words printed in *italics* were

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examined and corrected by the Hebrew and Greek originals; the *proper names* to the etymology of which *allusions* are made in the text, translated and entered in the margin, &c. &c. This edition, thus revised, corrected, and improved, from its accuracy has been considered the standard edition to which all subsequent impressions should be made conformable."

The editor of the Bible with emendations gives the following brief history of the translation of the Holy Scriptures into the Anglo Saxon language. After mentioning the first translators of portions, he says, "but it was reserved for Wickcliffe, in 1380, to give to the English church a translation of the entire Bible. In 1526, Tyndal had the honour to print the first New Testament, all preceding it having been written with the pen. It was published at Antwerp, to which city he had fled with Myles Coverdale to escape persecution. In 1535, Myles Coverdale printed the Old as well as the New Testament, which he dedicated to Henry VIII. In 1537, this Bible was revised and re-published under the feigned name of Thomas Matthewe. In 1539, Archbishop Cranmer, assisted by several learned divines, revised this version, printed it with a preface by himself, and published it with the title of "The Great Bible," and under the sanction and auspices of Henry VIII. In 1560 "The Geneva Bible" appeared, and in 1568 "The Bishops' Bible" was published by Archbishop Parker and seven other bishops." The manner in which the authorised version was formed upon this, I have already explained at sufficient length; indeed, in my anxiety to place the matter as fully before you as possible, I find I have far exceeded in extent what I anticipated, and yet but imperfectly explained the matter in question. If, however, I have succeeded in putting it intelligibly before you, and obtain a satisfactory settlement of the question, I shall feel that I have done good service to all who feel an interest in the fidelity of the English Bible to its sacred original, and the importance of its careful preservation.

I am at work in other quarters upon the subject, and if you deem this worthy a place in our *Review*, I shall be happy to furnish the result of those inquiries, to appear in conjunction with such information as this communication may elicit from other parties.

R. F., P.M. 329

EXPLANATION OF AN ENGRAVING ON THE ORIGIN OF THE JEWISH RELIGION, AS CONNECTED WITH THE MYSTERIES OF FREEMASONRY.

BY. D. ROSENBERG.

THE delineator of this engraving is of opinion, that, upon reflecting on the ceremonies at present existing amongst Masons, the words, signs and grips of the three degrees, the places occupied by the office-bearers in the Lodge, the banquets and toasts, it must strike every one conversant with the cabalistic science, that if the profane only occupy themselves with material objects, Masons, on the contrary, only bestow their attention on those of a celestial nature. The celestial phenomena observed in the immensity of space, is also the origin of the Jewish worship, perhaps of many other creeds, modified from the same sources, according to the genius and customs of different nations.

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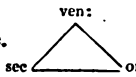
He accordingly offers his ideas on this subject in an emblematic engraving, throwing open the mysterious curtain of the Temple of the Universe. The initiated will observe in the middle of this engraving, the heavens, the principal constellations, the elements, the planets, the signs of the Zodiac, represented by red circular figures in the clouds, the sign occupying the principal plan, being that of the balance. Lower down are three spaces which represent the three elements of fire, air and water; and seven other spaces contain the seven planets known to the ancients. In the middle of these spaces are placed ten circles, of which three are large and seven small. They are arranged according to the ancient principles of the Cabal, by which they were named the ten sephiroth numbers; but according to the delineator's opinion, the true expression for these ten sephiroth is sphern; this being the word used by Ticuni Zohar. The earth is placed still lower, and between the earth and the clouds are the heavens, where will be perceived the Hebrew letters composed of stars.* This alphabet is read from right to left, the tenth letter being the Hebrew jod, the more remarkable by its form resembling a triangle, whilst the modern letter jod assumes that of a square.† Let us apply this to Masonry.

The curtain of the Temple of Jerusalem separated the Holy of Holies from the other parts of the temple appropriated to the simple Priests and Initiated. In the same manner the office-bearers of a Mason's Lodge, where Masonry is properly understood and practised, are also separated from common members, this is analogous to the ten cabalistic sphere. The three superior officers are in the east of the Lodge, and are placed so as to form a triangle, similar to the three superior spheres, and like the jod celestial, of which mention has above been made. 

The seven other office-bearers are placed in conformity with the disposition of the seven other spheres, with a slight modification in as far as the Expert, the Master of the Ceremonies, and the Tyler are concerned; on account of the necessity which exists for leaving a free passage in the middle of the Lodge.

Three large candlesticks, with lights, are placed in the form of a triangle before the two Wardens and the Treasurer; these supply the place of the three spheres of the middle, but the rites which change the places of the two Wardens, do not belong to this system, as must be quite evident.

On the right hand side of the engraving is represented the space of time between the vernal and autumnal equinox, and the opposite side shows the space of time between the latter equinox and that of spring—that is to say summer and winter—for it is known that the seasons are brought about by the apparent movement of the sun.

The Grand Architect of the Universe ordained (through the medium of the Prophet Moses, who received the light upon Mount Horeb by means of the fire which appeared in the middle of the burning bush), to celebrate the two equinoxes by two feasts, of seven days duration each, which events are intended to be represented in the engraving by two tables; the winter side representing Easter, the end of the season of

* See "History of the Origin of Languages of the Universe," by M. Claude Durel.
† An explanation given with the engraving, note p. 9

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darkness, which affords but scanty means for this banquet.* The Christians observe the end of this season by the fast of Lent, symbolical of the same period of scarcity and want consequent upon winter.

On the opposite side is the celebration of the feast of Autumn, which is bountifully supplied, as an indication of the season of plenty; the table, symbolical of this banquet, is surrounded by seven persons, representing the seven planets, or the seven officers of a Lodge; and seven glasses represent the seven obligatory toasts which ought to be drunk during a banquet celebrated by Masons; besides these seven persons there are two others at table holding nosegays, according to the customs as well of the Israelites as of Masons, the meaning of which will be found in the explanation of the origin of the Jewish worship after the description of that of Easter.

It is also worthy of remark, that in the book of Leviticus, chap. xxv. verses 25, 35, and 39, it will be clearly observed, that Moses in enjoining assistance to the poor, uses the expression, "We must assist our brethren," and not, according to his usual phraseology, "Children of Israel," from which it may be concluded that Moses was also initiated in Masonic rites, and that, consequently, Masonry goes much farther back into antiquity than is generally supposed.

But what is most remarkable in this engraving is a suite of thirty-two ovals, held up by two angels on each side of the curtain, taken from the text of the book Tetzira (a work much estimated by learned Cabalists), which divides the celestial kingdom into thirty-two degrees, or regions, in Hebrew named *Nesiboth Hachochma.*

In the middle of the lower part there is a large circle, surmounted by a crown, the number 6 being inscribed in the centre, which, according to the Cabalistic system, is the first cause of the Supreme Being. The great name of God is written in the middle, agreeably to the Scottish rite of Masonry, designating the thirty-third degree.

It is also singular, that in counting the degrees, commencing at the bottom of the column towards the left of the spectator, and continuing to the column on the right hand side, it will be perceived that the thirtieth degree is named kadosch (holy), which agrees perfectly with the hierarchy of Masonic degrees of the above Masonic rite.†

On each side of the great circle are the two columns so well known to Masons, the origin of which is explained towards the end of the pamphlet, which is, in fact, a compendium of the work entitled, "Origin of the Jewish Religion as connected with Masonry." Those interesting and ancient mysteries are, in short, infinite, but concealed in the obscurity of antiquity; for the initiated were not at liberty either to write or even engrave any thing connected with their secrets or ceremonies, such having been transmitted orally from Adam down to Solomon.‡

To make this more clear to the Brethren, it appears desirable to copy a passage from this book; the word Raziel, if divided into two (its component parts), produce Razi-el, that is to say, the divine mysteries. This book also informs us, that Adam was the first to receive these mysteries; afterwards, when driven out of Paradise, he communicated them to his son Loth; Loth communicated them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noih; Noih to Sem; Sem to Abra-

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* See explanation of the "Origin of the Jewish Worship," p. 35 to 48.
† See Explanation and Origin, chap. iv. page 15.
‡ See the Book of Raziel, page 34.

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ham; Abraham to Isaac; Isaac to Jacob; Jacob to Levy; Levy to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to the other down to Solomon.

In this book is also found the sign of distress, with very little difference between it and that of the Freemasons'.

The delineator of the engraving has also discovered the origin of the sacred word of the Master's degree, and other very curious particulars, which prove that it is an error to suppose that Masonry has come down to us from the Egyptians, while, on the contrary, its true source takes its rise from the Hebrews.

SOME REFLECTIONS ON FREEMASONRY.

(TO THE EDITOR).

Every philosophic Mason should be encouraged, the more so, as in England the gentle Craft is descending into a mere ritual; the many are pleased with the tinsel that adorns the empty shell, and leave the examination of the kernel to be enjoyed by the very few.

Brother Rosenberg wishes it to be understood that the Hebrews were the originators of Masonry, and not the Egyptians; I certainly will admit that the Hebrews have been in possession of the mysteries from a very early period, and brought them from India at the time of their separation, I suppose about the time of the wars of the Maha-barat, when the Brahmin worship superseded the old Buddism. From my inquiries I cannot get Buddism beyond the ceremonies of the Craft degree. The ancient Brahmins appear to have been Royal Arch Masons, but the period is so remote, that I am almost inclined to agree with a French writer, who says,—"L'origine de cette société se perd dans la nuit des temps."

The antiquity of Freemasonry must be very great, as the plates in Lord Kingsborough's large work, on the antiquities of Mexico and Peru, and Baron Humboldt's work, show that Masonry was practised by the Tsabeans of that part of the world. The Polynesian Islands possess Masonic remains. Through the whole of Turkey, Arabia, Egypt, Tartary, China, and Japan, Masonic remains are found; indeed, travel where you may, Masonry has been before you.

All the ancient religions, down to Henry VIII., all forms of *good* government were modelled on Masonic principles; all languages—all the ancient sciences were on the same plan.

To return to Rosenberg—I am glad to find that he is translating from ancient authors, to endeavour to restore what has nearly become a dead letter.

The Sepher-Jetsirah was written by Rabbi Akiba, who lived in the time of Hadrian, A. D. 135; it is full of Masonry. Judaism is Masonry for the profane, as is also Christianity. Why does the pope on the jubilee go to the church of St. John Lateran, and giving certain knocks with a silver mallet, demand admittance as Master Mason of the universe? but because such ceremony is a type of the Masonic mysteries.

There appeared lately a paragraph in the *Morning Chronicle*, referring to a paper read, by Brother Godwin, at a meeting of the Institute

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of British Architects, which, I presume, has not escaped your attention —the paper is important.

All the ancient ecclesiastical buildings were built by Freemasons down to the time of Henry VIII., but many of the ornaments, from the fastidious taste of modern times, have been broken off or removed by order of the incumbents. They bore the Buddist symbols of the Craft. The north-east window of Lichfield cathedral contains the double triangle; the same symbol forms part of several windows in various cathedrals and churches in England and on the continent.

From all I have read, searched into, and know, I am firmly of opinion that the true esoteric mystery of the Craft has been lost; I cannot find it explained in Judaism, or any other *ism*. The Jewish system is divided into Cabalists and Talmudists; the Cabala contains the mysteries of the Craft, but not well understood; and the Talmud is a species of learned trifling by the Rabbis, to amuse and bewilder the intellect; the monkish legends of the middle ages of the Christian era had a similar intent, to wean the mind from the mythology of the Romans, which had degenerated into vice and obscenity.

R. T. G.

THE STATE OF MASONRY ON THE CONTINENT.

Having been initiated on the Continent, acquired high rank, and spent many years in different countries in the practice of Masonry, I have thought some observations might not be uninteresting. Holding the rank of S. P. R. S., the highest rank but one in French Masonry, and high rank among the Templars, I possessed many facilities for acquiring information as to the state of Masonry, and the rites connected with it.

Masonry in France is practised according to several rites. The rite of the Grand Orient, called the Modern or French rite, admits the three ancient degrees and four higher degrees, and is followed by all the Lodges in connection with it. The higher degrees are modified from those usually recognized, and the ritual for them was established under Napoleon. The highest of them is R +. This rite is practised by the majority of the Lodges in France, being all those in connection with the Grand Orient. The other principal rite is called the Scotch rite or Ancient and Accepted rite, being the ancient rite introduced into France in the early part of the last century by the Jacobite emigrants; but the whole number of degrees has been gradually increased to thirty-three. This rite was much liked by the French, and is adopted not only by the Lodges under the Supreme Council of the Scotch rite, but also by most of the Lodges under the Grand Orient, who practice both rites. Some few Lodges, also, practice symbolic Masonry according to the English rite; and the higher ranks according to the plan adopted in other countries, called in France the old Scotch rite. Some Lodges have a kind of female Masonry, which is limited to a few symbolical rites, and in which the female members of Masonic families are initiated. There are some slight differences in the ritual of the three simple or symbolic degrees according to the several rites; but very trifling, confining themselves to a difference in one of the passwords, and to a different arrangement of the touch as to time, but not as to number. There is great laxity in France as to correctness in working.

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Masonry, at present, in France, is very much depressed; the Government rather discountenancing it than otherwise, and the Lodges not being sufficiently strict in their discipline. Many irregular Lodges also exist. The bulk of the candidates for admission, at present, consist of young professional men, soldiers, and mechanics. In most of the French towns separate houses for Lodges belong to the community, many of them well fitted up; but, in consequence of the depression now existing, some have been given up. Shortly after the Revolution of July, Masonry made great progress; but the decline latterly, as I have said, has been great, many of the Lodges being suspected of political bias. It must be acknowledged, that in many of the Masonic virtues, the French have by no means degenerated,—their hospitality to foreign Brethren, and benevolence to the distressed, the best characteristics of the Order existing unsullied. The Portuguese, Spanish, and Polish emigrants have been a heavy burden upon the Funds of the Lodges, which made every exertion for their relief.

The S. P. R. ✠ and those of a higher rank are allowed to initiate as far as the rank of M. in case no Lodge exists within thirty miles, but the person is bound to present himself before a regularly constituted Lodge on the first opportunity.

The Masonic literature of France is extensive, and there is a regular bookseller at Paris appointed by the Grand Orient for the supply of books, diplomas, &c. The French literature is characterized by much research; but by little discrimination, and displays a want of knowledge with the recent Masonic literature of England. Numerous manuals for the practice of the several rites are also published.

The state of the Order of Templars I may also notice. It consists in France of two branches: the Paris branch with which the English tongue is in communication, and the Dunkirk branch. The Paris branch goes on steadily, but has been rather out of favour on account of having adopted a peculiar religious ritual; it has convents in most of the principal cities. The Dunkirk branch, which was introduced from Poland in the last century by General Fox, is not so extensive; it has, however, many noble supporters, and Provincial Grand Masters in the neighbouring states. It follows the ancient ritual more closely.

With regard to Belgium, it may be remarked, that Masonry is very limited, being confined to Orangemen and liberal Catholics, the Church denouncing it frequently from the pulpit, and the law being opposed to it as a secret association. There are several Lodges at Brussels and Ghent, also others at Ostend, Mechlin, &c. The rites practised are the French and French Scotch. The local law authorities have several times threatened to interfere with the Lodges, but no attempt has yet been made.

Of Holland and its Colonies, I need not say any thing, as Masonry is there pure and flourishing, practised according to the English model.

Germany is quite a blank, Masonic emblems or diplomas being dangerous even for a traveller to carry in his baggage.

In Spain, Masonry, according to the French rites, has been extended or rather re-introduced since the recent events; but it is to be regretted that it is neglected for political societies.

In Portugal, Masonry since its revival by the English in the beginning of this century, has been very unpopular among the priests and peasantry, with whom it is a well established belief, that Masons go out every new moon to hold conference with the devil in person. Masonry, according to the French rites, has been revived since the restoration of

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the legitimate sovereign; but it has been polluted by the introduction of politics, and is neglected for secret political societies. The most favourite of these is that of the Jardinheros, or gardeners, all whose emblems are taken from gardening; Carbonarism also prevails, but the Jardinho has long been the chosen system of propagandism.

In conclusion, it may be said, that generally throughout Western Europe, a political taint has attached to Masonry, which the conduct of its professors has not tended to remove.

THE ANNALIST.*

NOTICES OF EMINENT MEMBERS OF THE CANONGATE KILWINNING LODGE, &c.

(Continued from p. 302.)

PURSUING our catalogue of distinguished individuals, as their names are entered in chronological order, with the exception of the successive Masters, whom we notice during their years of office, we come to the period between the elections in 1762 and 1764, when the veteran Bro. Fraser, as before mentioned, presided for the third term over the Lodge. Several entrants, whose characters were calculated to reflect credit on the Craft, joined at this time. Among these may be specified Alexander Monro, physician, assistant and successor to his father, Dr. Alexander Monro, professor of anatomy and surgery in the University of Edinburgh. He was in his 29th year when he became a Mason, and lived to the advanced age of 85, an ornament to every society to which he belonged. There also entered Dr. Andrew Wood, a physician of eminence; Neil M'Vicar, lord provost of Edinburgh; Sir Allan Maclean, of Morven; John Greame Murray, of Murray Hall; Peter Leslie Grant, of Balquhan, &c.

Upon the retirement of Bro Fraser, in June 1764,

GEORGE DRUMMOND, the brother of Alex. Drummond, above mentioned, was called to the chair of the Canongate Kilwinning Lodge. He was commonly designated as Lord Provost Drummond, having been six times elected to the chief magistracy of the city. So early as 1738 we find him appear prominent as the founder of that admirable institution the Royal Infirmary, the first stone of which was laid in the above year. To give all due solemnity to the act, he obtained the co-operation of the Grand Master, the Earl of Cromarty, and the Grand Lodge; and a grand procession proceeded to the spot, accompanied by Bro. Drummond, as president of the managers. The eastern wing of this useful edifice thus first reared its head. In November of the same year, Bro. George Drummond was elected in Grand Lodge to the post of Junior Warden. On the 14th May, 1740, he again acted a conspicuous part in laying the foundation stone of the west wing of the Royal Infirmary.

At length, in November 1752, this public-spirited man and Mason was rewarded with the honour due to his merit, in being elected Grand Master Mason of Scotland. In the year following he had the satisfaction

* *Corrections.*—Page 298, last par., for "LORD ABERDEEN" read "*LORD ABERDOUR*" Page 301, line 14 from bottom, for "LORD FORBES," read "*LORD PITSLIGO.*"

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of founding another of his patriotic projects, the building of the Royal Exchange. The occasion presented one of the most splendid and animated spectacles ever witnessed in Edinburgh. For a detail of the ceremonials and addresses which took place, we refer to "Lawrie's History of Freemasonry," and the "Scot's Magazine" of the time. In November 1763, while in his sixth term of office as lord provost, he placed the first stone of the North Bridge, officiating in the absence of the then Grand Master Mason, the Earl of Elgin.

When full of years and of honours, this highly eminent Brother received the additional compliment of being proffered the first place of honour in the Canongate Kilwinning Lodge, and he was accordingly elected Master, as already stated. The year following (1765) he was re-installed in the same station. After the termination of his official period, he retired from public life to seek that privacy and repose to which his long and laborious services so well entitled him. But these he was not fated long to enjoy. In the month of November, 1766, he was called to the Grand Lodge above; and the general appreciation of his worth was testified in the long and mournful array of friends and fellow-citizens, who paid the last homage to his obsequies. He was interred in the Canongate churchyard. As one of the excellent of the earth, the illustrious of the Order, and especially as late Master of the Canongate Kilwinning Lodge, his Brethren met together in solemn Funeral Lodge, to commemorate his worth, at which various impressive discourses were delivered, and appropriate anthems performed. It may be supposed that one who had merited so well of his country and of his city, should have obtained some public monument, in acknowledgment of his devotion and service. We know of no tribute to his memory, except the bust of him placed in the hall of the Royal Infirmary, which edifice, indeed, itself remains a lasting memorial of his philanthropy and usefulness.

Mr. Drummond's family was a branch of the noble house of Perth. Two of his descendants, through his eldest daughter, became Masters of the Canongate Kilwinning Lodge; viz., the present Sir Henry Jardine, and his late son, Henry Jardine, Esq., whose ultimate death we had but lately to record in the obituary of this *Review*.

During the epoch of Provost Drummond's rule, a number of respectable members were added to the Lodge.

Sir John Whiteford, bart., of Whiteford and Ballochmyle, was one of these. He was initiated in February 1765, and at the election of Grand Lodge, in the succeeding year, was appointed to the post of Senior Grand Warden, which he held for the term of two years. He was one of the early friends and patrons of the immortal bard and Brother, Robert Burns; and his eldest daughter, Maria, has been celebrated in eternal song as the poet's heroine in "The Braes of Ballochmyle." Sir John Whiteford died at Edinburgh, in 1803.

Lord Robert Ker, second son of Robert, Duke of Roxburgh, was also initiated under Bro. Drummond, in April 1765. At the Grand Election in 1767, he was chosen to the high office of Deputy Grand Master, and was continued therein till the election in 1769.

There were likewise entered about the same time, Colonel Callander, of Craigforth; Duncan M'Donell, of Glengarry; James Townshend Oswald, of Dunikeir; the hon. Charles Cochrane, second son of Thomas, eighth Earl of Dundonald, and David Stewart, who was lord provost of Edinburgh. The name of George Sinclair, of Ulbster, appears as a

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joining member of the Lodge. He was the father of the late right hon. Sir John Sinclair, who became a Mason in the Canongate Kilwinning.

The next Master of the Lodge, in order of time, was

ANDREW ALISON, merchant in Edinburgh, and father of the late Rev. Dr. Alison, author of the celebrated Essay on Taste. Bro. Alison was elected to the chair 24th June, 1766. He had previously filled the office of Senior Warden in Grand Lodge, from 1763 to 1765, and during his occupation of the chair of the Canongate Kilwinning, he again became an office-bearer in Grand Lodge, holding the responsible post of Grand Master Substitute from the years 1767 to 1770. He continued for the space of three years as Master of the Canongate Kilwinning, during which the following Members, among others, were received into Masonry.

GEORGE, 8th EARL OF DALHOUSIE. This nobleman was initiated in the month of November, 1766, and on the 30th November of the following year, he was elevated to the supreme dignity of Grand Master Mason of Scotland—a station to which both his son and his grandson (the present Lord Dalhousie), who were also initiated in the same Lodge, afterwards attained. Diplomas appear to have been first issued by Grand Lodge, under the rule of this chief, but we do not discover any particulars in "Laurie's History" sufficiently to illustrate his Masonic character. He died in 1787.

CHARLES LORD BINNING, son of the Earl of Haddington. He was initiated in December 1768, and early addressing himself to his duty as an active Mason, frequently officiated in the absence of the regular office-bearers, although he does not appear to have been ever formally elected. The practice and principle of his younger years were not forgot by him in the future; for, after a lapse of twenty years, he became Deputy Grand Master, under Lord Napier, also a Brother of the Canongate Kilwinning Lodge. He died Earl of Haddington, in 1828.

CHARLES HAY, advocate, afterwards a judge, by the title of Lord Newton. He was admitted a Mason in November, 1766, and became Depute Master of the Lodge in 1780, being re-elected the succeeding year. He was a man of great judgment as a lawgiver, and of a convivial temperament. Lord Newton died in 1811.

The following Brethren did not fill any Masonic office:—

Lord Algernon Percy, afterwards created Earl of Beverly, second son of the Duke of Northumberland. He entered the Lodge in December 1767, and died in 1830.

The late Earl of Cadogan, who died in 1807, was also initiated in the Canongate Kilwinning, in October, 1767.

Alexander Abercrombie, youngest brother of Sir Ralph Abercrombie, was initiated in July, 1767, about fourteen years after the latter. He was then in his 22nd year; and after acquiring high credit at the Scottish bar, became a judge under the title of Lord Abercrombie. His literary attainments were also considerable, and he contributed to the "Mirror" and "Lounger," edited by Henry M'Kenzie, "the Man of Feeling." He died in 1795.

Alexander Maconochie, advocate, was initiated in November, 1767. On the demise of Lord Abercrombie, he was appointed to the judicial bench, under the title of Lord Meadowbank, the name of his estate. He had previously filled the chair of public law in the University of Edinburgh. Lord Meadowbank was highly respected, both as a judge and in private life.

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Dr. John Gregory, professor of physic in Edinburgh University, was entered a Mason in January, 1768, being then in the 44th year of his age. Lord Woodhouselee has left the following character of this eminent person. "He possessed a large share of the social and benevolent affections, and which in the exercise of his profession manifested themselves in many nameless but important attentions to those under his care,—attentions which proceeding in him from *an extended principle of humanity*, were not *squared* to the circumstances or rank of the patient, but ever bestowed most liberally where they were most requisite." A truly Masonic portrait! He died in 1773, and was succeeded in the medical chair by his son Dr. James Gregory, who became a Member of the same Lodge.

In June, 1769, Bro. Alison was succeeded by

Dr. James Lind, of Gorgie, as Worshipful Master. Dr. Lind was initiated in August, 1758, and in June, 1759, was appointed Junior Warden of the Lodge, an office which he held for two years, when he was promoted to be Senior Warden. About this period he left Scotland for the Continent, to prosecute his professional studies, and Sir William Forbes was installed in his stead as Warden. In November, 1769, after his election to the chair of the Canongate Kilwinning, he was chosen in Grand Lodge to be Senior Grand Warden. Bro. Lind was a man of varied acquirements. In 1773 he became a candidate for the professorship of natural philosophy, but was not successful. He afterwards removed to Windsor, where he attained considerable repute in his profession, and died there.

He received into Masonry the subjoined individuals:—

William, Lord Napier, initiated December, 1769, while the Hon. Colonel Napier. Soon afterwards, himself and several other officers of his regiment, the Scots Greys, presented a petition to Grand Lodge, for a charter of erection of a Military Lodge, and which was granted accordingly. On the 12th March, 1770, the formal constitution of the Lodge took place in the hall of St. John's chapel, at which ceremony his excellency General Adolphus Oughton presided in his capacity of Grand Master of Scotland. After a suitable address from that military and Masonic chief, the charter was delivered into the hands of Colonel Napier, as Worshipful Master thereof; Captain Basil Heron being installed Depute Master; Sir John Nesbit, of Dean, as Senior Warden; John Nesbit, Esq., as Junior Warden; John Christie, Esq., as Treasurer; and Captain James Colquhoun, as Secretary of the New Lodge; which was duly formed and consecrated under the name and title of "The St. Andrew Royal Arch Lodge in the Scot's Greys, or Royal North British Dragoons." Bro. Napier succeeded his father as Baron Napier, in 1773, but died about two years after, leaving his title to his eldest son, Francis, who became a Mason in the Canongate Kilwinning Lodge, and was afterwards Grand Master of Scotland.

Dr. David Spence, a physician of repute in Edinburgh, was initiated by Dr. Lind, in 1770. He was appointed Senior Warden of the Lodge in 1775, and the year following became Depute Master, under the Worshipful Bro. James Boswell. There were also received about the same time, Sir James Stirling, of Uppal, Bart.; Sir John Ramsey, of Bamff; Sir Alexander Don, of Newton; Sir Alexander Murray, of Balmanno; Sir Francis Kinloch, of Gilmerton; the late Sir John Sinclair, of Ulbster; Alexander Moray, of Abercairnie; John Balfour, of Balbirnie; and Gilbert Innes, of Stow.

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First Lodge of Instruction in Scotland.—In the year 563 the celebrated St. Columb landed in Iona, with twelve Brethren from the north of Ireland, and there founded a seminary, or Lodge of Instruction, from whence the knowledge of the True Light was diffused by degrees, not only through great part of Scotland, but also of England. The society obtained the distinctive appellation of Culdees, from the Irish word *cuil, ceal* signifying a sequestered corner, retreat, or tyled lodge, and *De, Dia,* God. Permanent establishments of the Culdean Fraternity were founded in different provinces at various intervals. One of the most ancient of these seems to have been that at Abernethy (the capital of the Pictish kingdom), constituted about the year 600. Other provincial grand seats were founded successively at Dunkeld, St. Andrews, Brechin, Dunblane, Dunfermline, Kirkaldy, Culross, Melrose, and many other places. That the *Free* Masonry professed and practised by these enlightened Brethren, was such in the genuine sense of the term, is demonstrated by the fact, that they asserted for themselves the right of construing and judging concerning the contents and mysteries of the Covenant, untrammelled by the authorities of foreign councils. Little solicitous to raise architectural structures, whose grandeur should conduct their name and fame to posterity, they sought chiefly to civilize and socialize their Brethren of mankind, by imparting to them the knowledge of those pure principles which they taught in their Lodges; freely untyling the door to all who sought for the Truth, and directing them to the sacred source whence they themselves drew the Grand Secret. The adherents of the monk Augustine, by whom Masonry is said to have been patronized in England, were at utter variance with the Culdean Fraternity, refusing to hold any communion with them. The same spirit of intolerance prevailing with the increase of the dominant hierarchy, the Culdean association was at last extinguished as a distinct body in Scotland. Their complete suppression, however, did not take place till after the lapse of centuries. The last historical mention of them is coeval with the persecution of the Knights Templars. But, like the latter Order, the Culdean system was still secretly cherished and preserved in the breasts of its former professors, and by them it was perpetuated till the flood-gates of Light were again opened in the middle of the 16th century. Then Freemasonry flourished *and spread.*

NOTITIÆ TEMPLARIÆ.

(No. 10.)

PRECEPTORIES IN PALESTINE AND THE EAST.

Jerusalem.—On the Mount Moriah, in the Holy City, was the Order of the Knights Templars first reared. Before they had attained to be an influential and numerous body, the original members received an asylum in part of the palace of King Baldwin, situated adjacent to the structures raised by the Emperor Justinian and the Caliph Omar, on the supposed site of the Temple of King Solomon. At the time of the capture of Jerusalem by the Crusaders, these consisted of two great mosques, which still remain entire, the El Aksa, or Alacsa, (formerly the Christian church of the Purification), and the Sakhara, or Mosque

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of Omar, the most magnificent of the two. As the Order increased in numbers and resources it is obvious that the original domicile granted for their occupation would not suffice to contain them, or be at all commensurate with their developed importance. Either the King of Jerusalem gave up to them as a residence the whole of his palace, or allowed them to erect one for themselves, at, or nigh, to the same spot; for it is shown by the testimony of Arabian writers, contemporary with the capture of the city by Saladin, that the Templars possessed several large structures for their religious and military purposes in the vicinity of the church of the Purification, or Mosque of El Aksa. In Michaud's Bibliography of the Crusades, the historian Ibn Alatsyr thus narrates: "When Saladin had made himself master of the city, and after all the infidels had left it, he restored the (religious) edifices to their original use. The Templars had *erected to the west of the Mosque Alacsa*, a building where they dwelt, and where they had their granaries and offices. A portion of the Mosque had been shut in (enclavèe) by these structures. Saladin caused the Sakrah and the Mosque to be washed and purged from all defilement." Another extract referring to the same subject informs us, that "the Sultan gave orders to lay open to view the Mirhah, before which the Templars had built a wall, and which they had turned into a corn granary, or, as some affirm, into a baser convenience. *To the west of the Kiblah they had erected a great mansion and a spacious church.* All these buildings the Sultan commanded to be razed, and freed the Mirhah from all that had obstructed it, so as to form a large and commodious space where all Musselmans might come and pour forth their prayers."—This was in A. D. 1187. The conclusion from these passages therefore is, that the great convent and church of the Order were situated in the south-west angle of the space called the Sacred Enclosure, into which no Christian foot is ever permitted to enter. The range of buildings probably extended from the west end of the Mosque of El Aksa (into which some of the Templar offices jutted), to near the great Mosque of Omar, called by the old chroniclers the Temple of the Lord. To separate themselves from the public surveillance, or rather from the monks and other officials of the two holy Temples, the Knights had raised a wall or barrier, which intruding into the Mirhah, or sacred place of prayer, was pulled down by Saladin, and the area made clear. Here then stood the castellated convent of the Temple, with its chivalric and monastic accompaniments,—its courts and its cloisters, its stables and its storehouses, its armouries and almonries, and rooms for the reception of pilgrims. Like the Temple of Solomon, whence it derived its name, not one stone thereof was left upon another.

Acre.—The soldiery of the Temple early occupied a post in this important city,—then, as it is yet, the key of a great part of the East. In a map of ancient Acre given by Michaud, four quarters occupied by the Knights are designated, viz., the "Garde des Templiers," or portion of the eastern ramparts defended by their troops; the "Habitation des Templiers," which contained the grand convent and church of the Order; the "Bourg du Temple," appropriated to the inferior classes of the Order, such as the serving squires, armourers, equerries, &c.; and lastly, "Le Temple," or fortress proper of the temple, which was an oblong bastion of great strength, situate on the southern horn or point, commanding the approach to the mote.

After the fatal battle of Tiberias in 1187, where most of the Knights

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of the Temple were slain or captured, Acre destitute of its best defenders, fell an easy conquest to the Sultan Saladin. That chief divided it amongst his favourite emirs, and the Doctor Yssa obtained as his portion the whole of the property possessed by the Templars. Afdhal, the Sultan's son, took up his residence in the tower of the Temple. The property and palace of the Knights of St. John were in like manner partitioned among the faquirs and sophis. The infidels having been again driven from the city in 1191, the Templars, who had taken up their abode at Antioch after the loss of Jerusalem, once more occupied their preceptory at Acre, which now became the seat of the Grand Chapter. Various additions were made to the fortifications, and the strength and security of Acre rendered it one of the most populous and prosperous cities of the East. Princes and merchants flocked to it as a central point whether for pleasure or profit. The interior of their palaces and houses were adorned with paintings, and their saloons received the light from windows of glass, then an extraordinary luxury. In the public places or promenades, canopies or coverings of transparent silk shaded the inhabitants from the rays of the sun. Splendid mansions were erected by the great and wealthy within the spacious intervals which separated the double ramparts, while the poorer classes inhabited the interior of the town. An old chronicler informs us, that it was common for the grandees to walk in public wearing crowns of gold like kings, and followed by a numerous train of attendants clothed in garments glittering with gold and gems. Rounds of fêtes, spectacles and tournaments were continually taking place; and such was the vortex of dissipation, that the Cardinal de Vitry makes it a subject of gratulation that the Templar head-quarters were removed from Acre, in 1217, to Pilgrim Castle, away from "the sinful city of Acre, which is full of all impurity."

This celebrated city, the Ptolemais of the ancient, the Accon of the Jews, fell finally into the hands of the Saracens in 1291. To enter into the particulars of the last siege would be impossible in this place. They are more fully described by Michaud than by any other historian, and might form the subject of a Ptolemaid yet to be sung by epic muse. With its fall, fell the Order of the Temple, to all great intents and purposes. William de Beangen, the last Grand Master in Palestine, died gloriously in the breach with his face to the foe. Three hundred of his chosen Knights defended the great Tower of the Temple against the whole infidel forces, till the place being undermined fell down with a crash, and the devouring fire finished what the sword had begun. Only ten Templars escaped by sea to Cyprus.

Pilgrim Castle.—This formidable fortress was erected under the auspices of the Grand Master William de Chartres, about the year 1217, and was situated on a rocky promontory, stretching about a quarter of a mile into the sea, and nearly half a quarter of a mile in breadth. It lay to the east of Mount Carmel, between the towns of Caipha and Cæsarea. The origin of its name, (as has been stated in a former number), arose from the bands of Pilgrim Craftsmen who lent their architectural aid in the building; and, from all accounts, it seems to have been a work worthy of the most accomplished Masons. The native Arabs called, and still, we believe, call the place Atlit—or Athlete; it retains, however, in the Levant, the Templar name of Castel Pellegrino.

The most ancient account of it is by James de Vitri, Bishop of Acre,

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who describes it to the following effect: It was built on the promontory, three sides of which were washed by the sea. In digging the foundations, the workmen came to some deep and extensive walls of ancient masonry, where they found a quantity of unknown coins, (probably of Roman or Jewish origin) which the fortunate finders, as well as the pious Cardinal, considered as a special God-send to repay their labours. "Inventa est pecunia," says he, "in moneta modernis ignota, collata beneficio Dei patris filiis militibus suis ad alleviandos sumptus et labores." They reached also some springs of fresh pellucid water, a very important discovery. The first stone having been laid as became the Brotherhood of the Temple, and the Free Fraternity associated with them in the work, two immense towers were constructed on the landward side, each one hundred feet high, and seventy-four broad. These were composed of huge blocks of stone, more than sufficient to resist the impression of the machines for battering used in those days. Between these great towers ran a thick and lofty wall, in breadth at the top large enough for a knight in armour to parade at ease. It was furnished with a parapet and battlements, the ascent to which was by flights of steps. To the north, south, and west, this fortress was rendered almost inaccessible by the rocks and sea.

Within the space enclosed by the walls were the chapel of the convent, the palace or residence of the Grand Master, and various other edifices, with fish-ponds, salt-works, gardens, and vineyards. Here the Masters of the Temple resided from its erection to the expulsion of the Christians from the Holy Land. The strength of its masonry appeared to promise eternal duration. Little more than a century ago, Pococke found a great part of the walls standing. The walls he describes as most magnificent, and "so finely built, that it may be reckoned as one of the things that are best worth seeing in these parts." "It is encompassed," he says, "with two walls, fifteen feet thick: the inner wall on the east side cannot be less than forty feet high, and within it there appear to have been some very grand apartments. The offices of the fortress seem to have been at the west end, where I saw an oven eighteen feet in diameter. In the castle there are the remains of a fine lofty church of ten sides, built in a light gothic taste; three chapels are built to the three eastern sides, each of which consists of five sides, excepting the opening to the church; in these, it is probable, the three chief altars stood." This traveller noticed no traces of the spot having been inhabited: Captains Irby and Mangles, however, found here, in 1817, a modern village situated on the promontory, and apparently constructed from the ruins. "It is," say they, "of small extent, and would appear, from its elevated situation, and the old walls which surround it, to have been a citadel, as there are the ruins of two other walls without it." Referring to the ruins of the church or chapel, they state that its form was originally a double hexagon; the half still standing has six sides. The exterior walls have a double line of niches in the gothic style, the architecture light and elegant. It must still be an object of curious interest.

(To be continued.)

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A MASONIC FACT—NOT A STUBBORN THING.

FRIDAY—by some considered an unlucky day—now and then turns up fortunate. Friday the 4th of February, 1842, was a red-letter day among the Bibliopolists of London, and deserves commemoration from the pleasing associations arising out of a fortuitous circumstance, which may prove the forerunner of good fortune to her whom it ultimately concerned. The publishers and booksellers of London hold monthly meetings of the trade at the Albion Tavern, Aldersgate Street; and on these occasions the current merit of the intellect of the British Empire is brought before their grand Council to be tested as to its commercial value. Rarely does any "canty chiel" find admittance; perhaps it is well so; all trades have their Freemasonry, and in signs manual and tokens typographic, their proceedings are regulated by the system exclusive; still if there be even no clock-case in the room or market, Charity cannot be altogether excluded. On the day stated, the chair was taken, the bell tinkled, and various new works were named. Some, by well known authors, ran quickly up, in twenty-fives, fifties, hundreds, tokens; next came others, in the press, parturient, and near to deliverance, that had lagged subscription—"How does it look?" asks one of the Row; "Who illustrates? who has revised the proofs?" inquired the second and third—this list moved slowly on; then came five or six notices of embryotic authorship that were scarcely noticed.

New subscriptions for published works were then asked for, and obtained; at length "Dibdin's Sea Songs" were announced. "I'll take six, Murray." "Four for me, Murray." "And though I only want six," said another, "I'll take twenty-five if Murray will sing one of the songs," The worthy publisher expressed his regret that he had no voice; it was then suggested that if Frank Crew would sing one, no doubt all would subscribe. "And I will sing one," cried Frank, but on condition,—"Name it!—name it!" vociferated all. "That you will also each subscribe half-a-crown for the widow of poor Tom Dibdin, who is in a state of destitution. Poor Tom Dibdin was a Mason; and in aid of the Mason's widow I will comply with your request." Pointing to the first song, "Poor Jack," he sang it even as he himself never sang before. Mute attention, and the glistening tear, were the tribute paid to nature's melodist, and the acclamation was conveyed to his own heart by the sound of half-crowns rattling towards him to a number amounting to little, if any, less than ten pounds.

Masonic warbler! long may nature bless thee with tones seraphic to touch the hearts of men in the cause of the widow. Known as a true Mason, may peace bless thine own course, and mayst thou, in the bright cause of Charity, never encounter the glance of envy, or the hatred of malice! Sing on, kind bird! and may the warbling from thy tuneful throat remind thy fellows, that while engaged in the profitable concerns of business, an author's words may convey a moral as lasting as obligatory on the man of feeling.

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MASONIC NAVAL AND MILITARY COMMANDERS.

The M.W. Grand Master Mason of Scotland, Lord Frederick Fitzclarence, has been appointed Commander of the Forces in North Britain, *vice* Lord Greenock, also a Freemason. What would the recent military authorities in Ireland have said to behold the Head of the Staff in Scotland also acting as the Head of the Craft, personally presiding over its Lodges, and anxious to promote its prosperity?

Among the distinguished military men who are members of the Masonic Fraternity, is Sir Thomas Graham—Lord Lynedoch, the hero of many a hard fought fight. This gallant veteran, now in his 94th year, if we mistake not, was initiated, when a young man, in the Canongate Kilwinning Lodge of Edinburgh. He is probably the oldest member living.—The present Admiral Ommaney was likewise initiated in the same Lodge; as was also Sir D. L. Gilmour, *K.C.B.*, an officer who distinguished himself in the Spanish campaign. In truth, most of the chief commanders who served under the illustrious Brother, the Duke of Wellington, were comrades of the Craft; *videlicet*, the late General the Earl of Dalhousie, the present Marquis of Tweedale, Lord Combermere, Lord Lynedoch, &c. Sir John Moore was also a Scottish Mason. The immortal Nelson was a member of the English Craft.

TO THE EDITOR.

Dear Sir and Brother,—My absence from the last Grand Lodge having been misunderstood even by some kindly disposed friends, I feel it due to myself to state that it was caused by a severe accident, the effects of which confined me to bed. As Treasurer of the Asylum, I felt an effort should be made to attend the Grand Lodge; my medical friend, however, peremptorily objected; and his certificate was given to Brother Stevens, to whose advocacy I also intrusted the notice of motion I gave in at the Committee of Masters.

The unexpected course adopted at the Grand Lodge having prevented the usual routine of business, Brother Stevens had no opportunity of bringing on the motion, which therefore stands deferred.

I remain, dear Sir and Brother,

Very faithfully yours,

March 10, 1842. Robert Thomas Crucefix.

TO THE EDITOR.

Sir and Brother,—In the month of September last year our hearts were gladdened by the arrival of a few numbers of your *Review*. Although, after the recommendation of this invaluable work in the annual circular of the Grand Lodge of Scotland for 1839, (the first time that we were aware of its existence), it was moved for in our Lodge, such were the difficulties of procuring it at so great a distance, that it was not before the period above named, that we were enabled to

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get a few numbers straggling in; and even now the number for December last has not come to hand yet, notwithstanding our having become regular subscribers. But what we have got has made us feel somewhat similar with Esau of old, when he sold his birthright, as he could not have been more anxious for his brother's pottage than we are for more of your spicy dishes and pleasing sauces.

In the meantime, Sir, rest assured that, however humble they may be, my efforts, and I dare say those of the Brethren of our Lodge, will not be wanting to the support of a work so eminently fit to purify the Royal Art, and to restore in Freemasonry all that needs to be rebuilt, as well as to pull down whatever encumbers the ground.

Yours fraternally,

Lerwick, 22nd February, 1842. I. G. DEN B.

TO THE EDITOR.

SIR, — I observe among the items of expenditure for the Grand Lodge, a sum of £99 16*s.* charged for lithographic drawings and plates, of the Jewels &c. that are to be worn,—an amount I consider most reckless and extravagant; and perceiving in this item a recurrence to a former system of expenditure, without any regard to propriety, I, for one, must enter a protest (with your permission) in the *Freemasons' Quarterly Review*.—As to the probability of the circular of the Grand Lodge being read by one-tenth part of those to whom it is addressed, there is but little chance; but this I know, that if you publish my letter, it will not only be read by all the subscribers, but by hundreds of others who are interested in the matter.

I have further to draw your attention to the mercantile account of the revised—not amended—Book of Constitutions—of which I understand 2500 have been printed, at 3*s.* each; this will give a round total of £375. The expence of printing, paper, and cloth binding, might have been reasonably comprised so as to leave £300 available for *proper* (query *general*) purposes. Of what use are all these plates, which absorb one-third of the profits? That I am correct in my view of clear profit, may be proved by the fact that no allowance is made to Tylers, or any who endeavour to promote the sale.

A BROTHER TYPO.

TO THE EDITOR.

SIR AND BROTHER, — I think it more than probable that many, besides myself, have found great difficulty in obtaining such acquaintance with the verbal technicalities of Freemasonry as is requisite to enable any one to fill the chair of his Lodge with credit to himself, and advantage to the Brethren.

The object of this letter is to suggest that some duly qualified Brother shall hold classes, or give private instruction, receiving for the same, and the use of his time, pecuniary compensation, of such amount as shall amply remunerate him for the sacrifice. I admit that the Brother-

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hood are ever ready to assist each other, but it is a serious tax upon the kindness and the time of those who are able to afford instruction: and nothing but necessity ought to induce a stupid fellow, like myself for example, to make such a demand. If, however, any Brother would condescend to receive remuneration in exchange for his valuable knowledge, and which can only be acquired by word of mouth,—I, for one, would gladly avail myself of such a resource.

'Tis true we have Lodges of Instruction; but a man may attend one regularly for years without, perhaps, being able to acquire the necessary knowledge. It is only piecemeal, and not in the mass, that many, and possibly the generality of intellects, can acquire and retain all that ought to be learnt and remembered. And even in these Lodges of Improvement or Instruction, how few there are who can work well the different offices they hold in rotation, and how very rare are the instances to be met with of those who are perfect in the Lectures.

If you can suggest any method by which we may acquire the necessary knowledge to fit us—for I do not deem the mere investiture with a collar sufficient—for properly filling any office to which we may be called, you will, I think, be conferring an obligation on many, and most especially on

Yours, fraternally,

March, 1842. TYRO.

[We have a shrewd guess as to who is verily our Correspondent, and feel he will not find it amiss forthwith to seek out Bro. Major Beniowski, who in the matter of memory dealeth largely at small profit. TYRO's letter is worthy of consideration.]

TO THE EDITOR.

SIR,—An error appears in your last number, page 426: in reporting the proceedings of "The Crucefix Testimonial," the rev. Chairman is made to say, "Whether in the viceregal fêtes of Dublin, or the fancy balls of Caledonia:" the words used were, "the fancy balls of *Cork*."

I am your obedient servant,

Jan. 31*st* 1842. A P.M.

TO THE EDITOR.

Huddersfield, Feb. 2nd, 1842.

SIR,—In your Review of Literature in your last number, you notice No. 3, of Brother Walton's Masonic Melodies, "When friendship, love and truth abound," and make some very just remarks respecting it. There is, however, an error in the complimentary allusions you make to Brother Charles Lee, to whom that composition is very worthily dedicated, which I beg to correct.

Bro. Lee is the Dep. P.G.M. of West Yorkshire, and not of the East Division of Lancashire, as stated by you; and you did but bare justice in saying that, "a more excellent Mason does not honour the Craft." To his untiring exertions and great influence (influence derived alone from his benign example) in the cause of Masonry, must, in a great measure be attributed the flourishing and prosperous state

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of the Craft in his province, which numbers thirty-one Lodges, and throughout which, he is, as he deserves to be, respected and beloved.

Bro. Walton was the Prov. Grand Organist of West Yorkshire, and a worthy Member of the Alfred Lodge, No. 384, Leeds; but he, alas! is now no more, having died about twelve months ago. He was much respected by his Brethren generally, a numerous body of whom attended his remains to the grave. A well executed bust of him has been placed in the Alfred Lodge, and an epitaph on marble has been erected in the church where he is interred, by his Brethren, to his memory.

I am, Sir, yours fraternally,

A BROTHER.

TO THE EDITOR.

SIR AND BROTHER,—Will you inform me what are the duties of a representative from a sister Grand Lodge to the Grand Lodge of England? as provided for by art. 3, page 30 (*New Const.*), and also,—if the Grand Lodge of England is compelled to receive such representative,—whether the laws of sister Grand Lodges do or do not provide, *constitutionally*, for deputed representatives to our Grand Lodge?

It is stated (page 30), that the Grand Master may, by warrant, appoint any Brother of *eminence* and *skill* to represent *him* in a sister Grand Lodge; and that he (the Grand Master) may also constitute any *distinguished* Brother, who may be regularly deputed from a sister Grand Lodge, a member of the Grand Lodge of England, with such rank as may be *appropriate*.

I admit that courteous and Masonic bearing would satisfy us that appropriate rank may have been gracefully conferred; but I also consider that we ought in all cases to have such proofs of *eminence* and *skill*, as would make their *appropriate rank* respected.

March 17, 1842. HOMUNCULUS.

[The duties are, we presume, ambassadorial. A representative probably receives directions from his executive, to be carried out as effectively as his *knowledge* of Masonry may permit; he should attend to the wants of the Brethren of that country from which the sister Grand Lodge has delegated him, and, as far as his means fairly admit, relieve them; if those wants exceed his means to relieve, he should communicate with his executive, in order to prevent, as far as possible, any claims on the exchequer of the Grand Lodge to which he is delegated. He should be enabled to give advice and instruction to all inquiries on Masonic policy and statistics; solve questions of importance; promote peace; eschew special pleading, avoid meddling; and, as the representative of a Grand Lodge, he should at least assume the character of—the *gentleman*.

The actual position of a representative from our Grand Master is, it will be seen, to represent *him* (the Grand Master), not the Grand Lodge; our laws do not provide for the position of a representative to the English Grand Lodge, neither do our laws give us the alternative of rejection, from the probable conviction that it is scarcely possible to send us any Brother that would be objected to.

The power of *appropriate* appointment is vested in the Grand Master, and the propriety, therefore, of the act cannot be debated.

ED. F. Q. R.]

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TO THE EDITOR.

SIR AND BROTHER,—As an appendix to your report of the proceedings of the deputation, appointed by the Committee of the Asylum for Worthy Aged and Decayed Freemasons, to confer with the Board of General Purposes, with a view to the amalgamation of the two annuity plans—the one already in operation in connection with the Asylum, and the one about to be established by Grand Lodge,—I beg to hand you a calculation, which I made the other day to refer to in Grand Lodge on the 2nd instant, and from which some excellent points were made by Brother Stevens, in his admirable address on that occasion, in proposing the first motion to adjourn the consideration of the proposed regulations to an especial Grand Lodge, which the M.W.G.M. was solicited to summon for that purpose. It will serve to show, to those who were present, more clearly than the excitement of the moment would then permit them to understand, the pure and disinterested motives which prompted all the overtures of the deputation.

There are seven annuitants upon the funds of the Asylum for Worthy Aged and Decayed Freemasons; and as it is equally an honour to them to have been found worthy of being elected to that position, and to the institution which is enabled by the means of such election to impart a ray of comfort to the declining years of these worthy and aged Brothers, I subjoin their names, the dates of their election, and their respective ages at those periods:—

No.					No.
1.	Bro. George Collcott,	elected 31 July, 1839,	aged 77	of Lodge	15
2.	— William Povey	.....	65	....	509
3.	— John Dyson	.....	65	....	168
4.	— Nathaniel Pearce	.....	75	....	15
5.	— William Johnson	.....	70	....	12
6.	— Thomas Horth	.. 8 July, 1840 ..	68	....	12
7.	— John Clark	.. 13 Jan. 1841 ..	62	....	49

At the present price of consols 700*l.* stock would cost about 630*l.* in round numbers; and the Commissioners for the Reduction of the National Debt would grant to these Brothers for 100*l.* stock each, the following annuities, payable half-yearly at the Bank of England; namely—

		£	*s.*	*d.*
To No. 1, being now 80	.....	21	12	1
2 .. 68	.....	11	7	5
3 .. 68	.....	11	7	5
4 .. 78	.....	18	12	8
5 .. 73	.....	13	19	1
6 .. 70	.....	12	6	2
7 .. 63	.....	9	8	7

making an aggregate of ..... £98 13 5, or an average of 14*l.* 1*s.* 11*d.* each, or 4*l.* 1*s.* 11*d.* more than their present annuity; while the whole amount of the "Annuity Fund" of the Asylum, offered to the Board of General Purposes, namely 1000*l.* (and upwards) if so invested, would give an average of 160*l.* stock to each annuitant, and that amount of stock would purchase annuities for the same as under; namely—

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	£	s.	d.
For No. 1	33	9	8
2	18	3	11
3	18	3	11
4	29	16	3
5	22	6	7
6	19	13	10
7	15	1	9

being an aggregate of ..... £156 15 11 or, an average of 22*l.* 8*s.* each; so that, as the tranfer would have been extremely advantageous in a pecuniary point of view, it is difficult to understand the motives which could have induced its rejection. It is not, however, my intention to speculate upon this matter, but merely submit the facts for the information of your readers, if you deem them of sufficient interest to claim a place in your pages; and subscribe myself with hearty good wishes,

Yours fraternally,

ROBERT FIELD, P.M. 329.

Islington, 4th March, 1842.

TO THE EDITOR.

SIR,—Your having already not only sustained, but repelled with admirable courage, the attack made on your columns by an officer of greater distinction than experience, and made clear to your companions in the Order, that you possess the power to remedy abuses by exposing them, no matter the quarter whence they emanate; I venture therefore now to suggest, as the difficulty of obtaining Royal Arch certificates, although somewhat lessened, still exists in no inconsiderable degree, a remedy for the evil, as simple as efficacious.

It is merely to regulate the certificate by the same standard as that in Craft Masonry, and all difficulty, delay and disappointment, will vanish.

There may be some Companions anxious to possess the autographs of the three Grand Principals; but I see no justifiable reason why, to oblige the few thus desirous, we should inflict on a whole community the multifarious evils that unnecessary delay occasions. For example: the M.E.Z. may not be approachable; the Pro-Z. may be at his country seat: the G.H. may not be in town; the G.J. may be abroad, or indisposed, or any other *reasonable* excuse may be urged; whereas the Scribe E. (and I would not think it indispensible to affix also the Siamese autograph of scribe N., who may have other important duties to perform abroad or at home), might be empowered to sign his name as an attestation; and lest this important duty might increase his labour to the detriment of his health (for I wish to be considered a member of the Humane Society), I would even allow the Grand Registrar to be the custos of a registration stamp, containing the name of Grand Scribe E. I have no fear whatever of any "exchequer" delinquency.

Your old friend and companion,

EZRA.

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TO THE EDITOR.

SIR AND BROTHER,—Can you oblige me by a copy of any certificate of Knights Templars, by which H. R. H. the Duke of Sussex can be proved to exercise any magisterial power in that branch of the Masonic Fraternity?

A SUBSCRIBER.

We readily comply, and subjoin the following copy:—

"His Royal Highness the Duke of Sussex, &c. &c., most Eminent and Supreme Grand Master of the Royal Exalted Religious and Military Orders of H.R.D.M., Grand elected Masonic Knight Templar K.D.O.S.H., of St. John of Jerusalem, Palestine, &c. &c.

These are to certify that Sir ————, of the ————, of ————, held in the field of encampment in London, is registered in the Grand Royal Conclave of England.

Given in London, the day of

A.L. 584—A.D. 184—A.O. 72—

WM. HY. WHITE,
Grand Chancellor and Registrar."

By command of the Most Eminent Grand Master.
J. C. Burckhardt, G. Sub. Prior,
S.P.R.+

POETRY.

HISTORIC SONNETS.

(SECOND SERIES.—No I.)

THE CONQUEROR AT HASTINGS.

"PRAISE to the HIGHEST! see the promised land,
Normans, worth fighting for—at length thus given,
Decreed of old, now ours, vouchsafed of Heaven!"
So to the valiant of his stalwart band
Outspoke the Conqueror as he near'd the strand,
That owneth since the sway of his bold hand.
"The King of armies shineth o'er our path,
And while to us his beckoning face doth turn,
Upon the foe descends his glance of wrath:—
As, when of old, his pillar'd light did burn,
To guide his chosen people to their home;
So woos he us to Britain's teeming shore,
Our toils, our perils, and our wanderings o'er,
Our home, as long as earth shall bear, or billows foam!"

EDWARD RALEIGH MORAN.
Dec. 20, 1841. No. 1, Grand Masters' Lodge.

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THE FATHER:

A SKETCH FROM LIFE.

I saw him where he sat alone. His eyes
Were dim with weeping, and his sallow brow
Was clouded o'er with grief. His hands were crossed
Upon his trembling knees—and there he sat,
As if forgetfulness of all the world
Had fixed him to the spot. He look'd to Heaven
In silence, but that silent look bespoke,
Far more than ever language could describe,
The weight of sorrow that oppressed his soul.
It was a speechless prayer, but eloquent,
To Him who rules the destinies of man,
And mercifully heals the broken heart.
Then did he deeply sigh, and tears again
Burst from their fountain, like a trickling stream,
Cooling the fever of the anguished mind.
I saw him where he sat alone—his arm
Upon the table resting, while his hand
Sustained his throbbing temples. I approached,
And soothingly addressed him:—Why art thou
Afflicted thus? What cause hast thou to mourn?
He bade me listen to his tale of woe:—

I am a father. In my youthful days
I wedded happily with her I loved,
And blessedness and pure connubial joy,
In mutual union, shone upon our path,
Rich with the promise that our Life would be
One lovely scene of sweet domestic peace.
Three sons we had, whose infant smiles inspired
Our parent feelings with supreme delight.
We cherished them with love, and trained them up
As future treasures of parental hope,
When years should bring us to the close of Life,
And they console us in the hour of death.

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It was our care to teach them, by our love
And cautious precepts, that in virtue's way
Their footsteps, guided by the fear of God,
Would lead through Life to honour upon Earth
And everlasting happiness in Heav'n.
They left in youth their own paternal home,
And went into the world. O who can tell
What were the feelings of their parents then!
We prayed for them that in temptation's path
They never might be led, and that their minds
Would be secure against the snares of vice.
But darkness came upon them—poisoned tongues
Spoke tempting falsehoods in the tones of truth—
The winding serpent crept into their souls,
And they disdained the ever-anxious voice
That spoke of duty and of filial love.
Those who had trained them with unwearied care,
Ev'n from their birth and through their infant days,—
Who taught their minds to be prepared for Life
And all its duties, now they scorned to hear.
They treated Nature's ties with cold contempt,
And with rebellious spirit turned their hearts
Against Affection, that such anxious prayers
Had breathed in faithful tenderness for them.
O who would be a father! I have sons,
Three sons, who might have been my cherished pride
In Life's decline—who might have closed my eyes
In peace; and, having borne me to the grave,
They might have seen a widowed mother's tears
With true compassion, such as Christian sons
Must feel for her who bore them, and whose hands
Nursed them, the helpless offspring of her youth.
But love is dead within their hardened hearts,
And they regard not what a parent feels.

Again the broken-hearted father wept,
And spoke of comfort in another world.

W. H.

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THE CHAPLAIN'S SONG.

BY THE REV. S. OLIVER, OF WHAPLODE.

Tune—*Eve's Hymn in the Oratorio of "Abel."*

DESCEND, guardian angels, descend,
Let Masonry still be your care:
From every evil defend
All Masons that act on the square.
A Brother possessed of his tools,
Obeys the Grand Architect's nod;
His actions he constantly rules
By the precepts and mandates of GOD.

Should envious cowans assail,
Or misfortunes collect in a crowd;
Their intrigues can never prevail,
The pillar protects them, and cloud.
To him is true happiness given;
The pathway of peace he has trod,
On the road to a structure in Heaven,
Whose builder and maker is GOD.

Set apart from the rest of mankind,
He governs his passions with care;
Approaching perfection, his mind
Is kept within compass and square.
Three mystical virtues unite,
To hallow the staves that are trod,
On a ladder most gloriously bright,
Where the Mason ascends to his GOD.

When he wander'd forlorn, and his sight
Was with darkness mysterious obscur'd;
How refulgent the sparkling light,
Which succeeded the gloom he endured.
In knowledge and virtue when ripe,
Comfort springs, like the herb from each sod,
Of that glory—eternal—a type,
Which streams from the throne of his GOD.

TOAST—*The Three Great Lights of Masonry.*

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MASONIC INTELLIGENCE.

SUPREME ROYAL ARCH CHAPTER.

COMMITTEE OF LAWS.

The three Grand and the Pro-Grand Principals; Comps. Burckhardt, Henderson, Shadbolt, Thomas Moore, Crucefix, Philipe, (Harrison, deceased.)

Dec. 18.—Present—Comps. Henderson and Crucefix. Not being a quorum, no results were declared, but the Companions present went through the materials, and made considerable progress in arrangement.

The meeting was declared adjourned until the 8th January.

Jan. 8.—Present—Comps. Burckhardt, Henderson, Crucefix.

The proposed code was carefully examined and completed, all but a fair copy. A final meeting was declared for Tuesday, the 18th inst.

It may be observed, that the Royal Arch not being a fourth degree, but only a perfection of the third, the laws should be as analogous as possible in their constitution and force; and it would have proved more obviously convenient and effective, if the recent compilation of the Craft Laws and the Laws of the Royal Arch had come out simultaneously, and that the two committees had co-operated; thus each could so have provided, as to make a perfect unity, instead of two codes that are in many points disjunctive and inconclusive.

The new regulations of the Royal Arch provide for things not dreamt of by the lower grade of the degree, while the lower grade compasses more important matters than it would seem to be necessary to the higher.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.—*Feb.* 2.

Present—E. C., J. Ramsbottom, *M.P.*, R. Willett, B. B. Cabbell, as Z.H.J. Sixteen other Grand Officers and *seven* Principals and Past Principals of subordinate Chapters.

The Grand Scribe E. stated that the Grand Scribe N. (Comp. Dobie) was prevented by a pressing engagement from attending. No excuse was offered on the part of other Companions.

A report was read from the Committee on the Laws, to the effect that they had completed their labours, and that a fair copy of the Laws was prepared for the Grand Chapter.

The report was received.

A lengthy discussion took place as to the mode of publicity previous to the Laws, as presented, being adopted as a code. It was ultimately determined that the copy should lie at the office of the Grand Secretary until the next Grand Chapter, for the inspection of all qualified Companions, previous to their final confirmation, and that any Grand Superintendant of the English Provinces might have a copy forwarded on stating a request for the same.

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Notice of motion was given, that at the next Grand Chapter the laws now presented become the laws of the Order.

A letter having been read from the grand-nephew of the late companion Lowndes, who for nearly forty years had acted as Grand Organist to the Grand Chapter, stating that he had died in great distress, a motion was made that the sum of 25*l.* be granted to defray the expenses of his funeral, and medical attendance. This case being the first brought before the Grand Chapter, on the subject of relief, its nature, as a matter of precedent, gave rise to a long debate, in which Comps. Henderson, Walton, Crucefix, Cabbell, Ramsbottom, and H. Fitzroy, took animated interest. The motion was adopted by a considerable majority.

The report of the Committee for a Chapter to be held at Dewsbury was agreed to.

The financial report was satisfactory.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.—*Feb.* 23.

Present—Bros. S. C. Norris, Crucefix, Hayward, Rule, and about fifty Masters and Past Masters.

The report of the annual audit for 1841, signed by Bros. the Hon. H. Fitzroy, Rev. S. Isaacson, Houlding, &c., was read, by which it appeared that there remained in the Grand Treasurer's hands, on account of the Board of General Purposes, the sum of 1,218*l.* 7*s.* 10*d.*, but that the Lodge of Benevolence was indebted to him the sum of 210*l.* 15*s.* 3*d.*

The subsequent quarter's account however had improved, and a small balance was in hand on account of the Lodge of Benevolence, and the funded stock of the Board of General Purposes was increased to the sum of 2,300*l.*, besides the balance of 500*l.* due from the Girls' School; there was also a good floating balance in hand.

The funded stock of the Benevolence Fund is 11,000*l.*

A message was delivered from the Grand Master, announcing that in consequence of his Royal Highness having taken a violent cold at the christening of the Prince of Wales, he had not been enabled to present to the Queen, the address of the Grand Lodge on the birth of an heir-apparent to the throne, but that the Grand Master had intimated to her Majesty the dutiful conduct of the Grand Lodge.

The reports of the Board of General Purposes were then read. The first comprised the conference with the sub-committee of the Asylum. At the conclusion of this part, Bro. Crucefix stated that there appeared to him some inaccuracies, which he merely alluded to, in case that having been present when these minutes were read, it might afterwards preclude his noticing them in Grand Lodge. He then delivered in the following notice of motion:—

"To move that the report of the Board of General Purposes be referred to that body for reconsideration, because the Board of General Purposes might have received the first proposition of the sub-committee of the Asylum for the Worthy Aged and Decayed Freemason, and have recommended its acceptance by Grand Lodge, with much propriety; and certainly ought to have so received and recommended the second proposition, without hesitation or reserve."

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The next important point in the report, was the suspension for twelve months of a Brother for a Masonic offence, against which sentence the Brother had lodged an appeal.*

A notice of motion was delivered from the Lodge of Israel, against the suspension of the Brother above alluded to, and another by Bro. Henry, that such Brother be restored to the exercise of his Masonic functions.

A former motion was once more renewed by Bro. J. Lee Stevens, that 50*l.* be granted to Mrs. Barnett, widow of Bro. Barnett, formerly Deputy G.M. for Lincolnshire.

The Scrutineers were then appointed, and the labours of the Committee were declared ended.

The Brethren then resumed the duties of the Lodge of Benevolence. The petitions were not many, but especially important. The amounts awarded were liberal and just.

Two cases presented subjects of unusual interest. The one of a foreign Brother, a nobleman, who was expelled the empire of Austria for the crime of being a Freemason. He was relieved.

The next was a case of severe destitution. A Brother who had moved in a highly respectable station of life, with a wife and seven children, was compelled to return home without bread for his famishing family, because the Master of his Lodge did not attend the Board. *Such is the law.* We do not wish to visit with too severe reproof the Brother who thus was, we believe, only an inadvertent cause of severe disappointment to the family, that, to do him justice, he had visited; it was stated that he had left London very suddenly for Ireland—but we trust the precedent afforded by the present Sir John Easthope, will not be lost upon him.

The case of Bro. Wormal, of Margate, was deferred, owing to an informality, and the absence of any one to speak to the matter. A few days afterwards the poor Brother died, and his widow became the inmate of the Union! Brother Masons! let not these warnings pass as an idle wind.

(Extract from Circular.)

"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 contributions, and the accounts up to the end of the preceding quarter, as in this communication."

The proceedings of the Grand Lodge held on the 7th of December last, were in progress of circulation on the 14th of January following.

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* As this case did not come on in Grand Lodge, we omit the stated charges, that public opinion may not prejudice the Brother, but we must enter our protest against the delay and inconvenience to all parties.

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The circular contains a page of matter on an especial Grand Lodge, holden in the state-room of the Mansion-house in the City of York, on the 20th of October last, whereat the Grand Master passed an act of grace in pardoning some Masonic offences, gave the hand of good fellowship to the several Masters of the different Lodges, and afterwards enjoyed with them, "in a high degree, both the feast of reason and the flow of soul."

Next follow some of the proceedings of the Grand Lodge, held on the 7th of December (Vide *F. Q. R.*, p. 449, 1841.) The Board of General Purposes reported their regret at the death of the late Grand Registrar, Brother Harrison, on which it was resolved that the expression of its regret be entered on the minutes.

Among the items in the accounts, it appears that at the last audit the sum of £107 12*s.* 5*d.* was due to the Grand Treasurer. That £99 16*s.* has been paid for the plates of Jewels for the new edition of the Constitutions. That £1000 of stock of Reduced 3 per Cents., has been purchased by the Board of General Purposes, leaving still a balance in hand of £861 14*s.* 4*d.*, besides the £500 remaining yet unpaid by the Girls' charity.

QUARTERLY COMMUNICATION.—*March 2nd.*

The nature of the proceedings in Grand Lodge were such as to defy the possibility of any detailed report—the result may be gleaned from the "leading article."

The unprecedented mode of dealing with a question that was not alluded to in the previous Committee of Masters, took by surprise all those who were not previously retained, and who found themselves *locked in*, and compelled to witness the unusual manner in which a subject, involving an important feature of Charity, was dealt with. Until an intimation was suggested that the "Constitutions" gave no power to lock the doors, the scene was altogether extraordinary. At half-past eleven, about sixty members left the Grand Lodge, and the various clauses of the Annuity Scheme were finally disposed of at nearly two o'clock in the morning, at the cost, however, of postponing the various notices of motion, among which were, one relating to a benevolent grant to a lady upwards of eighty years of age, and who may die before the next meeting; and another from a Brother who appealed against the sentence of suspension by the Board of General Purposes; much of the usual routine of business was also suspended; thus assuring to the Grand Lodge a warm evening's work in the month of June, when the business of the 2nd March is also to be confirmed, Boards elected, &c. &c.

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THE CHARITIES.

GIRLS' SCHOOL.

GENERAL COMMITTEE.—*December* 30.

Present—Dr. Crucefix in the chair; Messrs. Cabbell, W. H. White, Dobie, Norris, Lewis, Bossy, Sirr, and many other Governors.

The ballot for Collector commenced at half-past twelve, and it was at first arranged to close at half-past one, but afterwards decided to remain open during business.

Letters of recommendation in favour of the Candidates were read.

On the close of the ballot, the Chairman announced the ballot to be for

John Nichols . .	35	Charles King . .	30

whereon the candidates were called in, and addressed by the Chairman, and John Nichols, the successful candidate, returned thanks for the honour conferred on him, as did Charles King for the support he had received.

The Honorary Solicitor was requested to act on his own discretion relating to the deficit of the late Collector.

The petition of a child named Noke, a most interesting little girl, who could both read and write well, was rejected on the plea that her father was not in reduced circumstances, being only a journeyman currier, earning 25*s.* a week instead of 35*s.*, as formerly—his wife died about three years since, and his youthful family was superintended by his eldest daughter, aged 15, whose conduct was exemplary, and shone brightly in the behaviour of her juvenile sister. Brother Noke is about to be the Master of his Lodge; yet although worthy such an entrustment, his position in society precludes his daughter the benefit of a *charitable* institution.

The case of one of the twins (Laceys) was rejected, by reason that a former Court had declared its informality.

A present of 65 copies of Sabbath Exercises—one to each of the children—by Bro F. B. Ribbans, was reported, and the Secretary directed to acknowledge the same.

ESPECIAL GENERAL COURT, *Feb.* 3.—This Court was called in consequence of the advertisement for the January Court not having been issued at sufficient notice. The business of the Court, therefore, was chiefly to do that which should have been done in January.—Present—Bro. Lewis, and afterwards Bro. Cabbell, in the chair; Bros. Crucefix, Norris, Dobie, and about twenty other Governors. All previous minutes were confirmed.

It was resolved that no child be eligible as a candidate for admission who has a sister already on the establishment. Notice of motion was given as to the better regulation of the Ballot.

The anniversary festival of this Institution is fixed for the 18th of May;—the Board of Stewards is more than usually numerous; there is every prospect of a large attendance, and we devoutly hope, of a most liberal subscription.

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BOYS' SCHOOL.

GENERAL COURT, *Jan.* 3.—Present—Mr. Rodber, Treasurer, in the chair; Mr. W. H. White, Dr. Crucefix, Mr. Rule, and many other Governors.

The Scrutineers for the ballot for the admission of twelve children into the school, declared the election to have fallen on the following candidates:—Hill, Way, Guy, Taylor, Read, Hearn, Nowell, Smith, Burke, Ellis, Loftus, Lander. The highest number of votes was 624, the lowest 208.

Some exception was properly taken to an obvious irregularity in the rough and fair minutes, and in regard to a notice of motion given at a previous meeting by the Grand Secretary, but which was overruled.

The death of Bro. Coe was announced as having taken place since the last Court, whereon it was resolved unanimously that an expression of the sympathy of this Court to the widow of that lamented Brother be written on parchment, and suitably framed, and that Bros. Crucefix and Vinson be requested to present the same to Mrs. Coe.

The following is a copy of the Address of Condolence presented to Mrs. Coe, on the 23rd February, by Bros. Crucefix and Vinson:—*

TO MRS. COE.

MADAM,—We, the undersigned, at the desire of the General Court, offer the expression of their deep and affectionate sympathy at the loss they have sustained by the death of their respected Bro. John James Howel Coe, whereby the Institution has been deprived of a most efficient and zealous friend.

To you, Madam, the recollection of your late husband's charitable virtues will impart some consolation in the hour of your afflicting bereavement, as their active exercise was greatly instrumental in providing for the destitute and orphan sons of Freemasons.

We pray the merciful Protector to bless you with resignation and a peaceful heart.

By order of the General Court, held on the 3rd day of Jan., 1842.

R. T. CRUCEFIX, P.G.D.
W. VINSON, P.G.S.

SPECIAL GENERAL COURT, *Jan.* 17.—This Court was convened on the requisition of five Brethren, addressed to the Secretary.

"For the purpose of considering and determining on the state of the laws relating to the election of children; whether the General Court of the 3rd Jan. inst., had the power to alter the minutes of the General Court of July, 1841, and confirmed by the subsequent General Court of October last? and if not, that this Special General Court do direct such alterations to be struck out. Whether the balloting papers for the 3rd inst. are in conformity with the laws?—whether the election on that day is not null and void?—whether new balloting-papers shall be issued, and the Special General Court adjourn to a convenient day to receive the ballot for election of twelve children? or whether a Special General Court shall be called for the purpose?"

* The frame was the present of Bro. Vinson.

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There were present, Rev. Mr. Rodber, Treasurer; a great number of Grand Officers, and several other Brethren.

After much discussion, it was resolved that the requisition was vexatious (!) and the Court adjourned.

Vexatious the requisition might be—yet what caused this vexation but the slovenly mode in which a motion by a Grand officer was framed, and the unbusiness-like manner in which that motion was attempted to be purified? The interests of the Institution demand that fairness in all things should be shown; but for the discrepancy to which we allude, there would have been no requisition. "Put the saddle on the right horse," say we; the vexatious proceeding caused the requisition—and, in turning the tables, there was little credit and less justice. Notwithstanding, we regret the course taken by the requisitionists; they had better have observed the more dignified course—silence.

THE FESTIVAL.

Wednesday, March 9.*—The Anniversary Festival of this charity was held at Freemasons' Hall. Bro. B. B. Cabbell, in the absence of Bro. the Hon. H. Fitzroy, who was to have taken the chair, presided. About 200 Brethren were present, and the subscriptions reached 589*l.* 16*s.* We regret that the noise was so great and uninterrupted as to make the worthy chairman's office any thing but easy; and even the procession of the boys, a scene of equal pride and interest to the Mason, scarcely succeeded to arrest the noise and tumult.

To attempt to give the faintest outline of the proceedings is impossible. We subjoin a List of the Stewards, with an account of the Receipt and Expenditure for the past year.

BOARD OF STEWARDS.

Brothers

President. — The Rev. Wm. J. Rodber, Gr. Chap. No. 1
Vice-Pres.—Thomas Bacon..... 38
Treasurer.—Henry Thomas Foreman 233
Hon. Sec.— George Warriner 269

Bro.	John Fox..... No. 2	Bro.	George Soanes.... No. 116
"	John A. D. Cox..... 4	"	Thomas Huggins 166
"	R. J. J. E. Daly .. . 8	"	Daniel Lewellin 195
"	C. W. De Bernardy .. 12	"	Henry Charles Betts.. 218
"	Victor Collin 14	"	George R. Price..... 229
"	W. E. Jackson 30	"	John Levey..... 229
"	Rich. G. Baker 32	"	Francis Lambert 234
"	Fred. Geo. Cox 37	"	Joseph Compton Pott. 286
"	John L. Evans 54	"	W. G. Thiselton Dyer 324
"	James Russell..... 108	"	John Vink 593
"	The Rev. Charles Vink 113		

* It is gratifying to record an act of graceful courtesy on the part of the Committee of the Asylum, who deferred their meeting to the 11th, that several of the Asylum Governors might be able to attend the Boys' Festival.

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RECEIPT.

	£.	s.	d.
Balance in hand, 20th February, 1841	230	18	10
Her Most Gracious Majesty The Queen ..... a.	10	10	0
H. R. H. the Duke of Sussex, M. W. G. M. and President, 18th donation	21	0	0
One Year's Dividend on New 3½ per Cent. Stock	246	15	0
Dinner Club—Grand Officers of the Grand Chapter ..... a.	10	10	0
The Masters' and Past Masters' Club ..... a.	3	3	0
The Executors of the late Bro. George Henekey, being the 2nd portion of his Legacy of 300*l*, (deducting Legacy Duty)	90	0	0
Collection after a Sermon at Gravesend Church, by the Rev. David Jones, Prov. Grand Chaplain for Kent, at the Annual Provincial Meeting in 1840	18	18	0
Freemasons' Quarterly Review	2	2	0
Grand Lodge ..... a.	150	0	0
General Subscriptions and Donations	514	16	0
	£1,298	2	10

EXPENDITURE.

	£.	s.	d.
By amount paid for Education and School Books, Bibles and Prayer Books, to Christmas last	235	7	11
Apprentice Premium and Annual Silver Medal	6	1	0
Clothing—Mr. Adlard, tailor, for Clothes and Caps	129	14	0
" Messrs. Monnery, for Two Outfits	10	0	0
" Ditto, for Stockings	18	0	0
" Mr Charles Hopkins, for Boots	34	18	0
" Messrs. White and Greenwell, for Linen	21	8	0
" Freemasons' School, for making Shirts	10	2	0
Law Expenses, Vote of Thanks, Frame, &c.	13	14	6
Secretary, One Year's Salary to Michaelmas, 1841	40	0	0
" Do. Annual Gratuity for past services	20	0	0
Collector, One Year's Commission to Lady-day, 1842	25	0	0
Messenger, One Year's Salary and Allowance to Christmas, 1841	16	10	0
Assistant Messenger, ditto, ditto	10	0	0
Rent and Fire Insurance for Office Premises to Christmas, 1841	102	16	0
Stationery and Printing	30	3	4
Petty Disbursements, including Advertisements, Postages, &c.	17	14	5
	741	9	2
Purchase of 500*l*. Stock New 3½ per Cents	494	17	6
Balance at Banker's in the name of the Treasurer	61	16	2
	£1,298	2	10

26th February, 1842.—Examined the foregoing Account between the 20th February, 1841, and this day, and inspected the Vouchers and found the same correct.

J. C. FOURDRINIER,
S. STAPLES, Jun.
THOMAS WARING. } Auditors.

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ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

We request our readers to refer back to the *Freemason's Quarterly Review*, for December last, page 456, for the proceedings of the Sub-Committee and the Board of General Purposes.

Monthly Committee, *9th Feb.* — The following letter from the Board of General Purposes, in answer to the communication of the Sub-Committee, under date 11th December, 1841, was read:—

"Freemasous' Hall,
"London, 25th Jan. 1842.

"Worshipful Sir and Brother,

"I am directed by the Board of General Purposes to acknowledge the receipt of your communication on behalf of the Committee of the Asylum for Worthy Aged and Decayed Freemasons, addressed to the Board requesting another interview, grounded on certain resolutions which you have forwarded, and I am directed in reply to say, that after mature deliberation, the Board must beg to refer you to their resolutions of the 7th of December last, communicated to you in my letter of the same day, and to state that the Board are still willing to receive and consider any proposition that may be made, having reference to the application of the entire Fund for Annuities.

"I have the honour to be,
"Worshipful Brother,
"Your obedient Servant and Brother,
(Signed) "William H. White, G S."

"To Robert Field, Esq.
"*Secretary*,
"Asylum for Worthy Aged and Decayed Freemasons."

The above communication was considered to close the labours of the Sub-Committee.

It was resolved that the annual festival of the Institution do take place at Freemasons' Hall, on Wednesday the 15th of June next.

The Treasurer reported that Brother the Rev. Stephen Isaacson had, in the kindest manner, offered to preach a sermon in aid of this Institution, whereon the Treasurer was requested to communicate the grateful thanks of the Committee to the reverend Brother, and to express the high sense entertained by the Committee of his generous offer.

A letter from Bro. Nichols was read, tendering his resignation as Collector, on having been appointed Collector and Messenger to the Girls' School. The exemplary conduct of Bro. Nichols was unanimously admitted, and a resolution to that effect entered on the minutes.

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January 25.—MASONIC BALL in aid of the Asylum, under the patronage of the Lodge of Regularity, 108, at Freemasons' Hall.

BOARD OF STEWARDS.

President, Bro. J. C. BELL, 1, River Terrace.

Vice-President, Bro. P. MOUNTAIN, Skinner Street, Snow Hill.

Treasurer, . . . Bro. S. STAPLES, 69, Newman Street, Oxford Street.

Honorary Secretary, Bro. J. HOULDING, 11, Southampton Place, Euston Square,—and Bros.

J. BROADHURST, Regent Street.
J. BROWSE, 4, Mead Place, Lambeth.
E. W. COOPER, 43, Somerset Street, Portman Square.
J. DUBOURG, 61, Haymarket.
T. FARLEY, Thornton Heath, Croydon.
R. FIELD, 117, Cheapside.
A. GARDNER, 11, Upper Green, Kennington.
F. LAMBERT, Coventry Street.
— MANSELL.
J. MARTYR, Mary Place, Park Road, Peckham.
H. MEYER, 126, Piccadilly.
J. PENNINGTON, 19, Foxley Road, Kennington.
W. SHAW, Farmers' Insurance Office, Strand.
R. SPENCER, 314, High Holborn.
J. LEE STEVENS, 2, King Edward Street, Westminster Road.
J. UDALL, Winchmore Hill.
G. WARRINER, Cornhill.
Z. WATKINS, 108, Regent Street.
W. L. WRIGHT, Conduit Street.

The hall presented a most animated scene, and was filled with a vast concourse of elegantly dressed ladies and gentlemen, who testified their gratification at the marked attention of the Stewards, who certainly left nothing unattempted to secure the approbation of the company—the band was most effective, and the refreshments abundant. The ball having been held on the evening of the Christening of the Royal Infant the Prince of Wales, did not diminish the interest felt on the occasion. The better part of our duty is to report that seventy pounds has, by the happy assemblage of the fair sex, in aid of so truly praiseworthy an object as the Asylum for the Aged Freemason, been realized in favour of that excellent Institution; the delightful enjoyment of the evening was heightened by this reflection,—and we sincerely hope that we may shortly see many of the same happy faces, breathing, in their prayers to the Great Protector, for a blessing on the old Mason's cause.

THE REPORTER.

The unusual length of Masonic intelligence, particularly from India, compels us to limit our "Notitiæ Metropolitanæ,"—our Reporter, however, in this necessity, is in no wise to blame, for he has been even more than usually active, has attended more initiations, passings, and raisings, and been present at more installations than usual—aye, and has even put his gastronomic powers to a full-proof exercise, and has furnished us with abundant proofs that his ears and eyes have been retentive and observant.

The Grand Stewards' Lodge have elected Brother Savage, W. M.; Bros. Acklam and R. L. Wilson, are the Wardens. The public night in March passed off much to the gratification of the visitors.

Fidelity and Somerset House—maintain their position as to numbers.

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The Westminster and Key Stone have elected Bro. Isaacson as Master, whose first step in his new dignity was to declare his intention to preach in favour of the Asylum.—The Britannia, No. 38, has elected the Hon. H. Fitzroy as Master, whose initiatory step in London Masonry was as Chairman of the Asylum Festival in 1840, in which office he so admirably acquitted himself as to attract the notice of the Grand Master, who, in the following year, appointed him Senior Grand Warden, in this instance proving that "all preferment among Masons is grounded upon real worth and personal merit only."—The Athelstan, Percy, Strong Man, Unity, Peace and Harmony, Regularity, all contribute to the stock of social comfort.—The Burlington have elected Bro. the Rev. C. Vink; the Concord, 49, Bro. Brewster; the Bank of England, Bro. Z. Watkins, as their several Masters. If we have omitted to repeat any particular Lodge that our Reporter was desirous should have been noticed, we must plead general pressure.

The Chapters have in general met well, and the numbers of newly exalted companions are on the increase.

In Templar Masonry we have not much to report.—In the Chapter of Observance, the Hon. H. Fitzroy has boldly marched forward as a Masonic soldier, and is already first Captain.—The Cross of Christ Encampment maintains its goodly position in every respect.—But the Faith and Fidelity bids fair to exceed its contemporaries as much in discipline and practice as it does in the chasteness and propriety of its appointments. It is truly worth while to visit this Encampment, and we press this remark on our provincial comrades in the Order, were it only to observe Sir Knts. Henry Udall and R. L. Wilson, in their praiseworthy attention to the system of Templar Masonry.

The Lodges of Instruction all progress, more especially the Emulation Lodge of Improvement at the Hall (on Friday night); the practice of the Installation during November, December, and January, has already qualified many provincial Brethren to perform that important ceremony.

MASONIC CHIT CHAT.

The Grand Master.—His Royal Highness the Duke of Sussex caught a violent cold at the christening of H.R.H. the Prince of Wales, on the 25th of January, and has continued so much indisposed as to have been prevented from presenting to her Majesty the address of the Grand Lodge, on the auspicious event of the birth of an heir-apparent to the throne.

The Grand Master entertained his illustrious Masonic Brother, the King of Prussia, and suite, at the palace, Kensington, a few days after the christening of the Prince of Wales.

His Royal Highness the Duke of Sussex was re-elected Grand Master of English Freemasons, on the 2nd instant.

The Natal Day of the Grand Master.—Some surprise has been felt at the suspension of the Public Festival, that for twenty-nine years has been successively held in honour of this day. The indisposition of H.R.H. could not well be assigned as the cause, as the Grand Master has frequently been absent on that account.

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THE KING OF PRUSSIA.—It has been observed with regret that an especial Grand Lodge was not held on the occasion of the visit of this illustrious Brother to this country.

BRO. BERNHARD HEBELER.—"His Majesty the King of Prussia, shortly before leaving this country for Berlin, was graciously pleased to confer the Order of the Red Eagle of the second class, on M. Bernhard Hebeler, the highly respected Prussian Consul-General, resident in this metropolis. It was, we believe, the only order conferred by the Prussian monarch during the royal visit to this country; and what enhances that mark of his Majesty's favour, is that M. Hebeler is the only consul-general who has received similar decoration."

M. Hebeler is deserving of this order of merit—distinguished alike for knowledge of his official duty and urbanity in the discharge of it. As a Mason promoted to high rank by our Grand Master, his appointment was universally approved, and the notice taken of him by his own sovereign, will gratify the Craft, the mysteries of which both the monarch and the subject are exemplary observers.

RULES FOR ALL WHO WRITE FOR NEWSPAPERS.—Write legibly. Make as few erasures and interlineations as possible. In writing names of persons and places be very particular to make every letter distinct and clear; also in using words not English. Write only on one side of the paper. Employ no abbreviations whatever, but write out every word in full. Address communications not to any particular persons, but to "The Editor." Finally, when you sit down to write, don't be in a hurry. Consider that hurried writing makes slow printing.—*Sun.*

SOCIETY OF ANTIQUARIANS, *Dec.* 2.—A paper by G. Godwin, Jun., Esq., was read, on certain marks discoverable on the stones in various buildings in England, erected in the middle ages; which stones, both inside and outside, in many cases bore a peculiar mark or symbol. It occurred to Mr. Godwin that these marks, if collected and compared, might assist in connecting the various bands of operatives, who under the protection of the church, mystically united, spread themselves over Europe during the middle ages, and are known as the Freemasons.

In Poictiers he found several, not merely similar marks, but the *identical devices,* on buildings of a different date from those in England.

Drawings were exhibited of marks from various cathedrals and churches in England and Poictiers; these marks vary from two to seven inches, consisting of a line slightly indented, crosses, known Masonic symbols, emblems of eternity and of the trinity, double triangle, trowel, square, &c. &c.

The object of the paper was to collect these marks, that they might be investigated and compared; as no circumstance which promises to throw the smallest additional light on the early history of those wonderful men to whom we owe so many fine buildings, can be deemed unworthy of consideration.—*Archæologist, No. 5.*

WESTMINSTER LITERARY INSTITUTION, *Jan.* 20.—Bro. J. Lee Stevens delivered a very admirable Lecture on wood-paving, and invested a dry and hard subject with so much interest, as to make the time pass as agreeably as profitably.

Brother Major Beniowski, also, in February, delivered a Lecture on "Phrenotypics," to a numerous auditory at the same place, and was greeted with considerable approbation. We have heard many pupils acknowledge themselves much indebted to the worthy lecturer for their improvement.

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BRO. THOMAS BRUTTON.—A portrait of this worthy Mason, esteemed an excellent likeness, has been placed in the hands of Mr. Samuel Reynolds, that a first-rate engraving may be produced, in commemoration of a truly Masonic worthy—one as much beloved for his social excellence as he is admired for his public integrity. Mr. Sheppard, of Stafford, is the spirited individual who is thus emulous to commemorate Bro. Thos. Brutton, and to him we refer those who are desirous of subscribing for copies.

WHAPLODE.—A very interesting meeting took place at the Vicarage-house, at Whaplode, on Tuesday, the 15th February. The Rev. S. Oliver, aged 87, who has been curate of the parish upwards of forty years, gave a dinner to his children, grand-children, and great grand-children, in commemoration of the 60th anniversary of his marriage. His eldest son, the Rev. Dr. Oliver, of Scopwick, presided; and, on rising to propose the health of Mr. and Mrs. Oliver, as the patriarchs of the family, introduced the following apposite observations:—"When I look back on the years that are passed and gone, I see in their conduct, much to commend, and nothing which it would become me to condemn. In my venerable father I see a good man struggling with adversity, and conquering, by the aid of Christian fortitude, the impediments which adverse fortune had arrayed against him. I see him performing the great duties of a husband, father, and Christian minister, with fervent zeal, and unabated perseverance. I see him braving the storms of the world, and triumphing over them. And I see the conclusion of his course hallowed with the veneration and respect of those, for whose especial benefit his exertions have been incessant and untiring. Well may he say when his labours are closed by command of his Divine Master—'I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'" In honour of their respected curate, the bells were rung, and the Whaplode brass band played several favourite airs in the evening, on the lawn in front of the vicarage. The day was truly delightful to every member of this united family, and to their friends also, who assembled in the evening in great numbers.

MARRIED.—Feb. 15, at the French Catholic Chapel, and afterwards at Marylebone Church, Bro. Joseph Ferdinand Count de Taaffe, of the Burlington Lodge, Knight of the Sovereign Order of St. John of Jerusalem, and Member of the States of Moravia and Bohemia, to Anna Maria, daughter of the late P.M. Lucas, Esq., of Nottingham-place.

March 15, at Newington Butts, by the Rev. Arthur Cyril Onslow, Bro. Joseph Copeland Bell, P.M. 108, of Austin Friars, to Eliza, eldest daughter of Michael Bell, of Hull, Esq.

BIRTH.—Feb 28, at Tibberton-square, Islington, the lady of Bro. Robert Field, Secretary to the Asylum for Aged Masons, of a daughter.

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Obituary.

Sir Alexander Burnes, and his brother Lieut. Charles Burnes. —The last accounts from India announce the death of these lamented Brothers, under circumstances of poignant regret. The former was a distinguished officer whose claims to the gratitude of his country were sensibly felt by those whose knowledge of his transcendant abilities gave them the opportunity to exercise a sound judgment. His character will afford an extensive subject for the pen of the Anglo-Indian historian, and many a friend is awaiting the announcement from the press that shall do justice to the illustrious dead,—our means only enable us to give a very brief record of a Mason, who living was admired, who dead is lamented.

Sir Alexander Burnes was born at Montrose on the 16th of May, 1805; was appointed a cadet in the 21st regt. Bombay N. I. on the 31st of October, 1821, and in the following year became interpreter in the Hindostanee language to the 1st extra battalion at Surat; his knowledge of the Persian soon obtained for him by the Judges of the Sadder Adawlut Court, the office of translator. In 1825, Lieut. Burnes joined his regiment at Cutch, and as Quarter-master of Brigade rendered those essential services to the resident Captain Walter, that gave earnest, at twenty years of age, of the decision and energy he afterwards displayed.

He received the thanks of the government for a most able Report on the Statistics of Wagurr, with a pecuniary compliment, that was also accompanied by the highest testimony of the Governor Mountstuart Elphinstone.

In 1829, he became Assistant to the Political Agent at Cutch; in 1830, his memorable survey of all the Mouths of the Indus, under circumstances of extreme difficulty, was the theme of universal praise. His remarks at the time were unfavourable to the character of the Schah Soojah. He came to Europe for a short time in 1833, and was presented at court. He received £800 for the first edition of his travels, a sum that marked the estimation formed of their importance.

In April, 1835, he left London, and reached India on the 1st of June, and resumed his duties at Cutch, under Col. Pottinger.

Shortly after his return to India, Lieut. Burnes, in acknowledgement of his diplomatic and other services, was knighted, and advanced to the rank of Lieutenant-Colonel in the army. On the final restoration of the Schah Soojah in September 1839, he was appointed Political Resident at Cabul, with a salary of £3000 a year. The particulars of his melancholy fate are at present unknown. He was slaughtered along with eight other officers, of whom his brother was one, at the insurrection of Cabul, on the 2nd or 3rd of last November. His brother Lieut. Charles Burnes, of the 17th regiment of native infantry, was born on the 12th of January 1812, and appointed a cadet on the Bombay establishment in 1835, by Mr. Lush, as a compliment to the services of Sir Alexander; having been in *bad health* he had gone to visit his brother when the insurrection took place.

We leave to others the melancholy duty of doing ample justice to the deceased officer, and conclude this brief sketch by the following simple and honourable appeal to a leading journal:—

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TO THE EDITOR OF THE TIMES.

"SIR,

"In justice to the memory of my very dear and lamented brother, Sir Alexander Burnes, will you contradict the statement you published both on Monday and to-day, that Sir Alexander Burnes urged the Cabul campaign? His own opinion was against it from first to last, and he has perished while discharging his duty as an obedient soldier and servant of the public, in opposition to his strongest convictions.

"I would wish to leave my brother's character now in the hands of his friends, Mr. Elphinstone, Lord Ellenborough, Lord Munster, and the late Governor of Bombay, Sir James Carnac.

"I am, Sir, your obedient servant,

"DAVID BURNES, *M.D.*"

"4, Vernon Place, Bloomsbury Square,

"February 9."

The name of Burnes is not unknown in Masonry. The father of the family, Provost Burnes, of Montrose, was many years the honoured Master of St. Peter's Lodge, Montrose. On the 14th February, 1834, there was a gathering of the Lodge, at which the lamented Sir Alexander was present; he was elected an honorary member from his Mother Lodge, "Benevolence," Bombay, on which occasion he gave many undoubted proofs of Masonic remains which he discovered in his travels in India, and in particular when near Bokhara, he traced on the ruins of an encampment the symbols of the Square and Compasses.

The same Lodge, St. Peter's, held or met on the 1st August, 1834, and enrolled on their books the names of three of his brothers, viz. Dr. James Burnes, *K. H.*, now Provincial G. M. for the Western Provinces of India; David Burnes, *M. D.*, residing in London; and the late Lieut. Charles Burnes, who has haplessly shared the lamented fate of his regretted brother. At this meeting of the Lodge, the venerable father and his five sons were all present.

BRO. EDWARD WHYTE.—It is with deep regret that we have to announce the death of a most estimable member of society—Edward Whyte, Esq., senior partner of the firm of M'Kenzie, Lyall and Co. He was attacked with a malignant fever on the 27th Nov., and expired on the 5th Dec. Mr. Edward Whyte was universally respected and esteemed; for a kinder-hearted or more honourable gentleman never breathed. During the twelve years he was in Calcutta, we do not believe that he ever created an enemy; while few could know him for any length of time without becoming attached to him, for his kindness of manner and cheerful disposition. Never was an unsuccessful appeal made to his charity; and his unostentatious, but profuse, liberality, relieved the wants of hundreds who will deeply regret their irreparable loss. Mr. Whyte had amassed a moderate fortune, and was on the point of starting, in the steamer India, for his native country, when death cut him off in the very prime of life—in his 32nd year. His death will be a severe blow to his relatives and friends, and long will Edward Whyte be regretted by every body who knew him.

Bro. Whyte was Senior Warden of a Calcutta Lodge; an ardent and enthusiastic Mason. His letter to his parents breathed the fondest aspirations of anticipated pleasure in the hope of meeting his Brethren in Scotland; an anticipation, it may be hoped by his friends, to be realized in the Grand Lodge above.

Jan.—Bro. T. B. SYMONS, late principal partner in the old and respectable establishment known as the George and Vulture, Cornhill,

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London. Our late Brother was truly respected by the public and the fraternity, who repaid his great attention and personal kindness by extensive patronage. Under his management the George and Vulture became the "Freemasons' Tavern of the east end," and in its number of meetings bid fair to rival "The Tavern" itself. A handsome Lodge-room, built with great care, and fitted up with much taste, was the last Masonic act of Bro. Symonds. He laboured for a long time under a very severe affliction, from which he in a great measure recovered, but his constitutional powers at length gave way. He has left a widow, children and friends, who sincerely loved him, to mourn his loss. In manners engaging, in disposition amiable, and in charity generous, Bro. Symonds was an example. He had served as Steward for the Aged Masons' Asylum, as Grand Steward, and we believe also for the Girls' and Boys' School.

Jan. 23.—Bro. T. C. Lewis, printer, of the Minories, P.M. He was initiated in the Kent Lodge, No. 15, and was also a Member of the Lodge of Prudent Brethren, 169. He died after a long illness, universally esteemed.

Jan. 31.—While James Stewart, the keeper of the Mason Lodge, Kilwinning, Ayr, was removing some tables and chairs from the Lodge-room, he fell down stairs and fractured his skull so severely, that he expired on the following night. The deceased was advanced in years.

Taunton, *Feb.* 11.—Bro. G. Herniman, of Lodge of Unanimity and Sincerity, No. 327, and of Chapter of Sincerity. Few men will be regretted more than Bro. Herniman. Kind-hearted and humane, he was every one's friend who sought him, while his integrity and industry offered a bright example for imitation. He had been a little ailing for some time, but death was quite unexpected. Superintending the works at the county gaol, he suddenly dropped, and in an instant he changed from perfect life to confirmed death.

Feb. 28.—Bro. R. W. J. Rodgers, aged 35, P.M. G.S.L.

March 3.—Bro. Henry Woodthorpe, P.G.D. (1819.) The deceased, in his earlier years, was a zealous Mason, member of No. 156, but latterly took no active part in Masonic transactions. As the town-clerk of the City of London, he gave the highest satisfaction to the honourable body by which he was entrusted. A gentleman in all courtesy—a husband and father in all affections—Bro. Woodthorpe has died lamented.

March 20.—At his house, in Belgrave-street, the Right Hon. the Earl of Munster, æt. 49. The coroner's inquest returned their verdict —"The deceased died by his own hand, while in a state of temporary mental derangement." The noble Brother, it appears, had long suffered from depression of spirits, and was much affected by the disastrous news from India, in particular, as to the fate of the ladies.

Bro. Wormall, Margate.—This unfortunate but deserving Brother, whose petition was deferred at the February Board of Benevolence, for informality, has since become the tenant of the tomb, and his poor wife of the Union. It may not be proper to assume that the last flickering moments of his life might have been delayed by some prompt benevolence, but it is probable that his widow might not have been driven for consolation in the first days of her widowhood to the *comforts* of a Union poor-house.

Weymouth.—A chaste and elegant monument has been executed by Mr. Raggett, statuary, under the superintendence of Messrs. J. and W. Hancock, architects. It is to be erected in the parish church of Little-

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bredy, in this county, to the memory of the late W. WILLIAMS, Esq., who for many years held the office of Provincial Grand Master of the Free and Accepted Masons of the Province of Dorset. In various parts Masonic emblems are appropriately interspersed, and the monument is altogether remarkable for correctness of design and delicacy of execution, and is from the chisel of Mr. James Raggett, son of Mr. H. Raggett, stone-mason. The following is the inscription:—

"To the memory of William Williams, Esq., of Castle Hill, in this county, for many years *M.P.* for Weymouth, and Provincial Grand Master of the Ancient Society of Free and Accepted Masons for the county of Dorset. He died the 8th day of February, 1839. This Monument is erected by the Brethren of the Province of Dorset, as a token of their respect and esteem, and as a testimony of their gratitude for the able manner in which he presided over their Masonic labours for more than twenty-five years."

PROVINCIAL.

CANTERBURY, *Jan.* 27.—*Celebration of the Duke of Sussex's Birthday.*—On Thursday last the United Industrious Lodge of Freemasons (No. 34) of Canterbury, held a Lodge in honour of the day, at the White Lion Inn, in St. George's Street. The Lodge was opened in due form, and the Brethren afterwards partook of a very excellent repast. A most pleasant evening was past. The healths of the Queen, Grand Master of the Order, the Prince of Wales, and the Royal Family, together with a variety of Masonic toasts and sentiments were drunk, and the Members dispersed highly gratified with the proceedings of the day.

DOVER, *Dec.* 27.—The festival of St. John was celebrated at the Apollonian Hall on Monday last, by the United Lodges of "Peace and Harmony," and "Faith, Hope, and Charity." The hall was tastefully and magnificently fitted up for the occasion, and exhibited a grand display of the insignia of the ancient Order, interspersed with a rich profusion of laurels, banners, and other decorations. A device—the Prince of Wales' Feathers—executed in paper by a lady, was particularly admired; but, in short, altogether the effect presented was chaste and elegant in no ordinary degree, and reflected much credit on all the artists engaged in producing it. During the whole of the day, up to dinner time, crowds of ladies and gentlemen flocked to witness the embellishments. Dinner was served up at four o'clock. At about half-past six o'clock, after the dinner had been discussed, the ladies were re-admitted into the orchestra, which was set apart for their reception; and shortly after Mrs. Reignolds led off the national anthem, the whole company joining in chorus. Mr. Doorn, organist of Trinity Church, played several airs on that splendid instrument the Æolophon, in a masterly style, and various glees were also beautifully executed on the occasion. On a gentle hint the ladies retired, and the Lodge was opened for the revelation of the mysteries of the Craft.

BURSLEM, *Jan.* 4.—The Sutherland Lodge, No. 660, celebrated the festival of St. John, when the company of the neighbouring Brethren added to the gratification. The Lodge was opened at three o'clock, P. M.; the banquet at half-past four. The evening passed happily.

STAFFORD.—The Royal Chartley Lodge of Fortitude, 427, held their festival of St. John, in the Lodge Room, at the Cock Inn, Stafford, on

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Monday the 27th of December last, when the Worshipful Master elected for the ensuing year (Bro. Thomas Boulton, Esq.) was installed in the Chair by Bro. Morley, assisted by Bros. Brutton, Spilsbury, Buckeridge, Ribbans, Somerville, Waite, Dibb, and Dixon. The ceremony was worked on true Masonic principles. The Worshipful Master then proceeded to the appointment of his officers for the ensuing year.

Bro. Thomas Brutton, Esq. was re-elected Treasurer by acclamation, and was highly complimented on taking upon himself the office for another year, and had the thanks of the whole Lodge for the many favours received from him by this Lodge and the Craft in general.

The Brothers sat down to an excellent dinner, provided by the Widow Ward, which did her very great credit (the late highly respected Provincial Grand Master, Earl Ferrers, having sent a very handsome supply of game for the occasion). The newly installed Master took the Chair, supported by Bros. James Dickson, Esq., Senior Warden, and Jukes Stirrop, Esq., Junior Warden. On the cloth being drawn, the worthy Chairman gave the Queen and the Craft, which was drunk with honours. Prince Albert, and the Prince of Wales, and the rest of the Royal Family, also with honours. His Royal Highness the Duke of Sussex, Grand Master of Masons, was given with due honours. The Right. Hon. Earl Ferrers, late P.G.M., was proposed by Bro. Brutton, in a feeling and becoming speech, and was responded to with due honours, and with thanks for the abundant supply of game. Brother Lord Ingestre, P.G.S.W., and a Brother of the Royal Chartley Lodge, was given and drank with due honours. The health of the newly installed Worshipful Master was given with Masonic honours, which was duly acknowledged by the Worshipful Master for the high honour conferred on him. The health of Bro. Thomas Brutton, Esq., Treasurer, was proposed by Bro. Ribbans, and drank with due honours, and was responded to in true Masonic feeling, and with one round more, which was due to so worthy a Brother.

Bro. Brutton returned thanks for the honour done him, and assured the Lodge that they might depend on his unwearied support, as well as the Craft in general.

Bro. Francis Bolingbroke Ribbans, was given with Masonic honours. He returned thanks for the honour, and the very handsome manner in which his health had been proposed and drank.

The health of Bro. James Dickinson, Esq., S.W., and Bros. Jukes Stirrop, Esq., J.W., H. Somerville, Esq,, P.M., Bros. Geo. Spilsbury, Buckridge, Paul Waite, W.M., and the Forrester Lodge, Uttoxeter, visiting Bro, Lasseter, and several others were given and responded to.

Warwick, *Jan.* 10.—*Presentation of a Past Master's Jewel to Bro. J. Sharp, Jun., W.M. of the Shakspeare Lodge.*—In our number for the quarter ending September last, we recorded, at great length, the proceedings of a Masonic Festival held in this borough, in commemoration of the Lodge, No. 356, entering upon that year which was to complete the first half century of its existence; and likewise published, in connection with those proceedings, an analysis of an Oration delivered on the occasion by the W.M. (Bro. Sharp). That "gathering" of the Craft from London, Birmingham, Leicester, Loughborough, Coventry, Cheshire, Leamington, &c., was one of the most gratifying Provincial Meetings we have ever witnessed; nor was its least pleasing feature to be found in the circumstance that the gentleman who presided both at Labour and Refreshment, was a young man and a young Mason of great Masonic and Literary promise.

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The Oration delivered at the Warwick Jubilee, and published *for the benefit of the Masonic Charities*, has been rapidly sold in the Midland provinces, nor do we think that the presence of its respected and promising author, as an active participator in the presentation of the "Crucefix Testimonial," will impede its sale in other parts of the Kingdom.

In consideration of the untiring exertions of Bro. Sharp, in solely originating and carrying out that Jubilee, and the talent he then displayed, the Brethren resolved to present him with a Past Master's Jewel on his retirement from office, the duties of which he respectfully declined to perform a second year. A very liberal subscription was raised amongst the Brethren, and the principal contributor was Bro. Sir Charles Douglas, *M.P.* for the borough.

With a view of accommodating several of the Craft who expressed a desire to be present, the Members of the Lodge deferred the celebration of the Festival of St. John until this day, when Bro. Forder was installed W.M., by whom the following officers were appointed or invested with their respective Jewels:—Bro. Sir Charles Douglas (*M.P.*), S.W.; Bro. T. Green, J.W.; Bro. Harris, Treasurer; Bro. Hersee, Sec.; Bro. N. Sharp, S.D.; Bro. Mayle, J.D.; Bro. L. Poznanski, I.G.; Bro. Green, Tyler.

During the proceedings of the Lodge, a letter was read from Bro. Sir Charles Douglas, regretting that indisposition confined him to his apartments at the Warwick Arms Hotel, and that he was thereby prevented from being the organ of the Brethren in conveying to Bro. Sharp, not a mere complimentary, but sincere expression of their fraternal kindness towards that gentleman.

The attendance at the banquet was very gratifying, and several excellent addresses were made by the W.M.; Bro. Sharp, Bro. Greatwood (W.M. Faithful Lodge, Birmingham), and Bro. Douglas (P.M. Trinity Lodge, Coventry). We will, however, endeavour to record faithfully that which formed the principal feature of the happy meeting.

Bro. Forder, W.M., in presenting the jewel, observed—"Brethren, this is our year of Jubilee! It is probably known to all of you that the fiftieth year was ordained by the Almighty Architect to be kept as a high festival. It was with the ancient Hebrews a year of feasting and rejoicing. 'In this year no one either sowed or reaped, but all were satisfied with what the earth and trees brought forth of themselves.' The year of Jubilee of that ancient people restored to the poor and oppressed not only their paternal property, but also their liberty; for we are told that 'those who had mortgaged their lands entered into free possession again.' But, my Brethren, the greatest boon then universally bestowed was liberty,—that blessing which none know better how to appreciate or to value, than the inhabitants of this our native soil! We are also informed by the same authority, that 'on the tenth day of the first month, the councillors of the Sanhedrim ordered the trumpets to sound, at which instant the slaves were declared free.' We may imagine the exulting shout of the emancipated, when the blast of the trumpet was heard, and we can fully appreciate and feel the words of the sublime anthem, which says—

'Blow ye the trumpet, blow
The gladly solemn sound,
Let all the nations know,
To earth's remotest bound,
The year of Jubilee is come!'

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I trust, Brethren, you will excuse my having so long detained you from the subject of my intended toast. You are all aware that it is "the health of our worthy Brother Sharp"—(Masonic cheers.) We have had, during our year of Jubilee, many reasons to rejoice; but the most prominent is that of the presidency of that respected Member of our Order, during the first part of it. It will be recollected that he was initiated in this Lodge about four years ago; and it is no less gratifying to reflect that, on the same evening, a member of the same enlightened profession as himself was also admitted into Masonry—I allude to Bro. Hersee. Then, indeed, did the beneficent principles of our Order display themselves; for it afforded a striking proof of the power of Masonry to remove all feelings of professional rivalry; and to bring within its pale those gentlemen, who, in the outward and popular world, are, from their pursuits, necessarily brought into collision, though, happily, never vindictively so, with each other. As soon as such a step could be taken with propriety, Bro. Sharp was elected to the office of Secretary to the Lodge, and such was the manner in which he fulfilled his trust, that, on retiring from that office, he received an unanimous vote of thanks. He was next advanced to the Senior Pedestal, and thence to the Chair; and it is worthy of remark, that during the period of his connection with this Lodge, he has only neglected to attend four meetings—being absent on two occasions from professional business of importance; once from severe indisposition, and the fourth time when he attended at the Metropolitan Festival, in which he assisted to do honour to our excellent friend and Brother, Dr. Crucefix. All these offices he passed with credit to himself and benefit to the Lodge. Shortly after his installation as Master, he advocated the propriety of keeping "high festival" at the commencement of the fiftieth year of the existence of the Lodge, and, by his exertions, that object was ultimately effected. None who were present on the 16th of August, can ever forget the Oration then delivered by him—a production which evinced much research and talent. Upon that occasion, the D.P.G.M. moved that the thanks of the Brethren be given to Bro. Sharp, for his able production; and that gentleman, in acceding to the request that his discourse should be printed for general circulation amongst the Craft, handsomely offered that the proceeds of its sale should be devoted to the funds of the three Masonic Charities. When we retired, too, from labour to refreshment, he continued, with unabated ardour, to promote the comfort and pleasure of the numerous Brethren present. I will not, however, say all that I think the occasion warrants in his praise, as otherwise I may, perhaps, be considered to approach too near the borders of adulation. Amongst the virtues of the ancient Craft none is more prominent than that of gratitude for benefits received; and the Brethren of the Shakspeare Lodge, feeling how much they were indebted for the individual exertions of Bro. Sharp, determined to present him with some lasting testimonial of their respect and esteem; not, however, with the idea that they could repay him for the gratification he had afforded them on the occasion alluded to, but simply as a pleasing memento of the past—(Masonic cheers.)

"Bro. Sharp,—It is now my pleasing and grateful duty to present to you this token of the esteem of the Members of your Mother Lodge. I regret that that task has not devolved upon one more capable of testifying the fraternal feelings of the Lodge, for your exertions in the Masonic Craft; but, believe me, this small testimonial of our esteem, is

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presented with the sincerest wishes for your temporal and eternal welfare. The fervent prayer of your Brethren is, that, wherever you may be, or in whatever you undertake, you may be under the guidance and protection of the Great Architect of all, and that he may alway 'prosper your handy-work!'—(Masonic cheering.)

The jewel was beautifully executed by Bro. Acklam, of London, and bore the following inscription:—

"Presented to Brother James Sharp, by the Brethren and Visitors of the Shakspeare Lodge of Free and Accepted Masons, No. 356, as a Testimonial of fraternal regard, admiration of his Masonic attainments, and sincere approbation of his unwearied zeal in promoting the general interests of Freemasonry; especially in presiding, with great ability, as W.M., at the Jubilee Festival of the Shakspeare Lodge, held at the Court House, in Warwick, on the 16th of August, 1841."

Letters were read from the Rev. Dr. Oliver, Dr. Crucefix, and from several provincial officers of Warwickshire, Staffordshire, and Leicestershire, regretting their unavoidable absence from the meeting.

Bro. SHARP addressed the company in the following terms:—

"Worshipful Master, and Brethren,—There have been but few occasions, during the period of my connection with the Shakspeare Lodge, on which I have found it either difficult or embarrassing to give utterance to the sentiments which I have entertained upon a variety of Masonic topics, or to the feelings of gratitude which your oft-repeated acts of kindness have called into operation. It may, therefore, appear something like affectation, if I now declare that I rise with considerable diffidence to respond to this renewed assurance of your fraternal respect and approbation. It is, indeed, beyond my power to convey, in other than very imperfect terms, the feelings of a heart overflowing with gratitude, kindness, and good-will, to those now assembled in the tiled recesses of my Mother Lodge. It were useless in me attempting to enlarge upon the delicacy of feeling that would induce me to say that this jewel—so elegant, so sincere a tribute of Brotherly love—is somewhat misapplied; for my power of memory cannot bring to view any circumstance—any official act of mine, that would render such an extraordinary display of your approval either necessary or deserved. I am, nevertheless, willing to take to myself all the praise which has been so generously heaped upon me, in the hope that, when the proceedings of this day shall have passed among the countless events 'adown the gulph of time,' it may act as an incentive to our successors, in the Shakspeare Lodge, actively to emulate each other in sowing the seeds of Science, and Morality—Knowledge and Benevolence;—and also to regard us, as we have regarded the memory of our predecessors, with the gratitude of hearts and minds prompted and enriched by the sacred principles of the Science of Light. When I am asked to accept this gift for efficiency and sound Masonic acquirements, I am free to confess that every succeeding day convinces me, more and more, that I am, as yet, a mere novice in the Royal Art; but if it be awarded me as a mark of friendship and good-will, I am equally free to confess, that I receive it with pride, and shall preserve it with veneration. The only return I can hope to make for such a tribute as this, and for the flattering encomiums I have received,—derived, too, from so pure and honorable a source,—is to pledge myself, for the future, to promulgate, with increased toil and zeal, those fundamental principles of our Order which are so closely interwoven with the practice of Religion. The redemption of that pledge will,

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I am persuaded,—to such of my Masonic Brethren, indeed, as have kindly united in this tribute of fraternal esteem,—be the most gratifying acknowledgment I can offer for their acceptance.

"I desire, also, thankfully to acknowledge the request which was unanimously made to me, to assume the duties of the chair a second year; but I felt that, however complimentary to myself such a request might be viewed, and sincerely intended, it was my duty to waive all personal considerations, and to remember that, by acceding to such a request, I should be keeping from that post of honorable ambition, for another year, my highly-respected and talented friend on my right (Bro. Forder), whose duty it now is to 'enlighten and instruct' his Brethren, and maintain, to the utmost of his power, the intellectual reputation of the Craft. Be assured, that the gratification of being succeeded by one so well qualified to discharge this duty,—possessing, as he does, all the requisite qualifications for office,—far exceeds any which could have been created by my own re-appointment. Perhaps, to be perfectly candid, I should admit that I was in some degree influenced in my determination, by calling to mind the maxim once inculcated by a renowned Roman emperor, who remarked, 'that it was better to retire from the stage of active life, when you had succeeded in gaining the applause of your friends, rather than run the hazard of continuing upon it until you had incurred the censure of your enemies.' Knowing, therefore, how arduous and important are the duties of the office, if regularly performed *at home*, and honorably sustained *abroad*—for I hold that the Master of a Lodge very imperfectly discharges the functions of his trust, if he does not frequently carry out that portion of the Constitutional law, which recommends neighbouring Lodges to exchange visits, by which unanimity and good discipline may be promoted,—knowing, I repeat, how difficult it is for any man adequately to fulfil so onerous a station, I must candidly confess, I did fear that my powers would be too severely tested during a second year of office.

"A very flattering reference has also been made to the manner in which the Jubilee of the Shakspeare Lodge was celebrated in this town in August last,—a reference too complimentary to myself individually for me to dwell upon; but I may, perhaps, be permitted briefly to give expression to those feelings of gratitude which naturally animate my breast, when that 'high holiday' of the Craft, with all its interesting associations, is brought to my recollection. The Jubilee festival was undertaken but with one desire, namely, to hold up to the *uninitiated* world the intellectual capabilities of that Order which advances the highest claims to public confidence and national regard, not so much because it is invested with the 'purple and pall of antiquity,' but that its sublime tenets are calculated to promote a vast moral revolution in the great family of man, by cleansing the heart of all those impurities which national contentions and private rivalries are too apt to engender. Happily, the removal of such obstacles to general union for the promotion of benevolence, good-will, and peace, is gradually leading society at large to the great beneficent end of all human desires and virtuous ambition, namely, extended civilization in man and increased faith in the Deity.

"Happily, too, the festival, to which I have referred, was not unsuccessful, either in its present or remote results. Its ceremonials were commenced with a studious regard to the 'ancient landmarks,' which have so miraculously sustained the links that form the vast chain of

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Masonry; and it is as worthy of remark to notice—though, by the way, no novel feature in our festive arrangements—that, amidst the lighter hours of enjoyment, when each heart burned with love and kindness, and overflowed with joy, each Mason bore steadily in mind that temperance should be his guide,—even when the most disposed to give free scope to those enthusiastic emotions which such a day was naturally calculated to call forth from the breast of every intelligent and faithful Mason.

"The demonstration then made was nobly responded to. The strictly Masonic publicity with which its proceedings were subsequently marked, redounded to the honour and advantage of the Craft. The popular world—viewing it with Argus eyes—became awakened to the very soul and spirit of its intellectual capabilities, its vast moral tenets, its power and disposition to go hand-in-hand with the sacred obligations of religion. Indeed, no sooner were the uninitiated convinced of this, than the result of our goodly celebration was an accession of members to that Lodge which has stood for fifty years the test of public opinion, and baffled successfully the vicissitudes of time. Masonry has, unquestionably, received from that festival an impetus in this neighbourhood, highly gratifying to those to whose labours and liberality it owed its celebration. The Porch of the Temple, if it has not since been crowded, has been generally regarded with increased admiration and respect, by those uninitiated persons, to whom entrance is as yet denied, but who have sufficiently penetrated the *veil* that enshrouds its mystic beauties from vulgar gaze, to view beneath it all that is bright and estimable in human institutions,—all that is calculated to lead to successful triumphs of knowledge over ignorance,—and to prepare the minds of men for the reception of the noblest principles which can be engrafted thereon, for the promotion of universal charity, national devotion, and inflexible loyalty.

"Let us then, my Brethren, on this spot—a spot consecrated to Truth, Brotherly Love, and Benevolence, breathe an earnest prayer, that mankind at large may so nourish the virtues which Masonry inculcates,—and to the promulgation of which it will finally owe its triumphant and permanent ascendancy, amidst the multiplicity of human institutions,—that every fireside will be the house of joy and gratulation—the haven of rest and peace!

"Further,—let us breathe a blessing on the memory of those Brethren who founded this additional School of Morality and Science! May their labours here below, be honourably and faithfully recorded; and above, be rewarded, by an all-wise and merciful Providence, by those enduring honours, compared with which all 'the pride, pomp, and circumstance' of human glory is but as a vain shadow!

"The celebration of that event, so important and so interesting to every genuine Mason, will for ever live in my recollection, and its commemorators in my esteem. Neither shall I cease to entertain the liveliest sense of gratitude for the proud and flattering position in which I was then enabled, within the limits of my native town—endeared to me by the earliest and dearest recollections of boyhood and education—to raise my humble voice in behalf of that Science, which a long succession of English monarchs have graced by their patronage and powerful co-operation, and which, even now, boasts of the princely support of a Sussex—the ducal countenance of a Richmond, a Devonshire, and a Wellington,—the noble association of a Mexborough, a Combermere, a

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Howe, a Rancliffe, a Yarborough, an Elphinstone, a Leicester, and a Ferrers;—and, in the popular branch of the legislature, Masonry is represented in the person of a Graham, a Guest, a Williamson, a D'Eyncourt, an Anson; and though last, not least in our love and esteem, our own initiated Brother—'*the Douglas*,' I trust, of many a well-foughten field in the cause of literature and science in times to come, and whom ill-health alone has kept from our festive board to-day.

"I have on many previous occasions, in the discharge of my official duties, expressed my conviction that the unexampled success of Freemasonry, both at home and abroad, is to be attributed to the belief—*firstly*,—That there does exist amongst the Craft such an extent and purity of 'Brotherly Love,' that nothing can impede its progress, or prevent its continual exercise; and, *secondly*,—That its professions of high mental attractions are realized in its proceedings, when the tiled Lodge is opened in order, conducted in peace, and closed in harmony.

"And now, Brethren, in retiring from office, I reiterate my belief that it is the bounden duty of us all, publicly to demonstrate that these impressions are well founded. It behoves us daily to practise brotherly love; to contend with no jealous spirit within doors, nor animosity without; to avoid detraction and calumny; to use no ill-natured remarks respecting our Brethren, but ever bear in mind that portion of our science, which 'teaches us to bury in oblivion a Brother's failings, and to raise his virtues from the tomb;'—in short, 'to say nothing, rather than defame,' always having in our remembrance that 'to err, is human—to forgive, divine.'

"Let, then, our Brother Craftsmen, working in the same sphere of action, and having the same objects to attain—namely, that of bringing into activity all the better dispositions of our nature,—endeavour to make their respective Lodges as attractive as possible to men of science and education; and induce their fellow-Christians 'to walk together along that vast field of benevolence, which is alike common property to all—scattering, as it were, with liberal hand as they go, those seeds which may spring up and bring forth fruit abundantly, to the happiness and well-being of the whole family of man.' Let the Masonic Lodge-room be the seat of Science—the fountain of Literature. Above all, let the *Shakspeare* Lodge go foremost in this great and goodly work, as becomes it, bearing as it does, an appellation associated with the imperishable name of that great poetical genius, such as the world only once knew.

"By all those *oral mysteries*, upon which the learned and intelligent Locke thus remarks,—'There is nothing more true than what the Masons teach: that the better men are the more they love one another; virtue having in itself something so amiable as to charm the hearts of all who behold it;'—by that *munificence*, which has so long supported our Masonic Asylums for the reception of the hungry, the naked, and the houseless;—by that *universality*, which has given birth to new Lodges in every region of the habitable globe;—by that *charity*, which forms the superstructure of speculative Masonry, and which, from its immortal character, 'will beam resplendent rays through all Eternity;'—by that *neutrality*, which wisely shuts out from these our happy meetings every political and theological disputation that can exasperate, and divide man from man;—by that unsullied *loyalty*, which has ever made Freemasons the happiest of citizens, and the most devoted of subjects;—by all those solemn *observances* connected with this 'high festival,' at

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which we are annually called upon to renew our vows of attachment to our ancient and honorable Fraternity;—by that *regularity* and *sound discipline*, which is so essential to Masonic proficiency;—by all the *recollections* attached to the memory of Masonic worthies, who, bowing to the weight of years, have, let us hope, long since ascended that mystic ladder which leadeth to the Lodge above;—by that *fidelity*, which bids us remain true to our professions, till the soul itself stands on the very confines of Eternity;—by all these solemn considerations I would incite you to step forward to the van, and putting on the true 'armour of light,' and bearing in mind the exhortation of the great Apostle of the Gentiles—'so to run [the race] that ye may obtain.' Make it evident to the uninitiated, by your conduct,—tell them, in language not to be misunderstood, that Freemasonry is not only in perfect accordance with the feelings of every good man's heart, but that its principles are derived from a sacred source—from the Ancient of Days, the Author and End of all Things—the Finisher of our Faith. Masonry not only tends to confirm that faith, and elevate our thoughts to Heaven, but to knit the hearts of men also to each other by an indissoluble tie, such as Pope describes, when he says—

"Heaven forming each on other to depend,—
A master, or a servant, or a friend,—
Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, fashions, closer still ally
The common interest, or endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here."

Then may you be enabled confidently to exclaim, in the language of a beautiful Masonic strain—

"Hail, Masonry divine!
Glory of ages shine,
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land!
Thou art divine."

"Before I resume my seat, I must not omit thus publicly to tender my warm acknowledgments to yourself, Worshipful Sir, for that regularity of attendance during the past year which, as my Senior Warden, has enabled you to obtain that proficiency which will, doubtless, extend the reputation already acquired by the Shakspeare Lodge. Without making any invidious distinction as to other officers, I cannot overlook the admirable manner in which the duties of Secretary of the Lodge have been discharged by Bro. Hersee—to whom I have been indebted for many kind offices, and the Lodge for many valuable services. Neither can the promptitude with which, when it has been required, I have received the able assistance of the Worshipful Brother Kain, who now sits in the West, as the representative of our absent Senior Warden;—his ready support has enabled me to accomplish much in *practical* Masonry, and knowing his kindness of heart and generosity of disposition, it would be somewhat difficult to determine whether he, or myself, is the happier man,—he by whom I was introduced into Masonry, or myself as hoping never to disgrace his friendly introduction. True it is that I have no help-

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mate to share with me the joy of this day, and no Lewis to train in those principles of Masonry which 'trace Wisdom and follow Virtue;' but I am not without the ties of kindred and the endearments of home, and what I now want language to express—the language of gratitude—will be powerfully pourtrayed in those tears of joy and beatings of hearts which will follow the exhibition of the testimonial that marks the esteem, the kindness, and the applause which has this day awaited the son of their affections and the brother of their hopes. But although not surrounded by the crowning point of domestic felicity which will await many of you when you retire from this scene of festive temperance,—of this be assured, that in the families of Masons' wives and Masons' bairns, with whom you will shortly have the delightful opportunity of re-associating, —there will exist no one who will more anxiously than myself indulge in the hallowed hope that, to the 'latest syllable of recorded time,' Masonry may continue to throw over the lighter hours of enjoyment the brightest hues of earthly prosperity and domestic happiness.

"Worshipful Sir, the tongue has now feebly done its duty—the heart still remains unsatisfied,—but failing strength bids me at once stop the current of ordinary language, and resume my seat amongst my Brethren and my Friends, with the sincere exclamation—'May God bless and protect you all!'"

The Worshipful Brother sat down amidst much applause.

WOLVERHAMPTON, *Jan.* 4.—Hail, star of Masonry! She beams with reviving effulgence upon the Brethren here. The Lodge 607 celebrated the Festival of St. John last night, and rallied with a refreshing spirit round the newly-elected officers. They are chiefly young men who seem imbued with a proper estimation of the dignity of our Order, and emulous to make St. Peter's a *crack* Lodge in the province. Bro. Slade, S.W., proposed the health of Bros. Oliver and Crucefix, with the following speech :—

"Brethren,—By permission of the W.M., I rise to introduce to your notice a toast which I feel confident will be drank with enthusiasm by every Brother who values the moral and scientific elevation of our ancient Order. It respects two of the brightest luminaries of Masonry in modern times; and I unite them in paying the honours to their respective names, which I feel assured their announcement at the present festival will unanimously call forth, because their joint writings and examples have done much more to resuscitate Masonry from the death-like torpor which had seized many of its members, than any thing with which I am acquainted. The one has trimmed the midnight lamp in his learned researches after antiquarian lore, that places Freemasonry on the same pedestal with some of the grandest relics of Theban antiquity; the other has boldly, and with indomitable fortitude, even to the peril of his health and fortune, originated and established a channel of Masonic intelligence and literature, reaching from Britain to India, and the shores of the vast Atlantic continent and islands, and back again to the countries of Europe, that raises Masonry to a position in philosophy and geographical consequence which the Craft never before occupied in any age of the world. These two eminent worthies—eminent for their Masonic rank—being both Grand officers and admirable Craftsmen, and more eminent for their intellectual labours, have conjointly, by the pen and the printing-press, achieved more for the honour, stability and revival of Freemasonry in all quarters of the globe, than any men breathing, be they whom they may. I shall, therefore, without further

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preface, pledge you in a bumper to the long life, health, happiness and prosperity of our two worshipful Brothers, Dr. Oliver and Dr. Crucefix, the regenerators of our Royal Craft, and the founders of a new epoch in its history."

The labours of Bro. Paul Law, as Past Master, friend and host, were beyond all praise.

A petition for a charter for a Royal Arch Chapter to be attached to this Lodge, has been recommended by the Prov. G. Master, and forwarded by him to the proper authorities.

LINCOLN.—The dedication of the Masonic Hall, in this city, will be solemnized in May next, on which occasion it is expected that our much-loved Deputy Provincial Grand Master, the Rev. Dr. Oliver, will deliver an oration in the Provincial Grand Lodge.

BOSTON—LODGE OF HARMONY, No. 339, *Dec.* 27.—This being the festival of St. John, the Lodge met for the purpose of installing the W.M. for the ensuing year. The Brethren met at 2 P.M., and the Lodge was opened in due form, after which the W.M., Bro. Adams (the mayor), with an eloquent and appropriate address, presented Bro. B. Williamson, the late P.G.D.C., and Secretary of the Lodge, with a handsome silver snuff-box, for the zeal, energy, and ability he has displayed in advancing and upholding the interests of Masonry—for the kindness and promptitude he has ever evinced in imparting Masonic knowledge to every Brother seeking information, and for the earnest and untiring anxiety he has invariably shown to disseminate amongst our Brethren, correct views of the true principles on which Masonry is founded, and of the rites and ceremonies peculiar to the Craft. Bro. Williamson responded to the compliment in a very able manner. Bro. J. R. Bull was afterwards installed W.M. for the present year. The Lodge being closed, the Brethren adjourned to Bro. Buttons, the Woolpack Inn, where a sumptuous dinner was provided; the usual loyal and Masonic toasts were given, and several songs sung. After spending a very social evening, the Brethren separated in harmony and brotherly love.

NOTTINGHAM, *Feb.* 21.—The Brethren of the Newstead Lodge of Freemasons sat down to a most bountiful and sumptuous supper of game, at the Castle and Falcon Inn, kindly furnished by the Earl of Scarborough, and served up in first-rate style by Mrs. Hustwayte, the respected hostess. [We hope our Brethren of the Newstead earned, by working for it, the noble lord's game.]

SHEFFIELD. *Dec.* 27.—This anniversary of St. John, which is always duly observed and highly venerated among the Brethren, was duly celebrated on Monday last by the Brethren of the Britannia Lodge, and received an additional importance from the assembling of the Provincial Grand Lodge for West Yorkshire, for the purpose of consecrating the Lodge Room, now removed to the Music Hall, in consequence of the great accession of new members which has taken place during the last twelve months. The office-bearers of the Britannia Lodge and a number of brothers assembled in the Lodge Room as early as nine o'clock, for the despatch of business, from which time up to the arrival of the R.W.P.G.M. and his office-bearers, about half-past twelve, deputations or representatives arrived from several of the neighbouring provincial

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and sister Lodges. In the unavoidable absence of the Rt. Hon. the Earl of Mexborough, R.W.P.G.M., Brother Lee, D.P.G.M., assisted by the office-bearers, performed the imposing ceremony of consecration in a truly solemn and imposing manner. Brother Leeson presided at the organ during the ceremony. The Brethren then walked in procession to St. Paul's Church, where prayers were read in a most impressive manner by the Rev. J. Knight, who had in the most handsome manner granted the use of the church for the occasion, and an appropriate sermon preached by the Rev. Dr. Clapham, *A.M.*, from the 5th chapter of St. Matthew, 16th verse—"Let your light so shine," &c. After service the Brethren returned to the Lodge-room, and adjourned to the Tontine, where about seventy sat down to an excellent dinner, Dr. Bartolome, W.M. in the chair, supported on the right by the Earl of Mexborough, and on the left by the Rev. Dr. Clapham. After the usual loyal toasts had been drunk, the Chairman proposed the M.W.G.M. for England, his Royal Highness the Duke of Sussex; the M.W. Pro-G.M. the Earl of Zetland, P.G.M. for the North and East Ridings; the Earl of Mexborough, R.W.P.G.M. for the West Riding. This toast was responded to by his lordship; after which several other Masonic toasts were drunk, and songs sung by some of the company, and the Brethren separated highly delighted with the proceedings.

Birmingham, *March* 16.—Lodge of Light.—As it was in the beginning, is now, and we trust ever will be, this Lodge continues its happy course. Bro. Dr. Bell Fletcher, the J.W., gives high promise, and will soon be Master. Bro. Broomhead will be next installed. The Brethren dined on the present occasion. "Respectability" is the password to the Lodge of Light. Some excellent lines composed on the first meeting of the Lodge, will, we hope, appear in the next *Review*.

Sunderland, *Dec.* 27.—The members of the Sunderland Palatine Masonic Lodge of Free and Accepted Masons, No. 114, celebrated the anniversary of St. John the Evangelist, at their Lodge-room, Bridge-hotel, J. Hudsell, Esq., W.M., in the chair. The dinner and wines were excellent, and did great credit to the worthy host, Mr. Donkin. After the cloth was removed, and the usual patriotic and Masonic toasts given, the children who are educated out of the Lodge funds, and who had been regaled with good cheer, were called in and examined. The result was most satisfactory. On the same evening, the members of the Phœnix Lodge, Sunderland, No. 111, partook of an excellent dinner, at the Phœnix Hall; after which they had a ball, which was well attended, and dancing was kept up till a late hour.

Maryport.—The Lodge of Perseverance, No. 508, of the Free and Accepted Masons, has, by permission of F. L. B. Dykes, Esq., of Dovenby Hall, Deputy Provincial Grand Master for the county of Cumberland, been removed from Whitehaven to Maryport, with all their valuable furniture, &c. The Lodge is now held at the Senhouse Arms Inn, where the Brethren assembled for the first time on the 27th Dec., and opened the Lodge with all the ceremonies peculiar to the Order, after which they sat down to an excellent supper, and spent a few hours in the utmost harmony. The nights of meeting are on the second Tuesday in every month.

Durham.—The Brethren of the Granby Lodge celebrated the Festival of St. John the Evangelist, at the house of Bro. Thwaites, the Waterloo Hotel, in this city, on Monday, Dec. 27. The dinner was

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capital, and the wines equally excellent. Bro. Matthew Thompson was chosen W.M.; Bro. White, Treasurer; and Bro. Sutcliffe, Tyler, for the ensuing year. Bro. Thompson's services to the Lodge have been of the most valuable description, through a long series of years.

STOCKPORT. *Dec.* 22. — LODGE OF UNITY. — The Brethren of this Lodge celebrated the Festival of St. John, at the Masonic Hall, Wellington Bridge Inn. The dinner was got up in Brother Greaves' best style, and the harmony of the meeting was kept up with great spirit under the able presidency of Brother Hudson. Charles Baker, Esq., was elected Master for the ensuing year.

CHESTER.—The annual meeting of the Provincial Grand Lodge of Cheshire took place on the 3rd instant, at Mr. Nickson's the Royal Hotel, Chester. The Grand Lodge was opened with the usual ceremonies in the morning, and the business of the day having been transacted, the Brethren proceeded to the banquet, which was held in the large assembly-room of the hotel. A considerable number of ladies, members or friends of the families of the Brethren present, crowded the gallery, and added considerably by their good looks and bright eyes, to the enjoyment of the evening. The Brethren, to the number of upwards of one hundred, sat down about four o'clock, and were presided over by the R.W.D.P.G.M. of the province, Bro. Finchett Maddock. At the table with, and on each side of the R.W.D., were seated the Provincial Grand Officers, and amongst the visitors, the following Brethren:—Joseph Hess, P.J.G. Warden, W.D.; James Norris, P.G. Secretary; R. M. Raymond, P.J.G.D.; John Molineux, P.D.C.; George Thomson, P.G.O.; Clark Rampling, P.G. Sup. of W.; and Henry Dodd and Joshua Walmsley, P.G. Stewards for West L. Several members of Lodge 35, St. George's, of Liverpool, also were present. After the cloth was drawn, *Non Nobis Domine* was sung by the musical Brethren, in their usual effective manner.

The R.W.D.P G.M. then rose to propose the first toast, that of "Her Majesty the Queen," which was received and responded to by all the Brethren with the most enthusiastic applause, followed by the whole assembly rising in chorus to the national anthem, arranged by Novello.

The second toast from the chair was, "His Royal Highness the Prince of Wales, Earl of Chester. The worthy R W.D.P.G M., in proposing the health of His Royal Highness, said he was sure the loyalty of the Brethren assembled would cause them to join most heartily in drinking the toast, and he hoped that when it should please the Great Disposer of Events, in whom we all trusted, to elevate his Royal Highness to the throne of these realms, and to sway the sceptre which it had been the will of Almighty Providence to place in the hands of his honoured and illustrious ancestors, he would continue to preserve to them that constitution handed down by their forefathers, for which they had to thank the Great Architect of the Universe, and the blessings of which they still felt, and hoped long to enjoy. The assembly at once rose, and received the toast with an instantaneous burst of applause, which was followed by the glee, "Hail! smiling morn."

The next toast was, "The Health of His Royal Highness Prince Albert" The toast was received in the most hearty manner, with the quintett of "Blest be the Home."

After which the R.W.D.P.G.M. begged leave to offer the tribute of respect to a royal lady, who, whether as wife or widow, had always been

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esteemed and beloved by the people of this country, and to whom he most heartily wished better health. The name of "The Queen Dowager" was received with loud applause. Bishop's serenade, "Sleep gentle lady," followed.

The next toast the R.W.D.P.G.M. said he had to propose, was the health of another lady, who was also a royal, but, at the same time, a very small one, but who still held a place in the hearts of all loyal subjects—"The Princess Royal and the rest of the Royal Family." It was drunk with the greatest applause

The CHAIRMAN then proposed the next toast—"His Royal Highness the Duke of Sussex, M.W.G.M. of England, and hoped he would long be preserved to preside over this ancient Fraternity."

The succeeding toast was that of a noble lord, who held no secondary place in the esteem of the Brethren, namely—"The M.W. Pro-G.M. of England, the Earl of Zetland."

Bishop's Round—"The Indian Drum."

The Chairman again proposed the health of another noble lord—"The Marquis of Salisbury, D.G.M. of England."

The R.W D.P.G.M. then proposed "The health of the R.W.P.G M. of Cheshire, the Lord Viscount Combermere."

After this the Senior Warden proposed "The health of the R W.D P.G.M., Bro. John Finchett Maddock, who had so ably presided over them that day, not only in labour, but at refreshment. It had been a subject of regret that the R.W.P.G.M. had not been enabled to meet them on the present occasion, but his duties having been so admirably performed by the Right Worshipful Deputy, they had no reason to complain of his absence. This toast was received with immense cheers and unanimous cordiality, and was followed by G. Parry's glee—"Hail to the Craft."

The R.W.D.P.G.M. returned thanks. He stated that he could not command sufficient words to convey to the Brethren assembled his sense of the honour conferred upon him; that he lamented the absence of the R.W.P.G M., and, although he was conscious of his inability to fill the office which the R.W.P.G.M. always occupied, with honour to himself and the delight of his Brethren, still he assured all the Brethren present, that he would yield to no man in his anxiety to discharge his duties, or in his zeal to promote the honour and prosperity of this ancient Order. He concluded by proposing "The health of Le Gendre N. Starkie, R.W.P.G.M. Lancashire," which was followed by Müller's quartette—"Spring's delights."

The following toasts were then given—Bro. Benjamin Brassey (acting R.W.D.P.G.M.); Bro Drinkwater, R.W.D P.G.M Lancashire; Bro. Thomas Preston, R.W.D.P.G.M. East Lancashire; the P.G. Wardens of Cheshire; P.G. Chaplain, Bro. James Foliott, to which the *dessert* was—"The fox jumped over the parson's gate," by Bishop. The reverend Brother returned thanks, and said he was always happy and willing to support so good and charitable an institution as that of Masonry.

The following toasts then came in order:—P.G. Treasurer; P.G. Secretary: P.G. Deacons, and other P.G. Officers of Cheshire; P G. Officers W. D. Lancashire; the musical Brethren; the Masters, Wardens, and Brethren of the several Lodges of the province.

MILFORD, *Dec.* 29.—Brother Allen has been elected Master of the St. David's Lodge for the ensuing year, and was installed on the 29th

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ult.; Brother W. Thomas, of the Loyal Welsh Lodge, and installed on the 27th ult; and Brother G. Parry, of the Cambrian. Freemasonry is now duly appreciated here. Depend upon it, the more it is known, the greater will be the respect paid to it, for a good Mason cannot be a bad man. It is true there are hyprocrites in Masonry, as well as in all other professions, but the science on that account ought not to be condemned; for if so, what would become of Christianity itself? Masonry unites the "just men and true," of all persuasions, provided they believe in the existence of a Supreme Being; hence the stupid atheist and irreligious libertine can never have a place among us. It is said of the Scottish kirk—

> "When they were told that Masons practis'd charms,
> Invok'd the de'il, and raised tempestuous storms,
> Two of their body prudently they sent,
> To learn what could by Masonry be meant.—
> Admitted to the Lodge and treated well,
> At their return the assembly hoped they'd tell,
> We say *nae more* than this (they both reply'd)—
> Do what we've done, and ye'll be satisfy'd."

Milford, *Jan. 5.*—At a special meeting of the St. David's Lodge, a Past Master's Jewel was presented to George Parry, Esq., bearing the following inscription:—"Presented by the W. M., Officers, and Brethren of the St. David's Lodge of Freemasons, No. 474, Milford, to Brother George Parry, jun., P. M. of that Lodge, W. M. of the Loyal Welsh Lodge, Pembroke Dock, and Provincial Grand Junior Deacon for South Wales, as a token of their high respect and regard for his unremitting attention to the interests of the Lodge. December, 1841." The Masonic attainments of Brother Parry are well known to the Craft in South Wales, to be of the highest Order, and the flattering terms in which the W. M., Brother Allen, and the Treasurer of the Lodge, Bro. Byers, spoke of his great acquirements in, and zeal and devotion to Freemasonry, were heartily responded to by all the Brethren present.

Worcester, *Dec.*—The Brethren of the Worcester Lodge celebrated the anniversary of St. John the Evangelist on Monday by a dinner at their Lodge, at the Reindeer Hotel and Freemasons' Tavern, Mealcheapen-street, under the presidency of the W.M., Henry H. Shelton, Esq., assisted by his Wardens. Nearly thirty gentlemen sat down to dinner, and the evening was spent in true Brotherly harmony.

Dudley.—At the last meeting of the Harmonic Lodge, held at the Freemasons' Tavern, no less than ten candidates were proposed for admission into this ancient and honourable Order. We are happy to state, on the authority of a correspondent, that a new impulse has been given to Masonry in this town, during the last twelve months; great numbers have joined the ranks of benevolence, and many others are about to be proposed, comprising individuals of the highest respectability. The day is not very far distant, it is anticipated, when this town will be ornamented with a Masonic-hall. It is earnestly hoped that new Lodges will be opened in the county; and also that several which have been dormant for some years will be revived, under the auspices of a Provincial Grand Lodge, which is much wanted by the Fraternity of Worcestershire.

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DEVONPORT, *Dec.* 27.—The Brethren of Lodge Friendship, No. 238, dined together at their Lodge, held at the Barnstaple Inn, to celebrate the Festival of St. John.

The Masonic Festival of St. John the Baptist was celebrated by the Lodge Brunswick, No. 185, at Brother Townshend's London Inn. Six o'clock was the hour for dinner, the enjoyment of which was greatly enhanced by the kind presence of several visiting Brothers from Lodge Charity, of Plymouth, and the fine old Lodge of Friendship, at Devonport. The principal duties of the feast were conducted by the newly installed W. M., Brother Doidge, admirably supported in the same by his Wardens and other officers. The evening was one round of enjoyment, and spent with that uninterrupted harmony known only to those who range in the Arcanum of this most ancient of Orders. If ever the hackneyed saying, "Order is Heaven's first law," is truly enjoyed, it is among Freemasons; they meet happily, they part happily, and they pray that they may be spared to meet happily again. The Lodge closed in harmony at eleven o'clock. Let not the uninitiated sneer at the exclusiveness of the ancient Order of Freemasonry, seeing that the same is open to all—

> "Thus life for ever runs its endless race,
> And, like a line, death but divides the space."

WEYMOUTH, *Feb.* 17.—*Masonic Entertainment.*—On Thursday last the Worshipful the Master of All Souls' Lodge, Bro. R. Clark, of her Majesty's Customs of this port, gave an entertainment at his residence, Bank House, to the Principals of the Chapter, and a select number of the Past Masters with their Treasurer.

YEOVIL, *Jan.* 30.—Bro. William Tompkins, the Worshipful Master of the Lodge of Brotherly Love, 412, summoned the Past Masters, Wardens, and Brethren, to witness the presentation of a very handsome Bible, got up purposely for the occasion by Bro. Jesse Joyce, adorned with Masonic emblems and appropriately inscribed, as a token of their fraternal regard and esteem to their most worthy Brother, George Wellington, who has twenty years faithfully discharged the duties of his office as Treasurer, and whose character as a man and a Mason is so highly and universally respected by every class of his townsmen.

WELLS, *Dec.* 29.—The Brethren of Lodge 658 assembled at the Town Hall, on Wednesday, for the purpose of installing Brother J.W. Coster, *M.D.*, as W.M. for the ensuing year. There was a goodly attendance of the members of the Lodge. The visitors were Brothers the Rev. Canon Barnard, the Rev. W. James, P.P.G.D., George M. Forster, Esq., P.M. of the Grand Master's Lodge, Ireland; W. Miller, and W. James, Esqrs. The ceremony of installation was most ably and impressively performed by Brother W. J. Welsb, P.M. The Brethren afterwards dined together, on which occasion the duties of the chair were well sustained by Brother Dr. Coster, W.M. After the usual introductory toasts, the health of the R.W.P.G.M., Colonel Tynte, was received with that demonstration of fraternal regard which his name always elicits in the assemblages of the Brethren who hail him as their provincial chief. The W.M. in proposing the health of the R.W.D. P.G.M., Brother Maddison, alluded, in pointed terms, to the essential services which that R.W. Brother had rendered to this Lodge upon the occasions of his several visits to it. This toast was acknowledged by his grandson, Brother the Rev. C. J. Maddison. The health of the visitors

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was then given, which was responded to by Brother the Rev. W. James, who, in an address replete with the true Masonic and fraternal feeling, congratulated the Lodge on the zeal and assiduity which actuated its members, the rapid progress it had made in correct Masonic working, and the high position it had attained in the province since its formation. Brother Welsh, P.M., in proposing the health of the W.M., Brother Dr. Coster, united with the Brethren in rejoicing at the selection they had made of "one to rule over them," and felt convinced that, from the efficient manner in which Brother Coster had discharged the duties of the several offices he had previously held in the Lodge, they might rest assured that, under his auspices, the business and interests of Freemasonry would steadily progress. This toast was hailed by the assembled Brethren with much cordiality; and returning thanks, the W.M. observed, that whilst his best energies should be directed to the correct discharge of the important duties of the high station to which he had been called, he should depend on that assistance and co-operation from his Brethren which is at all times necessary to the effective management and well-being of a Lodge, and trusted that the high character the Lodge had acquired would not, during his presidency, suffer diminution. The W.M. then proposed the health of Brother Welsh, who had presided over the Lodge during the past year; and of Brother Lax, P.P. G.R., and Robins, P.P.J.G.W., who had presided over the Lodge during the preceding years, to whose united endeavours and unwearied exertions the great success of the Lodge since its formation was to be attributed. This toast was received with much warmth by the Brethren, and was suitably acknowledged by each. Brother the Rev. P. J. Wetherstone, Chaplain of the Lodge, on his health being drunk, proved to the Brethren how beautifully the genuine principles and sacred tenets of Freemasonry may be blended with those of his holy order, and how much the brilliancy of the former becomes enhanced when brought more closely into connection with the latter. Brother Livett, S.W., returned thanks upon the occasion of the health of the officers of the Lodge being given, and took that opportunity of pointing out to the Brethren the advantages to be derived from a constant attention to Lodge duties. The health of Brother the Rev. J. F. S. Phabayn was proposed, as the junior member of the Lodge, who, in acknowledging the distinction, assured the Brethren that the many beauties he had already discerned in the system of Freemasonry had engendered in his mind a thirst for Masonic knowledge which would induce him to press onward until he became numbered amongst the elders of the Craft. At an early hour the Brethren separated, having throughout the day experienced how pure the satisfaction to be derived from the exercise of the three grand principles of the Order—brotherly love, relief, and truth.

Bath, *Jan.* 10.—The public were admitted gratis to the Freemasons' Hall, York-street, preparatorily to the installation of the Worshipful Master of the Royal Sussex Lodge, No. 61. The room was brilliantly illuminated with gas and wax-lights, and was magnificently adorned with the varied and striking paraphernalia of the Order. The furniture, we understand, was that used on the occasion of the consecration of the building by H.R.H. the Duke of Sussex, and is of the most gorgeous description—the "Master's chair" alone being valued at fifty guineas. The jewels and emblems were exceedingly brilliant. Nearly 800 persons were gratified with the sight of these curious ornaments.

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GLOUCESTER.—The Brethren of the Lodge, No. 152, assembled at their hall, Bugle-street, Southampton, on Monday, the 27th December, at high noon, to instal the Worshipful Master elect, and celebrate the festival of St. John the Evangelist, to which many visiting Brethren were invited.

WINCHESTER, *Dec.* 27.—Monday being the festival of St. John the Evangelist. the Brethren of the Lodge of Economy assembled, pursuant to annual custom, for the election of officers for the ensuing year, when the following were chosen:—Bro. C. G. Bruce, Worshipful Master; Bro. J. Cave, Senior Warden; Bro. Patten, Junior Warden; Bro. White, Treasurer; and Bro. Foster, Secretary. In the afternoon upwards of twenty Brethren sat down to an excellent dinner, and the evening was spent in a truly pleasant and Masonic manner.

GOSPORT, *Jan.* 6.—The Brethren of the Lodge of Harmony celebrated the festival of St. John the Evangelist. After the customary business, and attending the appointment of Bro. John Waller Hewett, Esq., as Worshipful Master for the year ensuing, the Brethren sat down to an excellent dinner, provided by Mr. Dalton, of the Roebuck Inn. In the course of the evening the members of the Lodge presented Bro. Geo. Adams, P.M., with a valuable silver snuff-box, as a testimony of their fraternal regard, and for the manner in which he had filled the office of Worshipful Master of that Lodge for a period of six years.

PORTSMOUTH, *Dec* 30.—The Royal Sussex Lodge, No. 428, celebrated the Festival of St John, on Thursday last, at their Lodge-room, Kent-street, Portsea, when Bro. Robert Elliott was installed W.M. for the ensuing year. The Brethren, after the ceremony of appointing the officers being over, sat down to a sumptuous dinner. The cloth being cleared, the usual Masonic toasts were given, and the evening was spent with true Brotherly love until twelve o'clock.

SCOTLAND.

EDINBURGH, *Feb.* 8.—The Lodge of Edinburgh Mary's Chapel held an annual Festival in Freemasons' Hall, Niddry Street, the R. W. M. in the chair, ably supported by a numerous band of the Brotherhood. Deputations from seven of the Sister Lodges attended under their respective Masters; and the entertainment was sumptuous and elegant. The various toasts embodied loyalty to the Sovereign, love to the Constitution, and kindness and charity to all—the leading features of the "mystic tie." An excellent instrumental band occupied the orchestra, while Brother Jackson and a glee corps from the Choral Society enlivened the evening with strains "To Masonry and Scotia dear." A song written at the request of the Lodge, by the Grand Bard, also elicited great applause—altogether the meeting was harmonious, intellectual, and social. Exactly at "high twelve," the Brethren retired, the band playing "Good night and joy."

Sir George Ballingall, *M.D.*, Past Grand Warden, and Professor of Military Surgery in the University of Edinburgh, has recently been presented with a valuable dinner-service of plate, by a number of gentlemen, who have been honoured with his friendship, or profited by

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his instruction. This excellent and eminent individual was initiated a Mason in the Canongate Kilwinning Lodge.

PRESENTATION OF PLATE.—On Friday afternoon (Dec. 24), about fifty citizens entertained Mr. William Donaldson, of the Albion Cloth Company, to an elegant dinner and dessert, in the Turf Hotel, Prince's Street, for the purpose of presenting him with a testimonial of their esteem, subscribed for by the Members of the Celtic Lodge, and other private friends. Mr. William Wright, hat-manufacturer, was in the chair, supported on the right and left by the guest of the evening, Mr. Pritchard, of the Theatre Royal, and other gentlemen. Mr. Dick, of the Albion, officiated as croupier. After dinner, the Chairman read letters of apology and regret from a number of gentlemen who had intended to be present, amongst whom were,—Captain Burdett, of the 17th lancers; Dr. Steven, Governor of George Heriot's Hospital; Dr. Malcolm, &c. After the usual loyal and preliminary toasts had been given, the Chairman called for a *bonâ fide* bumper for the toast of the evening, and after passing a handsome eulogium on those various qualities of their guest, which had endeared him to all his friends, neighbours, and acquaintances, far and wide, presented to Mr. Donaldson, in the name of the subscribers, a very elegant and massive silver tea-set, of the value of £50. Mr. Donaldson's health was then proposed and drunk with warm and friendly enthusiasm. The presentee replied to the compliment in very modest and appropriate terms.

CUPAR-ANGUS.—Monday, the 27th Dec. ultimo, being St. John's day, was celebrated here by the Fraternity; but there being no procession, very little stir was created. The attendance was scarcely an average one, but the Society is in a very flourishing condition withal.

GREENOCK, *Dec.* 27.—The Brethren of the Lodge Greenock St. John celebrated the anniversary of St. John the Evangelist in their hall, Buck's Head Inn—R.W.M. Johnstone in the chair. Among the company we observed P. M. Stewart, Esq., *M.P.* for the county, Prov. G. Master for the west of Scotland, David Crawford, Esq., Baron Bailie, and a vast number of the most respectable Brethren of the mystic tie, who afterwards dined together.

In the course of the evening the health of Mr. Stewart was drunk with great enthusiasm.

Mr. Stewart, in returning thanks, stated that they were aware of the deep interest he had always taken in the welfare and prosperity of Greenock, and alluded to the difficulty he had experienced in getting a few of the magnificent steam frigates built on the banks of the Clyde. He had done everything in his power, and at last was successful in getting the directors to accede to his request, but still a prejudice existed against the Clyde-built steamers. However, he could state that no sooner did the steamers arrive in England than all who visited the vessels at once acknowledged that for beauty of symmetry, elegance in fitting up, greatness of accommodation, and power and splendour of the colossol engines of the Clyde-built steam frigates, surpassed any thing of the kind hitherto seen. He paid a well-merited compliment to all who were engaged in the construction of them. This speech was one of Mr. Stewart's usual brilliant effusions, and was rapturously applauded.

Mr. D. Crawford, and several other gentlemen, delivered excellent speeches, after which the meeting broke up, preparatory to opening a Lodge "to harmonize in the light."

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Jan. 24.—The Provincial Grand Lodge of the Lower Ward of Renfrewshire met, to regulate the Masonic proceedings on this interesting occasion, in considerable number, mustering the Brethren of St. Mungos and the other Glasgow Lodges, and to install Bro. Patrick Maxwell Stewart as Prov. G. Master; the ceremony was conducted with all due solemnity, and on its conclusion the R. W. Brother addressed the Grand Lodge in a very eloquent manner, alluding very happily to our Queen, who, as Baroness of Renfrew, might be proud of those sons of Scotia who had fought and bled for that beloved land. He then adverted with much pride to the memory of other worthies, and in particular, James Watt.

The Prov. G. Master stated his hope that his future conduct would justify his election to the dignified station in which he had been installed. Various toasts were given, and at high twelve the Brethren separated.

Monument at Greenock to "Highland Mary," Jan. 25.—On Tuesday the foundation-stone of a monument to the memory of Burns' Highland Mary, was laid with Masonic honours in the West Churchyard, Greenock, over the spot where her ashes have reposed for half a century. The weather fortunately was very fine, and from a strong desire among the Masons to do honour to their highly respected Provincial Grand Master, Patrick Maxwell Stewart, Esq., *M.P.* for Renfrewshire, the muster of the Brethren of the mystic tie was very large; and, perhaps, from a little praiseworthy rivalry with the Masons, the turn out of the Odd Fellows and Foresters, two young but powerful societies in town, was highly respectable and very gay. Besides, as it was a holiday at the banks and public offices, on account of the royal christening, the concourse of people was considerable.

On reaching the churchyard, a beautiful and impressive prayer was offered up by the Rev. William Menzies, Provincial Grand Chaplain. The ceremony of laying the stone was then gone through, the inscription on the plate deposited under it being read by John Scott Russell, Esq.

P. M. Stewart, Esq., then came forward, and as Provincial Grand Master, returned thanks in a very eloquent speech to the various Lodges who had honoured them with their attendance. He passed a beautiful eulogium on Burns and Highland Mary, which was listened to with great attention, and was kindly cheered. About the commencement of the address he mentioned, that the community was under obligation to the committee for their labours.

Robert Wallace, Esq., *M.P.* for Greenock, then stepped forward, and was very heartily applauded. He proposed thanks, in name of the committee, to Mr. Stewart, for his attendance. This was heartily responded to. Mr. W.'s address, which was short and energetic, was greatly cheered. He then proposed a vote of thanks to the committee.

The ceremony being now concluded, the procession again formed, and marched back into the town, where they shortly afterwards separated.

A large number of strangers, admirers of the genius of Burns, came from various parts of the country to do honour to the piety and virtue of Highland Mary, and in the evening a number of dinners, &c. took place in town.

Jan. 25.—The Lodge-room presented a most brilliant appearance; there were about four hundred Brethren present; the ornaments were most tastefully arranged, with an appropriate transparency of St. John, lighted by gas; the apostle was painted kneeling on his left knee, his

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right hand pointing to a ray of light, reflecting strongly on the Bible lying open at his feet.

The Prov. G. Lodge was opened at half-past nine, immediately on the arrival of the Prov. G. Master, who had been presiding at the "monument committee." After repast the usual Masonic toasts were prefaced by suitable comments, and included the Queen, Prince Albert, the infant Prince of Scotland—in time our future King (tremendous cheers)—Lord Fitzclarence, the Duke of Sussex, and the Duke of Leinster, with their respective Grand Lodges. A bumper was drunk to Bro. Quarter-master Dawes, and the officers of the 10th foot, with thanks for the use of their band. Many speeches were made, one in a particularly humourous strain by Bro. Crawford. Bro. Love sang with effect —"Wee drappy out"—and Bro. Capt. Dunlop the "Farewell to Tarbolton Lodge," both by Burns, with equal feeling. Bro. Crawford proposed the health of the Chairman (the Grand Master), in a strain of powerful eloquence, which that distinguished Brother replied to at considerable length, and the band struck up "The auld Stewarts back again," to the delight of all.

We have not space to do justice to the arrangements, nor to report the various matters,—suffice it, that although the night was far spent ere the word "separate" was declared, "Honest men and bonny lasses," and the "Ladies of Greenock," received their due honours; no excess disturbed the harmony. The Grand Lodge was at length closed—the band struck up God save the Queen, and the Brethren marched out to the right merrie tune of "Good night and joy be with you."

The interest of all the proceedings was enhanced by the day being celebrated at Greenock as the christening of the Prince of Wales.

COLDSTREAM, *Dec.* 27.—The annual election of office-bearers of the Lodge, took place, of this date. A procession of the Brethren was formed, who promenaded the principal streets of the place, preceded by a band of music. The Brethren dined together in the Commercial Inn, to the number of forty. Masonry is flourishing in this border town.

DUNBAR —The members of the Dunbar Castle Lodge have shown themselves worthy of their profession—ever foremost in the cause of true charity. Through their exertions a considerable sum was in a short time collected for the relief of the necessitous poor during the inclemency of the winter. This well exemplifies what Masonry is—"an extended principle of humanity."

MONTROSE, *Dec.* 27.—ST. JOHN'S DAY.—The various Masonic Lodges assembled at their respective places of meeting. The Brethren of St Peter's Lodge dined together in the Star Hotel, James Chalmers, Esq., R.W.M., in the chair, supported by Bros. Dr. Poole, Guthrie, Calvert, Shand, &c. The evening was spent in brotherly love and harmony, enlivened by an excellent band of music. The Incorporated Kilwinning Lodge also met in the Thistle Hall, and spent the evening with the greatest harmony.

ENOCH ROYAL ARCH CHAPTER, No. 3.—A numerous meeting of this body took place on the 22nd Dec., when six Brethren were exalted to the Supreme Degree. The ceremonies were conducted by Companions Windrom and Robertson, of Arbroath, in a highly interesting manner. Comp. J. Chalmers, M.E.Z., filled the chair.

As regards Templar Masonry, we have nothing to report, and we fear

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the swords of the Masonic soldiery are getting rusted. What can be done to arouse the sleepers?

[Strike up the pibroch. "The Campbells are coming" will bear some new version; write to the grand bard Gilfillan; meet, an' ye are but few; like the recruiting sergeant of modern times, cock the bonnet gaily; let the streamers float in the air, and depend on't "Chivalry will revive."—Ed.*]

Rosehearty.—The annual general meeting of the Forbes Lodge was held in their hall, on the 7th current, when the office-bearers and managers for the ensuing year were elected. John Smith, R.W., Master; Alexander Robertson, Depute-Master; William Smart, Senior Warden; John Riddle, Junior Warden; James Walker, Senior Deacon.

Dunning.—The Lodge St. John, Dunning, met on the 27th Dec. last, in Brother Proudfoot's Inn, Bridgend, when they elected the office-bearers for the ensuing year:—A. W. Wallace, Esq. R.W.M.; Lawrence Duncan, D.M.; Robert Proudfoot, S.M.; William Mudie, S.W.; John Taylor, J.W.; John Paterson, Treasurer. After public procession through the village, the Brethren dined and celebrated the Festival of St. John in the usual style.

Banff.—On the 31st of December, a splendid ball was given by the St. Andrew's Lodge of Masons here, which took place in the County Hall. It was most numerously attended, and was kept up, in true Masonic style, and with great spirit, till an early hour in the morning of the new year.

Cullen, *Jan.* 17.—The St. Innocent's Lodge had its annual meeting, procession, ball, &c. on the 10th instant. The acquisition of members to this Lodge has been very considerable. This year it had the honour to receive, as members, the Hon. Messrs. Lewis and George Grant, Cullen House, and many others. The funds of the Lodge are in a very prosperous condition. The procession through the Burgh was of the most orderly description, each wearing the insignia of the Masonic Order, and enlivened by a band of music, flags, &c. The ball, in the evening, was honoured with the presence of the Right Hon. the Earl of Seafield; the Right Hon. Lady Jane Grant; the Hon. Mr. George Grant, Cullen House; Miss Amelia Dunbar, of Northfield; Robert Grant, Esq., Urquhart, &c. &c. The noble visitors were invited by the members of the Lodge, and their arrival at the ball was cheered most enthusiastically. They mingled in the merry dance for a few hours, and then retired—each one there being delighted with the condescension and kindness shown to them by their noble guests. Before retiring, the noble Earl was pleased to intimate to the Right Worshipful Master of the Lodge, his intention of becoming a member of it. On their retiring, the healths of the "Noble Earl," "Lady Jane," and "the Hon. Mr. George," were given, in suitable terms, by the Grand Master, with all Masonic honours, and most cheerfully responded to by all present, of whom there could not be fewer than four hundred. During the evening, the top of the hall was graced by the Lord Provost of the Burgh, John Fraser, Esq., who, by keeping a sumptuous bowl of good whiskey toddy in good style, regaled the numerous party. The hilarity of the evening was much increased by a Masonic song being given occasionally in due style.

* This hint is worth a subscription for the Asylum. D'ye take? If so, send it.

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ABERDEEN, *Dec.* 27.—ST. NICHOLAS LODGE.—The Brethren of this ancient Lodge met on St. John's Day, when the following were elected office-bearers for the ensuing year:—

James Adam, R. W. Master; John Allan, Depute-Master; William Walker, Senior Warden; Charles Henderson, Junior Warden. We understand that the Brethren of this Lodge have established, in connexion therewith, a Life Insurance Society.

MACHAR'S LODGE.—Elected the 27th ultimo, being St. John's Day—John Green, Esq., Banker, R. W. Master; Lewis Crombie, of Kirkhill, Depute-Master; William Gray, Esq., Advocate, Senior Warden; Alexander Hadden, Esq., Junior Warden.

ABERDEEN LODGE.—The following Brethren were duly elected Managers and Office-bearers for the ensuing year:—

Alexander Lowe, Esq., Master; James Hadden, Esq., Depute-Master; Ninian Kynoch, Senior Warden; Alexander Troup, Mason, Junior Warden.

ST. GEORGE'S LODGE.—The Brethren met in their Hall, 29, Loch Street, on St. John's Day (27th December, 1841), when the following Members were duly elected Office-bearers:—

Alexander Duncan, R. W. Master; Alexander Diack, Depute-Master; William Rennie, Senior Warden; William Shackleton, Junior Warden.

STONEHAVEN.—ST. JOHN'S LODGE.—The Office-bearers were elected on the 27th of December, being St. John's Day:—

James Knox, R. W. Master; William Thomson, Depute-Master; John Greig, Jun., Senior Warden; Robert Henderson, Junior Warden.

LERWICK—SHETLAND—MORTON LODGE, 113-89.—On St. Andrew's Day, the following Officers were appointed for the year:—

Bros. Charles Ogilvy (Chief Magistrate), *R. W. Master.*
—— Balfour Spence, *Depute-Master.*
—— John M'Diarmid, *P. G. M.*
—— John Angus and Robert Hicks, *Wardens.*
—— W. Sievewright, *Treasurer.*
—— I. G. Den Bourmeester, *M. D., Secretary.*
—— Rev. Z. Hamilton, *Chaplain.*
—— S. Gowdie, *Steward.*
—— J. Linklater and W. Bain, *Deacons.*
—— J. Yorston and H. Gunn, *Tylers.*

Resolved unanimously, that the proceedings of this Lodge be sent to the Editor of the *Freemasons' Quarterly Review.*

St. John's Day, 1841.—The attendance was unusually numerous—it was *inter alia* resolved, that additional meetings be held for the purpose of mutual instruction.

The R. W. Master observed, that he had read in the *Freemasons' Quarterly Review* of June last, the Report of the especial Grand Lodge of April preceding, at which he had been present, and that he was much gratified at the perfect correctness of such account, considering the disadvantages under which the reporter must have laboured.

It was suggested that a sonnet by Bro. Beck, and a song by Dr. Den Bourmeester, be forwarded to the *Freemasons' Quarterly Review*, with the report—if only to convince the readers of that excellent periodical, that our Freemasonry is not so chilly as the climate.,

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IRELAND.

To S. P. R. C. We have handed the packet to Dr. Crucefix, who requests us to state, that owing to severe indisposition he has not had time to examine thoroughly, much less to report upon its contents; next, to ask if the party is desirous to publish it in the F. Q. R., or in a separate pamphlet; thirdly, that he (Dr. C.) has no objection to incur the sole *responsibility of the editorship; and lastly, that he declines, for obvious reasons, to write* direct *to the parties, until he has a decided reply to these points. S.P.R.C. must see the necessity of great caution in a matter of such vital importance to* "Freemasonry in Ireland."

DUBLIN, *Feb.* 3.—GRAND LODGE.—His Royal Highness, the Duke of Sussex, Most Worshipful Grand Master of the Grand Lodge of England having been pleased to nominate and appoint Brother Godfrey Brereton, of Lodge No. 2, as his Representative to the Grand Lodge of Ireland, that Brother was received by the Right Worshipful the Deputy Grand Master and Brethren of Grand Lodge of Ireland, and after having gone through the usual ceremonial in all due form, took his seat in the Grand Lodge, with the rank of Past Senior Grand Warden.

ST. PATRICK'S LODGE, No. 50, assembled on the third Thursday in January, and installed as Master, Bros. Captain Blake Knox; Captain Nassau Stephens, S.W.; H. J. Brownrigg, Esq. J.W.; Henry Halliday, *M.D.*, S.D; the Rev. R. H. Wall, *D.D*, Chaplain. Past Master Baldwin, Treasurer and Secretary, who went through the inaugur ation ceremonies with all the solemnities consistent with

"The conclave's grave decorum."

There were upwards of eighty of the Brethren in the Hall; important business and severe indisposition interfered to prevent the attendance of many more. Amongst those hindered by the latter cause was Past Master Thomas J. Tenison, who had purposely come from the country to be a partaker of the festivity of Lodge 50. Amidst the sincere regrets of the assemblage, an intimation from Bro. John Mitchell was received, stating that his precarious state of health would prevent his continuing to sustain the duties of Senior Deacon.

The Ball Committee reported progress, and stated that the preparations for a Fancy Dress and Masonic Ball and Supper, to be given by the members of 50 exclusively, were progressing with activity and avidity. This *re-union* will take place early in April; and from the names of the Committee, and their acquaintance with the rank and fashion at present sojourning in the metropolis, a brilliant assembly of the *bon ton* may be anticipated.

At seven o'clock dinner was served in excellent style; the comforts of a private party appeared aptly combined with the splendour of a public entertainment. The entire under the direction of the indefatigable George Baldwin.

Several military Brethren were amongst the visitors; and Bro. Lament, of the 78th Highlanders, and Colonel Browne, added considerably to the vocal harmony, which was so ably promoted and sustained by the distinguished musical Brethren present. Bro. William Sarsfield Couran presided at the pianoforte with his accustomed excellence.

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Amidst the mirth and meriment of the evening, that benevolence which is. and should be, the guiding star of Freemasonry, was not allowed to slumber; and the Worshipful Master's last toast—"The Female Orphan School, increase to its means, and decrease to its objects," elicited a liberal response from those who "have hearts to feel, and hands open as day to melting charity."

The Lodge closed at ten o'clock, and the majority of the members soon after retired; but some, taking no heed of time, remained in the enjoyment of the unalloyed pleasures of the evening until high twelve—

> "For who with clear memory remarks
> The ebbing of his glass,
> When all the sands are diamond sparks
> That dazzle as they pass?"

At Salt-Hill, February 10, the Brethren of 620, or first Volunteer Lodge of Ireland, met at their Lodge-Rooms, Lovegrove's, Salt-Hill, on Thursday, when the following Officers were installed for the next half-year:—

Bros. John Morgan, W.M.; Mark Toomey, S.W.; William Pasley, J.W.

Visitors present:—Bros White, D.G.M, Stephens, Gleeson, Maher, Evans, and Wright, of Lodge 50; Bros. Rooney and Gunning, of Lodge 132; Bro Murphy, Limerick; and Bro. Lasara, of Lodge 4, London.

After the cloth was removed, Bro. Doctor Wall returned thanks, when the following toasts were given, and most enthusiastically received and responded to, viz.—"The Queen"—"Prince Albert"—"Prince of Wales"—"The Queen Dowager, our respected Sister, and the rest of the Royal Family," &c. &c. The Lodge adjourned at half-past ten, in peace, love, and harmony.

Dundalk, *Dec.* 27.—The Members of that old and respected Lodge of Free and Accepted Masons, 384, dined together in their Lodge-rooms, Barrack-street. The rooms were splendidly decorated in every way emblematic of the interesting occasion. The following new Officers were installed for the ensuing six months:—Bros John King, W.M.; Joshua Harrison, S.W.; John Hill, J.W.; and William Stephenson, Treasurer. The company separated at half-past ten o'clock, after an evening's enjoyment that will be long cherished in recollection by the Brethren of 384.

Kilkenny, *Dec.* 27.—The beautiful and impressive ritual which imparts so deep an interest to the Masonic Festival of St. John, amongst the Members of the Craft, was observed in solemn form, and with strict regard to the prescribed services of the Ordinance, by the assembled Brethren of our Kilkenny Lodge, 642, on Monday last, at the rooms of that respectable and efficient body.

On the conclusion of these proceedings the Lodge was adjourned, with the usual forms, to six o'clock, P.M.: when the Brethren re-assembled for Banquet. Soon after the members and visitors sat down to a splendid entertainment. The health of her Majesty the Queen, was the first given from the Chair, and was cheered with enthusiasm. Next followed the healths of "The respective Grand Masters of Ireland, England, and Scotland," &c., &c., &c.—"The Past Master, and late Officers of the Lodge"—"The newly-admitted Brethren"—"The Wardens," &c.—"The Visiting Brethren"—"The Secretary" (proposed by Bro. Carroll, of Carlow, and prefaced by a very high encomium on the Masonic qualifications of that Officer.) "The W.

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Master," &c. Throughout the evening, too, the vocal strength of the Lodge was in active requisition.

Amongst the Visiting Brothers, all of whom were received with the utmost warmth and kindness, three Members of that very excellent and respected body, Lodge No. 116, of Carlow, partook of the hospitalities of their Kilkenny Brethren on this occasion. Bro. Carroll, one of the Carlow Guests, Secretary of his Lodge, and a highly intelligent and effective Member of the Brotherhood, spoke with great force in responding to the health of the Carlow Visitors. Amongst other topics of much interest to the assembled Brethren, in the course of his excellent address, he dwelt very happily on the pleasure and advantage of cultivating a closer fellowship and intercourse amongst the several Provincial Lodges.

The Chair was exceedingly well filled by the W. Master, who, we are happy to add, received the best support from the S. and J. Wardens, in their respective departments.

CALEDON.—The Phœnix Lodge 210, met at the Caledon Arms to celebrate St. John's Festival; and after installing Bro. John M'Kenstry as Warden—adjourned to Banquet at which that Brother presided. Among other toasts, the health of Brother Tenison was drunk with enthusiasm. The evening was passed in social harmony.

LIMERICK, *Dec.* 27.—The Masonic Fraternity of this city met on Monday, to instal Officers and celebrate the Festival of St. John, according to ancient usage. Deputations from Lodges 13 and 271 exchanged the most Fraternal assurances of love and esteem. Bro. Godfrey Brereton, the representative of the Grand Master of England, and several other distinguished Masonic Visitors, joined No. 13, and highly eulogised the esteemed Past Master, Bro. Furnell, and the Lodge, on their very flourishing condition—very superior arrangements—Masonic abilities and discipline, and from his long acquaintance of the high character (as a Mason and a gentleman) of Bro. Tracy, the Worshipful Master, installed that day, he augured a continuance of that prosperity. The scene was one of peculiar harmony, love, and unity.

THE MASONIC BALL.—We informed our fair readers some time since, that the Brethren of Lodge, No. 15, had resolved to give them a full dress and fancy ball on a scale of unusual splendour, and it now affords us infinite pleasure to state a circumstance connected with that object, which will give joy to the benevolent heart, that charity has been united with pleasure in the plan for the latter, which it cannot fail to enhance and hallow. At a meeting of Lodge 13, on Saturday, it was represented to the Fraternity, that six helpless Orphans, the children of deceased Brothers, were in a most destitute situation in the city of Limerick, and that the Lodge could not, consistently with Masonic principles, expend a considerable sum upon a few hours amusement, whilst the children of their Brethren were in need, and suggested the propriety of making the ball the means of affording instant relief to the wants of these poor children; and submitted that their guests would enjoy a greater measure of amusement if allowed to contribute, even in a small degree, to a work of mercy and of love.

The Lodge simultaneously adopted the suggestion, and, after passing a resolution, binding itself to the permanent, as well as instant support of the helpless beings referred to, it appointed Committees to carry out the combined objects of the proposition, at whose disposal a handsome sum was placed. The Ball will take place during the next assizes, and we are sure the committee named, will use every practical effort to

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give pleasure to their fair and kind-hearted supporters of the Orphans' cause.

The following observations from the *Limerick Chronicle* will be read with much interest:—"We have heard with no little surprise, that the approaching Masonic and Full Dress Ball was, on Sunday last, made the subject of an indirect commentary at one of the Roman Catholic chapels in this city. When we consider that the proceeds of this entertainment are to be devoted to objects of charity, and to the support of a class of the community who must be considered as having a paramount claim on our sympathy and relief, namely, Female Orphans, it seems strange indeed, why so laudable an effort, and one which we do not hesitate to assert, is creditable in the highest degree to those honourable and high-minded men who have originated it, should be held up as unworthy the countenance or support of members of the Roman Catholic persuasion, who might be expected to take part in an entertainment for the benefit of some of their own persuasion; but we feel assured that the interests of the charity will not suffer from the animadversions of the rev. gentleman, for we happen to know, that many of his auditors expressed their surprise and regret at the bad taste, and worse charity, which prompted such an attack against the Masonic Fraternity. The reason assigned for the introduction of the subject, was the necessity of maintaining the discipline of the Church, grounded on a bull of the Pope, in 1738, which declared '*that no Catholic could be absolved from the sin of being a Freemason, unless by special permission from his Holiness.*' If, when superstitious practices were at their height in foreign countries, such measures were deemed necessary, the intelligence and enlightenment of the present day should be a sufficient ground for discarding such absurdities, for it is well understood that a more peaceable, loyal, or moral body, do not exist in the country, than the Order of Freemasons, in whose company crowned heads delight to associate all over the world. Possibly, the rev. gentleman was ignorant of the fact of the late Right Rev. Charles Tuohy, Roman Catholic Bishop of this diocese, having been a free and accepted Mason—a more amiable, pious, and worthy pastor, never guarded a flock—a better man and a more faithful subject did not exist. The key-stone of Masonry is universal charity and love, the frequent injunction of the Divine Founder of Christianity, upon whose glorious precepts the Masonic system is based, for the amelioration of mankind in all that is beautiful and exemplary in morals and religion. 'Love one another,' is the primary principle both in and out of Lodge. In fine, a good Mason cannot be other than a good man, and a good Christian in every walk of life.

"The late Rev. John Thaoer, a native of Boston, United States, formerly a Dissenting Minister, and who officiated and died in this city a Roman Catholic Priest, was a Freemason. There are yet living in the vicinity of Limerick those who affectionately remember sitting in Lodge with the late Right Rev. Charles Tuohy.

"It is understood that the Roman Catholic Bishop of this diocese has it in consideration to write to Rome for a relaxation of the spiritual penalties attaching to such of that communion as attend Masonic Lodges; the cause, if any, of the antiquated and absurd prejudices against the Order no longer existing."—*Limerick Chronicle.*

BELFAST.—The Lodge of Concord, No. 40, has continued during the last twelve months to sustain the promise given by it in the first year of its existence, of imparting a wholesome impetus to Masonic spirit, and setting a good example of Masonic practice in this part of Ireland. Its

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members are increasing every month, and no pains are spared by its Governors to make those Brethren who join it well acquainted with the principles and usages of the society. On the last Feast of St. John, the Installation of Officers took place, according to the election which had been held in October. Richard Connery, Esq., lately S. W., was installed in the east, as W.M. for the ensuing year; and from this Brother's tried zeal and activity in the inferior office, the happiest results are anticipated from his presiding over the Lodge. The Rev. F. W. Mant, an ardent and intelligent Mason, lately incorporated from the Apollo Lodge, Oxford, was invested as S.W., and Henry Campbell, Esq., was re-invested as J.W., in which office his services have been already most useful to the Lodge. The Lodge adjourned to refreshment at half-past six o'clock, and the evening was spent in the utmost harmony. The usual routine of Masonic toasts was proposed, and some excellent addresses were delivered in reply, by the W.M., the S.W., and others.

While the business of Craft Masonry has been prosecuted in the Lodge with zeal and intelligence, the attention of its rulers has also been directed to the higher degrees of the Order. Although not yet two years in existence, the Lodge has in connection with it already a Chapter of Royal Arch Masons, and an Encampment of Knights' Templars, both in good working order. The Royal Arch Chapter has met twice during the past year, under the conduct of Archdeacon Mant, William Dillon, and T. H. Higginson, P.M.'s of Lodge 40; Richard Connery, Revs. T. H. Montgomery and Frederick W. Mant; assisted also by several Companions of the Chapter 154, Lisburn, who have also shown themselves ready to give their aid in the labours of No. 40. Seven Companions have already been added to the Chapter, and another meeting is expected to take place shortly.

The Encampment of Knights' Templars met for the first time on the 24th January, at four o'clock, for the purpose of installing the E.C. who had been nominated by the suffrages of the Brethren, and appointed by the warrant of Constitution from the S.G.E. of Ireland, to preside over this new-formed detachment of the *Militia Templi*. The Encampment was opened in solemn form by the Ven. Walter B. Mant, Archdeacon of Down, as E.C. *pro tempore*, assisted by Brethren John Pim and Henry Seeds, of Enc. 154 Lisburn; after which he proceeded immediately to instal Bro. Richard Connery as Knight Commander of this Encampment. The E.C. Connery then nominated his officers for the ensuing year, who were approved by the suffrages of the Brethren and installed: viz.—William Dillon, C.G.; H. T. Higginson, Marshal; Ven. W. B. Mant, Chaplain; J. K. Clarke, Standard-bearer. Bros. J. Pim, H. Seeds, and James Coates, of Enc. 154, acted as A.D.C. and Pursuivant, *pro tempore*. The first accession to the numbers of the Encampment was made by the admission of the Rev. Frederick W. Mant into the Order of the Temple, when he received knighthood from the E.C., and was invested and installed according to chivalric usages. Another meeting of this Encampment may be expected to take place about Easter, as there are several candidates for admission; and a plan is in contemplation to concentrate the strength of the Soldiers of the Cross in this part of the country, by an union, under one banner and Commander, of the Brethren, composing the Encampments 40 Belfast, and 154, Lisburn. Such an union may be expected to result in the establishment, on a firm footing of one of the best appointed and most effective Commanderies of the Temple in Ireland.

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Cork.—*Grand Fancy and Dress Ball, at the Imperial Clarence Rooms, Feb.* 3.—This ball, for the benefit of the Masonic Female Orphan Asylum, came off at the above rooms, and by those who remember the former annual balls in favour of this Charity, it has been pronounced as one of the most agreeable and successful. For its success, it will be quite sufficient to mention that nearly 600 persons were present: the whole appearance of the fine room was beautiful and imposing. The walls were hung on all sides with banners, transparencies and devices, emblematic of the Craft of Masonry; while the chair or throne of the Deputy Grand Master, the pillars, &c., were placed at the upper part of the room. It would be quite impossible to describe the effect produced by the varied character of the dresses worn on the occasion; so we will content ourselves by saying, that the *ensemble* was brilliant to a degree, not only from the groups of beautiful women and fair girls, but from the literal crowd of military dashing officers of dragoons, the line, and the artillery, and also the vast number of the Craft, from the Deputy Grand Master himself, down to the Tyler, who paced behind the throne, with sword drawn, and with look and gait of intense importance and responsibility. The room was splendidly lit up by rich chandeliers, suspended from the ceiling, as well as by innumerable lights placed round the walls, and before mirrors which multiplied while they reflected their brilliancy. It was remarked by several, that they never remember to have seen so many very beautiful women together in one room; and there cannot be a question that the assertion was true. Were it not an invidious task, and one tending to no possible good, we should be inclined ourselves to hazard an opinion on the point, and make mention of those who, according to our humble judgment, triumphantly established the reputation of the city and county of Cork, for the beauty and elegance of its women. Though it was expected that numbers would have gone in character, or in fancy costumes, yet we could not see more than one or two ladies dressed in fancy dresses, or more than from a dozen to twenty gentlemen either dressed in fancy costume, or attempting to sustain a character. Perhaps this was in consequence of the notification in the newspapers, that "masks were not admissible," as few would desire to sustain a character, or could indeed do so with spirit, were they not secure from recognition by a mask. The dresses, however, were gorgeous, rich, splendid, or simply chaste, according to the age or taste of the fair wearers. We were delighted to see that numbers were dressed in the magnificent lace of Limerick, and in the incomparable poplins and tabinets of Dublin. Several gentlemen, besides, wore vests of tabinet, of various colours, and embroidered with gold or silver. Perhaps the enjoyment of those who thus judiciously displayed their taste and nationality, was not in the least lessened by the passing reflection that the costume not only added grace and elegance to their appearance, but was the means of sustaining one of the only remaining branches of manufacture left to their unhappy country. Certainly, we could not, for the life of us, remark that those who wore Limerick lace, or Dublin tabinet, danced less lightly, or looked less gracefully. We have neither space nor inclination to particularize the various dresses worn by the ladies; we will therefore content ourselves by saying that, as usual, there were turbans, toques, feathers and flowers; there were velvets, brocades, satins, tabinets and silks; there were diamonds and emeralds, rubies, pearls, and amethists.

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Two bands were stationed in the gallery—one a quadrille band, the other that of the 7th Dragoon Guards, for waltzes and gallopes. The dancing during the whole evening never varied more than from quadrilles to waltzes, and from waltzes to quadrilles, except that of a country-dance, (in which Miss Dickens and Mr. E. B. Roche, *M.P.*, led off), wound up the amusement and joyousness of the ball.

The only lady (we believe) who was dressed in fancy costume was Miss Brazier, of Fort Mitchell, who looked beautifully as a Greek girl. Among the gentlemen, was one very large and rather fine-looking man, habited as a Turk. One would be almost inclined to think he was a real Turk, and could not understand the tongue of the Christian; for it was remarked by several, that he never was seen to speak for the evening—perhaps that was giving character to the costume. There was a ballad-singer, his fair partner songster and fiddler, who formed about the best group: their ditty was happy enough, and not only attracted attention and earned laughter, but gained a good sum in silver for the charity. There was a postman, who presented witty letters (of course *valentines*) to the prettiest girls, who paid for them with the sweetest smiles. There was a gentleman dressed in the most *outrè* fashion, with all his garments, inside as well as outside, *buttoned behind!* There was Mrs. Moll Flagon, or Mrs. Molony, of military fame, with knapsack on back, and dancing lovingly with a well-dressed brigand. There was an Indian chief, a large, black, and silent man; there was a handsome Greek, a tolerable Highlander, an active Diddler, a "Congou-ladies," one or two curious-looking characters, intended for old women, with a few others, who were beyond all attempt at particularizing, as they were perfect non-descripts.

We cannot help saying that there was a general feeling of satisfaction felt by all present, at the kindness, courtesy, and attention of the stewards, whose desire seemed to be to sustain the amusements of the evening, without a moment's cessation; and in their desire they succeeded, to a degree. We must also pay a tribute to the arrangements of Mr. M'Dowell, the proprietor of the Imperial, whose refreshments, &c., were of the best description. In fact, the novelty would be, if every thing that depended on the management of Mr. M'Dowell were not in the best possible style.

Edward Deane Freeman, W.M., of 1, marshalled the Craft—71, as junior, preceded, and so on according to number, 13, 8, 3, 1 into the ball-room, two and two, and drew up on each side the full length of the room, leaving 1 to pass up the last, Master, Officers and Tyler, &c. The W.M. then ascended the throne, and ordered to salute the company three by nine; the effect was good, for the Craft occupied from the door to the throne a double line over seventy feet. Hamo de Massy had a perfect group of five Spanish Dons. Numerous well supported characters—H. Morris, *D.L.* in P.M. regalia of 1, Mr. E. Roche, *M.P.* as D.L. The Prince Masons in gorgeous regalia, Michael Furnell, Esq., D.L., the most so—the Templars and knights of the Sword giving an air of chivalry to all. Hamo de Massy and Freke Evans, of Ash-hill Towers, of 13, attended Michael Furnell, Esq.

The military present were Colonel Shaw Kenedy, K.H., and officers of the 7th Dragoons; officers of the 20th depot; officers of the Royals; officers of the 86th; officers of the 8th; officers of the Royal Artillery, Engineers, &c. &c.

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(CIRCULAR.)

The Master, Wardens and Brethren of the First Lodge of Ireland, return their best thanks to the Patrons, Ladies Patronesses, Stewards, and Committee of Management, for their co-operation in forwarding the objects for which the honour of their support was solicited, and by which the sum of £155 19*s.* 7*d.*, has been raised in aid of the funds of the Masonic Female Orphan Asylum.

To the Nobility, Gentry, Officers of the Garrison, and Members of the Craft, for their attendance and donations, and to Lieutenant-Colonel Clarke Kenedy, K.H., and the Officers of the 7th (Prince Royal's) Dragoon Guards, for their ready compliance in granting the services of the efficient band of their distinguished regiment.

Lodge Rooms, Imperial Hotel, 8th Feb, 1842.

Cork Masonic Female Orphan Asylum.—The Governors of this Institution beg leave to express their best thanks for the sum of £155 19*s.* 7*d.*, being the proceeds of the late Grand Fancy Dress Ball, under the auspices of the First Lodge of Ireland, and they avail themselves of this opportunity of renewing their acknowledgments to the Worshipful Master, Wardens and Brethren of that ancient Lodge, for their unceasing attention to the interests of the charity.

Received from Richard Beare Tooker, Esq., Honorary Secretary to the Committee of Management of the late fancy dress ball, one hundred and fifty-five pounds, nineteen shillings and seven pence, including donations:—

Masonic F. O. Asylum,
February 8th, 1842.

ANTHONY PERRIER, JUN.
Honorary Treasurer.

FOREIGN.

PARIS.—☞ *The Secretariat continues 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.*

DEC. 24.—The anxiously expected re-union of the Rite Ecossais and Grand Orient took place this day, when, for the first time,* the two Grand Lodges met to exchange the fraternal bond; and most devoutly, it is to be hoped, this meeting has so laid the foundation stone of Brotherly love, relief and truth, that it shall last for all ages. That indefatigable and intelligent Mason Brother D. Rosenberg has thus far been successful in the great object of his laudable ambition, and has merited the approbation and gratitude of the Brethren of both Societies; and as some reward for unceasing labour, we should be delighted to record some general acknowledgment from each section of French Masons, of his instrumentality in thus effecting an object that promises to be happily blended into a united fraternity.

It is reported, that a Prince of the blood royal is about to be received into the bosom of Masonry, probably with a view to his assuming the Grand Mastership of the Union.

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* A spirited allegorical lithographic engraving of this interesting scene has been designed and executed by Bro. Rosenberg.

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AMERICA, (UNITED STATES).

The Grand Secretary's Office will be open at the Howard House, New York, daily, from 4 p.m. till night.

The transactions of the Grand Lodge of New York, at the annual communication on the 3rd, 4th, and 5th of June, 1840, are not without interest, particularly the correspondence between the Grand Lodge of New York and New Jersey, in relation to the pretensions of St. John's Grand Lodge to equality of rights, the said St. John's Grand Lodge having been formed by Brethren expelled by the Grand Lodge of New York.

The proceedings from September, 1840, to the 6th of June, 1841, embrace a wide range of important subjects. It is refreshing to observe the anxious and active spirit of the fraternity to promote the vital objects of Freemasonry, by giving all possible publicity to their acts and deeds. In this important step the Grand Lodge of New York stands out in admirable contrast with the Sister Grand Lodge in England; but instead of stating in general terms, let us quote from the proceedings of the American Masonic Executive, under date December 2, 1840, an extract from the address of the Grand Master.

"The Foreign correspondence of the Grand Lodges was formerly limited, except on some extraordinary occasions, to an annual pamphlet from each; these were received by the Grand Secretary, and placed in the hands of a committee for examination, during the annual communication, and by them usually reported on, in the briefest possible terms. To the fraternity at large, little, if any, information found its way through the Committee of foreign correspondence, on the legislation of the Masonic Governments, or the important movements every where made in relation to our Order. But the attention of the fraternity has within a few years been drawn to these subjects. Every where within this jurisdiction, there exists a strong desire for information, not only as to what this Grand Lodge is doing, but what all other Grand Lodges are doing.—This desire after information on all subjects relating to the progress and state of the Order, affords a sure evidence that the spirit of the Institution is vigorous and active; and it is the duty, and has been the determination of the Grand Officers, to afford every encouragement to the increase and diffusion of useful knowledge. Our foreign correspondence has been largely extended, and is still advancing in extent and interest, and the result has been an increased demand for the publications of this Grand Lodge, so that the very large editions of the transactions usually printed, will now scarcely suffice; and the Committee on foreign correspondence, at the last annual meeting reported their inability to get through the examination satisfactorily, during the three days of the session. Our foreign correspondence has now commenced in a form new on this continent, but long approved in Europe, and the system now only awaits the action of the Grand Officers of several of the Grand Lodges of America, to bring new labourers into the field."

The Grand Secretary (Bro. Herring) having adverted to some reports that the permanent fund had been improperly employed, the Grand Treasurer immediately made an "exhibit" of amount to prove the utter worthlessness of such report.

A prospectus of a work, under the title of "The Portrait Gallery of eminent Freemasons, and History of the Masonic Institution in the United States." received the approbation of Grand Lodge, with its recommendation of the work to the patronage of the Craft.

A report from the D.G.M. was read to the Grand Lodge on the 3rd of March, 1841, on some points of indiscipline, couched in terms of great discretion; and instead of pressing with severity on the case, the Brother under accusation was permitted to speak, and the case referred to a Committee.

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An address by the representative of the Grand Lodge of Georgia, to the Grand Lodge of New York, held on the 2nd of June, 1841, should be perused by all representatives from Sister Grand Lodges; it inculcates peace and good-will, and freedom from all meddling interference.

Already in Texas there is a Grand Lodge at Austin, with jurisdiction over fifteen Lodges.

The correspondence at the Grand Lodge in June last was very voluminous, but of the deepest importance to the Masonic world.

We cannot close our two brief extracts from this printed statement better than with the following from the address of the Grand Lodge of Hamburgh to that of New York. Bro. Morgan Lewis was re-elected Grand Master.

"At this moment, in many countries of our common Fatherland, enraged Catholics and Protestants stand in opposition, Jesuitism, (that hundred headed Hydra), here and there lifts a head, which, though hiding and sneaking, is yet perceivable. It is destroying the harmony heretofore existing between the different sects of Christians, and undermining the peace and happiness of domestic and civil life. (We believe that in this judgment we are not too severe.)

"What can Freemasonry do in this? First, let it be a warning to us to use all our endeavours to preserve peace within our borders; to beware of overstepping our Landmarks, and to understand the spirit of our Order. May every Lodge, and every Brother only strive after Truth and Perfection. Let Forms be honoured, though they may differ, and let every Mason aim at the great object of the Institution, and not be satisfied with performing cold and heartless ceremonies, but studying and comprehending their mystic sense; so shall every Brother become daily more and more a *Free* Mason. Masonry works daily without noise, regarding all Brethren with love and honour; not asking one which *system* he follows, nor another the colour of his decoration, or how many degrees he has, but judging only from his works; not minding what his business may be, or what sect he belongs to, but if he be a faithful workman, whose example may be followed. Thus will Freemasonry increase, the different systems and forms will vanish, and the true Fraternity form a chain of Truth and Light.

"But Freemasonry, has the power, we believe, to allay those feelings of hostility which exist between the different sects:—not by harsh measures, but by love and good example."

MASONRY IN THE UNITED STATES, was introduced and lawfully established by charters from the Grand Lodges of Scotland, England and France at various periods, commencing about the year 1732, and extending down to about the commencement of the present century; but all foreign jurisdiction has ceased in that extensive country, by the last of the Lodges founded in Louisiana, on French constitutions, placing themselves, in 1829, under the Grand Lodge of that State. The following Grand Lodges hold exclusive jurisdiction in the States and territories, and are in perfect harmony with each other although the work, in many parts, is various, and the French, Scottish and York rites are tolerated in New Orleans, and perhaps in other parts of Louisiana, but in the other States, the Lodges practice the ancient rites only.

Grand Lodge of	Held at	No. of Subordinate Lodges.
Maine	Augusta	nominally 56
Massachussetts	Boston	29
New Hampshire	Concord	24
Rhode Island	Providence	18
Connecticut	New Haven	35
Vermont	Montpelier	
New York	New York	86
New Jersey	Trenton	9
Pennsylvania	Philadelphia	46
Delaware	Dover	3
Maryland	Baltimore	about 25
Virginia	Richmond	63
North Carolina	Raleigh	42
South Carolina	Charleston	

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Grand Lodge of	Held at	No. of Subordinate Lodges.
Ohio	Lancaster	about 50
Kentucky	Louisville	57
Tennesse	Nashville	about 30
Indiana	Indianapolis	17
Georgia	Milledgeville	19
Alabama	Tuscalossa	38
Mississipi	Natcher	34
Missouri	St. Louis	about 20
Illinois		
Florida	Tallahassee	10

In nearly all the above States are established Grand Royal Arch Chapters, (which are entirely independent of the Grand Lodges,) and these hold jurisdiction over four degrees, viz. Mark Master, Past Master, Most Excellent Master, and Royal Arch. Over these Grand Chapters there is a supreme, or "General Grand Chapter of the United States," which assembles triennially, in one or other of the principal cities of the Union. This body claims jurisdiction over Royal Arch Masonry in all states and territories where there is no Grand Chapter, but all the State Grand Chapters do not acknowledge its jurisdiction, particularly those of Pennsylvania and Virginia.

The Orders of Knighthood are governed by State Grand Encampments, and a General Grand Encampment. The Orders recognised by these bodies are, Knight of the Red Cross, Knight Templar, Knight of Malta, Knight of the Christian Mark, and Knight of the Holy Sepulchre. The latter two orders, however, are seldom conferred, except in the State of New York.

There is a Supreme Grand Council of the 33d degree established in New York by the Supreme Council of France, claiming jurisdiction over the western hemisphere, but it holds a merely nominal existence, and its power is disputed by other bodies, which being active, will probably retain their position.

Having thus given a brief sketch of the divisions of power exercised by the regular Masonic Governments of the American Union, we shall endeavour to furnish not only general details of public proceedings, but various articles of Masonic information, equally interesting to the historian as to the general reader.

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INDIA.

The Agents in Calcutta for this "Review" are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

TO CORRESPONDENTS.

T.

L. L.—The Grand Lodge only recognize—the three degrees in Craft Masonry; the Grand Chapter—only the Royal Arch degree, as a perfection of the third in Craft Masonry.

It is difficult to know what the English Grand Conclave of Knights Templars recognize, unless it be the fees paid to irresponsible recipients—we beg pardon, fees in discharge of debts, said to be incurred some thirty years since by somebody nameless—to otherbody nameless.

The degrees alluded to may be conferred without infringing any known law, but are not recognised by any known law under the English Constitution.

Our correspondent's mark is not very intelligible—we hope he understands us.

CALCUTTA, *Jan.* 17.—It will be gratifying to our Brethren in the mother country to know, that we continue in a healthy maturity of action; to improve is perhaps not possible. We almost fancy that we are without any natural Grand Lodge in London, being treated more as if it were a step-mother to us than connected by ties of affinity. Whence arises this want of civility and attention to repeated communications, it is difficult to explain.—STILL NO CERTIFICATES.—We know not what to think; a school boy is aware that a bow may be bent to a certain extent, and that beyond that it snaps—in such case where lies the fault?

Something must be done; if functionaries will not do their duty, they should be superseded at least—if they cannot perform it, some friendly hint should point to a resignation. Neglect becomes an abuse by continuance, and after a recent proof, suspicion will arise, in spite of all charitable construction. Our consolation arises out of the otherwise deeply regretted retirement of Brother A. Grant from Bengal, which is, that on his return to England he will make our case known, and obtain a redress of our grievances.

We are likely also to lose Sir Edward Ryan, who will carry with him the lasting good wishes of a grateful Anglo-Indian Fraternity, that have profited equally by the courteousness of his manner, his unpretending yet liberal charity, and by his dignified support of Masonic principle. With a refined mind and a delicacy of sentiment, he has so engrafted himself in the hearts of all classes, that while we shall regret the absence of the Brother, society will miss a gentleman, to whom it is much indebted, and the presidency is left to hope that their future chief justice may prove the counterpart of Sir Edward Ryan. A public festival was held on the 4th instant in honour of this distinguished guest, to which he was invited. We hope the particulars will be in time for the current number of the *Review*.

HUMILITY WITH FORTITUDE, *Nov.* 1.—A tablet, expressive of attachment and respect, enclosed in a magnificent frame, was voted by the Lodge, arranged under the direction of Bro. Hoff, W.M., and presented to Bro. W. C. Blacquiere, who for upwards of thirty years was a mem-

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ber of the Lodge. Bro. Lazarus is selected to preside over the Lodge; his sterling worth and just notions will prove an earnest of his excellent presidency.

MARINE LODGE.—Nothing retards the prosperity of this Lodge but the supineness of a principal officer, whose qualifications, properly exhibited, would be appreciated and prove successful. The new Master, Bro. Siddons, is a promising officer.

STAR IN THE EAST.—This Lodge eminently maintains its character for unceasing charity. An election (the first for twenty years) for a successor to Bro. Blacquiere will shortly take place. Lord Combermere was initiated in this Lodge.

INDUSTRY AND PERSEVERANCE.—Bro. Burlton has the proud honour of succeeding Sir Edward Ryan as Master, who on his retirement has been presented with a Past Master's medal (gold), of elegant workmanship.

ST. JOHN'S LODGE, under the able arrangements of Bro. H. W. Torrens, has taken a leading interest among the Indian Lodges. A handsome gold medal is to be presented to him. Bro. R Livenhal is his probable successor, and is a Mason of great promise.

TRUE FRIENDSHIP.—Bro. A. H. E. Boileau has been elected to the Master's chair. Zeal and assiduity, liberality and benevolence, united in the same Brother, are promising qualities in the Master.

ANCHOR AND HOPE.—This Masonic diamond sparkles as brilliantly as truly. Bro. Monteith, as the successor to Bro. A. Grant, will doubtless rule his Lodge according to his own purity of conduct, and entitle himself to the same affectionate regard that Bro. Grant has won from all hearts, who received at the hand of Bro. Monteith, on the 16th December, a splendid Past Master's jewel and tablet, richly emblazoned.

CHAPTER OF HOPE, *Dec.* 14.—Bros. Boileau, Clarke, Fergusson, Buckland, Hampton, Mackenzie, Ward, and Watts, were exalted in the presence of about forty Companions. The decoration of the Chapter is gorgeous, the floor covered with scarlet cloth, a blaze of above one hundred lights imparted great brilliance. Comp. A. Grant has achieved high credit by his taste. He has been requested to sit for his portrait to an eminent artist on his arrival in England, that, although absent, his likeness may stimulate us to emulate the worthy orginal.—Comps. Buck, Torrens, and Broome are elected Z.H.I.

Dec. 8.—Bro. J. A. D. Fergusson waited on Bro. A. Grant, and presented him with a magnificent silver chalice, as a memorial of his esteem and regard.

Dec. 31.—A grand Masonic ball was held at Freemasons' Hall.

Dec. 18.—ALMS' HOUSE.—The foundation stone of the Alms' House, in Amherst Street, was laid with Masonic honours, by the Grand Master of Bengal, and the Brethren of the Fraterniry, at four o'clock. There was a large audience present, among whom was the Lord Bishop and several other distinguished gentlemen. At half-past three o'clock, the Masons emerged from the Hindu College in the following order, and proceeded in the same order of procession towards the site of the Alms' House.

Two Tylers with drawn swords; Music. The following Lodges—St. John; Courage with Humanity; Anchor and Hope; Marine;

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Humility with Fortitude; True Friendship; Industry and Perseverance; Star in the East; Grand Stewards. Each Lodge preceded by its Tyler and Banner, Members two and two, juniors first. Grand Officers—Bros. Lazarus, Clapperton, R. W. Chew, J. A. D. Fergusson, F. W. Birch, Torrens, A. Grant, S. Smith, King, Henderson, Burlton, W. C. Blacquiere, Chaunce, Sir Edward Ryan. Grand Master of Bengal —R. W. Bro. J. Grant.

On the procession reaching the ground, it halted and faced inwards, forming a broad line through which the Grand Lodge passed to the east of the foundation stone, where a platform and three chairs for the Grand and Pro. Deputy Grand and Deputy Grand Masters were placed, the Officers of the Grand Lodge ranging themselves on either side and in the rear of the three chairs. The Committee of the Building met the Grand Lodge on the ground, and proceeded to their respective places. The Right Rev. the Lord Bishop was placed in a chair on the south, and the Committee on the north of the Stone. The Brethren of the Lodges ranged themselves two deep in the places which were indicated to them. The Grand Masters having seated themselves, the Architect of the Building presented the plan to the Grand Master of Bengal, as did the Registrar and Treasurer the inscribed plate and the coins. The Grand Master of Bengal, accompanied by the R. W. the Pro. Deputy Grand Master and the Deputy Grand Master, submitted the plan, the plate, and the coins, for the inspection of the Lord Bishop. The inscription on the plate was then read by the Deputy Grand Master, Bro. Blacquiere, and the plan returned to the Architect. The stone was raised by the united aid of Brethren from the different Lodges appointed for the purpose, when the Deputy Grand Master, Brother Blacquiere, deposited the coins and the inscribed plate in their respective places, and spread with a trowel the cement which was handed to him by the Builder, after which the stone was lowered with three regular stops into its destined bed.

This ceremony having concluded

The Grand Master then addressed the assembly at great length. We have only room for a few extracts from his admirable speech.

"My Lords, Ladies, and Gentlemen,—I would particularly request the native spectators of this ceremonial not to suppose that the Masonic fraternity have come here for mere idle display. It is a salutary thing to impress upon the memory the realization of objects of beneficent effect to many of our fellow creatures, so that our children even (of whom we see some present) may have them in solemn recollection. History makes no mention of any public provision for the poor, that I am aware of, before the Christian era; and antecedent to the spread of Christianity, there was no such thing as a hospital, or infirmary, or refuge for the destitute. I merely mention the circumstance, and do not mean to dwell upon it, but would simply beg my native hearers to ponder on the fact. We have assembled, then, to lay the foundation stone in this piece of ground (most handsomely presented to the District Charitable Society, for the site of the Alms House, by the Governor-General) the foundation-stone of an edifice to be devoted to a most useful and benevolent purpose. I see around a numerous assemblage, not one of whom, but I believe, to enjoy the good fortune of being well clothed, lodged, and fed. A time may come, however, when some of us may be reduced to a state of destitution, for no human being can be sure of exemption from cold, want, and hunger. Sympathy for dis-

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tress, then, is not merely a necessary element of our nature, but a sacred instinct of the heart, and it behoves all of us not to allow ourselves to become hardened against its dictates. The most prosperous may, some time or other, stand in need of that assistance which they once bestowed; and woeful, indeed, must the reflections of that man be, whose conscience, in the season of calamity, whispers hissingly to his quailing spirit, that in the day of his abundance, he never did any thing towards the relief of the destitute, or the solace of the wretched.

"However that may be, I can declare, from no inconsiderable experience, that the natives of this country are, generally speaking, prompt to hold out a helping hand to the poor man. It must, at the same time, be admitted, that they do not appear to know how to systematise their charities. The educated among them will not, for a moment, maintain, that the miserable pittance doled out by some of their most wealthy members on occasions of *shrad*, have the slightest pretence to the sacred name of charity. On the contrary, the sums thus squandered, become instrumental in producing much evil. In the aggregate the amount is usually large, and if concentrated in some public benevolence, would be productive of lasting benefit, whereas to many of the thousands and thousands, the prospect of receiving the paltry dole of four, five, six, or eight annas becomes a mischievous snare, luring them from a great distance perhaps, and drawing them away from their daily work, and their homes, to become, many of them, victims of disease or death itself. I say not this merely upon my own authority, but that of my worthy and enlightened friend Dewan Ram Commul Sen, and I am pretty sure that my friend, Baboo Rassomoy Dat, whom I have the pleasure of seeing here, is of the same opinion.

"The usual mode of relief was for a really maimed being. or one labouring under some chronic ailment, to procure a certificate from a medical man; or a person labouring under some temporary distress by the death of the father, guardian, or head of the family, applied to some humane gentleman well known on 'Change, who, perhaps, knew the said father or guardian, requesting that he would sign a certificate recommending the bearer to the aid of the charitably disposed. In either case the certificate became an heir-loom, and a certain source of maintenance, and although the distress on the second instance might be but of a temporary nature, still contributions continued ever after to be levied on the certificate. Too often these certificates, having served a purpose, on the death of a party fell into other hands, to be rendered equally available as by the first, while a rag of it held together, or it was sold to persons neither maimed nor sick, but labouring under that often incurable malady, an aversion to work, or a strong predilection for fluids more genial than tank water. Nothing was so common in those days as to see young females gaudily dressed, flaunting about in palankeens, from house to house, petition in hand. If one of these came to a married man's door, she sent in the petition to the Sahib by one of the servants; if, however, the occupant of the house were a bachelor, the lady acted differently—she would then alight from her palankeen, and without the ceremony of announcement, step trippingly into the parlour, and dropping the most graceful curtesy she could command, flourish her petition into the gentleman's hand. I need scarcely say that this procedure was generally found irresistible. These petitions were generally scrawled over with various initials, each so marvellously like the other, that the same pen appeared to have traced them. Opposite these modest

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initials were figured sums of five, ten, sixteen, twenty, or thirty rupees. The sum never exceeded thirty or fell under five, as if the lady had conceived it utterly improbable that any person would offer a less sum to her ladyship.

"That this moral or rather immoral anomaly has altogether disappeared, we owe entirely to that excellent Institution the District Charitable Society. Through the able and enlightened measures of this Society, public charity has assumed the regularity and effect of a well considered and consolidated system.

"You will now understand that the Alms' House also includes a workhouse for those who are able to work, for there is no reason whatever why the poor man should eat this bread of idleness if he is able to work and can procure work. It is the condition of his being that with the sweat of his brow man should earn his bread. This may to the superficial appear a hard case, but if you examine it for a moment, you will perceive it fraught with divine mercy, for next to religion itself the best safeguard against temptation, vice, and crime, are labour and occupation.

"To the ladies who have graced this occasion by becoming spectators of our solemnity, I beg to observe, that however ungallant the exclusion of the fair from Masonic mysteries may appear, that it really arose from no unworthy distrust in their discretion or fidelity, but from the most careful and affectionate solicitude. There were times of old when the knowledge of these secrets exposed their possessors to the most imminent peril, and even to death itself, from the suspicion or misapprehension of tyrants, and it was to preserve woman in all her dear relations of mother, sister, wife, and daughter, that this apparently ungracious exclusion took place. Would it conld be put an end to, but, alas! it is not in my power to alter what has become fixed by old prescription.

"My Lord Bishop—for myself and the Masonic Fraternity here assembled, I beg to express to your Lordship the grateful sense we entertain of the favour you have conferred upon us by honouring this ceremonial with your presence. We are well aware what a lively interest your Lordship has taken in the matter of this Alms' House of which we have just laid the corner stone. Permit me to add in all Christian sincerity, that no one who knows your Lordship, but must feel the conviction, that whatever is just, whatever is right, whatever is good, kindly and generous, whatever is devout, holy and eminently charitable in the highest sense of the term, finds not only an authoritative and eloquent teacher, a powerful and impressive expositor, but a cordial, devoted, downright, thorough, indeed I may say, enthusiastic *exemplar* in the Bishop of Calcutta. I conclude with the earnest prayer that your Lordship may be spared for many, many happy years to enlighten, to edify, to strengthen, and to console thousands."

The Lord Bishop returned thanks for the compliment paid him, and said that he was infinitely more indebted to the kindly feelings of Dr. John Grant, for the flattering expressions to which he had given utterance, than to any virtue in himself. He certainly was in a degree enthusiastic in whatever he undertook, for he believed that without at least some degree of enthusiasm nothing good was ever yet accomplished; but with respect to the Alms' House in particular, Sir Edward Ryan was the man to whom all honour was due. Every body would regret the departure from Calcutta of such a truly excellent and enthusiastic man; for none had been more prominently instrumental in the

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forwarding of every good work, than Sir Edward Ryan has ever been. He was the good Mason, who unostentatiously worked above and under ground, before and behind the scenes. To his exertions the District Charitable Society, owed, in a great measure, its present prosperity, and often had the Lord Bishop seen him, hard at work in the District Charitable Society's rooms, at nine in the morning, previous to commencing his own arduous duties on the bench. It was to Sir Edward Ryan, therefore, more than to any body else, that the country owed its thanks for the establishment of that excellent institution the Alms' House.

Loud marks of approbation greeted the termination of the Lord Bishop's address, who then, at the request of Dr. Grant, the Grand Master, dismissed the spectators with a blessing. The Masons marched back, in regular order, to the Hindoo College, where they were dispersed in due form, at half-past 4 P.M.

Dec. 27, St. John's day. The Grand Lodge and the Calcutta Lodges went in procession to the cathedral; after divine service a sermon was preached by the bishop, and a collection made in aid of the Alms House Fund, which amounted to £100. In the evening there was a general banquet, at which the bishop, the archdeacon and the bishop's chaplain were present; it was a glorious sight to see the bishop on the right and the chief justice on the left of our respected Grand Master. Was ever such a delightful scene witnessed in England itself? About one hundred Brethren sat down to dinner.

Three years ago, and could such an event have been believed possible?

Our paraphernalia was brought into display. The canopy over the chair of the Grand Master was of purple velvet and gold lace, lined with the richest China silk—in the centre the irradiated Eye. Transparencies by Brother Townsend, representing "Faith, Hope and Charity," and another the "Master's Carpet," were brilliantly illuminated. The effect was magical. After the customary toasts, the Grand Master proposed, in a very effective manner, "the health of the Lord Bishop of Calcutta;" to which that estimable prelate replied in an address of Christian fervour and of cheerfulness, that deeply gratified the company; after this, he with much good humour intimated, that as a non-Mason he would not longer delay their indulgence in mysteries he might not be permitted to share. His lordship was listened to with great attention and much cheered. The Grand Master then proposed "the health of the Chief Justice, Sir Edward Ryan," upon whose merits as a judge and a Freemason, he descanted with considerable power of ornate language and truthful sincerity; adverting to the loss the whole population of India were about to sustain, by his return to the home of his forefathers, after so many years passed honourably in India. The enthusiasm that greeted Sir Edward on his rising to reply is not to be described. He felt it intensely, and alluded to the several points of Dr. Grant's speech in a most feeling manner; and concluded an address that won sympathy from all hearts by proposing, amidst loud and reiterated cheers, "the health of the Grand Master;" stating, that the sincerity of that "Good Mason's heart" defied all eulogy; for men spoke of him as a Brother they truly loved.

The Grand Master's reply was a type of his own excellent qualities—full of peace, harmony and love.

In the course of the evening, Sir Edward Ryan proposed "the better health of Brother A. Grant," the Grand Secretary, for whom the Masons of India entertained the greatest affection and respect, as well for his kind

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deportment to all as for his unceasing devotion to the duties of his office. "While, however, you my Brethren," observed Sir Edward, "are lamenting his too immediate retirement from this scene of his useful labours, I am contemplating the pleasure of meeting him in England, advocating your cause and strengthening your interests; thus he will mentally be of you if not for you." The toast was welcomed with the warmest enthusiam, and called from Brother A. Grant a reply, in which he concentrated more than usual energy, dwelling on the principles of Freemasonry with a strong moral feeling; drawing forth from wells of purity copious draughts of truth. He was particularly happy in his allusion to various tributes paid to his own exertions, and in particular to one he then wore on his breast. And at length, with the deepest emotion, he took the cup presented him by Brother Ferguson, and raising it to his lips, said "I shall soon pass from among you; farewell! farewell! let us look forward to a happy re-union with the former companions of our toils, in that pure temple of 'LIGHT,' where reigns perfect wisdom and perfect happiness."

Brother Grant resumed his seat greatly affected.

The Grand Master called Brother Grant to the chair, and invested him with a splendid gold chain, as a mark of his personal affection. Overcome by the intensity of his feeling, Brother Grant was obliged to retire.

We have given a too brief account of a most delightful as well as a most affecting scene.

Dec. 31.—A ball was given under the auspices of "Anchor and Hope." The Grand Master and his lady, with a numerous and highly respectable assemblage of the Brethren and their families, were present. The evening passed in a most pleasing manner.

Jan. 4.—A farewell dinner was given to Sir Edward Ryan, at which about ninety Masons sat down. After the usual toasts, that of the evening—"Sir Edward Ryan, and may God bless him," was given, with mingled sentiments of respectful and affectionate remembrance of his many virtues. The reply of the learned Brother was all feeling and Masonry. He retired about ten o'clock.

Our accounts from the provinces are anything but satisfactory. The mind is so engaged by the contemplation of the distressing and melancholy catastrophe at Cabool, as to paralyse other considerations. Politics are not Masonry, and yet they must sometimes be attended to. The expedition of Affghanistan has cost us many brave and valued officers and men, many of them Brethren of the Craft. Our treasure is drained, and, what is worse, murder—for it is nothing less—has been perpetrated *in Durbar, at a conference!* Durbar is a sacred precinct, and the annals of India, however stained on any occasion by bloodshed, present no instance of such dreadful pollution.

KURNAUL.—No. 648 is beginning to recover from the effects of the late military movements. Our "light of the north" is a most excellent Mason. Bro. Thomas Street holds sway; he was one of Bro. Tottenham's numerous apprentices. His installation took place on the 21st of December: Bro. Tottenham performed the ceremony.

We expect that a reverend friend will shortly preach a sermon; he has expressed a desire to join the Order. St. John's day was well attended, both at Lodge and banquet.

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Previous to a farewell for ever to the old year, Bro. Tottenham conferred the degrees Ark and Mark—on four candidates, thus making all the M. M.'s of the Lodge members of the Ark and Mark Chapter.

The new year has began well; in January we had an initiation, and there are others in prospect.

We hear, with the greatest delight, that the Brethren in the city of palaces have shaken off their lethargic habits, and have revived the days of the good Marquis of Hastings. Nothing like example. Be sound at the heart, and the life-blood will warm the extremities. Long may Masonry flourish, is the prayer of all Brethren from Himalaya to Cape Cormorin.

When we shall get our charter of R. A. from England, is a mystery to be solved. Steam is up every where but in the Grand Lodge and Chapter of England; if the dignitaries fear a blow up, they do not go the way to prevent it. We like authority, and will hold our breath as long as possible; but it is hard to labour under the incubus of unnatural delay.

Major Macdonald's loss, as a working Mason, will be long felt. He saw no difficulty in anything.

REVIEW OF LITERATURE, &c.

The Holy Bible; containing the Authorised Version of the Old and New Testaments, with nearly Twenty Thousand Emendations. London: Published by Longman and Co., Paternoster-Row; with Maps and Tables. 1841.

The existence of such a work as this is, we believe, unknown, except to the few personally known to the Editor and their immediate friends; no flourish of trumpets having heralded its appearance. A noble confidence—that its own merits would win its way to general estimation, akin to the enthusiasm and devotion which could alone produce such a work, appears to have presided at its birth and sent it forth. But though the name of the Editor is not paraded in the title page, there is no affectation of mystery about it; it was readily communicated on inquiry at the publishers—being Dr. Conquest, the eminent Physician, in Finsbury-square.

The Editor observes in the Preface, "It must excite the wonder of every reflecting mind that so few mistakes, omissions or mis-translations should be found in the authorised version; when it is recollected that it was made many centuries after the originals were written, that printing not having been invented until the fifteenth century, every copy had previously been transcribed with the pen by uninspired and fallible men; and that the translators had but a comparatively limited acquaintance with oriental languages and manners. Besides which, the Sacred Scriptures, like all other ancient books, were written without any punctuation or distinction of words; and as several Hebrew letters having very dissimilar significations closely resemble each other, it is surprising that more errors should not exist. Indeed, so inimitable, as an entire production, is the English version, so deep and extensive is

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the hold it has acquired of the public mind, so sacred has it become by our earliest associations; and by a hallowed prejudice, almost amounting to superstitious attachment, that no new translation materially differing from it is ever likely to become acceptable and popular." He then proceeds to show the folly of objecting to the correction of acknowledged errors, and defects by reference to what would be done for other works under similar circumstances; and observes that the various objectors "Should remember, that, although the general faithfulness and excellence of our version are unquestionable, great changes have taken place in the English language, and such a flood of light has been thrown on the originals by the increased knowledge of Eastern dialect and by the researches of travellers, that every argument employed in justification of a new translation two hundred years ago, when that now in use first appeared, applies, with tenfold force, to the present attempt." Some words which cannot be translated, are given as in the originals and explained in the general index, others capable of being translated are done so in parenthesis thus, to take the first that occurs, "And Adam called his wife's name Eve (LIFE-GIVER); because she was the mother of all living." The printing certain supplementary words in italics is abandoned, and many of them altogether withdrawn, having no sanction in the originals. "The arbitrary and unwarranted divisions into chapters and verses are rejected and the paragraphs as suggested by Reeves and others have been adopted, while the metrical portions are printed in parallelisms; but for the convenience of reference, the numbers of the chapters and verses are retained in the margin. The Editor proceeds to explain why the authorities for each emendation could not be given, gives a long list of those authors from whose works they are derived, speaks of the solace and relief he had found under the anxieties and toils of an arduous profession in entering into these labours, disavowing all pretension beyond industrious research, inflexible integrity, and inviolable impartiality, he concludes thus. "And finally the results of his lengthened labours are now with the most profound reverence, and with the deepest humility, laid at His feet whose glorious perfections adorn the sacred page, and who is himself emphatically and essentially 'The Word of God.'"

One example of the emendations of a particular description has been given; one or two more will suffice.—1 Genesis v. 1 and 2, Authorised Version.

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Amended version—

In the beginning God created the heavens and the earth: and the earth was without form and void: and darkness was upon the surface of the deep: and the Spirit of God moved upon the surface of the waters.

The first example of parallelisms occurs at verse 23, chapter iv. of the same Book, the address of Lameck to his wives being so printed as follows:—one of them Zellah, being the mother of Tubal Cain—the artificer in brass and iron—namely—

23. And Lameck said unto his wives,*

* This line being the conclusion of a paragraph beginning at v. 19.

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Adah and Zellah, hear my voice,
Ye wives of Lameck hearken unto my speech:
Have I slain a man to my wounding,
And a young man to my hurt?
24. If Cain shall be avenged sevenfold,
Truly Lameck seventy and sevenfold.

The authorised version gives the passage thus—

23. And Lameck said unto his wives, Adah and Zellah, hear my voice; ye wives of Lameck, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.
24. If Cain shall be avenged sevenfold, truly Lameck seventy and sevenfold.

One more example, perhaps, will be sufficient; and this we take from the New Testament, being the first four verses of the XIth Chapter of Luke forming one paragraph, as follows: the Chapter numbers being printed in a larger figure—

11. And as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his
2. disciples. And he said unto them, when ye pray, say, Our Father who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done, as in
3. heaven, so in earth; give us each day food sufficient
4. for us; and forgive us our sins; for we also forgive every one who is indebted to us. And leave us not in temptation; but deliver us from the evil one.

In the authorised version, the passage is thus given—

CHAP. XI. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
2. And he said unto them, When ye pray, say, Our Father which art in Heaven, hallowed be thy name; thy kingdom come; thy will be done, as in Heaven so in earth.
3. Give us day by day our daily bread.
4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation: but deliver us from evil.

This Bible is beautifully got up. It is illustrated with a well engraved "Map of the Countries mentioned in the Bible." One of "Palestine in the time of Our Saviour, illustrative of the Books of the Evangelists, and also of the History of the New Testament." "City of Jerusalem;" and "Plan of the Temple in the time of Our Saviour." Tables of the "Canonical Order," and "Chronological Order" of the Books of the Old and New Testament; "Of Times and Festivals;" "Of Jewish Monies, Weights, and Measures;" and an "Appendix or General Index of Places and Rivers."

In conclusion, we commend this Edition of the Volume of the Sacred Law to all who are admirers of beautiful typography, Biblical Students who desire to peruse the Sacred Volume in its most agreeable form and particularly to those who knowing the original language, may be enabled to appreciate the emendations of which so slight a sample can be given here.

A Reprint of Masonic Papers. Madras: J. B. Pharoah. 1841.

NOT FOR SALE.

A hand book of inestimable value. It is altogether without pretension—yet directing the reader at once to sources of great promise, which

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it is his own fault if he do not explore and profit by. The great mysteries are glanced at with the eye of a Mason. *Ars est celare artem*, and which, keeping from public view the key to our mysteries, the compiler of this reprint assists the true seeker after knowledge, to adapt the wards to the lock that secures the beautiful casket.

On the Origin of the Jewish Religion as Connected with the Mysteries of Freemasonry. By D. Rosenberg. Paris: De Crapelet. London: R. Spencer.

This work is by the author called an engraving or tableau, and ranks among the formost of the extraordinary eminations of his gifted mind. He has written a book of explanation, which renders the tableau easy to be decyphered. The pamphlet is written in the French language; the reader will, however, find a liberal view of it in another part of this number. We shall, therefore, content ourselves with recommending the tableau to the investigation of those who have a desire to participate in the researches of one of the most industrious labourers in our art.

Fédération des Loges Belges. Statuts (no date). *Examen d'un projet de Réforme Maçonnique.* Liège 5839.

The first pamphlet merely contains the laws of the Belgian federate Lodges. Certain Lodges in Belgium conceiving it would be a great advantage to them to be under one governing body associated together, elected a supreme legislative assembly, and called it the Representative Federate Council. This Council made certain laws for the governance of itself and of those Lodges which were willing to range themselves under its banner. These laws contain nothing very remarkable—one, however, may as well be quoted, as it is peculiar to this Masonic body.

"No. 10.—No person, if resident in Belgium, shall be initiated into Masonry in any other Lodge than that of the town or district in which he resides, until notice shall have been given to, and information respecting him obtained from, such Lodge."

The second pamphlet is much more important. It seems that some well meaning Brethren of a Lodge at Mons, drew up a scheme for reforming Freemasonry, and sent the draft to the members of a Lodge at Liège, to be by them examined, and requested their opinion. The latter not considering themselves entitled, as a private Lodge, to undertake this task, and being one of the Federate Lodges, sent this scheme to the Supreme Council. They, however, for their own satisfaction, first appointed a committee to report on the proposed reform to the Lodge. This report is contained in the pamphlet before us, and is entitled to respect as having received the full sanction and approbation of the Council.

Analysis of the Report.

After noticing the importance of the subject, and adverting to the danger of innovation, the Report goes on to quote and reply to several of the paragraphs in the proposed plan of reform.

"It is clear," says the Report, "that principles are incapable of improvement; it is their application alone which can be reformed; yet these Reformers absolutely profess not to touch the forms of Masonry, but to alter the very landmark and basis of the Order. Their intention is, doubtless, not to destroy but to modernize Masonic principles. Masonry is, and

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should be, in all its precepts and forms, inviolable; and had it been subject to changes and alterations, such as these Reformers propose, in days past, in what state would it now have reached us? The traditions which have been handed down and communicated to us are a sacred deposit which we are bound by the most solemn ties to transmit unaltered to our successors. But, say the Reformers, 'Masonry has grown old—it would have been in decay had not enterprising and energetic men kept it alive—in this age of improvement Masonry is foreign to the spirit of the age—it must be harmonized with our modern institutions that it may possess force.' But the antiquity of Masonry proving that it has stood the test of ages, only makes it more venerable and respectable—being founded on principles of eternal philosophy it is not liable to decay.

"The observation of the Reformers is begging the question—is Masonry, indeed, not in unison with the existing spirit of the age? The Reformers admit that 'Masonry has for ages scattered a host of blessings among the human race, and that supported by the two pillars of Benevolence and Humanity, it has resisted the ravages of time.' Yet such is the edifice, by their own admission, that these innovators propose to modernize.

"The Reformers say, that they wish the words engraven on the front of our Masonic Temple, (namely, Reason, Intelligence, and Liberality), to become immutable truths. So far is well—but we ask, is it the fault of Masonry if they are not so? No. The remedy is simple and plain—not for Brethren to reform the whole Order, but for them to practice in the world the precepts they learn in their Lodges.

"The Reformers recommend as a means of obtaining the 'actual force,' spoken of above, that Masonry should take possession of the domains of Intelligence, and work them for the benefit of Humanity; and, while strictly keeping within the law, seize on the empire of Reason. They also strongly advise Masonry to oppose the clerical party, and wrest from them the monopoly of education and instruction.

The reviewers, to a certain extent, acquiesce, but enter into matters too purely local to be of general interest; they, however, do not agree to the last sentence.

The plans of the reformers, which are next combated, are objectionable, as they positively advise Masonic Lodges to take an active part in political elections, and to use all their power as secret and organised bodies to carry out certain political and educational views. This needs no comment. "There is," says the Report, "no portion of this scheme to which we can award our praise, but that which has for its object to put an effectual stop to the inhuman and absurd custom of duelling, and that wherein the reformers recommend the erection of an Asylum for Aged and Decayed Freemasons." With these exceptions, we say it with regret, we find much that is censurable.

One Hundred Sonnets, Translated after the Italian of Petrarch; with the Original Text Notes, and a Life of Petrarch. By Susan Wollaston. 8vo. London: Bull. 1841, p. 257.

The small volume before us contains one hundred sonnets of Petrarch, most judiciously selected and admirably translated into English verse. With respect to the original text, it is only necessary to say, that it is very correct, carefully accentuated, and illustrated by short Italian notes, for which the authoress acknowledges herself to be indebted to the translator of Milton into Italian, Guido Sorelli. The translation is printed on the page opposite the original, and a version of the notes is also given. Miss Wollaston has, we consider, undertaken a task of

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considerable difficulty, and one which we did not expect to find so ably performed; but it is a matter of regret, that the translator should have voluntarily fettered her genius by so close an adherence to the metre of the original. The accuracy and elegance of this translation, of perhaps the most difficult Italian poet, deserves the greatest praise; not unfrequently the lines, the words, and even the very rhymes themselves correspond, as well as the metre, with the original. The works of Petrarch are but little known in England, too many consider them as the mere rhapsodies of a love-sick versifier, and fancy that even if they do contain some beauties, these are more than outbalanced by the difficulties and obscurity of the poetry. But even if such were not the opinion of many, still there are but very few who have the ability or the industry to read and appreciate this author in the original language. In this volume, while the mere English reader will find many beauties, the Italian learner or even scholar may, by the translation, be led to perceive new beauties which he had overlooked in the original. The beautiful portrait of Petrarch in this volume, must inspire all who look upon it with an earnest desire to become acquainted with the works of one who bore so noble, so gentle an aspect. One short note, namely, page 53 (n 4), we may truly assert is the only blemish in the whole work, and it is so because it may offend a large class of readers, we mean those professing the Roman Catholic faith. We trust to see that it is omitted in all future editions of this translation. It is most agreeable to the reviewer to praise, and this has been our pleasing duty on the present occasion. We hope that such success will deservedly attend on this work, as may induce Miss Wollaston to translate some other Italian poet. There are many beautiful poems in that language wholly unknown, even by name, in England; and there is, certainly no living author so competent to undertake and execute the task of introducing them, in an English garb, to her own country as Miss Wollaston.

Cakes and Ale. By Douglas Jerrold. In 2 vols. How and Parsons.

"Of toothsome cakes he made 'em cheer,
And eke of humming ale;
And bade 'em sit and lend an ear
To many a passing tale."—*Old Ballad.*

Never was a daintier introduction to two quainter volumes. The reading public has already been regaled—but not surfeited with *Cakes and Ale.* The heart can find its holiday in contemplating them again and again; and the promotion of these tales from an ephemeral to a permanent rank in the literature of the day, is an acceptable offering to good taste and discernment. In Douglas Jerrold—presumption and want of feeling meet with just severity, and satire is admirably contrasted with the happier humour to be found in the present collection of the best of his writings.

Bubbles of the Day. By Douglas Jerrold. How and Parsons.

It is refreshing for us to be permitted to examine into the printed drama having long since discontinued to remark on theatrical representations—not from choice, but necessity. This play, excellent as it is, should be read to be enjoyed; the language is racy and pointed; each character has equality in effect; and every scene is abundant in wit; not that it does not succeed as an acting comedy—for it is especially a comedy—but that it must be difficult in acting to compass all its

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excellence. *Bubbles of the Day* is a lively satire, unequivocal in its moral.

That the theatrical public estimate our author at no mean rate, is shewn in the remarkable fact, that at each of the patent theatres his dramas nightly attract brilliant audiences. On the Monday, Wednesday, and Friday, *Bubbles of the Day*, at Covent Garden, expose cant and hypocrisy; while, at Drury Lane, the *Prisoner of War*, nearly every night holds sway over delighted audiences, enlivening them with whim and frolic.

1. *Hydropathy; or, the Cold Water Cure, as practised by Vincent Priesnitz, at Gräefenberg, Silesia and Austria.* By R. T. Claridge, Esq. 8vo. pp. 318. Madden, London.

2. *Cold Water for ever!!! or, Hydriatria;** vulgo, *Hydropathy.*† Cousins, Duke-street, Lincoln's-inn-fields.

We shall first dismiss the second of these wonderful productions, which is a kind of tender, or small pail, to the larger water-tub. It has, however, the especial merit of correcting the title of its colossal principal by a more correct, though less euphonious, term—unless, indeed, the exposition is intended as a joke.

And now to "Hydropathy."

"The earth hath bubbles as the water hath."—*Shakspeare.*

"Never say humbug; it's coarse.
* * * *
"And not respectable.
* * * *
"It *was* coarse. But the fact is, humbug has received such high patronage, that now it's quite classic."—*Bubbles of the Day.*

We had waded through this book, and were about to remind the author of "Gil Blas" and other sources of his ill-concealed plagiarisms, in an article ready for type, when we found the "Lancet" had performed an operation on "Hydropathy" so much better to the purpose, that we prefer giving some extracts from the reviewing department of that periodical.

"Hydropathy is a fine word for a water-pain, a *science* which certainly rests on a better foundation than homœopathy, or mesmerism, or any of the other mystic "sciences," which have latterly issued from that hotbed of absurdities, Austria. * * * If we condemn the humbug of hydropathy, it must not be imagined for a moment that we deny the virtues of cold water as a remedy, when administered with discrimination. * * * *Dr. Currie's* book is still a medical classic. *Macartney* has shown the real use of water. * * The peculiarity and absurdity of the water doctors lie in this, that they carry the administration of water, in all forms, to excess, and apply it indiscriminately in all cases. In this fact consists the originality and the mischievous tendency of VINCENT PRIESNITZ'S practice. * *

"His father was the proprietor of a small farm, on which the establishment is built, and gave his son (Vincent) little or no education. An old man, who practised the 'water-pain' upon animals, imparted to Vincent Priesnitz the son, his first notions of the science, for he appears to have been too illiterate to acquire the information from a book on the subject, by Dr. Harn, who resided at Schweidnitz, thirty miles from Graefenberg."

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* υδωρ, . . water
—— ιατρεια cure
† —— παθος disease.

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The origin of his fame is thus described:—

" Priesnitz while hay-making had two ribs broken—a surgeon declared he would never be cured!—he determined to cure himself! To replace the ribs he leant with his abdomen against a table, *or* a chair, and held his breath to expand his chest ' The ribs being thus replaced, he applied wet cloths ' to the parts affected, drank plentifully of water, ate sparingly, and remained ' in perfect repose. *In ten days he was able to go out*, and AT THE END OF ' A YEAR *was again at his occupation in the field.*'

" Broken ribs, in a case like this, are cured by English surgeons in a month or six weeks, and the patient can walk about as soon as the proper bandage is applied.

" The fame of this extraordinary *cure* soon spread abroad among his neighbours. * * Having no remedy but spring water, no theory to puzzle his brain, and no guide but *nature, he soon perceived* the defect of *the present system of diet, and the mode of treating disease.* The result was the discovery of hydropathy. * * * Gout, rheumatism, scrofula, syphilis, are all washed away by the waters of Graefenberg. * * * Water is injected into the eyes, ears, and nostrils. The patients *sit* in water, have hot baths and *douches*, are pumped on, and plunge into water. In acute diseases, such as fevers and inflammations, the patients are rolled up in blankets and cold wet sheets, which are frequently renewed.

" The diet is *ad libitum*, plentiful and coarse. * * There is always a disagreeable smell arising from the *cows* on the ground floor (of the establishment!) the '*public conveniencies*,' and the kitchen which is under the saloon. * * * Of R. T. Claridge, Esq. and Priestnitz, it may, in one sense at least, be said, ' arcades ambo.' Their ignorance is equal—their boldness infinite.

" He (Mr. Claridge) expresses himself ' utterly at a loss to account for the silence of the literary and medical works on this *highly important* subject,' while it is a fact that *Dr. James Johnson* has given a fuller and, we need not say, a better account of Graefenberg and Priesnitz than the author. * * He quotes Pindar, Pythagoras, Hippocrates, Celsus, Galen, Charlemagne, and John Wesley, on the virtues of water, without saying one word of Le Sage, or making a single reference to the celebrated Dr. Sangrado, or Valladolid, from whom Mr. Claridge has taken entire passages, and all the scientific parts of his book. * * * He had better have continued crying ' there is nothing like *leather*,' or ' there is nothing like *asphalte*,' or ' there is nothing like wood.'"

Thus much from the " Lancet,"—we still warn the world, in particular travellers, against wet sheets, and recommend those who would try the cold water system to good advantage, to go into Wales, where the mountain scenery is as beautiful and romantic as Gräefenberg, the diet more wholesome, and the water as pure; it is true they need not herd with the cows, or have their nostrils offended with the filthy matters described in " Hydropathy," but they will save their money from going in the direction to which Mr. Claridge's finger-post points—the pocket of Priestnitz. If the author of this book really be, what we believe he is not, credulous—alas! poor human nature—but if he be not—why, then " 'tis my vocation, Hal."

Wood Paving for the Provinces, and its Application to Flooring, &c. By J. Lee Stevens. R. Spencer.

Wood Paving in London, noticed in our last number, has already run through four editions. The present *brochure* gives a complete synopsis of system and economy of price for the country, and contains very satisfactory certificates from Bath, Birmingham, Cambridge, Cheltenham, Southampton, and other places. As a public writer of acknow-

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ledged standing, Mr. Stevens has handled his subject with his usual tact, and made clear to the provinces the unquestionable advantages of wood paving. The following extract from the pamphlet itself deserves to be quoted for the soundness of its reasoning :—

" Who can calculate the extent to which this manifest improvement will be carried in every city and town in England? What community is there, in these days of rapid advancement, that would submit to follow far in the rear of others of equal numbers or importance? And, even if the cost of this wood paving were as much more, as I am sure experience will prove it to be less than that of stone, who would deprive his fellow-citizen, townsman, or neighbour of a comfort scarcely appreciable to those who have not witnessed the change?

" What is found to be so beneficial in London and other places, must be proportionably so in all; and it is to the interest of every class of residents to press the introduction of wood-paving upon the consideration of their respective local authorities; as it is the bounden duty of the latter to examine the subject under the influence of the most favourable feelings. And above all, not to permit any petty individual interest to interfere with so large a measure of public benefit."

EPIGRAM,

ON RECENT OCCURRENCES.

WHEN a Grand Master gives a rout,
The working Masons are shut out;
But when their labour they begin,
To make all sure, he locks them in!

J. L. STEVENS.

TO CORRESPONDENTS.

We regret that some interesting intelligence from America and Canada, as late as February, 1842, came too late for insertion.

Many complaints have been made relative to the execution of the Portraits of the Earl of Durham, Dr. Oliver and Dr. Crucefix, and we fear they are but too well founded; we cannot remedy the past, but will endeavour to prevent similar disappointment in future.

A GOVERNOR OF THE BOYS' SCHOOL.—We see nothing amiss in the circular containing an application for stewards for the Girls' Festival in May, which Bro. Crew issued to the Lodges that met in January. " Up lads, and at 'em !" is as good a cheer in the Masonic as in the Military Brother; and Bro. Crew, as an old Masonic soldier, is well aware that installation days are field days; and that the "*feu-de-joie*" from sparkling champagne enliveneth the spirit and stirreth up charity.

BRO. BULL will please to accept our best thanks.

LODGE No. 613.—Many inquiries have been anxiously made after the Brethren of this Lodge; perhaps some Australian Brother will favour us by correspondence.

BRO. TURNER.—We have used his valuable remarks, and court his future communications.

A PROVINCIAL MASTER.—The Stewards of a private Lodge are not entitled to the Red Collar and Badge.

A MASON complains that his letters are exposed to the prurient gaze of the post-master; why not apply to the chief office, London. A dismissal of the offender would speedily follow.

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A GRAND STEWARD.—We do not know who is the Editor of the Circulars of the Grand Lodge of England; all we do know is, that those circulars are often incorrect. The names of the Grand Stewards are sometimes called over, and this is termed presentation. The last actual presentation took place at the Grand Festival in 1833.

A FATHER.—We do not consider the concern safe—to say more might submit truth to an action for a libel. The proper name for the trash is "noli me tangere."

A. LEWIS.—The P.G.M. has not lately received any Masonic advices from his province. The report that a P.G. Lodge is actually about to be holden in New Eldorado, Sumatra, when a D.G M. and a brilliant Masonic Staff is to be appointed, must be a hoax; there being, as we credibly believe, no such town or city within the extensive range of the R.W. Brother's authority. If "Lewis" will favour us by *any* Masonic intelligence it will be acceptable. The R.W. Brother is not likely to depart very speedily for the seat of his Masonic jurisdiction.

A GOVERNOR OF THE GIRLS' SCHOOL requires an impossibility. The Governor alluded to cannot restrain his *feelings*.

A DUPE inquires why certain names have been *withdrawn*?—we cannot answer.

PILGRIM.—Our best thanks are due for continued kindness and confidence.

BRO. TAIT'S obliging letter came too late. (March 17.)

MASONICUS.—Why complain?—you were warned by our opinion.

A SUBSCRIBER.—Take a case in point.—A charge was brought for having acted UN-Masonically at the last Lodge; votes were equal, that of the Master decided against the accused. The charge certainly was vague—the Board decided in favour of the Lodge. Our opinion is, that such cases should not be made public; they serve to bring the Order into contempt. The charge stated by a Subscriber is altogether vague and unsatisfactory.

AN OLD MASON.—The Grand Master has no constitutional power to disburse the funds of the Grand Lodge.

BRO. HEWITT.—We regret that awful word "private," which prevents our doing justice to some excellent remarks.

A MASON IN HEART is surprised at our remarks on a Brother, in our extra-limits of Dec., 1837. All we can say is, that at the time, we did not sufficiently know the party.

HINT.—The "Britannic, 38," was never posted, neither the "Alpha" as such. The first, once a brilliant scene of glory untarnished, became silent as the tomb for very many years. From respect to the memory of the late beloved Marquis of Hastings, it was thought to have hermetically sealed its transactions, not having met since that noble Brother's departure for India in 1813. Its sanctuary, however, has lately been surrendered to new rulers. The second is a pocket vade-mecum of the Grand Master.

A PROVINCIAL GRAND MASTER.—We agree that a Grand Lodge should have been convened as a mark of respect to the King of Prussia, on his visit to England.

A GREENOCK BROTHER.—We are obliged by the letter, and have complied with the request.

BRO. DR. STEPHENSON.—The newspaper came to hand, by which we assume our friend is well; but is he aware that the said paper did not contain a scrap of Masonic intelligence?

BRO. J. G. DEN BOURMEESTER, M.D.—We acknowledge the friendly letter: the poetry is unavoidably postponed.

ARGUS is a misnomer; he should see at least round a corner. Bro. Nash has been in Birmingham, Wolverhampton, and Stafford; where he is now this deponent knoweth not.

TUBAL is right—our reporter wrong. Dr. Oliver never mentioned "The Fancy Ball of Caledonia;" his words were, "Whether we consider the Masonic Vice-Regal Fetes of Dublin, the Masonic Fancy Ball of Cork, or the Scottish processions by torch-light, we are greatly impressed with the idea, that our Brethren in Scotland and Ireland are actively alive to the best interests of Masonry, anxious to make it respected by the community at large, and subservient to the great moral purposes which it is designed to produce amongst all ranks and conditions of men."

AN ATHOL MASON appears to know more than we do of the contemplated new project for a Masonic Literary Institution; but the publication of his letter would not gratify our readers.

A MASON inquires the reason that the natal day of H.R.H. the Grand Master has not been celebrated this year by the usual public festival? it is the only interruption since 1813.

"To ISIDORE" in our next.

BRO. CLAPHAM is as welcome to an ell as an inch, provided he be in time: the department for his contribution was worked off before his letter reached us.

A GOVERNOR OF THE GIRLS' SCHOOL.—We decline to insert his letter, as its publication might affect the interests of a very deserving Brother.

BRO. WATT requests us to state, that Bro. Geo. Aaron's has removed to 28, Kirby Street, Hatton Garden, where he continues to give Masonic instruction.

AN ISRAELITE.—We decline the subject at present. Whether the party be innocent or guilty, delay of justice becomes injustice.

ZADKIEL.—The 18 Lodges on the 17th, and St. Patrick into the bargain, probably remembered the change from old to new style. Dr. Dee, according to Zadkiel, predicted the 17th old style, not the 29th new style; which latter falling Easter Tuesday, and only *one* Lodge's meeting, London may probably be out of town on that day, and be safely left in charge of the earthquake. The three Lodges should, however, keep their weather eye up.

A. P. M. B.G.P.—The account of a recent sale of Masonic books is curious, and brings to light some characteristics of the "Committee" ministerial but not legislative. They seem to have yielded to many frivolous suggestions of one not in actual authority; whose name, at first cunningly introduced into the sanctum, was afterwards erased, as was a sentence, stating the jewels of No. 2 to be *golden* or *gilt, to commemorate the fact of H.R.H. the Duke of Sussex having presided Master of that Lodge for twenty-five years*. It appears that orders had been given to buy in the F.Q R. seven vols., and also three numbers for 1841, because the latter contained very elaborate remarks; this order got wind, and so brisk was the bidding by a waggish Brother, who meant that the "whistle" should not go cheap, that he nearly managed to get it knocked down to himself; he escaped, however, the payment of

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nearly eight pounds! This reminds us of the wager between certain Irishmen, that one would not carry the other in a hod up a high ladder; on reaching the destination Pat demanded the wager; there 'tis, said Murphy; but faix I had nearly won, for you slipped at one time.

BIRMINGHAM.—We have a singular correspondent in this town, who indulges in some pseudo-charitable ideas; we recommend him to eschew all morbid feeling, and act *openly*—on the square.

CORK.—An anonymous correspondent is too late (the 22nd). We had previously arranged the best materials at hand.

A CATHOLIC MASON, BUT NO ROMAN.—The account of the escape of the Limerick Nun, beautiful as rich, is certainly graphic; and the circumstance may account, as our correspondent intimates, for the "*Brutum fulmen*" of the disappointed; had it, however, reached us in time, we should have hesitated to publish the statement in its present shape.

ARCH MATTERS.

A ROYAL ARCH MASON.—Companion J. Harris, 40, Sidmouth-street, can supply his wants, and on reasonable terms.

A SOJOURNER complains that there has been unnecessary delay on the part of the Committee of Laws. Perhaps so; but there is an "imperium in imperio," and the Committee have more masters than one. The document presented at the last Grand Chapter requires explanation.

TEMPLARS.

Σενιωρ.—At present the Supreme Grand Encampment is not likely to resuscitate; its laws and regulations, if ever they existed, are out of print. Applications for charters should be made to the Grand Recorder, or Grand Sub-Prior, at Freemasons' Hall, either of whom, on payment of fees, about five guineas, will procure or grant a charter. Into what exchequer these fees drop we do not know. It has been stated that a bill has been outstanding for thirty years, and that certificates, &c. are droits in satisfaction; but the *bill itself* has never been rendered, "Credat Judæus!"

DISCIPLINE AND PRACTICE.

A GRAND STEWARD ELECT is not entitled to the badge until he is presented at the especial Grand Lodge in April.

TYRO.—Approving the principle we insert his letter—had he given his name and address (in confidence), we would have gone a step further.

ONE OF THE SUMMONED.—The unfeeling remark to a near-sighted Brother, to "take his spectacles with him in future," had more in it than met the ear, and came from an eye-sore in the Craft.

FIDUS.—We look to be excused for delaying the "critical remarks on the revised Constitutions," in all of which we agree, and hope to find room for them in our next.

A FORMER MEMBER OF B.G.P.—The better plan would be to direct the Grand Secretary to issue *annually* a printed paper to every Lodge, containing a short abstract from the Act of Parliament, with ruled lines, and ample instructions, so that the clerks of the peace may have no trouble, but to cast an eye, or both eyes, on the several papers, instead of endeavouring to decypher such illegible scrawls as have been sent to us.

ASYLUM.

AN OLD FRIEND.—The festival is fixed for the 15th June, at Freemasons' Hall, and the Board of Stewards is forming.

A STEWARD FOR 1840.—We differ in opinion—the honourable chairman did not exceed becoming generosity in his advocacy of the Asylum; neither did he omit due respect to the Grand Master. *We* have never heard him disclaim the Asylum; at any rate, he was apparently noble-minded and generous, and if arrested for a time in his progress, he may retrace his former steps with honour and advantage.

ONE PRESENT IN GRAND LODGE, *Dec.* 1837.—The question is delicate.—The G.R. of that time suggested an amendment, and for the sake of unanimity that suggestion was adopted in the original proposition, and unanimously carried. Could a gentleman—a Brother universally acclaimed as such, be a party to "confusion worse confounded,"—could he as a legist tamper with a resolution of Grand Lodge, and be unmindful of the gladness his conduct achieved?—however, our correspondent should understand that the Brother alluded to was, on the 2nd instant, absent on the northern circuit.

THE ANNUAL FESTIVAL WILL TAKE PLACE AT FREEMASONS' HALL, ON WEDNESDAY THE 15TH JUNE NEXT.

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THE

FREEMASONS' QUARTERLY REVIEW.

JUNE 30, 1842.

MASONIC persecution has for a moment changed its arena. Having temporarily expended its violence in the metropolis, it has set forth in quest of victims in the provinces. It is consistent, however, in its choice, always selecting those who have rendered the most eminent services to the Craft as the most eligible to be assailed; for, like all other vices, in whatever phase of society, Masonic persecution selects its objects from among the most virtuous.

Still, there is something as startling in the rashness as there is disgusting in the virulence of an attack upon the eminent Brother who stands at the very head of our Masonic authorities. We mean not with reference to power; we are far from being so fortunate; but as the most erudite, voluminous, and successful writer on Freemasonry who has ever appeared among us. One whose name is revered throughout Masondom—by the lowest, by the highest—in every quarter of the globe—by all within the pale of the Craft, and wherever the light of its influence is shed; excepting only that persecuting clique who would turn Freemasonry into Masonic slavery—who would banish truth, justice, brotherly love, and (to them) all the other obsolete virtues, from our councils, and set up in their stead the galling thraldom of irresponsible power. What other object could be had in view, no man can imagine.

To any Mason of five years' standing it would be needless to mention the justly venerated name of him to whom we have but thus slightly alluded; but as we write for, and are

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read by the whole Fraternity, by even the most ruthless and unprincipled of our own assailants, and reckon among our friendly readers the most aspiring and able of the junior Brethren, we place those of the latter, who are accidentally unacquainted with the name of the chief worthy in modern Freemasonry, on a par with their predecessors, and announce the Rev. George Oliver, *D. D.*, *late* Deputy Provincial Grand Master for Lincolnshire, as the most recent mark for the poisoned shaft of Masonic persecution.

Our readers are aware, that as early as 1839, it was determined, by the Craft at large, to present a Testimonial to Dr. Crucefix, for the invaluable services he had previously rendered to Freemasonry; and that this gratifying and spontaneous honour was consummated in November, 1841. They also know that this excellent Mason, in the interval between these two periods, was partially victimized by Masonic persecution, and would have been wholly so but for the memorable and glorious rallying of the Craft around him, in Grand Lodge. And they will therefore see, that whatever occurred of an unjustifiable or hostile nature, on either side, during that interval, must be matter totally irrelevant to the subject of the Testimonial, or the dinner upon its presentation. The propriety of getting up subscriptions, their progress, or their application, had never been made a subject of discussion in Grand Lodge. It had not even been attempted to pass a veto upon them. Who then would suppose, that to be the chairman on such an occasion—to preside at a meeting of admiring and grateful Freemasons, for the purpose of paying a proper and justly-earned tribute of attachment and respect to the most popular member of the Craft—could be held to be a Masonic crime of such magnitude as to call for Masonic degradation? Yet this is the melancholy truth.

The proceedings of the Testimonial Festival in November, 1841, were reported at some length in the daily journals of the same period, and given very fully in the *Freemasons' Quarterly Review* published in the following month; but it was not until March, 1842, that Dr. Oliver was apprized of

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having given any offence to his superiors in Masonic rank. Perhaps the microscopic lens of Masonic Inquisition had been inefficiently applied until then, in discovering this less than atomic sin. It could not have been found on the fine intellectual brow of the reverend and revered divine; it must have been sought for in vain amongst those splendid emanations of mental vigour and Masonic virtue, in which his tongue gave utterance to the feelings of his heart; it could only have heen discovered by some persevering and zealous inquisitor, after the most laborious research, aided by the glowing sunshine of princely favour—but *where*, none save the discoverer can pretend to say.

In another part of this publication an account will be found of the Masonic meeting at Lincoln, at which Dr. Oliver gave a full statement of his extraordinary case. We learn by this report that it had been decided at the previous Provincial Grand Lodge for Lincolnshire, that its next usual spring meeting should be held at Lincoln, and that, in pursuance of this decision, the Brethren of the Witham Lodge, who were desirous that their hall should be consecrated on this occasion, intimated their desire to know at what time it was intended to summons the Provincial Grand Lodge. Their request was forwarded by Dr. Oliver, as Deputy Provincial Grand Master, to the Right Honourable C. T. D'Eyncourt, the Provincial Grand Master, with a request to receive his commands upon the subject; to which, in the course of a few posts, he received the following reply:—

"*5, Albemarle St., 4th March*, 1842.

"My Dear Sir.—I was at Gloucester when yours of the 28th reached London. I confess I feel uncomfortable on the subject of it. I do not know, at this distance of time, whether I can attend; and, if I do not, you would have to officiate for me. Now, it will probably have occurred to you, that I am placed in a very painful situation in consequence of your having presided at the dinner given to Dr. Crucefix. I have not seen the Duke of Sussex, and have avoided waiting upon him, because I think when I do so, I may have to deal with the subject, but I cannot postpone my visit beyond a few days. I *know*, from private sources, that H.R.H. has expressed a *very strong opinion* in regard to your presiding on the occasion I have referred to; and, if you were now to be seen on a great public occasion officiating as my deputy, he might consider me a party. I came up to town above a year ago, when the case of Dr. Crucefix was before the G.L., in order to be present at the

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hearing, and took a prominent part myself in the course of it. Under these circumstances, it may be better to postpone any reply to the Witham Lodge, until it can be seen whether I can attend. I am,

" My dear Sir, yours truly,

" *Rev. Dr. Oliver.*" " C. T. D'EYNCOURT."

In compliance with this desire for postponement, Dr. Oliver delayed his answer to the Brethren of the Witham Lodge, but which delay very naturally elicited a letter from the Worshipful Master of the Lodge, and another from the Secretary, requesting a specific reply to their former communication. These letters were duly forwarded by the Deputy to the Provincial Grand Master, and produced the following reply:—

" *Bayons Manor, Market Rasen, 28th April,* 1842.

" DEAR SIR AND BROTHER.—You are aware of the circumstances which have influenced my judgment when I feel myself called upon now to declare vacant the office of Deputy P. G. Master for Lincolnshire, held by you. In communicating this, my determination to you, I beg to express my best acknowledgments for the service you have rendered the Masonic body within my jurisdiction during the time you have held the office, and my great regret that the interests of Masonry should require me to deprive myself of your valuable assistance. The separation gives me, personally, as much pain as the cause of it; and not the less because my decision is one which I have thought it right to make on my own responsibility, without reference to, or suggestion from any other party. I am, dear Sir and Brother, yours fraternally,

" CHARLES TENNYSON D'EYNCOURT,

" *Rev. G. Oliver, D.D.*" " P.G.M. Lincolnshire."

From the same report, we shall here quote a single passage, that we may make our own comment upon such parts of the question as the worthy divine has but barely alluded to, as well as upon one singular and surprising feature of the case, which the excessive forbearance of Dr. Oliver alone can have induced him to pass over in silence. The late Deputy Provincial Grand Master says:—

" In my humble opinion, the P.G.M. has committed, in these letters, four errors in judgment; and, for the sake of Masonry, I sincerely regret that he should have placed himself in such an equivocal position before the Craft. *First*—he has dismissed me from my office at a moment's notice, after a faithful service of ten years' duration. I am not ignorant that the Constitutions of Masonry give a sanction to this extraordinary course. But as a matter of courtesy to one who has relieved him from all the toils, and burdens, and anxieties, necessarily attending the details of his office, for the above period, it ought to have been ac-

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complished by a process less repugnant to my feelings—(loud cheers); and particularly as (being in doubt whether my acceptance of the office of chairman to Dr. Crucefix's dinner might be agreeable to him), I tendered my resignation *after it was publicly known in the province* that I had consented to preside on this occasion. The P.G.M. openly announced at the P.G. Meeting, at Boston, that I had thus tendered my resignation; and as openly declared that he had refused to accept it; and urgently requested the continuance of my services in that capacity. I had a right to consider—and I did consider—this concurrence as a tacit acquiescence in the measure which now forms the pretext for my dismissal—(cheers). Under these circumstances, I think the P.G.M. ought to have favoured me with some notice of his intentions, that I might have had an opportunity of taking leave of the officers whom I had myself appointed; that I might have taken leave of the Brethren of the Province, to whom I have been most affectionately attached; and one and all of whom I have ever considered, not merely as my Brethren, but as my children—(great applause). *Secondly*—The P.G.M. has omitted to convene the Spring P.G. Lodge, in conformity with the by-laws of the Province, with his own recommendation, and a formal Resolution of the last P.G. Lodge. This is a breach of discipline, to which it is not my intention to demur, but shall leave it in the hands of those who may consider themselves more particularly interested in the matter. *Thirdly*—He has dismissed me on an alleged charge of insubordination, an offence, if it be one, which was committed many months ago, and out of the limits of his jurisdiction. *Fourthly*—He has broadly asserted that the interests of Masonry demanded my removal. On these two last points, which are purely personal, I intend to offer a few observations."

Gross and excessive as was the injustice of the case to our first perception of it, how manifoldly it increases upon further detail and examination! Knowing that Mr. D'Eyncourt "took a prominent part" in the *attempted* expulsion of Dr. Crucefix—knowing that he had delivered a very violent, and equally unsuccessful address in Grand Lodge on that occasion, an address that was frequently interrupted by the strongest expressions of disapprobation on the part of the Brethren assembled—and believing, no doubt, that the Provincial Grand Master might still retain some unpleasant recollections on the subject, Dr. Oliver, it appears, tendered his resignation of the office of Deputy Provincial Grand Master, *after it was publicly known in the province* that he intended to preside at the Testimonial dinner, the acceptance of which resignation was publicly refused, and in a manner seemingly designed to do additional honour to the Doctor. But was it really so? Looking at the result, may we not with greater reason assume that the credit of a timely

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resignation was rejected in behalf of the Deputy, that the Provincial Grand Master might thereafter enjoy the gratification of inflicting the discredit of a dismissal? This is, of course, to assume that Mr. D'Eyncourt is capable of such a master-stroke of policy—that his powers of intellect and ill-nature are co-equal. The alternative is to suppose him to be as weak-minded as he is ill-tempered—to be the mere creature of power; exercising it according to the whim of the moment, upon those who receive office and authority from him, and bending with corresponding submission and alacrity to the will of the master-power placed above him. The latter, most probably, is the fact.

The "*secondly*" of Dr. Oliver shows that Mr. D'Eyncourt does not come into court with clean hands. Indeed, that was previously proved by his first concurring with, and then condemning, the act of his Deputy. However, under this view of the question, he ascends the Masonic throne, and sits in judgment upon a Brother, whose actual offence it will yet puzzle the cunningest sophist to define, himself being a self-condemned culprit. Is it not a grave Masonic offence to omit the holding of a Provincial Grand Lodge in uniformity with the by-laws of that district—in violation of the Provincial Grand Master's own recommendation—and in the face of a formal resolution of the Lodge as a body? Is this no breach of Masonic discipline? We may be told that the Book of Constitutions provides no remedy in such a case—our own assertions may be retorted upon us, that the principles of Masonic law, in that most imperfect of all codes, differ very essentially in their application to Grand Officers, and to the Craft at large—it may be repeated to us, that the Grand Master can do no wrong, and that, therefore, Provincial Grand Masters, as *his* Deputies, must partake largely of "the right divine to govern wrong"—in short, we may be, and doubtless shall be sneered at for reprinting the unsophisticated notion of Dr. Oliver, of leaving this breach of discipline to be dealt with by "those who may consider themselves more particularly interested in the matter." As a Masonic offence the Grand Master

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will never entertain it. As a breach of faith alone is there any chance of its being punished, and that punishment may be easily applied by the Masons of Lincolnshire, in the public expression of their feelings. In spite of every species of intimidation, the truth is sometimes spoken to the Grand Master himself. We know it is not palatable; and we are told that His Royal Highness has recently intimated that a stop must be put to discussions in Grand Lodge. Similar silence might be equally agreeable to some Provincial Grand Masters. But until this new stretch of power shall be accomplished, let the truth be boldly spoken, and let the "galled jade wince."

But how are we to reconcile Mr. D'Eyncourt to himself? Dr. Oliver seems to have seen the impossibility of this, by his abstaining from any notice of the self-contradiction of his proximate persecutor. Or—and when we look at the sacred calling, the strictly moral character, and the Christian forbearance of the divine, this would appear to be the more probable reason for his silence on that head—Dr. Oliver must have refrained from pressing the point out of charitable and merciful feelings. We confess that in cases such as these our reverence for the truth, and the whole truth, outweighs every other consideration. To us Mr. D'Eyncourt is as nothing compared with the truth. Let us see how far he is deserving of the implied reproof. In his letter of the 4th March he says, "I *know* from private sources, that His Royal Highness (referring to the Duke of Sussex) has expressed a *very strong opinion* in regard to your having presided on the occasion I have referred to; and if you were now to be seen on a great public occasion officiating as my Deputy, he might consider me a party." And yet, with this declaration placed upon record by himself, he ventures on the 28th of April to say, "My decision is one which I have thought it right to make on my own responsibility, without reference to or suggestion from any other party." Which of these statements is Mr. D'Eyncourt desirous the world should believe? To credit both is impossible.

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Where these Masonic persecutions will end it is impossible to foresee. Some of their results may be more easily surmised; perhaps among the earliest may be such a movement among the Craft, as will unite the great body of *true* Freemasons, whatever their Lodges may be, for the common good. To look among the Grand Officers for leaders would be the most stupid absurdity. Let our Brethren recollect the old fable of the waggoner, and each sturdily set his shoulder to the wheel, until some one or other of the riant clique of Masonic persecutors shall be placed in the situation of the philosopher who was enforced to a confession in the "Palace of Truth," * and said—

"I associated myself with some others like myself, and among us, we formed a vast and hardy project. We wished to reign and domineer over the minds of men; and we had a celebrated magician for a chief, who gave us a talisman, on which were engraven these three words, BENEVOLENCE, TOLERANCE, PHILOSOPHY. "My friend," said the magician, "the virtue of these three words is such, that, to obtain your end, you have only incessantly to repeat them, and rest faithfully attached and submissive to your chief. With this talisman and my protection, you will want neither knowledge nor genius; you may daringly say and write all the extravagancies which shall enter your imagination, you shall have an exclusive authority to reason wrong, be inconsistent, trouble established order, overturn moral principles, and corrupt manners, without losing your consequence. It you are attacked, make no reply, beware of discussion. I permit you to declaim, to affirm, and to consult, but not to reason. Keep constantly repeating the same thing, *Benevolence, Tolerance, Philosophy.* Should it be proved you are neither benevolent, tolerant, nor a philosopher, be not frightened; only repeat and cry with more force and obstinacy than ever these three sacred and magic words, *Benevolence, Tolerance, Philosophy,* and you shall triumph over all your enemies, at least as long as I shall live."

To make this singular passage perfectly applicable, the reader has but to substitute "*Brotherly Love, Relief, and Truth,*" for *Benevolence, Tolerance, and Philosophy.*

The space we have found it necessary to devote to the chief and absorbing feature of the period, precludes other editorial remarks from the present number.

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* *Vide* "Tales of the Castle," vol. v. page 211.

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ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 10.)

THE prostitution of principle, alluded to at the conclusion of my last article, did not wholly supersede a predilection for the "highest of hills," amongst God's peculiar people, although the idolatrous hill assemblies were prohibited in the strongest terms;* for the Lord appeared to Moses, after this law had been promulgated, on Pisgah, which is the highest summit of Mount Nebo, and thus consecrated another hill by his presence. It was on this mountain, according to the Targum of Jerusalem, that the Logos, or Word of the Lord, conversed with Moses face to face. And Josephus asserts that the voice was so loud as to be distinctly heard by all the people in the camp, a circumstance which would confirm their belief in the sanctity of "the highest of hills." The Samaritans, as Hottinger, in his Smegma Orientale, testifies, thus describes the parting interview, on this mountain, between Moses and Joshua, Eleazer the high priest, and the elders. They accompanied him in his ascent to Pisgah, and "were so overwhelmed with grief and apprehension when he took leave of them, that they could not be induced to quit the spot; on which the Shekinah came down from heaven in a pillar of fire, and separated them from him, and they saw him no more."

Again: Joshua was commanded to build an altar on Mount Ebal; and the prophet Samuel issued his predictions from the summit of a hill, where he resided in holy seclusion. The prophets dwelt in a similar situation. Solomon, the chosen of God, offered sacrifices on a hill at

* "Ye shall utterly destroy all the places wherein the nations which ye shall dispossess served their gods; *upon the high mountains, and upon the hills,* and under every green tree; and you shall overthrow their altars, and break their pillars, and burn *their groves* with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place." (Deut. xii. 2, 3.)

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Gibeon; and here God appeared to him in token of his approval, and confirmed the promises which he had made to David, his father. Elijah sat on the top of a hill when he was miraculously protected from the soldiers of Ahaziah; and the "holy place" of Elisha was the apex of a mountain.

Mount Sion was denominated "the place of the NAME of the Lord;" and the city of Jerusalem was peculiarly designated "the holy mountain." And the Almighty denounced judgments against the heathen, because they boasted, during the Babylonish captivity, that the possession of the holy mountains and ancient high places of Israel was an undeniable proof that the Chaldean deities were more powerful than Jehovah; and he promises that the mountains shall be again restored, and flourish in holiness as heretofore.

The grounds for this partiality for "the highest of hills," as a place acceptable to the Deity, will more clearly appear from a remarkable prophecy of Micah, which plainly declares that when the Lord comes down from heaven, he will appear *upon the high places of the earth.*

The kingdom of the branch, or the New Jerusalem—the place of eternal happiness promised to all just and faithful men, is called by Isaiah, "a holy mountain." And this metaphor is borne out in the Apocalypse. St. John describes this happy place of rest as "a great and high mountain," on the summit of which is the throne of the Lamb, being a situation of surpassing holiness. The Redeemer of mankind almost always retired to the summit of a mountain to pray; and Mount Tabor, the place of his transfiguration, where the Deity manifested himself in the presence of the three favored disciples, is pronounced "holy." The last appearance of Jesus Christ amongst his followers was, by his own especial appointment, on the Mount of Olives, and from thence he ascended into heaven.

These authorities are capable of great extension, but I refrain from producing any further testimonies in proof of the fact that the patriarchs, and the Jews under the Mosaic dispensation, held their most sacred assemblies on "the highest of hills," under the sanction of the Most High, because it will now be sufficiently evident. And its necessity had become so deeply engrafted in the minds of the Israelites, that when Jeroboam instituted his spurious system at Dan and Bethel, he copied the example, and ordained a hierarchy to conduct the worship of his golden calves in the

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same lofty situation, who were denominated "priests of the high places," because he believed it would render his sacrifices acceptable to the Deity. He knew that it would be popular amongst his subjects; for there existed in their minds an hereditary impression that the gods of the hills were more powerful than the gods of the plain country.

But it will be observed, in explanation of this universal feeling, that the mountain itself was nothing but an inert mass of matter—even Sinai, and Horeb, and Moriah, were composed only of common earth, and of no more intrinsic holiness than any other locality, whether it be mountain, valley, or plain. It was the presence of the Deity that made them holy. And although St. Paul, in his reference to Mount Sinai, quotes the ordinance that, if a man, or even a beast, touched the mountain, he should either be stoned, or thrust through with a dart; yet it is clear that beasts of every description did touch, and trample, and graze upon it at other times, and were esteemed harmless, because it was not more protected than any other place.

This prohibition might be one reason why profane persons, or persons not qualified to be present at the solemnization of sacred rites, carefully abstained from intruding near a hill or high place on such interesting occasions; for superstition was the tyler which kept the cowan at a respectful distance. But at that particular period when Moses met the Lord on Mount Sinai, the divine presence rendered it very terrible; the Shekinah gleamed fearfully amidst blackness, and darkness, and tempest, and the mountain itself quaked so exceedingly, that even Moses trembled and shook with fear.

St Paul, in a remarkable passage on this subject,* opposes Mount Sion to Mount Sinai—both holy, but one more particularly so than the other. Mount Sion is represented as being far more beautiful and comely than Mount Sinai; neither was it seated in the wilderness, but in the land of promise. "There can be no doubt," says Dr. Lushington, "but by Mount Sion, in this place, that must be understood whereto the mount was but a figure and a shadow; for as the thing figured is sometimes used for the figure, so much more often is the figure taken for the thing figured. And although sometimes by Sion and the Holy Mount, the church

* Heb. xii. 22, 23.

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is shadowed; yet because Jerusalem, the city of the living God, which the author maintains, in the second place, may more fitly be referred to signify the church, therefore *by Mount Sion we may better understand heaven itself,* or some spiritual mount, *whose top is heaven, the dwelling of everlasting blessedness;* for we read more frequently that heaven is signified by Mount Sion than the church. For as in one head of Mount Sion, which was called Moriah, the Temple of God was built, wherein God was said to dwell; there was also, in another head of it, the palace of David, who was a type—a shadow of Christ, the king of God's people; so in heaven, truly, is the Temple of the most high God, and there is also the place of Christ, our heavenly king; therefore we say that in this place may be signified some spiritual mount, whose top is heaven, because by the heavenly Jerusalem the church may seem to be understood, as it is now existent upon earth. But the allegory will be more full, if by Mount Sion we understand not only heaven itself, but conceive in our mind some spiritual mount, *whose top is in heaven, and his foot reacheth unto the earth,* that, as of old, Jerusalem was seated at the foot, and forward upon the side of Mount Sion; so also the church may be said to be built on the side of a mount which has its top in heaven. We therefore are come to heaven itself, or to that spiritual mount whose top is in heaven, as we are made neighbours unto heaven, and have a right and liberty to ascend it; for from the church there is a near and open passage, even to the top of heaven.

"Hence it appears, that not only this mount whereto we Christians are come by the preaching of the gospel, and by our faith given unto it, is by infinite degrees, and without all comparison, far surpassing Mount Sinai; but that our access also, or coming to it, doth far surpass the access or coming of the Israelites, who stood near to that mount, but had no right to ascend it, nor liberty to touch it, unless they would presently be overwhelmed with stones, or struck through with darts."

I have thought it necessary to be thus particular in showing that "the highest of hills" are only to be esteemed holy when consecrated by the presence, or to the service of God, and that they retained their sanctity no longer than they continued to be the scene of sacred rites. Thus our Christian churches are very commonly situated on "the

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highest of hills," and the consecrated precinct is esteemed holy; but if the sacred edifice were removed, and every vestige of its divine appropriation annihilated and gone, the site would be used for common purposes, and its original sanctity be forgotten, as is evidenced in every part of England where churches and monasteries were suffered to dilapidate and decay after the reformation.

In like manner the mountains of Horeb and Sinai, though honoured with the temporary presence of the Deity, were far inferior in holiness to Sion or Moriah, from which the consecration of our lodges dates its origin; and appears to have been the chosen seat of the divine presence from the mission of Abraham, A.A.C. 1985, till the destruction of the Temple by Nebuchadnezzar, when the Shekinah was withdrawn, A. A. C. 586; or, perhaps, on account of the re-edification of the Temple by Zerubabel, and the continuation of its services till the reappearance of the Shekinah in the person of Christ, a period of more than 2000 years. Nay, it may be carried 360 years further, if the testimony of various Christian and heathen authors, confirmed by Bishop Warburton, may be credited, that the Shekinah displayed itself in fire to frustrate the impious attempt of Julian to rebuild the Temple, in defiance of the voice of prophecy.

The above facts, however, which occurred in the earliest ages, will satisfactorily account for the veneration with which "the highest of hills" were regarded by the faithful followers of the true God, although they do not appear to have been influenced by the above distinction. They were acquainted with the simple, but important fact, that when God vouchsafed to communicate with man, the revelation was usually made on the summit of a hill; and Moses had predicted that God's house should occupy such a situation; and they drew from it this evident deduction, that when they were desirous of appealing to Jehovah—if they entertained the expectation of his presence and favour—they must choose such a locality as he, by his example, had induced them to expect would be most propitious.

"As soon as religion began to lose its purity," says the learned Bryant, "it degenerated very fast; and, instead of a reverential awe and pleasing sense of duty, there succeeded a fearful gloom and unnatural horror, which were continually augmented as superstition increased. *Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth;*

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which they thought were the residences of their gods. At the entrance of these they raised their altars, and performed their vows. Porphyry takes notice how much this mode of worship prevailed among the first nations upon the earth. When, in process of time, they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred inclosure. These melancholy recesses were esteemed places of the highest sanctity; and so greatly did this notion prevail, that, in after times, when this practice had ceased, still the innermost part of the Temple was denominated *the cavern.*"

The Cuthites of Shinar preserved the custom, although the reasons for it were greatly obscured; and being destitute of the religious advantages supposed to be afforded by the lofty mountain in the flat level of those extensive plains, they endeavoured to form by art a transcript of the holy elevation, on which they might be preserved from the effects of another deluge. And this idea shows that the true interpretation of the symbol of protection which the Almighty vouchsafed to Noah, when he placed his bow in the clouds, was lost, even at this early period. In the upper apartments of this gigantic edifice, the remains of which have excited the astonishment of travellers;* or on "the highest of hills," were private apartments for the celebration of the mysterious rites of their religion; and in vaults beneath the foundations —or "in the lowest of valleys"—were ranges of caverns for the convenience of initiation into their spurious Freemasonry, or mysteries of Belus.

The pyramids of Egypt were another stupendous contrivance of human art to imitate the natural sacred hill. The summit of one of these massive structures is five hundred feet from the ground; and here we find a square platform, of thirteen feet, accessible by a series of stages, running round the pyramid in a level line, by which the top may be

* "In the middle of a vast and level plain, about a quarter of a league from the Euphrates, which in that place runs westward, appears a heap of ruined buildings, *like a huge mountain,* the materials of which are so confounded together, that one knows not what to make of it. Its figure is square, and rises in form of a tower or pyramid, with four fronts, which answer to the four quarters of the compass; but it seems longer from north to south than from east to west; and is, so far as I could judge by my pacing it, a large quarter of a league. Its situation and form correspond with that pyramid which Strabo calls the Tower of Belus; and is, in all likelihood, the Tower of Nimrod, in Babylon, or Babel, as that place is still called."—*Pietro delle Valle.*

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gradually ascended, *on which the Egyptian priests held their secret assemblies,* the purport of which was professedly astronomical, and founded on the helio arkite superstition. The pyramids were also furnished with subterraneous caverns for initiation. Mr. Greaves, in his Pyramidographia, observes, that "these caverns range along at a convenient distance, parallel to the two sides of the pyramid, meeting at a right angle, and making a very fair and graceful prospect." To this Mr. Maurice adds, that "the entrance into them is by square openings, hewn out of the rock, not exceeding in magnitude those which Mr. Greaves had described before as forming the entrance to the first pyramid, and which he had represented as narrow and quadrangular. The chambers within are likewise of a square form, and well-proportioned, covered and arched above with the natural rock; in most of which there was a passage, opening into an interior chamber, but so obstructed with rubbish, and so involved in darkness, as to forbid all penetration into their recesses. These chambers, it can scarcely be doubted, had some secret communication with the interior apartments of the pyramid, the entrance into which has, if ever known, been long since forgotten." Here we have again a perfect specimen of "the highest of hills and the lowest of valleys," artificially constructed for the convenience of celebrating the spurious Freemasonry of Egypt.

From these facts it is evident that such situations were associated with the religious feelings of the people; and here they held their most secret assemblies, because in these places the Divinity was considered, in an especial manner, present. Thus Hesiod says, "the gods dwell on the snowy summit of Olympus, and are not excluded from the dark caverns of the earth."

We have already seen that mountain-worship was common amongst the antediluvian patriarchs; and that the example was followed by Noah on the high mountains where the ark rested, and where the parents of mankind resided after their deliverance from danger; by Abraham, who performed an act of worship on Mount Moriah at the express command of God; and by Moses on the mountains of Horeb and Sinai. This custom was soon imitated by the idolatrous nations with which the Israelites were surrounded. The Moabites instituted rites to Baal of the most disgusting kind, on the summit of Mount Peor; which deity was hence denominated Baal Peor; and his worship became famous throughout the

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world, as the very lowest and most debased superstition that ever polluted reasonable beings, even to an unnatural mixture of beasts with the human kind.* Thus Strabo† says, that at Mendes, Τραγοι ενταυθα γυναιξι μιγνυνται. And Herodotus testifies to the same fact.‡ These were the customs by which the Israelites in the wilderness were contaminated, under the counsels of Balaam.§

The rites were not only practised on "the highest of hills," but were further protected by the secresy of a shady grove. So universal did this custom become, that Servius, on the Æneid,‖ says, "nunquam est Lucus sine religione." Abraham had planted a grove on the summit of a hill, in the centre of which he built an altar, and inclosed it with a high fence, as a place of private devotion. These groves were generally of oak, because this tree was considered holy, from the oak of Abraham at Mamre, which was in existence, and retained its sacred character in the reign of Constantine, when it was visited annually for religious purposes by Jews, Christians, and Gentiles.¶

The oak was indeed generally reverenced, and planted profusely in most sacred places. When Jacob purged his house of idols, he buried them under an oak, at Shechem. And this was evidently esteemed holy, because Joshua, many years afterwards, fixed upon it as a place of public worship for the Israelites. Gideon also had a divine communication under the same tree. But sacred groves were not always composed of oaks; for, in many instances, when any deity had a particular tree consecrated to him, his grove abounded in that tree. Thus, the laurel was devoted to Apollo, whence the grove at Delphi was of laurel. In like manner the olive was dedicated to Minerva, which made it a favourite with the Athenians: the vine and ivy were ascribed to Bacchus, &c.: but the Dodonean grove of Epirus was composed of oak. Here was a temple of Jupiter; and the oaks which surrounded it were reputed to be oracular. Indeed, this was esteemed the most ancient oracle of Greece, and was said to have been established at the recommendation of a black dove, endowed with speech.

Amongst the idolatrous nations these mountain woods were horribly dismal places. The description of the Massilian grove, by Lucan, which was a place of initiation, and con-

* Levit. xviii. 23, 24. † Strabo. lib. vii., p. 802.
‡ Euterp. c. 16. § Numb. xxv. 2. ‖ Lib. ix.
¶ Euseb. in vit. Const. lib. iii. c. 53.

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sequently polluted with the blood of human victims, may convey some idea of the accompanying horrors which these consecrated places inspired. He describes it as a place gloomy, damp, and scarcely penetrable; a grove in which no sylvan deity ever resided, no bird ever sang, no beast ever slumbered, no gentle zephyr ever played, nor even the lightning could rend a passage. It was a place of blood and horror, abounding with altars reeking with the gore of human victims, by which all the trunks of the lofty and eternal oaks which composed it, were dyed of a crimson colour; a black and turbid water rolled through it in many a winding stream; no soul ever entered the forlorn abode, except the priest, who, at noon and at midnight, with paleness on his brow, and tremor in his step, went thither to celebrate the horrible mysteries in honour of that terrific deity, whose aspect he yet dreaded, more than death, to behold.

Other localities, spread over the extensive plains, delight in variety. Agriculture, commerce, manufactures, public and private sports, and the various shades assumed by the forms and requisitions of civil and domestic life; the solemn ceremonies attending state assemblies, festivals, war, tribunals, and games; with the more minute, but not less agreeable, details of private life, the courtships, marriages, funerals, and social amusements, were by turns practised in every community; but the hill—the solitary hill, ornamented and protected by a grove of trees—was alone and exclusively holy; dedicated to the gods, and the scene of their sacred observances. It was a place of alternate joy and terror—delight and apprehension. Here the novice received his credentials, and the profane his sentence of exclusion; here the prosperous, with ostentatious profusion, made his expensive and prodigal sacrifices—the unfortunate offered up his lonely supplications; here dissipated libertines of both sexes gratified their unhallowed lusts and passions, for which the umbrageous grove lent its most secret shades; and here the demon lurked in ambush to catch souls. So slight was the hold that morality had on those who adhered to the rites of a false religion, that even "the highest of hills," which were esteemed peculiarly holy, were thus made the scene of pollutions of the grossest character, under an impression that they were acceptable to the gods.

(To be continued.)

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MASONIC DIDACTICS;

OR,

SHORT MORAL LESSONS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. XLV.—ELEVATED STATION AND OPULENCE PECULIARLY CALLED UPON TO SUCCOUR THE UNFORTUNATE AND RELIEVE THE DISTRESSED.

Regia, crede mihi, res est succurrere lapsis.

POSSIBLY there never was a time whereat the maxim of the Latin poet could more strongly be urged upon royal ears and noble hearts than the present, pregnant as it is with the most abject misery—the direst wretchedness, and the most pinching poverty to thousands, and ten thousands, of Britain's hardiest sons. The extreme of unbounded affluence and uncircumscribed indigence is too evident; but louder and more imperative is the call to duty in distributing of their abundance to the poor and needy, from the great relative difference so apparent in the existing state of society.

> To assuage the widow's and the orphan's tear,
> To pour the balm of pity into virtue's suffering breast,

is an office that adds lustre to the brightest diadem. Charity never appears more beautiful than when seen in the titled fair one, holding out her hand to succour the unfortunate and relieve the distressed. Clemency and philanthropy, mercy and pity, are attributes of a divine nature, and all who meekly endeavour to exercise those heavenly impulses, according to their ability and circumstances, may expect to receive that reward which is promised to the faithful in well-doing. But it is the exclusive prerogative of royalty—the distinguished privilege of elevated rank and superior opulence—incurring therefrom a higher responsibility for neglect—to possess *the power* of effectually relieving the indigent, and succouring the oppressed: and when such princely distinctions are rightly made use of, their nobility and class are respected and honoured, and the state is rendered happy in containing such illustrious characters. Yet, although fortune has lavishly endowed sovereigns and princes with peculiarly unlimited means of assisting a suffering people to retrieve their losses, which have arisen from a variety of complicated causes, it does not rest upon them alone, but upon every class in society of wealth and influence, to stand forward with a spirit of liberal munificence in a case of national exigence and adversity. A high example by the upper circles acts as a talisman upon every grade below of independent means, charming each to bestow bountifully where the situation requires it. And the results from such general beneficence, although derived from limited resources, often prove as extensively useful as larger subsidies from fewer individuals.

It is such deeds of charity and beneficence that obtain for England a

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reputation, and national respectability, uniting all orders in one bond of constitutional support, and patient moral endurance of the most aggravated hardships, that no event hardly can break, nor any circumstance tarnish. Let every man in the kingdom cultivate these sentiments, and exhibit them in action on every suitable occasion, and his person and property are as safe from outrage and violence in the district where the acutest penury and distress prevails, as if every one lived in affluence. However humble his station, the honest workman has a heart to appreciate the compassion and relief of his superior—and *he does appreciate them.*

No. XLVI.—A PROFLIGATE EXTRAVAGANCE JUSTIFIABLE IN NONE.

Prodigus et stultus donat quæ spernit et odit.—HORACE.

THE present period of vast national distress and financial embarrassment, solicits all classes of the community, but especially the rich, so to audit their rentals and estates, that no charge of a useless and wanton expenditure shall be alleged against them whilst their poor brethren have need. Under no circumstances is a profligate extravagance justifiable; more particularly when thousands of our fellow-countrymen have hardly a morsel of bread to eat. The daily waste in the houses of many who revel in luxury and dissipation, would actually feed hundreds, who are literally cankering in starvation—with "daily bread." What an awful reflection to the virtuous mind! Prodigality may be defined to be an improvident disposition of the mind, which blindly impels mankind to indulge in wanton and inconsiderate expenditure for the gratification of a futile vanity—a depraved appetite for animal pleasures—or a petty ambition, as grovelling as the object which excites it. When human beings become infected with this distempered taste, they rush headlong into every folly—every obscene levity—every paltry action, regardless of all admonition, or moral consequences. They really seem as if urged on by some demon-like phrensy, pursuing the wildest track of life, and recklessly hastening on, as it were, unimpeded by any restraints of compunction or remorse, until they speedily attain the climax of their passion—a workhouse—a madhouse—or a jail. Such is commonly the melancholy fate of all those who, for a while, fascinate the senses of the thoughtless and young, but excite the pity of the grave and reflecting part of mankind. They dazzle, in the social hemisphere, like the meteor's glare among the steady beaming stars, leaving on the mind of the casual spectator no stronger impression than a momentary and *monitory* amazement at the phenomenon.

How beautiful is the sacred history of the prodigal son, who, taking his patrimony, departed into a far country and wasted his substance in riotous living! One might suppose that the study of that character would prevent many engaging in similar courses. But the simple fact is, that existing instances of the bitterest sequel to a life of profligacy and wasteful extravagance, produces little or no restraint upon others entering upon the same rash conduct. Difficile est plurimum virtutem revereri qui semper secundâ fortunâ sit usus. Men, who engage their time, talents, and fortune, in a constant round of dissipation and prodigality, often inconsistent with their real means, are senseless to the consequences either to themselves or society. The qualifications of mind and

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sentiment, which adorn and dignify human nature, present no temptations for acquirement to their vitiated taste. So far from considering it unwise or imprudent—foolish and wicked—to enter upon a system of expense, either of time or money, which can only ultimately entail on them bankruptcy both in character and estate, they seem to glory in ruining themselves, and involving all connected with them in their own destruction. It hardly needed the pen of inspiration to assure us, that the heart of man is "desperately wicked."

"WHAT IS A FLY-WHEEL?"

Most people imagine that it is something which communicates power. This is a mistake; a fly-wheel adds no power to the engine to which it is appended, but renders the power possessed by the engine much more effective than it otherwise would be. It is an equalizer of motion. It only takes power from the engine when it can be spared, and reserves, and gives it back to it, whenever it may be wanted. But for this, the engine would sometimes revolve with needless and dangerous rapidity, and frequently, when oppressed with work, it would turn so slowly as to be attended with delay, and sometimes it would be unable even to revolve at all. The larger the fly-wheel, the more regular will the motion of the engine be.

What a fly-wheel is to a rotatory engine, religion appears to be to a man. It is not the source of life and action, but is that which regulates both, and which renders them more effective and beneficial than they could be without it. In health and prosperity, buoyant spirits would hurry their possessor into the most violent, dangerous, and injurious excesses. Religion checks this impulse. In sickness and adversity, despondency would weigh down and retard the advancement of the sufferer, till he sank under the burden. Religion, then, communicates that portion of strength and confidence which enables the oppressed to overcome the obstacles, and to perform his duty. The more of religion a man possesses, the more equal and regular will be his course through life. In proportion as he suffers it to obtain power in the days of his youth, when his health, his strength, and his spirits are overflowing, it will, in return, most assuredly help to cheer and support him when afflictions or old age distress or enfeeble him.

Soho, Handsworth,
16th May, 1842.

Gerald,
The St. James's Lodge, 707.

THE GRAND PORTER.

Emperors and kings encounter mutations, like other mortals, and an abdication having recently taken place in one of the Masonic thrones, it has become our duty to chronicle the event. Some may view our chronicle as small beer is to champagne, or a chuckle to wit; nevertheless, in our humble opinion, it has its importance as an event not without its moral.

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Few that frequented the Masonic portal during the past twenty years need be reminded how, after skipping or hobbling up (as the case permitted) the steps, the door opened—not because you knocked thereat—but because your own countenance conveyed the magic "sesame." You entered, and had you not turned back, would not have known the door to have opened by other hand than that of gnome or fairy. Thousands have, probably, never ventured to explore the wonderful mechanism by which this philosophical apparatus was worked. He that did turn, however, saw not the Cerberus of Acheron, but the "Grand Porter" on his throne, in full state, his left arm resting on a mahogany slab, and around his right member wound a ribbon, attached to the door. The practised eye of this potentate worked this wonder; it was not needed to move his corpus; the organ of vision, by an instinct peculiarly his own, conveyed by vibration the necessary movement to the arm, and—the door opened! Still, occasionally the eye became weary; but what then? another sense quickly assumed its office, and the ear acted for the eye—start not, we have often passed the dignitary as he slept, yet paused not in his duty—the ear heard, although the eye saw not—the door opened! Wonderful man! Wonderful Grand Porter! what a moral didst thou not convey! This officer usually wore his crown, or cap-peculiar; his robe, or surtout, was of blue, buttons of the royal colour; his cheeks plump and ruddy; stature tall; he was portly, and waddled somewhat in his gait when he did walk, which was but seldom. Could you pass him unobserved? No, indeed! If he knew you, he would sonorously say, "C-r-o-w-n, C-o-m-m-i-t-t-e R-o-o-m, or D-i-n-i-n-g R-o-o-m;" and the same would happen were he even asleep, for his mental vision enabled him to do what even other Masonic potentates could not—the Grand Porter could work and sleep.

When first the late Grand Porter ascended his throne, it was of humbler material—a mere stool, placed behind the door; but in time, as he fattened thereon, through want of exercise, unless indeed by the gentle exertion of the ribbon, a niche was excavated in the wall, at length, however, it was necessary to excavate further, and something like a throne dawned upon the gratified Grand Porter. As the executive duties of his office became more numerous, he could not even spare time to eat his dinner elsewhere than on his throne. Lo! at length, on the slab on which his left arm would rest, there appeared, as mystically as regularly, something of the best, and always of the season, to regale his palate. Small drawers were neatly made to contain every needful article. The reader may smile, but the Grand Porter, in the entire observance of the gastronomic art, performed his operative duty with decorum—there was no vulgarity—nothing common about the repast; the Grand Master might have envied the cloth, the creature comforts, the tankard, the glass, but above all the appetite and digestion of the Grand Porter. The Grand Porter also might be envied for another power—he, unlike some other dignitaries, could always change a sovereign—a duty he was often called upon to perform.

Recently, however, on entering, as usual, we saw, or thought some change was observable in the person of the Grand Porter; there was the crown, or cap-peculiar—the regal coat and buttons—but we fancied the portliness of our old friend had somewhat lessened; we took a second look—it was not he—what had happened? The Grand Porter had succeeded to a small annuity, sufficient to meet his moderate wants, and which annuity at his death lapses into some charity. Before, however,

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he retired from public duty, a successor was needed, possessing as far as possible the qualifications of the retiring functionary. Such a one was soon found; Simpson abdicated the throne, and Brother Otty,* as Grand Porter, now reigns in his stead.

MASONIC ANECDOTE.

In the summer of 1835, the schooner *Vigilant*, Captain Berguin, from Dunkirk, arrived in Lerwick harbour, with loss of sails and other damage. The captain procured an agent with whom he agreed for the necessary repairs, which were soon effected, and the vessel declared ready for sea. A misunderstanding, however, arose between the captain and agent on the charges incurred, which, in the sequel, proved to be excessive; the captain threatened to sail without acknowledging the account unless corrected, whereon a *meditatione fugæ* warrant was procured against him. I knew him to be a man incapable of acting with dishonesty, although a little acute with detection of certain mistakes, and was struck with astonishment at seeing him marched off to prison and incarcerated beside a felon convicted of theft and burglary. As the captain understood the English language but very imperfectly, I proffered my service in his forlorn state. After the burst of indignation which naturally followed, had subsided, he earnestly requested that a Freemason might be sent to him: I was acquainted with several gentlemen reputed to be of the order, and to whom I made his case known. The agent who procured the warrant, the judge who signed it, and the captain who suffered by it were all Freemasons; instant justice was rendered, and the captain immediately liberated. I was so struck with the wondrous influence of the mystic tie over the usual tardy operation of official regulations, that I eagerly seized the opportunity to become a Freemason.

BATAVUS.

THE OLD GIANT SOLDIER.

A SWEDISH MASONIC REMINISCENCE.

BY BRO. O. G. REJLANDER.

In the earlier days of my boyhood, I made the acquaintance of an old warrior, whom I used to visit. His stature was that of a giant of old, and although upwards of ninety, he still had the upright walk of the soldier; but, yielding alike from age and weight,

> As each step he took,
> His body shook.

His face, large and round, was much pitted with the small-pox; the eyes small and grey; the beard very long and red, for age had not marked

* Brother Otty was initiated in the old King's Arms Lodge; was head-waiter at the Freemasons' Tavern when Brother Cuff, senior, first took on himself the responsibility of landlord. Otty, some time after, became landlord of the Crown and Anchor Tavern, in the Strand, but met with mutations; he now, in his old age, is received into the establishment where his youth was passed. May a legacy, in due time, enable him, as it has his predecessor, to abdicate, and enjoy his latter days in peaceful retirement.

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that by years—it hung down on his broad ample chest, and was plaited in two parts, to each end of which was attached a small piece of lead, and his ears were ornamented with small rings of the same metal.

The old giant was esteemed by the gossips as a *wise* man, and could cure many diseases, particularly the rickets. His mode of cure was startling to observe, and doubtless produced great effect upon the nervous little patients. He commenced by cutting slightly the little finger of his left hand, he then squeezed from the wound a few drops of blood, which he administered to the child. I have no doubt as to this fact, having seen it performed; and indeed, with all the dread of a youthful observer, I trembled at the time, lest he should injure himself.

But there was some secret charm in the operation, which rendered his blood infallible in the cure of this disease.

Many years previous to this period, in a quarrel, he had killed a man with his LEFT HAND.

As the man did not die immediately, and there appeared some extenuating circumstances, my giant hero was not sentenced to death, but to imprisonment for a term of years.

How it ever occurred to the simple natives of my country to believe in the efficacy of the blood of a murderer in the removal of diseases, I do not attempt to explain, unless, indeed, as acting powerfully on the imagination of the patient.*

But to return to the old soldier. During my liberty hours, how often would I steal away to him, and always be the eager and attentive listener to the strange stories he would relate. When he spoke of his father, a follower of Charles the Twelfth, and of the deeds he had heard that father relate of the warrior-king, I used to sit on a stool at his feet, with my arms resting on his knee; I would scarcely draw my young breath, lest I should lose one word of his utterance. He invariably concluded these strange narrations as some harp-players do, in the same strain as thus:—"and my father was hale and brisk until his last day; he had not time to finish the second boot before he fell backward and died," adding, lest I should not understand him, I suppose, "he was just making me a pair of boots, don't you see?"

One fine summer evening, I directed my steps to the old man's dwelling, provided with some copper coin for himself, and some bread for his dog. My old friend smiled his usual thanks for my kindness to his faithful animal. The giant soldier was sitting on a bench outside, in deep conversation with another old soldier, and the old nurse of the establishment, "German Mutter,"† as she was called.

The dog was the first to welcome me. As I approached the group, the conversation dropped, the old giant shook me by the hand, and well knowing my wishes, asked me if I would hear the conclusion of his last story, which had been broken off at my last visit, when I was compelled to run away, having stayed out much over my time. The truth, however, must be told; notwithstanding their conversation had dropped, I had overheard some words about Freemasons, and requested they would tell me stories about them, as I had once witnessed a grand procession of their body.

They spoke of many curious matters, and I remember the German

* Some years after the occurrence above stated took place, I witnessed a much more revolting sight: after the decapitation of a criminal, an epileptic patient actually sucked some blood from the reeking body, and was afterwards assisted to run as well as he could.

† Anglice—mother.

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Mutter said—" It isn't all right vid dem; many folks have been missed, and no one knows where dey have gone to; but me know. Once servant-maid, I see a coffin, but no burial, mind. Dey like strangers and country-folks best; dey bleed dem till dey die, and de blood be sent abroad to some cannibals—aye, dat eat human flesh. I heard dat said to one of de men; but no one can get at deir secrets. I know oder maid-servant (named Maja Swinsoa, that bought coffee vere I did at Witterberg), dat hid herself in a closet, and when dey assembled, dey began counting deir number, and as dey counted, dere was always one too much in de room; dey felt dere was one hidden. Some said *death*, others, *eye*; so dey vent to de very closet, and described vid chalk, a ring on de door, like an eye, and in de centre dey poked a sword, and in de same instant de poor girl felt as if a sword had been poked at her left eye, ven she called out, and vas detected. Poor girl, she never had any use of her left eye afterwards, and I," continued Mutter, in her broken Swedish, " have heard of a lady who vas one of those, and she never left her husband a moment's peace till he told her. At last she succeeded in making him promise to reveal de secret, but he had not half spoken de vord, ven he suddenly clasped her hand to his breast and died."*

" Oh! aye," exclaimed the giant soldier; " and do you know, Mutter, why he thus suddenly expired? Well, I'll tell you; every Freemason has a figure in the Lodge as large as life, and when he is about to divulge the secret, be he (the living Freemason) where he may, the figure turns, and a sword penetrates it; at that moment, the real man dies!"

" Ah," replied Mutter, " if I vas man, I'd have nothing to do vid dem, dat I know."

Mutter was right, in her " if." Both Mutter and the giant have since yielded to the grim tyrant.

The vulgar prejudice among the common people in Sweden, encourages so many other ridiculous notions, that many would not enter a house that is frequented by Freemasons.

But by all the respectable, the more educated, and the aristocracy, the Order of Freemasonry is highly estimated, and most deservedly so; in particular, its charitable institutions. In Sweden, orphan-houses and schools are numerous and well protected. A poor deserving Mason, who may find it difficult to support his family, may be greatly assisted. If his child be an infant, it is sent into the country to be nursed; at seven it is received into the boarding and school-house, where it is well grounded in sound religious tenets; confirmation follows; the education is improved by elementary knowledge of arithmetic, history, geography, drawing, &c., and if a boy, gymnastic exercises; and the art of swimming are enjoined as essential to health. If a girl, she is taught needlework, spinning, and weaving, excellent specimens of which are exhibited at the public examinations. At fifteen years of age, the scholars are placed in situations suitable to their dispositions, and agreeable to their wishes; and I have known many excellent clever men, as also many delightful women adorning society, whose earlier years have been fostered beneath the Masonic roof dedicated to

BROTHERLY LOVE, RELIEF, AND TRUTH.

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* We have preserved, in the narrative of our correspondent, the original language he has put into the mouth of the " German Mutter," but he will pardon our observing, that broken Swedish is not perfectly rendered in broken English.

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THE CONTEST.

The moon, not yet a perfect orb, rode high in the azure heavens, throwing her beams over the large sheet of water which yearly, for one hundred days, overspreads and fertilizes the land of Egypt. The channel of the Nile was lost in a mimic sea, stretching to the east as far as the Arabian hills, and on the west, restrained in its bed only by the woody mountains which separate the fertile plains from the burning deserts of Lybia. The wide expanse was studded with innumerable islands, for such appeared each mighty city, towering majestically from the clear bosom of the waters, as though the glorious works of man alone could bid defiance to the insidious tide which had slowly and silently crept over the pastures of the fruitful land.

On the banks of the hidden Nile, stood Memphis the superb, enthroned in all the vast magnificence of age, its splendid halls and ornamented fanes reflecting the rays of the summer moon on their polished columns. South of the city, and washed by the silver stream, was the rampart of a hundred stadia, which Misraim, the son of Ham, built to save his rising palaces from the encroaching waves; and far above it rose, in pillared glory, the temple of Anubis, erected by the same proud founder of the Egyptian monarchy, to emulate in beauty and immense proportions, that far-famed Babel tower, in whose ruin his father's was also involved. In terrace upon terrace rose the varied buildings, till the whole structure seemed the work of magic, rather than the labour of an oppressed people, toiling for a thousand years. Overlooking the loveliest gardens in the world, and extending the whole length of the city, appeared the palace of the Pharoahs, conspicuous by its isolated situation, and by the many lofty pillars of green porphyry, which, sculptured in imitation of the desert palm, supported the flat roof of the building. Here stood Mycerinus, the reigning monarch of Egypt, attended by the high priest of Osiris, gazing mournfully upon the scene before him. "Will the wrath of the gods," he exclaimed, "never be appeased? Will this doomed city, whose magnificence is already the earth's wonder—whose giant temples, reared by the labour of ages, and the sweat of millions, are at once the boast and curse of Egypt—never be completed?" As he spoke, he pointed his golden sceptre towards the vast buildings still in progress, which, though inferior in size to the fane of Anubis, still occupied a million of the cunning artificers of the land. Unlike his stern predecessors, he employed them only in the cool night season, and treated them with mildness and humanity. The glare of innumerable torches shone on the wonderful machines and engines, now unknown, by aid of which the ponderous stones were raised, casting a red glare on the rafts which, groaning beneath the weight of huge blocks of granite and porphyry, hewn in the quarries of Ethiopia, were slowly towed along the current of the stream. These blocks, when landed, were to be engraven with the mystic characters of the priests, and then elevated, by mighty efforts, to be curiously mounted in giant steps, inclosing a perfect square at the base, but gradually diminishing the space as the building proceeded, till its apex was crowned by a single stone—a solid cube, whence the wide land of Egypt might be viewed, its cities, temples, obelisks and groves.

"We cannot anticipate the hour assigned by destiny," gloomily answered the priest, in reply to the almost despairing question of the

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monarch; "patience may avert much, impatience nothing." The sorrow of the king did not affect him only; the people shared it; the nobles and the priesthood were equally interested in it; for the oracles had pronounced that, to avenge the guilty reigns of the predecessors of Mycerinus, pestilence should affect the land of Egypt, and that its monarch should rule but for seven years, unless the city in that period should be completed--hence the vast labours that had been undertaken. Temples had been reared to each of Egypt's hundred deities—aqueducts constructed—pyramids built, and the towered circuit of the walls completed; but in vain, the crowning work, the mystic edifice, whose construction was to bring health to the toiling people, and prosperity to the sovereign, was not yet commenced. Architects sent in the noblest designs—imagination was racked for something new in science, unheard of in magnificence—but all in vain, still the pestilence continued its ravages, and the seven years' reign of Mycerinus drew towards a close. The sound of a silver gong broke the reveries of both priest and king; it was the hour of council, when the banded, the wise, and noblest of Egypt, were to meet to consult for the preservation of their country. With slow steps the watchers left the stately hall, and proceeded by a subterranean gallery to the divan in the vast temple of Anubis, where were already assembled all whose rank in the sacred mysteries entitled them to stand before the wise ones of the land, and give council to its king.

The monarch was seated upon his ivory throne; priests, sages, and nobles, around him; not in the mixed confusion of the social hour, but in the solemn order of their respective state. A mournful silence prevailed in the vast hall, which was first broken by an Ethiopian architect, whose skill was the wonder of men; all that wisdom could teach, he had learned; science had but few secrets he had not penetrated; from his designs were erected the huge piles whose shadows stretched across the Memphian plains—whose completion he had vainly hoped would have crowned him with honour, by fulfilling the condition of the oracle. "King, live for ever!" exclaimed the dark sage; "some hidden meaning lurks within the response of Egypt's god. I have achieved no vulgar triumphs of our art, yet the pestilence continues; all of beauty, all of usefulness, the royal craft can boast, has been exhausted; nothing now remains but to offer the last dread sacrifice to the incensed gods—the Nile demands his bride!"

A murmur rose through the assembly, and repeated the words of the speaker, "The Nile demands his bride."

"Be it so," replied Mycerinus; "Priest of Anubis, send forth our edict—let the names of Egypt's fairest maidens be placed within the golden urn, each written on a papyrus leaf; beauty and innocence may win from heaven what prayers and supplications fail to obtain." Extending his sceptre as he spoke, the monarch struck the crystal globe before him, an act which rendered the decree inevitable, giving to his words the force of law.

This dreaded sacrifice, called "The marriage of the Nile," was only resorted to when the land was threatened, or oppressed, by some extraordinary calamity; the bride being chosen by lot amongst the fairest of Egypt; for which purpose the beautiful and high-born virgins were all assembled in the Temple of Anubis, their names placed in an urn, and she whose scroll was drawn by the high priest, proclaimed the River Queen. For sixty days did all the priests and nobles bow down before her; the richest gifts were laid at her feet, and her very glance falling

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upon the new-born babe, was thought to secure it happiness and prosperity; but when those few short days of adoration were past, the fatal wreath of lotus was twined around her brow, the mystic ring placed upon her finger, and, amidst the shouts of the superstitious people, the hapless maiden was plunged into the idol river, to rise no more from his cold bed. From the fearful chance afforded by the ordeal, the daughters of the kings alone were exempt, all others must inscribe their names within the fatal urn.

Mycerinus spoke not of the sad tidings to his beloved and only child, the beautiful Nementhis; he deemed that sorrow was too much of earth to approach one so pure and lovely. Safe in her secure retreat, in the zenana of the palace, where no male foot save that of her father and the hight priest dared venture, she passed her days in blissful innocence, her pleasures being as simple as her thoughts were innocent. The wind gently whispered through the foliage of the regal gardens, and was answered by the slow gurgling of the stream as it disappeared beneath the hundred arches upon which the gardens rested; above were verdant bowers of rose, acacia, jasmine, and citron, and long avenues of the dark sycamore, the golden orange, and the fig-tree with its azure fruit. Beneath was a vast hall, the roof of which was supported by massive columns of basalt; from the centre rose a dome, open at the top, and surrounded by a ballustrade of blue and gold, permitting the eye to wander to the far higher and more brilliant dome above, which surmounted the garden pavilion. Through this opening rose a fountain, which, till it reached its destined height, was one unbroken column of water; then, spreading itself like a sparkling shower, it fell as a silver veil beyond the ballustrade, and formed a cooling shade to the pavilion.

In this luxurious retreat, robed in a loose dress of the finest linen, reclined the Princess Nementhis; her rich bracelets of engraven gems scattered among the flowers she had thrown upon the tessellated floor, and her beautiful head resting upon fragrant pillows, she lay dreaming the lingering hours away. In her slumbers she fancied herself walking on the banks of the vast river, the murmurs of whose distant waters had lulled her to repose; suddenly, from the receding wave, a hideous form approached, and would have clasped her in its scaly folds, but for the interference of a gallant youth, around whose head was twined the golden serpent crown, the emblem of immortality: so vivid was the impression of her dream, that, with a half-muttered cry of terror and surprise, the maiden awoke.

All was calm around, and she raised herself upon one hand to collect her scattered senses, as, passing the other over her brow, she turned towards the light of the declining moon. Was she indeed awake? within the sacred line of columns, where none but royal foot, or that of the high priest of Anubis, ever trod, there stood before her, proud in his commanding height, the same faultless form she had beheld in her dream. The same deep blue eye was fixed on hers, but no aspic crown encircled the brows of alabaster, from which the wind gently raised the rich and clustering curls. She gazed in mute yet pleased astonishment upon the youth, who seemed about to speak, when a faint stir among the distant columns warned him of the approach of a third person. With a light bound, he reached the verge of the pavilion, whence, having turned once more to gaze upon the motionless princess, he snatched a rose from the flowers scattered around, pressed it passionately to his lips, and was quickly lost amongst the aromatic shrubs of the garden. Nementhis had

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scarcely recovered from her surprise, when the high priest approached. Bending his knee, with a reverence more of pride than humility, he laid at the feet of the royal maiden a lotus, twined with a tamarisk flower, the emblems of a passion constant unto death.

"Cease this persecution," exclaimed the princess, dropping as she spoke her silver veil before her blushing features; "nor abuse the confidence of my father, and the privilege of your high office, by solicitations such as these. Have I not told thee that, of all mankind, thou art most indifferent to me? Why compel me to repeat with harshness what first was spoken with pity and regret?"

"The dropping water weareth the rugged rock," answered the priest, "and is thy heart more obdurate? Be mine, and a glorious destiny awaits thee; earth shall pour forth its treasures at thy feet; delight invent new pleasures for thy smile. Men have loved before, but never with a love like mine—it hath subdued my nature, the lion crouches at thy presence like the lamb. Nor do I offer thee a hand less noble than thine own: Priest of Anubis—Egypt's sole Hierophant—royal by birth, and doubly so by office, my power can well support the throne which totters 'neath thy race. Be wise, and do not scorn me—my hate were fearful as my love is true."

"I scorn thee not," answered the maiden, mildly; "neither do I fear thee. The gods will not permit a daughter of Egypt to be wronged, even by their priest. Farewell! when reason hath cooled this idle passion, and thou canst behold me as thy sovereign's daughter, none will be more welcome to my presence. Till then, forbear these precincts, lest I call upon my father's authority to interpose a shield, which even priestly power and privilege respect."

As Nementhis spoke, she clapped her hands to summon her attendants, and, surrounded by the bevy of high-born girls, left the pavilion, without casting a second glance on the enraged and baffled suitor.

"Indeed," muttered the priest; "proud fool! thou hast sealed thy fate. With thee I had been content to share fair Egypt's diadem; but since thy folly scorns my proffered hand, I will provide thee with another bridegroom—Death. Yes, bride of the Nile, soon shall the fierce god claim thee!"

Little did the speaker dream that, in that sacred spot, mortal eyes would watch his actions—mortal ears drink his revengeful words.

"Bride of the Nile!" echoed the young stranger, who had startled the princess from her dream, and who, concealed behind a marble column, had overheard their interview; "I shall defeat thee yet." Slowly and cautiously he followed the retreating footsteps of the high priest, till he reached the more public part of the palace, when, mingling with the crowd of courtiers and attendants, he soon found occasion to quit the spot unquestioned and unheeded.

The fatal day at last arrived which was to decide the fate of the loveliest daughters of Egypt. Thousands of maidens were assembled in the vast Temple of Anubis, where the urn which contained their names was placed. Many were the prayers put up by those who coveted the high but dear-bought honour; but more were breathed from lips that loved not the cold kiss of the impatient wave; from hearts that shrunk from the dark resting-place within its bosom. The monarch was seated on his throne; his lovely daughter, exempt from the ordeal, seated by his side: thousands of nobles lined the hall, for all the rank of Egypt were assembled for the solemn festival. The priests chaunted a low hymn,

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whilst the customary victim was led before the altar; the high priest laid his hands upon its head, and loaded the animal with fearful imprecations, whilst every voice joined in loud prayer to the gods, entreating them to cast on the head of the sacrifice all the calamity which threatened the land. It was then slaughtered, and the blood being caught in a golden cup, was sprinkled over the fatal urn. The high priest then advanced, and the females sank upon their knees as he proceeded to draw the fatal scroll. It would have been a study to a painter to have watched the expression of two countenances in the vast assembly—the vindictive Hierophant, all hate and triumph, the youthful stranger, who held his place amongst the nobles nearest the throne, all eagerness and hope.

"A miracle!" exclaimed the disappointed and vindictive lover of Nementhis, as he drew from the urn a lotus of pure gold; "The god hath proclaimed by a miracle his will! See, on this mystic flower is engraved the name of the happy fair one destined to be his bride! Read, O king! and let the people hear—the happy, the chosen, the immortal."

Nicoris, the chief of the forty judges of Egypt, approached, and, according to ancient custom, received from the hands of the high priest the sacred flower. As he received it, a smile of peculiar meaning passed between him and the stranger. As he reached the throne, his foot slipped in the blood of the newly slain victim, and the aged bearer fell, his loose robes covering the fatal symbol. Eager eyes had watched him, and ready hands were at his side: in an instant the youth darted from the rank of nobles by whom he was surrounded, and raised his venerable parent, for such was the relationship between them. The next instant Nicoris was at the foot of the throne, and the lotus in the hand of the monarch, who, with a faltering voice, read aloud, "Nementhis must become the bride of the Nile, or the wife of him who fulfils the conditions of the oracle.'

In an instant all was confusion. The nobles and priests shouted aloud, "A miracle—a miracle! Who shall impeach the judgment of the gods?" The affrighted females rushed through the arcades of the temple, or sank upon the ground, uttering wild cries of terror; and the trembling Nementhis, overcome with sudden terror and surprise, sank fainting in the arms of her distracted parent. But who can picture the rage and the despair of the high priest. He doubted, and was confounded. Had a miracle really intervened to snatch his victim from his grasp? for he suspected not that the virtuous Nicoris had changed the golden lotus during his pretended fall, moved by the prayers of his only son, who had penetrated the high priest's design, and thus prepared to baffle it.

The terrified monarch, trembling for the safety of his beloved child, hastened to make proclamation through the land, that he would bestow his only child and crown upon him who should fulfil the will of the gods, by producing a plan of the mysterious building necessary to make perfect the gorgeous City of Memphis. The appointed day at length arrived, when the architects were to present the last, the proudest efforts of their skill. Mycerinus gazed coldly upon them as they were unrolled before him. One projected a pyramid, upon a scale so gigantic that it should form the gnomon of a dial, of which Egypt should be the face. Others multiplied palaces upon palaces, terrace upon tower, but the monarch turned from them with a despairing eye; such he felt was not, could not, be the mystic pile intended. Even the plan of the high

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priest, who contended for the lovely prize, gorgeous as it was in fancy, and skilful in design, failed to attract more than a passing glance.

The youthful son of the sage Nicoris at last arose, and thus addressed the king, "Monarch, thy predecessors have erected a city, perfect in beauty, magnificent in strength, defective but in justice, and for this the gods have afflicted the land of Egypt with pestilence and discontent. Of the builders who toiled to rear the palace of the king, or the temples of our faith, whose wisdom crowns with strength and beauty the sunny plain, how many perished in their age, without a home to shelter or a friend to sooth them! Ingratitude hath been Egypt's sin: let a refuge for the builder and the craftsman—a temple sacred to mercy and humanity—be its atonement. Then shall the pestilence pass away, and health revisit the people." As the speaker concluded, he laid at the foot of the throne the plans of the projected edifice; no useless magnificence adorned it, its beauty consisted in its simplicity; its foundations were laid in justice; its stones quarried by good intentions; its cement benevolence, and its portal merit. No sooner had the monarch heard the speaker, and glanced over the plans, than a ray, as if from heaven, broke in upon him. "This is, indeed," he cried, "the mystic building demanded by the oracle!—Honour to the architect, prosperity to the builders!"

So eager were the people, who shared the enthusiasm of their ruler, to be relieved of the scourge that oppressed them, that they toiled day and night, in raising the temple, which was to prove to them the ark of health; no sooner was it finished than the pestilence ceased, and the next time the Egyptian king was seated upon his throne, it was to bless the nuptials of his only child with the preserver of his people.

Brethren, in the tale I have related, there is both a moral and a meaning. The pestilence which afflicted Egypt, was discontent—the lovely Nementhis represents the peace and unity of the Craft—the mystic edifice, the Asylum—the high priest, prejudice, and the successful architect, Perseverance.

THE LIBRARY AND MUSEUM.

(No. 2*.)

IMPORTANT MASONIC MANUSCRIPT ROLL.

The first manuscript purchased by the Board of General Purposes, to be deposited in the library and museum, is very curious and interesting. It bears date 25th December, 1183, in the twenty-ninth year of Henry II.; and that this date is nearly correct, may be inferred from the writing, which is in the court hand of that time.

This document consists of a short prayer, six sections, historical and explanatory, the ancient charges of the Order, as agreed on at the Grand Lodge held at York, A. D. (about) 926, and a final exhortation to the Brethren to abide by, and strictly enforce and obey them.

This MS. is probably a copy of the records and rules of the aforesaid Grand Lodge, possibly made by authority, for the use of some sub-

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* Page 31, 1841.

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ordinate Lodge. The style of writing, and its general appearance, would induce a belief that it was an official document.

The following facts may, perhaps, confirm this statement.* There is a long extract in Preston, from a manuscript or record of the society, said to have perished in the revolution, and which bore date in the reign of Edward IV. Some of the passages in this extract are very similar to the corresponding parts of the manuscript under consideration, but the latter is much more ancient, and therefore, a difference in expression may naturally be expected. Again: in Preston† are certain ancient charges, said to have been extracted from a manuscript of the time of James II., now in possession of the Lodge of Antiquity.‡ The greatest similarity prevails between these and the present manuscript; in most places it is copied verbatim, yet there is nearly five hundred years difference in their date.

It is most probable that this document, by some accident, escaped being destroyed when the ill-judged zeal of some Brethren led them to tear up and burn all manuscripts on the subject of Freemasonry.

The contents of the present document may be thus concisely stated—

First, a prayer.

Then follow six sections, as above mentioned.

The *first* of these treats chiefly of the seven liberal arts and sciences.

The *second* gives a curious account of Masonry in very early times—during the life of Noah, &c.

The *third* contains a narrative of Abraham's age, after he had gone into Egypt. It would appear that the king and magistrates were in considerable doubt how to provide for their numerous children, and how to bring them up "honestly as gentlemen," wherefore a grand council was held, and rewards offered for the solution of this difficulty. Abraham came forward, and instructed them how to work in stones and metals, how to build temples, houses, &c., and for their good government gave certain rules.

The *fourth* section commences with these rules, and contains the history of Masonry in the time of David.

The *fifth* gives an account of the assistance rendered by King Hiram in building the Temple, and thence proceeds as far as the introduction of Masonry into England, by St. Alban, the king of England being then, in the language of the manuscript, "a Paynim." It also states how he obtained from the king a charter for Masons.

The *sixth* shows that, after the death of St. Alban, Masonry declined in England until the time of Athelstane, who warmly patronized it. His brother Edwin (supposed to have been murdered by him) also warmly upheld the Order. Edwin is said to have been Grand Master, and to have built many "towers and temples." This section also gives the particulars of the Grand Lodge of York (A. D. 926), over which Edwin presided; and the manuscript concludes in the very words quoted in Preston, p. 71:—"*Tunc unus ex senioribus tenet librum, et illi ponunt manum suam super librum.*"

The remainder of this document consists of the charges, many of which, as before stated, are to be found in Preston. The conclusion is an exhortation to the Brethren to pay deference to the charges.

The indorsement, from John i. 1., is evidently of very recent date,

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* Vide Preston, p. 130, 14 Ed. † Page 71.

‡ Probably, some intelligent member of this Lodge may throw some light on the subject.

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and is, together with the following words—"whose sacred and universal law I will endeavour to observe, so help me God," in the hand-writing of the late Brother Thomas Dunckerly."

The parchment is about five inches in width, and about nine feet in length.

Dr. Oliver, to whom the document was shown by Dr. Crucefix, is of opinion that the court character of the writing is as late as the time of Elizabeth, in this respect differing with the writer of this article; the doctor is probably correct, as his intimate acquaintance with the character of different æras is unquestionable.

The document is most important to the Order, and the occasion of its having reached the head-quarters of Freemasonry, may not be out of place. Miss Siddall, an elderly spinster grand-daughter to the second wife of the late Brother Dunckerly, having mentioned to Bro. the Rev. H. R. Slade, that she possessed an interesting Masonic relic, which she wished to dispose of, he offered to place it in the hands of Dr. Crucefix, for examination. The doctor, after perusal, considering that it ought not to fall into other hands than the Grand Lodge, entered into an arrangement with the Board of General Purposes, in 1839, for twenty-five pounds, which sum was a very acceptable relief for Miss Siddall. The name of Dunckerly, however, must not be thus passed over; his character, the most important of his age, shall form a subject for the Annalist.

FIDUS.

THE ANNALIST.

NOTICES OF EMINENT MEMBERS OF THE CANONGATE KILWINNING LODGE, &c.

(*Continued from page* 36.)

After Dr. Lind had vacated the mastership,

ALEXANDER ORME, Writer to the Signet, in Edinburgh, was chosen in his place, 24th June, 1771, and at the election of the succeeding year, was re-installed Master. Many respectable members, such as Sir James Murray, of Hillhead; Mr. Archibald Campbell, of Springfield, &c., were received into Masonry under the rule of Bro. Orme, although we are not instructed sufficiently in their Masonic career to record details of their services. It is much to be regretted, and we throw it out as a hint to secretaries in future, that the minutes of Lodges should be frequently so meagre and uninteresting, both in regard to the general transactions of the body, and in the specification of the particular services of members. Often, indeed, it is difficult to identify individuals without having recourse to contemporary chronicles, so loosely are the names sometimes entered. Some of the most ancient records we have in Scotland, throw scarcely any light on the actual position and progress of the Craft.

At the Lodge election of Office-bearers, 24th June, 1773, Bro. Orme was succeeded by

Bro. JAMES BOSWELL, of Auchinleck, the friend and biographer of Dr. Johnson. He was initiated in the Lodge Canongate Kilwinning in the month of August, 1759, at which period his uncle, Dr. John Boswell,

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formerly noticed, was Deputy Master. Bro. James Boswell also filled the office of Deputy Master, in the years 1767 and 1768. Soon after his appointment to the chief chair of the Lodge, Mr. Boswell set out on his memorable journey, with Dr. Johnson, through the north of Scotland, returning in time to be present at the election of Grand Office-bearers, on St. Andrew's Day, when he was appointed to the post of Senior Grand Warden. The latter place he remained in but one year; he continued, however, in the Canongate Kilwinning for three successive years. Had Brother Boswell, in anticipation that his memory would one day become an object of Masonic interest, dictated his records of three years in the Chair, what a fund of interesting and curious matter might be discovered, instead of the blank which now presents itself. After his retirement as Master of the Lodge, in June 1776, he was, in the November of the same year, appointed to be Deputy Grand Master of Scotland, under his friend, Sir William Forbes. This he retained for two successive years, after which he does not appear again in any official station. We cannot resist transcribing here the character of this distinguished Brother, as drawn by himself, at the period when he presided over the Canongate Kilwinning Lodge. "Think, then," says Mr. Boswell, "of a gentleman of ancient blood, the pride of which was his predominant passion. He was then (1773) in his thirty-third year, and had been about four years happily married. His inclination was to be a soldier, but his father, a respectable judge, had pressed him into the profession of the law. He had travelled a good deal, and seen many varieties of human life. He had thought more than anybody supposed, and had a pretty good stock of general learning and knowledge. He had all Dr. Johnson's principles, with some degree of relaxation. He had rather too little than too much prudence, and his imagination being lively, he often said things of which the effect was very different from the intention. He resembled some times

"The best-natured man with the worse-natured muse."

He cannot deny himself the vanity of finishing with the encomium of Dr. Johnson, whose friendly partiality to the companion of his tour represented him as one "whose acuteness would help any enquiry, and whose gaiety of conversation and civility of manners, are sufficient to counteract the inconveniences of travel, in countries less hospitable than we have passed."

It was to be expected that a gentleman so well known in society for his many agreeable and excellent qualities, should have attracted not a few of his friends and acquaintances to join the Masonic circle over which he presided, in representing, by all due and proper means, the claims which our exalted and philanthropic Order has upon the consideration of the good and the great. Accordingly, we find among others, the following entrants:—

Francis Lord Napier, son of the Lord Napier before noticed, initiated 1775. This nobleman became Grand Master Mason in 1778, and in the year following, he presided in his official capacity at the public ceremonial of laying the foundation-stone of the new University Buildings, supported by Past Grand Master Sir William Forbes on his right hand, and by the Duke of Buccleugh on his left.

A resolution, complimentary to the clergy, was passed under his rule, ordaining that clerical entrants into Masonry should be exempted from the usual dues. Lord Napier held the appointment of His Majesty's

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Chief Commissioner in the General Assembly of the Church of Scotland, a situation which he enjoyed for a number of years. He died in 1823.

The Earl of Balcarras. He was admitted a Mason in 1775, being then in his twenty-third year. On St. Andrew's Day, 1779, he was appointed Grand Master elect of Scotland, and on the same day of the succeeding year, he was formally inducted into the Grand Chair. He continued therein during the year 1781, the whole of the Grand Officers who supported him being original members of the Canongate Kilwinning Lodge, with the exception, we believe, of the Secretary and Clerk. Indeed, at every Grand Election, a greater or lesser proportion of members of this leading Lodge may be remarked as selected for office; and it may, without prejudice, be affirmed that no other private society of the Scottish Craft has seen so many of its number installed in the Chair of Grand Master Mason. Under the Masonic magistracy of Lord Balcarras, the Order flourished and increased; many new charters of erection were granted, and much money distributed among the poor. This Grand Master died in 1825, at the age of seventy-three.

Dr. James Hamilton, a physician of celebrity in Edinburgh. He was initiated in October, 1774, in the twenty-fifth year of his age. At the election in 1776, he was chosen Senior Warden of the Lodge, the duties of which office he discharged, with zeal and attention, for two years. In June, 1781, he was raised to the rank of Depute Master, and was re-elected the next year. Dr. Hamilton was the author of several medical works, and very early became physician to the Royal Infirmary. He acted for fifty years as physician to Heriot's Hospital. He was, we believe, the last individual who continued to wear the old-fashioned three-cornered cocked hat, which procured him the popular *sobriquet* of that appendage. He died at the advanced age of eighty-six.

The name of Dugald Stewart, "*clarum et venerabile nomen*," appears among those introduced into Masonry by Bro. Boswell. At the period of his reception, which occurred in December, 1775, he was assistant and successor to his father, Matthew Stewart, professor of mathematics in the University of Edinburgh. We need not enlarge on the fame or character of this great light of philosophy. Stewart and Locke, those mighty masters of mind, were both Freemasons.

After three years of successful discharge of his duties in the Chair, the Right Worshipful Bro. Boswell was succeeded by

Simon Fraser, of Ford, advocate, 24th June, 1776. At the election of Grand Lodge, in November of the same year, Bro. Fraser was chosen Senior Grand Warden, under the presidency of Sir William Forbes. In February, 1778, he attended, with the members of the Canongate Kilwinning Lodge, at the great funeral Lodge, convocated to celebrate the memory of the deceased St. Clair of Roslin. The following individuals were received by him into Masonry:—

The Lord Haddo, eldest son of George, third Earl of Aberdeen. He was entered an apprentice in January, 1778, and became Deputy Grand Master in November, 1780. Having filled this dignity for the space of a year, he was nominated Grand Master elect. His accession to the chief Chair, however, did not take place till the election in 1784. He continued as Past Master of Scotland during two years. In August, 1785, he presided in his official capacity at laying the foundation-stone of the South Bridge, in Edinburgh, supported by the Duke of Buccleugh, and by the Earl of Balcarras, Past Grand Master. After his retirement

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from the Grand Chair, he officiated in the absence of the then Grand Master, Lord Elcho, in laying the first stone of the drawbridge at Leith harbour, A. D. 1787. The life of this excellent and respected nobleman was cut short by a fall from his horse, of which he died in 1791.

SIR GEORGE STEWART, of Grandtully, bart. He was initiated in December, 1777. At the election of Grand Lodge in November of the following year, he was appointed Senior Warden. This situation he held for two years. He died in 1827.

Dr. JAMES LAW, of Elvington. He became a Mason in 1777, and was chosen to be Senior Warden of the Canongate Kilwinning Lodge in 1784. He was a zealous and attentive Office-bearer. A few years before his death, he revisited the Lodge for the purpose of introducing one of his sons into the Craft. He died in 1830.

To these may be added the Hon. Alexander, Master of Saltoun, eldest son of Lord Saltoun, entered in April, 1778; and the late Sir Henry Stewart of Allerton, who died in 1836. He was initiated in January, 1777.

Following Bro. Fraser, of Ford, in the Chair,

Dr. NATHANIEL SPENS was elected Master, 1778. Dr. Spens was initiated in 1751, and in 1754 and 1755, filled the post of Junior Warden of the Lodge. He was chosen Substitute Grand Master at the Grand Lodge election in 1776, and was continued as such till St. Andrew's Day, 1781. In the following year, he was further honoured by being promoted to the dignity of Depute Grand Master, a station which he filled till the election in 1786. These repeated marks of approbation emphatically attest his merits as a Mason. The subjoined members were received by him into Masonry:—

SIR JOHN HAY, of Haystoun, partner of the firm of Sir William Forbes and Co., bankers, and whom we find recorded in Lawrie's History of Grand Lodge, as Treasurer to that body from the year 1784 to 1804.

There were also admitted John Scott, of Malleny, who was Grand Warden in 1790; the Hon. George Cranstoun; Prince D'Aschon, a distinguished foreigner; and Lewis Cauvin, a well-known professor of the French language in Edinburgh, who, at his death, bequeathed a large sum for the endowment of a charitable institution for the maintenance and education of the children of indigent teachers.

The HON. FRANCIS CHARTERIS, (Lord Elcho), who became Grand Master Mason in 1786, was received as an affiliated member of the Lodge on the 3rd January, 1779, and appears to have been an active and attentive Craftsman. He was originally initiated in the St. John's Lodge, of Haddington. After attaching himself to the Canongate Kilwinning, he drew up, and submitted to the members, certain resolutions, having for their object an union between the Haddington St. John's and the Canongate Kilwinning Lodges, which object was approved of by the Brethren of both bodies. It does not appear by the minutes how far these resolutions were afterwards acted upon. Lord Elcho died in 1808.

In the roll of Masters of the Lodge Canongate Kilwinning, appears the name of the HON. HENRY ERSKINE, who was appointed to the Chair 24th June, 1780. This station he held for the space of one year only; his professional avocations at the Scottish bar probably preventing him from further attending to the affairs and interests of the Fraternity. He had held the appointment of Junior Grand Warden in 1773, when

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the Duke of Athol was Grand Master Mason. Mr. Erskine was one of the most distinguished orators and wits of his day.

On the 24th of June, 1781,

Dr. THOMAS HAY was elected Master of the Lodge. He was initiated in the month of November, 1774, and his zeal and abilities as a Craftsman early recommended him to the notice of his Brethren. In 1775, he was appointed to be Junior Warden, and in 1778 he rose to be Depute Master of the Lodge, under his friend, Dr. Spens.

Dr. Hay held the office of Worshipful Master for the space of three years, during which time he was very seldom absent from his place at meetings of the Lodge; when that did happen, his Depute, Dr. Hamilton, performed the duties of the Chair. While Master of the Lodge Canongate Kilwinning, he was appointed Senior Grand Warden in Grand Lodge, during the years 1782 and 1783, and in the succeeding year he was further elevated to the post of Grand Master Substitute, the third in honour in Grand Lodge, to which he was regularly re-elected till the year 1798, a continuation of service which, while it marked their opinion of his worth and his talents, well entitled him to the thanks and gratitude of the Fraternity. When in this responsible position, he personally attended at many meetings and processions of the Craft, assisting at laying the foundations of the South Bridge, the South Draw-bridge, the University Buildings, the New Bridewell, &c. He formed also one of a special committee of three Brethren who were appointed to wait on the Lord Advocate of Scotland, with the resolutions adopted by Grand Lodge on occasion of the Freemasons being exempted from the operation of the act of 1799, concerning seditious meetings.

This eminent Mason was the youngest son of Thomas Hay, Esq., of Huntingdon, who became a judge in the Court of Session under the title of Lord Huntingdon. Dr. Hay died in 1816, regretted by all, more especially by his friends of the Masonic society.

Continuing our chronological course, we come to the accession of

ALEXANDER FERGUSON, of Craigdarroch, to the Mastership of the Canongate Kilwinning, 24th June, 1784. He remained in the Chair during three successive years. He had previously filled the office of Senior Warden in Grand Lodge, for the years 1782-83. In 1791, he laid the foundation-stone of a new bridge at Dumfries. The age in which Mr. Ferguson lived, was one in which gentlemen indulged somewhat more freely in convivial libations than they do in these temperate times. It was the period when Robert Burns was in the blaze of his fresh-acquired fame, and the bard, who was admitted to his familiar intimacy, has sung in laureate lays, the exploits of

"*Craigdarroch*, so famous for wit, worth, and law,"

in the bacchanalian lyric of "The Whistle." This describes an extraordinary occasion, which occurred in 1790, and we are not, therefore, to infer that in his conduct of the Lodge the Worshipful Brother was aught but exemplary. On the contrary, under his auspices the society flourished and was respected. He was the father of the late Right Hon. R. Cutlar Ferguson, *M.P.*, also initiated in the Canongate Kilwinning Lodge, who was in possession of the celebrated heir-loom, the ebony whistle referred to in the song above-mentioned.

First and foremost among the Masonic spirits whom the wit, worth, and wisdom of Craigdarroch rallied around him, stands forth ROBERT

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Burns; but the immortal bard of Scotland demands an especial notice in our chronicles, and we purpose to give his Masonic biography in our next.

THE LATE BROTHER THOMAS DUNCKERLY.

The annals of Masonry do not probably furnish a character of deeper interest than the Brother now brought under the consideration of our readers. Death aids the historian: after years have passed away, doubts and mixed thoughts alike yield to the sense of justice; and, after half a century has closed the tomb of the departed, the reader is enabled to arrive at the truth,which at the time was obscured equally by the partial praise of the friend, as by the injustice of the opponent.

Brother Dunckerly's motto, "Fato non merito," was peculiarly applicable to his uncertain fortunes.

He was Provincial Grand Master for the Masonic provinces of Bristol, Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendant, in addition to these districts, for Kent, Nottingham, Surrey, Suffolk, Sussex, and Warwick; also Most Eminent Grand Master of Knights of Rosa Crucis, Templars, Kadosh, &c.* He was also appointed Past Senior Grand Warden. The extent of Masonic surface over which his influence ranged, may be taken as a proof of the great confidence placed in him by his royal patrons—the Prince of Wales, the Grand Master; the Duke of Clarence, the Patron of the Holy Royal Arch; and Prince Edward, the Patron of Masonic Knights Templar.

It may be that, in past times, there was probably some difficulty in finding men estimable for their Masonic qualifications, and imbued with sufficient emulation to devote themselves to the practice and discipline of the Order: this may account for the number of Brother Dunckerly's appointments.

To the character of the well-bred gentleman, possessed of powerful mental abilities, he united a knowledge of the belles-lettres, an acquaintance with scientific and philosophical researches, and that well-grounded comprehension of religion and moral principle which is the surest protection against infidelity. But were we to record his general virtues, we should extend this article to an inconvenient length.

He was born Oct. 23, 1724, and at ten years of age he entered the navy, and continued in the service for twenty-six years, having obtained the commendation and friendship of the admirals and captains under whom he served. But, as he had no parliamentary interest, he was not fortunate enough to procure a command—we believe he attained no higher rank than that of gunner. In 1760, on his return from the siege of Quebec, an event happened that placed him in a new and extraordinary light. A lady, receiving the sacrament on her death-bed, made a declaration, by which it appeared that Mr. Dunckerly owed his birth to the first personage in the kingdom, to whom he bore a strong resemblance. King George the Second, however, died soon after this disclosure, without knowing that such a person existed.

In 1767 his case was laid before the young king, George the Third, who made a provision for him. He was allowed a stipend of £100 a-year, which was ultimately raised to £800., with apartments in Hampton Court

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* Freemasons' Magazine, vol. i., p 377.

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Palace. The correspondence on this occasion is highly interesting. Brother Dunckerley's statement of his own case is touching and unaffected.*

In 1770, he became a student-at-law, and was called to the bar; but, being fond of active life, and an invasion being threatened, he accepted a commission in the South Hants Militia, which he retained but a few years.

He married in early life, a lady somewhat older than himself, with whom he lived most happily; and he commemorated the truth of this, when, after having laid the foundation-stone of a new church at Southampton, 1792, he jocularly observed, "That, if the structure were completed by the time he had completed fifty years in wedlock, he should think himself justified in following the practice of some nations he had travelled in, viz., that of keeping a jubilee year, and in that case handsel the new church by being re-married in it."

Brother Dunckerly assumed the arms of his royal father, across which the bar of bastardy was drawn, and on his books appears the name of "FITZ-GEORGE," with the motto "*Fato non merito.*"

He was generous and hospitable to a fault; he gave Masonic parties very frequently at Hampton Court, and was a constant attendant on all public meetings and festivals of the Craft; and the poor and needy Brother never applied to him in vain. The numerous claims on his time in so many provinces, were so costly for his means, that it will not be wondered at, that he was himself always comparatively poor.

His style of speaking was fluent and chaste; his subject matter always good and effective, often elegant. Preston styled him "The great luminary of Masonry." Among his addresses, those delivered by him at Marlborough, on the 11th September, 1769, at which, many ladies were present, and "The Light and Truth of Masonry explained," at Plymouth, in April 1757, are among the best specimens of his oratorical powers.

In the year 1794, Brother Dunckerly, then Grand Master of Knights Templar in England, addressed a letter to the Chapter of that confraternity, suggesting their enrolment as "Prince Edward's volunteers," and placing themselves under the command of the officers of such military corps, as were in their neighbourhood. The letter caused much attention, but, we believe, was not acted on.

His chronological sketch of the Order of Knights Templar is deserving of attention,† and his letters to the Earl of Chesterfield, describing the places he visited, convey much information, as well as amusement; nor was his muse defective, he wrote several Masonic songs, that were much appreciated.

Brother Dunckerly died at Portsmouth, in the year 1795, aged 71.

Alas, for human nature! Brother Dunckerly's Masonic example was lost on his son, whose follies embittered the last years of his existence. Extravagance straightened the means—disorderly conduct afflicted the mind, of the fond, unhappy parent. Every means were tried, ineffectually, to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. Being a Mason, he was ever besieging Lodges and individuals. At last he became a bricklayer's-labourer, and was seen carrying a hod on his shoulder ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and *the grand-son of a king died in a cellar in St. Giles's.*

FIDUS.

* *Vide* Freemasons' Magazine, vol. vi., p. 96. † Freemasons' Magazine, vol. iii., p. 119.

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THE CENTENARY

OF THE LODGE OF UNITY, NOW NO. 82.

Holding its Meetings at the London Tavern, Bishopsgate-street; held originally at the King's Arms, Wellclose-square, and formerly, in 1764, at the Two Chairmen, corner of Little Warwick-street, Charing-cross. —Constituted April 13, 1742.

PRESENT OFFICERS.

Bro. John Udall, W. M.	Bro. Ed. F. Leeks, P. M.
" Fred. Vink, S. W.	" Jas. Vickers, J. W.
" Rev. C. Vink, Chaplain.	" R. L. Wilson, P.M., Tres. & Sec.
" W. Thodey Smith, D. C.	" Ed. Vickers, S. D.
" Thos Gilson, J. D.	" Jas. Clark, I. G.

There is great difficulty, after the lapse of a century, in tracing the earlier steps of a Lodge. The name, number, and original place of meeting, with but few exceptions, have all changed, and the want of public records presents many obstacles in the way of identification.

The Lodges who, under the English Constitution, boast of the "immemorial," get over this difficulty very cleverly; having no positive data, they at once enwrap their origin in garb immemorial. In 1756, one of these met at the Queen's Arms, St. Paul's Churchyard; another at the Horn, Westminster. At that remote period Lodges had rarely even a number; they were known after the name of the "Public" whereat they regaled. The change came at length, and now, in 1842, number, name, and location all obey a registration as to origin, the immemorials excepted. The Lodge of Unity (82), is what is termed a modern Lodge, and was constituted on the 13th April, 1742, at the King's Arms, Wellclose-square, under the warrant of James Douglas, Earl of Morton, Grand Master, and Wm. Græme, *M.D.*, Deputy Grand Master.

This Lodge has not escaped the fate that has attended so many others —its earlier records are lost. The names of the original founders have not been handed down as the honored examples to be imitated. The transactions of the year 1764, are the first presentable record, and even these are but indifferent memoranda: such as they exhibit, however, we place before our readers.

1764.—The rules, orders, and laws, are such as were usually in operation in the Craft, ordaining, among many other things—

"That the Lodge should be held on the 2nd and 4th Thursday in every calendar month, from Michaelmas to Lady-day, and on the 2nd Thursday only from Lady-day to Michaelmas. The hour of meeting, six in the winter half-year, and seven in the summer half-year.

"Contribution, 3*s.* per quarter.

"No Brother admitted, or permitted to drink a public health, unclothed.—Penalty, 3*d.*

"A majority of votes to prevent admission of candidates or joining members.—Joining fee, 3*s.* 6*d.*

"Disguise in liquor, slight or immodest language, cursing and swearing, wagering, debating on religion or politics, contempt of sacred things, or insubordination, were sufficient to exclude a person from the meeting.

"Summons to be a clear day's notice.

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" The landlord to furnish three or more small candles; a slate for the Junior Warden to keep an account of the liquor. The landlord not to speak, except as to the reckoning.
" Visitor's fee, 1*s.* 6*d* If a St. John's man, 2*s.*
" Master's Lodge, for Raisings. The money received for this ceremony, and the nightly 1*s* 6*d.*, to be applied to the supper, to which visitors were admitted gratis.

The following proposition is an interesting epoch in the Lodge annals:

" Jan. 13, 1774.—A proposition was made by the Master, Brother Mercer, and carried, *nem. con.*

" To establish a fund for the support of each other under sickness, lameness, blindness, imprisonment, &c.
" The said Society to consist of Free and Accepted Masons only, not exceeding sixty-one in number; age not above thirty-eight No soldier, sailor, waterman, labourer, plumber, bricklayer (nor shall any one change to such trade, calling, or employment), or any business manifestly prejudicial to health, or dangerous. No livery servant, apprentice, sheriff's-officer, bailiff, or their assistant, common bail, felon, or any excluded by other benefit societies. No one afflicted with any disorder that precludes his getting 15s. per week, &c.
" Admission fee, 5*s.* Monthly payment, 2*s.*
" While three members continue, this Society shall not dissolve.
" Ten Pounds to be paid to widows, heirs, or executors.
" Three Pounds to be paid to a member on the decease of his wife.
" Master and Officers to attend the funeral of each deceased member.
" Until 60*l.* shall have been paid in, no money to be parted with. Then 10*s.* a week during illness, &c.
" Signed by Brothers Mercer, Sen., Mackinder, Evans, Dyer, Mercer, Vincent, Murray, Legg, Ireland."

There appears to be no account after 1778, when the society was probably dissolved.

The Lodge memoranda appear to have ceased until 1790, when the meetings now became more regular, and the lectures regularly explained in a Sunday Lodge of Instruction, at the Crown, Duke's-court; the Master being chosen for four nights.

The subsequent minute-books record various changes in the location of the Lodge—few, perhaps, so frequently changed its quarters. Bro. Peter Gilkes appears to have been at one time Master; during the period that it was held at Brother Givens's, in Maiden-lane, the landlord died, and Brother Gilkes, with many other Brethren, attended his funeral. After this came the greatest change of all. Brother R. L. Wilson joined the Lodge, and, aided by the introduction of a few friends, admirers of his great zeal, he rallied its expiring embers, and having done so, at once transplanted it to the London Tavern, where it has become gradually re-animated, and takes a lead equally by the respectability of its members, as by their Masonic interpretation of social qualities, still more so, however, by their steady discipline and practice.

If, in this rough sketch of the Annals of the Lodge, we shall be considered as bringing into notice the records of the past days—not to some pleasing perhaps to peruse—be it remembered that our object is truth. Had we leaped over the few facts, however unimportant, we

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could not have proved, so clearly, the moral contrast which the auspicious state of the Lodge now so admirably presents. The Lodges of a century's duration were all of nearly a similar character; and it is highly gratifying to find that, after a hundred years have passed, this Lodge, a type of thousands, has not only sustained itself, but has added to the value and importance of the Craft. It may not be irrelevant to observe that, had there been a publication to hand down to posterity the transactions of Lodges, such would have been its duty, and we could have referred to it with equal pride and justice, instead of lamenting that, with such limited opportunities, we can of course only give such very meagre details.

The Centenary of the Lodge affords us an opportunity of commemoration, and not desiring to lose it, we at once proceed to give the details of a most triumphant day.

April 13, 1842.—The Lodge was opened at the London Tavern, at three o'clock.

Present—The Worshipful Master, Bro. John Udall, P.G.S.; Bro. R. L. Wilson, P.G.S., Prov. S.G.W. Surrey, P.M.; Bro. W. Thodey Smith, as S.W.; Bro. J. Walton, (P.M. 72), as J.W.; and the other officers and members of the Lodge.

The visitors of the Lodge formed, as may be expected, a very numerous phalanx. Among them we observed the following Grand Officers—Bro. H. R. Lewis, D. Pollock, Burmester, Sirr, Hall, Revs. J. Fallofield and J. Vane; Burckhardt, Crucefix, Norris, Dobie, Chapman, and Bro. Francis, Dep. P.G.M. Surrey. Among the other visiting Masters and Past Masters of Lodges, we noticed Bro. Savage, of the G.S.L.; Graeffe, No. 1; Rev. — Isaacson, No. 10; H. Udall, No. 10; Brewster, 49; J. L. Stevens, 329.

The number present, we should think, could not fall much, if any, short of one hundred. The proceedings of the day commenced with the usual business of reading and confirming previous minutes; after which the Worshipful Master raised two Fellow-Crafts to the sublime degree of "Master Mason;" and, on resuming the Lodge, two candidates were initiated as apprentices. The working of the Three Degrees, and the ceremony of Initiation, were deservedly the theme of general praise.

In order that the entered apprentices might partake of the intellectual transactions, the first lecture was most admirably worked by the following Brethren:

Bro. John Udall, W.M. Bro. E. F. Leeks, P.M.

1st Section—Bro. Rev. C. Vink, *M.A.*

2nd. Bro. Joseph A. Chase.	5th. Bro. H. Udall.
3rd. " W. Thodey Smith.	6th. " H. P. Fuller.
4th. " R. Lea Wilson.	7th. " R. Dovor.

The Lodge was then closed, and the Brethren adjourned to banquet.

At the BANQUET Bro. John Udall presided, and, in due time, gave the usual loyal and Masonic toasts, viz.—"The Queen"—"The Grand Master;"—to which succeeded the Secretary's toast, "The Grand Lodges of Scotland and Ireland," to which Bro. Sirr, as the Grand Delegate for Ireland, returned thanks.

"The Grand Lodge of Hamburgh, and its esteemed Representative, Brother Burmester," followed, a compliment acknowledged by the latter in very suitable terms. The Grand Lodge of Hamburgh, he said, had

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originated in England, and fostered by it, had propagated Freemasonry throughout the Continent, and looked toward their Parent Lodge with gratitude, and to its laws as the best by which they could themselves be governed. He regretted the absence of Brother Hebeler, the Representative for Berlin, as he would have been highly delighted on the occasion—(cheers).

The Pro and Dep. Grand Masters were then proposed, and duly honoured.

The WORSHIPFUL MASTER then gave "the Provincial Grand Masters," adverting to the circumstance that a Brother of that distinguished rank was present.

Brother H. R. LEWIS (P.G.M. Sumatra) returned thanks.

To this toast succeeded "The Health of the Grand Officers present, who had honoured the Centenary by their attendance"—(cheers).

Brother H. R. LEWIS then proposed "The Health of the Worshipful Master," adverting briefly to the peculiar object of the meeting, and instancing the great moral, intellectual, and social qualities of the Master in the chair. Loud and long continued cheering accompanied the mention of the name of Brother John Udall.

The WORSHIPFUL MASTER very gracefully acknowledged the compliment, and expressed his hope that those visitors who had thus honoured the Centenary, would occasionally look in on general occasions, were it only to be satisfied that the Lodge really did, at all times, work with Love and Unity; and he concluded by proposing "the Health of the Grand Officers present."

Brother POLLOCK, Past S.G.W., addressed the Brethren in a neat speech. Without comparison he challenged, on the part of the Lodge, any competition. No aspiration of his own could convey even the faintest explanation of the accuracy of the proceedings, or the fidelity of the ceremonial. The visitors and members of the Lodge equally partook of the blessings of such a day; and he felt that the prosperity of the Lodge must be insured in perpetuity while animated by the spirit he had witnessed—(great cheering).

The following Masonic Ode was then sung, written expressly for the occasion by Bro. H. Frazer, P.M. P.G.S. Shakspeare Lodge, No. 116, and composed by Bro. J. Blewitt, P.G.O.I., St. Alban's Lodge:—

Quartett and Chorus.

Hail! Brothers! hail! auspicious is the day;
Our theme is mirth; bid sordid Care away!

Alto Solo and Quartett.

What magic spell unites our band!
The faithful heart, the fervent hand,
While Fortune's stream unequal flows,
To soothe a hapless Brother's woes.

Base Solo and Chorus.

An hundred rolling years have fled
Since Light Masonic to us sped;
May hundreds yet revolving prove
In Unity fraternal love!

Tenor Solo, Duet, and Chorus.

Though Death assail us, ruthless lord,
Our sons shall grace this festive board,
And this their joyous toast shall be—
Our fathers' Lodge—the Unity!

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Quartet.

My Brothers, in unity let us combine
In praises of Masonry—science divine;
Sigh not for time, though our moments be few,
We'll pledge in bright brimmers to hearts good and true.

Chorus.

Our father's Lodge—the Unity!

The effect was electric. The arrangement for this composition was, without any show of pretension, especially effective, and created a burst of sensation.

Brother DOBIE gave "The Memory of the Forefathers of the Lodge," and alluded, in a very affecting manner, to some points in the Ode. "What a pleasing duty," said he,

"'While Fortune's stream unequal flows,
To soothe a hapless Brother's woes,'

and, after a lapse of a hundred years, to find 'In Unity fraternal love.' Let us pay the debt of gratitude to the founder of the Lodge"*—(great cheering).

The WORSHIPFUL MASTER then proposed "The Health of a most excellent Brother, the Dep. Prov. G. M. for Surrey—always the gentleman and Mason—and many thanks to him for the honour of his attendance."

Brother FRANCIS returned thanks, and took an opportunity to observe, that nearly all the Brethren of the Lodge were also members of his province. He, therefore, knew their great value, and had never felt so much pleasure in conferring the distinction of the Provincial Purple, as he had done in requesting the Brethren of the Unity to accept office at his hands—(much applause.)

The next toast was, "The other visiting Brethren who had accepted invitations to commemorate the Centenary." The W. Master prefaced this toast with some very apposite remarks.

Brother SAVAGE, W.M. of the Grand Stewards' Lodge, replied in a very happy strain, speaking of the lecture he had heard in Lodge, but he was not, as many probably were, taken by surprise; for some of the Brethren who had so ably worked it, had done him the honour to accept of office also under him, and their spirit and intelligence gave an earnest of prosperity to the Grand Stewards' Lodge. He should avail himself of the kind invitation of the Master to visit the Lodge occasionally, and for this he had an excellent excuse, in the too remote probability of attending the next centenary—(laughter and cheering).

The health of Brother Frazer, P.M. 116, the talented author of the Masonic Ode, was then proposed and accepted with great delight.

Brother FRAZER briefly thanked the Brethren for the kind mark of their attention. The request to write the ode he looked upon as a command he very gratefully obeyed, and he felt but too happy in having brought his humble aid in the celebration of such a meeting.

"The newly initiated Brethren" were then proposed by the Master,

* There were many present who well remembered Brother Dobie's address. He had taken a subject of Nature's own eloquence, and pleaded for the Aged Mason with unrestrained pathos. We of the Asylum thank him.

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amid much cheering, and thanks to them for the selection of the Lodge of Unity for their Masonic debût.

Brother EVANS, on the part of himself and Brother COLLEY, made a very pleasing address; it would have done credit to an experienced Mason, gave much promise, and was received with demonstrations of great satisfaction. The Entered Apprentice song followed this toast.

"THE OFFICERS OF THE LODGE" was then proposed by Dr. CRUCEFIX, who availed himself of the preceding toast whereon to found his address. He complimented Brother Evans on his modest yet effective acknowledgement of a grateful feeling, and assured him he was not mistaken in the thoughts and imaginings that had led him to seek the "Light," observing that such youthful aspirants deserved the careful attention of such experienced workmen as the Lodge of Unity presented. To the Wardens and officers of the Lodge, such Brethren might look with confidence that would not be betrayed, but, on the contrary, their steps would be directed, and their conduct appreciated, so that pleasure and profit would be the mutual result. With a Master of high Masonic attainments, and such refined liberality, with officers emulous to follow his directions, and a subordinate constituency to maintain sound principles, &c., he could not but congratulate the Craft at large; and, in proposing the health of the Wardens and officers; they, the company present, must feel assured that no difficulty could appal the hearts of Brethren whose brows were encircled by the wreath of Brotherly Love, Relief, and Truth, and whose consistency was a moral hostage for the continuance of proper discipline and practice—(much cheering.)

Brother W. T. SMITH, on the part of the officers, returned thanks for the toast, regretting that he was but a *locum tenens*, but nevertheless grateful. The S. W., Brother W. Vink, was at present on the high seas, pursuing his mercantile business: he would communicate the good wishes of the company, and, with their permission, propose his health, as a kind-hearted friend and zealous Mason. Brother Smith's suggestion was received with much cheering, and Brother W. Vink's health drank with enthusiasm.

Brother FRANCIS proposed "The health of the Absent Members of the Lodge"—regretted that any should have been prevented from a participation in such delight as those present had happily shared. Among them was one absent on the occasion of a honeymoon; he prayed it might be to him the type of future joys. Another Brother, R. L. Wilson, although present during the whole of the working of the Lodge, was necessarily absent from the banquet. He regretted the impossibility of his doing justice to the merits of that distinguished Brother, but all present knew his worth, and would believe him in stating that, surpassed by none in Masonic excellence, he was an example to the Fraternity—(great cheering).

The WORSHIPFUL MASTER then gave the Charities of the Order, and touched upon all three with great feeling, and concluding the toast with a health to all poor and distressed Masons; the Tyler, Brother Nichols, was called in to join in the sentiment, and thus concluded the

CENTENARY OF THE LODGE OF UNITY (82).

We have said "thus concluded the Centenary," but how faintly has the Centenary been recorded. The fact is, we were all eyes and ears

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—we saw and wondered — we heard and admired, and other senses being abundantly engaged, and the creature comforts inviting, we made up our minds to take the matter coolly after dinner. The after-dinner anticipations, however, have their antagonists, which met us so courageously in the shape of a dessert, and such capital wine, that we yielded, nothing loth, to the gentle but certain means which the stewards took to make our pleasure greater than their profit. Thus it is that we have omitted to give to the several addresses of the Worshipful Master, the force and point that graced them; and, in sober truth, when we bear in mind that his Lodge labours commenced at three o'clock, banquet at seven, and his duties as Chairman were resumed at half-past eight, and did not finally terminate till twelve, we pause to reflect on his great and ceaseless exertion, and plead guilty to the impossibility of doing him justice.

Others there are, too, who should claim at our hands proportionate apology. First, Brother R. Lea Wilson; did we not perceive how ably the Master must have been seconded by him?—the designing, the planning of a Centenary meeting is no common affair, as well we know. Brother R. L. Wilson had the practical knowledge of the Centenary meetings of Grand Stewards' and the Peace and Harmony, and what he saw good in those cases, he no doubt advised and effected in the present. The Committee, including Brother Leeks, the Brothers Vink, verily the "Brothers Cheryble," only there are four, if not five of them, all contributed their quota of utility to the exchequer of public service; nor was the humblest of the Unity Brethren wanting in his duty,—we marked him for our own. He lacketh not that master-key to the heart; a secret preference for those whom he esteemeth, and the plate of oranges, and another of sweeties, with which he tempted our mouth, and our tongue of good report at the same time, reminded us that a friend in need is a friend indeed; it brought to mind the English cantatrice, who sent a huge pie to a noble Westminster schoolboy, and received in reply, some lines concluding thus:—

> And when at a school-boy you level your dart,
> Mind the way to the stomach's the way to the heart.

THE CONCERT.

This part of the arrangement was, without exception, unique. The selection of Brother Blewitt to conduct it, marked equally the good sense as good taste of the committee. There was no pretence—it was effect, good and true. Blewitt led, and occasionally sang; Morgan rattled over an Irish hodge-podge with comic humour; Ransford sang some songs with all the power his grand and noble voice could display. Stanbury's "Lads of the Village" was sweetly effective, and the glees and chorusses, by T. Young, Collyer, Ford, and Turner, became musical treats.

In the east, "may you live a thousand years," is a salutation; to see the next Centenary of the Lodge of Unity would satisfy us. There is no mistake in Masonry—*Floreat—finis coronat opus.*

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COLLECTANEA.

A Lucky Thought.—"During the early part of the French invasion of Algiers—occupation, we believe, is the milder diplomatic term—a small party of the French troops fell into an Arab ambuscade, and those who were not immediately slain or taken prisoners, were obliged to place more trust in their heels than in their muskets. It happened that the regimental band was with the party, and the musicians made a retreat with the rest in a *prestissimo* movement of the most rapid execution. The ophicleid player was, however, embarrassed by his instrument, and he was hestitating about carrying it further, when, happening to cast a Parthian glance behind, to his consternation, he beheld an Arab horseman close on him. Further flight was useless; there was nothing for it but to fight or to surrender. Years of desert slavery made a gloomy prospect; and yet what could his side-sword avail against the spear of the pursuer? Desperation is the parent of many a strange resource. The lately-abused ophicleid was lifted to his shoulder, musket fashion, and the muzzle brought to cover his foe. The Arab was struck with panic; doubtless this was some new devilry of those accursed Giaours—some machine of death, with a mouth big enough to sweep half his tribe into eternity. Not a second did he hestitate, but wheeling round, he galloped off at a pace that soon took him out of what he conceived might be the range of this grandfather of all the muskets. Had Prospero been there to have treated him to a blast, something between a volcano and a typhoon, that side of Mount Atlas would never have beheld him more. Our musician made his retreat good, with a higher opinion of the powers of his instrument than he ever before possessed; and the story was the amusement of the French army for many a day afterwards."

Mildness.—"Be always as mild as you can; a spoonful of honey attracts more flies than a barrel of vinegar. If you must fall into any extreme, let it be on the side of gentleness. The human mind is so constructed, that it resists rigour, and yields to softness. A mild word quenches anger, as water quenches the rage of fire; and by benignity any soil may be rendered fruitful. Truth, uttered with courtesy, is heaping coals of fire on the head; or, rather, throwing roses in the face. How can we resist a foe whose weapons are pearls and diamonds!"

Etymologies.—*Ghost*—the Anglo-Saxon word for wind or breath. Our word *gust*, as gust of wind, is the same word without the *h*. We also say, a "*breath of wind.*" What is a ghost, then? Put your hand out of the window, and you will feel it, if *the wind* is blowing. To give up the *ghost* is to give up the breath that is in one—that is, to cease to breathe. *Psyche*—the Greek word, which we translate by the Anglo-Saxon word *sawl*, now spelt soul, signifies wind or breath, from *Puscho*, to blow or breathe. And the Anglo Saxon *sawl* (now soul) signifies life. The word *animus*, from the Greek *anemos*, also means wind or breath. Animals, therefore, are *things which breathe.—Philosophic Nuts.*

Oliver Cromwell.—"A French historian, who discriminated characters with great accuracy, gives the following character of Cromwell. He was good-natured and cruel, according as it suited his interests. He had not the least faith in religion, honour in his words, or fidelity in his

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friendships, but as they tended to favor his objects, and aggrandize his power. He understood better than any other man the art of practising the grimaces and hypocritical cant of all sectaries. Waller, the poet, who knew him well, confirms this account. 'I frequently,' says he, 'attended him, and observed him to be very well read in Greek and Roman history, for his rude cant and spiritual complicity were downright affectation. I often took notice, that when a servant has come in, and told him so-and-so waited to speak to him, he would instantly rise, and stop there talking at the door, where I could overhear him say, 'the Lord will reveal, the Lord will help,' and other expressions of the kind—which, upon returning to me, he would excuse, saying, 'Cousin Waller, I must talk to these men after their own way,' and would then go on where he left off. This made me believe that he actually despised those he seemed to court.' No doubt, there are many who, in our day, act the part of Oliver Cromwell, who make the rabble in politics, and the enthusiasts in religion, as the ladder by which they mount to compass their designs and gratify their ambition, laughing in their sleeves at the folly of the one, and at the credulity of the other!"

What is Death?—"In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives in a reasoning being, would probably become null, and the love of life be lost upon every slight occasion of pain or disgust; but imagination is creative with respect to both passions, which, if they exist in animals, exist independent of reason, or as instincts. Pain seems intended by an all-wise Providence to prevent the dissolution of organs, and cannot follow their destruction. Dr. Cullen, when dying, is said to have faintly articulated to one of his inmates, 'I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die.' Dr. Black, worn out by age, and a disposition to pulmonary hæmorrhage, which obliged him to live very low, while eating his customary meal of bread and milk, fell asleep, and died in so tranquil a manner, that he had not even spilt the contents of the spoon which he held in his hand. And the late Sir Charles Blagden, while at a special meal with his friends, Monsieur and Madame Berthollet and Guy Lussac, died in his chair so quietly, that not a drop of coffee in the cup which he held in his hand was spilt."

Domestic Rule.—Domestic rule is founded upon truth and love. If it have not both of these, it is nothing better than a despotism. It requires the perpetual exercise of love in its most extended form. You have to learn the dispositions of those under you, and to teach them to understand yours. In order to do this, you must sympathise with them, and convince them of your doing so; for upon your sympathy will often depend their truthfulness. Thus, you must persuade a child to place confidence in you, if you wish to form an open upright character; you cannot terrify it into the habits of truth. On the contrary, are not its earliest falsehoods caused by fear, much oftener than from a wish to obtain any of its little ends by deceit? How often the complaint is heard from those in domestic authority—that they are not confided in! But they forget how hard it is for an inferior to confide in a superior, and that he will scarcely venture to do so without the hope of some sympathy on the part of the latter, and the more so, as half our confidences are about our follies, or what we deem such.—*Essays in the Intervals of Business.*

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TO THE EDITOR.

SIR AND BROTHER,—I am fearful that the Asylum and Annuity Plans are not likely to be amalgamated. As it is, no Brother of high or low rank will, after the liberal offer made to the Annuity Plan by the Asylum Committee, accuse the latter of "jobbing or speculation." I believe the Asylum Plan occupies the serious attention of the Craft, and that the sedate portion of the Fraternity would feel a just pride in seeing it fully at work. If I were an accountant, I would take the trouble of drawing up a plan by which a sum might be raised for building, and other purposes. Among other suggestions, I would hint, that any Brother who should contribute Five Pounds a-year, for twenty years, might, if he wished, then become an inmate of the Asylum; still, however, paying his usual contribution. Probably on an average, from mortality and other circumstances, not one in twenty would ultimately avail themselves of the privilege. Also, that any Lodge, paying the same sum yearly, and for the same time, might then send a Brother, or Brothers, according to the amount of contributions; such candidates, however, to be submitted to proper qualification if elected, and liable to removal on committing any trespass on the regulations: but if a subscriber, his capital, or proportion of it, to be returned to him. I throw out these hints for the consideration of those who are more capable of acting on them.

BATAVUS.

TO THE EDITOR.

SIR AND BROTHER,—The marvellous anomalies that now present themselves in a "certain assembly," require publicity, were it only that those who, by their absence permit them, may feel that they share in the errors, to give them no stronger term. On a recent occasion, when a party was about to speak against the confirmation of a portion of previous minutes, he was told by a member, that, although absent at the time, his friends had spoken for him, and that, therefore, he was out of order in attempting a debate thereon, and further, that he must either *assent* or *dissent* to the minutes, *en masse*.

The folly of this doctrine is perceptible enough; but it is monstrous notwithstanding, and would not be tenable except in a "certain assembly;" it militates against the liberty of "honest speech," and if permitted, will be more injurious than open violence, and must be checked by public opinion.

Again, on the same occasion, it was actually permitted in another party, and *proh pudor!* a legal functionary, to take a successful exception to some portion of other minutes! Does it not appear as if "one man may steal a horse, but that another may not look over a hedge?" Do, Mr. Editor, make these facts public, and give your opinion thereon.

AN EYE AND EAR WITNESS.

[We readily insert the above; but the facts being sufficiently clear, do not require an opinion.]

☞ All other correspondence is necessarily postponed, or the subject matter introduced in the articles where they refer. Even the voluminous correspondence on the engrossing subject of Dr. Oliver's ungracious dismissal, has yielded to the same arrangement.

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POETRY.

A DREAM ABOUT LINCOLNSHIRE MASONRY.

I SEE the long procession pass
In robes of purple, dight with gold,
And feel like those who gazed, alas!
On that *cortège* we read of old,
Where Brutus' bust could find no place,
Though noblest Roman of Rome's race.

Can those who triumph there dare say,
In all their port of present pride,
As marshalled in the long array,
Prancing and gay they smiling ride,
Thus, wearing undeserved gold,
They feel not as did some of old.

Say, better he, or better they,—
The cow'ring slaves whom there we find,
Or he who from that rank away
Is in our hearts for ever shrined—
Because of laurels fairly won
As Masonry's enlighten'd son.

May, 1842. THE SQUARE OF SEVEN.

THE GENEROUS ONE.

IN HUMBLE IMITATION OF GOLDSMITH.

I'LL give thee gold and silver, dear,
And gems of regal price;
I'll give thee, for thy dwelling-place,
A princely edifice;
I'll give thee acres, numberless,
Of ever-verdant land;
I'll give thee countless flocks to feed,
And servants to command;
I'll give thee, dear, an equipage
The peerless to outvie;
I'll give thee raiment, rich and rare,
For which a queen might sigh;
I'll give thee all thy heart's desire—
A life of joy to live;
I'll give thee—to the devil, dear,
For I've no more to give!

J. L. S.

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LINES

WRITTEN ON HEARING OF SOME RECENT TRANSACTIONS.

When the clouds that just now for a moment deface
The bright disk of Masonry, all pass away;
When we shall have left our Lewisian race,
Thank God! but the memory of feuds of to-day;
Let us hope that the essence, the soul of our Craft,
Will emerge from th' eclipse more bright and more pure,
Like those who, though deluged in Moses's raft,
Found existence, for peril gone through, more secure.

When those lords of a moment, whom we have ordain'd
To the places, alas! which they only disgrace;
Shall have pass'd like a spot that an instant has stain'd
The sun of our creed, from the day-orb's bright face.
Like the martyrs of old,* be it our sole delight,
Whatever the world may say of us now,
To know that we worshipped our creed's holy light,
And that martyrdom's wreath *has* adorned our brow.

They may talk of our motives—bid each search his heart,
And try if he finds in *that* temple a share
Of the pure deep devotion, the essential part
Of the spirit that kindles our communings there.
Oh, no! such conviction's for those who alone,
Unheeding the frown or the smile of to-day,
Can proudly proclaim that the feelings they own
Are the *one* light that hallows the soul on its way.

I would rather be one of the honest, though few,
Who prefer, to the badge of the slave, the pure thought
Which they who submit to a tyrant ne'er knew,
And which ever rewardeth the good, as it ought.
When we who submit, and when they who would chain,
Are all alike dust, 'twill be glory to know
That hearts like our own, will be ready again,
For the truth, all *we* suffered to re-undergo.

VIGIL.

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* Jaques Molet and his Brethren of the Temple.

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AN ADDRESS,

For the Seventh Anniversary Festival in aid of the Asylum for the Worthy Aged and Decayed Freemason, held on the 15th June, 1842, in Freemasons' Hall.

"LET THERE BE LIGHT!"—the glad Creation beams,
As o'er the seas the joyful blessing gleams;
Planets and Systems—Ocean and the Land—
Start into sight, and own the blest command:
Bursts fruit and flower—forth creeps each infant thing—
And sky and earth with new-born praises ring.
Fullness of Light! most cheerful boon of Heaven:
Oh, may we give as thou to us art given!

Lo! higher blessing comes—"LET THERE BE PEACE!
Good will on earth begin and never cease!"—
Marks the glad dawning of earth's second prime,
And Heavenly Light sheds over every clime.
The chastened mind—the will that owns control—
The cultured taste—the self-subduing soul—
Unselfish feelings—all direct to thee
Fruitful in all things—heaven-born Charity!

From the first hour when Light gave birth to Time,
Till now—when Earth is lingering past her prime,
No hour has past—no hastening sand has ran,
But Man has owned the aid of Brother man,
The open hand—the cheerful, feeling heart,
That gifts and sympathy alike impart,
Throughout all time, in every passing age—
Have been the fervent theme of Saint and Sage;
But most the MASON has been taught to feel
For others' woes—to give with cheerful zeal—
Youth—guided Youth—their thoughtful cares display
Through culture shown the good, the heaven-ward way.

But, strange! though Age would seem to most demand
The steady aid of Friendship's guiding hand;
The faltering foot—the pain-enforced sigh—
The faded sense—the almost darkened eye—
Still have been left most desolate—to roam—
Denied THAT BLESSING AGE MOST WANTS—A HOME.

MASONS! 'tis this we ask you to amend;
Ask you these Poor and Aged to befriend.
Build them a House! with thankfulness elate
Let their tired Age find rest within your gate.
"HONOUR YOUR ELDERS!"—bow to this behest,
And peaceful thoughts shall ever fill your breast;
And length of days, and credit in the land,
Shall crown your faith in Heaven's direct command;
While from the fane you now assist to raise,
Shall grateful incense rise of prayer and praise!

BRO. EDWARD BREWSTER, MOIRA, 109.

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LE BON SAMARITAIN.

CANTIQUE MAÇONNIQUE.

En passant un prêtre, un Lévite,
S'éloignent d'un pauvre mourant ;
De Samarie un prosélyte,
Le ranime en le secourant :
Seul dans les trois, de la souffrance
Il se montre le vrais prochain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

Du bon pasteur de l'évangile,
Celle est l'admirable leçon :
Chaque jour, la suivre, docile,
Est le devoir du franc maçon.
Jésus louait la bienfaisance,
Du maçon le cœur est humain.
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

Certain Lévite recommande
La précepte d'un ton divin ;
Mais il refuse son offrande
Au moribond sur un chemin.
Sa redoutable intolérance
Damne sans pitié le prochain.
Gloire au mortel qui bénit l'indigence ;
Honneur au bon Samaritain !

La culte de la tolérance
Est le principe de tout bien ;
Et celui de la bienfaisance
Des maçons forme le lien.
Si le Pharisien s'en offense,
Répétons-lui notre refrain :
Gloire au mortel qui bénit l'indigence,
Honneur au bon Samaritain !

Le Chevalier Chatelain,
30e
Ex-Vén .·. de la ▭ de la
Trinité Or .·. de Paris.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.—*May* 4.

M.E.C., John Ramsbottom, *M.P.*, as G.Z.

The general business having been transacted, Comp. Henderson moved "that the report of the Committee, relative to the Laws of the Order, be taken into consideration, and thereafter, those laws be adopted."

Whereon a very lengthy discussion took place, that did not terminate until eleven o'clock, in which Comps. Ramsbottom, Henderson, Dobie, Walton, and Philipe took prominent parts.

A Committee was appointed to condense the Laws as much as possible, previous to their publication.

The Grand Officers for the year were appointed.

UNITED GRAND LODGE OF ENGLAND.

BOARD OF BENEVOLENCE.—*March* 30.

Present—Bros. Jennings, Simpson, Crucefix, and a full Board.

The cases of this evening presented circumstances of even deeper interest than usual. The merchant—the medical man—the intrepid sailor—the foreign nobleman—the foreign philanthropist, whose prosperity shone with the greater brightness while emulating the labours of "Clarkson," in the abolition of the unrighteous traffic in human beings—each and severally partook of the sacramental offering, and acknowledged, with thanksgiving, the succour thus "Providentially" afforded them.

But there was a fearful drawback on the proceedings of this night. It was the case of the poor Brother with seven children, who, for the FOURTH time, presented his doleful petition, and was met with the cool verdict—"*to be deferred!*" And why? Simply because the Master of his Lodge did not attend! An appeal, earnest as sincere, was made on behalf of the Brother, to save his family from impending starvation, and a paper was put in to show that even the broker, who had seized upon the coverless flock-bed, and the seatless chairs of this wretched family, had waited a few days, believing, simple man, that Masonic benevolence would prevail over the sophistry of legal fiction; but no—the man who lives by a vocation called into activity by remorseless poverty—even he is taught a dreadful lesson.

The case could only be referred to the Board of General Purposes; but does the reader believe that this step would relieve the petitioner? Oh, no! the law does not go so far as the line of sympathy. A reference to the Board of General Purposes is to summon the party accused of violation of the law, "to show cause why he did not attend in his place to speak to the petition," and cause enough he could show, before that Board, of which he is a member.

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April 28.—Present—Bros. Sirr and Crucefix.

For the *fifth* time, the humble Brother again presented himself to the Board of Benevolence (!) and was again condemned to the agony of disappointment, as the *Worshipful (!)* Master of his Lodge was, as usual, absent. The Master in the Chair stated that, as the case was under the consideration of the Board of General Purposes, he could not permit any discussion on upon it.

COMMITTEE OF MASTERS.

May 25.—Present—Bros. Evans, Burmester, Crucefix, Philipe, Jennings, Hall, Laurence Walker, and Rule.

The Grand Secretary reported that the Grand Master had received replies to the addresses and resolutions of Grand Lodge, from Her Majesty, H. R. H. the Duchess of Kent, and H. R. H. Prince Albert, on the birth of an heir-apparent to the throne.

A message was also delivered from the Grand Master, stating his intention to move, at the ensuing Grand Lodge, that the permanent rank and clothing of Past Grand Sword-bearer be conferred on Bro. Campbell Hobson, late Grand Sword Bearer.

A report from the Board of General Purposes, relative to the complaint of the Lodge of Benevolence against the Master of a Lodge, for not appearing to support the petition of a Brother, was read.

"It stated that the Master attended the Board of Benevolence in *December*, whereat the petition was deferred for some information touching a discrepancy in the number of years the petitioner had declared himself to have been a member of the Lodge. This was understood by the Master to be a reference to the Lodge, and that body declining to proceed, the Master thought the matter at an end, and that his further attendance was not necessary, until in April, he was informed that his attendance was absolutely necessary, and he fully intended to attend, but was suddenly prevented, and wrote a letter, which it appeared was not delivered in time at the April meeting of the Lodge of Benevolence, from some inadvertence; and the Master having expressed his regret at the circumstance, the Board were satisfied with the explanation given."

The report on finance was read.

A report from the House Committee of the Girls' School was read, by which it appeared that the funds of the institution would enable it to meet the contingencies of the year. The report was accompanied by a check for £500, the balance due to Grand Lodge, with the grateful expression of thanks for the liberal and timely aid afforded by that most worshipful body, at a season of great difficulty.

The report of the Board of General Purposes for February last, notices of motion by Dr. Crucefix,* Bro. Stevens' notice for a grant of £50 to Mrs. Barnett, the appeal of a Brother against his suspension, and Bro. Henry's notice thereon, were again read.†

The following new notices were given:—

By Bro. WARRINER.—"That the £500 check paid in by the Girls' School, be invested as a nucleus for a building fund for that charity."

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* Vide 52, 53.

† The notice of motion was negatived; the others remain on the paper.

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By Bro. BARNARD.—"That in any case when the Master shall not attend for the first or second time, to speak to a case, the Board of Benevolence shall have power to deal with it notwithstanding, and the Master be cited by the Board of General Purposes to account for his misconduct."

By Bro. BIGG.—"That the Board of General Purposes do report to the Grand Lodge in September, their proceedings of May, 1842, *in re* Bros. John Bigg and Phillips."

By Bro. CRUCEFIX.—"That the sum of £1000 be granted by Grand Lodge, in aid of the unhappy sufferers by the awful conflagration at Hamburgh, and that such sum be taken from the general fund, and placed at the disposal of the Grand Lodge at Hamburgh, to be distributed to the sufferers at the discretion of that body."

The following Brethren were then nominated for the Board of General Purposes for the ensuing year:—

Bro. Acklam, No. 8.	Bro. Havers, 230.	Bro. Philipe, 169.
" Lee, No. 3.	" Bigg, 109.	" J. King, 66.
" Barnard, No. 205.	" J. Udall, 82.	" Soane, 116.
" Rule, No. 227.	" Thompson, 66.	" Fox, 21.
" Kilburn, No. 54.	" Savage, G.S.L.	" Kincaid, 79.
" Gruaz, No. 27.	" De Bernady, 12	" Walton, 109.
" Giles, No. 5.	" Rv C Vink, 113	" Shuttleworth, 158
" Houlding, No. 19.	" Webb, 37.	" Willeter, 30.

SCRUTINEERS FOR THE BALLOT.—Bros. Warriner, Truman, Brewster, and Carlin.

SCRUTINEERS FOR THE PORTAL.—Bros. Price, Major, Rhodes, Ray, Wart, and A. Thompson.

BOARD OF BENEVOLENCE.

The petition that has claimed attention for half-a-year, was again read, whereon, the W.M. of the Lodge recommending it, rose, and stated that the report of the Board of General Purposes having exonerated him from blame, he repeated that he disclaimed all intention of disrespect for the Board of Benevolence—that, on the contrary, he would endeavour to promote the objects of Masonry; that at the time, he had signed the petition incautiously, and wished to withdraw it; had he been aware of what he then knew, he would not have put his name to it. The President then considered the petition to be informal, and declined to entertain it, on which a very animated discussion took place, in which Bros. Jennings, Warriner, and Savage supported the President's opinion, and Bros. Brewster, Brown, Philipe, Honey, Crucefix, and others, contended that, the petition having been entertained in December, when it was only referred on a point for explanation—that the fact of the petitioner having been twice relieved, should be taken in proof of his moral character, unless cause was *shown* to the contrary. The W.M. was asked for the reasons why he wished to withdraw his signature, but he declined giving any—stated that he did not come to be interrogated, and said that the minutes of the Lodge previous to the year 1826 were missing. He was strongly pressed to exonerate the petitioner from any moral taint, or to have the moral courage to state the cause of his witholding the truth;

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but all was ineffectual, and at length the Board, with only one dissentient, came to the resolution to report the case again to the Board of General Purposes. At eleven o'clock this scene terminated, and *benevolence* recommenced.*

ESPECIAL GRAND LODGE.—*April* 27.

The investiture of officers took place, and a lengthy address was delivered, in which some allusions were made to the Asylum, the Annuity Scheme, and a certain publication; but as the observations were not characterised by originality or Masonic importance, our readers will feel no regret that they are not reported at length.

After the Grand Lodge was closed, the Brethren adjourned to the hall in procession, headed by H.R.H. the Duke of Sussex, the M.W.G.M., who, however, did not remain to the banquet.

THE GRAND FESTIVAL.

The M.W. the Earl of Zetland, Pro-Grand Master, presided, supported by the Duke of Leinster the Grand Master for Ireland, and several Grand Officers, among whom were the newly appointed, viz.—

Bros. Lord Ingestrie and — Milbank, Esq., Grand Wardens.
" Henry Hancock (W.M., No. 2), and Sir John Doratt, Deacons.
" Lewellyn Evans (P.M., No. 54), Grand Sword Bearer.†

The other Grand Officers continued in office.

The Grand Festival, as the annual reunion of the Craft, scarcely reached its average interest. The number present was 262. The musical entertainment was under the direction of Sir Geo. Smart. The addresses delivered from the dais were without interest. In fact, we should say, that the effect of the previous Grand Lodge pervaded what should have been a festive and joyous meeting of the Brethren of the United Grand Lodge of England. We must make an exception in favour of the Board of Stewards, who did their best to gratify the Brethren under their several standards. The ladies' stewards were particularly attentive to their fair guests, who expressed themselves highly gratified.

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* At page 53, the reader will find a very significant hint given; it is fair to observe that it was not altogether thrown away; for, on passing through the ante-room, the W.M. hastily slipped a piece of paper into the petitioner's hand, but declined to exchange a word with him. The poor fellow did *not* open the paper, but at the close of the scene, he waited until a Brother was leaving the house, when he related the circumstance, and asked him to open the paper. It was a check for 5*l.*!—a comparative fortune, yet the poor fellow's feelings were so lacerated, that he declared he would not use it until his character was cleared from suspicion. Was he right or wrong? Necessity, however, at length prevailed; the cravings of seven children were too much for the father. It was observed, in another place, that the Master was right,—that when he knew the failings of a Mason he should be silent, and if the petitioner be aggrieved, he should apply for redress to the Board of General Purposes, and of which his *silent* protector is a member! Poor fellow! how few of his Brother Masons could have sustained such a sad construction of poverty. We take leave of the case, as a lesson too difficult to learn—it passeth man's understanding, but savours of sharp practice, any how.

† As the newly appointed Brethren may not be generally known to the Craft, we supply what information is in our power:

Lord Ingestrie (the son of Earl Talbot, with whom H.R.H. was well acquainted in early life) is a Staffordshire Mason, and post-captain in the royal navy. The Grand Master would have promoted his lordship before, but was not aware that he was a Freemason.

Bro. Milbank is a Yorkshire Mason, and was introduced to the Grand Master on his last visit to that province.

Bro. Hancock, member of the Antiquity, and senior surgeon to the Charing Cross Hospital.

Bro. Sir John Doratt was physician to the late lamented Earl of Durham.

Bro. Lewellyn Evans is a P.M. of 54.

On dit.—An active member of the B.G.P. was offered but declined the office of G.S.B.

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QUARTERLY COMMUNICATION.—*June* 1.

Such portion of the proceedings of the Quarterly Communication as are permitted to pass muster, have been published; the last circular contains the forty-seven resolutions of

"THE ROYAL MASONIC BENEVOLENT ANNUITY FUND."

These, however, having already appeared in our number for December last,* with some general remarks, it is unnecessary to repeat them.

The general nature of the proceedings of this evening presents nothing very remarkable for consistency or example; there was perhaps a better understanding, and the friends of sound Masonic feeling may find some satisfaction in believing, that their intentions are not altogether unappreciated, however they may lack attention—*Est modus in rebus, sunt certi denique fines.*—(*Vide leading article*).

THE CHARITIES.

BOYS' SCHOOL.

GENERAL COURT, *April* 11.—The following was read at the request (by letter) of Brother Crucefix:—

"*Cape Town, Cape of Good Hope, Jan.* 15, 1842.

"MY DEAR SIR.—I have received your letter of the 26th of July, introducing the widow of the late Bro. John Smyth and her two fine little boys for my protection in case of need. I acknowledge the appeal made to me on their behalf, and shall consider myself to be their guardian.

"Mrs. Smyth's place of residence will be several hundred miles distant from mine; but I have told her not to fail writing to me, should she at any future time require my assistance or advice.

"I am acquainted with Mr. Philips, in whose service Mrs. Smyth is engaged, and have communicated to him through his son, who is now here, that I take a peculiar interest in the widow and her sons, and that it will oblige me, if he will write to me occasionally concerning them. I have also pressed upon Mr. Philips the necessity of continuing the schooling of the two little fellows, and he promises me that it shall be done.

"I think they have fallen into good hands, and cannot but be happy.

"Faithfully yours,

"CLERKE BURTON.

"*R. T. Crucefix, Esq., M.D.* Prov. G.M., S. Africa."

The Court expressed their gratification at the very pleasing intelligence, and directed the letters of Bros. Crucefix and Clerke Burton to be entered on the minutes.

The report of the institution was highly favourable.

A ballot for the admission of *eleven* children will take place at seven o'clock on Monday, the 4th of July—there are fourteen candidates.

* Page 377, vol. viii.

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GIRLS' SCHOOL.

GENERAL COMMITTEE.—*April* 28.

Present—Bro. John Udall, V.P., in the chair, and several Governors.

The House and Audit Committees were elected, and were the same as last year, with the exception, that on the former Messrs. J. Taylor and L. Evans were elected, *vice* Harrison (deceased) and Hanley, and on the latter, Bros. Dover and Giles, *vice* Harrison (deceased) and Cox.

Thirty annual Governors were also elected on the General Committee; we regret having mislaid the list.

It was stated that the M.W.G. Master intended to move in Grand Lodge that the sum of five hundred pounds, due from the charity to the Grand Lodge, should be presented to the institution, to form the commencement of a building fund.*

ANNIVERSARY FESTIVAL.—*May* 18.

BOARD OF STEWARDS.

Brothers

William Cubitt.....No. 1—*President.*
Augustus Perkins ..... 116—*Vice-President.*
Henry A. Hoare..... 6—*Treasurer.*
Charles Andrews..... ..... 2—*Secretary.*

Bro. J. Hulbert Wilson . .	No. 4	Bro. C. Guthrie	No. 76
" J. Henry Whitmarsh	8	" P. Marlin	108
" C. Mayhew	14	" E. Weyman Wadeson	125
" J. Barnes	20	" Horton Ledger . .	195
" J. R. Cook	21	" Frank Capell Bellis	218
" Henry Hall	32	" Lawrence Walker .	233
" William Bellamy Webb	37	" F. Lambert	234
" T. Oldfield	38	" James George Elster	289

The Earl of Zetland, Pro-Grand Master, presided over a party of 165 Brethren. The hymn, composed by Sir Geo. Smart (Grand Organist), "Let us our infant voices raise," was beautifully sung by the children, who afterwards walked in procession, producing, as they always do, a most interesting effect. The subscriptions, although exceeding 500*l.*, fell below the average amount; the number of Brethren present was also less than usual. We confess, however, that while we presume the addresses were in all respects adapted to the occasion, they were inaudible from the general interruption that prevailed.

The usual concert and entertainment for the ladies were much enjoyed by the fair guests.†

By the published statements of the receipt and expenditure, it appears that the receipts during the year have amounted to 2109*l.* 7*s.* 8*d.*, including the following items:—children's work, 67*l.* 12*s.*; dividends, 466*l.* 0*s.* 8*d.*; Grand Lodge, 187*l*, 10*s.*; the late Bro. Henekey, 90*l.*; donations and subscriptions, 900*l.* 14*s.* 5*d.*

The expenditure 1860*l.* 0*s.* 7*d.*, including 500*l.* repaid to Grand Lodge.

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* This motion has been confided to Bro. Warriner, *vide* p. 172.

† A correspondent considers the institution has of itself such paramount claims on the liberality of the Craft, that it was unnecessary to have endangered that liberality by some allusions that appeared in a circular relative to the festival.

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ASYLUM FOR THE WORTHY AGED AND DECAYED FREEMASON.

GENERAL MEETING, 13*th April.*—Present, Dr. Crucefix in the chair, and several Governors.

The minutes of the last General Court, and those of the several Committees, were read and confirmed; and the reports of the Sub-Committee, in relation to the conference with the Board of General Purposes, were also read. A resolution, expressive of the grateful thanks of the General Meeting to the Sub-Committee for their diligence and great attention to the important duty confided to them, was unanimously passed, and ordered to be entered on the minutes. The resolution also expressed the deep regret of the General Meeting at the unexpected result of a conference that promised to heal all difference of opinion.

It was determined that a full statement of these proceedings should be submitted to the friends of the institution and the Masonic world, without note or comment.

A gratuity of five guineas was voted to Bro. Nicholls, the late Collector.

THE FESTIVAL.

The Seventh Annual Festival, in aid of the Asylum for Worthy Aged and Decayed Freemasons, was held at the Freemasons' Hall, Great Queen Street, on Wednesday, the 15th of June, 1842,

BRO. WM. SHAW, Grand Steward, and W.M. No. 66, in the Chair.

STEWARDS.

Bro. Samuel Staples . .	P.M. 66 .	*President.*
" John Lane . .	P.M. 40 .	*Vice Presidents.*
" Zachariah Watkins .	P.M. 318 .	
" Edward Brewster . . .	109 .	*Treasurer.*
" Richard Dix	20 .	*Hon Secretary.*

Br. William Vinson .	G.S.L.	Br. William Eccles, P.M.	118
" Edward Hammett, W.M.	No. 9	" William Prosser, jun.	118
" John Houlding, W.M. .	19	" Thomas Lloyd, I.G. .	225
" John Stevens	23	" William Tucker . .	327
" George Remmington, Z. .		" William Grey Clark, S.D.	329
" John Corley, J.W. . .	49	" Edward Cuff . . .	338
" Jeremiah How	82	" Robert Turner, P.P.G.W.	
" John Dubourg, P.M. .	108	Linc.	466
" Edward Rawson Clark .	108	" Henry Smith . . .	661
" John Hodgkinson, P.M..	113	" John Lee Stevens . .	

Above a hundred Brethren and vistors sat down shortly after six o'clock, when Bro. William Shaw took the chair, at which time the galleries were filled with elegantly dressed ladies, who shortly afterwards retired to partake of a collation, which, with an excellent dessert and plenty of iced champagne, had been provided for the fair visitors.

Among the ladies included in the list of visitors, were several who had kindly volunteered their professional talents, and thereby gave an additional charm and lustre to the occasion, by affording, at different

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periods of the evening, a variety of songs, glees, and other musical performances, much to the gratification of the company. The ladies who had thus generously come forward to give their gratuitous aid to the cause of Masonic charity, were Miss Betts, Miss Fanny Russell, and the Misses Turner; and of the gentlemen, Mr. T. Bishop, Mr. Collyer, Mr. Ransford, Mr. Smith, Mr. Turner, and Signor Brizzi. The musical arrangements were superintended by Signor Negri.

The cloth having been withdrawn, and the *Sanctus* admirably sung by the professional ladies and gentlemen present,

The CHAIRMAN rose to give the first toast of the evening. They would all anticipate the toast which he had risen to propose. He well knew that they did not require anything to stimulate their loyalty, or induce them to pay to their sovereign that homage which was so justly her due—(cheers). But there were times and circumstances which were more particularly calculated to excite and call forth its expression—(hear, and cheers); and he was satisfied that there was not one present who did not feel his loyalty more strongly and more powerfully appealed to on the present occasion, in consequence of circumstances which had recently occurred—(loud cheers). We had hitherto been in the habit of animadverting upon the people of other countries, because attempts had been made by them upon the lives of their rulers—(hear). But we must henceforward blush to acknowledge that there was an Englishman to be found base enough and guilty enough to raise a traitorous hand against the life of his sovereign—(hear); and that sovereign too, an innocent and youthful queen—(loud and prolonged cheers). Without further preface he would give the toast which he had risen to propose, namely, "The health of Her Majesty Queen Victoria, and three times three"—(renewed cheers)

The toast was drank with the utmost degree of enthusiasm, and cheers that made the hall ring again. It was followed by the National Anthem, in which Miss Betts and Miss Fanny Russell each took a verse—the company, who remained standing, warmly joining in the chorus.

The CHAIRMAN again rose after a brief interval and said, the next toast to which he should have to call the attention of the company, was one which he knew would be received with all the warmth which its merit deserved, namely, the health of her Majesty the Queen Dowager —(cheers); who when occupying the throne of these realms with our late revered monarch her husband, performed the duties of her high station in a manner which commanded the respect of all—(cheers); and who, now that she had, to some extent, retired into private life, had not forgotten to fulfil the duties of that station in a manner which redounded highly to her honour, and reflected credit on the character of her mind, and the good feelings which she was known to possess—(loud cheers). She devoted herself and that fund which she enjoyed at the hands of this country, to relieving the wants of the suffering and distressed, in a manner which reflected the highest credit upon the feelings of her heart--(cheers). It was quite enough that a case of misery was made out to ensure relief from the ready hand of her Majesty. She contributed to a greater number of charities than any other individual with the same means; and the members of their order were greatly indebted to her princely munificence—(renewed cheers). Her Majesty was patroness of the girls' charities, and also a very liberal contributor to the funds of this excellent, useful, and laudable institution—(cheers).

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He concluded by giving "The health of the Queen Dowager"—which was drunk with three times three, good cheers.

"*Una voce poco fa*," by Miss Betts. Followed by much applause, and unanimously encored.

After a short lapse of time the toast-master excited a good deal of mirth by giving out the next toast, namely, "The health of his Royal Highness Prince Albert, the Prince of Wales, the *Princess of Wales*, (in mistake for the Princess Royal) and the rest of the Royal Family," before it had been proposed by the chairman. The company promptly responded to it, and the cheers were followed by much laughter.

The CHAIRMAN, as soon as the mirth had subsided, rose and said, he was happy to find the company over whom it was his happiness this evening to preside, so much on the alert in responding to the toast which had been given from behind the chair—(cheers and laughter). For regularity's sake he would however give it them again in due course, and propose "The health of his Royal Highness Prince Albert, the Prince of Wales, the Princess Royal, and the rest of the Royal Family"—(cheers). This was a toast which he knew they could not but receive with enthusiasm. For they all knew the worth of the illustrious personage whose name stood at its head—a prince, who since his advent to this country, had rendered himself an object of admiration to every Englishman—(cheers). His conduct was, in all respects, most exemplary, and he enjoyed, as he deserved, the love and esteem of all—(cheers). Of the Prince of Wales it was only necessary to say, he was the grandson of a Mason—(cheers); and he hoped that some of them might live to see his Royal Highness a member of the same Craft—(loud cheers). He concluded by giving the toast, which was again drunk with all the honours, and followed by the song, "Long Life to the Prince and the Queen."

The CHAIRMAN again rose, and said that the same loyalty which they all owed to their sovereign as citizens of the world, did those among them who were Masons owe to their ruler and head—(cheers). Without, therefore, making any observations of a more Masonic character (which, in a mixed company like the present, would be out of place), than those which dwelt generally on the great merits and distinguished qualities of their most worshipful Grand Master, he would at once propose the health of His Royal Highness the Duke of Sussex, with three times three—(loud cheers).

Song from Miss Fanny Russell.

The CHAIRMAN next gave "The Pro-Grand Master, the Deputy Grand Master, and the Grand Lodge of England"—(three times three).

The CHAIRMAN then gave "The healths of the most Worshipful Grand Masters of Scotland and Ireland"—(three times three).

Bro. E. R. MORAN returned thanks on the part of the Most Worshipful Grand Master of Ireland. His maternity of Masonry was in that country, and it would therefore, perhaps, not be thought unfitting that he should acknowledge that portion of the toast which related to Ireland—(hear, hear). It had been his good fortune to have the honour of returning thanks for a similar compliment to the distinguished Mason who ruled the Irish Craft at the first public meeting of this charity, when held at Blackwall, and what he had since seen of its working out to its present high attitude, only rendered him the more anxious to see its great objects carried out to the perfection of that arch of Masonic

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charity, of which it would be the crowning stone—(hear, hear). He hoped that as long as "the Old Man's Asylum" made an appeal to the benevolent feelings of the Brethren, an Irishman would be found in London to attend to its festivals, to testify the attachment of the Irish Masons to the great principles of this noble institution—(hear, hear). After dwelling upon the advantages of Masonry, and paying a well deserved compliment to the Duke of Leinster, to whom he owed Masonic allegiance, he concluded by again returning thanks, and resumed his seat amid the cheers of the company.

The CHAIRMAN again rose, and said that they had now come to that which might properly be considered the toast of the evening, namely, "Success to the Asylum for Worthy Aged and Decayed Freemasons" —(loud cheers). Two Masonic Charities had already been founded—the Boys' and Girls' Schools,—from which great good had resulted, when it occurred to certain members of the body that it was somewhat extraordinary that while the child of the decayed, and the orphan of the deceased Mason, were cared for, there should be no provision made for the Mason himself, if, in his latter years, it should happen that he was overtaken by adversity—(hear, hear). To supply this want, then, was the task which had been taken up by the founders of the Asylum—(cheers), and which had been performed with a degree of zeal and perseverance in the cause of charity which was truly worthy of the character of Masons—(cheers). He would not more pointedly advert to the difficulties with which these excellent Brethren had had to contend—(hear, hear). Suffice it to say, that it was unfortunately the opinion of some of those who had great power and influence in the Craft—an honest opinion, no doubt, however erroneous—(hear, hear), that a third Masonic charity might prejudice the two previously established—(no, no); and this circumstance made it necessary that those who had begun the good work should possess a more than ordinary degree of perseverance to induce them to go on with that which they thought a design worthy of the brotherhood—(hear, and cheers). Perseverance, however, they had, in no ordinary degree. They went on; no opposition deterred them from the good work, and a considerable amount of success had attended their labours, notwithstanding all the obstacles which had been thrown in their way—(cheers). Now, a fact which it was of the greatest importance to know, was this, that although the institution had grown in strength, had increased in stature, and, to a certain extent, realised the hopes and expectations of its founders—(hear, hear), the other two Masonic Charities had in no degree been injured by its success—(loud cheers). It was a still greater gratification to know that that principle which at the outset was deemed fallacious in itself, and prejudicial to other institutions, had so far gained ground that it had converted many of those who had at first most strenuously opposed it—(hear, and renewed cheers); and the very principle upon which this institution was founded was actually, at the present time, being carried out by parties who set their face against it when it was proposed to be carried in execution by those with whom it had originated—(loud cheers). They, however, did not quarrel with this fact; they were happy and proud to witness it—(hear, hear), and congratulated themselves that they had called into existence a principle which operated in furtherance of charity, and which was accompanied by a degree of power which could not fail to ensure its success—(hear, hear). Let them, therefore, go on with that determined perseverance with which

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they had set out, sensible of the goodness of their cause, and convinced of its ultimate triumph over every obstacle, and that, sooner or later, it would conciliate every opponent—(loud cheers). They well knew, however, that no object of the kind could be obtained without certain means; there must be funds—(hear, hear); and he would call upon them all to act on the same principle—to contribute towards them so far as they could do so, consistently with their means—(hear and cheers). He knew it was unnecessary to say more to induce them to contribute their mite towards the support of those who had "fallen into the sear and yellow leaf;" but he would perform the pleasing duty of telling them, that the principle on which the institution had been established had already been so far carried out, that they already had seven poor Brethren supported out of its funds—(loud cheers). Yes, they had the satisfaction to know that seven of their Brethren had this Institution to fall back upon in the day of their adversity—(renewed cheers). Surely this was some fruition of the objects with which they had set out—of the hopes they had cherished by the way—(prolonged cheers), and which could not fail to induce them to persevere in the good work – to animate them with a determination to continue their progress until, daily increasing in means, they should ultimately succeed to the full extent of their wishes—(cheers). He concluded a heart-stirring appeal on behalf of the Institution, by giving "Success to the Asylum," with three times three, which was responded to with the utmost enthusiasm, and drunk with all the honours.

Glee, by Bro. J. F. Smith, composed by Bro. Hawes, sung by the professional ladies and gentlemen.

THE THREE TASKS.

Though, Brothers! we have built our Shrine,
And reared the Altar's Cubic Stone,
Graved on its front the Mystic Sign,
Known to our ancient Craft alone.
Not yet our Crowning Work begun,
The Mason's labour is not done!

Though Charity hath formed a pile
Where breathes her Orphan Children's prayer,
Whose grateful hearts, whose happy smile,
Reward our deeds and bless our care:
Not yet our Crowning Work begun,
The Mason's labour is not done.

When we have reared a home for those
Who of their plenty freely gave,
Whom Poverty, at life's late close
Hath left no shelter—but the grave:
Then may we boast a race well run,
Then will our Crowning Work be done.

The CHAIRMAN again rose and said, that the manner in which they had received the last toast, satisfied him that they would receive that which he was now about to offer to their notice with equal favour—(hear). For not only did the Asylum owe its existence to the efforts of Bro. Crucefix, but the point of success at which the institution had arrived, was mainly owing to the untiring perseverance and indefatigable

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energy of that worthy Brother—(loud cheers). In saying this, he felt confident that none of them would think that he was detracting from the share of merit which justly belonged to those who had so laudably and zealously assisted him in prosecuting the good work—(cheers). But in every institution of this kind, there must be some one leading individual, who would constantly and perseveringly keep in view the objects with which they had originally set out; and who would rally those around him who were perfectly willing to go on in a good work, but who required the stimulus of a bright example to keep them up to the point of duty—(hear, hear). If they measured the deserts of their Treasurer by the difficulties which he had had to contend against, and the amount of success which had crowned his efforts, they could not say too much in commendation of him—(loud cheers). He (the Chairman) was told, and indeed knew the fact from his own knowledge, that that worthy Brother had the success of this institution so much at heart, that nothing save those misfortunes to which all were liable, should prevent him from continuing to apply his time, his talents, and his energies to the carrying out of the noble principle on which it was founded, to a full, complete, and satisfactory conclusion—(cheers). In the name of Charity—in the name of the company—he begged to offer him their acknowledgments, as well as to thank all those who had so perseveringly and so assiduously supported him in his arduous task—(renewed cheers). He concluded by giving "The health of their worthy Treasurer, Bro. Dr. Crucefix, and the Committee, with three times three"—(cheers).

The toast was drunk with three times three, and one more of the most rapturous cheers. The ladies complimented the toast by rising and waving their handkerchiefs.

Dr. CRUCEFIX then rose and addressed the company, and acknowledged, on the part of the Committee and himself, the compliment that had been so kindly proposed and so cordially received. He assured the meeting that all who were embraced in the executive department of the institution felt that in unity of action they found the best reward for labour cheerfully performed. He then read the Seventh Annual Report: by which it appeared that the income of the institution during the year had increased upwards of 400*l.*, which included 70*l.*, the produce of a ball patronized by the ladies. The total amount of the funds being now 3538*l.*—(great cheering). The Report glanced gently on passing events, and repudiated the declaration, that to relieve the aged would be to injure the young.

Bro. CRUCEFIX resumed his address. The meeting would agree with him that the Report was the more satisfactory, from its having been declared after a year of unexampled difficulty—(cheers). It proved how excellent was the principle of the Asylum. As the Treasurer, he thanked them on the part of their aged Brethren for that seasonable aid which rendered their hearts less unhappy—their condition less desolate.

The Report which he had just read, touched so lightly on passing events, as to render some brief observations necessary. The Committee viewed those events without apprehension, and were desirous to put an end to all that was unseemly in a most comprehensive association.

It was not perhaps generally known that immediately the first suggestion of the new "Royal Masonic Benevolent Annuity Fund" was intimated, and before it was announced, the friends of the Asylum

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assembled together. For what purpose? To oppose it,—oh no—(cheers), but to help its founders to carry out as far as possible the magnanimous intention of charity—and they used their best endeavours to amalgamate a portion of the active principle of their own long-cherished and highly successful institution with the new project—reserving only a stipulation that the Building Fund should be guaranteed by Grand Lodge, until time and circumstance should determine the period for erecting the Temple itself. Could unselfish generosity go farther?—(great cheering).

It was much to be regretted that an offer so calculated to heal all difference in opinion was not accepted. It was still more to be deplored that the rejection of it was accompanied by a suggestion, that the whole of the funds might be given to the new scheme, but that the proposal for the Asylum Building Fund could not be entertained. Oh, yes! they would take the money of the Asylum—(great laughter) and would leave the Subscribers to incur the stigma of faithlessness and dishonour that would attend such treachery. It was not declaring too much to say that by the rejection of the offer, the principle of true charity was violated; and by the shameless suggestion to give all the money, the unanimous recommendation of Grand Lodge in favour of the Asylum was offensively disregarded.

But the principle of the Asylum has triumphed; it has reproved an inane declaration that it would injure the schools; it has corrected an anomaly for, lo! another new charity is now deemed necessary. It is to be hoped that same inanity may not mar the prospects of the new institution, which but for the Asylum would never have had its being—(hear, hear, and cheers); a great fault had been committed, where a high morality would have been more becoming, and when something like public reproof threatened, it was found that the poet's words conveyed a useful hint—

> "Oh, let us have him, for his silver hairs
> Will purchase us a good opinion"

It may be well said "The charity covereth the sin"—(loud cheers). So that the Aged Masons' cause with another name, became useful to its former opponents. How true it is that

> "Time and the hour run through the roughest day."

But there was good in all things, and it was to be hoped that all Brethren would unite in observing the Masonic charge, to imitate what was good, and to amend in themselves what might be faulty in others.

The Asylum and the new Institution stood in the relative position of parent and child—the parent charity would do nothing to prejudice the child—it was expected the younger would do nothing to offend the parent—(hear, hear). For if it did, the parent might find it necessary to reprove, with calmness, and always with caution.

The world was too apt to palter with old age, forgetting that those whom the All-wise spared so long, demand the highest respect. It was well observed, that "Age has a dignity which no human distinction can bestow." The aged man was the ancestor of his own mind, the traditional chronicler of, to us, a past world, and lived in the present, the observer of growing time, while the spirit within him, partaking of an almost superhuman intelligence, enables him to contemplate the glories of another world. Let not his rags be sneered at—they

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were but the type of his mortal coil, which would be shuffled off when the purification of the tomb should direct his soul to wing its flight to eternal happiness.

Many men change their opinion—this was human. Several friends who had given liberally to the Asylum, had joined the new Institution. Should this be regretted?—certainly not. They should be thanked for their past support, and even for their present conduct; for that proved the loftier character of the Asylum, in shewing that the boundless current of charity required increased number of streamlets for its bounty; every succeeding year qualified fresh aspirants for a knowledge of the generic principle, and the Asylum would come in for its full share.

It now only remained for him to thank all friends, but more especially the ladies in the gallery for their great moral aid. He had pleaded for seven years most successfully, and felt assured he should not on this occasion be sent empty away. He trusted the Treasurer of 1843 might, like himself, on a similar occasion, and in the same place, receive equal tokens in favor of the Asylum for Aged and Decayed Freemasons—(loud and long-continued cheers).

Bro. BELL said he had the honour of being entrusted with a toast, and he called upon them to charge in bumpers to do honour to it—(hear, hear). He (Bro. Bell) had himself, on former occasions, had the honour of filling that chair—(cheers), which had this evening been occupied with so much ability by Bro. Shaw—(renewed cheers); and in proposing that worthy Brother's health, he could not entertain the slightest doubt as to the manner in which the toast would be received by the company—(loud cheers). Not only was he an honour to the Craft of which he was a member—not only had he proved himself worthy of some of the highest honours in Masonry—(cheers), but he had on this particular occasion, by his conduct in the chair, as well as on every occasion on which great talents were required, proved himself a worthy and excellent Mason—(cheers). In private life he was recommended and endeared by the same good qualities which in Masonry had won for him golden opinions from his Brethren—(cheers); and when his services had been required for this particular charity, he had always been found at his post—he was never wanting; and to crown his services, he had on this day taken the chair, and acquitted himself in a manner more honourable to himself, and more satisfactory to the company, than any words of his (Bro. Bell's) could characterise—(loud cheers). He begged to propose the health of "Bro. Shaw, their excellent Chairman," with three times three.

The toast was drunk with all the honours, and much enthusiasm.

The CHAIRMAN rose to return thanks. He said the kindness of our friends often placed us in difficult positions; and this he felt upon the present occasion. With regard, however, to what the worthy Brother who had so kindly, and in terms so flattering to him (Bro. Shaw), proposed the last toast, he did admit, that in respect to the interests of this Institution, or any other subject which he undertook, he was prepared to persevere, and to go on to the end—(cheers), keeping constantly in view the objects and the principles with which he set out—(loud cheers). He could have wished that the chair had been occupied this evening by some one better capable of performing its duties, and whose position and talents could have better promoted the interests of this valuable Institution—(cheers, and no, no). He had always promised his services to

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the Asylum, and was always ready to perform his promise whenever he could be of use—(renewed cheers). In conclusion, he thanked them most kindly and cordially for the mark of good feeling which they had manifested towards him by the way in which they had drunk his health; and if they felt satisfied that he had performed his duty, it was in the highest degree gratifying to him. He wished them all long life, and every happ'ness, and resumed his seat amid loud cheers.

Bro. Brewster next rose, and said he had obtained permission from the Chairman to propose a toast; and that which he should have the honour of submitting for the approbation of the company, was one which, if he was not mistaken, would be received with favour by every Brother present—(hear, hear). It might occur to their minds, as it did at the present moment to his (Bro. Brewster's), that it was from among the ranks of the Craft that the Chairmen of the Anniversary Meetings of this excellent Institution had generally been found—(hear, hear). It was an old and true adage, "that the cedar of the mountain side looked as fine, and grew as fair, as that of the royal palace"—(cheers), and it was from their Brethren "of the mountain side," rather than from the "palace garden," that their cedars had been found—(hear). The good which had been effected through the operations of this Institution, was done by those Brethren who were more distinguished for usefulness, and for zeal and energy in the sacred cause of charity, than for the high posts or distinguished rank which they might hold in Masonry—(cheers). After expatiating at some length on the merits of the Brethren who had on previous occasions filled the chair so worthily occupied this evening by Bro. Shaw—(cheers), and dwelling more particularly on the talents of a Brother (Bell) who on two similar occasions had presided over them—(cheers), he concluded by proposing the health of "The Brethren who had passed the Festival Chair of the Asylum," coupling with the toast the name of Bro. Bell—(cheers).

The toast was drunk with three times three hearty cheers.

Bro. Bell rose and returned thanks. Having been so pointedly, and he might add so kindly, alluded to by the worthy Brother who had proposed the health of those of their Order who had had the honour of presiding at the annual meetings of this excellent and laudable Institution, he felt that it was incumbent upon him to return thanks for the honour which had been done them. It was true, as had been said, that the names of the chairmen, in some measure, formed the history of the society—(cheers); for they had stood by it when it could not well stand by itself; and had encountered obstacles which ought never to have been thrown in their way—(renewed cheers). The worthy Brother then proceeded to remark upon the refusal of the new Society to accept their proffered co-operation, and called upon them to emulate it in their efforts to do good. "And," said the worthy Brother, "if they beat us in the race, we will envy their better success in that laudable spirit of rivalry, which shall induce us to do all in our power to overtake and pass them"—(cheers). Let the honour of victory rest upon the brow of those who should prove themselves the best and the strongest—(cheers). Bro. Bell resumed his seat amid the warmest demonstrations of approbation.

"The Oak and the Ivy," words by Bro. J. E. Carpenter, inimitably sung by Bro. Ransford, was rapturously encored.

The Rev. Francis Mahony, in a speech of great eloquence proposed the healths of those amiable, gifted, and beautiful beings, who

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had shed the lustre of their influence on the meeting this evening, he meant "The Ladies," a toast which was drunk with an acclamation of devotedness and enthusiasm.

Bro. CRUCEFIX proposed the health of Dr. Oliver, the historian of Freemasonry—one to whom the whole world were so deeply indebted for the devotion of a life to the best interests of mankind; his intellectual labours were of priceless value—his high morality an example to society—to Masons he was the "Star in the East." In his (Brother Crucefix's) opinion, the life of Dr. Oliver, as a Christian pastor, was only equalled by his public virtues; that such a Mason should have been submitted to an ungracious offence was an additional reason for paying him a mark of general respect—(great cheering, followed by three times three).

The health of the Stewards, with thanks to them for their great attention and kindness, was welcomed with an enthusiastic cheer; after which the Brethren left the hall to join the ladies in the glee-room.

The Chairman fulfilled his office to the admiration of the company; his addresses were pointed and well delivered, and his courtesy to all was gratefully appreciated.

The subscription list did not exceed 400*l.*; but, considering the depression of the times, and the obstacles that impeded greater success, it was a satisfactory demonstration. Among the subscribers were many ladies.

The concert in the glee-room was unusually effective; and the entertainments of a delightful evening concluded with quadrilles, an unusual gratification to the ladies, and which we hope may be repeated on every festival of the Craft.

The elegant candelabrum, presented to Dr. Crucefix by the Craft, was placed in a conspicuous position, and attracted general admiration.

We must not conclude without again congratulating the Stewards on their very admirable arrangements. All was order, peace, and harmony; every address was heard most distinctly, and every Brother received the greatest attention.

THE REPORTER.

THE BANK OF ENGLAND —*April* 14.—The *re-union* of this Lodge partakes, as usual, of the true social character of Freemasonry. The constituency, although not extensive, is truly fraternal. Brother Z. Watkins, as the W. Master, throws into the scale all those courtesies of hospitality that characterised his former presidency, and the addresses, delivered by himself and others, are always listened to with deserved attention. On this evening we were forcibly struck by the fervid manner in which Brother Douglas Jerrold delivered a very beautiful address, in which he alluded to the late horrors of the Affghanistan war with deep feeling. Captain Chappell, *R. N.*, who had lost a brother in that dreadful scene of slaughter, also spoke under feelings of mingled grief and of hope that Freemasonry might yet impart its blessings to the savage of India, and thereby effect some atonement for their past inhuman barbarities.

June 9.—At a meeting of a Lodge of Emergency, convened to consider of an address to the Rev. Dr. Oliver, the Lodge unanimously resolved upon presenting an address on his ungracious dismissal from the office of D.P.G.M. for Lincolnshire.

CHAPTER OF FIDELITY. — Companions W. Thodey Smith, John

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Udall, and John Hodgkinson have been installed principals by Comp. R. L. Wilson, in his usual style of correctness and excellence.

PEACE AND HARMONY, 72.—Bro. Gilson, whose installation was assisted by Bros. R. L. Wilson, R. T. Crucefix, *M.D.*, — Thompson, *M.D.*, and many other eminent Past Masters, maintains the hospitalities of the Lodge in social observance. The new furniture is much admired, it is of solid oak; the chairs are admirably designed, and do much credit to the artist, Bro. W. Evans.

PERCY LODGE.—Few Lodges are making such rapid advances as this excellent one; every report announces an increase to numbers and respectability; discipline is well observed, but less could not be expected from a body of Masons who rank among them a "Masonic Worthy" like Bro. W.R.G. Key. If the old Athol honour of the "Nine Worthies" could be revived, Bro. Key would stand first in the throng to claim it. The Percy Lodge have done themselves honour in again presenting him with a handsome jewel on his resigning the Treasurership, which he has held for so many years.

MASTER MASONS' LODGE OF INSTRUCTION.—Every meeting of this Lodge adds to its importance; intelligence and discipline are promoted, and we are happy to observe that provincial and foreign Brethren profit by the opportunity afforded them to witness the *purest* working of our order.

LODGE OF ANTIQUITY.—It does not often happen to us to say much of this Lodge; the present D.M. Bro. Henry Hancock appears so zealous in his duty, and so courteous in the performance of it, that to omit the expression of satisfaction would be unbecoming.

The 25th of May was remarkable for an exhibition of perseverance in a P.D.M., whose mode of agitating the breeches pocket exceeded the strictest rules of importunacy, and we advise him to be cautious; charity may excuse a folly, but she should not be compelled to blush for it. An address by Sir Edward Ryan, late Chief Justice of Bengal, S.G.W. of that district, on Masonic affairs in India, will not soon be forgotten by those who were present; it was a master-piece. We wonder who will report it to the proper quarter?

THE CROSS OF CHRIST ENCAMPMENT.—Bro. Wackerbath rules his Encampment with the perfect support of his Brother Knights, and the FAITH AND FIDELITY, aided by the united services of Sir Knights H. Udall and R. L. Wilson, maintains its high character.

☞ Many reports are declined, some by reason that they are not sufficiently clear, and others being entirely without interest.

MASONIC CHIT CHAT.

THE GRAND MASTER.—H. R. H. the Duke of Sussex has been appointed by her Majesty to be Governor of the Royal Castle, Windsor, *vice* the Earl of Munster, deceased.

SILLY, IF TRUE.—A letter has been received in Ireland from the Roman College *de propagandâ*, which states that all the Papal decrees and edicts against Freemasonry are in full force at this moment.

THIRTY YEARS AGO!—"The modern Freemasons are, it seems, henceforward to take the ancient landmarks as their guide; and, for the more effectual observance of the same, a Lodge of Promulgation has been recently established, under the authority of the Grand Lodge.

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and at the head of it is placed, as M.E.R., James Earnshaw, Esq., P.J.G.W., a gentleman distinguished for his scientific acquirements, and extensive knowledge of the Masonic art."—*British Press, Feb.* 15, 1811. The present United Grand Lodge might find it worth while to become a Lodge of Promulgation at the present time.

Bro. the Rev. H. R. Slade, *LL.B.*, incumbent of Kenley, has been appointed by the Right Hon. the Earl of Clarendon, *G.C.B.*, &c., one of his lordship's chaplains. The reverend Brother is about to publish, by subscription, a work called "Essays, Moral and Literary," under the patronage of the Duke of Sutherland. From our knowledge of the author, we anticipate that his Essays will deserve a very extended patronage.

Bro. Wm. Shaw.—The Masonic Fraternity will hear, with much satisfaction, that this distinguished Brother, whose qualifications as a Mason are admirably rivalled by his high intellectual attainments, is about to receive, at the hands of the agriculturalists of the United Kingdom, a public testimonial, in acknowledgement of "The zeal, energy, talent, and success, with which he has long laboured in the behalf of the science of agriculture, and in support of every effort for the diffusion of knowledge amongst the cultivators of the soil." The list already numbers many noblemen and gentlemen connected with the "broad lands" of the empire; and, before it closes will, doubtless, embrace all who take a proper interest in the important subject of agriculture, and who are disposed to reward the industrious labourer in the vineyard of its science.

Bro. Dr. Wm. Marsden.—*May* 11.—This zealous friend to humanity received a well-merited compliment at the hands of H.R.H. the Duke of Cambridge, who presided at the London Tavern on the fourteenth anniversary of the Royal Free Hospital, of which Dr. Marsden is the founder and principal surgeon. The testimonial to his unceasing exertions, and his active benevolence, consisted of a service of plate, of nearly £600 value, the contribution of nearly three hundred persons. The doctor may be well proud of this tribute, but we question if his feelings did not receive a still higher gratification in the announcement from the royal chairman, that the subscription list in behalf of the institution reached the large amount of £1898 6*s.*

Sir Wm. Beatty, *M. D.*, recently deceased, was chief medical officer to Lord Nelson, and was with him at the battle of Trafalgar. He possessed the bullet which killed that celebrated hero, which he kept in a crystal case mounted in gold.

Wills.—It is not generally known that a will may be revoked if the testator (whether male or female), marry after executing it, and whether the testator so intends it or not; and if the testator wishes to reserve it, he can only do so by re-executing it in the same way it was originally executed, or by means of a codicil similarly executed, showing an intention to revive. Before the Act which came into operation on the 1st of January, 1838, both marriage and the birth of a child were necessary to revoke a will.

Worthy of Note.—During the recent riots at Cincinnati, when an incensed mob were destroying every thing before them, the cry was raised, "Let us go to Brewster's." An appeal was made to them not to injure the property, because it belonged to a charitable institution—*a Masonic Lodge.* The appeal was not in vain. The elements of discord and revenge were stayed—neither the building nor its property was damaged.—*American Masonic Register, Jan.* 29.

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MARRIED —*April* 16.—Bro. Aubrey Walsh, P.G.S., No. 8, to Miss Robinson, of Great Queen-street.

BIRTHS.—*April* 12.—At Orizara House, Chudleigh, the lady of Bro. Captain Powney, *R.N.*, *K.G.H.*, P.M. (650), and P.G.J.W., Devon, of a son.

May 5.—The wife of Bro. W. Evans, P.M. (118), 28, New-street, Covent Garden, of a son.

May 9.—At Taunton, the lady of Bro. H. G. Foy (327), of a son.

On Wednesday, the 25th inst. (May), at Askew Villa, Shepherd's Bush, the lady of T. M. Cleoburey, Esq. (No. 1, G.M. Lodge), of a daughter.

Obituary.

BRO. ARTHUR LUTHERBURG THISELTON.

"On Saturday, the 14th of May, 1842, were deposited in Lambeth Churchyard, the remains of our deceased Brother, Arthur Lutherburg Thiselton, aged 48.

"It appears he was imbued at an early age with a strong desire of being connected with theatrical affairs as a scene-painter, and was apprenticed to Mr. Morris, of Drury-lane theatre, in the year 1814; he however found that he was not placed in that position which he coveted; the fact was, Mr. Morris held the situation of property-maker,—he was not the scene-painter to that establishment. At the kind interference, however, of Mr. Peake, the indentures were cancelled, and he was ultimately articled to Mr. Greenwood, who had for many years the entire control of the scenic department of Drury-lane. His progress, under the tuition of Mr. Greenwood, aided by his strong natural talents, was extremely rapid, and he attracted the attention of Mr. Kean, Mr. Rae, and others, who often found their way into the painting-room to watch his industry, and to exchange those witty and facetious conversations which exist between theatrical men. Upon the completion of his term, (1818), he was befriended by Peter Moore, Esq., *M.P.*, and upon the production of an after-piece, written by that gentleman's daughter, called the "Castle of Wonders," he was permitted to take his place as a principal scene-painter at that theatre. It was one of the first experiments of the kind that had been allowed; Mr. Greenwood, and his father before him, had no master-rival to compete with them, while at the other house, Covent Garden, the talented family of the Grieves held almost the same undisputed sway. The event caused a considerable excitement in the profession. The house, crowded upon this occasion, was attended by the principal scene-painters of the metropolis, and the generous award of praise due to merit, was freely given by them to their talented competitor.

"He was next engaged at the English Opera House, for a space of four years, earning for himself an established reputation; he was upon two occasions engaged at the Royalty theatre, first under Mr. Rae, up to the period of that gentleman's failure, secondly under Mr. Glossop, in 1825, and at this period he fortunately escaped destruction, having left the theatre but half-an-hour before its walls and roof fell in, and the new and splendid edifice was reduced to a heap of crumbling ruins.

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He was also the principal scene-painter at Astley's and the Olympic theatres, and held an engagement at the Leeds and York theatre, in which county he not only pursued his profession, but he also supported the principles of our Fraternity in so marked a manner, as to earn for himself the honour of being appointed one of the Prov. Grand Deacons.

"He was initiated in the Bedford Lodge, in the year 1823, and the great attention which he bestowed to Masonic discipline, soon evinced that desire and that determination which he came to—to lose no opportunity of seeking instruction, and which when obtained, he was at all times ready and willing to disseminate. He was much attached to our late celebrated Bro. Gilkes, and paid him every kind attention at the period of his closing illness; he was with him at the time of his decease. Bro. Thiselton joined several Lodges and Chapters, and on all occasions proved himself to be a most zealous member of the Craft, and we confidently say, that those who honoured him with their friendship during life, will not refrain from evincing the self-same respect to his memory. He was for many years attached to the Middlesex Lodge, in the capacity of Secretary.

"Our Brother retired from his profession as a scene-painter, having broken a blood-vessel; he, however, in the year 1830, was appointed, through the kind instrumentality of a distinguished member of the Grand Lodge, to the office of enquirer into the cases submitted for relief by the Society for Discharging Prisoners confined for small Debts, which situation he filled till the hour of his death; he also held the situation of Junior Clerk in the Grand Secretary's office, from 1838, and although his too visible sufferings obtained for him universal sympathy and commiseration, none we believe will say that he was ever backward in performing, readily and kindly, his allotted duties.

"It is, in conclusion, to be observed with regret, that his long-protracted sufferings, attended with a considerable outlay for medical advice and necessaries, disabled our Brother completely from making otherwise than a very small provision for the immediate wants of his widow and three children, one of whom is in the Blue-coat School. We are informed that he has left many curious relics, more especially a work upon which he devoted many years of hard labour, viz. an Illustrated Survey of London, twenty volumes of which are completed; the whole would have been finished in about six months. He was at all times sanguine in his ideas as to its becoming a valuable bequest to his family; what will be done with the work time must show."—*Abridged from a Memoir of the deceased.*

The preceding biographer of Bro. A. L. Thiselton has touched but lightly on his private character, which was of singular elements. Talented he was; as a Mason, his forte was the Royal Arch; his father (the whole family were Masons) was devoted to this branch of the Royal Art, and Arthur greedily pursued the science. Many years since, he nerved himself to the attempt of discussing, in Grand Chapter, a motion of which he had given previous notice; but, owing to want of judgment in the choice of means to elucidate the grand conceptions of his thoughts, he broke down, and advantage was taken of his want of tact, to decry the attempt at a work which would, if aided, have been one of wonder. He was of a tall gaunt figure, with an eye of keen satire, and on this occasion, when he addressed the Throne, on which the Royal First Principal then sat, his exclamation—"Put not your trust in princes," will long be remembered by those who heard him.

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Failing though he did, his attempt proved the precursor to considerable change in the management of Grand Chapter; some improvement certainly resulted, but English Freemasonry will regret that such a renovation did not take place as would have made Royal Arch Masonry better understood, and have satisfied all classes, more especially in the provinces, that the general weal was fostered and protected.

His museum of natural curiosities was such as might have been expected to be the collection of a man in humble circumstances—nothing bought—all collected; his walks led him to stride over all London and its vicinity. Were the roads opened for the gas-pipes, there was Bro. T., poking with the workmen, and ever and anon was he rewarded by a bit of old iron, a rusty key, an old coin, or a bit of lead; if you called on him the next day, be sure you would recognize the trophy, duly ticketed with all the precision of the antiquary. Old London Bridge afforded him numerous specimens. We were *rayther* a favorite, and were allowed the privilege to examine into these matters, and we took the liberty as a friend, to examine a little into the character of our singular Brother; he was crotchetty, kind, obstinate, and jealous of being approached; sceptical on some points where many enlightened men even had doubts, but informed on all. Since his appointment as under clerk, he arranged the few books and manuscripts in the Masonic library, and had the contributions to this department been ever so extensive, he would have been delighted to have regulated them; as it was, he considered the office of curator as disgraceful, having nothing to do; still the library will feel his loss.

Among his active services, may be remembered that he was Secretary to the Monument Committee in commemoration of the late Bro. Gilkes.

His last appearance was on the 28th of April, at the Board of Benevolence, when he officiated for Bro. Farnfield, who was ill at the time.

So little did anxiety weigh with him, although so near his end, that he spoke in a jocular strain as to the probable scene about to take place in the next Grand Lodge, alluding to the probable discussion of important subjects. He had a clear presentiment of his last moments; he called the nurse to his bed-side, and then described his approaching dissolution—"Do not let my wife come into the room; look at my nails, you see they have changed; Death is at my hands. You will shortly hear a slight rattling in my throat, and you will think it is a little difficulty in breathing; it will be the last effort, but I do not think it will be severe; that is all." What a description of death! In five minutes he was not of this world. His corpse presented extreme emaciation, and was six feet five inches in length.

Scarcely had the tomb closed over the remains of one Brother of this family of Masons, than another (the elder) has been summoned to claim a knowledge of the *great secret of eternity!*

On the 26th instant (May), at his residence, Great Russell-street, Bloomsbury, WILLIAM MATTHEW THISELTON DYER, Esq., aged 59. He was coroner and steward for the Tower of London, a magistrate of Middlesex, Westminster, and the Tower Royalties, a governor of the Royal Hospitals of Bethlehem, Bridewell, and St. Bartholomew's, and, besides holding a responsible situation in the stamps and tax department in Somerset-house, he held several other public appointments, all of which he filled with ability and liberality of feeling. He has left a widow and family, and a large circle of private friends, deeply and sincerely to lament his loss.—*Morning Paper.*

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The deceased was more known in the Craft by his paternal name of Thiselton, having assumed that of Dyer some few years since, in consequence of having succeeded to a small entailed property. He was initiated in the Old King's Arms Lodge, and afterwards joined the Corner Stone, to qualify for the red apron; he retired from that Lodge soon after he obtained the rank, which gave considerable umbrage, and the Grand Stewards' Lodge, which he wished to join, passed a by-law, empowering the ballot for the admission of members, by which he was excluded, as well as some others; this act of the Lodge was not in strict conformity with the Constitutions, and so seriously affected the Lodge, that the by-law was withdrawn; but Bro. Thiselton did not afterwards *claim*, as he might have done, the *right* to enter the Lodge.

He was a member and treasurer of the Prince of Wales' Lodge, and an affiliated member of the Prince of Wales' Chapter, where, however, some differences between him and others for some time interrupted the harmony of the Companions; those differences, however, were lately reconciled.

In early life he followed his father's business, and was an excellent workman, both at case and press; he could pull off 400 an hour, when a ready workman would be satisfied with 250; he was then a powerful strong man, six feet four in height. As a Mason he was not a learned man, but was critical in his ideas of ceremonies and discipline, and having been many years in the Craft, and belonging to several Lodges, he expected long since to have received the distinction of the purple, an honour, however, he did not obtain. He possessed much general information, but his manner was *brusque*, and he was often considered as acting from pride. He was much in company, and being connected with so many public meetings was, as he himself would say, a "diner out." On assuming the name of Dyer, he was desirous of becoming a magistrate for the county, and, although turned of fifty, he qualified as a barrister at Gray's Inn, and frequently sat as magistrate, to the general satisfaction of the bench. He had some notions of a seer-like nature, and was influenced by spectral illusions; one instance of which occurred early in the present month (May).—He had been suffering for three or four months from marasma, or atrophy, and could take so little sustenance, that his portly frame was reduced to a mere skeleton, and his dissolution was daily expected. His brother Arthur had been taken suddenly ill, and being much attenuated soon sunk, his death was carefully concealed from him; but to the surprise of those around him, the day after the death of his brother, he said—"I have then outlived Arthur, and if I recover, I will explain how I know when and how he died." Mysterious thoughts occur in reflecting on the death of these two brothers!—in their last moments both were perfectly collected, and each parted from life with scarcely a sigh.

March 8.—At Barbadoes, where he had arrived from England on the 24th February after an illness of three days, of the yellow fever, aged 25, Captain Eustace Alexander Tennyson d'Eyncourt of the 46th Regiment, youngest son of the Right Hon. Charles Tennyson d'Eyncourt, *M.P.*, of Bayons Manor, Lincolnshire.

March 28.—At Aughlasnaffin, Mr. John Smith, aged 48 years. He was upwards of twenty years a member of the Royal Blue Lodge, No. 1009, Seaforde, county Down, during which time his conduct was very exemplary. He was interred according to the ancient custom of the fraternity in the family burying-ground, Kilmegan.

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April.—At Taunton, Bro. JOHN PRICHARD, upwards of thirty years clerk to the magistrates in this town; our highly-respected Brother has descended to the grave full of years, having numbered eighty winters.

April.—At Yeovil, MARY, the beloved wife of Bro. THOMAS CAVE, P.P.G.W., Somerset.

April 14.—Bro. C. AUSTEN, at Luton, (698), late under-sheriff of the county of Bedfordshire.

Lately at Chatteris, Cambridgeshire, Bro. POWELL, whose reverses of fortune had been patiently and manfully borne for some time past. Bro. Powell was initiated in the "Lodge of Light," Birmingham, to which he expressed himself warmly attached, and we have no doubt the Brethren of that respectable Lodge will not forget the "widow and fatherless in their affliction."

April 21.—An inquest was held by Mr. Payne, at the George Inn, Borough, on the body of Bro. JOHN CHARLES STAHLSMIDT, No. 1, aged 51, coal-merchant, of Belvidere-road, Lambeth. It appeared that the deceased left the corn-market in Mark-lane, and went to the offices of Mr. Cattarns, the solicitor to a company of which deceased was one of the trustees, and whilst seated writing at the clerk's table, he was observed to remain for a few minutes almost motionless. As it was thought that he was making some mental calculation, he was not disturbed. He then complained of illness, and at the request of Mr. Cattarns, he lay upon the sofa. Deceased then sent for a cab, and the driver was directed to go to Belvidere-road. Whilst passing opposite to the Town Hall, Southwark, the driver looked through the glass of the cab, when he saw the deceased leaning backwards, apparently in a fit. He drove his cab to the nearest chemist's shop, and had deceased taken into it. Mr. Howitt, surgeon, bled him, and used other means to promote his recovery, but without success. He died in less than an hour. Mr. Calloway, the deceased's medical adviser, thought that death was the result of apoplexy. Verdict, "Natural death."

June 12.—At Merton, Surrey, after a long and painful illness, borne with exemplary fortitude, MARY, the beloved wife of Bro. John B. Belville, 64, Red Lion-street, Holborn.

PROVINCIAL.

MASONIC MEETING AT LINCOLN.—*June 9th.—Dedication of the Hall.*—The Masonic Brethren of Lincolnshire and the neighbourhood had a grand field-day on Thursday, the 9th inst., being assembled for the purpose of formally dedicating the new Freemasons' Hall which has been built in the City of Lincoln. Visitors were present from all the Lodges now open in the province, as well as a numerous deputation from Nottingham and from Leicester, and individuals from still more distant Lodges in and near the metropolis, and from Yorkshire.

At ten o'clock in the forenoon the Brethren began to assemble, and the Lodge having been duly opened in the Three Degrees, the members adjourned to the Guildhall; ladies were then admitted into the gallery of the new Hall to witness the open portion of the ceremonial, but, from its small size, the invitations were restricted to one by each member of the Lodge. The director of ceremonies (Brother E. A. Bromehead, Esq.) having arranged the procession in the Guildhall adjoining, the Fraternity moved to the hall, marching slowly to solemn music, which

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was played by Brother Edw. Dearle, Mus. Bach. of Cambridge; the effect from the gallery was very imposing, for although the clothing was restricted to "Common Craft," yet it was of a very splendid character, the purple-and-gold and crimson-and-silver badges of Provincial Grand Officers contrasting admirably with the more prevalent decoration of light blue aprons and collars. The officers of the Nottingham Lodge (one of the most ancient in this part of the kingdom) were each distinguished by a massive silver chain upon the collars by which the jewels of office were suspended, a custom that has been discontinued in the Lodges of more modern date. The procession passed (in the direction of the sun's course from east to west) around the Lodge, the thrones and seats being withdrawn from the wall, the line extending completely around the outside of the hall, and also around the Inner Temple of the Lodge, thus forming a double line, and after the circuit had thus been made three times, the officers assumed their respective chairs, and the Brethren were seated, the various elements of consecration in their silver vessels being placed on a table in front of the Master's pedestal, together with the warrant of the constitution.

The Rev. Dr. OLIVER, P.D.P.G.M., Chaplain of the Lodge, then took his seat at the table, and read from 1 Kings viii, 1-6, the bringing up of the Ark of the Covenant into the Temple of Jerusalem, after which the Brethren sung the Anthem (the words written by Brother Dunckerly for the Dedication of the Freemasons' Hall in London): viz.—

Hail, universal Lord!
By heaven and earth adored;
All hail, Great God!

Before thy name we bend,
To us thy grace extend,
And to thy prayer attend,
All hail, Great God!

The W. M. of the Lodge, Brother GOODACRE, then addressed the ladies in the gallery and the visiting Brethren, thanking them for their attendance, and stated the object of the Meeting to be for celebrating the Centenary of the Lodge, and for dedicating the hall in which they were assembled to the uses of Masonry. They were not premature in calling the meeting a Centenary one, for although the date of the foundation of the Lodge was not known, yet it was certain that it was instituted in the former part of the last century; in the archives of the Lodge was an old minute book extending from 1732 to 1742, and on the jewel of office now worn by the Secretary was engraved the latter date, showing that it had been presented just a hundred years ago by one of the honourable family of the Welbys, who (he believed) was then Secretary. The records of the Lodge showed that most of the ancient families of the province had been amongst the numbers. Of the praise of Masonry in general, he should say nothing, he should leave that to the learned and reverend Brother's oration, which would more especially apply itself to the eulogy of the Craft.

The Superintendant of the Works, Brother W. A. NICHOLSON, Esq., then addressed the Master, returning thanks for having been entrusted with the direction of the building, and restored to him the working tools (the square, the level, and .plumb-rule), which were accordingly replaced on the pedestals in the east, west, and south.

The Rev. Dr. OLIVER then pronounced a long and eloquent oration on Masonry, tracing the origin of its pure ritual and simple though

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significant emblems to the earliest ages of the world; the moral excellence of the Craft was enforced with an earnest eloquence, which no abbreviated account could do justice to, or, indeed, convey any correct idea of; as, however, it is intended that the oration should be published, according to the anxious desire of all the Brethren present, it may soon be obtained entire by all who feel interested in the Craft, and will add another to the many excellent Masonic treatises of the learned Doctor.

At the conclusion of the oration, another anthem was sung, the words by Bro. Goodacre, the W.M. of the Lodge.

Unbounded space and endless time
The Temple of thy dwelling are;
Thy presence gladdens every clime,
And shines in each remotest star.

How then shall walls of mortal hands,
The Architect of worlds contain?
Yet those who follow thy commands,
Can never serve thee, Lord, in vain.

A spiritual temple build
Within our hearts, by grace divine;
With heavenly love may all be filled,
From earthly dross our souls refine.

And when our frame is levell'd here,
Conduct us to those mansions bright,
Where Wisdom, Strength, and Beauty rear
Thy Temple of Eternal Light.

The ladies having now withdrawn from the gallery, the Masonic business of the Lodge was resumed; various Brethren were announced, who had arrived since the commencement of the proceedings. The Chaplain having perfumed the Lodge, the Secretary was called upon to read the minutes, which were very long, from their recording a series of correspondence regarding the promise to hold a Provincial Grand Lodge at Lincoln, which was wished to have been connected with this dedicatory ceremonial. The Secretary having then petitioned in the name of the Brethren for the act of consecration to be performed, the officers of the Lodge with the Masters and Past Masters of other Lodges, went in procession three times round the Lodge to solemn music, halting between each procession, when the W.M. at the first interval declared the hall dedicated to Masonry—at the second to Virtue—and at the third, to universal Benevolence—after each of which the grand honours were given, the Chaplain having also, after each proclamation, strewed the Lodge with corn, sprinkled it with wine, and anointed it with oil, accompanying each with the reading of suitable passages of scripture. The consecration prayer was then offered up, the Brethren all standing round and responding, "Glory to God on high;" the W.M. then seasoned the Lodge with salt, the Chaplain reading other passages of scripture, and concluded by constituting the Lodge according to ancient form. The whole terminated with singing another anthem written by Bro. E. A. Bromehead:—

Great Architect of Heaven! whose eye
O'erlooks the world created—thine—
To thy protective arm we fly,
And worship at thy glorious shrine.

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Do Thou whose mighty power we own,
This humble dwelling-place behold,
Form in our hearts one mighty throne,
Of love—one universal fold.

And as we may to others show
Sweet Charity—that purest leaven,
So give us grace, while here below,
That we may join thy Lodge in Heaven.

The dedication service then concluded.

DISMISSAL OF DR. OLIVER.

After the Lodge was closed, and the Brethren had laid aside their clothing, the Mayor of Boston, Bro. W. H. Adams, Esq., was called to the chair, and the following resolution, on the part of the Brethren of the several Masonic Lodges of the province, was unanimously agreed to :—

"That this meeting beg to express their unfeigned regret at the removal of Dr. Oliver from the office of D.P.G.M. for Lincolnshire; for which removal no cause whatever has been assigned, nor any explanation given; at the same time, they are desirous to express their unshaken confidence in, and high esteem for, the character of Dr. Oliver in every relation of life.

It was also agreed to advertise such resolution in the public papers of the province, and in the *Freemasons' Quarterly Review.*

THE DINNER.

At three o'clock, the Brethren, about eighty in number, sat down to a sumptuous banquet, provided by Bro. Melton, in the large room of the City Arms Hotel. The cloth having been withdrawn, the Worshipful Master first proposed the health of Her Majesty, and having briefly adverted to the late treasonable attack, referred to the connexion which had so long existed between the Royal Family and the Masonic body. He then gave the toast, "The Queen and the Craft," which was drunk with Masonic honours.

"The M. W. the Duke of Sussex, Grand Master," and the "R. W. the Earl of Zetland, and the Marquis of Salisbury, Pro-Grand Master and Deputy Grand Master of England," were in like manner honoured with the Masonic cheers.

The next toast proposed from the chair was "The R. W. the Provincial Grand Master, the V. W. his Deputy, and the Grand Officers of the Province of Lincoln." A short and very significant silence ensued, after which a Brother on the dais drank to the S. W. presiding in the west as Provincial Grand Secretary, others addressed themselves to the Mayor of Boston as a Grand Deacon, and the names of all the Provincial Officers present were given by one or another, after which all arose, and the Masonic cheers were heartily given (with, doubtless, a mental reservation as to part of the toast).

Bro. GODDARD, S. W., and P. G. Secretary, then returned thanks on behalf of the Provincial Grand Officers, very delicately alluding to the peculiar situation in which they were placed.

The healths of "The Provincial Grand Officers of Leicester and of Nottingham" were then given, and acknowledged by Bro. Miller and Bro. Strong.

The WORSHIPFUL MASTER then adverted to the Meeting as a Centenary one; whilst Masons were subject to the common law of mortality, Masonry was immortal. It had been thought fit, whilst

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celebrating the opening of a new hall, to connect the ceremony with some recollection of those who had gone before; the old minute-book he had referred to in the morning, which he now held in his hand, contained some curious entries, illustrative of Masonic customs in those days, when Sir Cecil Wray, the D. G. M. of England, was also the Worshipful Master of the Witham Lodge in Lincoln; the hours then were precisely the same as now, from six to ten in winter, and from seven to ten in summer. After naming several illustrious families who had been connected with the Lodge, the Master proposed "The Memory of the Founders of the Witham Lodge"—in solemn silence.

The WORSHIPFUL MASTER then adverted to the illustration of the three columns, which were called Wisdom, Strength, and Beauty, and hoped that speedily the Craft of England might have to add another, and still more truly Masonic description of their allegorical meaning; in the Girls' School the pillar of Beauty had long been reared, and the Boys' Institution was an equally apt representation of future Strength to Masonry; would that they might speedily hail the completion of the Masonic triangle in the erection of the Master's pillar of Wisdom, as symbolized by the Aged Masons' Asylum; he would propose "The Triangle of Masonic Charities, with the immortal memory of the founders of two of them, and the good health of Dr. Crucefix, the present founder of the third and greatest"—(loud and enthusiastic Masonic cheers).

Bro. J. C. CRUCEFIX, of the Lodge of Concord (49), London, returned thanks on behalf of his brother, who was prevented from attending that meeting in person, having on that day to be present at an especial meeting of the Bank of England Lodge, on the subject of Dr. Oliver's removal—(cheers).

The WORSHIPFUL MASTER then rose to advert more particularly to the business of the day, in the Dedication of their New Masonic Hall; it was, at any time, a proud situation in Masonry to have to preside on such a rare occasion; but it was a much more gratifying circumstance to have the presence of so distinguished a Mason as their learned Brother, Dr. Oliver, who had justly been styled "the sage of Masonry," and on whose shoulders the mantle of Desagulliers, Anderson, and Preston, had descended with a double portion of spirit. However the favour of men high in office might change, they could not alter the deep affection which the Craft in general entertained for the learned and reverend Brother, whom it was an honour to claim as the Chaplain of the Witham Lodge, and it was a duty that was owing to him, to endeavour, by all means, to procure redress for his unjust and unlawful dismissal. It were needless to praise one whose name was known in every clime wherever the sacred principles of Masonry were practised, whose writings were read with pleasure and profit by the Masons who were our antipodes, by the Craft beyond the Atlantic, and from "sultry India to the Pole." He proposed "The health of Dr. Oliver, the *late* P.D.G.M. for Lincolnshire, and Chaplain of the Witham Lodge," with thanks to him for his splendid oration this day, and a request that he would publish it for the advantage and instruction of the Craft—(loud and long continued cheers).

W. H. ADAMS, Esq., Mayor of Boston, and P.M. of the Lodge of Harmony, rose, and in a short but energetic address to the Brethren, communicated the resolutions after the meeting of the Lodge in the morning, of unabated confidence in Dr. Oliver.

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The Reverend Doctor then rose and spoke as follows:—

"Worshipful Sir and Brethren.—I rise on this occasion with great diffidence, on account of the peculiarity of my present situation. It will not, however, be too much for me to say, that I am overwhelmed with gratitude by the kind expression of your sentiments towards me. On no former occasion has the expression of similar sentiments been so peculiarly gratifying to my mind. As a member and office-bearer of the Witham Lodge, I feel proud of the transactions of this day; because they are calculated to invest Freemasonry with new charms in the eyes of the Brethren, and new dignity in the estimation of the world. The Worshipful Master has thought proper to allude to a recent event, in which I am personally interested; and which I am free to say, has not left me without regret;—regret, be it observed, not for the loss of the office, which I can assure you was no sinecure, but at the manner in which it has been effected. Had the removal taken place, as I think it ought to have done, at a Provincial Meeting, the transaction would have excited little attention or remark, because the P. G. Master has an undoubted right to change his officers at his discretion;—but an open and undisguised dismissal, on a specific charge, for an alleged offence which occurred six months before, was an ungracious act—(cheers); an act totally inconsistent with my years, my Masonic experience, and my rank in life—(cheers). I refrain, however, from any uncharitable remarks, although I think the transaction will not add to the popularity, or redound to the honour of the P.G.M. But, lest there should be any misunderstanding on the subject, any misconception of motives, or any misrepresentation of facts, I shall now read the letters in which the P.G. Master's will and pleasure were made known to me. You will all recollect that, at the last P.G. Lodge at Boston, motions were made by Bro. Nicholson, Bro. Goodacre, and Bro. Saffery, on behalf of Bro. Barton. The P.G.M. referred to me on the propriety of entertaining these motions, and I gave it as my opinion that they could not be discussed at that meeting; because the P.G. by-laws provided that, before any motion could be received in P.G. Lodge, one month's notice in writing should be given to the P.G.M., or his Deputy, for transmission to the Masters of all the private Lodges within the province. Some Brother present then proposed that a P.G. Lodge should be convened, at the distance of one month from that meeting, for the express purpose of discussing these important motions. This was subsequently overruled by the P.G.M. himself, who recommended that the usual spring P.G. Lodge should be convened at Lincoln, and the questions determined there. This recommendation met with the concurrence of the Brethren, and assumed the form of a resolution of Grand Lodge. In pursuance of this decision, I received an intimation from the Witham Lodge, early in the spring, that the Brethren were desirous of knowing at what time I intended to summon the P.G. Lodge. I forwarded this request to the P.G.M., and begged to know what were his commands. In the course of a few posts I received the following reply:—

'*5, Albemarle St., 4th March*, 1842.

'My Dear Sir.—I was at Gloucester when yours of the 28th reached London. I confess I feel uncomfortable on the subject of it. I do not know, at this distance of time, whether I can attend; and, if I do not, you would have to officiate for me. Now, it will probably have occurred to you, that I am placed in a very painful situation in consequence of

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your having presided at the dinner given to Dr. Crucefix. I have not seen the Duke of Sussex, and have avoided waiting upon him, because I think when I do so, I may have to deal with the subject, but I cannot postpone my visit beyond a few days. I *know*, from private sources, that H.R.H. has expressed a *very strong opinion* in regard to your presiding on the occasion I have referred to; and, if you were now to be seen on a great public occasion officiating as my deputy, he might consider me a party. I came up to town above a year ago, when the case of Dr. Crucefix was before the G.L., in order to be present at the hearing, and took a prominent part myself in the course of it. Under these circumstances, it may be better to postpone any reply to the Witham Lodge, until it can be seen whether I can attend. I am,

My dear sir, yours truly,

Rev. Dr. Oliver. C. T. D'EYNCOURT.'

"In compliance with the above directions, I gave no answer to the Brethren of the Witham Lodge; in consequence of which I subsequently received two letters, one from the W.M., and the other from the Secretary, requesting a specific reply to their former question. I forwarded these letters to the P.G.M., and this was his answer.

'*Bayons Manor, Market Rasen, 28th April,* 1842.

'DEAR SIR AND BROTHER.—You are aware of the circumstances which have influenced my judgment when I feel myself called upon now to declare vacant the office of Deputy P. G. Master for Lincolnshire, held by you. In communicating this, my determination to you, I beg to express my best acknowledgments for the service you have rendered the Masonic body within my jurisdiction during the time you have held the office, and my great regret that the interests of Masonry should require me to deprive myself of your valuable assistance. The separation gives me, personally, as much pain as the cause of it; and not the less because my decision is one which I have thought it right to make on my own responsibility, without reference to, or suggestion from any other party. I am, Dear Sir and Brother, yours fraternally,

CHARLES TENNYSON D'EYNCOURT,

Rev. G. Oliver, D.D. P.G.M. Lincolnshire.'

"In my humble opinion, the P.G.M. has committed, in these letters, four errors in judgment; and, for the sake of Masonry, I sincerely regret that he should have placed himself in such an equivocal position before the Craft. *First*—he has dismissed me from my office at a moment's notice, after a faithful service of ten years' duration. I am not ignorant that the Constitutions of Masonry give a sanction to this extraordinary course. But as a matter of courtesy to one who has relieved him from all the toils, and burdens, and anxieties, necessarily attending the details of his office, for the above period, it ought to have been accomplished by a process less repugnant to my feelings—(loud cheers); and particularly as (being in doubt whether my acceptance of the office of chairman to Dr. Crucefix's dinner might be agreeable to him), I tendered my resignation *after it was publicly known in the province* that I had consented to preside on this occasion. The P.G.M. openly announced at the P.G. Meeting, at Boston, that I had thus tendered my resignation; and as openly declared that he had refused to accept it; and urgently requested the continuance of my services in that capacity. I had a right to consider—and I did consider—this concurrence as a

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tacit acquiescence in the measure which now forms the pretext for my dismissal—(cheers). Under these circumstances, I think the P.G.M. ought to have favoured me with some notice of his intentions, that I might have had an opportunity of taking leave of the officers whom I had myself appointed; that I might have taken leave of the Brethren of the Province, to whom I have been most affectionately attached; and one and all of whom I have ever considered, not merely as my Brethren, but as my children—(great applause). *Secondly*—The P.G.M. has omitted to convene the Spring P.G. Lodge, in conformity with the by-laws of the Province, with his own recommendation, and a formal Resolution of the last P.G. Lodge. This is a breach of discipline, to which it is not my intention to demur, but shall leave it in the hands of those who may consider themselves more particularly interested in the matter. *Thirdly*—He has dismissed me on an alleged charge of insubordination, an offence, if it be one, which was committed many months ago, and out of the limits of his jurisdiction. *Fourthly*—He has broadly asserted that the interests of Masonry demanded my removal. On these two last points, which are purely personal, I intend to offer a few observations. And first on the question of insubordination. It appears from the above letters, that the head and front of my offending is, that I consented to preside at a private meeting of the Bank of England Lodge, of which I am a member, on the occasion of presenting a testimonial to a worthy and meritorious Brother, as a tribute of gratitude for his exertions in establishing a permanent Fund for the Relief of Worthy Aged and Decayed Freemasons; to which design P.G.M. D'Eyncourt was himself a subscriber, and the Brethren of the Province liberally contributed. Now, Brethren, you have most of you, at one time or another, met me in P.G. Lodge. I call upon you, therefore, to bear me witness, whether I have not, on all occasions, shewn a disposition to treat the P.G.M. with that deference and respect which were due to his character as my immediate superior in the Province—(cheers); which were due to his character as a man of exalted rank, being descended from the ancient Lords of Blankney; and, as rank presupposes virtue, as a man whose virtues are resplendent, and whose integrity is unblemished. But out of the Province, it cannot be conceived that I am responsible to him for my Masonic conduct—(no, no!). Can I be responsible to the P.G.M. for Lincolnshire for a transaction which occurred in the metropolis, under the immediate jurisdiction of the Grand Lodge of England? As a member of the Bank of England Lodge, I doubt whether I am accountable to him. Out of the Province his jurisdiction ceases—(applause). I was Bro. D'Eyncourt's deputy, and in that capacity I was bound to obey, and I did obey his lawful commands on all points connected with the discipline of the Province. But is this any reason why I should be deprived of the privilege of entertaining my own opinions on the general transactions of the Craft? Was I, therefore, under the necessity of waiving my right of private judgment?—of relinquishing the high birthright of an Englishman—(loud cheers)—of a man free by birth, of mature age, sound judgment, and, I hope and trust, strict morality?—(cheers). Was I deprived of the right of thinking for myself the moment my patent of office was signed? Is every P.G. Officer obliged, at his appointment, to renounce his own opinions, and subscribe to those of the P.G.M., however they may be opposed to the sacred dictates of truth, honour, and virtue?—(no, no!) If so, who would be a P. G. Officer? But it is not so. 'In the multitude of counsellors there is

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safety,' says our ancient Grand Master, King Solomon. Bro. D'Eyncourt is but a man, and therefore his opinion is fallible, and as likely to be erroneous as that of any one of his officers. Under these circumstances, I consider it to be the duty of the P.G.M., as he professes to be actuated solely by a consideration for the interests of Masonry—I consider it to be his duty, although it is not strictly so laid down in the Book of Constitutions, but as a matter of courtesy, as a matter of justice—I should think it his duty to consult his officers before he determines on any important measure which may create a difference of opinion amongst the Brethren, and thereby endanger the peace of the Province—(cheers). I think I have now said enough to show that the charge of insubordination is not borne out by facts. I proceed, therefore, to the second step in our enquiry; and will consider how far the P.G. Master's assertion is likely to be realized, that the interests of Masonry will be benefited by my dismissal. For this purpose it will be necessary to produce a few facts connected with the alleged offence which has been charged against me. And I am not unwilling to do so, because my reputation demands that the question be placed on its proper basis—(cheers). And I flatter myself that there is not a Brother present but would defend my reputation as his own. To accomplish this correctly, we must have recourse to abstract principles. Let me, then, ask you, is it possible to suppose that any professors of the sublime science of Freemasonry—a science which inculcates universal benevolence, brotherly love, and good-will—a science which recommends charity as its principal characteristic—is it possible to suppose that any professors of this science could make up their minds openly to discourage the practice of charity?—(no, no!), and raise their voices against a virtue which forms the solid basis of the system? Can it be supposed that any professors of this science are to be found, who would be bold enough to reprobate the conduct of their Brethren because they are charitably inclined—because they are willing to give relief to their distressed Brethren—because

Their hearts expand with generous warmth,
A Brother's woe to feel;
And bleed in pity o'er the wound,
They fain would try to heal?

Because,

They spread their kind supporting arms
To every child of grief;
And their rich bounty largely flows,
And brings unasked relief?

Is it possible, I say, that any Brethren should be censured, stigmatized and proscribed, because they are thus fulfilling the most interesting and most important duties of their profession? Freemasonry would reply—Common Sense would reply—the World would reply, It is *not* possible. And yet, strange to say, it is true—yes, unfortunately for Freemasonry, it is too true, that a band of noble-minded Brethren have been publicly censured by an influential section of the Fraternity, for no other reason but because they have united together, and subscribed vast sums to relieve Worthy Aged and Distressed Freemasons; because they have exerted themselves to render the old age easy and comfortable of those decayed Brethren who have seen better days; because they have contributed to assuage the sorrows of estimable men whom misfortune has attacked in the winter of their lives; in a word, because they have completed the holy triangle of Masonic benevolence—(loud cheers). Is this to be believed in the nineteenth century of Christianity? Are

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the charitable feelings of Brother Masons to be subjected to reproach? Is this the way to preserve the interests of Freemasonry pure and unsullied? It is not. And if such conduct were universal, then would Freemasonry be justly considered the frivolous and useless institution which its enemies have so long in vain endeavoured to prove it. But Freemasonry is not to blame for this extraordinary perversion of principle. The institution is pure, but there is something in the details which needs reform. Freemasonry concurs with Christianity in endeavouring to implant a principle of benevolence in the human heart. Christianity teaches, 'Charge them who are rich in this world, that they be ready to give and glad to distribute. While we have time, let us do good unto all men. Whoso hath this world's goods, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? Give alms of thy goods, and never turn away thy face from any poor man. He that hath pity on the poor, lendeth unto the Lord. And now abideth, Faith, Hope and Charity, these three, but the greatest of these is Charity'—(cheers). Such are the instructions of Christianity; and the doctrine of Freemasonry is precisely the same, as may be gathered from the following passage in our Lodge lectures:—'Charity—beautiful in itself—is the brightest ornament of our Masonic profession. Benevolence, rendered firm by heaven-born charity, is an honour to the heart that gives it birth; and is by Masons nourished and cherished. Happy the man who hath sown in his heart the seeds of charity—the produce whereof is benevolence and love. He envieth not his neighbour; he believeth not a tale when reported by a slanderer; he forgiveth the injuries of men, and blotteth them out from his recollection. Then let us remember that we are men and Masons; let us ever be ready, if able, to assist the needy; and in the most pressing time of necessity, let us not withhold a liberal hand; so shall success attend us, and the most heartfelt pleasure shall reward our labours'—(cheers). To realize this pleasing picture, and to show the world that Freemasonry is not a system of empty professions, but of sterling practice, this band of worthy Masons, who are distributed over every province in the empire—over every country in the world; and many of whom are seated round this table at the present moment—(loud cheers)—these worthy Brethren, who are an honour to Freemasonry, have subscribed amongst themselves the sum of seven thousand pounds and upwards, to be expended in charity to their poor Brethren—to be a blessing to the unfortunate—to shield the Aged Brother from destitution, and to smooth the grey head in his passage to the grave—(cheers). And many worthy, but destitute Brethren, are now reaping the fruits of their benevolent intentions, and pouring blessings on Freemasonry for the boon it has conferred upon them—(cheers). Do these designs merit censure? Is it reasonable—is it wise—is it honest—is it Masonic, to denounce such a high-minded work? Brethren, it is not reasonable—it is not wise—it is not honest—and, most of all, it is not Masonic, to controul the active principles of charity, under what form soever they may develope themselves. And yet—tell it not in Gath; publish it not in the streets of Askalon, lest the enemy triumph—these holy principles, recommended and enforced equally by Christianity and Freemasonry, are not only controlled, but actually denounced, and their professors punished, by some of our Masonic rulers, as witness, my appearance amongst you this day, in the new character of a Past Grand Officer—(loud applause). This, then, is the alleged method by which the in-

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terests of Masonry are to be promoted and encouraged—(a laugh). But if Masonry disdains—if Masonry despises such an exhibition of disinterested benevolence, then it is not the system which I have always believed it to be. If such designs and such practices be inconsistent with its principles,—if the Freemasonry of these times be converted into an engine for the persecution of those who practise the duties which were considered by our ancient Brethren as the sterling virtues of the Order, then I would say at once, let it be given to the four winds of heaven, and let the Asylum charity be enrolled under some other banner —(loud cheering)—and I need not hesitate to affirm, that there is no other Christian institution in existence but would be proud of it—(cheers). I am sure you will agree with me that honours and rewards ought to be liberally showered on the philanthropist who originated such a god-like plan. But what is the fact? like myself, he has been proscribed and punished; he has been subjected to a series of ruinous persecutions; slanders, the most heartless, have been propagated, to cast a blight on his reputation, and ruin his prospects in life—all false, and all fabricated and circulated by men who profess to be actuated by a regard for the best interests of Masonry. How easy it is for men to profess a virtue which they do not possess. But Bro. Crucefix has nobly sustained a conflict that would have crushed a man of less honesty, and less integrity of character—(cheers)—and he has his reward in the approbation of his own conscience, and the publicly-expressed commendations of the Craft. The Brethren have rallied round him—a most superb and valuable testimony has been presented, in sympathy for his virtues and his sufferings, and I am proud to say that the Brethren of this province have done their duty towards him—(loud cheers)—but still more proud am I—although I am now suffering the effects of it—that my humble services were called into requisition as the president of the day. Do I regret the circumstance? So far from regretting it, it constituted an era in a long and eventful life—(cheers). I shall never forget the affecting scene when the testimonial was presented. Crowds of devoted Brethren hailing Masonic worth, in the presence of the amiable object of their enthusiasm, and cheering him forward to complete the great duty he had imposed on himself—of providing an Asylum for old age and destitution—(loud cheers) It is a day to be remembered—a day that never will be forgotten by any of that numerous assembly who were congregated together to do honour to as worthy a Mason as ever was girded with the sacred cincture attached to the badge of innocence —(cheers). The gist of the whole matter may be summed up in a few words:—I was the instrument through whom the Craft presented a testimonial to Dr. Crucefix, because he is a benevolent man, and has succeeded, by great sacrifices, both of time and money, in establishing a noble institution. The P.G.M. proposed, in Grand Lodge, that this man, to whom the Craft is under such weighty obligations, should be expelled. Now, Brethren, which do you think is to be most commended, I, who was an instrument in rewarding virtue, or the P.G.M., who would have punished it? The P.G.M. did not possess the power of expelling Dr. Crucefix, because the members of the Grand Lodge would not consent to a measure of such flagrant injustice; but he did possess the power of dismissing me—(cheers)—because it was not legally necessary to consult the members of the P.G. Lodge; and he has exercised that power in a most offensive manner, by placing me in an invidious position before the public. Notwithstanding this, I sincerely

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hope it may prove beneficial to the interests of Masonry, to have for his Deputy a Brother who will be more subservient to his extreme opinions than I have been. But the most extraordinary part of the proceeding is this:—Bro. Crucefix has established an institution for the relief of Worthy Aged and Decayed Freemasons; to this institution, P.G.M. D'Eyncourt announced himself a subscriber of two guineas; it is true he never paid the money, but that makes no difference in the fact; his name still stands upon the list as a subscriber in arrear. The Craft were of opinion that Bro. Crucefix deserved some mark of their esteem for his exertions, and accordingly a subscription was opened for a testimonial, to which the P.G. Master's Lodge, at Market Rasen, contributed a sovereign. Thus, the P.G.M. has dismissed me for presenting a testimonial, *to which his own Lodge subscribed*, to a Brother, as a reward for establishing an institution to which *he himself was a subscriber. He has punished me for carrying into effect a measure which, during its progress, he himself, and the Brethren of his Lodge, not only countenanced and approved, but actually patronized by their names and contributions*—(loud cheers).

"Worshipful sir, I have said thus much in explanation of the reasons assigned by the P.G.M. for my ungracious dismissal, at a moment's notice, from an office which I have held ten years, and, I flatter myself, with some benefit to Masonry in the province. In what manner the interests of Masonry are to be promoted by my dismissal remains to be seen. The anticipations of Brethren, in all parts of the empire, are rather unfavourable to the opinion, that the institution will derive benefit from the measure. One Brother writes—'As a subscriber to the Crucefix Testimonial, and present on the grand occasion when it was presented, it is with unfeigned regret, to say nothing of the utmost astonishment, I have learned that your presidency on that occasion has caused your dismissal from the office of D.P.G.M. for Lincolnshire, an office which, I am well convinced, while it could confer no more than nominal distinction upon you, received dignity and importance from the manner in which you performed its duties'—(cheers). Another excellent Mason says—'The P.G.M. has an undoubted right to change his officers; but every body will understand and appreciate your extraordinary case. For every ounce of dishonour you may receive at his hands, the Craft at large will make it up to you a hundred fold'—(loud and continued cheering). In another letter I find the following paragraph:—'You have been to the P.G.M. what the parabolic reflector is to the common lamp—you have made his diminutive light shine afar off—you have given strength and beauty to it. Now he has deprived himself of your assistance, men will see it flicker and fade, and expire like a dying rush-light'—(a laugh). Another says—'To be robbed of your well-earned honours for such a cause is not surprising. The heads of the Craft are too much engaged in altering the shape and colour of their clothing and jewels, appointing new masters of ceremonies and poursuivants, and changing the arrangement of the laws, without improving their sense, to have time to carry out, what I take to be, the design of Freemasonry, its charity; and it is doubtless galling to them to find less influential Masons supplying their deficiencies, and putting into practice those charitable principles which they themselves have neglected. For doing this, you, like our friend and Brother, Dr. Crucefix, have suffered persecution; but it will be a gratification to you to know, that the majority of Masons agree with me, that the disgrace is with the oppressors, and

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not with the oppressed'—(cheers). Again—'I exceedingly regret to hear of the very unadvised step taken by your chief. The consequences must be extremely unpropitious to Masonry in your province.' Another worthy Brother says—'The Masonic Brotherhood will hear with deep regret that you have been removed from the office of D.P.G.M. The Brethren of the province have thus sustained a severe loss. I have just heard of your dismissal. These are heavy tidings for the Craft. If Freemasonry is thus to become famous (or rather infamous) for the persecution of talent and virtue, the sooner it is extinguished the better.' Another says strongly—'Good God! has the P.G.M. taken leave of his senses? He has struck a blow at Masonry, through your sides, which years will not retrieve'—(cheers). Another says, hyperbolically I confess—'The Craft ought to put on the same mourning for your loss as for the death of a Grand officer; and show their sense of the proceeding by appearing at the next P.G. Lodge with crape rosettes on their aprons'—(cheers). I could multiply these extracts, if necessary; for I have received many letters on the subject, which are highly complimentary to myself; and there are some which reflect with great severity on the P.G.M.; and for that reason I refrain from producing them, because my object is not recrimination, but self-defence. There are other explanations attending this unprecedented proceeding, which, being personal, I shall reserve till the P.G. Lodge at Spalding, in the autumn of the present year; because I should consider it a breach of courtesy to bring them forward in the absence of the P.G.M. I hope to have the honour of meeting him at Spalding—(loud cheers), when all the circumstances connected with this unfortunate transaction shall be laid before you. Brethren, I return you my most sincere thanks for the attention which you have paid to these necessary explanations; and I take my leave of you, in the hope that during the ten years which I have presided over the province, I have done nothing to merit your unfavourable opinion. I can conscientiously say, that I have not sought popularity by illegitimate means—I have never endeavoured to make a party by the sacrifice of Masonic principles—I have on all occasions discharged my duty without fear, favour, or partiality—I have conferred honours on deserving Brethren without respect of persons—and I flatter myself that Masonry in the province has been so conducted as to merit the approbation of the world, and ensure to myself the confidence of the Fraternity."

The Rev. Doctor then left the room, the Brethren all rising, as a mark of respect, and the cheering and applause continued for some minutes after he was gone.

J. R. Cropper, Esq., P.P.G.S.W., then proposed the health of the W.M., for the manner in which he had conducted the business of the day; and Bro. Goodacre acknowledged it at some length.

Bro. R. S. Harvey, Esq., P.M., gave health and prosperity to the Newstead Lodge at Nottingham, which had also passed its centenary, and was one of the oldest Lodges in the country, having never known any suspension of its warrant.

Bro. W. H. Wynn returned thanks on behalf of a numerous deputation of Brethren, and expressed his satisfaction at finding the W.M., who was a Brother initiated by them, advanced to preside over the Witham Lodge.

The other toasts were, "the Lodge of Harmony, at Boston," "the Doric Lodge, Grantham," the other Lodges of the province, and Visit-

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ing Brethren, which were all suitably acknowledged. The toast of "the Ladies" having been given, the meeting separated at seven o'clock.

The provincial press has very generally denounced the authors of the ungracious treatment of Dr. Oliver; the following are among the mildest opinions offered on the subject; while agreeing with the *Lincolnshire Chronicle* and some other journals, we are restrained from republication of their articles, from a desire of forbearance, believing that thereby we act in better conformity with the wishes of Dr. Oliver himself:—

"The Masonic Brotherhood will hear, with deep regret, that Dr. Oliver has been removed by Prov. G. M. D'Eyncourt from his office of D.P.G.M. of Lincolnshire. The Brethren of this province have thus sustained a severe loss—the Rev. Doctor being one of the brightest lights of Masonry, and enjoying a high reputation for learning and ability, not in this country only, but on the continent. The Prov. G.M. has an undoubted right to select his own Deputy; but whoever he may appoint the successor of Dr. Oliver, must suffer by comparison with one who has long enjoyed, in an extraordinary degree, the confidence and respect of the Craft.—*Boston Herald.* [These are fantastic tricks which few provincial authorities will feel inclined to imitate! Dr. Oliver's literary labours have done more for the cause of Freemasonry than those of any man who has preceded him in the Craft; and having ourselves the honour of enjoying his Fraternal acquaintance,—having viewed with inexpressible delight his Mosaic intellectual tablets, and culled many a sweet from the beautiful variegated flowerets, which, by his care and taste, have been reared in the Masonic fields of literature,—we are bold to declare that the Doctor's removal, although optional with the Prov. G.M., is a 'heavy blow' at the honour and intelligence of our mystic Fraternity.—EDITOR."—*Leamington Spa Courier.*]

DR. OLIVER'S SUCCESSOR.—The Right Hon. C. T. D'Eyncourt, P.G.M. of Lincolnshire, has appointed the Rev. George Coltman, of Stickney Rectory, D.P.G.M., in the place of the Rev. Dr. Oliver.

WAKEFIELD.—The Brethren of the West Riding assembled in the large room of the Corn Exchange Buildings, to hold the annual Provincial Grand Lodge. The gathering was large. The Right Hon. the Earl of Mexborough, P.G.M., who was saluted with a merry peal from the bells of the parish church upon his arrival, was received by his P.G. Officers, and conducted to the P.G. Master's chair, when he was greeted with the grand Masonic honours. His lordship was in excellent health and spirits, and took much interest in the proceedings of the Lodge. The Rev. Charles Clapham, *M.A.*, incumbent of Armley, having taken rank as Past Prov. Grand Chaplain, the Hon. and Rev. Philip Yorke Savile, rector of Metheley, and third son of the Right Hon. the Earl of Mexborough, was appointed one of the Prov. G. Chaplains, by his noble father, at the earnest solicitation and spontaneous call, in one voice, of the Brethren; and right glad were they when their Hon. and Rev. Brother responded to their call; and to them it was a joyous sight to behold the noble father invest the son with the jewel of the P.G. Chaplain, and it was gladdening to the heart of every true Mason to observe the father and the son greet each other as Masonic Brethren, the while the father not compromising his paternal right, nor the son forgetting his filial duty; but, all these feelings in happy concord blended, uniting, by the mystic union, in closer, firmer

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moral bond. The returns from the Lodges of the Province were of a highly satisfactory nature. Charity—heaven-born Charity—the Freemason's foundation-stone, was not unminded, and several grants of money were made for the relief of Brethren in distress. The next Prov. G. Lodge is intended to be held at Huddersfield during the month of July. After the business of the P.G. Lodge had terminated, the Brethren sat down to a most excellent dinner, provided by Sister Bywater, of the Great Bull Inn, with her wonted taste and skill. The Right Hon. the Earl of Mexborough took the chair, and was supported on his right by Bros. Charles Lee, D.P.G.M., Hon. and Rev. P. Y. Savile, Rector of Metheley, P.G.C., Rev. A. Cassels, Vicar of Batley, Hon. A. Savile, Bro. John Clay, P.P.G.R., Bro. James Hargreaves, P.G. Sec., and Bro. Dr. Senior, Master of the Free Grammar School, Batley, P.S.G.W.; and on his left sat Rev. Dr. Naylor, Vicar of Penistone, P.G.C., Bro. George Mitchell, P.G. Sword-bearer, Bro. Cockin, P.G. Sup. Works, Bros. Tweedale and Lambert, Office-bearers of the P.G. Lodge of East Lancashire, and Bro. Edward Read, P.J.G.W. The noble earl was in excellent voice and buoyant spirits, and spoke most feelingly and effectively on several occasions, and charmed the Brethren with his well known musical talent and power in song. After "The Queen," the Masonic National Anthem was sung, then followed the usual Masonic toasts, including "The Right Hon. the Earl of Mexborough, R.W.P.G. Master of West Yorkshire;" accompanied with appropriate songs and glees, sung under the direction of Br. James Hill, P.G.O. Eloquent addresses were made by the Hon. and Rev. P. Savile, Rev. Dr. Senior, Rev. A. Cassels, and other Brethren.

DONCASTER, *April* 25.—*Freemasons' Annual Dinner.*—On Monday last the Brethren of St. George's Lodge of Free and Accepted Masons, "whose joy is to do good," sat down to a splendid dinner at Bailes's Hotel. The feast was rendered more palatable and pleasurable by the general bond of friendship, brotherhood, and charitable feeling by which it was characterized. After the removal of the cloth, a number of loyal and Masonic toasts were given by the Worshipful Master, and mirth and good-humour concluded a delightful evening. It appeared evident, from what was stated, that Freemasonry is making very great advances amongst all classes of men, and surely such an institution ought to be sustained and supported, not simply because it is founded upon charity, benovolence and piety, but because it enables men who are confessedly separated by religious differences or political dissension, conscientiously to meet in the calm serenity of an untroubled scene, whatever may be their creed or political bias. Freemasonry has, however, a still nobler aim—it associates the poor and the rich upon terms of perfect equality, without a violation of decorum, without offering the slightest interference with the regulations of well-organized society. Surely the prevalence of such principles must contribute to the prosperity of the country, by promoting general harmony, and uniting all classes in the strictest, the closest bonds of concord.

LIVERPOOL.—*Saint George's Masonic Benefit Society.*—The Brethren of this society held their half-yearly meeting at Bro. T. G. Garrett's, Belfast Tavern, 14, Park-lane, Liverpool, on Tuesday, 12th inst. After auditing the accounts, and transacting other regular business, the Brethren separated in high spirits at the prosperous state of its funds, and of its great importance amongst the Brethren at large. We are glad to learn that a benefit society for Free and Accepted Masons

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has been established in this town (independent of the advantages connected with the regular Masonic Lodges), for the mutual relief, in sickness or death, of its members, who, by paying a reasonable sum for entrance, and a moderate monthly contribution, secure to themselves a weekly income during sickness, together with medical aid, and also a sufficient funeral allowance in case of death.—*Liverpool Paper, April.*

May 25.—The annual solemnities and festivities of Free and Accepted Masons connected with the Lodges in the Western Division of Lancashire, were celebrated on Wednesday, at the Adelphi Hotel, pursuant to summons of the R. W. D. P. G. M., John Drinkwater, Esq. The deputations were numerous, and several visitors from the adjoining provinces were present. The Craft Lodge having been duly opened by Bro. Joseph Hess, P. G. J. W., acting for the Master of No. 35, the R. W. D. P. G. M., and the other provincial Grand Officers entered in procession. The Provincial Grand Lodge was constituted in ample form, the business of the province transacted, and the mysteries of the Order performed. The musical services were under the direction of the P. G. Organist, Bro. George Thompson, assisted by Bros Henry Dodd, Boothby, Hornby, and George. Bro. the Rev. Jacob Picton acted as P. G. Chaplain. The procession was received and retired with solemn marches performed by the P. G. Organist. We believe that the most encouraging accounts were given of the position and prospects of Masonry. The funds were represented to be in a very flourishing state. The nett amount realized by the benefit at the Royal Liver Theatre was stated to be 55*l.* 15*s.* 6*d.* The thanks of the Lodge were unanimously voted to Bro. Raymond, P. G. J. D., for the liberality and true Masonic feeling which he had evinced in placing his theatre and company, without charge, at the disposal of the Committee, and were ordered to be communicated to him on vellum: and thanks were also voted to Bro. James Aspinall, the V. W. P. G. Registrar, unavoidably absent through indisposition. At four o'clock the Brethren in attendance sat down to a sumptuous dinner, provided in Bro. Radley's best style. When the cloth was drawn, the usual loyal toasts were given, followed by those more immediately connected with the Order. The toasts were responded to in suitable addresses, and music and singing were introduced to enliven the proceedings, which concluded about half-past ten o'clock.

Newcastle.—*May.* 2—The Brethren of the Northern Counties Lodge, No. 568, met at their Lodge-room, Bell's-court, Newgate-street, when John Moore Bates, Esq., *M. D.* was installed W. M., and appointed the following Brethren to be officers for the ensuing year, viz: Bros. James Wilkin, S. W., William Hutchinson, J. W., William Dalziel, L., C. H. Hoyle, Secretary, Walter Allan, Treasurer, Joseph Thorman, S. D., Henry Savage, J. D., David Wilson Thomas, S. S., Wm. Anderson, jun., J. S., Matthew Clark, I. G., and Thomas Hornsby, Tyler. The Brethren held their festival at Bro. Brown's, Turf Hotel.

Newcastle-upon-Tyne Lodge, No. 24.—*April* 4.—This being a regular Lodge night, the Brethren presented a splendid Past Master's Jewel to Bro. John Charles Jobling, P. M, as a mark of their esteem for his invaluable services rendered to the Craft. The Worshipful Master, William Johnson, Esq. in an excellent speech, presented the Jewel, to which Brother Jobling replied at considerable length, after which, the Lodge being closed, the Brethren sat down to an excellent

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supper in the Lodge-room, provided by Bro. Bamford, and concluded in love and harmony at twelve o'clock. The inscription on the Jewel is as follows:—

"Presented to Brother P.M. John C. Jobling, by the Brethren of Lodge 24, April 4th, 1842."

CARMARTHEN.—*St. Peter's Lodge*, 699.—This young and rising Lodge is giving proofs of excellent work. The members are of the first respectability. Brethren who are sojourning in the town will do well to visit it; they will find discipline and hospitality combined. The officers are, Bro. Samuel Lardner, W.M.; Bro. Powell, surgeon (late of Swansea), and W. Gardner, solicitor (late of the Royal York); Wardens; Brothers R. Gardner, solicitor, and I. Evans, barrister, Deacons; Bro. Ogle, Secretary. Masonry in this part of the province is much on the increase.

ROSS, HEREFORDSHIRE.—*May* 2, being the day appointed for the laying the foundation-stone, in Masonic order, of a new house about to be erected at Daison, in the parish of Hontland, four miles from the town, the Brethren of the Vitruvian Lodge arrived from Ross shortly after one o'clock, in a carriage-and-four, the postillions wearing the queen's livery, from the Royal Hotel, headed by a band of music, and were immediately followed by several from Ledbury. A splendid cold collation was provided by Bro. Phelps, whose hospitality and kindness were unanimously applauded. The Lodge having been formed, Mrs. Symonds, of Pengethley and party, and several other ladies and gentlemen, were admitted to inspect the form of it. Soon after three o'clock, the Brethren, headed by the band of music, the operative masons, and the builder, Mr. Pearson, proceeded to the place; the usual preliminaries having been completed, the prayer was read in the most solemn and impressive manner, by the Rev. Mr. Hawkshaw, of Hoarwithy, who kindly attended for the purpose. The stone was laid by the W.M., Bro. Price, amidst the hearty cheers of the assembled spectators, after which the W.M. delivered a very able charge. At the conclusion of the ceremony several rounds of applause were given for the Rev. T. P. Symonds, Mrs. Symonds, the landlord, the Rev. Mr. Hawkshaw, and Mr. and Mrs. Phelps. The procession then returned in order, to the Lodge-room, which having closed, the festivities of the evening were again resumed, and continued until eight o'clock, when the Brethren separated.

PEMBROKE.—The three Lodges in the county of Pembroke, held at Milford, Pembroke Dock, and Haverfordwest, in order to the better cultivation of brotherly love, have entered into an arrangement to meet together annually in rotation at the above places, fixing the anniversary of St. John (24th June) for that purpose. It falls to the lot of the Loyal Welsh Lodge this year to entertain the Brethren, when the members of the fraternity will dine together at the Victoria Hotel, to commemmorate the compact, and a numerous meeting it is expected to be. The amusements will, however, be confined to the precincts of the Lodge-room, for we find there is to be no public display on the occasion.—*Welsh Paper.*

LEICESTER, *May* 26.—CHAPTER OF FORTITUDE.—Sir Fred. Fowke, as M.E.Z., that enterprising and respected Mason, Bro. Sharpe (P.M. Shakspeare Lodge, Warwick), and a Brother of St. John's, Leicester, were exalted. The ceremonials were performed with due impressive-

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ness, and were not permitted to close without a flattering compliment from Sir Fred. Fowke, upon the promising career of Companion Sharp as a Masonic author.

WOLVERHAMPTON.—No. 607 is steadily sustaining her respectability among the ranks of the Craft. A small, but chosen band, who are resolved to enlist none but "good and true men" to enter the portals of their honest, happy Lodge. Its members are daily expecting their Royal Arch charter, and anticipate increased prosperity and enjoyment from the privileges it must confer. They are determined to initiate none but such as are *well known* to the Brethren for their *predisposed* capability in heart and mind to appreciate the peculiar value of Masonry to the world at large. At present, one gratifying idea principally occupies their attention—the making arrangements for the reception of their eminent Bro. Crucefix, who has promised them a visit in July. The talented Bro. Lee Stevens passed like a meteor through the town some few days ago; his visit was but that of a passing hour. Some few of the Brethren got together just long enough to enjoy his conversation, and make them earnestly wish for another, and more prolonged, opportunity of his society.

BIRMINGHAM—FAITHFUL LODGE, No. 696, *April* 12.—The Lodge celebrated the anniversary, and installed their new Master. Before retiring from the chair, Bro. Greatwood raised two Brethren to the Second Degree; the ceremony of installation was afterwards gone through with admirable proficiency by Bro. Lloyd, W.M. of Lodge of Light, assisted by Bros. Barnes and Pearse, St. Paul's Lodge; Sharp, Shakspeare Lodge, Warwick; Greatwood and Wood, Faithful Lodge; Green, Athol Lodge; and Hunt, Hope and Charity, Kidderminster. A very substantial repast followed the labours of the evening, and some excellent speeches, in support of Masonic principles, contributed much to the intellectual enjoyment of the company. The great mass of information now before us, prevents the insertion of a more extended notice of this interesting meeting, which was well attended by members of the other Birmingham Lodges.

May 16.—The Lodge of Light have arranged that in future they will give dinner banquets; the change has given much satisfaction. Bro. Broomhead was installed, with due observance of ample ceremonial. Past Master Bro. Lloyd presented to the Lodge the last number of the *Freemasons' Quarterly Review.*

ALCESTER—CHAPTER OF TEMPERANCE.—Comp. T. W. Ribbans has been elected Z. of this Chapter, and it is expected that his success in this Order may rival that which attended his exertions in resuscitating the Apollo Lodge, in this town, over which the present W.M., Brother Charles Ratcliff, presides, to the perfect satisfaction of the members.

HANDSWORTH, STAFFORDSHIRE—ST. JAMES'S LODGE, No. 707, *April* 25.—The Lodge was opened in form, at this place, by the W.M., Bro. William Lloyd, assisted by his Wardens, Bros. Buckle and Brown. A suitable address was delivered on the occasion by Bro. Lloyd.

MANCHESTER.—The veteran corps of Masonry will hear with much delight that Bro. Wm. Johnson, one of the "Peter Gilkes' staff," is working, lecturing, and gratifying the youthful recruits; his rattan is ever on the shake, and his young friends, like Peter's "good boys," regard their preceptor with respect and affection.

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WARWICK—SHAKSPEARE LODGE.—We are anticipating an agreeable reunion of the Craft on the 20th of July, when our anniversary will, we hear, be celebrated.

NORTHAMPTON, *May* 10.—The first Prov. Grand Lodge for the united provinces of Northamptonshire and Huntingdonshire was held this day. A preliminary Prov. Grand Lodge was held at Peterborough in March, to arrange the proceedings.

The honour of receiving the Grand Lodge was entrusted to the Pomfret Lodge, as the senior on the provincial roll. This Lodge proved fully competent to the task; its furniture, in all things perfect, was well displayed in the spacious and elegant room at the George. The note of preparation had been sounded, and it was pleasing to observe the number of ladies admitted to witness the Lodge-room, and the interest they took in the examination of the mysterious symbols. Peter Gilkes was always gallant, and used to request each lady to sit for a moment in the Master's Chair; this he would call making them Past Mistresses of the Craft.

London Masons may occasionally visit the provinces with advantage, and we can unhesitatingly state that the Pomfret Lodge, in its general appointment, is second to none in its working. We witnessed the initiation of Bro. Dobie with unmixed pleasure; we almost fancied that the late Bro. Peter Gilkes (whose portrait was conspicuously placed in the room) had drilled the Lodge; need we say more?

To revert to the Provincial Lodge. A better proof could not be advanced of the value and importance of its meeting than the pleasing intelligence that the contemplated presence of the noble chief appointed to preside over the district, had the effect of at once healing all differences of opinion, which will sometimes happen when a controlling power does not exist. To-day all was peace; long may it last, and may PERFECT CHARITY PREVAIL! There were about one hundred Brethren present, among whom were Bros. the Earl of Aboyne, P.G.M.; Hon. H. Fitzroy; T. Ewart, Prov. D.G.M.; Fox and Gibson, Prov. Grand Wardens, and the following other Prov. Grand Officers:—

Grand Chaplain, Rev. Bro. Pedley; Grand Treasurer, Bro. Martin; Grand Registrar, Bro. G. Fox; Grand Secretary, Bro. Strickland; Grand Deacons, Bros. Perkins and W. Higgins; Grand Sup. of Works, Bro. Rouse; Grand Director of Ceremonies, Bro. Elkington; Assistant Director of Ceremonies, Bro. Dickens; Grand Sword-bearer, Bro. Inns; Grand Organist, Bro. Westley; Grand Pursuivant and Inner Guard, Bros Worsop and E. Cook. Stewards—Bros. Marshall, Welchman, Mann, Tavener, Wilhurst, Osborn, Dalton, Gibbins, Furnival, Joliffe, Green, and another.

Among the visitors were Bro. Torre, D.G.M. for Warwick, with Bros. Kain and Sharpe; there were also some other provincial visitors, whose names we did not hear; also Bro. Sirr, the Grand Representative for Ireland; and from London, Dr. Crucefix and his brother.

The BANQUET was held in the room adjoining the Lodge, which was handsomely decorated; and when the ante-room was thrown open, well lighted, with the P.G. Lodge-room in the distance, the scene produced an effect seldom witnessed. We should say that no other locality, in or out of London, could have equalled it.

After dinner, at which the Earl of Aboyne presided, the following customary, loyal, and Masonic toasts were given in succession:—"The Queen, the Queen Dowager, Prince Albert, the Prince of Wales, and the Royal Family; H.R.H. the Grand Master, and the Pro and Deputy

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Grand Masters. The Grand Master of Ireland," for which the Grand Representative (Bro. Sirr) briefly returned thanks.

The Hon. H. FITZROY proposed the health of the noble earl in the Chair, and congratulated the province on the appointment of so distinguished a Brother to preside over the united provinces of Northampton and Huntingdon. The hon. Brother touched delicately upon the duties of Freemasonry, and advocated the necessity of observing its principles. The toast was received with much cheering.

The Earl of ADOYNE returned his warm acknowledgements for the compliment, and expressed his intention to maintain the position in which he was placed, by cultivating the good opinion of the Brethren, and supporting the dignity of his office—(cheers).

Bro. MARKHAM proposed the health of the Hon. H. Fitzroy, and observed, that Northampton was proud to enrol him among its members—(cheers).

Bro. FITZROY returned thanks, and observed, that if he was proud of the province in which the working was so excellently maintained as the Pomfret Lodge proved, he was also proud to say, that the Lodge of Fidelity (Towcester) was not behind-hand; and he congratulated the noble lord on having two such Lodges in his province—(cheers).

Bro. HEWLETT gave the health of the Deputy Provincial Grand Master, Bro. Thomas Ewart; and made some happy allusions to his Masonic worth, and the pleasure the Brethren felt in the appointment—(cheers).

Bro. EWART rose and returned thanks, stating that the appointment was unexpected by him; but that whatever difficulties it gave rise to, owing to his want of that necessary experience which ought to be connected with it, he should endeavour to meet the difficulty, and supply the wants of the Brethren by freedom and goodwill. He would sedulously attend to his duty, and he trusted in time to be able to give his lordship and the Provincial Brethren general satisfaction—(cheers).

Bro. FITZROY proposed the Earl Ferrers, and his Deputy, Bro. Torre, with all other Provincial Grand Masters—(cheers).

Bro. TORRE returned thanks.

Bro. PERKINS rose and proposed the health of Lord Southampton, and spoke of the noble Brother as one in whom the Masonic virtues shone brightly—(cheers).

Bro. Dr. CRUCEFIX gave the "Masonic Charities" in an address which gave much satisfaction. He expressed his great delight at having witnessed in the Provincial Grand Lodge, the general unanimity that prevailed on the subject of the proposed charity in favour of Aged Brethren; that unanimity reminded him of the unanimous vote of the Grand Lodge in favour of the Asylum, which was the Parent Institution. He felt certain that the more charities there were, the better they would be supported; and Masons should always bear in mind, that without charity, both in kind forbearance towards each other's failings, and in relieving each other's wants, their profession was worthless.

We have not space to give this address, in which the schools were not omitted. The best commentary on it is, that the charity-box went round, and the cheering was enthusiastic, in which the noble Chairman most heartily joined.

The health of the Provincial Grand Wardens was proposed in a very neat address by Bro. PHIPPS, which was much applauded.

Bro. Fox, the Senior Grand Warden, on behalf of himself and col-

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league, replied gracefully to the compliment, and with much animation; he reviewed the progress of Freemasonry with tact and acuteness, and assured the company, that although an honorable member of the province had congratulated the P. Grand Master on having two Working Lodges in his district, he believed the six Lodges were all in a state of high discipline. On the part of the Socrates Lodge, of which he was a member, he felt pride in avowing, that in true Masonic zeal and spirit, as well as in their operative system, they only hoped for an opportunity to prove that the Pomfret and Fidelity might find competitors for Masonic laurels—(great cheering.)

The Grand Deacons and other Provincial Grand Officers were then proposed by Bro. SHARP, of the Shakspeare Lodge, Warwick. The worthy Brother expatiated at considerable length, and in a strain of eloquence, as natural as convincing, on the beauties of Freemasonry. His allusions to its grandeur were classically and forcibly drawn. His illustration of the duties of a Masonic Chief, and the happiness he had the power to diffuse by the careful appointment of officers, promoting the industrious and the intelligent, and thereby gaining the respect and affection of his officers, was happily given. He dwelt on the moral obligations of the Grand Deacons, and other subordinate officers, to maintain and uphold their station; and concluded a most eloquent address, by proposing their health. The address and the toast received, as they merited, the warm acclamations of the Brethren.

Bro. PERKINS, S.G.D., returned thanks on behalf of himself and the other Grand Officers; and, in particular, thanked Bro. Sharp for his Masonic illustration.

Bro. TORRE proposed the health of the Worshipful Master and Brethren of the Pomfret Lodge—commenting, with just eulogy, on their excellent working; and thanking them for the hospitality of their banquet—(cheers).

Bro. ELKINGTON, the Master, on the part of the Pomfret Lodge and on his own, expressed the grateful sense they entertained at the presence of so numerous an assembly at the first Grand Lodge held under the noble Grand Master; and assured the Brethren that he should use every means in his power to maintain the strictest observance of the Masonic ceremonials. He most gratefully thanked the company for the kind manner in which the last toast had been given and received—(cheers).

Bro. ELKINGTON next gave the health of Bro. Dr. Crucefix, Past Grand Deacon of England. A Brother, whose zeal in the cause of Masonry was only equalled by the services he had rendered the Craft. To give his name as a toast was an honour—(great cheering).

Dr. CRUCEFIX, after briefly, but very energetically, acknowledging the compliment, which the Worshipful Master who proposed it would, he was certain, believe him in saying, was the more welcome, because so perfectly unexpected, requested permission, before resuming his seat, to propose "The health of the Historian of Masonry, the Rev. Dr. Oliver." Unapproachable as was that gifted Mason by any Brother in the Order, as to the majesty of his intellect, the refined cultivation of his mind, his charitable construction of the errors and failings of others, or the readiness with which he brought all the sympathies of natural benevolence of feeling and of thought, to bear on cases where they were necessary to foster and protect—yet was he gentle as a child, wielding his great moral power with the mildness of a Christian

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minister. Truly did the conduct of Dr. Oliver prove that Christianity was Masonry. The health of Dr. Oliver was received with unmixed gratification and delight.

The health of Bro. Dobie, the newly initiated candidate, was then given, and, after the Apprentice Song, Bro. Dobie returned thanks amid general cheering.

Bro. BOTELER proposed the health of Bro. Sharp and the Shakspeare Lodge, thanking Bro. Sharp for his very lucid exposition of Masonic principles—(cheers).

Bro. SHARP, in his reply, again delighted the Brethren by an address equally fervid and eloquent as his preceding one, and which was as enthusiastically applauded.

Bro. MARKHAM proposed the health of the Master and Brethren of the Lodge of Merit, Northampton.

Bro. ELLIS expressed the gratitude of his Lodge for the kindness shown on this occasion, which had paved the way for that general union, which he trusted would never be interrupted.

Bro. Dr. CRUCEFIX then requested permission to give a toast that he pledged himself would be received with acclamation, however he might fail in doing sufficient honour to it. As a stranger in Northampton, it might appear presumptuous in him, in the presence of fathers, sons, husbands, and lovers, to propose "The Ladies of the United Provinces;" but the splendid array of beauty which had that morning enlivened the scene, and sanctioned the arrangements, was too fresh in the heart not to call for the only return that was at the moment in their power, by dedicating a glass of generous wine to the health and happiness of the ladies. The Brethren would believe him sincere in stating, that the only cause why the ladies could not be present, was that their mysteries being symbolical of labour as performed by man, could not in such sense be shared by woman; no honest-hearted man could for a moment believe that in mind she was inferior—if a man existed who thought so, let him ask from whom he first imbibed the lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they could not enjoy our labour of love; and he hoped, ere the year passed away, that a ball should be held, in which the ladies might be made not only happy in association with Masons, but that arrangements should be made, with their full sanction, to apportion some profit for the poor.

The address was received with enthusiastic plaudits, which continued for some time, and during which Dr. Crucefix retired.

Bro. Fox gave "the Stewards," with a very appropriate compliment to the manner in which the arrangements were conducted.

A Brother, whose name we forget, replied; and, after a few other toasts, the meeting was adjourned until the next happy provincial meeting.

The Earl of Aboyne gratified the Brethren by his affable manner, by the conciliatory readiness in which he met the wish of every Brother to address the Grand Lodge, and at the banquet, by his social kindness. His lordship and deputy retired about nine, having to travel forty miles to Peterborough. Bro. Fitzroy had previously retired about eight o'clock.

On the retirement of Lord Aboyne, the Master of the Pomfret took the chair, and conducted the proceedings.

We must not omit to pay a word of parting grace to Bro. Hartley, and the other musical Brethren, for the effective manner in which they

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met the numerous calls on their kindness. And, lastly, Bro. W. Higgins! we shall not suddenly forget the fraternal greeting at Northampton.

WIVELISCOMBE, *May* 19.—At our Lodge meeting last evening the Brethren were honoured by the visit of Bro. Mosse, W.M., and many officers and members of the Lodge of Unanimity and Sincerity, Taunton. The visit was acknowledged in eloquent and fraternal terms by the talented Brother who now presides over the Loyal Vacation Lodge, and a promise given that the visit should be returned at the next Lodge meeting of 327. It is generally supposed that the next P.G. Lodge will be held at Wiveliscombe; the circumstance will be very acceptable to the Craft in general, who rejoice at the progress this very ancient Lodge is making to re-establish itself.

TAUNTON.—The Craft mustered in considerable numbers at the regular meeting of the Lodge of Unanimity and Sincerity, on the 30th, to compliment the reception into Masonry of a distinguished gentleman, William Tucker, Esq., of Coryton Park, together with an intimate friend of his, who was initiated on the same evening; considerable advantage to the Order is anticipated by this much respected magistrate's investment with the apron, and the Lodge fully estimated the honour of his selecting No. 327 for his debut. Bro. Mosse, W.M., conducted the solemn ceremonies of the first step in Masonry, with great credit to himself as a thorough working Mason, and raised the Craft in the estimation of the younger Brethren by the impressive and correct manner in which the high duties of the chair were carried out. Several Lodges of this and other provinces were represented on the gratifying occasion, among them were Bro. Tomkins, of the Yeovil; Bros. Welsh and Pratt, of the Wells; Bro. Browne, of the Chudleigh; Bro. Pyke, of the Plymouth; Bro. Cridland, of the Wiveliscombe; and Bro. Dr. Burridge, of the Canongate Kilwinning Lodge. A sumptuous banquet was provided by Bro. Tackrell at the close of the Lodge, when the usual Masonic toasts were most fully acknowledged. The Brethren expressed much satisfaction on the W.M. calling on the Brethren of No. 327 to join him in thanking Bros. May, Cridland, and the other officers, for the very appropriate manner in which each particular duty was completed; and the eloquent address of Bro. Tucker in returning thanks for his health being drank, together with his being honoured with the mystic badge, is eminently calculated to make a lasting as well as profitable impression on all who had the good fortune to hear it; it powerfully evidenced the acceptable proof, that a Mason's heart dictated what the tongue so agreeably uttered. Bro. Eales White was called on for the Entered Apprentice's song, in due form; and Bro. Welsh, and several other musical Brethren, greatly aided the festivities of this delightful gathering.

The Brethren of Taunton have been highly gratified to learn that Bro. Tucker has since personally served the office of Steward to the Aged Mason's Asylum, thus practically illustrating his intention to fulfil those important duties inculcated by Freemasonry.

DORSET.—The Provincial Grand Meeting of the Freemasons for Dorset will be held at Weymouth on Thursday, July 21. A Grand Chapter will take place the previous evening, and a numerous assemblage of the Brethren is expected.

WEYMOUTH.—H.R.H. the Duke of Sussex, M.W. Grand Master of England, having been pleased to appoint Bro. Eliot, the R.W.P.G.M. for Dorset, G. Superintendant for this province, the Companions and

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Brethren of the All Souls Chapter and Lodge being anxious to commemorate that event by presenting him with a lasting testimonial of their regard for his many Masonic virtues, selected from their members P.M. and Z. Fooks, the W.M., and H. Clark, P.M. P.H and P.G.S.W. Hill, P.M. and J. Arden, P.M. and P.S Robinson, and T. Milledge, as a committee to carry their wishes into effect, who resolved to avail themselves of the services of that eminent artist, Bro. John Wescott Gray, of All Souls Lodge, to take a full-length likeness of the P.G M., as a Companion to the one in the Lodge of the late lamented P.G.M. Bro. W. Williams, by Pickersgill; and we are happy to be enabled to announce to the Brethren that Bro. Gray has succeeded, and nearly completed a splendid likeness of Brother Eliot, which the committee will have much pleasure in exhibiting to the fraternity at their provincial grand meeting to be held at Weymouth some time in August next.

SOUTHAMPTON.—*July 4th*, is the day finally fixed for the installation of the Right Worshipful Rear-Admiral Sir Lucius Curtis, Bart., as Prov. G.M. for the county of Hants. Several Provincial Grand Masters of the adjoining counties, and the whole of the Lodges in the province will attend the meeting. Divine service will be performed, and a sermon preached by the Rev. P.G. Chaplain, Brother the Rev. H. Gurner, *M.A.*

LUTON, *June* 24.—(No. 698).—Bro. W. Phillips was this day installed W.M. of the Bedfordshire Lodge. We regret that the report of the proceedings of the very interesting meeting reached us too late for insertion. The Lodge may be congratulated on the congenial spirit that animates it.

CAMBRIDGE.—*The Scientific Lodge.*—We are glad to find that this ancient and excellent order is much on the increase in this town, especially in the above highly respectable Lodge. At the monthly meeting in April, J. R. Barker, Esq. (in the absence of T. H. Naylor, Esq. W.M.), in the chair, four or five of the Brethren were passed through degrees, two new members were elected, and four others proposed. Amongst the newly initiated on the same evening was William Piggott, Esq., of Dullingham House, in this county.

CHATHAM, *June* 27.—The R.W. the Honourable Twisleton Fiennes, P.G.M. for the province of Kent, having appointed the Provincial Grand Anniversary of Freemasons to be held at the Sun Tavern, Chatham, this day, the Brethren assembled and went in procession to church to attend divine service, and returned to the hotel to dinner.

GRAVESEND, *June* 22.—The ceremony of consecrating the new Masonic Lodge took place in the Literary and Scientific Institution, Milton, next Gravesend. The banquet was served in the institution at four o'clock precisely.

SURREY.—FREDERICK CHAPTER OF UNITY, (No. 661,) CROYDON, *May* 28.—The following Companions were unanimously elected Principals for the ensuing year; Henry Lloyd Morgan, M.E.Z.; Edward Frederick Leeks, H.; and Edward Brewster, J. Among the most Excellent Companions of this Chapter are Richard Lea Wilson, D. Kincaid, John Udall, William Thodey Smith, and John Lee Stevens.

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GROVE LODGE, (No. 593,) EWELL, *April* 23.—Brother John Vink was this day installed W.M., and appointed as his principal officers, Brother William Henry Vink, S.W., and Brother the Rev. Stephen Lea Wilson, J.W. We congratulate the Ewell Lodge upon having at last cleared off the debt entailed upon it by the extravagance of its founders in 1832. There can be no fear of its being at a loss for funds under the present management; but the debt was frightful in amount when most of the present members joined. They have been regularly paying off large sums every year; and now, by the munificent kindness of Brother Andrew, P.M., the debt is finally and totally liquidated.

FREDERICK LODGE OF UNITY, (No. 661,) CROYDON, *May* 27.—Brother Henry Lloyd Morgan, W.M., Brother James Walton, S.W., Brother John A. D. Cox, J.W. This being the period for election of W.M. and Treasurer, the Senior Warden, Brother Walton, was elected W.M.; and the late Treasurer, Brother William Thodey Smith, was re-elected Treasurer for the year ensuing. This is the fifth year since the establishment of the Lodge by Brother Richard Wilson, the present Senior Grand Warden for the province. We hope nothing will diminish the perfect unanimity and progressive prosperity the Lodge has hitherto enjoyed; and that it will long retain the rank it has held of being the first Lodge in the province, not only as respects its funds, resources, and social enjoyment, but also as the best working Lodge—the last, owing to the great attention paid to Masonry by its members.

WORCESTER.—The Worcester Lodge having shifted its head quarters to the Bell Inn, in Broad-street, the landlord of that establishment, in order that he may be duly qualified to discharge the duties of host, has been initiated into the ancient fraternity. "We hear," says the *Herald*, "that Brother Webb is building a splendid room for the meeting of the Brethren; and that an addition to the Craft in this city is about to be effected by the institution of a second Lodge." The festival of St. John was celebrated by a banquet at the Bell Inn.

OXFORD, *June* 1.—*Apollo Lodge.*—The Brethren mustered strong, under the presidency of their W.M., the Rev. G. F. Thomas, of Worcester College. A Brother of Oriel College was raised to the sublime degree of a Master Mason; the Master then proposed six gentlemen as candidates for Freemasonry; after that, Bro. William Rogers proposed two other candidates, who will be initiated at their next meeting in November. The W.M. then called Bro. R. P. Blake, a member of the Alfred Lodge (425), to the pedestal, and presented him, in the name of the Master and Brethren of the Apollo Lodge, with a gold key, as a mark of the respect they have towards him as the P.G. Treasurer for Oxfordshire; also for the many kind services he has rendered to the Craft in general, but more particularly that of instructing the Brethren of the Apollo Lodge. The Lodge was then closed in due form until the first Wednesday in November.

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SCOTLAND.

EDINBURGH.—The advices from this quarter are unusually meagre, and present but little interest. The report of meetings at Gatehouse and Gartnavel will be found interesting.

GLASGOW, GARTNAVEL, *June* 1.—*New Royal Lunatic Asylum.—Grand Procession and Ceremonial on Laying the Foundation Stone.*—About eleven o'clock the different Masonic Lodges, arrayed in the distinguishing emblems of their several orders, with banners and devices, headed by bands of music, repaired to their allotted districts, and, under the efficient management of the city-marshal, were speedily disposed in order of procession. Besides a fine body of police, dressed in their new uniforms, a party of Enniskillen dragoons, and 66th foot, also two pieces of artillery, assisted to form the procession, and added considerably to the imposing effect of the whole.

In the Grand Lodge we observed Sir James Campbell, supported right and left by Sheriff Alison and Sir Neil Douglas, commander of the forces for Scotland. The ceremony was conducted with all the customary formalities. The Grand Chaplain's prayer was very impressive, and the addresses of Sir James Campbell, Henry Dunlop, Esq., and others were deservedly applauded. At the conclusion of the ceremony three cheers were given, and amidst the music of the various bands, the procession returned to town. In the evening, a respectable party of gentlemen sat down to dinner in the Trades' Hall, Sir James Campbell, Lord Provost, in the chair, Henry Dunlop, Esq., Croupier. The Chairman was supported, right and left, by Sir Neil Douglas, Sir Alan Macnab, Colonel Fleming, and other military officers, Principal Macfarlan, R. Findlay, Esq., Dr. Hutchison, &c. At the Croupier's table were Dr. M'Leod, William Laurie, Esq., Secretary of the Grand Lodge, William Dunn, Esq., Bailie Bogle, Convener Dick, &c. &c. Principal Macfarlan and Dr. M'Leod officiated as Chaplains.

This institution is, we believe, the first that has been consecrated on the non-restraint system, and most cordially do we wish it success.

THE RUTHERFORD MONUMENT.—On the 28th April, 1842, the foundation of this long talked of monument was laid by the Rev. Mr. Jeffrey, of Girthon, assisted by the Brethren of St. Stephen's Lodge, Gatehouse, and numerous deputations of Craftsmen from other quarters. As all felt the warmest interest on the occasion, Thursday was quite a gala day on the banks of the Fleet. It is at all times difficult to estimate accurately the numbers of a crowd, not placed in military order; but it was supposed that the assembled witnesses of the interesting ceremony could not be much under *five thousand.* At two o'clock the procession moved from Gatehouse, preceded by the magistrates and council, and in their wake the Trades, with their respective banners, in well-regulated marching array. In rear of the leaders followed a compact body of Freemasons, dressed as Craftsmen, and many of them covered with the insignia of office. Drums, fifes, and bagpipes, were not wanting; and last, though by no means least, Lady Ann Murray's excellent instrumental band. The effect of so many instruments tuned to harmony, was spirit-stirring in the last degree; and as

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the intervening distance to Boreland Hill measures fully a mile, the procession had a highly imposing appearance

In a cavity of the foundation-stone, securely inclosed in a glass bottle, were deposited all the silver and copper coins of her present Majesty's reign; the three Dumfries journals of the week; also London, Edinburgh, and Glasgow newspapers; an Edinburgh Almanack for the present year; a copy of a sermon published by Mr. Nicholson, Kirkcudbright, preached by Rutherford on a sacramental occasion in the parish of Anwoth, 6th April, 1637; with a vellum containing the names of the subscribers to the monument, &c., &c. Mr. Ramage, Boreland, carried a horn containing the corn; Mr. Mundell, a silver cup containing the wine; and Mr. James Kirkpatrick, a similar vessel containing the oil. The foundation adjusted according to the rules of art, supposed to be as ancient as Solomon's temple, the Rev. Mr. Johnstone, one of the great departed's clerical successors in Anwoth parish, stood upon the stone, and in that position offered up a most fervently impressive prayer, which was listened to by the multitude in breathless silence, and it is hoped with corresponding edification. The Rev. Mr. Jeffrey then stood forward and delivered a long, able, and animated address, in the course of which he delineated forcibly the character of Rutherford—his great learning, talents, and piety; his unwearied exertions in upholding the purity of the presbyterian faith, with the sufferings he endured for conscience' sake, while discharging fearlessly the duties of the mission he had undertaken for the advancement of the cause of his Heavenly Master. The Rev. Mr. Muir, of Kirkmabreck, concluded the services of the day by a prayer, alike pathetic and adapted to the occasion; and these duties completed, the people separated, and retired in the same orderly manner in which they had advanced to the summit of the Boreland-hill.

The elevation of the Rutherford Monument is to be sixty feet, and as the site is naturally very commanding, it will become a landmark to the whole surrounding neighbourhood, to a large section of the lower division of Wigtownshire, and no inconsiderable portion of the Isle of Man. The contractors are Messrs. J. and J. Stewart, Gatehouse, and the obelisk is to be constructed of the best hewn granite. The Rev. Samuel Rutherford, born 1600, was ordained minister of Anwoth, 1627, became afterwards Professor of Divinity in the University of St. Andrew's, and died 1661. We sometimes hear of names that have not yet gathered all their fame; and it speaks volumes as to the life, writings, and ability of Rutherford, that in his case there should have been so remarkable a local revival after the lapse of nearly 200 years.

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IRELAND.

To S.P.R.C.—The artist's charge for the designs will be more expensive than is supposed; and Dr. Crucefix is of opinion that plates may be altogether dispensed with; descriptive writing will answer every purpose. For reasons that cannot well be given at present, he thinks that a separate pamphlet will be preferable, as the narrative can be more clearly continued and preserved. The consent of A to the publication of his Correspondence in the Appendix is indispensable. Unnecessary delay is not desirable, but caution is; and especially at the present moment, when a more comprehensive examination into some past events would equally become those whose inadvertence may have given a colorable pretext for an uncharitable construction of inoffensive conduct. Let not S.P.R.C. be apprehensive—Woodfall did not betray Junius, who is undiscovered to this day.

ARISTIDES. *The letter on Limerick Proceedings is written in the spirit of truth, still it is our opinion it should not appear. Time will soften down asperities, and all differences may yet yield to forbearance.*

DUBLIN.—*Provincial Grand Lodges.*—The death of the Earl of Shannon has placed the Masonic Province of Munster in the hands of the Grand Lodge; and it is to be hoped that the election of a Masonic chieftain for so extensive a district may devolve upon some enterprising and zealous Mason, who will efficiently sustain, and maintain inviolate, the purity of our Masonic code.

The Masonic Lodges at Limerick, Nenagh, Ennis, Kilrush, Charleville, and Rathkeale, are to be under the controul of a Provincial Grand Master. The Lodges are unanimous in the selection of Brother Michael Furnell, Esq. as provincial chief.

The Lodges in Dublin have passed an active season, and the prospect is not without interest; all are deserving attention, but our reporter has chiefly attended to 50, 141, 620, and the Kilwinning; where the arrangements have been interesting and important,

March 16.—The Supreme Grand Council for Ireland elected their officers for the year. The meetings are held on the third Wednesday in March, June, September, and December. The officers of country or foreign Chapters, &c. may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to J. Fowler, Esq., Deputy Grand Secretary, Commercial Buildings; or to Dr. Wright, 26, Great Ship-street, Dublin.

June 24.—The Grand Lodge celebrated St. John's Day, and installed their officers.

May 30.—REV. THOS. FLYNN.—The members of the most Ancient and Honorable Society of Free and Accepted Masons of Ireland, presented the Address voted by the Grand Masonic Lodge of Ireland

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to the Rev. Thomas Flynn, late Grand Chaplain of the Order, at Radley's Hotel, College-green, at three o'clock.

The tickets of admission were numerous, and issued from the bar of the coffee room, Commercial Buildings, until Saturday, the 28th May, to the Masters of the several Lodges, and such other of the Brethren as were qualified to receive them, and each had the privilege of introducing two ladies on the occasion.

The Brethren appeared according to rank in Masonic costume.

GRAND MASONIC BALL.—*April* 26.—Lodge No. 50 gave a Grand ball and supper, which took place in the Rotunda. It was upon a scale of great splendour, and was attended by the *elite* and beauty of the city. The long room, and those above it, were thrown open to all who desired the pleasures of the promenade or dance. In the lower room quadrilles were danced; in the upper, waltzes. The rooms were decorated with beautiful and, in many instances, gorgeous Masonic emblems, inscribed upon flags and shields; in fact, all that taste, art, or money could do to render the scene fascinating and inspiring, was done by the spirited and active committee under whose superintendence the entertainment was conducted.

At half-past one o'clock the supper was announced, when the company proceeded to the round room, where a supper, embracing every delicacy in viands and wines, was provided for them.

The Master of the Lodge, Blake Knox, Esq., was in the chair. After supper, he gave the following toasts:—

"The Queen;" "the Queen Dowager;" "Prince Albert, and the rest of the Royal Family;" "The Army and Navy;" "The Lord Lieutenant and Prosperity to Ireland;" "The Three Grand Masters of Masonry in Ireland, England, and Scotland—the Duke of Leinster, his Royal Highness the Duke of Sussex, and Lord Fitzclarence;" "The Deputy Grand Master;" and "The Ladies."

The CHAIRMAN, in proposing these toasts, introduced them with brief but appropriate prefatory remarks.

Sir JOSIAH C. COGHILL returned thanks for the navy, and Colonel VANDELEUR for the army.

Mr. WHITE (the D.G.M.) returned thanks for the compliment conferred on him in drinking his health.

Colonel VANDELEUR proposed the health of the chairman, who, in expressing his gratitude for the honour paid him, adverted to the magnificence of the scene which he saw round him, comprising as it did, much of the rank, wealth, worth, and loveliness of Dublin.

The health of the indefatigable Secretary of the Lodge, Bro. Baldwin, having been proposed and rapturously received, he returned thanks. He expressed a hope that the warm hearts and happy faces which surrounded him would frequently have an opportunity of meeting, as they had done that night, in harmony, good fellowship, and gladness, and that the most unhappy incident in their lives might be the festive scene, in the delights of which they then participated.

At three o'clock the supper was concluded, when a considerable number of the guests resumed the enjoyments of the "mazy dance," and did not terminate them till

> "Night's candles had burnt blue,
> And jocund day stood tiptoe on the misty mountain's top."

We cannot omit eulogising, in this brief notice of the ball, the delight

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afforded to the company by the united musical efforts of Bros. Brough, Sapio, Magrath, &c.

KINGSTOWN.—LODGE 620.—"The First Volunteers of Ireland," met on April 27, at their Lodge-rooms, Anglesey Arms, Kingstown, for the purpose of giving a sumptuous entertainment and presenting a beautiful silver cup to Bro. Fowler, D.G.S., in honour of his having been half a century uninterruptedly a member of that his parent lodge. The Volunteers mustered in good strength, and the visitors invited to do honour to Bro. Fowler included almost all the great lights of the Craft at present in the city; among others were Bro. Sir William Betham, Grand Master's Lodge; Rev. Bro. Flynn, Grand Chaplain; Bros. Murphy and Sapio, of No. 2; Quinton, Wright, Keane, of 4; Owens, 6; Furnell, (D. L. and high sheriff of the county of Limerick), of 13; Colonel Browne, G. D. Stephens, of 50; Forrest and Maguire, of 132; G.W. Creighton, J. Griffith, 141, and F. T. Porter, 494, &c. Weariness, arising from the ball of 50, prevented many, and among others, Bro. G. J. Baldwin, the indefatigable Secretary of that leading Lodge, from gracing the occasion with their presence. The musical powers of Bros. Sapio and Magrath added much to the harmony. The W.M. Bro. John Morgan, filled the chair most efficiently, and was well supported by his officers and stewards.

Brother FOWLER, in returning thanks when his health was drunk, mentioned some historical records connected with 620, interesting in Masonry. He stated this Lodge was anciently so intimately connected with the Kilwinning Chapter of Knights Templars, that its members were admitted to that degree on more favoured terms than those of any other Lodge, and that in the earliest published list of the members of the original Chapter of Prince Masons, (which was first established among the members of the Kilwinning Chapter), out of nineteen members of which the Prince Masons' Chapter consisted, twelve were members of 620, and that out of seven members who constituted the college of Philosophical Masons, six were of the Volunteers.

The following is the inscription on the cup:—

"Presented by the Brethren of the First Volunteer Lodge of Ireland to Brother JOHN FOWLER, D.G.S., as a small token of fraternal regard on attaining his 50th Masonic year in this his Parent Lodge. 27th April."

KINGSTOWN, *June* 13.—A brilliant Masonic entertainment took place at Salt Hill (Kingstown), when the Leinster Lodge (141) of Dublin, gave a sumptuous dinner, on the highly interesting occasion of presenting Bro. William Henry Wright, P.M. (of the original Prince Masons' Chapter), with a magnificent service of plate, in testimony of his zealous and efficient labours as Secretary and Treasurer of the Lodge, from which important offices he has just retired. This splendid tribute of fraternal gratitude and affection consisted of a beautiful and richly finished silver tea and coffee service, and was much admired for the superior style and excellence of its workmanship. Sixty of the Brotherhood, including about five-and-twenty visitors, assembled. On the removal of the cloth, the health of "the Queen" was given from the chair, and received with rapturous and truly loyal cheers. Next succeeded the health of "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family;" and then followed the usual series of Masonic toasts, with their appropriate "salutes." In proposing "the toast

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of the evening"—the health of Bro. Wright—the Worshipful Master (Bro. H. T. Graham), took occasion to enlarge on the Masonic worth and services of the late Secretary, and concluded, amidst the enthusiastic cheering of the Brethren, by presenting Bro. Wright with the magnificent and costly gift of the Lodge. The worthy Brother acknowledged this highly gratifying testimonial of Masonic confidence and regard with the deepest feeling. On the larger of the articles composing this splendid service, was the following inscription:—

"Presented by the Master, Wardens, and Brethren of the Leinster Masonic Lodge, No. 141, to Bro. Wm. Henry Wright, P.M., in testimony of their esteem and gratitude for his faithful and efficient services as their Secretary and Treasurer, since the revival of the Lodge in the year of Masonry, 5836."

Amongst the guests were several distinguished Brethren, connected with the highest orders of Masonry in this country, who were received with appropriate honours. The Prince Masons who partook of the hospitalities of the Lodge on this occasion, were Bros. Baldwin, M.W.S., Thomas Wright, G. Brereton (Representative of the Grand Master of England in this country), Kenny, and Bracken. Bros. G. W. Creighton and Yates, of the same exalted grade in the Masonic order, and members of the Lodge, were also present. Bros. Pigott, Sapio, Magrath, Geary, and Bassel, contributed most effectively to the enjoyments of this fraternal party. We should not here omit to notice the marked and kind attentions of the Worshipful Master in his exertions to promote the social spirit of this delightful festivity. In which he was seconded by the other authorities of the Lodge, especially by the respected successor of the late Secretary, Bro. Wm. T. Lloyd, P.M.

We cordially re-echo the sentiments of the editor, from whose journal we have necessarily somewhat abridged the above. We are not of those who change our opinion with the passing wind, and bearing in mind many kindly recollections of Bro. W. H. Wright, most cordially wish him and his lady many prosperous years, and the enjoyment of happy hours while using the elegant service of plate so justly earned.

Theatre Royal, *June* 15.—The performances were for the benefit of the distressed widows and Brethren of the Masonic Order. In the absence of the Duke of Leinster, Grand Master of the Order, the Right Worshipful William White, D.G.M., occupied the state-box, attended by a brilliant staff of Masons.

Previous to the commencement of the play, the Brethren of the Order appeared on the stage in full Masonic costume; and on the rising of the curtain, the whole of the theatrical company sang the Masonic version of "God save the Queen." The Brethren then took their seats in the boxes.

After the comedy of *The Jealous Wife*, in which Miss Faucit supported the part of *Mrs. Oakley*, an address, written by Bro. Alfred Howard, was delivered by Bro. Calcraft, and was received with deserved applause, combining, as it did in it, much of point and just feeling.

The house, though well attended, was not as full as we have observed it on some previous occasions of a similar kind. The weather was inconveniently warm, which may account for the rather thin attendance.

It was observed by some Brethren in a prominent box as a singular coincidence, that while Bro. Calcraft was pleading for the poor Irish

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Mason, the Treasurer of the Asylum was also pleading in London for the Aged Brethren of England.

THE MASONIC FRATERNITY OF LIMERICK. — The Ancient Union Lodge, (No. 13,) met at high noon, on Monday, March 28, at their hall, to present their esteemed Past Master, Brother M. Furnell, Sovereign Prince Grand Rose Croix, *D.L.*, and high sheriff of the county, with a splendid testimonial of their fraternal value and regard, viz., a solid silver Masonic pillar and candelabrum, surmounted with a celestial globe, value £200, with the following inscription :—

A Testimony of Masonic Regard,
From
Ancient Union Lodge, No. XIII.
To Brother Michael Furnell, P.M.S.P.G.R.C.
Deputy Lieutenant, and High Sheriff of the County Limerick.
THE PILLAR REPRESENTS
The firmness and rectitude of his Masonic conduct;
THE SILVER
Is emblematic of his sterling merit, and unalloyed zeal.
Ancient Union Lodge,
Revived 28th December, MDCCCXL. after a lapse of seven years, under the auspices, and by the diligence and energy of
BROTHER MICHAEL FURNELL.

The names of the Master, William S. Tracy, Brother R. R. Gelston, Senior Warden, and the other Officers and Members of the Lodge, are engraven on the sides, and Mr. Furnell's Family Arms are splendidly executed on the base.

Round the top of the Pedestal are the following mottos: "Vide, Audi, Tace"—"In every place a friend, and every clime a home."

"Sit Lux, et Lux fuit,"
"What bond of friendship e'er can vie,
With this, that binds both low and high?"

The Branches represent the three great Mystic Lights, surmounted by the Celestial Globe, with the signs of the Zodiac. Round the Abacus are the words, "Beauty," "Wisdom," "Strength," "Concord." The steps of the base are each emblematic of the mystic art, and bear the name of the manufacturer, Brother Henry Smith, George's-street, Limerick.

The Brethren, to the number of near 100, assembled in full Masonic costume, and the spectacle was splendid.

The Master, W. S. Tracy, summoned Brother Furnell to the right of the throne, and addressed him as follows:—"Brother Furnell, I rise with feelings of peculiar satisfaction to perform an office with which this Lodge has honoured me, and most truly do I assure you, that I have never discharged a more pleasurable duty; for although I am perfectly conscious of my inability to express our sense of your manifold deserts, and claims upon our regard—not only by your services to our Lodge, but by your devotion to the interests of our Masonic order, I nevertheless feel great pleasure in being the medium of presenting to you a token of our affection, and a memorial of your services, which speaks more for both than any language could convey—as words could not express the one, or do justice to the other. We present to you a candelabrum, because we desire to remind you by it, when we are not with you,

'Of that Hieroglyphic bright,
Which none but Craftsmen ever saw;

and of the many happy hours we have spent together by its pure light, in this temple of Masonic love and quiescent good-will, which you have so zealously laboured with us to erect. We present it to you in the form of a pillar, in order that it may enumerate the cardinal

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virtues we should all inculcate upon its capital; and have recorded upon its base, together with our names, the expression of those feelings of esteem and affection for you, as a man and a Mason, which it is our object to commemorate, by this well-deserved testimonial. That the great Architect of the universe may long bless you with long life, good health, and every happiness this world can afford, is the sincere desire of your attached Brethren of Limerick."

Br. Furnell delivered the following reply:—"Worshipful Master and Brethren,—The uncontrollable emotion of an overcharged heart deprives me of those expressions so necessary for my present position, and were it not for the confidence I feel in your fraternal indulgence, I should altogether despair of commanding sufficient self-possession to approach the overpowering subject of this day. Brethren, I am sure you will credit my solemn Masonic declaration, that to me that elegant and costly testimonial of esteem and affection is but a bauble compared to the hope I cherish that the heart of each individual Brother of this Lodge throbs in the same link of fraternal unity as my own. Brethren, little more than a year has passed since we numbered on our roll but the exact number of this Lodge 13; but now what do I see around me, a hundred of the *élite* of our province enthusiastic advocates of the hallowed principles of pure Freemasonry, the protectors of the orphan, the patrons of moral, social amusements, and the munificent encouragers of principle, testified by your flattering and splendid proof this day. I accept this great and invaluable testimonial of Masonic opinion with an enthusiasm too expressive for words. I shall ever esteem it as my proudest and dearest possession, for each time that I view it I will have before "my mind's eye" the soul of every Brother engraved thereon, as when, hand-in-hand, in testimony of the Presence above, we sealed our all-enduring bond. Nature overpowers me, and I can only, with deepest emotion, again reiterate my heartfelt thanks to you all, and to you, Worshipful Master, for your too kind allusions to my humble merits, and to the excellent artist, our Brother Smith, for the beautiful execution of this truly Masonic and appropriate testimonial.

March 29.—Grand Fancy Ball for Masonic Widows and Orphans.—To see amusement devoted to benevolence, and festive enjoyment made subservient to the cause of charity, is a sight worthy of approbation to the heart of every true philanthropist; and it is, therefore, that we have seldom been more delighted than on witnessing the opulent and fashionable concourse that crowded last night to the Grand Masonic Fancy and Full Dress Ball, given for the benefit of destitute widows and orphans, belonging to some of the deceased Brethren, who often in life experienced the full and saving truth of the words sung by their zealous Brother, the Bard of the North—

> "When *Masons'* mystic *word* an' *grip*
> In storms and tempest raise you up;"

And who, on their return to the "Grand Lodge above," have their sorrowing dependents provided for, through that kindly and benevolent feeling which has ever swayed the Brotherhood in all climes and ages. We have little hope of presenting our readers with any thing like an adequate description of the scene that presented itself on our entrance into this "hall of mirth." Those who had witnessed, but a few days previous. the Philosophical and Literary Society House—its unfinished staircases—its unplastered walls, and apparently unappropriate appear-

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ance for the uses to which it was now converted, would imagine that the change was the work of a wizard, and that the spells of necromancy had full share in the magical appearance of the building, not less than the suddenness of the alteration.

At the southern end of the room stood a magnificent Masonic temple, in the style of Louis le Grand, nearly twenty feet high, entirely covered with crimson velvet, and fringed with gold embroidery. In the lower part was placed a state chair of exquisite workmanship, from the manufactory of our fellow-citizen, Mr. Henry Owens, of Mallow-street, and which well deserves to be viewed and examined as a very rich and most creditable specimen of native manufacture. Surmounted was a deeply carved and richly gilt cornice work, beneath which was represented the "All-seeing Eye," and the entire elevated upon a platform of the same material. This post of honour was occupied during the night by the Worshipful Grand Master, whose tact, politeness, and urbanity, in the high and arduous position he occupied, were admirably appropriate. The cornice was also surmounted by a large quantity of massive silver plate, the most conspicuous and generally admired article of which was the valuable and well-merited testimonial presented yesterday, by the Brethren of the Lodge No. 13, to their respected and esteemed Brother Michael Furnell, Esq. Immediately behind was placed a banner representing the hands of friendship firmly clasped in each other, with the motto, *Vide, audi, tace.* In the immediate vicinity of the chair, were the armorial ensigns of the several noble and opulent residents, and others connected with the county, among those of the Earls of Limerick, Dunraven, Muskerry, Gort, Clarina, and Guillamore, with portraits of several distinguished personages, viz.: Geo.-III., Geo. IV., Dukes of York, Kent, Sussex, and Wellington, the Queen Dowager, &c. &c. Above the canopy appeared the city of Limerick Arms, and in front the Royal initials "V. R." with the crown beautifully displayed and richly decorated. The side walls were splendidly ornamented with the crests of the members of 13, paintings, landscapes, &c.; we also noticed transparent full-length likenesses of her Majesty and his Royal Highness Prince Albert at either end of the room, the middle being reserved for a miniature brig of war, with flags streaming from stem to stern, and the rigging crowded with an immense profusion of variegated lamps of every colour in the sky, of every hue in the rainbow. The appearance of the floating *Ark* was dazzling in the extreme, and so attractive as to leave the other magnificent objects for some time comparatively unnoticed. At the extreme end of the room a spacious orchestra was erected, chastely ornamented with crimson velvet, and over it an exquisite figure of Fame, by "sound of trumpet," proclaiming his deeds of "high enterprise," brandishing a garland with one hand, and the instrument in the other. There were also several costly oil paintings, representing our most signal victories in every part of the world, both by land and water, and in particular, two prominent portraits of the great heroes of both services, Wellington and Nelson; but here, though we "love to linger," we must depart for

THE SUPPER ROOM,

which, without the exaggeration of fact, or assistance of fancy, we might pronounce to be one of the most rich, sumptuous, and magnificent displays ever presented in this city to the gaze of admiring spectators. Such as have thus far accompanied us in the preliminaries, will have no objection that we should open

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THE BALL.

Between nine and ten o'clock, the company began to pour in, and the elegant and fashionable equipages were drawing up fast to the grand entrance. The guests were received, on alighting at the vestibule, by a committee of the Stewards, viz.—Bros. Hon. John O'Grady, Sir Richard Franklin, *M.D.*, Henry Vereker, John Crips, James M'Mahon, and William Piercy, who ushered them into the ball-room, where they were severally introduced by Bro. Furnell to the W.M., William S Tracy, on the Throne, the members of the Craft, all in rich regalia of the respective Orders, forming a continuous crescent at either side of the room, which had a singularly novel and elegant effect. Shortly after, the three bands played up the Freemasons' Anthem, God save the Queen, and Patrick's day. Dancing commenced at ten o'clock, with a quadrille party, the Senior Warden, Dr. Gelston, having opened the ball with the Hon. Mrs. Drew.

Among the earlier fashionables in attendance we noticed the following:—Lieutenant-General Sir William Macbean, Lord Spencer Compton, Sir Richard Franklin, Sir Burton and Lady M'Namara, Mrs. Furnell, Mr. and Mrs. Harrison, Mr. Bevan, the Knight of Glin, Bros. Vincent, Gelston, and Mrs. Gelston, Miss Rosslewin, Mr. M. Sayers, Mr. E. Sayers, jun., Captain Fraser, 74th, Captain Browne, Newgrove, County Clare, Mrs. Stacpoole, Mr. and Mrs. Luke Brady, Mrs. Charles Keane, Miss Keane, Mr. G. T. Baldwin, Mr. and Mrs. George Goold, Mr. and Mrs. Gleeson, Mr. Mahony, Mr. Geo. Dartnell, Mr. Edward Taylor Dartnell, the Misses Dartnell, Mr. Mahon, Mr. Fitzgibbon, Mr. Sexton, Mr. Mrs. and Miss M'Mahon, Mr. and Mrs. Boyse, Mr. and Mrs. Usborne, Mr. and Mrs. Walnutt, Mr. S. Bouchier (in the costume of a Highland officer), Mr. Crips, Mr. and Mrs. Gore, Deputy Lieutenant and Mrs. Finucane, Mr. Mrs. and the Misses Taylor, Mr. and Mrs. Monsell, Mr. and Mrs. Goold, Mr. Mrs. and the Misses Massy, Mr. and Mrs. Royse, Mr. Scully (habited as an Indian chieftain), Dr. Pitcairn and Mrs. Pitcairn, Bros. Mossop, Dennis, Atkinson, and Blennerhassett; Mr. and Mrs. George O'Callaghan (Maryfort), Mr. John Ryan, Mr. Osborne Harley, Mr. Pain, Miss Rose, Mr. and Mrs. Bland, Messrs. Gleeson, Croker, and Graves; Mr. and Mrs. Gubbins, Major and Mrs. Creagh, Messrs. A. D. and Miss Creagh, Mr. Mrs. and Miss Westropp, Miss Fitzgerald, Miss Carey, Mrs. Shelton, Mrs. C. O'Dell, Miss D'Esterre, Mr. and Mrs. White, Mr. Richard White, Mr. S. Vereker, Mr. and Mrs. De Vere, Mr. Mrs. and Miss Croker, Mrs. and Miss Westropp, Mr. Mrs. and Miss Gabbett, Mr. Mrs. and the Misses Westropp (Attyflin), do. do. Fortetna, Dr. and Mrs. Russell, Mr. and Mrs. Evans, Mr. and Miss Piercy, Mr. Mrs. and Miss Jervis, Mr. Bannatyne, Hon. John O'Grady, Hon. James Grant, Mr. Somerset, Mr. Power, Mr. Morris, Mr. and Mrs. Maunsell, Mr. W. Fitzgerald, Mr. George J. O'Connell, Mr. Marrett, Mr. Tuthill, Mr. Sayers, Mr. Baldwin, Mr. and Miss Studdert, Mr. Watson, Mr. and Mrs. Spaight, Mr. Drew, Mr. Brown, Mr. and Mrs. Gelston, Mr. Mrs. and Misses Browning, Mr. and Miss Gubbins, Mr. Considine, Mr. Freke Evans, Mr. and the Hon. Mrs. Drew, Mr. Gleeson, Sir A. De Vere, John Croker (D.L.), J. H. Royse (D.L.), Poole Hichman (D.L.), John M'Mahon (Firgrove), C. O'Loughlin, Captain and Mrs. and Misses Ievers, Mr. Burke, and Mr. Steele, Mrs. Harrison (Castle Harrison), Windham Patterson, Counsellor O'Gorman, jun., J. Skerret and Mrs. Skerret, Francis Healy, Mr. and

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Miss Lloyd, Mr. Saunders, high sheriff of Kerry, &c. The officers of the Artillery, 5th Dragoon Guards, the 5th, 36th, 37th, 46th, 64th, 69th, 84th, 85th, and 90th Regts. mustered on this occasion a splendid staff, and by their presence added much to the spirit and gaiety of the scene.

At supper, all the Stewards, thirty in number, attended on the company, and provided every requisite comfort. The splendid band of the 84th occupied the orchestra.

The Worshipful Master presided at the head of the supper tables, and after the toasts of the Queen, the Craft, the Grand Masters of England, Ireland, and Scotland, he anounced the health of the fair ladies present, their other guests, civil and military, accompanying the toasts by a general invitation from the Stewards, to a soiree in the same rooms on Thursday evening next. This agreeable anouncement was received with a burst of applause, and the Hon. John O'Grady, returned thanks for the ladies.

The festivities of the supper table were enlivened by an appropriate song from Brother Haynes, who is exceedingly happy and entertaining on such occasions. The company returned to the ball-room, where dancing was resumed with increased pleasure.

It is unnecessary that we should bear testimony to the indefatigable ardour with which the Stewards entered upon and conducted the entire arrangements, which were at once judicious and commendable. Indeed, these gentlemen will find a deeper gratification in the success of the Charity than any this world's praise could confer. At the same time, we should not omit to notice the liberality and untiring exertions of Mr. Purser, of the Club-house, who mainly contributed to the prosperity of the undertaking. Recollecting the cause in which the assembly originated, the serious relief its proceeds will afford to many humble but not the less meritorious individuals, and the good fellowship engendered throughout it, we do not hesitate to adopt the prayer of Sir Walter Scott, that we may witness "many more such merry meetings."

The second Masonic ball on Thursday night (March 31,) was fully as attractive, but less crowded than its predecessor, and, therefore, the re-union was more enjoyed. Upwards of 400 fashionables collected to the festive scene, where easy mirth and gay delight held in tuneful communion a most happy and brilliant assemblage of beaus and belles, until morning's light told "the hour for retiring." The "lion" of the night was Mr. George Leake, whose super-excellent dancing of the old Irish jig was so characteristic of nature and truth, as to make the great room echo with cheers and laughter, almost irrepressible.

Lodge, 271, *April* 27.—For the last three days the members of this Lodge held a Royal Arch Chapter, and raised twelve Master Masons into the sublime degree of Royal Arch Masons. We never knew Masonry to be in so much esteem and repute in Limerick as at present.

Miss C. Alley, of William-street, a pupil of Mr. Vickers, of Ennis, has just finished a portrait of the high sheriff, M. Furnell, Esq., *D. L.*, as the W.M. of the Ancient Union Lodge, No. 13. The likeness is admirable, and the decorations, jewels, &c., of the Sovereign Prince Grand Rose Croix, are faithfully delineated. It is a specimen of native talent that does honour to our city, and if this young lady, who is not fifteen, perseveres in her studies, she bids fair to become an artist of celebrity.—*Limerick Chronicle.*

[This portrait should be lithographed. Ed. *F. Q. R.*]

Having performed our pleasing duty of reporting a most interesting

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scene of Masonic enjoyment, which was heightened by the benevolent object of charity, we have now to report that we have received a mass of correspondence touching the excitement that the occasion gave rise to. It would appear that a strange misunderstanding as to the true nature of the ball, had disposed some too zealous members of the R. C. church to express their dissent from the pulpit, and in the observations made, the character of a Masonic worthy was alluded to in a manner that his best friends deservedly reprehended. We cannot enter into such an explanation as may fully satisfy our correspondents, but think it due to them, and to the excellent Mason alluded to, to give the following extracts from the *Limerick Chronicle*. A letter to the editor of that paper, with remarks which we presume to be editorial, contain some memorable points, and the reader may feel interested in perusing some retrospective remarks at page 200, 1837, of this *Review*. Another Limerick paper has followed up the subject in a strain of special pleading that tells marvellously against its own conclusions. As the writer evidently knows nothing of the practical objects of Freemasonry, it is better to leave him to his own reflections. Our object is *peace* not *schism*.—Ed.—*F. Q. R.*

"The Roman Catholics of St. Michael's were publicly cautioned at the parish chapel on Sunday last, March 27th, by the officiating priest, not to attend the fancy ball, under penalty of exposure and denunciation from the altar, next Sunday (to-morrow), when their names would be published! If we don't err, the exercise of this arbitrary and imperious threat upon a former occasion, was for several years after the cause of a wide schism in the parish, and long estranged many respectable families from worship in the same chapel. The event was then greatly condemned, and was the source of long and unavailing regret. But was this rev. gentleman aware, while conceiving he impressed the law of his church, that he also threatened to violate the law of the land, which it is his peculiar province, as a clergyman, to uphold, and his first duty as a subject to obey. To preach 'peace and good will' amongst men, to inculcate respect to the constituted authorities, and submission to 'the powers that be,' is the business of a minister of Christ; not to defy the ordinances of his sovereign, or contemn those laws which protect him and all other of her Majesty's subjects from insult or injury, and both are now menaced! *Nous verrons*.—At the last Kilkenny assizes an action for damages was brought by a respectable farmer against his parish priest, for denouncing him by name at the altar, and the rev. defendant submitted to a verdict for *forty pounds* damages, and sixpence costs."

"A bitter invective has been indulged against the high sheriff of this county, for advocating the orphans' cause on Thursday last, and attributes his doing so to his indignation at having the Masonic Orphan Charity denounced by Roman Catholic clergy in this city. We are authorised to state, that he never referred to any creed but the one he himself professes, or to any Masonic grievance. But it is supposed the cap fits, and yet they expect a gentleman, who has ever been the advocate of liberal and generous principles, is to act the hypocrite, and silently permit the objects dearest to his heart to be vilified and traduced We do happen to know that he is devoted to a society, whose first grand principles are faith, truth, charity, and brotherly love, and yet so tolerant, though inviolable, are its ancient landmarks, that even after a public denunciation from the Roman Catholic altars of this city, a reference to

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such uncalled for interference could not be alluded to at their meetings: and we do ask by what name to designate that power by which the ladies of that persuasion here are prohibited attending a ball that was, at their instance, adjourned from the Assizes to the Easter week, particularly when their friends from Dublin, Cork, Clare, and Tipperary, are under no such prohibition? This is an unwise and *dangerous power* in any hands, and one calling loudly to *guard* against it. It is universally allowed that the Freemason must study true Christianity, *uncompromising loyalty*, and obedience to the laws, and a Masonic Lodge is deemed a school of morals and manners; and let it be asked with what consistency are the Roman Catholics prohibited attending a ball-room, the proceeds of which is to clothe and support the helpless orphan, and not forbid association in any of the other walks of life? Such were not the opinions of those reverend *Brethren*, archbishop Troy and bishop Tuohy. Such are not the tenets of the very many beloved and venerated heads of the Protestant Church, who fondly cherish and inculcate Masonic truth and virtue, and are proud to wear the primeval badges of its pure and simple forms."

"TO THE EDITOR OF THE LIMERICK CHRONICLE.

"The editor of the *Reporter*, in a late number of that journal, vauntingly asks for the names of those who sat in Lodge with the late Rt. Rev. Dr. Tuohy, and in reply please to inform him, that Mr. John Neville, of Ballingarry, architect, is one of the few surviving who did so. Mr. Editor, make what use you please of the above communication, from

"A MASON AND A ROMAN CATHOLIC."

"[The fact of the late Roman Catholic bishop Tuohy, being a Free and Accepted Mason, can be verified by affidavit, and there are gentlemen still living who can prove, that both bishop Tuohy and archbishop Troy were valued Brethren of that truly benevolent, philanthropic, and moral society. Dr. Troy was well known to be an acceptable and familiar guest at the Duke of Richmond's court, when lord-lieutenant of Ireland, as also with his Grace's successors, Lords Whitworth and Talbot. It was at a levee upon one of those occasions the secret was elicited, and as Dr. Troy was standing near the vice-regal chair, he happened, by mere accident, to make one of the old-cherished, and, it appears, never to be forgotten signs, unobserved it was thought by every one in the court circle, but a Brother of the order, who regarded him with surprise, instantly caught the signal, and responded. An introduction took place immediately after, and the venerable prelate soon recognised a friend; the intimacy increased, and when speaking of Masonry, Dr. Troy told this gentleman in Masonic confidence, "You shall ever find me *Brother* Troy, but not as priest or bishop." The venerated and esteemed gentleman, from whom we have this singular and interesting anecdote, is a high Mason, and travelled several miles from another county to attend the fancy ball in this city for Masons' orphans.]

CARLOW, *June* 24.—Lodge, No. 116, of the town and county of Carlow, met on Friday, the 24th instant, at twelve o'clock in the forenoon, for the installation of officers, and for the discharge of other important business. The festival of St. John was celebrated according to ancient usage, and the members dined together at the club-house.

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FOREIGN.

PARIS.—Masonic affairs appear to progress with some regularity: we have received the "proces verbal" of the foundation of the new Temple of the Grand Orient, now erecting in the Rue Neuve-Samson. The various addresses delivered on the occasion are marked by correct Masonic feeling.

The account of the re-union of the two Grand Lodges of France, the "Grand Orient," and the "Rite Ecossais," that took place on the 24th of December last, has been published, and is, like the preceding paper, a most important record. The proceedings in Lodge are marked by very considerate attention to the mutual relations of the two societies; but at the banquet the feeling, repressed in Lodge by a deference to solemnity, broke out into the most rapturous and affectionate demonstration. The two Grand Representatives embraced; the example was followed by the Brethren; and the toast, to perpetuate friendship, was given with all the enthusiasm of inspiration.

☞ The Secretariat is now 36, Rue de la Victoire, Paris; and is open daily from nine till four. Letters or parcels must be free.

SWEDEN.—The King of Sweden, says a letter from Stockholm of the 26th ult., has sent to the Freemasons' Lodge of that city the four packets relative to Freemasonry, found in the chests of Gustavus III., which were recently opened.

OPENING OF THE CHESTS BEQUEATHED TO THE UNIVERSITY OF UPSALA BY KING GUSTAVUS III.—This event, expected with so much curiosity during fifty years by the public in Sweden, and indeed in Europe, took place on the 29th of March. The following will be found to be the most authentic account of the proceedings hitherto made known. At eleven o'clock on the morning of the 29th, the commission appointed for the purpose, consisting of the Vice-Chancellor, Rector, and Professors of the University of Upsala, together with M. Sarte, the governor of the province, assembled in the Consistorium, and there opened a box, containing the keys of the two chests; along with these were found the autograph instructions of King Gustavus respecting his bequest, and which gave a general view of the contents of the chests. These papers were found most of them sealed, and with them the instructions that they must not be opened by any other than the reigning King Gustavus's family, (accordingly, they are likely to remain a long time unopened, if these instructions are intended to be observed, the family of Wasa being now vagabonds upon the earth). One of the two chests opened contained only a checked linen bag, with various unsealed papers and letters; among which were observed the king's original sketch for the opera of *Gustaf Wasa*, and the prologue, in French. It would seem that the world has been cheating itself for the last fifty years with the expectation that, on the opening of these chests, something would transpire as to the secret springs of the conspiracy by which Gustavus III. lost his life. Side by side with this expectation, a confused but very general report had sprung up, that a certain high personage, not content to wait half a century, had anticipated the stipulated time, and made a judicious selection from the contents of the chests, prior to their being given over to the custody of the University.

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The apparent result of the investigations of the 29th ult. has not at all diminished this report. On the contrary, it has passed into belief, and those who, a week or two back, only doubted, are now sure that the Duke of Sudermania, when regent, took care to abstract every thing criminatory to himself from among the papers in question. The spelling of some of the instructions is miserably bad; another proof, if more were needed, that a man, not to say a king, may enjoy the reputation of a great author, without being too well acquainted with orthography. The only details entered into are the titles of the several bundles, which consist of letters for the most part, papers of diplomatists, projects submitted to the king, and documents connected with Freemasonry. They are to be classed, bound, and deposited in the University.

BARBADOS, BRIDGE-TOWN.—*Grand Masonic Festival, January 27.*—The anniversary of the birth of his Royal Highness the Duke of Sussex, Grand Master of English Freemasons has been hailed by the Fraternity who witnessed and shared the impressive ceremonies of the day, as an event of the greatest importance to Masons, which (to use the energetic language of the Right Worshipful the Provincial Grand Master) although assailed by the devastating influences of storm and whirlwind, has braved the threatened danger, and although succumbing, for a period, under the pressure of those various circumstances from which it has been of late gradually recovering, may now, we trust, be said to be again restored to its proper position and utility in this ancient and loyal colony.

His Royal Highness the Duke of Sussex was recently pleased to appoint the Hon. Sir R. Bowcher Clarke, Knt. Chief Justice, to be Provincial Grand Master of Barbados, an appointment for which the wishes of the Associated Lodges has been unanimously expressed, and Sir Bowcher Clarke selected the anniversary of his Royal Highness's birthday as the most appropriate for the celebration of the annual Masonic Festival, and to nominate the officers, and open the Grand Lodge of Barbados.

Our intention is mainly to record some notice of the proceedings which occurred at the banquet, it is not necessary that we should here describe the solemn ceremonies which were observed upon the installation of the Right Worshipful the Grand Master. Suffice it to say, that after the appointment of the officers of the Grand Lodge had taken place, (and the investiture with their respective badges, &c. of each of the Brethren chosen to fill these honourable situations, was accompanied by some affectionate and appropriate charge), the Right Worchipful Grand Master delivered an address to the assembled Brethren, copies of which, we would suggest, should be transmitted for record to the Associated Lodges. The broad principles of Masonry were therein clearly pointed out, and the performance of those fraternal duties to mankind in general, which constitute the elements of the noble institution of Freemasonry, strenuously urged upon the attention of his hearers; above all, the paramount importance of firm union among all classes of Masons, (for union is irresistible strength), was more especially and earnestly inculcated.

The banquet was announced for the hour of six, at the spacious rooms of Miss Rebecca Phillips, under the general superintendence of the Grand Stewards appointed for the ensuing twelve months; upon this memorable occasion, upwards of one hundred Masons sat down to

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a most sumptuous entertainment, during which, thanks to the admirable management of the stewards, no "contretemps" occurred to disturb the universal harmony which reigned throughout the progress of the fête.

By the kind permission of Lieutenant-Colonel Dundas, commanding her Majesty's 47th regiment, the band of that distinguished corps added its enlivening assistance to the festivities of the evening, and shortly after the hour indicated, the sound of music announced the procession of the Grand Master, attended by his officers, among whom we were gratified to observe the gallant Colonel bearing the standard of the Grand Lodge.

The Right Worshipful Grand Master having taken the chair, was supported by Lieutenant-Colonel Dundas on his right, and Bro. John Mayers, Grand Director of Ceremonies, on his left; Bro. Joseph Bayley, the Worshipful Master of the St. Michael's or Senior Lodge of this island, being the vice-chairman for the day. The room was decorated with two transparencies; the one immediately behind the chair being the arms of the Grand Master of England, and that at the other extremity of the room (at which we happened to obtain a seat) exhibiting the arms and crest of the Provincial Grand Master

The cloth having been removed, the Grand Master rose and said, the first duty of every Mason, on such occasions as the present, was one which well accorded with their principles and feelings, which were those of the purest loyalty and most devoted attachment to the throne, and when it was recollected that it was at present filled by a Mason's daughter, he doubted not that they would all fill a bumper, and drain it to the health of her Majesty the Queen.

"The Queen, God bless her," drunk with all the honours. Tune —"God save the Queen."

The Grand Master next gave, with appropriate introductions, "The Prince Albert and the Prince of Wales." Tune—"Rule Britannia."

"The Queen Dowager, and the rest of the Royal Family." Tune—"Hearts of Oak."

The Grand Master then rose for the purpose of giving the toast of the evening. He felt sure he had only to name it to cause in every one present the most lively emotions of respect and gratitude—it was to the health of his Royal Highness the Duke of Sussex, the Grand Master of England. On that day H.R.H. had arrived at the honoured age of three-score years and ten; forty-four of which he had been a Brother, and nearly twenty-nine Grand Master of England; having been elected to that distinguished post on the resignation of his Royal Brother, the Prince Regent, in 1813. It was quite unnecessary for him, indeed he felt himself quite unequal to the task of speaking in any thing like just terms of the manner in which it was agreed by all, that his Royal Highness performed the duties of his high office, having the most perfect knowledge of every degree and order in Masonry, constantly bestowing unparalleled attention on every thing connected with the Craft; gifted with a mind equally ready to attend to its minutest details, and peculiarly fitted to decide on its most important proceedings; and having for so long a period presided over, and enjoyed the perfect confidence of the whole body, it was not to be wondered at, that Masonry in England should flourish and abound; but it was not to England alone that the fostering care of the Grand Master was extended. Well might Great Britain appropriate to her-

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self the once proud boast of Spain, that "the sun never sets on her dominions;" and there was scarcely a colony of these wide-spread dominions in which there did not exist a Lodge under the warrant of His Royal Highness, and enjoying the benefit of his protective sway; but what was perhaps more surprising, was the knowledge which his Royal Highness had of the state of the Brotherhood throughout the whole of his extensive rule, and of the truth of this fact the interview with which he (the Provincial Grand Master) had been honoured, when last in England, by his Royal Highness, had most thoroughly convinced him; nor could the Craft, he was sure, learn a more gratifying or encouraging circumstance. To the continued health, long life, and happiness of this illustrious prince, he begged they would drink as the toast deserved.

"The Duke of Sussex, Grand Master of England"—(Masonic honours and great applause). Tune—"Arise, and blow thy trumpet, Fame."

"The Grand Masters, and prosperity to the Grand Lodges of Scotland and Ireland." Tune—"St. Patrick's Day."

The Vice-Chairman then begged permission to propose a toast, which being granted from the chair, he rose, and spoke as follows:—

"Right Worshipful Sir, Brothers Senior and Junior Grand Wardens, and Brothers generally; the honour of filling this chair having devolved on me this evening, I have much pleasure in availing myself of the privilege allowed me to offer a toast; and I do wish that it had fallen to the lot of some other Brother, more competent than I am, to discharge the pleasing duty, and to do that justice to the toast which it so richly deserves.

"The toast which I now have the honour to propose is, 'The health of the Right Worshipful the Honourable Sir Bowcher Clarke, Knight, the Provincial Grand Master of Freemasonry in Barbados.' And after hearing thus much, my Brethren, I should hope that I need not press on you the necessity of filling a fair bumper glass.

"My Brethren, upon this interesting occasion, which has brought us together this day, I find it is impossible for me to offer this toast without comment. I am indeed sensible of the difficulty—the impossibility of sufficiently engaging your attention, whilst I feebly endeavour to bring under your notice this pleasing, this all important topic; or of doing that justice to my toast which I am fully aware it deserves at my hands.

"I feel myself totally unequal to entering on the individual merits of our esteemed Grand Master. I would, however, merely glance at his public life, and hope that it may not be considered unconnected with the occasion of our present happy assemblage.

"Permit me, therefore, to say, that in all the public situations which Sir Bowcher Clarke has hitherto filled—and they are not a few—his talent, his virtues, his native worth, have ever shone conspicuous. The manner in which he has invariably acquitted himself in them all, has not only secured for him the esteem and confidence of his countrymen, but it has also won for him the notice, the approbation of his sovereign; for Her Majesty has been graciously pleased to bestow on him gratifying marks of her favour, honourable as well as substantial.

"But my Brethren, the high, the honourable, the influential office to which he has been recently appointed, more particularly and closely endears and binds him to us Masons.

"Appointed by His Royal Highness the Duke of Sussex, the Most

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Worshipful Grand Master of England, to rule over the Craft in this island, and as our Provincial Grand Master to govern us, we have this day experienced the inestimable gratification of witnessing his installation, and we hail and cherish the event as a favourable epoch in the annals of Freemasonry in this country. We consider it every way as an auspicious event for the Craft; one likely to rekindle and keep alive that fervent zeal for Masonry which has at former periods existed in Barbados, and which ought to exist in our institution; and we do earnestly hope, that through his instrumentality, and under his benign auspices and impartial government, we shall again see that zeal prevail amongst us.

"I believe, my Brethren, that in giving vent to these sentiments, I do but freely express the sensations, and utter the feelings of the Brethren around me, and the Craft generally. I should hope that there is but one feeling prevailing amongst us at this moment, that of being proud and happy when we reflect that we have such a gentleman as Sir Bowcher Clarke to rule over and govern us as Masons.

"And may the Grand Architect of the Universe so bless him with health and strength of mind, that he may fulfil the duties of his high and important office with firmness, with moderation, and with satisfaction to himself and the Brethren under him; and that he may ever inculcate the genuine principles of Freemasonry, and constantly keep in view, by precept and example, that great land-mark of our institution, unanimity and brotherly love."

"The Provincial Grand Master of Barbados"—(thundering applause). Tune—"Sweet Home."

The Provincial Grand Master rose and assured the Brethren that he felt deeply sensible of the kind manner in which the last toast had been received; he sincerely thanked them for the hearty welcome they had given him on his assumption of the office of Provincial Grand Master of Barbados, and was truly gratified at the numerous and respectable meeting which had assembled around him that day, not only at the festive board to do honour to their Grand Master, but in the Lodge also, to assist at his installation into the office with which he had been honoured; nor could he forget the truly gratifying circumstance, that while this honour was voluntarily tendered by His Royal Highness on learning the death of their late lamented Grand Master, the unanimous voice of the Brotherhood had, in the most flattering manner, expressed that he should fill the situation; if, therefore, any thing was wanting to add stimulus to his exertions, nothing could, or ought so effectually to do it, as this double choice; he had already on that day had occasion to state his feelings, and the principles which would govern him in the discharge of the duties of the office, and he looked with the greatest confidence to the support of all around him to promote that harmony, unanimity, and good feeling, which were the peculiar characteristics of Masonry. He was much attached to Masonry, and felt it his duty to support it, not merely because it was founded on charity, piety, and benevolence, but because it enabled men, avowedly separated by religious differences or political dissensions, conscientiously to meet in one calm scene, whatever was their creed or their political bias; because it was there that the rich and the poor could be associated together upon terms of perfect equality, without any violation of decorum, and without offering any interference with the regulations of well-ordered society, and because he felt that this must contribute to the prosperity of the colony,

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by promoting general harmony, and uniting all classes in the closest bonds of concord. It was, perhaps, not generally known that Masonry had been introduced into this colony more than a century ago; seven Masons having met on the 10th of January, 1740, they formed the first Lodge, the St. Michael's, one which was now in existence; Alexander Irving was the name of its first Master; and so well did he conduct himself, that on his death a tomb was prepared for him by the Craft, in which he was buried; nor could he avoid alluding to the use which had, on a recent occasion, been made of that vault; and he was sure that every member of the Order must have felt a melancholy satisfaction in learning that, after the lapse of so many years, it should have been again opened to receive the honoured remains of a most distinguished Brother—the late exemplary, upright, and just governor, Sir E. MacGregor; fitting indeed was it that the Mason's tomb should be a soldier's grave. After again expressing his thanks, the Provincial Grand Master stated it to be his intention to hold the next annual festival on the 10th of January, 1843, in commemoration of the introduction of Masonry into Barbados; and concluded by trusting that he should on that occasion have the gratification of meeting an equally numerous and respectable assemblage—(cheers).

The Grand Master then gave in succession the following toasts:—

"His Excellency the Governor and Council." Tune—"Military March."

"The Army and Navy." Tune—"British Grenadiers."

"The Bishop and Clergy of Barbados." Tune—"Those Evening Bells."

"The Vice-Chairman," with appropriate remarks. Tune—"Auld Lang Syne." The Vice-Chairman replied, and returned thanks.

"The Grand Wardens and the other Grand Officers." Her Majesty's Attorney-General, Brother Sharpe, returned thanks in an elegant and appropriate speech on behalf of himself and his Brother Grand Officers.

"The Masters, Wardens, and Members of the Associated Lodges of Barbados"—(Masonic honours). Tune—"Masonic March." To which the Vice-Chairman, as the Master of the Senior Lodge, replied, and returned thanks on behalf of his Brethren.

"The Officers and Members of the Royal Arch Chapter"—(Masonic honours). Tune—"Burns' farewell." The Principal of the Chapter, Brother Walrond, returned thanks.

"The Grand Stewards." Brother Spencer, one of the Grand Stewards, replied, and returned thanks in a trite and appropriate speech.

The Senior Grand Warden, Brother W. T. Codd, having then asked leave to propose a toast, after a short and appropriate address, offered

"The health of Lady Clarke and the Ladies of Barbados"—(great cheering). Tune—"Come, let us dance and sing." For which the Provincial Grand Master returned thanks in animated language.

The greatest harmony and brotherly love prevailed during the whole time of the festive scene, every Brother present appearing to enjoy himself to his heart's content; and at a few minutes before one o'clock, the Right Worshipful the Provincial Grand Master rose to retire, when the company separated, with the exception of a dozen or more of the Brethren, who could not think of leaving the festive board until they had drank to a few more Masonic toasts, and offered up a few more glasses to the rosy god amongst their merry selves.

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GRENADA—*April.*—Masonic affairs are certainly recovering from the torpor that has for time threatened them. The Caledonian Lodge has returned to its former sociality, and our venerated G.M., strengthened by obedience to the laws of morality and integrity, leaves nothing uneffected to ensure the continuation of good feeling. The several degrees in Freemasonry are reviving, and ere long we hope to forward, for the information of other districts, some pleasant reports for the "*Review,*" in return for the very delightful intelligence we glean every quarter from the pages of that invaluable periodical. What, indeed, should we do without it?—as the Masons of the Eastern Indies say, "It is our sheet anchor."

MOUNT HERODIM ROYAL ARCH CHAPTER, No 54—*Feb.* 14.—We are glad to be enabled to state that the functions of this Chapter are in full operation, a convocation having been held on Monday evening last, the 14th instant, when Bros. Jonas Browne, of the Lodge of Harmony, the Rev. H. Cockburn, of the Caledonia Lodge, and John Wells, junior, also of the Lodge of Harmony, were exalted to that sublime degree of excellence. The Companions, after the Chapter was closed, sat down to an excellent banquet prepared for the occasion;—the conviviality of which was conducted with the greatest and truest Masonic feeling, and we cannot but remark the kind demonstrations of respect evinced towards the Prov. Gr. Principal, Bro. William Stephenson, as their Masonic leader and chief. The Rev. H. Cockburn was appointed Chaplain of the Mount Herodim Chapter, and has also been appointed Chaplain of the Prov. G. Chapter.

PORT PHILIP.—We are advancing; if not rapidly, yet with some effect. We meet about once in six weeks, and mustered about twenty; our initiation fee is 10*l.* 10*s.*, and we have contributions when we meet. There is nothing so social here as our Lodge, which may account for all the respectable located inhabitants belonging to it. Bro. Butler is about to proceed to England with a purse of upwards of 70*l.* for the exchequer of the Grand Lodge.

TEXAS.—The Brethren in this state have taken up a very proud position. Masonry is in the ascendant, every leading section of society is headed by a Freemason; of the members of congress, two-thirds belong to the Fraternity, including the speaker; of the senate, an equal number, including the president, who is also vice-president of the state. The attorney-general, the judges, and the president of the state are very zealous Freemasons. We hope to contribute our share of general intelligence in due form, as soon as our arrangements permit. We have, as well as a Grand Lodge, a Grand Chapter and a Grand Encampment; Bro. G. K. Teulon, Grand Secretary (who is also secretary of legation), has a commission to exchange the most extensive Masonic relations with the Grand Lodges of England and France; great interest is felt in the result of his mission.* St. John's day was celebrated with great splendour, and in the evening there was a Masonic ball, at which the ladies were much delighted; the Brethren appeared in their appropriate badges.

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* Brother Teulon has left England, after having successfully accomplished his mission: we *guess* at the future delegate from Texas to the Grand Lodge of England.

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AMERICA, (UNITED STATES).

Our latest correspondence announces, that there is a dearth of Masonic intelligence. We have received some numbers of the *American Masonic Register*, published at Albany, from which we make the following extracts:—

"No. 18.—*Jan.* 1.—First Prize Address by the Rev. Salem Town, Grand Chaplain of the Grand Chapter, New York.

So pure and excellent is this Address, that we shall probably, at a future period, give it in sections. It may well be termed a "First Prize Address;" the Rev. Brother has availed himself of his privilege, as a Mason, to illustrate the sections of our noble Order, and then to moralize on each in conformity with his duty as a minister; he may take rank with those other Masonic worthies who hold forth truth as the glass by which Masons and anti-Masons may each observe the reflection of their own features. His concluding words have much point:—'The moral soundness of our creed, in the abstract, needs no comment. It is known and admitted to be faultless. Our public profession is, in *theory*, unapproachable, and the world will now hold us responsible, individually and collectively, to sustain the purity of the one, and live up to the spirit of the other.'

"*Jan.* 8.—This number, containing the Second Prize Address, we regret is not come to hand.

"*Jan.* 15—22.—The Third Prize Address, by Comp. Blanchard Powers. The author of the Third Prize Address has entered into the arena of Christian Masonry, and has handled his subject with great force and acuteness. The thesis is highly creditable to him, and the Masonic world across the Atlantic will appreciate his services. In due time we trust to lay before our readers copious draughts from the refreshing stream.

"*Jan.* 28.—The Grand Lodge of Alabama was held on 6th Dec., 1841, at the Grand Lodge-room, in the city of Tuskaloosa; a large number of Lodges were represented.

"It was resolved, that a Committee be appointed to inquire into the expediency of raising funds to endow an academy of high literary character, under the patronage of this Grand Lodge. Many charters were issued for new Lodges.

"The Brethren were congratulated on the victory which the Order has achieved over its malevolent enemies.

"*Communications were received from Brethren in the United States, proposing to publish Masonic periodicals, and that Grand Secretaries should urge the encouragement of such publications, as having a most beneficial tendency to impart information to the unenlightened.*

"The Grand Lodge elected M. W. Ed. Hearndon Gainsville, G.M. and the other Grand Officers.

"The circular of the Grand Lodge of Texas was highly gratifying.

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"It was stated that the Grand Lodges of the different States had sustained the Grand Lodge of New York in its recent determination to annul certain charters.

"The Committee on Education made a favorable report.*

"*Dec.* 7.—GRAND CHAPTER was held, and officers appointed.

"This number contains the most satisfactory accounts from Ohio, South Carolina, Charleston, and Canada; every report acknowledging the great advantage of the publication of Masonic transactions.

GRAND LODGE, NEW YORK, *Feb.* 5.—Bro. Entz was introduced as the representative of the Grand Lodge of South Carolina, and, in his reply to the address of the Grand Master on the occasion, spoke at length, and proved the advantages of the representative system.

We hope to be favoured by the successive numbers of the *American Masonic Register*, and to do better justice to its valuable contents; while some of our Masonic authorities have, in puerility or otherwise, voted us "treasonable;" those across the Atlantic, by the mere difference of the letter *t*, show how much, in this respect, they are in advance of the old world.—ED. *F. Q. R.*

INDIA.

The Agents in Calcutta for this "Review" are—Messrs. THACKER and Co.; and Messrs. PITTAR and Co.

TO CORRESPONDENTS.

A PAST MASTER.—We have carefully considered the suggestion of drafting a series of jewels, badges, collars, and sashes, from the Ark and Mark upwards, including every grade in Craft, Arch, and Christian Masonry, with appropriate drawings; but the expense will render the object unattainable.

Our usual packet has not yet come to hand; it has, we presume, been inadvertently sent per ship instead of overland—this will account for the absence of a leading article. It will be satisfactory, however, to our readers in India to know, that Sir Edward Ryan has had an interview with the Grand Master, and that there is every probability that in future the position of Anglo-masonry in India will be respected and protected.

GHAZEEPOOR, *March.*—The Deputy Provincial Grand Master, Bro. Robert Neave, has visited this district, and has sufficiently embued us with his Masonic spirit. We hope in our next advices to announce the

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* We have compressed into a brief space the transactions of a Grand Lodge that makes our own vaunted supremacy blush; when will the Grand Lodge of England publish transactions of a similar tendency. It is behind-hand at least a century, in contrast with Alabama. —Ed. *F. Q. R.*

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formation of a new Lodge. He intends, as we learn, to visit Chunar and Allahabad, as soon as the extreme hot weather shall have passed.

The provinces have suffered much, masonically, by the drain of troops towards Affghanistan, and have to mourn the death of many an excellent Brother.

We are not moving Arch Masonry in the provinces, nor is it likely that branch of our sublime art can prosper, unless a Grand Superintendent is appointed. We are in the most anomalous state possible; it would seem as if those in high places in England would wish to extinguish the only light that can do us justice, and would break the mirror that reflects their own supineness.

REVIEW OF LITERATURE, &c.

The Simple Treatment of Disease, deduced from the Methods of Expectancy and Revulsion. By James M. Gully, M.D., Fellow of the Royal Medical and Chirurgical Society, &c. &c., London: Churchill, Princes-street, Soho.

The great mass of medical works of the day—and their name *is* legion—we find to be written either with a view to carry out some peculiar crotchet in the treatment of a particular disease, or to enforce the value of a recently *invented* specific (*discovered* is seldom the appropriate term) for the cure of "all the ills that flesh is heir to." Now and then, it is true, a good practical work makes its way among the multitude of cotemporary quackeries, amply repaying perusal, and sometimes redeeming the labour previously expended in wading through volume after volume of worthless pages.

Dr. Gully's treatise ranks with the very best of the better class; and has this manifest advantage over the vast majority of medical publications, that it can be as readily understood and appreciated by the non-professional as by the professional reader. It appeals forcibly to the common sense of the former, and to the practical experience of the latter; and we trust that it will be eminently successful with both.

Rapidly tracing the history of medicine from the earliest ages to the latest modern practice, Dr. Gully shows that the principles of Expectancy and Revulsion have been more or less known to all the great medical authorities from Hippocrates downwards; but that they have been carried into practice, separately or relatively, in either an imperfect or excessive manner. His object, therefore, is to define to what extent the one, the other, or both should be acted upon, in order to produce early and permanent cures, instead of immediate temporary relief and protracted recovery, should the patient in the latter case recover at all.

To treat the subject distinctively, he divides the two modes of life that obtain in the body into the vegetative and the animal, which he defines with much accuracy, and then proceeds to show how these act upon each other, especially when the organization is in a partially or generally unhealthy state; and from these comprehensive postulates he deduces the mode of treatment to be observed. His main axioms being, that in a majority of cases in which excessive purging and blood-letting are now had recourse to as indispensable, they should be entirely avoided—that it is unnecessary to punish the stomach to relieve the bowels, or to distress and exhaust the latter where rest and proper diet would restore

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the functions of the former—and that the efforts of nature should be judiciously and gently aided, instead of being actively and violently opposed.

In further elucidation of simple treatment, based upon the expectant and revulsive methods—terms which, we think, would be more generally understood if they were written *co-operative* and *counteracting*—Dr. Gully gives very minute particulars of his practice in a great variety of cases of acute and chronic indigestion; inflammatory, typhoid, teething, and remittent fevers; rheumatism; diseases of the chest and brain, &c.; all of which are most satisfactorily conclusive of the success of his system.

The writer of this notice, of course a non-medical man, has been relieved from indigestion, and a partially inflamed state of the bowels of a very painful nature, by Dr. Gully's simple (but effective) treatment of rest, restriction in diet, and the occasional application of a liniment.

"Medicine (says Dr. Gully) by the mouth is worse than useless in such cases as these: it is positively hurtful. It *relieves* in half the time the above simple treatment requires. The difference is, that the latter *cures*, allows the patient to rise up well, eat his ordinary food, and pursue his ordinary avocations, without the immediate distress, without the certain relapse, and consequent necessity for recurrence to the 'blue pill and black draught,' which attend the treatment by drugs."

We recommend this rational and very excellent work to every one who would eschew mineral poisons and vegetable plagues in the shape of physic, and obtain restoration to health by the only natural and effective means.

The Education of Mothers of Families; or, the Civilisation of the Human Race, by Women. By M. Aimé-Martin. Translated by Edwin Lee, Esq. Whittaker and Co., London; and Black, Edinburgh.

This is a very excellent translation of the celebrated work to which the prize of the French Academy was awarded. It is an elaborate essay, deserving of the most attentive consideration from every thinking man; but especially from the philosophers and statesmen, who give an impress to, and direct the destinies of a nation. Fain would we give our readers at least a general idea of the manner in which the author works out the hypothesis contained in his title-page. With our limited space, however, even this is impracticable; for the subject is treated so minutely as to be subdivided into upwards of thirty chapters, arranged in three books.

But this inability of analysis need not prevent us from giving a short extract, to prove the true style of the author, so accurately conveyed by the translator, and to give a sample of the admirable illustrations of argument with which the work abounds:

"But a prince, a king, what can he learn from a woman? That which St. Louis learned from Blanche; Louis XII. from Marie de Cleves; Henry IV. from Jeanne d'Albert. Out of sixty-nine monarchs who have worn the crown of France, only three have loved the people; and, a remarkable circumstance, all three were brought up by their mothers."

This translation is very appropriately dedicated to H. R. H. the Duchess of Kent; and it were but an imperfect compliment to say, that it will amply repay perusal. It is deserving of the highest praise—of the most profound consideration.

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TO CORRESPONDENTS.

A GENTLEMAN WITH SPECTACLES, *April 2d.*—It is easier to *say* that a simple remark is a —, than to prove it to be one—the prophet Habakkuk says, "It shall speak and not lie." The *gentleman* should study the 58th Ps. v. 3.

A PROVINCIAL MASON may doubt the fact, but the G.P. can testify that the door was locked.

LE CHEVALIER F. CHATELAINE, P.M.—We are much obliged by the complimentary note.

PELL (13, IRELAND).—Many thanks for the papers, especially for some kind expressions that accompanied them.

BRO. CLERKE BURTON.—We are requested by our predecessor to thank him for the correspondence; and beg to express our hopes, that we ourselves may not be thought unworthy the confidence of so intelligent a correspondent.

A LIMERICK MASON.—We have given our reasons elsewhere for not entering into a discussion on a subject which has pained so many excellent R.C. brethren.

A PROVINCIAL BROTHER, *April* 1, desires us to state, that he received for answer to his request for a book of the Constitutions, that none could be had, by reason that the G.S. had not signed any.

A GRAND OFFICER, *April* 16, on the same subject. received the same answer.

SALATHIEL.—"The Mammoth Mason" is too personal.

"AN EASTERN FABLE" is well written, but until the geographical description of the "Islands" in the Archipelago alluded to is more clearly given, we should not like to display our own ignorance on the subject. There may have been a *bond fide* purchase of a snug little island near Sumatra—and there may have been a *certain* Malay law as to marriage—a species of club law—jungle law—tiger law—and a law to regulate the orange fruit—to prevent the depredations caused by the indiscriminate use of the "Penang lawyer."

AN IRISH MASON is altogether in error. We deeply regret that any prejudice should exist, as to charity; did our means permit, we should subscribe liberally to every Masonic charity in Ireland.

BRO. THOMAS enquires, if the Bro. W. H. White, who formerly was Prov. G.M. for Westmoreland, and the present G S., are one and the same, or whether the P.G.M. was the father?—On reference to some papers, we find the father usually described as *Mr.* William White, whereas the P.G.M., who appears to have succeeded Bro. Braithwaite in the province, had the same first names as the present Bro. W. H. White. At the Moira Grand Festival in 1813, W. H. White, *Esq.* attended as P.G M. for Westmoreland, and *Mr.* W. H. White as G.S. *Mr. W.* White's name does not appear as present on that occasion. Some correspondent will, probably, give a more decided answer.

HURLO THRUMBO.—The dwarf has spared the giant more than once.

ONE OF THE DILWORTH SCHOOL may remember, that the mouse released the lion. All lions are not grateful.

SUUM CUIQUE.—We believe the fact, and have a quaint knowledge, beyond a guess—but as a reform in the Royal Lodge is out of the question, we advise not to meddle. Some things are best let alone—there is a proverb—

AN ADMIRER OF A REP. is, we suspect, a quiz; at any rate, being an anonymous correspondent, we have our doubts of him. There is a proverb for him too—"Never meddle with edge tools"

CAUSTIC.—The sobriquet of the "Arcades ambo"—Ignorance and presumption.

A CIVILIAN.—The article on the "evidence" appeared in "The Times:" we have not a copy, and shall feel greatly obliged if our correspondent could procure one—we could then, with greater certainty, describe the suppositious "Irish jontleman."

BRO. JOHN SMART.—We thank our esteemed correspondent for the very kind manner in which he has performed an ungracious duty.

BROS. W. AND M. G. STEPHENSON.—We are requested to convey Dr. Crucefix's warm regard, and thanks for their esteemed correspondence.

BRO. CODD will please to accept our best thanks for his communication.

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PILGRIM's notices are invaluable. We trust he will continue them down to the present day

A MEMBER OF THE ORIENTAL CLUB will find a condensed account of Sumatra in Wallace's Memoir of India, p. 61. 70.

A PAST GRAND STEWARD.—His letter came too late. We give the following extract: "Officers of the late Board—Bros. G. B. Matthew, No. 4, President; H. T. Foreman, 233, Treasurer; A. U. Thiselton, Secretary; Kemble, Hazard, Baldwin and another, Ladies' Stewards."

A COMMERCIAL TRAVELLER and his "Bag o' nails," is too wire-drawn for publication, even had he given name and address.

A COMMERCIAL TRAVELLER (2), in so kind a matter, ought to have given name and address.

HONESTUS is right. Apostacy will always be despised by honourable men. The asking of a guinea for the new charity, that was voted for the Asylum, because the latter was "knocked on the head," was as disgusting as contemptible.

THE GHOST OF A NINE WORTHY on the Pawnbroker-Mania, has some fun; but the letter might pain, where it might not convince; a year hence, and, if we mistake not, the blush of the red apron will correct the mistaken ardour for gim-cracks.

THE PURPLE BANDIT is now inadmissible.

Χριcy.—There are two Larreys; which is meant, the dactyl or the spondee?

REPORTER is thanked for his report of the interesting proceedings of No. 2, which are reserved for a forthcoming article on the Annals of that Lodge.

BRO. SHIELL's communications are duly acknowledged.

A BROTHER is mistaken; we never did advertise the wretched scheme, and for a reason—*we did not, and still do not consider it safe.*

A WARWICKSHIRE MASON is no lawyer, or he would know that our star-chamber would vote his letter a libel, and summon the familiar to prepare the rack: still, it is all "*Truth*," yet by an anomaly that apes "*Reason*"—it would be ruled to be "*Treason.*"

A GLASGOW MASON.—The printed letters relating to a recent ceremonial, are too discourteous to have been written by a minister of any denomination. Their republication would be repugnant to common sense.

BRO. HOYLE is thanked for his communication, which, he will perceive, is alluded to in another place; we have received a second letter, dated May 24, referring to a new Lodge; but as the hand-writing does not correspond with the first, we decline to insert it, until satisfied on the point.

VIGIL.—The motto for the article, page 168, was not received in sufficient time to prefix it. We now supply what is very appropriate:

> "*Truth shall be heard, and these lords of a day*
> *Be forgotten as fools, or remembered as worse.*"
>
> T. MOORE.

G. M. L.—We think our Brother sarcastic; he should not allude to so many catastrophes which argue nothing against Masonry or "Number one." Why a Brother resigned, and whose son was initiated elsewhere, are matters not germane to us.

A MASON.—The Constitutions do not prevent a Master from directing the Lodge to put on mourning for a P.M.

LYNX.—We see no harm in the Brother's having assumed the purple on the 1st instant; no doubt he felt cock-sure.

LAYING DOWN THE LAW.—"A Satire, in imitation of Punch, 18th June," is clever and artistical, the scene well devised, and the characters admirable, in particular that of the satrap dog; we fancy we hear his whine methodistical, while the large Cuba is evidently laying down his notion of the law; the white dog is all attention, and the position of the paw conveys, on a sheet of paper, with the date 24th April, a penlike attitude, as though he noted well the passing thoughts; in the distance are spectral illusions, phantasmagorical, describing some former companions of the species canine, who seem to approve of the mystic conclave. The poetry is declined.

B. (Erin).—Names of persons and places should be carefully written; we are compelled to omit what even the printer cannot decypher.

FUSBOS considers Bombastes has been rumped, we differ, he is the rumpee.

JOCOSUS ON CERTIFICATES might himself tell the G. S. that the words "*we* have subscribed *our* names" would read better in the singular number; when the Siamese separation took place between Chi and Cho, the alteration should have been made.

THE COCKED HAT.—The Grand Bellows-blower, and other articles are postponed.

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BRO. JONES should himself write to the Secretary of the Boys' School, who may not be aware that Earl Ferrers is P.G.M. for Warwickshire, and the Hon. Colonel Anson for Staffordshire.

A YOUNG MASTER-MASON.—The excellent lines on Freemasonry in our next.

AN ADMIRER OF HORACE WALPOLE.—It is probable that this distinguished man was a Mason; among the books purchased at the recent sale at Strawberry-hill, were some on Masonic subjects, with his arms and motto, "Pari quæ sentiat," and the name "Mr. Horatio Walpole." in particular a Book of Constitutions 1738, at the end of which was pasted a pointless doggrel print, with verses in ridicule of the order.

A FRIEND.—Vengeance is not Justice.

OXFORD.—Our correspondent would have been more welcome with name and address.

TYRO is mistaken, Dr. Crucefix was not at Luton on the 24th. We refrain from publishing what we do not believe to be true.

BELFAST.—The report of the 24th of June altogether too late.

ARCH MATTERS.

A COMPANION.—The majority of ONE on a recent ballot, fortunately decided the feeling to be *for*, not *against* Freemasonry, but for this, the Chapter might have been disfranchised for entertaining a question subversive of the sacred principles, "*Brotherly Love, Relief, and Truth.*"

TEMPLARS.

A TEMPLAR.—To honour the dead is certainly honourable to the living, but propriety should be observed; we are not aware of any work of the late G.R. that proved his vast abilities, but we do know that his Goth-like opposition to the restoration of the "Effigies" in the Temple Church, proved his total want of taste.

A TRUMPETER.—Great News! Our correspondent requests us to announce that the G.D.C. and the G.P. have expressed an intention to request the G.M. to convoke a Grand Conclave.

DISCIPLINE AND PRACTICE.

P.M.—A brother from Scotland, or Ireland, or any foreign part, must, on joining an English Lodge, pay for his registration and certificate, the same amount as if he had been initiated in an English Lodge.

A MASON.—Wilful disregard of Masonic law can only be looked on as a breach of it; misconception of the law should be treated with all tenderness; the difference in opinion between two P.M.'s of a Lodge, and a third on the board of G.P., had better have been *au secret*; on the second point, delicacy should have prevented the member of the Board from giving any opinion.

A GRAND STEWARD.—*Read* the Constitutions, and *act* accordingly.

SECRETARY—Is not, as such, precluded from the exercise of his general franchise as a member of the Lodge, he may originate motions and vote generally.

A PROVINCIAL GRAND OFFICER.—The recent act of a P.G.M. may not be a *breach* of discipline, but the act itself is a breach of Masonic honour, and of good manners. "*Ex quovis ligno not fit mercurius.*"

ASYLUM.

BATAVUS.—We appreciate the observations, and have used them.

A GRAND OFFICER OF LINCOLN.—The communication conveys very pleasing intelligence, and we trust is the harbinger of good. It is, we believe in contemplation to move, at the next general meeting of the Asylum, that all possible information and assistance be given to the New Institution when requested; a truly Masonic contrast with the conduct of the Grand Secretariat, which has invariably refused—discourteously refused—to aged Brethren the information to which they were entitled, *because they had orders to do so.*

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THE

FREEMASONS'

QUARTERLY REVIEW.

SEPTEMBER 30, 1842.

MASONIC OFFERING TO THE REVEREND GEO. OLIVER, D.D.

WITH what irrepressible emotion do we pen the few lines that herald an object of such importance as "a Masonic offering" to him who, of all Masons, so nobly merits the universal gratitude of our Craft. *Power* may gain proselytes to its footstool—*persecution* may force many to protect the oppressed—but *honour*, *love*, and *gratitude* will all unite to make an "offering" to Dr. Oliver, worthy the acceptance of the most eminent Freemason of the age.

In a postscript, (for as we could not conclude the entire account of the circumstances connected with this important case in time for the current matter, we are thus compelled to place them), ample particulars will be found.

We leave the subscription in the hands of a Craft, dispersed over the surface of earth and its waters, every portion of which has benefited as extensively by Dr. Oliver's researches into our mysteries, as by the benevolent affections that his writings inspire. It should be remarked that this great object is irrespective of province or country; for, like the genial influence of nature, Dr. Oliver has irrigated a world by the rich streams of his Masonic literature. It is worthy of remark, that the subscription meetings have not—and, we trust, will not—be sullied by unnecessary allusion to the ungracious folly, which, had it the power,

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would have crushed an honourable tribute, by endeavouring to offend the master-mind of Freemasonry.

It is proper to observe, in conclusion, that this "offering" had its origin long since, and is therefore entirely unconnected with the contemptible conduct of a provincial satellite.

THE QUARTERLY COMMUNICATION.

THE GIRLS' SCHOOL.—At a time when the finances of the Girls' School were in a very depressed state, the Grand Lodge, upon the motion of the Grand Master, voted a loan of £1000, with an understanding that statements of the accounts of that Charity should be submitted, from time to time, to Grand Lodge, until the loan was repaid. In accordance with this condition such reports have been continued, with occasional delays, up to the last Quarterly Communication, when, notwithstanding that the whole loan had been then returned, a final statement was made.* Now it was notorious to every person who takes an active part in the affairs of that Charity, that the Committee, making the report, had omitted to debit this Charity with the sum of about £300 due to one of the tradesmen, whose account had been accidentally sent in to the Grand Secretary; and it was very properly objected, by many members of the Grand Lodge, to receive that report,† and thus virtually affirm its correctness, when the error was so palpable and public. The Grand Master, however, pressed the reception of the report with less than the shadow of an argument in its favour, but with all the purple-badge influence; and a large majority confirmed as a fact—out of compliment to their chief—what they knew to be a fallacy!

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* We agree with a corespondent who states, that in his opinion, the loan having been repaid, no statement was necessary—however this may be, the statement was made.

† *Vide* auditors' report, page 301.

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And it is a remarkable appendage to this discreditable affair, that the Brother who first raised the objection—whose statement was corroborated by several Governors of the Charity—who even gave up the Grand Secretary as his authority, and emphatically challenged contradiction—that he, although defeated in the midst of such triumphant testimony *against* the wish of the Grand Master, was successful in his effort to throw discredit on the poor Widow's Petition, upon the hearsay evidence of one who no longer lived to repeat it, being then luckily *favouring* what the Grand Master desired!

THE WIDOW'S PETITION.

We might indeed "blush for our Order," if we had generally to characterize it by the proceedings of the last Grand Lodge; or, perhaps, even if the Grand Lodge were on all occasions to be taken as a type of Masonic practice; for it is not in "high places," nor by the "highest authorities," that *Faith* is most exhibited, *Hope* most encouraged, or *Charity* most exercised.

Who *but a Mason* would believe—and that a Mason having been present at more than one Grand Lodge—that an attempt could be made by a member, and countenanced by the Grand Master, to throw discredit upon a petition for relief, on the ground that such member had been told by a Brother since dead, that *he* had been informed by another person, that "the husband of the petitioner died in prosperous circumstances," although the contrary was alleged in the petition, and verified by upwards of fifty of the most eminent Masons in the province from which this unfortunate appeal for "Charity" proceeded?

Who but one of those who see the strangest exhibitions at almost every Quarterly Communication, would suppose that the Grand Master could so far falter in his duty as not to check an insinuation from one of his Grand Officers, that

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the Brother who presented the petition had no doubt "exercised considerable ingenuity in getting it up," and leave to that Brother the task of making the purple-badged accuser eat his own words amidst the sneers of the Grand Lodge?

Who but one of the *really initiated* would imagine, that the Grand Master, having had a copy of the petition previously before him, would permit any Brother so far to prejudice the case, as to bring it on in all the confidence of a most favourable consideration of its claims, when he, the Grand Master himself, had two exceptions to take to it, however doubtful?—Who but would have assumed, under such circumstances, that the Grand Master would have recommended the Brother to withhold the petition until those doubts were removed?

And who, then, can expect, from such Masons, "*Faith*" *in* others, "*Hope*" *for* others, or "*Charity*" *towards* others?

Well might a distinguished Brother who seldom attends these meetings exclaim, "Do you call this a Grand Lodge of Freemasons?—I call it *an Inquisition!*"

THE ROYAL ANNUITY FUND.

Such a scene of confusion as took place in Grand Lodge, upon the election of members of that body, to the General Committee of the Royal Annuity Fund, is seldom seen even at a Quarterly Communication. No information was given by the Grand Master respecting any restriction of qualification, nor was the mode of election declared by him, as customary on other occasions; but tables were placed in different parts of the Lodge, for the convenience of writing, and on each a hastily written list of such members of the Grand Lodge, (about thirty in all), who were *qualified* as *subscribers*, from whom the Brethren were called upon by the Director of the Ceremonies, and his subordinates, to make their selection. And thus irregularly, dictatorially,

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and unjustly, were the members of the Grand Lodge led to commit the folly of merging their privileges into those of the subscribers.

In the *printed* rules and regulations it is thus distinctly stated:—

"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 a 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."

Nothing could be fairer than this rule, if fairly applied. It was clearly understood in every discussion on the subject. and, we contend, is as clearly deducible from the rule itself, taken in connexion with the whole tenor of the regulations, that the Grand Master should be fully represented in his nominations, and the Grand Lodge by its own elections, *in virtue of the vote of four hundred pounds per annum out of the funds of Grand Lodge*, and that the subscribers should be represented *in virtue of their subscriptions*, but that in all cases each member of the Committee "must be a Master or Past Master of a Lodge."

The Masonic qualification extends over the whole, and is so stated as to be put beyond any question. The subscription qualification applies only to a part, and to that the law was premised to be limited. If not, why was not the law made equally declaratory? Why did it not stand thus, "Each of whom must be a Master or Past Master of a Lodge," *and a Life Governor, or a Subscriber to the amount of Two Pounds annually?*

To say nothing of the glaring dishonesty of such a perversion of language—such a playing at "hide and seek" with the truth—we ask how the *new* version of the LAW, by the Grand Lodge thus practically illustrated, would work, if there were not ten members of the Grand Lodge remaining as subscribers after the Grand Master's list, and that of the subscribers as a body, had been filled? Such a case

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may, and is very likely to occur if the members of Grand Lodge are thus treated.

To prove that *it is* a *new* version, we may say that the Grand Master himself had not even dreamt of it at a preceding Grand Lodge, when he spoke of the appointment of the Committee, for he never uttered a syllable about subscription qualifications for the Grand Lodge members.

It is an innovation of a most extraordinary nature, and must not be allowed to continue. And the best way to put the law even beyond the "special pleading" of a flippant meddler—who is neither ingenious nor ingenuous, the inference of a stentorian bungler, or the persuasive sophistry of one too exalted ever to be in the wrong, will be by notice of motion to declare the true meaning of that which none but the wilful can misunderstand.

THE ASYLUM.

Having devoted some space to the offspring, we now revert to the parent; and are truly delighted to find, that among the requisitionists to the Grand Master to form a Committee for the new charity, there are many who are Life-Governors and Life-Subscribers to the Asylum,—a sure proof that among its institutors are always to be reckoned the promoters of true charity; meanwhile, a glance at the proceedings of the Asylum will show, that a determination to carry out the original design, without prejudice to the new charity, is clearly discernible;—the principles of the Asylum are those of pure Freemasonry, and must triumph.

GENERAL ASPECT.

The general aspect as regards the Masonic body politic is, on the whole, satisfactory. In Dorsetshire, the Provincial chief, Brother Eliot, has been complimented by a very affectionate demonstration, and his portrait (an excellent like-

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ness) is placed in the Masonic Hall, Weymouth, side by side with that of his illustrious predecessor, the late Brother William Williams. The Historian of Freemasonry is, as we have previously shewn, about to receive a token of gratitude from the Masonic world. Dr. Crucefix, on the occasion of his too probable retirement from an active Masonic life, has been welcomed by his Staffordshire Brethren with the warmest expression of kindness. Sir Lucius Curtis was installed at Portsmouth as P.G.M. with unusual ceremonials. The Shakspeare Lodge, at Warwick, celebrated its fiftieth Anniversary with great *éclat*. These interesting ceremonies gave rise to many pointed addresses, among which, although all were excellent, those most prominent for their Masonic importance, were delivered by Bro. Eliot, at Weymouth; Bros. Crucefix and Kettle, at Wolverhampton; and Bro. Sharp, at Warwick.

ANGLO-INDIAN MASONRY requires nothing but justice at head-quarters to give it stability and importance; in fact, all that is required for the English Craft is, that the Executive should act as a parent, and not as a master, so that the duty paid to it should be that of a child—not of a slave.

SCOTLAND.—The Land o'Cakes has been rejoicing; the Sovereign "Ladye," and her court have made "Auld Reekie" gay to its heart's content.

IRELAND.—Masonry in the provinces is advancing with unusual strides. North Munster has a shining light in Brother Furnell; to all his compeers we say, "Do thou likewise."

FREEMASONRY beyond the limits of Europe is looking up; in AMERICA, in particular, there is a bestirring of the Order, and we read with unaffected pleasure of the publications of the Grand Lodge of New York, which put those of our own executive altogether "*hors de combat.*"

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ST. PETER WALKING ON THE SEA.

Swift rolling clouds the face of Heaven pervade,
And cast o'er night's dark brow a deeper shade;
While still in sullen calm the whirlwinds sleep,
Presaging murmurs moan along the deep;
Hush'd is the sea-bird's cry, the billow's roar,
And gloomy silence broods along the shore.
Now bursts the storm, the clouds are rent in twain,
And rise at once the terrors of the main;
The forked lightnings flash with lurid fire,
To quench the burning bolts the waves aspire;
The rattling thunder rolls along the sky,
And bursting breakers to their roar reply,
Whilst the fierce tempest flies with ruthless sweep,
And rouses all the monsters of the deep;
And the swift pattering hail, and drenching shower,
On yon half-sinking bark their fury pour,
Where seem alike in vain the fervent prayer
Of holiest saints, or ravings of despair.
But who is He—that mild yet awful form—
That rises mid the terrors of the storm?
On the still heaving wave He calmly treads,
Whilst back the billows roll their shrinking heads;
Around His brow celestial splendours play,
And the white sparkling foam reflects their ray;
Unmoved by winds His flowing locks repose,
Unbathed His feet, unwet His garment flows;
Onwards He moves majestic o'er the wave—
The messenger of boundless love—to save.
Oh, mighty lesson! see obedience tried,
At His command now Peter climbs the side,
And leaves the bark—such is the force of love,
Which yields e'en life—its fervent zeal to prove;
But when around he sees the waves aspire,
Weak nature's fears destroy the Apostle's fire.
"Save me!" he cries—stretched forth the Saviour's hand,
The waves are firm as ocean's rocky strand.
Now steadfast faith becomes the Saint's true guide,
That bears him o'er the terrors of the tide,
And gives in safety to his Master's breast,
The man with faith, and pure obedience blest.

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ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

BY THE REV. G OLIVER, D. D.

(No. 11.)

A VENERATION for the "highest of hills and the lowest of valleys" prevailed in every region of the habitable globe. The peaks of the hills on which Rome was built were esteemed sacred, and were venerated by that people as much as it was in their power to venerate anything. The Tarpeian hill, or Capitol, was considered to be under the protection of Saturn; and thence was frequently called Mons Saturni; a temple, dedicated to Jupiter, was erected upon it. The Aventine hill had temples erected on its summit, which were consecrated to Venus, Minerva, Diana, and Juno, and was hence dignified with the appellation of *Mons Sacer*, the holy mountain. But this distinction was not conferred at the expense of other eminences. The hill called Agenalis, or Quirinalis, was also famous for a temple where the memory of Romulus was preserved by votive and commemorative rites; and the Palatine hill was an asylum or sanctuary to which criminals might flee, and be safe from their pursuers. Even the hill called Viminalis, or the mound of willows, was consecrated by the erection of several altars to Jupiter. And amongst the rural deities of Rome we find Collina, the goddess of the hills, and Vallonia, the protectress of the valleys; so universally did the veneration of hills or high places prevail.

The idolatrous respect for holy mountains was restored, with all its superstitions, by the emperor Julian, who always retired to such places for meditation and worship, whenever he had an opportunity. Libanus observes, that "by frequent devotions he engaged the gods to be his auxiliaries in war, worshipping Mercury, Ceres, Mars, Calliope, Apollo, and Jove, *in his temple on the hill.*" And in another place the same writer says more explicitly:—"Wherever there was a temple, or a hill, or on the tops of mountains; no place so rough, or so difficult of access, but he ran to it for worship, as if the way had been ever so smooth and pleasant."

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In Greece the same custom prevailed. Sophocles says: "Every mountain was consecrated to Jupiter, or called by his name; because, as the divinity chooses to reside in a high place, so we ought to sacrifice to him in a similar situation. The idea of the superior sanctity of hills and valleys was carried to an extravagant length among this people. The celestial deities were feigned to inhabit Mount Olympus, or at least to hold all their sacred councils there;* while the infernal gods were located in the valley of Tartarus. Mount Citheron was the abode of the muses, who were worshipped as divinities; and they were connected also with the mountains Helicon and Parnassus. The latter was dedicated to Apollo; and it was the sacred hill on which the ark of Deucalion was said to have rested after the deluge. The people were taught to believe, that whoever slept on one of its highest peaks would be inspired by the deity with the genius of poetry.

At Athens were hills consecrated to most of the Grecian deities, and honoured with their statues. Thus Ammon or Jupiter, Poseidon or Neptune, Chronos or Saturn, Hermes or Mercury, had each a holy hill; and the Areopagus was dedicated to Mars. The latter hill was remarkable, not merely for being the seat of Athenian judicature, but also as the scene of a transaction which revealed to the Athenians the power and goodness of the true God, and produced the erection of altars Αγνοστω Θεω. The account is thus given by Diogenes Laertius, in his Life of Epimenides: "At this time the fame of Epimenides was so high that he was believed to be in especial favour with the celestial deities. The Athenians, being visited with a grievous pestilence, were directed by the oracle at Delphi to purify the city by the rites of expiation: they therefore sent Nicias in a vessel to Crete, for the purpose of inviting Epimenides to super-

* "The fable of the assembly of the gods upon this celebrated hill," says Fosbroke in his Foreign Topography, "is supposed to be owing to appearances incident to it, resembling the *Aurora Borealis*. In the Opuscula of Mairan, printed in the Acad. des Inscrip., and separately at the Louvre in 1770, is the impression of a sardonyx in the French king's cabinet, which represents Neptune plunged into the ocean down to the half of his body, and holding over his head a kind of veil, which forms an arch, upon which Jupiter is seated, holding the thunder in his hand. Mairan supposes it to imply an obscure segment of the Aurora Borealis. The Orientals imagine, that before the Creation, God walked upon the waters; and the Indians still represent Brahma laid upon a palm-leaf and floating upon the waters."

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intend the ceremonies. He complied with their request, and purified the city by the following process:—he ascended *the hill of Mars*, having with him a drove of sheep for sacrifice, some being black and others white. These sheep were liberated at the summit of the hill, and suffered to go whereever they pleased, directions being given by Epimenides that wherever any of them laid down, they should be immediately sacrificed in honour of the deity to whom the spot was consecrated. This being done, the plague ceased. Hence it is that there are several anonymous altars at Athens in memorial of the sacred expiation."

It appears from this account that many of the sheep lay down in places which were not already consecrated to any particular deity, and were consequently offered in sacrifice *to the unknown god* presiding over the locality, whoever he might be; and as the plague was stayed by the divine power, anonymous altars to that power were erected in every place where such sacrifice had been performed, as a memorial of their deliverance. Here they worshipped the true God, although perfectly ignorant of his glory, majesty, and honour, and entertained no higher opinion of him than if he were only the equal of Jupiter, Apollo, or any other of their celestial deities. These were the altars referred to by St. Paul.*

It is clear that all these nations were fully persuaded that their prayers would be more efficacious, and their vows more acceptable when performed in these elevated situations; for the present deity, supposed to be inherent in the sacred mountain, was a safeguard and protection to the holy precinct; and would punish, with summary vengeance, any unauthorised intrusion by a profane or uninitiated person. I am not inclined to believe that the initiations were celebrated on hills in the open air, but it is undoubtedly true that no votary was allowed to approach such consecrated places, unless he had gone through that preliminary ceremony. Thus they were considered a holy locality, where the initiated were privileged to offer their vows; and from which the profane were excluded by the terrible εκας, εκας, εστε βεβηλοι.

This universal belief, which was firmly established, was sometimes used for the most ridiculous purposes of superstition; and if we were not acquainted with the unlimited

* Acts xvii. 23.

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extent of human credulity, we should be tempted to reject the extraordinary accounts which have been transmitted to us from ancient times, of the gross impositions which the wisest philosophers condescended to practice for the purpose of establishing their personal reputation. Thus when, on a particular occasion, the Etesian winds were very boisterous and destructive at Agrigentum, the assistance of Empedocles, a Pythagorean philosopher, was implored to avert an infliction which threatened to destroy the fruits of the earth and produce a famine. For this purpose he ordered some asses to be skinned alive, and making bags of their hides, he placed one on the top of each of the highest peaks of the hill or mountain on which the city was built, and this process produced the desired effect.

Again, when Philip II. made war against the Spartans, he performed the rites of his religion on the two mountains Olympus and Eva. Cyrus sacrificed to the gods on a mountain just before his death. So in the Iliad, Hector is represented as doing the same. The Persians commonly worshipped on mountains. And there is an extraordinary eminence at Mourgaub, the ancient Pasargadæ, which contains on its summit, as we are informed by Sir R. Ker Porter, the remains of a very singular structure, which is called "the Lodge or Court of the Dives;" which were the infernal deities of the Persians. This forms a singular instance of these deities being worshipped on a hill; and credible writers assert, that in the caverns contained in some of these sacred hills, the sounds of the initiatory hymns, and other ceremonies of their spurious Freemasonry were often heard by casual passengers, and excited a high degree of superstitious dread and veneration, added to the apprehension of a summary and dreadful punishment if they should be detected within hearing of the sacred rites.

It is clear that sounds were made to reverberate in these caverns by means of mechanical contrivances. Thus Swinburne describes an extraordinary cave at Syracuse, in the quarter of Neapolis: he says, "The excavation that appears most worthy of notice, and gives name to the whole place, is that on the north-west corner, called the Ear of Dionysius. It is eighteen feet wide and fifty-eight high, and runs into the heart of the hill in the form of a capital S; the sides are chiseled and the roof coved, gradually narrowing almost to a Gothic arch. Along this point runs a groove or channel,

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which served, as is supposed, to collect the sounds that rose from below, and convey them to a pipe in a small double cell above, where they were heard with the greatest distinctness. The echo at the mouth of the grotto is very loud; the tearing of a piece of paper made as great a noise as a smart blow of a cudgel on a board would have done; a gun gave a report like thunder that reverberated for some seconds; but further in, these extraordinary effects ceased."

In some places the hill or mound itself was worshipped as a deity. In China, by a supreme ordinance of the state, sacrifices were offered to Chang-Ti, on four lofty mountains, which were denominated the four Yo. These being at an inconvenient distance for the emperor to attend in person, they were subsequently imitated by the erection of artificial hills near their habitations, which were consecrated as deities, and the rites performed in the royal presence.

The primitive religion of the Brahmins of India is said to have flourished in its greatest perfection on the summit of the mountains called Heemakot and Imaus. In the Sacontala is a passage which states the fact. "That mountain," says Matali, the charioteer of Indra, "is the mountain of Gandharvis, named Heemakot; the universe contains not a more excellent place for the successful devotions of the pious." Philostratus informs us that the Indians called the top of Mount Caucasus Θεων οικον, the house of the gods; and Perron conjectures that one of the mountains of Canarah or Salsette was originally shaped at the summit like a pyramid by art, that it might be worshipped as a deity.

There is a curious tradition in India, as we learn from Wilford, which shows the prevalence of a belief in the sanctity of hills and valleys in that peculiar region of the world. "Britain," says this author, "was termed by the Indians Tricatachel, or the mountain with three peaks, and was hence considered as a place of peculiar sanctity; England, one of the peaks, was denominated Rajata-Dweep; Scotland, another of the peaks, Scuteya-Dweep; and Ireland, the third peak, Suvarna-Dweep. The Pitris, or primitive fathers, were said to reside in Suvarna, and their place of abode was either on the summit of a mountain, or in a cave, called Maha-Dewa. From this cave issued a long passage into the infernal regions. Here the souls of their deceased ancestors were invoked."

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In our own country, according to the testimony of our best antiquaries, the high places, or excelsa, anathematized in Scripture, dedicated to Bel and to Astarte, the queen of heaven, were greatly in vogue among the ancient druidical priests. On their loftiest eminences it was the custom to pile up rude irregular heaps of stones, some of them of immense magnitude, containing, as Stukely says, a hundred cart loads of stones of all sizes. On these mounds, which were extended in a line over the whole country where the Druids resided, and which were conspicuously raised in sight of each other, it was their custom, says Maurice, on May eve, to light up prodigious fires, which illuminated the whole region round about. These fires were in honour of Bel, or Bealan, the Irish and Celtic word for the sun; and hence it arose that Bealteine is still used for May-day by the Highlanders of Scotland. Round these fires the sexes, decorated with garlands of flowers, danced and sported together, leaped through the flame, and presented their children to the priests to be waved over the fire, who were afterwards restored to the parents as purified and regenerated by the deity; for they considered newborn children as unclean, and obnoxious to the anger of avenging gods, who would surely subject them to various kinds of frightful deaths, if they omitted this essential ceremony. Maimonides conjectures that if one child out of a family were thus regenerated, the rest would share in the blessing, and be redeemed from the curse of disobedience. So important and efficacious were the rites of lustration esteemed by idolatrous nations when performed on "the highest of hills." This horrid practice was prohibited, under pain of death, by the Mosaic law.*

There can be no doubt but that the above practices were used on the numerous artificial hills or mounds which abound in every part of this island; and it may be worth while to observe, that the "high places" so frequently mentioned in the Jewish historical books, were more commonly artificial than natural hills; although our Grand Master, King Solomon, in his dotage, preferred the latter for the celebration of his spurious Freemasonry, addressed to the unnatural triad, Ashtoreth, Milcom, Chemosh; and I think it highly probable that he threw up artificial mounds on the summit of each of the three peaks of mount Olivet for that purpose.†

* Lev. xx. 2. † 1 Kings xi. 7.

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These were accounted the most sacred, and the Druids of Britain, like the priests of the eastern world, believed the lonely hill to be most applicable to the purposes of prayer and contemplation. In this situation they were not likely to be disturbed, for the people regarded "the highest of hills" as consecrated to the Deity, and the places where divine oracles were delivered. And hence they were averse to committing a profanation on the holy precinct by too familiar an approach. And even the tumuli which were thrown up as places of interment, were esteemed holy, and protected by the manes of the deceased.

The customs above referred to were used as a relic of the practice of hill assemblies for religious purposes before the erection of temples for the service of God, which took its rise at Horeb and Sinai, or perhaps at Ararat, in every part of Britain, down to a very recent period; although by the precession of the equinoxes, the times of the vernal and autumnal equinoxes did not correspond with the same signs of the ecliptic as when these mountain rites were first instituted. These equinoctial points could not have been coincident with the first days of May and November at a period more recent than 5800 years ago; and from hence there is little doubt but that they were established as memorials of the creation of the world.

In the village of Scopwick, and within twenty yards of the spot where I am now writing, are the remains of a high mound, which is one of a series extending throughout the whole province. It bears the familiar name of Wilmore-hill, a corruption of Ellyll Maur, the great demon, or perhaps Elmur, the tauriform god, both common objects of worship amongst the aborigines of Britain. It is remembered by the old people as being of great diameter, and twenty feet high. A vertical section of it was removed at the inclosure for the purpose of widening the road, and it was found to contain abundant marks of cremation mixed with clay, a sufficient evidence that it was originally cast up as a place of interment; and from the presence of clay, which must have been brought from a great distance, by a very troublesome process in those days, we may fairly conjecture that it was erected on an occasion of more than common importance. It may have been intended to commemorate a signal defeat, in which the chief persons of a tribe perished. Under

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any circumstances, however, it was certainly considered as a place of great sanctity.

Now it was a custom prevalent throughout all antiquity, not only to place the tumuli of distinguished persons near highways, to remind the passenger of his final destiny, and to celebrate funeral games on the spot, but also to consecrate them, as we have already seen, to the tutelary deities, whose protection it was considered desirable to invoke; and hence this mound was placed under the guardianship of Ellyll Maur, or Elmur, whose name it still retains with a slight variation. Here the ancient bardic fires of rejoicing were periodically kindled on the eve of the first days of May and November; and the custom was continued down to our own times, and only ceased when the hill was finally levelled at the inclosure of the lordship about forty years ago; but instead of the *first*, the *fifth* day of November was used after the reign of James I. And old people are still living who recollect practising most of the customs on this hill, which are described by Neogeorgus, in the fourth book of his "Popish Kingdom," as being in common use throughout England in the reign of Elizabeth. They are correctly descriptive of the ancient usages of our idolatrous forefathers on "the highest of hills" before the introduction of Christianity, and have been thus translated by Barnaby Googe:—

When bonfires grate, with loftie flame,
  In every towne doe burne;
And yong men round about with maides
  Doe daunce in every streete,
With garlands wrought of mother-wort,
  Or else with vervaine sweete,
And many other flowers faire,
  With violets in their handes;
Whereas, as they all do fondly thinke,
  That who soever stands,
And thorow the flowres beholds the flame,
  His eyes shall feele no paine.
When thus till night they daunced have,
  They through the fire amaine
With striving maides doe run, and all
  Their herbes they cast therein,
And then with wordes devout and prayers
  They solemnly begin,
Desiring God that all their illes
  May there confounded bee;
Whereby they thinke through all that yeare
  From agues to be free.

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These customs show what a hold the veneration for high hills had taken of the people of this island, which was incapable of extinction throughout a period of 1800 years of Christianity and civilization.

The American savages used customs of a similar nature. "In short," as the learned Faber judiciously remarks, "every towering hill was reckoned holy; and we are assured by Melanthes, that it was the universal practice of the ancients to offer sacrifice on the highest mountains to him who was the highest god;" which shows how firmly established the predilection in favour of hills and valleys must have been in the minds of men before the general dispersion from the plains of Shinar. The Mexican shrines of the sun and moon were usually placed on the summit of their pyramids, which were a transcript of the lofty hill; and sometimes, according to Humboldt, two colossal statues of these deities, covered with plates of massive gold, occupied the same conspicuous situation.

The three celebrated capital Lodges of Freemasonry were opened "on the highest of hills or in the lowest of valleys," and were called the Holy Lodge, the Sacred Lodge, and the Grand and Royal Lodge. The first was opened on mount Sinai, where the holy law was delivered, and the pattern of the tabernacle revealed; the second in the bowels of mount Moriah, the original transcript of the sacred valley; and the third on the same mountain, after the breaking up of the captivity of Babylon. Hence we hear of the Essenian Jews assembling in similar places, to hold their lodges or secret conclaves, and conduct their proceedings, for fear of the intrusion of cowans, who might convey an evil report to their enemies, and involve them in trouble and ruin.

From a tradition of the above customs, or from the cave of Elijah,* it is probable that the idolaters took their practice of excavating caverns of initiation on the summit, or in the heart of the highest mountains; thus combining the advantages of hill and valley in one form, and securing the means of access both to the celestial and infernal deities. Thus Strabo, speaking of the holy mountain of Parnassus, says that it contained many caverns and valleys which were highly reverenced. And Pausanias adds, that on the top of

* 1 Kings xix. 11.

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the promontory at Tænarus stands *a temple which has the appearance of a cavern.* In the mountain of Chusistan were excavated a series of stupendous cavern temples, in which the mysteries of Mithras were celebrated. They were of vast extent, and contained every requisite for initiation. Like a Mason's Lodge, they were an emblem of the universe; and being constructed astronomically, the length, breadth, depth, and height, were emblematically considered illimitable. Here the candidates sunt tormentorum ij lxxx gradus transierit. And there could be no initiation, *αχρις ου τας ογδοηκοντα κολασεις παρελθοι.* The cavern temples of India are well known.

On the summit of the lofty mountain Tschebat El Kofferi, on the banks of the Nile, are a series of subterraneous remains, which could be intended for no other purpose but initiation into the spurious Freemasonry of Egypt. They consist of "a large saloon supported by hexagonal pillars, contrived in the rock itself. The roofs are adorned with paintings, which even at present we distinguish exceedingly well, while the gold, with which they were originally decorated, glitters on all sides. Here and there we perceive openings, which lead to other apartments; but as they are filled with rubbish, and as the passages into them are embarrassed with it, few travellers choose to venture themselves there. Above, there is another apartment, to which you may with difficulty arrive by climbing up the outside of the mountain. It is not so extensive a saloon as the former, but it is painted after a similar manner, and, like it, communicates with other adjoining apartments." This account is taken from Norden; and Pococke further describes them as a series of long rooms and spacious galleries, some of which were beautifully finished with painting and sculpture. A splendid specimen of "the lowest of valleys."

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. XLVII.—TO SYMPATHISE WITH A WOUNDED SPIRIT IS A TRAIT OF MAN'S DIVINE NATURE.

Contusos animos et res miserabere fractas.—VIRGIL.

IT is recorded, as a proof of a certain intelligence in animals, by some philosophers who would almost approximate it to reason, which distinguishes the genus *homo*, what sagacity and sympathy they feel (especially the canine species) in various incidents that have occurred where they have been associated with human actions and persons. If such be the fair inference as to a superior faculty existing in the brute creation, which may be the dormant remains of those benign qualities pervading every creature while in Paradise, how much stronger must the higher feelings which man entertains for man in their various relations of life, argue for his consanguinity, if that word may be allowed, with that Divine Intelligence which makes him but a little lower than the angels in the scale of created beings? Oh! ravishing reflection! How elevating—how dignifying the idea! What sacred interests ought such a conception to arouse in every man's breast for his *brother* in sorrow of heart—in agony of mind—reverse of fortune—with a bruised and wounded spirit!

'Tis compassion—bland meek-eyed maiden—that infuses into the hearts of mortals those feelings of sympathy which ally them with spirits of ethereal mould, and raise their affections for each other's "weal or woe" above the instinct of the insensate brute. Her soft and supplicatory appeals hush the churlish whisperings of avaricious caution, and, rekindling the quivering spark of latent pity, she moves even the callous and sordid niggard to alleviate the pangs of multiplied misfortune. This celestial excellence it was, which stealing over the heart of the Good Samaritan, prompted him in the fulness of his sympathy for human suffering, instantly to relieve a brother man in distress, without inquiring whence he came or whither he journied; and from the same divine source springs that "milk of human kindness" which so eminently distinguishes itself wherever pain or misery is to be found.

Man, led on by the impulse of humane compassion, visits the couch of pining sickness, shrinks not from fastidious scruples to enter the abodes of obscurity and wretchedness, nor fears to vindicate the wronged and persecuted, ever searching out the victims of calamity, affliction, and tyranny. In the receptacles of unmitigated distress, in the retreats of injured and gifted minds, his heart heaves with sympathy, soft pity's moistening tear bedews his manly cheek, and he hastens on the wings of affluence or the pinions of philosophy, to minister balm to the wounded spirit, or help to the forlorn and destitute. "Be ye merciful and ye

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shall obtain mercy," says the Divine Teacher. In other words, be not harshly censorious in your judgment of another man's defects; be not rigorous in the execution of arbitrary laws; but acquaint yourself truly with your own errors and infirmities, look into your own heart before you hastily condemn, and you will speedily detect your inefficiency to amend the foibles or correct the mistakes of those whom accident or birth may alone authorise you arrogantly and superciliously to arraign and anathematise.

The proud and selfish tyrant may issue his oppressive mandates, and he may find satraps to execute them; but he has not the power to check the stream of public sympathy, nor crush the indignant murmur of public opinion.

> O, Mercy! thou daughter of Heaven's blest sphere—
> Thou warm'st the heart, and dropp'st the pitying tear,
> When grief pours her tale into thy list'ning ear.

No. XLVIII.—EVERY THING HAS ITS SEASON.

Sit nox cum somno, sit sine lite dies.

TRANQUILLY would the world perform its prescribed course did men only adhere to the simple injunction of the Latinist above quoted. The Omniscient has assigned to every thing its proper use; and to change night into day, or day into night, is to pervert their respective purposes, and remove them out of the order established by a Divine Providence. Thus, for instance, night brings in her shroudy train universal cessation from manual and mental toils, enveloping nature in darkness, and the earth, with its inhabitants, in peaceful slumber. To turn that kind provision of Divine goodness from the wholesome intention of rest into a means of engaging in criminal pursuits, and indulging habits of dissipation, is surely to be guilty of a moral theft, and an abuse of one of the most beneficent gifts of nature:—

When twilight grey has in her sober livery all things clad,

how pleasant the reflection, that with the falling dews of evening our daily labours cease,—conscious that we have discharged the duties of the day with care and exactness; and as the Latin author says, *sine lite*, without injury to any. The temporary oblivion of sleep brings renewed vigour and happiness to the mind of that man whose days are so spent.

The day too brings with it appropriate employment. Rising from the couch refreshed by the "balmy slumbers" of a good man's rest, his various occupations are zealously resumed, first commending himself and his labours to "Him who never slumbers nor sleeps," and thence gaining that strength to the mind which yields activity and power to the body. Sol's bright beams are not then witnesses against him of a day wasted in malignant strife—in scandalous defamation—in turbulence and dissension; but of efforts to promote the design of his creation—"Glory to God, peace on earth, and goodwill to man."

Nature herself teaches the propriety of every season having its own division of action and repose. After a certain interval the earth exhausts her powers of generation, and rest is necessary to resuscitate it. So man is operated upon by the law of that Great First Cause who set bounds to the sea, and hung the earth upon its axis. Without some intermission, and some appointment of everything in its season, neither the clods of

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the valley, nor the energies of man, could produce the several fruits intended by their Maker:

> Day calls to honour—toil and care,
> Night bids us pause and rest to share.

The pathway of life is strewed with thorns, but it is quite possible, with a little self-possession, to put them aside, and pursue our walk to the termination with satisfaction and happiness; on the road we may meet with some disagreeable persons, but it is best to pass them with affability. Our sojourn among these wayfarers is very brief, and the end of the journey convexes into a narrow passage, through which all must enter into the country beyond; so that there hardly need be so much jostling in the crowd, when one event closes in due time the busy career of each.

THE ANNALIST.

NOTICES OF EMINENT MEMBERS OF THE CANONGATE KILWINNING LODGE, &c.

(*Continued from page* 156.)

Robert Burns. He became a Freemason in the summer of the year 1783. He was then twenty-four years of age. His associates in the Craft at that time were probably the same intelligent, though humble individuals, who formed the members of the debating club which Burns himself originated. Whether he was ever elected to any office previously to his "presiding o'er the Sons of Light," does not appear; but it is not unlikely that he was officiating as Master of the St. James's Lodge, Tarbolton,* about the time of his contemplated expatriation to Jamaica, when he wrote that exquisite gem,

> Adieu! a heart-warm, fond adieu!
> Dear Brethren of the mystic tie!

This was in the summer of 1786. The poet recited, or rather chanted, the "Farewell" to his Brethren in the St. James's Lodge at the moment when his chest was on its way to the vessel at Greenock. The effect upon them was impressive, especially at the conclusion:—

> And you farewell! whose merits claim
> Justly that highest badge to wear;
> Heaven bless your honour'd noble name,
> To Masonry and Scotia dear!
> A last request permit me here,
> When yearly ye assemble a',
> One round—I ask it with a tear—
> To him, the Bard that's far awa'.

* Since writing the above, we have learned from Mr. Robert Chambers, the well known literary antiquarian, to whom we had applied, the following Masonic particulars:—"When the writer was at Tarbolton, in 1837, he was favoured with a sight of the minute book of the Lodge. The attendance of the poet appears to have been very constant, even after he had gone to Mossgiel, four miles distant. At the meeting of July 27, 1784, he appears for the first time as Deputy Master, in which capacity he signs the minutes for several subsequent years, as *Burness*, till March 1, 1786, after which the name appears contracted into the form in which it is now known all over the world. The attendance of Professor Dugald Stewart is noted on one or two occasions. The last entries of Burns's name in the books are in May, 1788; he was then about to commence a settled matrimonial life at Ellesland."

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The individual so emphatically addressed in the first four of these lines was the worthy Brother, Sir John Whitefoord, of Ballochmyle (recorded in a former part of these notices), and of whom Burns says, in a letter addressed to him, dated Edinburgh, December, 1787—"You are the first gentleman in the country, whose benevolence and goodness of heart has interested himself for me, unsolicited and unknown." He appears to have been Provincial Grand Master for Ayrshire at the period the song was written. Burns, to his credit, never forgot his first friend, and in 1791, we find him addressing the following lines to Sir John, enclosing a copy of "Glencairn's Lament:"—

Thou who thy honour as thy God reverest,
Who, save thy mind's reproach, nought earthly fearest,
To thee this votive offering I impart,
The tearful tribute of a broken heart, &c.

The beautiful song, "The Farewell to the Braes of Ballochmyle," was also composed on the Whitefoords being obliged to part with that estate. How delicately does the poet enter into their feelings of regret!

Low in your wintry beds ye flowers,
Again ye'll flourish fresh and fair;
Ye birdies, dumb in withering bowers,
Again ye'll charm the vocal air,
But here, alas! for me na mair
Shall birdie charm, or flow'ret smile;
Fareweel the bonnie banks of Ayr!
Fareweel! fareweel! sweet Ballochmyle.

Among the earliest also of his friends and patrons was another member of the Canongate Kilwinning Lodge, Professor Dugald Stewart, who, while residing at his seat Catrine, in Ayrshire, during the month of October, 1786, was introduced to Burns by their common friend and Brother in the Craft, Dr. John M'Kenzie. From the latter being an intimate associate of the poet, it is probable that the lines intituled, "Invitation to a Medical Gentleman to attend a Masonic Anniversary Meeting,"* were addressed to him. We give them here, rather because of their relation to our subject, than for their poetic pretensions.

INVITATION, &c.

Friday first's the day appointed,
By our Right Worshipful anointed,
To hold our grand procession;
To get a blade o' Johnny's morals,
And taste a swatch o' Manson's barrels,
I' the way of our profession.

Our Master and the Brotherhood
Wad a' be glad to see you;
For me I wad be mair than proud
To share the mercies wi' you.
If Death then, wi' skaith then,
Some mortal heart is hechtin,
Inform him, and storm him,
That Saturday ye'll fecht him.—ROBERT BURNS.

* Mr. Chambers gives us the following comments upon some of the points in this epistle. "The phrase *Johnnie's morals*," says Dr. Mackenzie, in inclosing this relic of Burns for the author, "originated from some correspondence Burns and I had on the origin of morals; and *Manson's barrels* to the small beer, of a very superior kind, which the Brethren got from their landlord at dinner."

"*Manson's*," continues Mr. Chambers, "where the Lodge then assembled, is a small one-story house, of two rooms, adjoining to the back of that in which the Bachelor's Club used

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Only one other piece of a Masonic character appears in his published poems, and the original of which, in the poet's handwriting, is in possession of Mr. Gabriel Neil, Glasgow, with the following note appended: "This song, wrote by Mr. Burns, was sung by him in the Kilmarnock Kilwinning Lodge, in 1786, and given by him to Mr. Parker, who was Master of the Lodge." It is intituled,

THE SONS OF OLD KILLIE.

TUNE—*Shawnboy.*

Ye sons of old Killie, assembled by Willie,
To follow the noble vocation;
Your thrifty old mother has scarce such another
To sit in that honoured station.
I've little to say, but only to pray,
As praying's the ton of your fashion;
A prayer from the muse, you well may excuse,
'Tis seldom her favourite passion.

Ye powers who preside o'er the wind and the tide,
Who marked each element's border;
Who formed this frame with beneficent aim,
Whose sovereign statute is order;
Within this dear mansion may wayward contention,
Or withered envy ne'er enter,
May secrecy round be the mystical bound,
And brotherly love be the centre!

Such are the few Masonic emanations of the muse of Robert Burns. Professor Dugald Stewart furnishes us with some idea of his general conduct and address within the walls of the Lodge. In the summer of 1787 there was a meeting of the Mauchline Lodge of Freemasons, at which the poet presided in person, and the philosopher was one of his visitors. "He had occasion," says Mr. Stewart, "to make some short unpremeditated compliments to different individuals, from whom he had no reason to expect a visit, and every thing he said was happily conceived, and forcibly, as well as fluently, expressed. If I am not mistaken, he told me that in that village, before going to Edinburgh, he had belonged to a small club of such of the inhabitants who had a taste for books, when they used to converse and debate on any interesting questions that occurred to them in the course of their reading. His manner of speaking in public had evidently the marks of some practice in extempore elocution." We wish the worthy metaphysician had reported some of the speeches of that evening, as well as sought to analyze the mediate or immediate causes of the chairman's facility of delivery. Doubtless Burns had often made eloquent addresses, both at Masonic and other meetings, whether in the capital or in the country, long after his first attempts in the little debating society. His strong native sense and fine feelings were quite enough, with such practice, to enable him to

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to meet; it is not now a tavern. The author, on being conducted to it, could not view, without strange feelings, the little stifling cottage-room in which a Brotherhood, containing such men as Robert Burns and Dugald Stewart, had met to profess the maxims of a boundless philanthropy—the place where the poet of human nature had taken that tearful farewell of his companions—

> 'Adieu! a heart-warm fond adieu,
> Dear Brethren of the mystic tie."
> (*Vide Professor Wilson's and Chambers' Land of Burns*).

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express himself with point and felicity, even when taken by surprise, in any company; his original genius supplied all oratory.

In the month of May, 1787, Burns made a tour of some of the border counties, accompanied by the late Robert Ainslie, Writer to the Signet in Edinburgh, a gentleman of worth and originality of character. On their arrival at the little sea-port town of Eyemouth, in Berwickshire, Burns and his fellow-traveller became Royal Arch Masons. The circumstance was honourable to the Brethren of St. Abb's Lodge. In acknowledged compliment to the merits and genius of the bard, a Special Chapter—or Encampment, as it seems to have been then termed, perhaps from the R.A. degree being deemed the preliminary step to that of Knight Templar—was convened, the proceedings of which are officially set forth in the following extract from the minutes of the meeting:—

"*Eyemouth*, 19*th May*, 1787.

"At a General Encampment held this day, the following Brethren were made Royal Arch Masons, viz.; Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire, and Robert Ainslie, from the Lodge of St. Luke, Edinburgh,—by James Carmichael, William Grieve, Daniel Dow, John Clay, Robert Grieve, &c. &c. Robert Anslie paid one guinea admission dues; but on account of R. Burns's remarkable poetical genius, the Encampment unanimously agreed to admit him gratis, and considered themselves honoured by having a man of such shining abilities for one of their companions."

Thanks unto thee, O! excellent scribe, E., whoe'er thou art, or rather alas! wert, in that thou didst indite so satisfactory a memorial of *him*, the much-to-be-remembered among men and among Masons! And honoured—thrice-honoured—be your memory, most excellent Companions, Carmichael, Grieve, &c., in that ye hailed and received with one voice, and heart, and hand, the advent among you of the Ayrshire ploughman, and conferred upon him, unhesitatingly, the highest honours ye could bestow; even as the Brethren of later times did hail and receive into their Masonic mysteries thy worthy follower in the poetic path, and successor in the Bardship of the Cannongate Kilwinning Lodge, the shepherd of Ettrick! Both now have been initiated into "the grand secret!" peace be with their ashes!

> Blessings be with them, and eternal praise,
> The poets who on earth have made us heirs
> Of truth, and pure delight, by heavenly lays.

Burns was assumed as a member of the Lodge, Canongate Kilwinning, on the 1st of February, 1787, he being present in the Lodge at the time. The proposal to admit him was made from the chair, and, of course, unanimously carried. He is styled in the minutes "a great poetic writer, and well known from a late publication of his works, which have been universally commended."

Previously to this, Burns had received gratifying general notice and attention from the Craft in Edinburgh. In a letter of the date 14th January, 1787, he thus writes to a friend:—"I went to a Mason-lodge yesternight, where the most Worshipful Grand Master, Charters, and the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present, in all their pomp. The Grand Master, who presided with great solemnity and honour to himself, as a gentleman and Mason, among other general toasts, gave 'Caledonia, and Caledonia's Bard—Brother Burns,' which

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rung through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was thunderstruck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again." *

Though flattered for a while, and feasted, Burns, as all the world knows, received but few substantial favours from his many professed friends and admirers, either in the metropolis, or elsewhere. They allowed him, even to erect at his own expence, a head-stone with an inscription, over the grave of a kindred genius and fellow-mason, the poet Ferguson,—a youth who, after a short and meteor-like course, in which he was gazed at for a time, like Burns, died miserably in the twenty-fourth year of his age. Nor was the memory of our bard himself honoured by any public monumental tribute till about twenty years after his death, when the mausoleum at Dumfries was erected. True it is, that shortly after his decease, some of his friends in the Esculapian Club at Edinburgh added an iron plate to the tomb-stone which Burns had placed over poor Ferguson, with the following verses on it, slightly altered from one of his own elegies:—

O, Robert Burns! the man! the *Brother!*
And art thou gone—and gone for ever?
And hast thou cross'd that unknown river,
Life's dreary bound?
Like thee where shall we find another,
The world around?

Go to your sculptur'd tombs, ye great,
In a' the tinsel trash o' state:
But by the honest turf I'll wait,
Thou man of worth!
And weep the sweetest poet's fate,
E'er lived on earth.

In 1820, through the exertions of the late lamented Brother Sir Alexander Boswell, of Auchinleck †, another temple was dedicated to his honour, at Alloway-kirk, Ayrshire, a spot rendered celebrated by his "Tam o'Shanter." Four-and-twenty Lodges in that county attended the procession at laying the foundation-stone, which was placed by the P.G.M., Sir A. Boswell, who delivered an eloquent address on the

* The éclât with which he was received at Edinburgh did not prevent Burns from cherishing his original warm interest in the affairs of his Mother-Lodge, as the following note, copied by Mr. Chambers, (the only remaining one of many letters, once in possession of the Lodge), will show:—

"MEN AND BRETHREN,—I am truly sorry it is not in my power to be at your quarterly meeting. If I must be absent in body, believe me I shall be present in spirit. I suppose those who owe us monies, by bill or otherwise, will appear; I mean those we summoned. If you please, I wish you would delay prosecuting defaulters till I come home. The court is up, and I will be home before it sits down. In the mean time, to take a note of who appear and who do not of our faulty debtors, will be right, in my humble opinion, and those who confess debt and crave delay, I think we should spare them.—Farewell.

"Within your dear mansion may wayward contention,
Or withering envy ne'er enter:
May secrecy round be the mystical bound,
And Brotherly Love be the centre.

(Signed) "ROBERT BURNS."

Edinburgh, 23rd August, 1787.

How gently does the poet plead for the "defaulters!"

† This talented Brother was a poet of no mean genius. His song of "Jenny's Bawbee" and others, popular among our peasantry, promise perpetuity to his name as a writer of Scottish song.

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occasion. More recently a monument was erected at Edinburgh, containing a statue of Burns from the chisel of Flaxman. In the words of Campbell,

Farewell, High Chief of Scottish song!
That could'st alternately impart
Wisdom and rapture in thy page,
And brand each vice with satire strong;
Whose lines are mottoes of the heart,
Whose truths electrify the sage:

Farewell, and ne'er may envy dare
To wring one baleful poison-drop
From the crush'd laurels of thy bust;
But while the lark sings sweet in air,
Still may the grateful pilgrim stop,
To bless the spot that holds thy dust!

THE SISTER OF BURNS.

From the grave of Burns we now turn to the cottage of his surviving sister. The following is an extract of a letter from Mr. Robert Chambers, of Edinburgh, to T. Carlyle, Esq, London:

"A sister of Burns, the last survivor of his father's family, still lives. She is now a widow, at an advanced age, and resides at the village of Tranent, in Haddingtonshire, with two unmarried daughters, who endeavour to support her by the exercise of their needles. In short, the sister of Burns has fallen, in the course of Providence, into poverty. One only alleviation of her fate has sprung from the fame of her brother, in the shape of the most trifling annual pittance from the Scottish Exchequer.

"I am satisfied, from rigid inquiries, that Mrs. Begg and her two daughters are perfectly worthy persons. The public is, doubtless, much taxed; but on the other hand, some claims are sacred. The poems of Burns daily give delight to thousands, and will continue to do so for ages. His productions wax yearly in public esteem, as time passes on, and brings no second Burns. The name of the Ayrshire bard has even been associated by some living writers with those of which England is proudest. While he soars so high, to think of one so near and dear to him as a sister sinking into penury—hearing from a cold inglecheek, the echoes of a nation's acclaim at every mention of the name she bears—she, the last of the real members of that group which, as a poetical picture, must live for ever in the 'Cotter's Saturday Night'—in short, the 'Sister of Burns'—to think of all this, I say, is more than I can suppose the public patiently enduring, burdened as it is."

THE LATE THOMAS WILLIAM COKE,* EARL OF LEICESTER,

PROVINCIAL GRAND MASTER OF NORFOLK.

Our amiable and illustrious Brother was born in 1753, his paternal name being Robberts, which he changed to that of Coke on succeeding to the estates of his maternal uncle, Thomas Coke, Earl of Leicester, the founder of Holkham House, one of the most magnificent residences in the United Kingdom.

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* *Vide* Obituary.

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The name of Coke is of high antiquity; indeed we find that one of them held several manors in the county of Norfolk so far back as 1206; and even before that remote period there are historical evidences to prove that the Cokes of Doddington were persons of considerable note.

This illustrious family has produced a number of characters, distinguished alike for their talents and virtues, amongst whom may be numbered that great constitutional lawyer and true patriot, Sir Edward Coke, who filled, in succession, the important offices of Solicitor-general to Queen Elizabeth and Speaker of the House of Commons. He was subsequently chosen Attorney-general, in which office he was continued under King James, by whom he was successively appointed Chief Justice of both the benches.

Mr. Coke's first appearance in public life was in 1776, when he was returned to parliament, where he soon became—from the decided tone of his politics—his station as a leading commoner of the realm—and the undeviating consistency of his principles—a formidable opponent to the various administrations to which he was opposed; indeed, so keenly was his opposition felt and resented by Mr. Pitt, that he persuaded George the Third to confer the earldom of Leicester upon the Marquis of Townshend, in order to prevent, as he thought, the possibility of that high dignity reverting to its only legitimate claimant; this conduct was unworthy of so distinguished a statesman.

The peculiar character of our *Review* will not permit us more than a brief outline of Mr. Coke's political career; we will merely add that he was returned in 1807, 1812, 1818, 1826, by the county of Norfolk as one of its representatives in parliament, without opposition, and only retired from the scene of his useful labours, when his friend, Earl Grey, succeeded in carrying the reform bill.

It is with pleasure that we turn from the political character of our noble Brother, where our sentiments and opinions are bound by the line of Masonic principle, and view him in the light of the first agriculturist of the age—the benefactor, not only of his native county, but of the kingdom. It is not the least claim to the gratitude of his countrymen which Mr. Coke (for by that name we still speak of him) possesses, that he was the first to free agriculture from the fetters of antiquated systems. The old custom of letting the land lie idle one year in every three, for the advantage of what is called fallowing, he was, after many experiments, enabled to explode, the necessity of it being superseded by a judicious course of cropping, so that one crop may fertilize as another exhausts. About half a century ago, Norfolk might have been called a rabbit and rye country: in its northern parts wheat was rarely seen, indeed it was scarcely believed that it would grow in that large sandy tract lying between Lynn and Holkham, though now the most abundant crops of wheat and barley wave over the entire district; an improvement entirely owing to the exertions and example of our worthy Brother, who continued to fertilize the soil while drawing from it the most exuberant supplies. His various plans and scientific improvements have been successfully followed by the occupants of his own extensive farms, many of them from a thousand to fifteen hundred acres each; these are let at moderate rents, and long leases and liberal covenants, affording every encouragement for the employment of capital and industry in the culture of the soil; which is yet further stimulated by agricultural societies offering annual prizes to those who effect the greatest improvement in the various branches of husbandry.

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Thus beneficially employed, it is not to be wondered at, if in his native county the venerable subject of our sketch was looked on with sentiments of universal love and respect; a better idea of the important benefits which he has conferred upon agriculture may be conveyed by stating, that his own estate at Holkham which produced, under the old system, only £2200 a year, under his improving management now yields £20,000, exclusive of wood and timber, averaging at least £3000 a year more.

Our noble Brother was married, in 1775, to a daughter of Lord Sherborne, by whom he had three daughters; and again in 1823, to Lady Anne Amelia Keppel, third daughter of the Earl of Albemarle, by whom he has three sons, to whose education, since his retirement from public life, he has devoted himself, and who, we most sincerely trust, are destined to convey his name and honours with undiminished lustre to posterity.

Brother Thomas William Coke was initiated into our Ancient and Honourable Fraternity. A mind like his could scarcely fail of being deeply imbued with a love of those active principles of benevolence which Masonry inculcates, and after devoting himself to its mysteries and duties, he received from His Royal Highness, the Grand Master, the highest honour in his power to bestow, being named by his illustrious friend Provincial Grand Master of his native province, his installation being performed in person by the Royal Duke, in the ancient and venerable city of Norwich, an account of which cannot fail of proving acceptable to our readers.

On Sunday afternoon, August 22nd, 1819, the ringing of bells and the enthusiastic cheers of the people announced the arrival of His Royal Highness the Duke of Sussex, who alighted at the house of W. Foster, Esq., and was immediately waited upon by the mayor and corporation in their state robes, when on being introduced, the recorder proceeded to read the following address:—

"MAY IT PLEASE YOUR ROYAL HIGHNESS,

"The mayor, aldermen, and sheriffs of this ancient corporation beg leave to address to your Royal Highness their most cordial congratulations on your arrival within the walls of Norwich; we are indeed most unfeignedly rejoiced at seeing your Royal Highness here, the son of our revered monarch, and the first and only one who has honoured this city with his presence; and the mayor and corporation take upon themselves to assure your Royal Highness that you will not fail to meet, from all classes of society, that respectful attention and grateful greetings which your Royal Highness's birth, rank, talents, and patriotism so well entitle you to expect. Your Royal Highness need not to be told that this city is in possession of a variety of invaluable privileges, franchises, immunities, and rights, secured to it by royal charters, and your Royal Highness will be equally gratified on being informed, that the same spirit of loyalty which heretofore procured to this city the favour of its sovereigns and princes, still continues with undiminished ardour to animate the breast of every Norwich citizen; and your Royal Highness may be further assured, that at all times, and upon every emergency that may require it, the citizens of Norwich will be found ready with their lives and fortunes to support, maintain, and defend every legitimate right, prerogative, and dignity of the illustrious House of Brunswick. The mayor and corporation, from the consciousness which they feel of the truth of this assertion, are emboldened upon this occasion humbly to

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solicit the high honour of enrolling your Royal Highness among the number of these citizens, and I have now the honour of informing your Royal Highness that, in furtherance of this purpose, the whole body corporate have already, at an assembly especially convened, unanimously voted the freedom of the city, of which I have now the honour to pray your Royal Highness's most gracious acceptance."

The recorder, Mr. Alderson (father of the late judge) having finished, His Royal Highness returned the following reply :—

"Mr. Mayor and Gentlemen,

"I have great stisfaction in being the first of my family who has visited this respectable city; the sentiments, however, of my brothers towards it are in perfect unison with my own, and the feelings by which they, as well as myself, are actuated, are such as doubtless tend to secure the best interests of the country, and to cement that friendship and allegiance between prince and people so essential to their mutual happiness. It has always been the wish of our family to reign in the hearts of their subjects, which is a better security for the happiness of the people and the stability of the throne, than anything that would be produced by the efforts of despotism. I accept the offer made me of the freedom of your city, and if you feel flattered by the acceptance of the honor, I feel doubly flattered by the motives which have induced you to confer it on me, and the handsome manner in which it has been conveyed."

The mayor then addressed his Royal Highness as follows:

"Your Royal Highness having condescended to do the corporation the honour of consenting to accept the freedom of this city, when will your Royal Highness be pleased that the corporation shall attend you at Guildhall, in order that you may be sworn?"

His Royal Highness having named the Tuesday following, the corporation, after having been severally introduced, respectfully took their leave.

Monday, August 23, being Installation-day, as early as nine o'clock, about five hundred of the Brethren assembled at Chapelfield-house, where the large room had been prepared for the ceremony. In the east was a superb chair covered with purple velvet, placed on a platform, the ascent to which was by three steps, on either side of which were two columns, Corinthian and Doric, surmounted by the celestial and terrestrial globes; the altar, with the volume of the sacred law, stood before the throne, the galleries were decorated with banners, trophies, and Masonic emblems; the seats for the Senior and Junior Grand Wardens, Grand Deacons and other officers, were of corresponding magnificence. At half-past two His Royal Highness the Most Worshipful Grand Master arrived, accompanied by Brother Thomas William Coke, Provincial Grand Master elect; they were received by the Grand Officers and Stewards, who conducted them to the Provincial Grand Lodge, in which His Royal Highness, on that occasion, was pleased to hold an extraordinary Grand Lodge of England, after which the ceremony of the Installation proceeded, and our distinguished Brother received from the hands of his friend and Royal Grand Master, the badges and charges of his ancient and honourable office.

A procession was then formed, which for splendour exceeded any Masonic procession ever witnessed; the houses on the line were thronged with beautiful faces, who greeted the Brethren most cordially in their way to the cathedral. There were above one hundred Brethren in rich regalia, among whom were—

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The Mayor of Norwich, in his robes; Brothers T. W. Tomlinson, R.Turner, and A. Hudson, Esqrs.; Brother W. Allen, P.G. Tyler; Brother G. Barron, P.G. Organist; Brother H. Ghibbs, Esq., P.G. Director of the Ceremonies; Brothers J. Hales and W. Foster, Esquires, P.G. Deacons; Brother A. H. Staff, Esq., Grand Superintendant of the Works; Brother J. Young, Esq., P.G. Secretary, with the Book of Constitutions on a purple velvet cushion; Brother the Rev. J. Day, P.G. Registrar, with the insignia of his office; Brother Ed. Sombe, Esq., P.G., Treasurer, with his keys; Brother the Rev. — Hows, P.G. Chaplain, in full canonicals; Brothers J. Harvey and S. Cole, Esqrs., P. G. Wardens; Brothers Edward Steele and Philip Money, Provincial Grand Wardens; Brother the Rev. J. Ives, Deputy Provincial Grand Master; Brother T. W. Coke, Esq., Provincial Grand Master; Lieut. Col. Petre; the Hon. and Rev. Brother Neville; Brother H. I. Stevenson, Esq., Grand Registrar; Brother the Rev. G. A. Browne, as Grand Chaplain; Brother Dr. Cooke, P.G.W., as Grand Warden; Brother Yates Browne, Esq., P.G.J.W., as Grand Junior Warden; Brother H. David, P.G. Sword-bearer, as Grand Sword-bearer; Robert Marsham, Esq.; Marsham Elvin, Esq.

BANNER

Of his Royal Highness the Prince Regent, Grand Patron of Masonry, emblazoned on purple silk, borne by the Hon. Captain Petre, supported by Francis Morse, Esq.

His Royal Highness the Duke of Sussex, as Grand Master of England, wearing the insignia of the Garter, attended by Grand Stewards, Gentlemen of his Household, &c. &c. Tylers, with swords, and banners.

The banners of the several officers were most splendid.

On the arrival of the procession at the great entrance of the venerable cathedral, His Royal Highness was received by the dean, prebendaries, and choir, the organ playing God save the King; a superb throne and seats had been prepared for the Grand Master and his Officers, and the appearance of the venerable building, when filled with the Brethren, was picturesque and striking, a scene which recalled to mind something of the age of chivalry. The prayers were chanted by the choir, and a sermon preached by the Rev. F. Hawes, Chaplain to the Union Lodge (68,) on the truly Masonic virtue, Charity.

The service being ended, the Brethren and His Royal Highness, who was attended as before by the dignitaries of the church, returned in the same order, with the exception, that in consequence of the intense heat of the weather, His Royal Highness rode, on his return, in the carriage of his friend the Provincial Grand Master.

The Brethren re-entered Grand Lodge, which was then closed in ample form and solemn prayer.

The R. W. Provincial Grand Master afterwards gave an elegant banquet in the Guildhall, at which upwards of three hundred Brethren were present.

The late Earl was a Governor of the Asylum for the Aged and Decayed Freemason.

We have, in the foregoing sketch, given an account of the installation of our distinguished Brother, and have little more to add but that one of the first acts of her present Majesty was to reward his long and honourable life by creating him Earl of Leicester, a title nobly won, and which he bore most honourably, leaving to his youthful heir a bright example in his spotless character.

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The following description of Holkham, the princely seat of our noble and distinguished Brother may not prove unacceptable to our readers:—

This magnificent seat was began in 1734, by the Earl of Leicester, uncle to its present possessor, and was completed by his Dowager Countess in 1760. The central part of this spacious mansion, built of white brick, is accompanied by four wings or pavilions, which are connected with it by four rectilinear corridors or galleries; each of the two fronts, therefore, displays a centre and two wings.

The south front, 344 feet in length, presents an air of lightness and elegance, arising from the justness of its proportions. In the centre is a bold portico, with its entablature supported by six Corinthian columns. The north front, which is also 344 feet in length, is the grand entrance, and exhibits different and more magnificent features; the central part contains the principal apartments, and measures 114 feet by 62; each wing has its respective destination: one contains the kitchens, servants'-hall, and sleeping-rooms; in the chapel wing is the dairy, laundry, and more sleeping-rooms; another wing contains a suite of family apartments; and the fourth, called the strangers' wing, is appropriated to visitors.

This grand residence is rendered superior to most residences in the kingdom by its convenience; it is said to have been borrowed from a plan of Palladio's, for a villa designed for the Cavalier Leonardo Mesenigo upon the Brenta, with some trifling variations.

The entrance-hall, which measures 46 feet by 70, and is 43 feet in height, has a gallery round it, supported by twenty-four fluted Ionic columns of the most costly marble. Next is the saloon, on each side of which is a drawing-room, and connected with them the state dressing-room and bed-chamber. All these apartments are furnished in the most costly style: velvet hangings, tapestry, and superb cabinets meet the eye at every turn; while on the walls glow some of the finest productions of the ancient masters. A third drawing-room communicates from the above with the statue gallery, which connects a number of apartments in the most admirable manner, for one octagon opens into the private wing, and the other into the strangers', on one side, and into the dining-room on the other; this dining-room is on one side of the hall, and on the other the countess's bed-room, dressing-room, and closets, which are fitted up with the most luxurious elegance; from a recess in the dining-room opens a door on the private staircase, which leads immediately to the kitchens and offices; and by the centre of the wings, by the saloon-doors, are invisible staircases, which lead to every domestic department.

Thus here are four general suites of apartments, all perfectly distinct from each other, with no reciprocal thoroughfares—the state, the countess's, the late earl's, and the strangers'; these severally open into what may be called the common rooms—the great hall, the statue gallery, the saloon, all of which again communicate with the dining-room. There may in some few palaces be found more magnificence and grander proportions, but human genius could not contrive anything in which convenience could be more apparent than in this.

The fitting-up in the interior is in the most splendid style, combined with finished taste. The ceilings of many of the rooms are curiously gilt, and adorned with fret and Mosaic work; the Venetian windows are ornamented with beautiful pillars, and are profusely gilt; the chimney-pieces are of the most costly marble; but these, from their exquisite sculpture, are peculiarly deserving of attention. Two are in the dining-

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room, one ornamented with a sow and pigs, and a wolf; the other has a bear and bee-hives—both are in white marble; the third in the state bed-room, representing two pelicans, is exceedingly chaste and beautiful. The apartments are further enriched with marble and agate tables, and exquisite furniture, in the sumptuous style of Louis Quatorze.

The statue-gallery consists of a central part and two octagonal ends: the first is 70 feet long and 22 feet wide, and each octagon, of 22 feet diameter, opens to the centre by a handsome arch; one end is fitted up with books, the other and the centre is filled with a fine collection of ancient and modern sculpture; among the former, a figure of Diana is extremely fine, and a Venus, clothed with wet drapery, considered by all judges of the arts exquisite.

The saloon is 40 feet long, 28 wide, and 38 in height; this room, appropriated to paintings, contains many by the most eminent masters, and there are many others equally valuable distributed through the other apartments of this princely residence; but a description of them would fill a volume. Few of any collections in the kingdom contain so many pictures of that inimitable artist Claude Lorraine, and Titian's matchless Venus glows in breathless life from the gem-encrusted walls. In the brief sketch to which we are confined it is impossible to convey an idea of this almost regal seat of taste and splendour. Its library was arranged under the superintendance of the late Mr. Roscoe, and is rich in early classics, rare books, and the matchless beauty of its illuminated manuscripts.

The grounds which surround Holkham comprise above 3200 acres, 1500 of which are planted, and a part of the other is in tillage and pasturage; in the midst of the park is an enchanting ride of seven miles, in a belt of fir and other trees, evergreens, shrubs, and flowers, whose foliage exhibits every variety of tint, whilst the interior of the park presents clumps of fine oak, gentle hills, corn-waving vales, an extensive lake, 1056 yards long, with a finely wooded shore, the parish church, and other picturesque objects. The principal approach is by a triumphal arch from the Fakenham-road, through which a fine broad vista leads to an obelisk on a woody eminence, at the distance of a mile and a half. The house and grounds are open for inspection every Tuesday, and travellers and artists are allowed permission at all seasonable hours.

In the village is a school-house, built and endowed by the late earl, when Mr. Coke, for thirty-three boys and thirty-three girls; and there are almshouses for aged men and women, founded by the last Countess of Leicester. In addition to the schools for the boys and girls, our noble Brother built and supported a Sunday school, and a school for infants.

Holkham is frequently the scene of good old English hospitality, and among the many royal and distinguished visitors who have lodged within its walls, may be enumerated His Royal Highness the Duke of Sussex, the Duchess of Kent, and her present Majesty.

Oh! I have heard of lands where beauty reigns,
Where skies are brighter, fairer far than ours,
Where every breeze that doth salute the sense,
Sweeps past, impregnate with the myrtled flowers.
Yet all that poets sing of brighter skies,
All that my wildest fancy ever drew,
Is here surpass'd. I now behold that fine
Magnificence, that chastened pride, casting
A splendour round the glowing scene, making
The English home appear a heaven.

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THE FISHERMAN.

It was as calm an evening as ever came from heaven; the sky and the earth were as tranquil as if no storm from the one had ever disturbed the repose of the other; and even the ocean, that great highway of the world, lay as gentle as if its bosom had never betrayed, as if no traveller had ever sunk to death in its embrace. The sun had gone down, and the pensive twilight would have reigned over nature but for the moon, which rose in full-orbed beauty, the queen of an illimitable world, to smile upon the goodly things of earth, and to give a radiance and glory to all she shone upon. It was an hour and a scene that led the soul to contemplation of Him who never ceases to watch over the works he has made, and whose protecting care displays itself alike upon the solid land and the trackless wastes of the sea.

On the western coast of the county of Devon, upon such an evening, a group had assembled round one of the fishermen's cottages. The habitation was built in the true style of the olden time, when comfort was the principal object of the proprietor. On either side of the door were scattered the lines and nets of the owner, who was taking farewell for the night of his happy loving family, who were bidding him "God speed on his voyage."

"Good luck! good luck!" exclaimed an old man, "good luck and safe home again; ye want no more, John—but God's blessing," he added, recollecting himself, "and that ye may have for the asking; but ye may as well take mine too." The blessing was heartily echoed by the old man's daughter, who had long been the wife of the honest fisherman, and her children. Throwing his boat-cloak on his shoulders, the object of their care, whistling his dog Neptune before, and followed by his eldest boy, trudged to the beach. With the earliest dawn of morning the fisherman's family were astir; the elder girl was busily arranging their little parlour, while the younger prepared the breakfast table, and their mother spread before the fire dry clothes for her husband and son. An hour passed, and she grew somewhat uneasy that they remained away beyond the usual period of their return.

Another hour had elapsed when she said to her father—"Father, go out to the hillock, and try if you can see his sail upon the waters; he seldom stays out so long when the sea is calm and the weather fair." The old man went forth, followed by one of his grandchildren, and shortly returned with the intelligence, that a neighbour had spoken to her husband in the night, and that he might soon be expected.

The noon was rapidly passing, and the sun had already given token of the glory of his departure, when the fisherman's wife, having lulled her infant to sleep, went herself to the hill that commanded an extensive view of the wide-spread ocean. All the little household assembled on the spot, but no boat was seen upon the waters, nothing that could give hope, except the aspect of the waves, which looked too placid to be dangerous. The deep anxiety of the party was no longer to be concealed: the old man paced to and fro, looking earnestly at brief intervals over the lonely waters; the mother and daughters were sobbing audibly.

"Fearless let him be whose trust is in God!" exclaimed the father. The sentence was uttered involuntarily; but it had its effect.

"Aye," said the mother, "he always trusted in God, and God will not forsake him now.—Pray, my children," she added to her two

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daughters, who stood weeping beside her, "pray that ye be not left fatherless." From the hillock, that overlooked the ocean, ascended the united prayers of the unhappy family for the absent and beloved.

The fisherman, the object of their hopes and fears, had been very successful during the night; when at daybreak, preparing to return home, he remembered his promise to bring with him some sea-weed to manure the potato-plot behind his cottage. He was then close to the rocks, which were only discernible at low water; he pulled for them, jumped on shore, fastened the painter of his boat to a jutting part of the cliff, and took his boat-hook with him. He had collected a sufficient quantity of the weed, but in his eagerness to obtain it had wandered from the landing-place, when he heard his boy loudly exclaiming that the painter was loose.

He rushed instantly towards the boat, then several yards off; the boy was vainly endeavouring to use both the oars, and Neptune, the faithful dog, was running backwards and forwards, and howling fearfully, as if conscious of his master's danger, at one moment about to plunge into the waves to join him, and the next licking the face and hands of the child, as if he foresaw that for him his protection would be most needed. The fisherman perceived at once the desperate nature of his situation. The tide he knew was coming in rapidly; and his hope of escape was at an end when he perceived the boy in his effort to use the oars had let one of them fall overboard. "Father! father! what shall I do?" exclaimed the poor lad. The boat was at this moment drifting at such a distance, that the distracted parent could scarcely hear the words, but he called out to him as loudly as he could, "Trust in God, my son, the Father of the fatherless."

He then stood resigned to his fate, and watched the drifting boat that bore the boy from the fatal rocks; he had offered up a brief prayer from his inmost heart to the throne of mercy, when in an instant a light broke in upon his mind. "Merciful heaven!" he exclaimed, "I may yet be saved." With the energy of hope, battling with despair, he collected all the stones around him, and heaped them rapidly upon the highest ledge of the rock; it was wonderful how he could have collected so many in so short a time, but hope gave strength to his arm; he was combatting not for life merely, but for those who were dearer to him than life.

The tide came on and on, and soon obliged him to abandon his work; he then mounted the pile he had heaped, planted his boat-hook between the crevices of the stones, and prepared to struggle for existence. On and on came the hungry waters, his shoulders were gradually covered, hope died within him; he thought no longer of himself, but of those whom his death would leave desolate. Still the tide advanced, and he was forced to raise his head to keep as long as possible from death. His reason was almost gone, his breath grew feeble, his limbs chill, he panted, and his prayers almost became gurgling murmurs; the blood rushed to his head, and his eyeballs burned in their sockets, he closed them with an effort, and thought for the last time on the home that would soon be wretched.

Horrible images were before him, each swell of the waves seemed as if fiends were forcing him downwards; he was gasping, choking—when, merciful powers! just as the cold shudder of death came on, he felt that the tide rose no more; his eyes opened, and a wild laugh troubled the waters, they eddied in his throat, and the bubbles floated round his lips,

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but they rose no higher. Faintly he sighed, "Oh, God be merciful!" his prayer was heard, the flow of the ocean had ceased; but there he stood motionless, praying and weeping. The waters in a short time subsided, and he was enabled to stretch his chill limbs, and then to warm them by exercise. Soon the rock was left dry as before, and the fisherman knelt down upon that desolate spot among the billows, hid his face in his hands, and praised and blessed his Creator, his Preserver.

Soon he heard the well known bark of his faithful dog above the waves, in another moment the creature was licking his face and hands. He was saved; for his own boat had touched the shore, and his own boy was in his arms. He had been drifted to the land, and easily found those who rowed hard for the chance of saving his father's life. "Now homeward!" exclaimed the rescued man. "Homeward!" shouted the boy, and the faithful Neptune jumped and barked at the sound.

The fisherman's family were still supplicating Heaven upon the hillock that overlooked the deep, when the old man started from his knees and exclaimed, "We are heard, there is a speck upon the ocean!" "Where, where?" was echoed by the group, and he pointed out what he hoped might prove the absent boat. Eagerly they strained their eyes, but could see nothing; in a few minutes, however, they clearly perceived a sail, still it was impossible to tell the direction in which its course lay, or from whence it came.

Then was the agony of suspense, the fervent prayer; their doubt lasted but a short time, for the boat was evidently making towards the shore; in a few minutes they could discern a man at the bow, waving his hat above his head, and soon after the well known bark of Neptune was borne to them by the breeze. The family rushed to the extremity of the rude pier, and the loud huzza of the rude fisherman was answered by the welcome of the old man, and the inarticulate thanksgivings of his wife.

Never was a more grateful prayer offered to the Giver of all Mercy than that which ascended on that night from the fisherman's humble dwelling. How fervently did they repeat the words that had been their consolation in the hour of their misery—

"Fearless let him be whose trust is in God."

THE COURT OF ROME.

Gregorius XVI. was elected to the Papal Throne in 1831, after many prolonged discussions in the conclave.—The Cardinal Prince Guistiniani, who is descended by the female side from the unfortunate Derwentwater family, had the first majority of voices in his favour, and would have been proclaimed Pope, had not the Spanish Cardinal Llenos produced the veto of the king his master, when the election was declared null, to the regret of the sacred college, and Maure Capellari elected in his stead. The character of the present Pontiff is well suited to the times in which he has been called upon to govern; mild, firm and conciliating, not unmixed with that great intellectual humour which indicates benevolence of heart. Originally a Camaldolese monk, his holiness retains a strong regard for the order, which, since his accession to the chair of St. Peter, has risen in wealth and public estimation; from the mo-

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nastery in which he passed so many years of his life, his confessor is chosen. Of the simple-minded ecclesiastic who fills the important office of spiritual director to the head of the church, the following anecdote is told.

Shortly after the elevation of his illustrious penitent, filled with ambitious dreams, the undoubting priest hastened to the Vatican, and easily obtained an audience; the object of his visit was soon told, for he was not a man to waste words on ceremony—his request was a bishoprick; for a moment the Pope was embarrassed; he was sincerely attached to the good man, and unwilling to pain him by a refusal, which his incapacity rendered imperative; he commenced by remarking on the advanced period of life which the petitioner had reached, and the active duties of the office which he solicited. "The example of your holiness in accepting the papacy at the age of sixty-six," drily answered the confessor, "has given me courage." This was a home thrust, and the holy father was reluctantly compelled to tell him, that he was incapable of the charge he solicited. "Incapable!" exclaimed the astonished guest; "incapable! when they have made you Pope." Instead of being offended by the freedom of the retort, Gregory enjoyed it exceedingly, and replied with a quiet smile, "Well, my son, one error in the church is sufficient." On the occasion of his visit to the establishment of the English college at Monte Portzio, his holiness displayed an amiability of character that made a lasting impression on all who had the happiness of witnessing it. After partaking of a collation, he entirely laid aside all state, walking about the grounds without attendants, and conversing with the students with the greatest freedom. The intendant of the Vatican, Monseignore the Cardinal Fieschi venturing to hint that such condescension was not only unusual, but contrary to etiquette, was cut short with "Pooh, pooh! the Pope has given himself a dispensation from ceremony, pray let him enjoy it." To the Catholics of England it has long been a matter of surprise, that the learned and eloquent Dr. Wiseman, the rector of the English college, should not have obtained that position in the church which his works would seem to command. An unfortunate political intrigue will explain the mystery. When the Marquis of Anglesea was at Rome, finding that the church agreed with him, and that an embassy would not be disagreeable to his finances, the idea struck him, that as on the death of the then king, England would be without a minister at the Papal Court, in consequence of Hanover lapsing to the Duke of Cumberland, an exchange of representatives in these enlightened times might not be impossible. A bait so plausible was eagerly swallowed by the unfortunate rector; a procession of the students of the English and Irish colleges was arranged to thank the Marquis for his conduct upon the Catholic question, and towards the church during his government of Ireland. The subject was broached to the late Cardinal Weld, in the hope that he would undertake to introduce the subject to the Pope, but that truly distinguished person declined any interference on the subject; and Dr. Cullen, the head of the Irish college, was ultimately prevailed upon to undertake the somewhat delicate task. The Pope heard him with dignity and with patience; the known piety and simplicity of the venerable ecclesiastic was a guarantee for the purity of his intentions. When he had concluded, his holiness demanded if he was authorised by the court of England to make such a proposition. The Doctor somewhat confused, answered in the negative, and added, that he was only employed to sound the holy father upon the subject.

"Indeed!" replied Gregory with surprise, "then the next time the

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parties who have employed you, wish to make a drum of the head of the church, I beg they will find some other person to officiate as tambour-master."

Inquiries soon made the Pope master of the whole affair, and from that moment an effectual bar seems to have been put to the promotion of Dr. Wiseman; for on Dr. Bains, one of the English Catholic bishops, demanding him as his coadjutor, he was refused, and his lordship was at the same time commanded never to name him again. The affair caused much regret in Rome, where the Doctor is much respected, and where his talent as professor of oriental literature at the University of the Sapienza has procured him many friends. It is a circumstance highly honourable to the English college in Rome, that its rector should have been chosen to fill so important a chair as that of oriental literature; and that during the absence in England of the professor, the Vice Rector, Dr. Baggs, should have been the person selected as most capable of supplying his place.

Among the persons domiciled in the Eternal City, is an Englishman known as Count Hawks le Grice, a person of obscure origin, who was ennobled by the late Pope on the occasion of his conversion to the Catholic church. He has established a library in the Piazza d'Spagna, where controversial books are lent gratuitously to strangers. He is the last hope of those who have no other means of getting presented, in doing which favour he generally finds his account. Lord Rossmore, when in Rome, employed this person to procure him the order of the Golden Spur; and the writer of this article has seen a letter which was presented to his holiness, stating his lordship's devotion to the holy see, and setting forth the services he had rendered the Catholics of Ireland. Nothing but the fact of his lordship being a Protestant prevented the success of the application; but to soften the disappointment, the Pope sent him a case of gold medals, which his lordship gratefully acknowledged, and declared should be conserved as an heir-loom in his family. Among the Cardinals remarkable for their talent, are Mezzofanti, the celebrated linguist, and Pacca and Odescalchi, the latter of whom has lately resigned the high office of Pope's vicar, and entered as a novice into the order of Jesuits, whose influence and power may one day raise him to the papal throne. Cardinal Pacca was the minister of Pius VII. and the companion of his captivity. His memoirs, which are extremely well written, have been translated into nearly every European language. Mezzofanti, who has been raised to the purple since the writer left Rome, is one of the most gifted characters which this or any other age has ever produced; he not only speaks every European tongue, but the dialects of many of the American tribes. In a visit which the author of this sketch had the honour of making with him to the Propaganda—where youths of every country, Greeks, Turks, Ethiopians, Egyptians, and Syrians are educated as missionaries—he heard him converse in sixteen languages fluently, without hesitation or a moment's consideration, changing the language as he turned from boy to boy. Of his talent he can in some degree consider himself qualified to judge, having frequently conversed with him in French, German, English, Italian, and Latin, all of which he spoke with purity and ease. A student of the Scotch college afterwards told him that his knowledge was as extraordinary in the Gaelic tongue.

Society in Rome, from the peculiar nature of the government, is of a mixed character, and presents a picture to be found in no other country;

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for in Rome the priesthood and the government are one, and the chief nobility of Rome are either descended from the families of the Popes, or have been created by them. The following sketch of their origin is taken from the archives of the Apostolic Camera, a source of information closed to the generality of travellers.

NAMES AND TITLES OF THE ROMAN PRINCES, BY WHOM CREATED.

COLONNA: Created by Martin V. Prince Carbagiano Charra.
BORGHESI: Created by Paulus V. Prince de Montefortino.
DORIA PAMPHILI: Created by Innocent X. Prince de Valmontone.
BONCOMPAGNI: Created by Gregory XIII. Duke de Sora.
BARBERINI: Created by Urban VIII. Prince de Palestrini.
ALBANI: Created by Clement XI, Prince de Soriano.
CESARINI SFORZA: Duke de Civita Laurini.
GHIZI: Created by Alexander VIII. Prince de Farnese.
CONTI: Created by Innocent XIII. Prince de Poli.
GROVINE: Created by Benedict XIII, Prince de Ursini.
LANELLETTO: Created by Benedict XIII. Prince de Castelo Genetti.
CORSINI: Created by Clement XII. Duke de Lesinanno and Cupilani.
ODESCALCHI: Prince de Bracciano, created by Innocent XI.
OTTOBONI: Duke de Fiarmo, created by Alexander VIII.

An aristocracy, whose principal members are thus descended from the families of the Popes, are attached to the existing order of things, and to the sovereignty of the church; if there are discontented spirits —and where are such not to be found?—they are not of the order of the patricians; the two sons of Lucien Bonaparte, who so madly and foolishly compromised themselves and family by becoming members of an idle conspiracy, can scarcely be reckoned among the class we have named. Much false sympathy has been excited in their favour; but when it is considered that an officer of the government was killed by them while in the execution of his duty, and armed with the sovereign authority, the imprisonment of the eldest, the only one secured by the authorities, for a short period in the castle of St. Angelo, was no very cruel punishment.

Among the nobles of Rome who maintain something of the state and hospitality of the olden time, may be named the Princes Borghesi and Pamphili Doria, who both married English women, the daughters of the Earl of Shrewsbury.

In opposition to the amiable frankness which characterises the reception afforded by the above named nobles to the English traveller, may be mentioned the extraordinary conduct of the Prince Piombino, who, in revenge for some supposed slight, in not having been invited to a ball, has obstinately closed his gallery and villa against artists and strangers. The first might be pardoned; but the latter—as it contains the Capo Dopra of Guido, his Aurora—is a severe privation. So strictly is his order in this respect regarded by his domestics, that an English Catholic nobleman was refused admission, although the request was seconded by an elder from a cardinal. On another occasion, to show his hatred of our countrymen, he purchased a house that had long been tenanted by an Irish gentleman, and on becoming the possessor, immediately ordered him to quit. Remonstrance, and an offer to pay an increased rent, were equally vain. Proceedings to ejeet the tenant were commenced, when, as a last resource, the aged exile applied to the Pope for his interference, who having a knowledge of his unfortunate history,

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sent his chamberlain to the prince, to entreat, in his holiness's name, forbearance. His highness replied that he should be most happy to obey the wishes of the holy father, but that he had already let the house to Count Villa Nova, and could not possibly recede. The count, on being applied to, declared that he had no particular wish for the house, and most certainly, under the circumstances, should not complete the arrangement. Concluding the affair settled, the chamberlain returned to his master, who informed the petitioner that an arrangement had been made, and that Prince Piombino would not eject him. Satisfied with this response, the old man returned home in fancied security; but two days afterwards was served, to his surprise, with an order from the tribunal to give up possession of his residence in four-and-twenty hours. Overcome by surprise, and not knowing where to go to, he once more sought the holy father, who caused an inquiry into the affair to be made, and being satisfied of the motive of his highness, commanded that while he continued to pay his rent, the aged tenant should be suffered to remain in quiet possession of his domicile, to the no small rage of the vindictive Piombino.

The firmness of his holiness was equally displayed on another occasion. Prince Borghesi having taken offence at some supposed insult offered to the princess by Don Miguel, who is acknowledged by the Papal Court as King of Portugal, sent a challenge to that personage, who refused on the ground of his being a crowned head. The prince not understanding the excuse, sent word that if satisfaction was refused him, he would horsewhip the Don wherever he encountered him, and actually paraded the Corso for several days armed for that purpose; which circumstance coming to the ears of the Pope, he sent for the prince, and requested him to lay aside all ideas of such resentment. The prince, still under the influence of his passion, peremptorily refused, and persisted in his intention of attacking his enemy whenever he encountered him. "As you please, Prince Borghesi," answered the Pope, with dignity, "indulge your mad anger, but remember, that within twelve hours after you visit the castle of St. Angelo." After such an admonition, it is needless to add that the assault did not take place.

None who have worn the papal tiara have shown greater moderation than Gregorius; he has neither conferred wealth or honours upon his family; his nephew alone has received the decoration of a Knight of Malta; and under his mild and paternal sway, the public debt has been lessened, as well as the public burthen.

A MASONIC HALL CONVERTED INTO AN EPISCOPAL CHAPEL.

"'Tis impotent to grieve for what is past,
And unavailing to exclaim."

THE 23rd of September, 1819, and the 18th of July, 1842, are memorable epochs in the Freemasonic annals of Bath; the former recording with sentiments of abounding joy the consecration of an elegant Masonic temple, by the illustrious Grand Master of England; the latter, the sale of that very temple by public auction—a change in circumstances that gives rise to varied sensations. Masonry, like other institutions, must in its subordinate arrangements submit to mutations; to account

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for the failure of the speculation, as adapted for Masonic purposes, would be difficult; the probability is, that a want of unity in the outset, whereby the pecuniary arrangements were not clearly defined, led many to keep aloof from the responsibility, which falling on the few, rather than the many, soon caused the doors to close masonically—for we believe, that as a Masonic temple, the building was only used for a short time, convenient rooms in the corridor having been for several years appropriated to Masonic purposes. Another reason has been given, but for which we do not vouch, which is, that the Hall did not find favour with the Provincial Chief of Somerset. One floor has been occasionally used as a place of worship, and a large room has been occasionally tenanted by a Masonic Lodge.

Our object is to rescue from oblivion the material fact, that Bath, the queen of the west, did once possess a Masonic Hall; but while expressing our regret that as such the building has ceased to be, it is not small gratification to know, that it will resume its holy character by a re-dedication to the Almighty, having been purchased by the Rev. I. A. Wallenger, to be converted into an episcopal chapel.

This noble building was erected at a cost of nearly £3000, and stands prominent among the architectural embellishments of Bath; it is situate in York Street. The architect was the late celebrated Mr. Wilkins, of London, whose classic taste appears conspicuously displayed. The proprietors must have sustained a heavy loss, the sale having, as we understand, only reached £1300.

The following account of the dedication of the late Masonic Hall, in the city of Bath, is condensed and arranged from the *Bath Gazette*, and at this time will probably be read with much, perhaps, painful interest—the more so now that time has changed the general circumstances; on our own parts, we can but express our gratification that "the *publication* of an important Masonic proceeding" has enabled us to record, with fidelity to after ages, what might have been lost to them; we know not whether those clothed "in purple and fine linen" may approve the act, but publish we will, whatever we conceive to be useful to the order, whether as proper for the contemplative mind, as a lesson of admonishment, or as instructive and useful to all.

Splendid Meeting of the United Grand Lodge of England in the city of Bath, on the 23rd September, 1819, for the dedication of the Freemasons' Hall.

Present, His Royal Highness the Duke of Sussex, *K.G.* M.W.G.M.; the Duke of Leinster, M.W.G.M., Ireland; the Hon. Washington Shirley*, P.G.M., Warwickshire; Sir C. W. Bamfylde, Bart., P.G.M., Devon; Sir W. de Crespigny, Bart, P.G.M., Hants; W. Williams, Esq., *M.P.* P.G.M., Dorset; W. H. Goldwyer, Esq., P.G.M., Bristol; several Grand Officers of England, and Provincial Grand Officers of Gloucester, Devon, Bristol, Somerset, Dorset, Hants, and Warwick.

So great was the interest excited, that thousands of persons poured into Bath from the neighbouring cities and towns during the two preceding days, and on the passing of the procession, the balconies, windows, and roofs were thronged with spectators, while the streets were crowded to inconvenience.

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* Now Earl Ferrers.

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The number of Brethren was computed at above nine hundred, each Lodge preceded by its banner.

We have not space to transcribe the beautiful moral effusion which graces the pages of the *Bath Gazette*, or to enter into the complimentary gratulations on the interesting occasion.

The Lodge assembled in the great banqueting room of the Guildhall, at nine, A.M. At half-past ten the Grand Lodge was opened in ample form, and with solemn prayer. The Grand Director of Ceremonies then formed the procession, which proceeded up High Street, through Broad Street, Milsom Street, and Turk Street, to the site of the Freemasons' Hall. There were twenty-five Lodges attending, including No. 2, the Antiquity, of which His Royal Highness the Duke of Sussex was (as he still is) the Master.

After the ceremony of dedication, His Royal Highness the Grand Master and the Brethren returned in procession through Church Street, Kingston Buildings, Abbey Church-yard, Wade's Passage, and High Street, to the Guildhall, where the great body of the Brethren had previously assembled.

On the arrival of His Royal Highness, he delivered a charge to the Brethren, on the obligations imposed on them as Masons to fulfil, with exemplary fidelity, their various duties to God, their king, their country, and their neighbour, AND TO SHOW AN EXAMPLE OF MUTUAL KINDNESS, FORBEARANCE, AND FORGIVENESS TO EACH OTHER.

The Provincial Grand Officers and the Masters of the several Lodges were then individually presented to the Grand Master, after which the Grand Lodge was closed in ample form and with solemn prayer.

THE DINNER.

The Brethren reassembled in their proper clothing at the Kingston Rooms, at five o'clock, where the banquet was provided by Messrs. Woodhouse, Bishop, and Cooper, about five hundred took their seats. His Royal Highness the Grand Master presided. After "*Non nobis*" had been chanted, the Grand Master gave, "*The King, God bless him,*" (in respectful silence). "*Our royal patron, the Prince Regent,*" with an affectionate eulogium.

THE DUKE OF LEINSTER, in a handsome speech, gave "*Our illustrious Grand Master, His Royal Highness the Duke of Sussex*"—(nine times nine).

THE DUKE OF SUSSEX returned thanks; he did expect a hearty welcome, but he had received more than he could have hoped for: "*Amongst the uninitiated, the events of life, the difference of opinions, the existence of prejudices, and the opposite tempers of mankind, produce animosity, strife, and discord. How much better is it, to observe the operation of Masonry on the hearts of the members present* * * *. *I reign over my Brethren by the sway of their good opinion only, for I will never do so through force*"—(reiterated plaudits).

The next toast, "The Royal Family," was most enthusiastically cheered.

THE DUKE OF SUSSEX then passed a powerful eulogium on the Duke of Leinster, the G.M. of Ireland, whose health he proposed, which was most warmly received, and for which thanks were returned by that noble Brother.

A Masonic song, written and composed by Miss Thompson, was sung by Brother S. Loder.

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THE DUKE OF SUSSEX afterwards successively gave, "The wooden walls of Old England"—"May the honest heart never know distress"—"The wives, sisters, and daughters of Masons over the globe, and those of Bath in particular"—"May the rose, thistle, and shamrock long entwine around the oak of Old England"—"Our Deputy Grand Master, Lord Dundas"—"The present and past Provincial Grand Masters, (for this last toast Sir C. W. Bamfylde returned thanks)"—"The Grand Lodge of Scotland"—and a concluding toast; "A long pull, a strong pull, and a pull altogether."—After which the Duke of Sussex retired amid the enthusiastic greetings of the Brethren.

THE DUKE OF LEINSTER, on taking the chair, said he should, on his return to Ireland, make an acknowledgment to his Grand Lodge of his reception here; he then proposed the health of the Duke of Sussex in his private character, which was cordially welcomed; his grace retired soon after, when Brother Thomas Whitney, Prov. S.G.W., Bath, was called to the chair. The company did not separate until a late hour.

The vocal harmony was rendered complete by the arrangements of Brothers Loder, Nathan, and others.

The Earl Manvers was mainly instrumental in accomplishing this great Masonic object, aided by the zeal and exertions of various Brethren, among whom Brother Thomas Whitney was most prominent.

On Friday, the 24th, a Masonic Concert and Ball was given at the Kingston Assembly Rooms, under the direction of Sir George Smart and Mr. John Loder, which was graced by the presence of His Royal Highness the Duke of Sussex, and the nobility and gentry in Bath.

ET SIC TRANSIT!

TO THE EDITOR.

THE REMOVAL OF DR. OLIVER!

DEAR SIR.—Those who deplore the untoward, if not *ominous*, circumstance, of a Masonic patriarch being subjected, *by authority*, to endure the "wrongs of the oppressed," will naturally inquire—Can "proud contumely" find no other field for its baneful growth than that which was originally designed for the cultivation of the lovely flowerets of peace, and the heaven-born fruits of universal charity and love? Happily, Sir, for Masonry, these demonstrations of uncharitable feeling, on the part of those invested with authority, are of very rare occurrence; and in this—an isolated case—punishment—ah! I may say, undeserved punishment—has wantonly been inflicted, if not in contravention of the *strict letter*, certainly in direct opposition to the SPIRIT of the ancient Charges of our Order. It has, consequently, produced no other effect than that of rendering the faithful among the initiated still more faithfully attached to what they cannot but consider the cause of the injured and the oppressed.

Dr. Oliver, who has already sacrificed so much for the disciples of Masonry, has now, in his turn, become its sacrifice; but the P.G.M. for Lincolnshire will find that the *mental* as well as the *numerical* strength of the Craft, is arrayed against him, and that its members not

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only *deeply regret*, but *severely condemn* his uncalled-for and excessive stretch of Masonic power. A decision so arbitrary and unparalleled teaches us, but too plainly, that as long as that individual holds the office he does in the province, instances will never be wanting to prove a desire on his part, to contract the exercise of charity—which, to be universally beneficial, ought to be unfettered—within a line of boundary, mark you, not recognized by the Constitutions of the Order, but one drawn agreeably to *his own* peculiar notions of propriety, and capable, no doubt, at any time, of being ingeniously limited or extended, as circumstances may render expedient. To deprive an effective, an aged, a talented, and well-tried officer, of a post of dignity and responsibility, without assigning any substantial reasons, founded on *public* grounds, for such a step—a step, indeed, which, in ordinary cases, might have had the effect of degrading the newly-initiated victim of arbitrary power in the eyes of the popular world, and fastening a stigma upon him for life among his Masonic Brethren—is a proceeding of the greatest importance to us as a body. To deprive such an officer, without first showing to the Brotherhood that he had been guilty of an infraction of the moral law—of a breach of the ancient Constitutions of the Craft—or of a careless indifference, and a wanton inattention to Masonic discipline and good order, and thereby justly incurred the penalty inflicted upon him—to deprive such a man, I repeat, of those honours which he had nobly acquired, by a sacrifice of his time, his strength, his talents, and, it may be, his fortune, in the praiseworthy attempt to disseminate, far and wide, the beneficent principles of Freemasonry; to attempt, too, to fetter the social ties, and to prevent a free expression of the honest opinions of those who think not as *some think*, perhaps, because they may recollect that *right is not always with might*, but too often with the humble and oppressed, these things are too obnoxious to the independent feelings of the race of Masons in our enlightened times, to be passed over without a strong protest on the part of those who wish to see the heavenborn principles of Masonry carried out to their fullest extent, and preserved in all their primitive purity.

I remain, dear sir, yours fraternally,

A Warwickshire Past Master.

TO THE EDITOR.

TESTIMONIAL TO DR. OLIVER.

Sir and Brother,—Permit me through the medium of your excellent *Review*, to suggest to the Craft at large the propriety of immediately commencing a subscription for the purpose of presenting a suitable testimonial to our learned and much esteemed Brother, the Rev. Dr. Oliver, as well to mark the sense universally entertained of the ungracious step recently taken by the P.G.M. for Lincolnshire, as to testify the grateful feelings of the Fraternity for the immense benefits conferred upon Freemasonry, by the many admirable works of which our rev. Brother has been the author. Indeed, it cannot be denied, that Freemasonry is more indebted to Dr. Oliver for the high and intellectual character which it at present assumes, than to any other individual in existence. His writings form an era in the history of the Craft;—they have established a Masonic literature—from whence the greatest benefits

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may be confidently anticipated. The Order, in fact, owes a debt of gratitude to Dr. Oliver, and the present is the most fitting occasion to acknowledge the obligation. There requires no laboured argument to establish the claims which Dr. Oliver possesses to the sympathy and best feelings of every good Mason; his writings have spread as far as the lights of Christianity and Freemasonry have extended; and there are Brethren in every clime who would seize with avidity the opportunity of recording their sentiments on the present occasion, and evincing the warm interest which they take in every thing relating to the comfort, happiness, or welfare of our historian, sage, and friend. A committee should be formed forthwith;—establish a nucleus, and the work will progress prosperously. Once commenced, it would be more than half accomplished.

I am, Mr. Editor, yours fraternally,

August, 1842. T. P.

[We have selected the above from a mass of correspondence on the same subject.]

TO THE EDITOR.

The Grand Festival, April 27, 1842.—Sir and Brother,—I perceive by your Report in the last *Review*, page 174, that Brother Lord Ingestrie has been appointed "Grand Warden"; with a note appended, "That the Grand Master would have promoted his lordship before, *but was not aware that he was a Freemason.*" I am led to presume this must be a mistake; because, at the period of the venerable Brother's (Earl Ferrers) resignation of the office of P.G.M. for *Staffordshire*, it was well known and understood by the Craft in the province, that Brother Lord Ingestrie (*then* P.G.S.W.) was prepared and willing to accept the office of P.G. Master for Staffordshire, on the resignation of Earl Ferrers, should he be appointed; and if I am not mistaken, the Grand Secretary was informed of it. Subsequently, however, the Honourable Colonel Anson was appointed; but he has not *yet* made his appearance in the province to hold a Provincial Grand Lodge; which is very much to be regretted!!! Yours fraternally,

A P.P. Grand Officer for Staffordshire.*

2nd July, 1842.

TO THE EDITOR.

MASONIC RELIC.

Sir and Brother, *27th August*, 1842.

I beg leave to forward you a fac-simile sketch of a very antique brass square, presented to me *this day* by Brother Paine, Provincial Grand Architect. He was contractor, in 1830, for rebuilding Baal's Bridge, a very ancient one in this city, which he has replaced with a very beautiful structure, and on taking down the old one, the period of the erection of which *is unknown* (though noticed in records in 1558, at the proclamation of Queen Elizabeth), he discovered under the foundation stone, at the English town side, this old brass square, much eaten away; but I have traced the *shape, size*, and *formation*, of the engraving on both

* There is no doubt a *mistake* somewhere. Such mistakes happen very frequently now-a-days.

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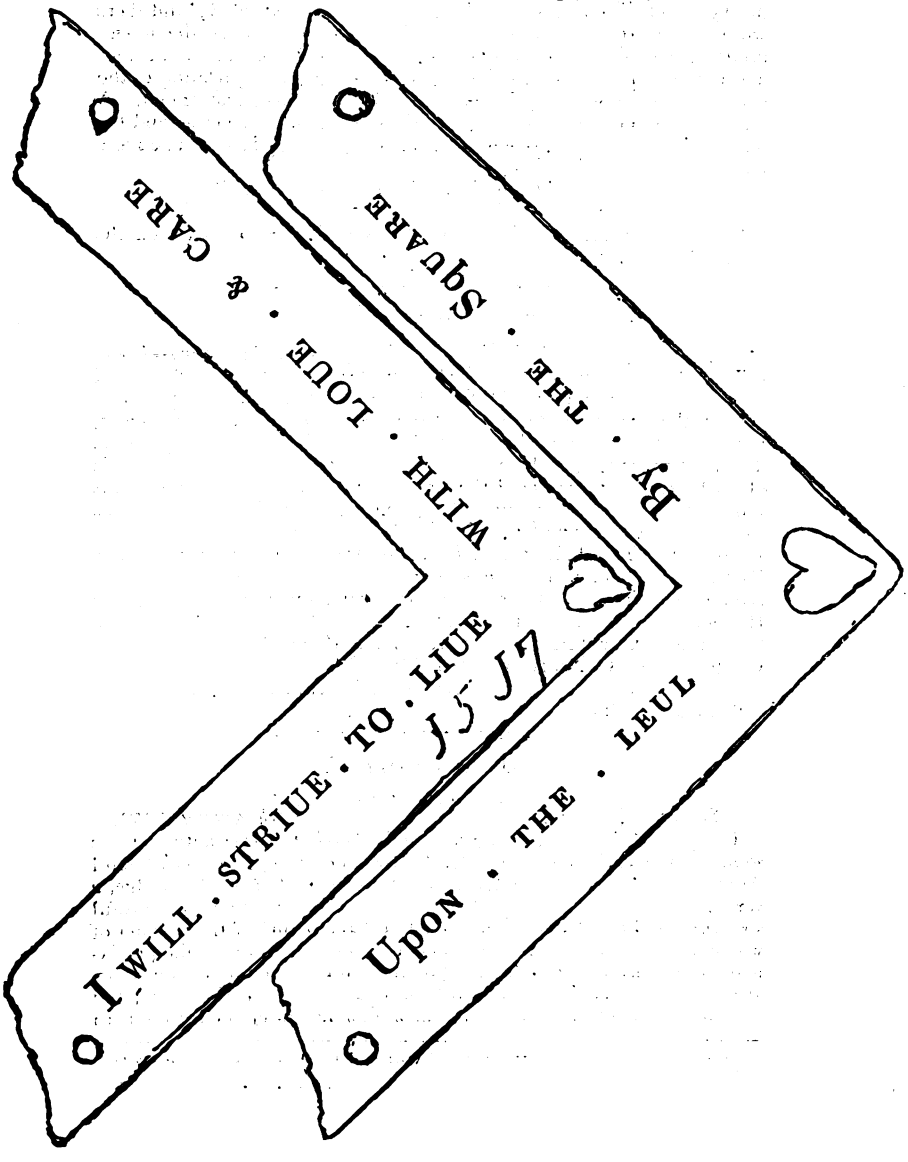
sides, and marked the holes (I suppose for suspending it to the collar); the most illegible character is the figure 5, which might be 3, but history proves it must have been *before* 1558 at all events; a heart is in both angles.—In haste, but ever ready to give information, I am yours,

M. Furnell, High Sheriff, Limerick.



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POETRY.

ON FREEMASONRY.

When "*Wisdom, Strength and Beauty*" rais'd
A temple to our Lord,
Wherein his holy name was praised,
And piously adored;
Our ancient Brethren closer drew
Those cords of love divine,
Which bound the hearts of Masons true,
Since "*light*" began to shine.

Freemasonry hath since that time
Her virtues widely spread—
Through every land, through every clime,
A moral light hath shed.
To us in all their purity
Her principles descend,
In her we find security,
In her a faithful friend.

As then, so now, "*relief and truth*"
Are practised without art,
And we each other's sorrow soothe,
In singleness of heart;
And still do we most highly prize
Each mystic word and sign,
Given by Solomon the wise,
To mark the art divine.

The "*three great lights*" of Masons still
Their radiance shed around,
To guide us to those truths, which will
In Masonry be found.
Our "*Faith*" by "*Holy Volume*" *ruled*,
Our actions by "*the square*,"
Unruly will by "*compass*" school'd,
These symbols still we bear.

And still may "*level and plumb-rule*,"
Their moral truths convey,
May "*Temperance*" our passions cool,
And "*Prudence*" guard our way;
May "*Fortitude*," in danger's hour,
Our sinking spirits nerve,
May Masons, though possess'd of power,
From "*Justice*" never swerve.

May "*Faith*" in God, and "*Hope*" in Him,
With "*Charity*" to all,
Still give to Masons power to win
Those joys that cannot pall.
On "*Wisdom*" may our Lodge be borne,
May "*Strength*" her walls uprear,
Secure that "*Beauty*" will adorn,
Whilst virtue's practised there.—M. M.

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A BUMPER TO HIM WHO SUGGESTED OUR PLAN.*

BY BRO. EDW. RALEIGH MORAN.

While the great are remember'd in glasses so bright,
Forget not for greatness the worth of the man,
But fill higher now than you've yet done to-night,—
For the toast is to him who suggested the plan.

'Twas the creed of our Craft to give merit its due,
Since light over chaos to shine first began;
I know, not in vain, I appeal then to you,
Since this bumper's to him who suggested our plan.

And warm from the heart while the cheers issue forth,
To prove all that feelings' deep gratitude can,
Demonstrate how fully you rise to the worth
Of him who was first to suggest our great plan.

MASONIC PARTING SONG,

WRITTEN ON THE OCCASION OF THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE SHAKSPERE LODGE, WARWICK, JULY 20, 1842.

AIR—"*Scots wha hae wi' Wallace bled.*"

Brethren, who have kindly met,
Now we part with true regret;
But this hour we'll ne'er forget,
Faithful Friends of Masonry!

Cheerful is the parting scene
Where the heart has faithful been,
And the mind is still serene,
Faithful Friends of Masonry!

Thus, with friendship truly blest,
Harmony delights the breast,
While from you she takes her zest—
Faithful Friends of Masonry!

Brethren, who have kindly met,
Now we part with true regret;
But this hour we'll ne'er forget,
Faithful Friends of Masonry! W. H.

---

* The Asylum.

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TO MY WEE AULD WIFIE.

My dear old dame! the days are gone,
When you and I were young;
When you my wishes smiled upon,
And I your praises sung;
When, hand in hand, we walked among
Green Saltram's sunny glades,
Or wandered, from the worldly throng,
In Warleigh's woody shades!

Those days are gone, my dear old dame,—
Those scenes no more we view;
Yet are our hopes our joys the same,
Our love as warm and true!
And when thy years that yet may be
Are numbered with the past,
Life's latest thoughts will prove that we
Are lovers to the last!

September, 1842. J. Lee Stevens.

TO ISIDORE.

Say not farewell! that word conveys
A desolation to my heart,
A feeling of despair;
Severing for e'er those earthly ties,
That union of our sympathies,
Which once appear'd so fair.

The world has chang'd, but I am yet
What I have always been to thee,
And surely will remain;
Oh! my fond soul with rapture burns,
Whenever to that spot it turns,
Where heaves the azure main.

There, basking in thy smile of love,
I found no pleasure save in thee,
Thou idol of my soul!
Forgetting in th' excess of joy,
That pleasure here without alloy,
May not continuous roll.

My joy has faded—and a change
Comes o'er me when I view the past,
The time for ever gone;
I "droop the wing," I "seek the shade,"
Where all my earthly hopes are laid,
In crowds I am alone.

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My heart has felt, what thou hast wish'd
In flowing numbers, it might feel,
Far more than words can tell;
"The wound that time may sear, not heal,"
Sure once to thee I did reveal,
As thou must know full well.

And I have pin'd for one fond heart,
To beat in unison with mine,
So far alas! in vain;
Thus idly now, I sweep the chords
Of memory's lyre, to breathe in words
The measure of my pain.

CHARLES CLAPHAM,
Wakefield. P.M. Unanimity. No. 179.

SONNET.

Wandering unknown, perchance distrest,
A pilgrim vainly seeking rest,
The busy mart he ranges o'er,
Sees commerce ope her shining store,
Poured from the gallant barks, that roll
Through ploughed-up seas; with moisten'd eye
He gazes on the blazonry
Of foreign pomp unheedingly;
The iron's in his soul.
But ah! what magic spell is here?
What beacon-light his soul to cheer?—
The Mason grasps a Brother's hand!
That soil to him is *fatherland*,
Hurrah! for Masonry.

BRO. T. F. B., MORTON LODGE, SHETLAND.

SONGS OF THE TYROL.—No. 2.

DAS ABSCHIED.

O think, love, of me,
When bright eyes beam around thee,
When pleasure and mirth
With their light snares surround thee.

Tho' youth seek thy love,
Or the wealthy thy bower,
My memory shall prove
Thy shield in that hour;
Think, love, of me—think, love, of me.

O think, love, of me
When night's low star is streaming;
When on thy gay path
Her mild lamp is beaming.

When the gay ones of earth
Shall smiling caress thee,
Give one thought on me,
And this sad heart shall bless thee;
Think, love, of me—think, love, of me.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION.—*August* 3.

E.C., B. B. Cabbell, as G.Z.

The minutes of the last Convocation were read and confirmed.

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

A notice having been given, at the last Convocation, to the following effect:—

"*That the sum of 50l. per annum be granted from the funds of the Grand Chapter, towards* 'THE ROYAL MASONIC BENEVOLENT ANNUITY FUND,' *to be made in quarterly payments;*"

the discussion thereon was more lengthy than animated;—it was difficult to follow the very incongruous debate, many Companions introducing subjects totally irrelevant to the question;* *ex-gr.* A Companion, at very considerable length, expressed his astonishment that in the province of Kent, the Prov. Grand Lodge, and other Lodges, appeared to him not only to know nothing whatever about the "Royal Masonic Benevolent Annuity Fund," but he had actually been present when the circular from the Grand Lodge had been reported, but was not even read; and he was of opinion, that some measures should be taken to enforce the reading of public circulars.

Companion DOBIE, with some humour, as well as propriety, put it to the E. Comp. whether he was desirous that a law should pass to compel the Brethren to read every paper that was issued; he knew no other mode to effect the object, where they were not willing to read—(laughter).

A COMPANION regretted that the time of Grand Chapter was taken up in pointless addresses.

Companion CABBELL was opposed to the grant; charities should be supported as much as possible on the voluntary principle. A vote of fifty pounds annually would tend to injure other charities.

Companion DOBIE considered, that whatever was given should be in the way of donation, inasmuch as in case at a future time the funds in hand might not meet the exigence, they must either break faith with the annuitant, or sell stock to meet the vote.

A COMPANION observed, that a donation must, by the by-laws, be invested, and would not, therefore, be available for the annuitants.

Comp. L. EVANS then moved as an amendment, that the annual vote be *twenty-five pounds*, which, after considerable discussion, was ultimately carried.

An amusing *éclaircissement* took place at this meeting, in which the classic axiom of the "cart before the horse" was observed, viz:—

By the confirmation of the previous minutes, the laws as delivered

* It was a subject of surprise to many, that observations relating to Grand Lodge circulars, and to proceedings of Craft Lodges, were permitted in the *Supreme Grand Chapter!* But it is, after all, a question of Masonic law, whether the appropriation of twenty-five pounds annually to any purposes whatever, but to those of Royal Arch Masonry—is commonly *honest*—*honest* is the word we mean. Do not let us hoodwink ourselves—honesty is after all the best policy. Perhaps Companion Diogenes, with his lanthorn, may be on the look-out on the 2nd of November next.

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to, but not read in the last Grand Chapter—were *adopted;* but at that same last Grand Chapter, Comps. Dobie, Henderson, Moore, Crucefix, and Walton were appointed a Committee of Laws, to digest the amended proposed code within a smaller compass. This Committee had not been convened, consequently there was no report on the subject This evening the amended code, without the examination of the Committee, was finally adopted, although actually such code had not even been read in Grand Chapter. Afterwards the Grand Registrar was requested to convene a meeting of the Committee of Laws, to which he assented, and on being jocularly reminded that a "*ne exeat regno*" might issue against a trip of pleasure to the Continent, he assured the Grand Chapter that such process would be unnecessary, as duty with him should precede pleasure. Thus the laws are, like Mahomet's coffin, again suspended for a time.

LODGE OF BENEVOLENCE.—*June* 29.

Present—Brothers Burckhardt, Crucefix, Rule, Jennings.

The petitions were very numerous, and the grants liberal. The meeting was detained until a very late hour; this was, however, chiefly owing to the pertinacity with which one party spoke several times on every case. The papers of a foreigner were detained, from a suspicion that they were not genuine documents.

August 31.—The usual arrangements for the ensuing Grand Lodge were made; and the names of the ten Brethren nominated by the Grand Master to form part of the Committee of the Benevolent Annuity Fund were declared. The report from the Board of General Purposes was read. Notices of Motion were renewed.

UNITED GRAND LODGE.

July 28.—The circular containing the particulars of the Especial Grand Lodge of 27th April and 1st June, were issued this day.

OFFICERS OF THE GRAND LODGE, 1842-3.

His Royal Highness the DUKE OF SUSSEX, *K.G.* M.W. Grand Master.

Right Hon. the Earl of Zetland, Pro. G.M.
Most Hon. the Marquis of Salisbury, D.G.M.
Ld. Visct. Ingestrie, *M.P.* S.G.W.
Mark Milbank, J.G.W.
Richd. Percival, (P.S.G.W.) G. Tr.
Rev. Wm. Fallofield, } G.Chaplains
Rev. Wm. J. Rodber, }
Thomas H. Hall, G. Registrar.
William H. White, G. Secretary.
Henry Hancock, S.G.D.
Sir John Doratt, J.G.D.
Philip Hardwick, G. Superintendant of Works.
R. W. Jennings, G. Dir. Ceremon.
Thory Chapman, Assistant G. Dir. of Cerem.
John L. Evans, G.S.B.
Sir G. Smart, G. Organist.
William Rule, G. Pursuivant.
Thomas Barton, G. Tyler.

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The Lodges appointing Grand Stewards have made a Return to the M.W Grand Master of the Brethren proposed for the ensuing year, His Royal Highness had approved them, viz.*

Br.	Thomas Frazer.....	No. 4,	by Br.	G. B. Mathew, P.
„	Arthur Walker.....	233,	„	H. T. Foreman, T.
„	Walter E. Jackson ..	30,	„	Aug. U. Thiselton, S.
„	G. E. Shuttleworth .	1,	„	Robert Edwards.
„	John Fox.....	2,	„	Thomas Wormald.
„	Arthur Prescott	6,	„	Arth. E. Campbell, *vice* Robt. Holland, *M.P.*
„	Thos. H. Whitmarsh	8,	„	Samuel Baldwin.
„	Charles Mayhew	14,	„	Joseph Clark.
„	Richard Dover.....	21,	„	Frederick Hogard.
„	John Malyn	23,	„	George Eyre Brooks.
„	Thomas L. Jenkins .	27,	„	Henry C. Gruaz.
„	Cheslyn Hall	32,	„	Richard George Baker.
„	Frederick Cox.....	37,	„	H. Bellamy Webb.
„	William Shaw	66,	„	James C. Crespin.
„	Charles Tancred	72,	„	D. W. Osbaldiston.
„	Z. Watkins	108,	„	Henry Meyer.
„	Aug. S. Perkins....	116,	„	G. G. Kirby.
„	Henry B. Leeson ..	324,	„	John Mortimer.

The following Address was unanimously approved:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"MOST GRACIOUS SOVEREIGN.—We, your Majesty's most dutiful and loyal subjects, the Grand Master, Officers, and Members of the Grand Lodge of Free and Accepted Masons of England, this day assembled, beg leave humbly to approach your Majesty with the expression of our abhorrence of the late treasonable attempt against your sacred person, and our heartfelt congratulations to your Majesty on your happy preservation from the danger to which your Majesty was exposed.

"Attached to the throne by every sentiment of loyalty, as well as by a conviction of the benefit we daily enjoy from your Majesty's just and benign government, we acknowledge the merciful interposition of the Great Architect of the Universe specially manifested on this occasion, and, in common with all your Majesty's faithful subjects, we offer up our earnest prayer to the Almighty Disposer of all human events, that He may confer on your royal person every blessing which may be enjoyed in this transitory world, and continue to watch over and guard a life so justly dear to a faithful and loyal people.

The following replies to former resolutions were read:—

"TO HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K.G., ETC. ETC.

"MAY IT PLEASE YOUR ROYAL HIGHNESS,—SIR,—I have lost no time in laying before Prince Albert the Resolutions passed by the United Fraternity of Ancient Free and Accepted Masons of England; and I am commanded by His Royal Highness to return his best thanks for their congratulations on the happy event of the Birth of an Heir to the Throne.

* The absurdity of a pretended presentation of the Grand Stewards by their predecessors in office having been exposed, the editor or compiler of the Masonic circular very prudently condescends to discontinue the farce—"prodigious!"—but has not sense enough to discontinue, at the same time, the word "by," and the names of the Ex-grand Stewards—although he knows well enough the Lodges, and not the Grand Stewards, elect the new representatives.

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"I am further commanded to assure them that His Royal Highness feels most deeply the expression of their kind wishes for the happiness of Her Majesty the Queen, His Royal Highness, and Infant Offspring.

"I have the honour to be,

"Your Royal Highness's most obedient humble servant,

"*Buckingham Palace*, 18*th March*, 1842." "G. E. ANSON."

"TO WILLIAM H. WHITE, ESQ. GRAND SECRETARY, ETC. ETC.

SIR,—Having had the honour of submitting to her Royal Highness the Duchess of Kent, the congratulatory Address from the Members of the Grand Lodge of Free and Accepted Masons of England, upon the joyful event of the Birth of the Prince of Wales, I am commanded by Her Royal Highness to convey to you and to all those whose sentiments are embodied in this most gratifying Address, the expression of Her Royal Highness's heartfelt thanks for it, and for the renewed assurance it contains of loyal and affectionate attachment to her Majesty.

"I have the honour to be, Sir, you most faithful humble servant,

"*Clarence House*, 18*th March*, 1842. "G. COUPER."

The following Answer from His Royal Highness the DUKE OF SUSSEX, M.W. Grand Master, was then read, viz.

"M.W. Pro-Grand Master, R.W. Deputy Grand Master, Grand Wardens, other Officers and Members of the United Grand Lodge of Ancient Free and Accepted Masons of England,—

"The long and intimate connexion which has subsisted between the Grand Master and the Brethren is always a source of happiness to me, upon which I reflect with sentiments of the deepest gratitude.

"Your congratulations upon the late fortunate event, which has so materially contributed to the personal happiness of the Queen, my beloved niece, while, at the same time, it has secured the stability of the throne and the tranquillity of the country, are most welcome to my heart. I trust, therefore, that you will be convinced of the value which I set upon the friendly and brotherly expressions contained in your Address.

"The length of time which unavoidably elapsed previous to presenting the loyal Address of the Grand Lodge to Her Majesty at the levee, as likewise my continued indisposition, are the true causes for my not responding earlier to your congratulations, and which I hope you will receive as my excuse for an apparent, although unwilling, neglect on my part, as nothing can afford me greater pleasure than to cherish and foster those brotherly and friendly feelings which the principles inculcated by our Order, are calculated to implant in the breast of every true and worthy Brother.

"May the Great Architect of the Universe protect all our labours and undertakings, and cement that good understanding, which ought to subsist amongst all the Members of the Craft, is the fervent prayer of

"Your affectionate and grateful Brother,

"*Kensington Palace*, 18*th March*, 1842. "AUGUSTUS F. G.M."

Resolved unanimously,—"That the W. Brother CAMPBELL WRIGHT HOBSON, who, during the last two years, has zealously discharged the duties of the office of Grand Sword Bearer, do, in future, take his seat in the Grand Lodge as a Past Grand Sword Bearer, and wear Masonic clothing accordingly."

The Minutes of the Lodge of Benevolence were severally read and

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approved, except as to an order made by the meeting in May last, for the purpose of the W. Master of the Lodge, No. 233, being summoned before the Board of General Purposes.

The Audit Committee reported that they had examined the Grand Treasurer's Accounts for the last year, compared them with the several Vouchers, and had found them correct.

A Special Report from the Board of General Purposes, in relation to a Conference between that Board and a Deputation from a Committee of the Asylum for Worthy Aged and Decayed Freemasons, was read and approved.

The M.W. Grand Master stated that donations and subscriptions, to the amount of about £750, had already been announced towards "*The Royal Masonic Benevolent Annuity Fund,*" established by vote of the Grand Lodge; and His Royal Highness strongly urged upon the Brethren a prompt and zealous exertion in aid of that Fund, to render it efficient and honourable to the Craft.*

The following Board of Management was appointed for the ensuing twelve months, viz.

W. Brother ALEXANDER DOBIE, *President.*

R. W. Br. Henry R. Lewis,		W. Br. H. C. Gruaz, W.M.	No. 27
R. W. Br. Henry C. Sirr.		W. Br. B. Kilburn „	54
V. W. Br. Rev. W. J. Rodber.		W. Br. John Udall „	82
V. W. Br. Thomas H. Hall.		W. Br. Rev. C. Vink „	113
W. Br. Benjamin Lawrence.		W. Br. G. Shuttleworth „	158
W. Br. Frederick W. Bossy.		W. Br. James Lee P.M.	3
W. Br. John C. M'Mullen.		W. Br. Ed. G. Giles „	5
W. Br. Richard W. Jennings.		W. Br. H. B. Webb „	37
W. Br. Thory Chapman.		W. Br. John B. King „	66
W. Br. John L. Evans.		W. Br. Isaac Walton „	109
W. Br. J. Savage . . W.M.	G.S.L.	W. Br. William Rule „	227
W. Br. T. H. Fox	No. 21	W. Br. John Havers „	237

QUARTERLY COMMUNICATION.—*Sept.* 7.

The Grand Master, H.R.H. the Duke of Sussex, presided, supported by the Marquis of Salisbury as D.G.M., Bros. Lord Ingestrie and B. B. Cabbell as Wardens, and a very small sprinkling of Grand Officers.

The nomination of the Grand Master of ten members to the Annuity Fund Committee, was made by H.R.H.; the ten members elected by the subscribers reported, among neither of which appeared the name of Bro. Walton, the originator of this modification of the Asylum Plan; and the following ten members were elected by Grand Lodge:—Bros. C. Vink, Walton, Fawcett, Daly, Sarklow, Rowsell, Lawrence, Shakeshaft, Harris, Chapman.

In the case of a Brother under suspension for twelve months, upon which an appeal had been presented, the sentence was permitted to run its course, in the absence of any support to the appeal, the Brother not being in attendance.

* The circular is properly silent on other matters where courtesy was at a discount.—Oh, these circulars!

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The Grand Master moved, "that five hundred pounds, in aid of the Girls' School, be appropriated as the nucleus of "a building fund"—which resolution was carried.

A petition for the relief of the widow of a Dep. Prov. Grand Master was brought forward, and the sum of 50*l.* moved. After a long discussion respecting the allegations of the petition, the whole matter was referred to the Board of General Purposes.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous resolution of Grand Lodge, Dec. 6, 1837.

A Quarterly General Meeting of the Governors and Subscribers of this Institution was held at Radley's Hotel, New Bridge Street, Blackfriars, on Wednesday the 13th July, instant, at seven o'clock in the evening. Present, Bro. R. T. Crucefix, *M.D.*, in the chair, and many other subscribers.

The Auditors having previously met, their report was received and approved.

Dr. Crucefix was unanimously re-elected Treasurer, and Bro. Field, Secretary.

The present General Committee of twenty-one were unanimously re-elected.

The following motions, previously submitted for consideration by circular, were then moved, seconded, and unanimously carried:—

"That the Grand Lodge having sanctioned a plan for granting Annuities to aged Brethren, no more Annuitants be elected upon the Funds of this Institution.

"That the proposed amalgamation of this Charity with the one adopted by Grand Lodge, under the sanction of the Grand Master, having been rejected, the following (printed) laws, namely, Nos. 22, 24, and 31, be repealed, and in rule 27 for "*twenty*" substitute "*fifteen*," in rule 28, for "*three*" charities substitute "*four*," and the whole amount already and to be hereafter collected, after the payment of the present annuitants, be dedicated to the original object of the Charity, namely, the Building and Endowment of an Asylum for Worthy Aged and Decayed Freemasons.

"That the Annuitants heretofore elected upon the Funds of this Charity shall continue to be entitled to all the benefits to which they have been admitted, notwithstanding any other resolution relating to the disposal of the Funds of this Charity.

"That the Committee do meet on the second Wednesday in the months of March, June, September, and December, at Radley's Hotel, New Bridge Street, Blackfriars, at seven o'clock in the evening; five to be a quorum;—and the Annual General Meeting be held on the second Wednesday in July, at the same time and place, unless otherwise determined upon. The Annual Meeting to be summoned by advertisement; Special General Meetings by circular as well as advertisement; and the Committee Meetings by summonses as heretofore."

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The thanks of the subscribers were then unanimously voted to the chairman, and the meeting adjourned.

At a subsequent meeting of the committee, the auditors were appointed, when Brother H. Browse was elected, *vice* Brother (Rev.) C. Vink, resigned.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND.

THE following extracts from a letter addressed by the M.W. Grand Master to the Grand Lodge, on the 6th December, 1837, relating to the proposed Asylum, are, at the present time, particularly interesting.

"That the Grand Lodge had already TWO* *public charities to support, and which it is our duty to secure from future wants, by making their permament funds equal to the present expenditure.*† Such object being once obtained, it would facilitate the consideration and adoption of measures favourable to the new establishment proposed; but always with the express understanding of the conditions previously stated.

"The Grand Master is induced to make these observations, with a view of warning the Brethren not to allow their good feelings to carry them away, and by a hasty vote, peril the Charitable Institutions already existing, and from which the Craft derives so much benefit.‡

"The Grand Master has further to remark, that the Brethren are annually called upon to furnish a certain number of Stewards to manage business for those two establishments, which becomes *very irksome and expensive;* it would, therefore, be both *improvident and imprudent* to impose an additional burden upon the Lodges, by a call for a third Board of Stewards on the formation of a new institution; and the exertion of which Stewards, however great, could hardly be expected to realise a collection of more than *one-third the aggregate* receipts at the anniversary meetings on behalf of the existing charities, and that mainly at the *cost and loss of these two charities.*‖

"The Grand Master has moreover to add, that although similar institutions may be found in various parts of the Continent, yet the same excuse cannot be pleaded for their existence in this country, because the many charitable foundations throughout England, and to which the BRETHREN MAY HAVE ACCESS,§ preclude the urgency of their appeal to their charitable exertions as Masons."

The recommendation of the Asylum was, however, unanimous.¶

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* The capitals and italics are our own.

† Has the M.W.G. Master taken any step to effect this object.

‡ The Grand Master, fortunately for the new *Royal* Benevolent Annuity Fund, does not consider *that* institution can peril the charitable institutions already existing.

‖ Precisely the contrary has resulted. The Asylum Festivals not only greatly exceeded the limited calculation, but the festivals of the other charities have also exceeded their averages.

§ The Grand Master may believe the Brethren can have access to the Unions: but he must be well aware that those who seek the aid of a Masonic Asylum, must be hopeless of any other; but talking of access, is the Grand Master aware, that his poor destitute Brethren, when soliciting for *access* to the Grand Lodge books to trace their dates of admission, having lost their certificates, have been coolly told, that peremptory orders were issued that no information should be given?—access indeed!

¶ It may have escaped general notice, that this "unanimous recommendation of the Asylum to the favourable consideration of the Craft," was actually omitted to be published in the public circular; on the discovery of this remembrance to forget, a remonstrance was made, on which the issue of the first delivery was countermanded, and a new circular prepared, containing the unanimous resolution of the Grand Lodge as well as the Grand Master's memorable letter!

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Such then, in December, 1837, was the opinion of the Grand Master to a *third* charity; let us see now what is his opinion of a fourth.

Extract from the printed Circular.

"GRAND LODGE, *June* 1, 1842.—The M.W. Grand Master stated, that donations and subscriptions to the amount of about £750 had been already announced towards 'The Royal Masonic Benevolent Annuity Fund;' and His Royal Highness *strongly urged upon the Brethren* a prompt and zealous exertion in aid of that fund, to render it efficient and honourable to the Craft."

Thus then it would seem, that although the *third* charity, the Asylum, must in the Grand Master's opinion, peril the two Educational Charities, yet the *fourth*, or the *Royal* Benevolent Annuity Institution, not only can have no such power, but is strongly urged by the Grand Master on the active and zealous exertions of the Craft.—can Inconsistency go further!

IN THE NAME OF CHARITY, WE CONGRATULATE THE BRETHREN OF ENGLAND, NO MATTER WHAT MAY BE THE CAUSE OF THIS CHANGE, THAT CHARITY HAS TRIUMPHED OVER PREJUDICE, AND THAT A NEW INSTITUTION IS BORN TO A PARENT OF SOUND MASONIC PRINCIPLE—MAY THEY BOTH FLOURISH! THE ONE WE SHALL NEVER DESERT—THE OTHER SHALL HAVE OUR GOOD WISHES.

August 10.—A meeting convened by requisition of nineteen Subscribers, addressed to the Grand Master, was held at Freemasons' Hall, at which ten Brethren were elected on the General Committee.

GRAND LODGE, *September* 5.—Ten Members were nominated by the Grand Master, and ten elected by the Grand Lodge, thus completing the full number of the Committee.

GIRLS' SCHOOL.

The affairs of this institution are in a very favourable state; the children healthy, and deserving praise for their general conduct.

The following certificate will be read with much pleasure:—

"*June* 9, 1842.—Examined sixteen young persons for confirmation for the last time, and cannot avoid saying, that I never was more pleased with any young persons than with them, their answering and attention being in every respect satisfactory.

"H. O'NEILL,
"Curate of St. George."

GENERAL COURT, *June* 14.—Present, Bro. H. R. Lewis in the chair, Bro. Dr. Crucefix, Bro. Norris, and many other Governors.

Six vacancies were declared, and there being but as many approved candidates, they were informed that as there would be no ballot, there was every probability that the children would be elected at the next Court.

The report of the audit was read, and some discussion took place on that part which referred to a large claim for repairs, which the auditors could not examine into, by reason that the bill had been by mistake delivered to the Grand Secretary, who had not sent it to the Secretary of the institution. It was also observed, that had the General Committee been aware of the claim, they would not have recommended the

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repayment of the last 500*l.* to Grand Lodge at the present time. The general state of the school is satisfactory. The Court recommended to the House Committee to consider the expediency of subscribing to the London Fever Hospital.

Some anxiety having been expressed relative to the diet of the children, the following table will be acceptable:—

TABLE OF DIET.

Dinner.

Sunday ...	Roast beef, potatoes, or salad, with bread and table-beer.
Monday...	Fruit or meat puddings.
Tuesday ..	Legs and shoulders of mutton, with vegetables and table-beer.
Wednesday	Meat stewed with barley, rice, and bread.
Thursday .	Same as Sunday.
Friday....	Same as Tuesday.
Saturday..	Same as Wednesday.

Fruit pies, peas and beans, occasionally during the season; also plum-puddings, veal and bacon, salt and fresh fish occasionally.

Breakfast.

Bread and milk.

Supper.

Bread and cheese, and bread and butter, alternately, table-beer. The best table-beer is allowed, and porter when necessary.

N. B. Those children employed in the house-work have meat and tea every day during such employment.

BOYS' SCHOOL.

July 4.—Present, Bro. T. Moore, in the chair; Bros. Hall, Crucefix, Philipe, and many other Governors.

Eleven candidates were elected on the Institution.

Bros. Gibbins, Wheeler, T. Dyer, and Jas. Walton, annual Governors, were elected on the Committee, *vice* Bros. J. J. H. Coe (deceased), J. Horne, Rev. T. Moore, and G. A. Philipe, jun.

Aug. 17.—"The Masonic Institution for Boys, &c., took their annual benefit at the Grecian Saloon, Eagle Tavern, when, after the opera of the *Elixir of Love*, Mr. Campbell, the manager, stated that the institution was founded in 1798, for the maintenance, clothing, and apprenticing of the sons of distressed Freemasons. He stated, that in seventeen years the number of boys relieved and assisted had increased from twenty to upwards of seventy-five; and that upwards of 1400*l.* had been cleared by excursions or benefits, of the same nature as this. He introduced two very apposite anecdotes, describing the great utility of Masonry—spoke of the charity, the benevolence, and good feeling of the society of Masons generally, and concluded a most appropriate speech, by stating that the institution would realize, by their enterprise this evening, upwards of 70*l.* The Grecian Saloon has again found itself a vehicle, by which the distressed and necessitous are relieved from the pressure of their calamities. Next to the gratification of knowing that the object of charity had been accomplished, we have the pleasure of offering our testimony to the

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excellency of the entertainments, and vouching for the gentility of the company. The concluding exhibition—the fireworks, were beautifully brilliant; and we left the musicians arranging for quadrilles in the ball-room, which we presume would be occupied for some hours after very happily."

THE REPORTER.

Lodges of Recreation and Water Frolics have been the order of the day. For the last three months London Masonics have patronised Richmond, Blackwall, Greenwich, Canonbury, and other classic spots; all have been happy meetings, but there was one re-union which must not pass without an especial record—it was a dinner, concert, and ball, given to the ladies by the members of the Lodges of Regularity, 108, and Bank of England, 329, on Tuesday, the 22d July last, at Brother Lovegrove's, at the West India Dock Tavern.

The number of ladies and Brethren was about fifty; the arrangements were admirably made. Previous to dinner the party walked in the gardens, or viewed the shipping from the windows. Punctually at six the dinner was on the table, and displayed all that even aldermanic experience could have hoped for. The turtle was excellent, the punch and hock cool. We thought it was possible to understand that even the ladies approved the Masonic mode of doing justice to the social welcome. Be that as it may, they imparted to the feast of reason a flow of soul; they seemed as happy as they looked lovely. The Brethren did not remain long over their wine; other and higher pleasures awaited them. Soon after tea the quadrilles—the song—alternated, and the enjoyment was prolonged until past twelve, when the delighted company separated, with the hope of enjoying, in 1843, the anniversary of a most happy meeting.

The Emulation Lodge of Improvement will hold their anniversary on Friday, the 7th of October. The Masters of Lodges should bear in mind, that during November, December, and January, the ceremony of Installation is practised.

Cross of Christ Encampment.—*Sept.* 16.—The first sessional meeting of Knights Templars, was held at Radley's, when the members passed a very delightful evening.

MASONIC CHIT CHAT.

Newark.—Bro. Edward Dearle, our organist, whose name will be recollected in connection with the foundation-stone, and the dedication of the new Masonic Hall at Lincoln, received the degree of Doctor of Music, at the Cambridge University Installation, in July last.

The Masonic Museum.—Bro. Rule, G.P., has presented a very valuable addition to the Masonic Museum. It is a slab of elegant Masonic design, with supporters equally chaste. The work on the

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slab will bear the minutest inspection as a work of art, and does great credit to Brother Rule's operative craft. The polish is of so high a character as to give to the whole so much the appearance of marble and stone, that some portions appear as if the lapidary, and not the painter, were the artist. The Masonic hypercritic may object to the introduction of the table in the Grand Lodge, where, indeed, it may be endangered by accidents. Its proper place is the Museum.

ADVICE TO MASONIC PERIPATETICS.—How often have we winced when admiring in the windows of the elegant shops of the metropolis, the wonders of the world, because our corns prevented us from enjoying the luxury of critical examination. A sense of gratitude compels us to acknowledge that we owe a restoration to ease and comfort to the use of Messrs. Hall's Pannus-corium, or leather cloth boots: we fancy (and what will not the force of fancy effect), that our health has thereby improved, and even our temper. We are not conscience-stricken ourselves; but having discarded our crutch-stick, for which we feel grateful, we recommend to all whose corns make them irritable, to do as we have done, and become active peripatetics.

MASONIC REMINISCENCES.—We understand that some important revelations are preparing for the press, by a Past Grand Officer, which will be supported by documentary evidence, and certified by a correspondence with the leading Freemasons of the last twenty years. *On dit* it is to be dedicated *without* permission.

JAMES HARMER, ESQ.—This amiable gentleman and Brother appointed the 7th of July to receive the testimonial of plate, on which occasion he invited the subscribers thereto, to an entertainment at his seat, Ingress Abbey, and placed at their disposal the steamer "Matrimony." Upwards of 250 gentlemen attended, among whom were several Aldermen and Common Council of the City of London. An excellent band attended from the Woolwich-yard; and the procession, on landing, marched gaily to the mansion, to the tune of the "Old English Gentleman." Mr. Harmer's welcome to his guests will be long remembered as a specimen of true hospitality.

Mr. Harmer, on the 29th August, was honoured by a public dinner at the Literary Institution, Milton, Gravesend, given by the shareholders and subscribers, as a mark of their grateful acknowledgement of a present of a magnificent organ, value 400 guineas. It is a pleasing task to record these transactions, that reflect so much honour on a gentleman possessing the noblest qualifications.

FREEMASONRY IN 1808.—*Sept.*—"The following is the animated and glowing conclusion of a most appropriate sermon, lately delivered by the Rev. Brother Fosbrooke, author of 'The History of Gloucestershire,' before a Masonic meeting held at Stroud:—

"Of all the children of Heaven, benevolence is the darling. Adversity, rugged and unpleasing as she is, even furthers the amiable efforts of this smiling beauty, for the more we are afflicted, the closer do we unite. Spirit of the meek soul! it is the genius of our Institution to follow whither thy benign glance directs! and when thy soft hand touches the celestial lyre of feeling and affection, to echo the delicious sounds in one grand chorus of sympathetic harmony. One benevolent tear is of more worth than the diamonds of India, for with these the recording angel writes our names in the book of life! Spirit of the meek soul! under thy plastic guidance arose the genius of Masonry!

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Glowing with the roseate youth of immortality, graceful arises his fine form. Behind him is the temple of Solomon; shades of figures within are dimly seen; the airy form of the angel Benevolence floats in the highest regions, and the soft light of the rising sun illuminates the beauteous picture.

"In the Lodge, nature guards that vestal fire, which cannot be extinguished. Religion rears the altar, and a beam from the throne of God wraps it in flame! We unloose the chains of the captive! We raise the drooping head of the orphan! We present a cup full of the ambrosia of hope to the weeping children of sorrow! Hand in hand we stand around the blazing altar, and chant the hymn of charity.—We bow in awful adoration—a scroll of woven light is unfolded by an unseen hand, on which is written in letters of glaring radiance—'Glory to God, and Love to Man.'"

MARRIED.—*June* 29.—Bro. Morley Chubb, (G.M.L., No. 1.), at Islington, to Mary Eleanor, eldest daughter of the late W. Lyon, Esq., Claremont-square.

Aug. 18.—At Widley, Lieut. Bro. A. R. Savage, R. M. Artillery, (S.D. of the Phœnix Lodge, 319,) to Maria Rosa, daughter of D. Robertson, Esq., and grand-daughter of the late Rev. T. Clarke, *D.D.*, senior chaplain to H. R. H., the M.W.G.M.

Aug. 27.—At St. John's, Lambeth, by the Rev. Robert Irvine, *M.A.*, Thomas John Birch, Esq., of Armitage Lodge, Staffordshire, to Julia Elizabeth, only daughter of Bro. John Chanter, P.G.S., (G.M.L. No. 1.) of Upper Stamford-street, London.

Sept. 2.—At St. Pancras, W. H. Stuckey, Esq., to Catherina Mac Callum, eldest daughter of Brother W. S. Northhouse, Parliamentary Agent.

BIRTHS.—*Sept.* 4.—At Wakefield, the lady of Bro. Charles Clapham, (P.M. 179), of a daughter.

Obituary.

On the 20*th June*, ætat 33, Bro. JAMES HENRY REVIS, of Liverpool, late corresponding agent to the *London Shipping and Mercantile Gazette*, and formerly advertising clerk to the *Liverpool Mail.*

June 21.—Bro. JOHN BROOKE, ætat 69, formerly parish clerk of St. Peter at Arches, Lincoln, and once celebrated as a change-ringer.

June 30.—The EARL OF LEICESTER, P.G M. for Norfolk, ætat. 91, at Longford Castle, Derbyshire (*vide* page 270).

On the 8*th July*, of consumption, ELIZA, the wife of ROBERT UDALL, Esq., of Edmonton, after an illness of six months. The deceased lady was sister-in-law to Brs. John, Henry, and Charles Udall.

July 20.—At his residence, Park-square, Regent's-park, Brother CHARLES HAWLEY, ætat. 53, P.G.S., and P.M., British Lodge, No. 8; he laboured long under nervous debility, but died without suffering; he survived his brothr John Hawley (whose property he inherited) scarcely two years. He was buried at Kensal Green cemetery on the 28th of July, whither the remains of his late brother were removed on the same morning from the vault of St. James's Church, Piccadilly.

July 24, ætat 74, Bro. THOMAS COX, of Gloucester, lock-keeper to the

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Gloucester and Berkeley Canal Company. The deceased was in the employment of this company for eighteen years; and he was for thirty-two years in the Royal South Gloucester Militia, in which regiment he was a sergeant. He was a Past Grand Master of the Orange Lodge, an ancient and modern Mason, an Odd Fellow, and a Druid; and few men have died more generally respected. He has left behind him a very large number of descendants.

July 25.—Sir WILLIAM WOODS, Garter-king-at-arms, in the 56th year of his age, at his villa, Laurieston Lodge, Hampstead; the deceased Brother was P.G.S.D. and P.G. Dir. Cer. He was the "preux chevalier," the courteous gentleman in Masonry;—as Grand Director of Ceremonies he imparted a dignity to the office, in the execution of which his graceful manner gave universal satisfaction. We hope Sir William's example will be considered by his successor as a valuable legacy, by possessing which he may profit, and obtain, also, the meed of merited praise.

Aug. 12.—At Portsmouth, ANNA, ætat. 39, wife of Bro. R. WHITE, P.M., 319, P.S G.W., leaving a young family.

Aug. 13.—Bro. WM. WRIGHT (of Lodge Peace and Harmony), at his residence, Old Jewry, ætat 23.

Aug. 20.—At his residence, Walton-on-Thames, Bro. WM. MAGINN, *LL.D.*, ætat 49, of consumption. A man possessed of more learning, genius, and zeal, than perhaps any other member of the public press. He has left a widow and three children entirely dependant on the liberality of the high-minded. Bro. Maginn was, we believe, a member of the Universal Lodge.

Aug. 28.—At Fair Mile, Cobham, ætat fourteen months, deeply regretted by her parents, ROSA FIELD SAVORY, youngest child of Bro. JOHN SAVORY, of New Bond-street.

Aug. 30.—Suddenly, in Don-street, St. Hilier's, Jersey, Bro. DANIEL VONBERG, ætat 67, a man of most exemplary character.

Aug. 31.—Mr. Higgs, the coroner for Westminster, held an inquest at the Duke's Head, St. Martin's-street, Leicester-square, respecting the death of DON PEDRO DE LEGAROY MARTIN, ætat 37, a distinguished officer of the Spanish army, who in 1822 raised a regiment to defend the Palace when it was assailed, for which service he received the thanks of the Cortes. He was also a P.G.M. of the Spanish Freemasons. Bro. Bainbridge, of 86, St. Martin's-lane, surgeon, who had opened the body, said that death was caused by aneurism of the heart of very long standing.

Sept. 3.—Bro. JOHN LIPSCOMBE, (formerly of the Twelve Brothers Lodge), ætat. 54, leaving a widow and five children.

At Maitland, New South Wales, Bro. FRANCIS EDYE, Past Warden of the Bank of England Lodge, a gentleman of refined manners. During the ceremony of his initiation, he was asked a question which he misunderstood; he hesitated and emphatically exclaimed with some distress, "I never told a lie." Kind spirit! we believe your earthly declaration to be true.

Sept. 10.—At the residence of her uncle, Major Barker, Cheltenham, after a few days illness of fever, Sophia, daughter of Bro. ALEXANER DOBIE, P.G.D., of Lancaster-place.

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PROVINCIAL.

WOLVERHAMPTON.—*Masonic Banquet in honour of a Visit from the W. Bro.* DR. CRUCEFIX, *P.G.D., &c., given by St. Peter's Lodge*, 607, *of that town, July 18th*, 1842.—The Lodge was opened in form, at three o'clock. Bro. W. Tottey, W.M., Bro. Ironmonger, S.W., Bro. S. Clarke, J.W. There was a full attendance of the Brethren. The W. Bro. Dr. Crucefix having previously been elected an honorary member of the Lodge, was introduced by the Rev. Bro. Slade, Chaplain, and received under the usual Masonic salute, most enthusiastically given. The Lodge, after the enjoyment of a truly Masonic lecture, adjourned to refreshment.

THE BANQUET.

About fifty Brethren of Staffordshire and the neighbouring provinces, sat down to table, among whom we principally recognised Bro. Brutton, P.G.T., for Stafford, and the Rev. Bro. Buckeridge, P.G.C., and Bro. Z. Watkins, and other Brethren from London.

Grace was recited by the Rev. Bro. Buckeridge.

The cloth being removed, the Chairman, the Rev. Bro. SLADE, rose and observed,—That a dutiful allegiance to the chief magistrate of the county where a Lodge was constituted, was a fundamental principle of Masonry. Order and the conservation of government in the state, were recognised both in the ancient charges of Masonry, and the working of the Craft. But more particularly were Masons, as a body, called upon to demonstrate their loyalty when their sovereign had been recently twice insulted by traitors and assassins, and to exhibit on a public occasion, like the present, their abhorrence of such atrocious deeds, and their attachment to the throne. He therefore joyfully proposed "The Queen," the daughter and niece of Grand Masters.

The CHAIRMAN again rose, and proposed the health of a very amiable princess, the chief delight of whose life was the practice of doing good. He, the Rev. Chairman, had enjoyed the privilege of being presented in the late reign to her Majesty, when Queen-consort, at the court of St. James's, and could personally speak of the many deeds of charity and beneficence performed by that exemplary lady. "Her Majesty the Queen Dowager," patroness of the Girls' School, and liberal supporter of the Asylum for Aged Masons, and the widow of a Mason, the regal patron of the Craft."

The next toast the CHAIRMAN said was the health of her Majesty's consort, "Prince Albert," who had hitherto appeared before the British public with every characteristic of amiability and discretion; and he would couple with it the health of his "Son, the probable future king of these realms, and the other members of the Royal family."

The CHAIRMAN afterwards gave the Grand Master, "His Royal Highness the Duke of Sussex."

The next health proposed by the Rev. CHAIRMAN was that of the "Hon. Col. Anson, P.G.M.," whose parliamentary duties alone prevented him presiding at this dinner, much to the disappointment of himself (Bro. Slade), as he would necessarily have filled the chair with more efficiency.

The CHAIRMAN read the following letter from the Provincial Grand Master:—

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"25, Hill-street, 12th May, 1842.

"DEAR SIR AND BROTHER,—I am much flattered by the kind wish expressed in your letter of the 10th, that I should take the chair at the Masonic banquet, proposed to be held at Wolverhampton, on the 18th of July next; but I fear it will be quite out of my power to comply with this request, as it is my present intention to go to the Continent in that month, having been advised to do so for the benefit of my health.

"I beg to remain yours faithfully and fraternally,

"GEORGE ANSON, P.G.M."

"The Rev. H. R. Slade, Wolverhampton."

It is needless to say the preceding toasts were received with such demonstrations of acclamation as they respectively merited.

The Rev. CHAIRMAN then rose and addressed the company in the following language:—

"Brothers All! I rise to give you the toast of the evening, under the most lively impulses of pleasure, mingled with some incipient inklings of apprehension, lest I fail to do justice to the toast I am about to propose, as well as to the flattering expectations of my kind Brethren who have deputed me to fill this chair on the present very auspicious occasion. I rise, I repeat, to greet your presence at this humble banquet, with the hearty welcome of a Brother Mason. I take credit to myself that I originated this trifling effort to do honour to a very distinguished member of the Craft, and I rejoice to declare that my Brethren of St. Peter's Lodge met the suggestion with the most unanimous desire to co-operate in promoting that design. Permit me then, most sincerely to tender you the fraternal acknowledgements, both of the Lodge and myself, for the excellent manner in which you have responded to our invitation, to pay this tribute of respect and attachment to a best beloved Brother, and an old and dearest friend. Need I add, since it is known that we have as a guest at this festive board, that pre-eminent Mason our worshipful Brother Doctor Crucefix, Past Grand Deacon of England, that St. Peter's Lodge shall make this day the date of a new epoch in the record of its constitution, or that every Brother present must feel himself identified with the reputation of this event, and that I myself shall ever indulge in an honest exultation at being called upon by my Brethren of St. Peter's Lodge, to preside at the table which entertains so celebrated a visitor.

"Indulge me, then, with a brief interval to dwell on one or two of the prominent features—for the time and circumstance will not permit me to expatiate upon the whole—of the character of that man whom I deem it a privilege to call my personal and intimate friend—whom I am proud to regard as my Masonic tutor, monitor, and mentor, at least, as to his instructions in the sublime and *really* catholic spirit of Masonry, if not in the technical and manual operations of the science—whom I am exceedingly happy to introduce to the acquaintance of the Brethren of this and the adjacent provinces here assembled, to delight in honouring him with the rough but substantial hospitality of Staffordshire. We are an iron-framed race—springing from an iron-bound soil; but our hearts are as soft as the clay which moulds the fused metals into useful shapes, and as warm as the furnace which melts the hard stone into a liquid and malleable material. A most gratifying experience has taught me to estimate the sterling kind-heartedness of the Staffordshire Brethren, and that made me so anxious to bring down my revered friend, here on the right, to participate in the knowledge of their masculine and warm-

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hearted generosity of character. Forgive me this little digression from my text; but I love to do justice to a chosen band of good fellows not to be met with every day nor everywhere. For a period of several years it has been my happiness to be acquainted with the very worthy and admirable brother, Dr Crucefix, through "good report and evil report;" through perils of deceivers and the treachery of false Brethren; through all the pelting of that pitiless storm of prejudice and absolute power that has, for some time, been darkening the bright horizon of Masonry, and which now threatens to tear up by the roots the stately cedars that shelter our sacred ark from the blightening gaze of the profane passions, rending to the foundation the temple which consecrates it to Harmony, Unity, and Peace;—but never, amidst all the insolent provocations to which his human infirmities have been subjected, have I seen cause to withdraw my high respect and esteem for that truly excellent man and most eminent Mason; never have I seen him flinch under the heavy fire of every battery which malevolence could direct against him, from the steady exercise of that pure philanthropy which glows constantly in his bosom, although positive injury to his health and fortune might be the effect of his benign efforts; nor has he ceased, under all the disadvantages and obstacles which petty malice has thrown in his path, to persevere in carrying out those great principles of reformation, charity and discipline, which his ardent mind had conceived, and his benevolent heart dictated, for the glory of Masonry and the welfare of his fellow-creatures.—No! though the opposition of prejudice and the sneers of odium and detraction, together with the expelling terrors of misapprehending authority, shook the bruised reed of his physical frame, and had well nigh bowed it to the dust of death! Our Royal and Ancient Order is greatly indebted to my beloved friend: witness the recorded measures of useful reform introduced by him into the portals of the Grand Lodge—his general activity and zeal among the innumerable Lodges of which he was "a burning and a shining light." It was Dr. Crucefix who established, at considerable personal expense, and the application of his talents, that grand organ of Masonic intelligence, literature, and learning, the *Freemasons' Quarterly Review*—a work that has effected more for the progress and respectability of Masonry than anything else that has been done for this last quarter of a century—a work that I have reason to value; for, through its pages, I acquired the friendship of two of our brightest luminaries, Dr. Crucefix and the Rev. Dr. Oliver; and to crown all, let me point out to you that former gentleman's unexampled efforts—his unwearied exertions—his disinterested zeal—aided by his own purse, and the subscriptions of his large circle of friends—in projecting, instituting, and upraising that Cubic Stone of the Masonic Charities, the Asylum for the Worthy Aged and Decayed Freemason—(great cheering). Brothers—these are some of the Masonic works which recommend this Prince and Noble Knight, in the Orders of Masonry, to our warmest respect and affection, whilst his generous qualifications, of a private and social nature, command our admiration of him as a man and a citizen. A worthy clerical friend of mine, of whose church he is a member, ever speaks of him in terms of praise, and I myself can bear testimony that he has fed the hungry, clothed the naked, healed the sick, and visited the captive in prison, doing with his right hand what his left hand knew not of; thereby rigidly preparing his immortal spirit for a scrutiny at that bar, where by our works we shall be judged, and by our works we shall be

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condemned or glorified. Pledge me then in a brimming bumper to the health, happiness, and honour of our Brother, Dr. Crucefix, and allow me to couple with it that of another Grand Officer present, Brother Watkins, the devoted friend of our distinguished guest. This toast made the Lodge roof ring again with the rapturous firing of the Brethren.

Dr. CRUCEFIX rose, and appeared, as he well might be, much delighted by his reception, which, he observed, rather troubled his self-possession, although it reminded him that better men had been suddenly disconcerted by the impulse of the moment, and instanced the immortal Newton, and Garrick, the Roscius of his day, when under examination by parliamentary committees; the one hesitated on a simple question respecting the longitude—the other could not say what was meant by a theatrical benefit; the latter question now-a-days might be still more difficult to answer—(laughter); he (Dr. C.) felt, that although not under examination, he was still present before a committee of the Fraternity of Masons.

"What my feelings are," continued Dr. C., "I must leave to your own contemplation; my trusty friend in the chair has, in the most affectionate manner, conveyed your sentiments to me, and I feel bound to you by a tie which, on my part, nothing but a knowledge of the great secret of eternity can dissolve—

> "He that hath nature in him must be grateful;
> 'Tis the Creator's primary great law
> That links the chain of beings to each other."

"Brethren, I take it that your invitation—a most kind and courteous one—was grounded on the opportunity it would afford me of offering you an explanation of my Masonic conduct, and I will not shrink from the task. I am fortunate in being able to avail myself of the opportunity, as a contrast to what has been stated in other places. A serious mistake, in my case has been committed—I have been altogether misunderstood—my impression that

> "All mankind are, by nature, free and equal,"

may have led others to suppose I am influenced by too literal a construction of freedom, but it should not have induced them to have forgotten, in their hostility, that I was at least a *Man*.

"Loyalty among us Masons, as well as among the *profane* (I use the term profane, in which a high Masonic authority indulges, and not as my own) is comprised in the memorable words,

> "Love the Brotherhood, fear God, honour the king."

"Few men have spoken or written more than I have on Masonic matters, and yet nothing can be adduced against me, but that I heard something that was, after many days' and nights' consideration, declared to have a *tendency* to disrespect; so that my declaration that I never heard words having such tendency was disregarded, and others who heard not with their own ears, but took a liberty with mine, were believed; and the Midas-scene was highly illustrative of folly and injustice.

"I am aware that I passed my act of amnesty in November last, but that act was conditional—that I was to remain unassailed—but faith was not kept, inasmuch as on a recent occasion, when in a "certain assembly," , in my place, was endeavouring to explain on some important matters, was again misunderstood, and treated as I ought not to have been.

"I was then desirous of giving a favourable opinion on the new

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Masonic Benevolent Institution: my position as Treasurer to the Asylum required me to be explicit. I could not give the new institution my undivided allegiance; but it being based on charity, demanded the good opinion of all Masons. I felt it necessary to take exception to three of its clauses, but I was met with the improper exercise of power, against which I protested, and ever will protest.

"A kind of recruiting activity has been at work to prejudice me in the Provinces—on one occasion it signally failed. At a great public Masonic meeting I ventured to attend, and it was gratifying to observe, that the *amende honorable* was made, and I felt that Masonry could rise superior to the machinations of unkind persons. Among other dastardly charges, I have been stated to have ungratefully returned the generous kindness and hospitality of my Irish Brethren, by speaking disparagingly of them. This—on my Masonic honour—I deny. I do not name the recreant, lest he should hear 'On all sides from innumerable tongues a dismal and universal hiss, the sound of public scorn.'

"Brethren, was any punishment awarded to an *M.P.*, not a P.M. of our Order—(laughter and cheers)—who, to shew the prostrate state to which our Order might be reduced, actually stated, that unless some stop was put to the freedom of language, we should lose our charter, or at any rate, that when death should cause a vacancy in the Masonic throne, such vacancy could not be supplied, by reason that we should be despised among men. A more uncalled for or ridiculous attack on our honour could scarcely have been thought of, much less made; the witless man was, I am certain, innocent (senator though he was) of the 39th of Geo. 3, c. 79, by which Act our Order is recognised by the most honourable exemption from the fate that awaits every other secret society, because our meetings are based on the principles of charity. The *M.P.* hazarded his all on the cast—a gambler would have done no more; contrast the tendency of his conduct with the charge against me, for being supposed to have heard some tendency to disrespect. Was he rebuked?—Oh, no! he was faintly applauded.

"Brethren, let us remember that we cannot endanger our tenure until we do what such Brethren, as I have alluded to, would misdirect us to do—become uncharitable—(applause).

"There is no man whose mind is well regulated, that is not disposed to pay to rank and station what is essentially due to both, and to make great allowance for the failings of the nobly-born, for the sake of their rank, as a set-off against the clamorous mendicant whom we relieve for the sake of his necessity, although otherwise he may be unworthy of our sympathy. But there are limits to every human duty, and we should be calm in our judgment as regards rank and station;—mind gives both; wanting mind what is either?—but with mind and grace to adorn it, what moral grandeur!

> "Rank's a robe
> Which sets best when negligently worn,
> Disclosing the minds perfect symmetry;"

And in regard to Freemasonry, it is too holy an institution to be entombed with the mortal remains of any man—

> "When men know what their own natures are,
> And feel what God intended them to be,
> They are not awed by pomps the sun outlives."

"The *Freemasons' Review*—as an organ of Masonic public utility,

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is too much a-head of authorities of Grand Lodge, who would break the mirror that reflects their own follies; hereafter other authorities may be wiser than the present. I can speak more independently now, that it has, like myself, been complimented by the 'evil eye' of prejudice.

"I cannot help saying that all is not right at head-quarters; and if I mistake not, Lincolnshire is not the only province where misrule, or want of rule, paralyzes Masonic feeling. Finding at length, that being human, we cannot help being affected by things that are human, you will not be surprised that I have determined no longer to expose myself to that fatal prejudice that encourages

"The world's loud laugh, which scarce the firm philosopher can scorn;"

and shall therefore put in force the retirement from public Masonry that I contemplated, at any rate for a time. I shall lose the society of friends whom I esteem; but I shall avoid the displacency of those who love tyranny, and, consequently, hound together to injure the victim. I know it is not the character of an Englishman to run away; yet I confess, having once escaped, I have no desire to test, for the second time, my moral courage before an inquisition—(loud cheering.) Brethren—I am most grateful to you for this kind demonstration of your attachment to the Masonic principles I avow; and I thank you for such a personal mark of your friendship; to be thus invited by a Lodge, and thus greeted by Brethren of the Provincial Grand Lodge, and friends from so many subordinate Lodges, must make any man vain, and I really cannot help being so—(laughter and cheers)—but, believe me, I am thankful.

"I may observe that in the ministry, of which you are, reverend sir, a worthy member, there is a bidding to the table, for the purpose of enabling man to commune with the Eternal Spirit;—all creeds, I believe, have some analogous bidding for the same intent—by obeying which, the erring heart becomes reconciled to itself; and the oftener this chastening impulse is felt, the more is the human heart purified. In our charge to the Master, we direct him to admire, and at a humble distance to follow the course of the sun, which enlightens and cherishes all within its circle. May we not prefigure to ourselves that meetings like these, may partake, at an humble distance, of the nature of a communion; and, looking on Freemasonry as synonymous with virtue, ought we not often to partake of the bread and wine at the table? and, by exchanging our thoughts, unite together to do our utmost to purify them, by amending in ourselves, what may appear unseemly in others—(continued cheering.) Brethren—before I sit down, will you permit me to propose the Chairman's health?—(cheers.) It is true you know him well; but I have known him longer than you have. Our friendship commenced as correspondents with the *Review*—it has never flagged. In him I have observed the characteristics of the gentleman, the scholar, the divine, and the Mason. Among my better hopes is one I cherish deeply—it is that I may never lose the moral advantage of the friendship of Brethren of his vocation. Believe me, my friends, their office, kindly exercised, promotes cheerful influences. But you know the Reverend Brother Slade well, and I leave the toast unreservedly in your hands. (The health of the Rev. Chairman was most warmly welcomed.)

The Rev. CHAIRMAN briefly returned thanks, expressing himself to be very sensible of the affectionate manner in which his health had

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been proposed by his long valued friend, and of the admirable feeling in which it was received by the Brethren.

Bro. BRUTTON proposed the health of the "Officers and Brethren of St. Peter's Lodge," lamenting that Masonry was without a leader in the province, but encouraging a hope that, whilst such reunions as the present occurred, it was impossible that Masonry should decline in the province. He quite concurred with the observation made by the Chairman, that something like a remonstrance should be addressed to the Provincial Grand Master, by the several Lodges of the province.

Bro. W. KETTLE rose in reply, and said—It had fallen to his lot as the youngest member of St. Peter's Lodge, to have the privilege of returning thanks for the toast they had just drank. It might surprise them to hear one who had that day worn the Secretary's badge, acknowledge that he was the youngest member of the Lodge; but this had been indeed such a glorious day for St. Peter's Lodge, that all its officers had been abundantly occupied in receiving the numerous distinguished visitors, who had come many of them long distances to meet their illustrious guest. He begged, on behalf of St. Peter's Lodge, to tender to them its most hearty thanks for the honour they had done the Lodge, by their presence upon that occasion; and for the cordial manner in which they had accepted the toast of their respected Brother Brutton. He had thought it right to inform them that he was a newly-initiated Brother, and not an officer of the Lodge, because he was about to say a few words upon the subject of Masonry, which, perhaps, from a Brother better skilled in the Craft, would require some apology; but he thought from his situation, he might, perhaps, be entitled to give them his first reflections upon their body, without subjecting himself to censure. He quite agreed with their illustrious guest, that there was something wrong, not in Masonry itself, but in the constitution of the Masonic body. He had observed it when he perused the Book of Constitutions; and the observations he had that day heard from Dr. Crucefix, and from Brother Brutton, had convinced him the opinion he had formed was correct. He would venture to point out that, as a young Mason, he thought the error was—the irresponsibility of the officers to the Lodge. It seemed to him that the head officers, when once elected, had the Lodge entirely in their own hands—that they might deal with it as they thought proper.* That there was not in the Constitutions of Masonry any power in the Brethren, even to remonstrate with their officers; and he would say, by way of suggestion, and not reprimand, that he thought he could trace the working of this evil, as well in the observations of the member of their own Provincial Grand Lodge, as in the observations of their illustrious guest. These difficulties were but temporary; the grand structure would remain, although some of the decorations occasionally required repairing. Masonry would continue to be the great institution for the education of the conscience. There were numerous associations for the promotion of physical science;—there was the church, and numerous religious societies, for the propagation of religion;—but it was left to Masonry to reduce ethics to a science, and to carry out and teach that science practically.

"The forms and ceremonies of the Lodge were to the conscience,

* Although so young a member, our Brother seems to have cast an eye at the Constitutions.

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what gymnastic exercises were to the body—they caused it to become well developed and vigorous. Yet scoffers might say the practice in the gymnasium was nothing but entwining the legs upon polls, and fatiguing the arms by weights; forgetting that this was a sure means of acquiring strength and agility, which would be useful to man, in whatever situation he might be placed. Indeed, there were but few even of the physical sciences, that were useful in themselves abstractedly: it was when they were applied, that they became aids to the comfort and happiness of mankind. So with us, it is not merely what occurs in Lodge which is Masonry; it is rather the effect which the solemnities and virtuous exercises of Lodge have upon the conscience; and the practical application of the precepts learnt in Lodge governing, in some degree, our transactions with our brother men, that he claimed as the essential good of Masonry.

"Many of us had seen in this neighbourhood good buildings, erected with perfect angles and true perpendiculars, undermined by the trading operations of the district, and drawn out of the square, until they became cracked, distorted, and even unsafe to the neighbourhood; in fact, dangerous members of the (building) community, in which they lived. So in like manner, unfortunately, did our intercourse with society in its present state, tend more or less, according to the situation in which we may be placed, to take the ground from under men's consciences, to warp and distort them. It was to the Masonic Lodge, then, he could come periodically, and feel the plumb-line of honour and virtue put to his conscience, to secure him against any deviations from the square. The only thing I have heard, since I have been initiated in any one degree of the Craft, at all to shake my faith in the excellence of Masonry, is what I have heard concerning the treatment of our illustrious guest. It is much to be lamented that any such misunderstanding should occur in a body, the very stability of which is its compactness.

"There must be something unmasonic in any proceedings which could for a moment ruffle so distinguished and benevolent a Mason as Dr. Crucefix. He, for one, extremely regretted it; and believed if the principles of Masonry were carried out in their spirit, such a consequence would be impossible. Again he begged to assure them of the pleasure St. Peter's Lodge had in receiving them that day, and on behalf of the members of the Lodge, he thanked them for the honour they had done them."—(Bro. Kettle resumed his seat amid general cheering.)

Dr. CRUCEFIX then rose, as an honorary member of St. Peter's Lodge, and addressed the meeting:

"Brethren, since I accepted your generous invitation, the Masonic horizon has become enshrouded by a death-like darkness. The demon of malignity has dared to point an envenomed shaft at our 'Star in the East,' and to offend and insult the master-mind of Freemasonry. A time has come, and the satrap of a day can prove that it is

"The fate of guilt to make slaves tools."

But we are not met to chant a lament;—no, we have a nobler object—to declare our admiration of the resplendent character of our Masonic friend, brother, and protector, the Rev. Dr. Oliver—(loud cheers, bravo! bravo!)—a learned man, a minister—*the* historian of our Order. It is your duty to act as it becomes you and him, and I know you thank me for the opportunity I am affording you to do him honour and justice

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—(cheers). Your cheering emboldens me. When I reflect that however proudly the name of this great and good man stands forward for the qualities I have but feebly alluded to—how much more prominently does it advance as the very attribute of the purest friendship—(immense cheering).

"Brethren, You have heard the cause of the removal of Dr. Oliver from the Deputy Provincial Grand Mastership of Lincolnshire, to be for no other reason than that he presided at a dinner given in London to the humble individual who is now addressing you—(shame, shame). On that occasion against me the hand of power was not raised; but my friend and protector has received a dastardly offence, and from an impotent quarter. The province of Lincolnshire will, however, do him justice—the free Brethren of our Order will do him justice—the press will do him justice; if time permitted, I could read such extracts from the public papers, as would show you the contrast of estimation of character with the disgust for the sycophant—(cheers). Brethren, I feel that I am obeying a general impulse, that we only await the demonstration from Lincolnshire, to record with the Brethren of that province our names with theirs, in raising a tribute of lasting testimony of his honour and of our gratitude—(great applause). I am grateful for your approbation, and I devote myself heart and soul to the cause, which is that of Masonry. I beg to propose the health and happiness of the historian of Freemasonry, our beloved Brother Dr. Oliver"—(long continued cheering, with a good Lincolnshire fire).

The W.M. of the Lodge, Bro. Tottey, drank the Visiting Brethren and the Provincial Grand Lodge of Stafford, in the following address:—

"Worshipful Sir, Officers, and Brethren,—I rise with pleasure to give the toast entrusted to me, it is our "Visiting Brothers." Among, sir, the numberless associations the world has seen rise, flourish, and decay, it was destined for our *Order* to exhibit to mankind the only society where the bonds of fellowship were made to hang together *closely* and *permanently*; where men were *knit* together for the mutual interchange of good offices; where brotherly love existed without alloy; where men's *virtues* were revered, admired, and loved—their faults hid, forgiven, and forgotten; where mutual *forbearance* was *exercised*—in short, a peculiar 'system of morality.' Claiming, sir, these advantages for our Order, I think we are much indebted to our visiting Brethren (many of whom are come some distance) for their presence here to-day, to do honour to our eminent Brother Crucefix, to give *us* the pleasure of their society, and an opportunity of practising some of the virtues I have mentioned. For the honour done to Dr. Crucefix, and the pleasure given to us, I, as Master of this Lodge, most heartily thank them, and will conclude with the wish, that the good they do to their fellow-creatures may return threefold—good measure, well pressed down, and overflowing—to their own bosoms."

The Rev. Bro. Buckeridge rose and returned thanks, as a junior member of the P.G.L.

"The Stewards of the banquet, and thanks to mine host of the Star and Garter, for the very excellent manner in which he had zealously catered for the occasion," was very humorously proposed by Bro. De Loude, a native of Holland.

Bro. Z. Watkins, Grand Steward, drank to the wives, daughters, and sweethearts of Masons, prefacing the toast by a very eloquent address, which was enthusiastically cheered.

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Bro. REJLANDER, a native of Sweden, drank to the Brethren of every grade and every clime, which concluded the arranged list.

The Rev. Chairman retired about ten o'clock, highly gratified with the proceedings of the day; but the remainder of the Brethren determined that the rejoicings, upon so auspicious a circumstance as a visit from their esteemed Brother Dr. Crucefix, should not possibly be allowed to cease *before* high twelve.

We cannot conclude without an especial vote of thanks to "mine host" of the Star and Garter, the veritable Paul Law, and to his estimable colleague, Bro. Clark, whose kindness and assiduity were unparalleled; their services were sensibly felt by all, especially by the chairman, who evidently laboured under indisposition. The harmony of the evening was aided by some excellent songs and duets by Bros. Brutton, Ironmonger, and other friends.

WARWICK, *July* 20.—*Celebration of the Fiftieth Anniversary of the Shakspeare Lodge, No.* 356.—Two of the local provincial journals thus record the proceedings of this Meeting:—

"Among the varied duties of a newspaper editor, there are none more pleasing than those which bring him into immediate contact with institutions, the objects of which embrace none of the virulence of party politics, or the bigotry of sectarian disputation; although the pleasurable task of recording such proceedings loses a few of its delightful associations in the reflection that the participators in the beneficent work are necessarily limited, as far as *local residency* is concerned. The honour—the benevolence—the loyalty of Freemasonry, is no novel theme to the writer of this paragraph; and knowing that some vulgar and unfounded prejudices are, even in this enlightened age, promulgated against its objects, he would simply remark, that Freemasonry solicits no one to increase the number of its countless ranks, but that its Lodges are open to all men of known respectability and moral excellence, who voluntarily seek its privileges, which no man who has *strictly* abided by the regulations of the Order, has ever found objectionable in their nature, or defective in their operation. Thus much to remove, if possible, a prejudice, which can achieve, however, little mischief, since it excites the pity only of those who know it to be undeserved. Surrounded by a select party of Masonic companions from London, Edinburgh, Coventry, Northampton and elsewhere, the Brethren of the Shakspeare Lodge, No. 356, met at the Bull's Head Inn, on Wednesday last, in celebration of the Fiftieth Anniversary of the Lodge. As the day was one of rejoicing that the Lodge had hitherto escaped any of those accidents of life, which necessarily impede the progress of human efforts, not a single circumstance occurred to mar the social happiness and fraternal esteem which appeared to pervade the minds of all in an eminent degree. We purposely abstain from giving any detailed report of the proceedings of the meeting, in which an active part was taken by that enlightened and uncompromising Mason, Dr. Crucefix, of London, who kindly spent a day amongst his Warwick Brethren, on his return from Wolverhampton, where he was entertained at a splendid banquet given to him by the members of St. Peter's Lodge, on Monday evening. His presence materially increased the intellectual pleasures of the festival, which will long be remembered by the Brethren of the Shakspeare Lodge as one of the most harmonious in which they have ever participated. Dr. Crucefix gave full scope to the great powers of his mind, and his interesting addresses, throughout the evening, powerfully illustrated the moral purity of Freemasonry. The W.M. (Brother Forder) presided with much ability; and Brother Sharp, P.M., had the honour of proposing the health of the Rev. Dr. Oliver, the Philosopher of the Craft. The

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general toasts of the evening were cordially received, and the great exertions of the host (Brother Harris), to contribute to the enjoyment of his friends, must be noticed with but one object, namely, to be commended."

Independent of the above notice, we consider it essentially necessary, more particularly at this period, to report at length the appropriate observations made by Brother SHARP, P.M., in proposing the health of Dr. Oliver. The Worshipful Brother said:

"There are some tasks, which however embarrassing in their nature, derive an interest of most engrossing and delightful character, from the very difficulties which surround them. To surmount these obstacles to a free and unfettered course of action, is an effort worthy only of being undertaken in a cause, the purity and greatness of which are derived from their capabilities of cementing the links of the social chain, and thereby materially advancing the moral happiness of mankind. It is in such a cause that the natural energies of man are best displayed, and legitimately exercised. It is to the performance of such a task (one, the least mention of which confers the highest honour on the individual entrusted with it), that a man can conscientiously bring to his aid the best powers of his mind, and the kindliest emotions of his heart. It is to such a cause,—upon which neither rank nor station can reflect increased lustre, nor learning or eloquence impart an additional charm,—that I am permitted to lend, upon this interesting occasion, my feeble advocacy.

"If it be true, that to cherish the fame and extol the virtues of distinguished men, is to display a love of virtue itself, how prominently does the sentiment become impressed upon our attention, in reference to what is daily passing under our view in the Masonic world,—a world that *might*, and, indeed, *ought* to be peopled by men free from all bitterness of spirit, all acrimony of disposition—making Masonry what our present illustrious M.W. Grand Master, in 1813, described it to be, namely, 'one of the most sublime and perfect institutions that ever was formed for the advancement of the happiness and general good of mankind, creating, in all its varieties, *universal benevolence and brotherly love.*' In reflecting upon these benevolent principles, which we are banded together to practise and perpetuate, we naturally associate them with the moral purity, profound learning, and Masonic acquirements of those giant spirits of the age, to whose useful labours may justly be attributed the unparalleled progress which Freemasonry has, happily for mankind, made within the last half-century. The flight of time—embracing the ordinary tenure and accidents of human life—has removed from the sphere of active usefulness, many who were capable of awakening the hearts of men to the comprehensive nature of those objects which are identified with the hallowed mysteries of our Order. The 'pale ensign' of death has waved too frequently over the Masonic citadel, to have escaped the notice even of the most reckless and indifferent amongst us. Fortunately, however, although many of our Fraternity have passed through the mysterious darkness of *another degree*, and, I trust, with triumph, been removed from the *Mosaic* pavement below, to one belonging to that Lodge not made with hands,—eternal in the heavens,—*there are* some left amongst us, who, having withstood the shocks of time, *still* serve as ancient landmarks to the members of the Craft, to guide their erring footsteps, and act as a lantern to their feet, whilst progressing by degrees, through this sublunary field of trial, preparatory to their initiation into the sublimer mysteries of another and a better state.

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"Among these Fathers of the Order there is one, whose name is known from north to south—from east to west—from Indus to the pole; one whose erudite researches have enriched the libraries of all connected with the Craft, from the son of royalty in his ancestral palace, to the humblest artisan at his loom;—one, whose writings have given to the Fraternity a literature specially its own, which no fortuitous circumstance of illustrious birth, or 'popular' elevation, could ever have secured for it;—one, whose fame is familiar to the Brethren of every land, and identified alike with the Masonic studies of the natives of every quarter of the globe;—one, in whose triple character, as a divine, a scholar, and a Mason, are united all the Christian graces;—in a word, one, in whose person are concentrated so many rare public and private virtues, that if we search through the annals of the Craft, from the earliest periods of time to find his equal, we search in vain,—himself is his only parallel!

"Those who are personally known to that distinguished Philosopher of our Order, and have the supreme felicity of being upon terms of familiar intercourse with him, must have marked the undeviating benevolence of *his* motives, and the universal charity which invariably characterizes his Masonic career. No man that has ever lived—no man who has ever wielded the 'pen of a ready writer,' has conferred such lasting intellectual honour upon Freemasonry as the Reverend GEORGE OLIVER, the late D.P.G.M. of Lincolnshire. Office, it is true, he no longer holds; but, happily, he still lays fast hold upon our affections—still retains the admiration of those who are daily benefiting by his labours. In a word, his works will endure for ages, and thousands yet unborn will cherish his memory with grateful enthusiasm—will read his glowing pages with delight, and refer to them with confidence, as to an unerring guide and instructor in all matters appertaining to the antiquity, sacred origin, practical working, and beneficial tendency of the Order. I may safely affirm, in reference to the practical working of the Craft, that there is scarcely a Lodge beneath the canopy of heaven, in which *one* Mason at least is not indebted to the writings of that Reverend Brother, for all that is bright in conception, all that is beautiful in mystic imagery, all that is valuable in ancient Masonic lore.

"The extraordinary circumstances connected with the removal of Dr. Oliver are, no doubt, fresh in your recollections. The recent publication of them, through the only channel connected with the press, which has so long, and so triumphantly advocated the honour and independence of the Brotherhood, renders a recapitulation of them perfectly unnecessary. I would briefly remark, that it can have excited no other feelings than those of the deepest astonishment and heartfelt regret, that an individual, so pre-eminently distinguished, and so universally admired, among his fellow-men, should have been *obliged*, in the vale of years, to undergo the disgrace of removal from a high Masonic office, which, it is admitted on all hands, he has, for ten successive years, filled with exemplary honour to himself, with great benefit to the respected Brethren over whom he presided, and to the lasting advantage of the great Lodge of Freemasons throughout the civilized world.

"The Brethren of our time-honoured Institution, who periodically perform their mystic ceremonies on this consecrated ground-work—as yet unstained, and I hope ever to remain so, by prejudice and angry contention—will render this meeting one of no ordinary gratification to the individual who, though fallen from his 'high estate' of acci-

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dental distinction, still rears that stately 'column of true majesty in man,' far beyond the reach of the attacks of his adversaries, forming a citadel of virtue and intellectuality impregnable to the ordinary engines of warfare. Such is the proud position in which our reverend and learned friend has been placed by his uncompromising sense of honour, justice, and fortitude, in conveying to our respected and amiable Brother, Dr. Crucefix (who honours us with his company to-day), a lasting memorial of the impartial, sincere, and grateful approbation of the Masonic public. The Philosopher of Masonry, under existing circumstances, therefore, demands a cordial expression of our feelings, and I call upon you, with the permission of the Worshipful Master, to fill one glass, to drain one bumper, to the health of our venerated and venerable friend and Brother, the Reverend Dr. George Oliver."

LEAMINGTON.—The annual meeting of the Provincial Grand Lodge of Warwickshire, will be held on Thursday the 29th of September, at the Bath Hotel, Leamington, where the Brethren are requested to assemble at ten o'clock, A. M., in order to go in procession, after the opening of the Lodge, to divine worship at the Episcopal Chapel, and assist in due form at the laying the foundation-stone of the proposed enlargement of the parish church.

STAFFORD, *June* 24.—A good gathering of the ancient and honourable society of Freemasons dined together at the Royal Chartley Lodge-room, in Stafford. A more numerous and respectable meeting of the Craft has not taken place for many years in the province of Staffordshire, equally worthy of the cause, and the esteemed Brother who presided on the occasion, surrounded by visiting Brethren from London, Nottingham, Birmingham, Wolverhampton, &c. As soon as the mystic duties were completed, the Brethren partook of an excellent dinner. On the removal of the cloth, the worthy chairman (Brother T. Boulton) proposed the national toast, with every legitimate and loyal honour—"Her Majesty the Queen, God bless her,"—which was followed by "The Prince Albert"—"Albert Prince of Wales"—and "Princess Royal." The next toast was "The Queen Dowager, patroness of the Freemasons' Female School, and the rest of the Royal Family." The chairman then, in usual Masonic form, claimed attention to the inspired saint whose memory they had met to celebrate; after which was given, with due honours, "His Royal Highness the Duke of Sussex, M.W. Grand Master of Freemasons; and the respective Officers of the Grand Lodge of England." Upon the health of the W. Master being proposed by the Rev. Brother Slade, of Wolverhampton, allusion was made to the revival of good feelings and fellowship, which such gatherings as this tended to promote; in reply to which, Brother Boulton very happily coupled the responsibility of the W.M. of a Lodge with the observances of a gentleman. Attention was next called by Brother Ribbans, of Birmingham, to the untiring exertions and paternal example of the worthy and excellent Treasurer of the Royal Chartley Lodge. As a loyal member of the Masonic body—a steady friend to all worthy men—a companion only for the upright and steady—a comforter of the captive, and a practical Christian, no name stood in higher estimation, amongst all parties, than that of the governor of her Majesty's castle in Stafford, "Brother Thomas Brutton." The toast was drunk with true Masonic honours.

Brother BRUTTON rose and said, that there was thus much of good in Freemasonry, in which all sects and all parties were unanimous; and the system of morality which could combine such universality deserved to

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be supported and upheld in these days, as when it first claimed the attention of mankind; and to alter one iota of its well-tried customs would be to endanger the whole institution. No religious creed can raise a barrier to disturb the principles of Masonry; "and," concluded the worthy Brother, "in whatever I may have done for the good of Masonry, I trust I have been sincere. One thing I am satisfied with, viz.—if the principles of our Order have done me no good, they never can do me, or any other person, the least harm." Brother Brutton then proposed the health of a noble member of the Royal Chartley Lodge, "Brother the Right Hon. Lord Ingestrie," which was drunk with enthusiasm and with due honours. The next toast proposed was "The prosperity of the Visiting Brethren who have accompanied Brother Slade, of Lodge 607;" which was drunk with true Masonic feeling.—Brother SLADE returned thanks in a beautiful speech, in which he took opportunity to recommend the cultivation of that brotherly feeling which had occasioned the meeting he then addressed. The W.M. of the Wolverhampton Lodge added to the observations of the reverend Brother some brief and sound Masonic remarks. The Officers and Brethren of the Royal Chartley Lodge were next called upon to fill bumpers, when the W.M., in a very suitable speech, proposed, "Health and happiness to the venerable Brother, Earl Ferrers, P.P. Grand Master for Staffordshire," which was responded to with the usual Masonic honours for so distinguished a Brother. Various other Masonic toasts were given, and several excellent songs and duets sung, but our limits will not admit of the same being more particularly described. At an early hour in the evening the Brethren separated, with this assurance, that they would soon and often meet again. Some other particulars of this interesting meeting having appeared in our last number, from an earlier report (facing the leading article), we do not repeat them.

LINCOLN, *June* 28.—Bro. W. A. Nicholson was installed by Bro. Goodacre as his successor in the chair of the Witham Lodge;—this is the third time that Bro. N. has been elected to the same distinguished honour. He appointed Bros. Lieut. I. Nicholson P.G.D.C., and Richard Garton, Wardens; W. H. Jepson and E. A. Bromhead, Deacons; L. Pepperdini, I.G.; —Taylor, Secretary. Bro. Lieut. Nicholson had been previously elected Treasurer.

We understand that the Provincial Grand Lodge will be held at Spalding on the 29th of September; most sincerely do we hope that a sense of honour will prevail, and that ample reparation will be made for the ungracious removal of our beloved historian, Dr. Oliver.

BIRKENHEAD, *June* 24.—The Brethren of the Mersey Lodge, 701, held at the house of Bro. Harwood, the Market Inn, assembled in their Lodge-rooms, being St. John's-day. The Lodge was opened in due form by the W.M. Bro. E. G. Willoughby, in the absence of Bro. Rampling, who was unavoidably detained at Hamburgh. The business of the day being concluded, the Brethren retired to refreshment, by partaking of an excellent dinner. The chair was occupied by the R.W. the D.P.G.M. of the province, John F. Maddock, Esq., who with the following Provincial Grand Officers and Brethren of the Cestrian Lodge, 615, from Chester, paid their promised visit this day. The V.W. P.P.S.G.W. Benjamin Brassey, Esq., the V.W. P.G.J.W. Thomas Bennett, Esq., the W.M. Charles Hamilton, Esq, the S.W. J. F. Bage, Esq., the J.W. Bro. Moss, the Treasurer, Bro. Brown, the J.D. and I.G. Bro. Jenkins, Bros Boden, R. Jones, &c., with several Brethren from the

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provinces of Lancashire and Shropshire were present. On the removal of the cloth, the D.P.G.M. gave, "The Queen and the Craft." A number of loyal and Masonic toasts followed.

NEWCASTLE, *June* 29.—W. Lorraine, Esq., D.P.G.M. for Northumberland and Berwick-upon-Tweed, assisted by the Provincial Grand Wardens, John C. Jobling and W. Punshon, Esqrs., and the other Grand Officers of the province, held a Provincial Grand Lodge at the Ship Inn, St. Peters' Quay, for the purpose of consecrating, dedicating, and constituting a new Lodge, under the title of "St. Peter's Lodge," No. 706. The meeting was numerously attended by Brethren from the several Lodges of this and the adjoining province. The beautiful and solemn ceremony of consecration was performed in a most impressive manner by the Provincial Grand Chaplain, the Rev. Robert Green, who also, at the end of the ceremony, delivered an eloquent and appropriate address to the Brethren. After which the following Brethren were appointed and installed officers of the new Lodge for the ensuing year, viz.: W. Dalziel, W.M.; Robert Ridley, S.W.; Cuthbert Potts, J.W.; Charles H. Hoyle, Secretary; J. Dove, Treasurer; W. Pickering, S.D.; Nicholas Allan, J.D.; W. Archbold, S.S.; J. Carr, J.S.; George Craig, J.G.; William M. M'Clelland, Tyler. After the conclusion of the ceremonies, upwards of forty of the Brethren partook of an excellent dinner, provided by Bro. Carr. The evening was spent with that harmony and good feeling which always distinguish the meetings of the Craft.

CUMBERLAND.—The Masters and Office-bearers of the Lodges in Cumberland attended a Provincial Grand Lodge at the Coffee-house, Carlisle, on Thursday, the 22nd of September, and transacted the Masonic business of the province. The dinner was held at Bro. Gray's at three o'clock.

WORCESTER, *August* 12.—The Brethren of this Ancient Fraternity held their first Lodge at the new Freemasons' Hall, in the Bell Hotel, which has been prepared and fitted up for their reception in a very complete and elegant manner, and furnished with every accommodation necessary for the Craft. The number of members present was perhaps never equalled, certainly not surpassed, by that of any previous Masonic gathering in this city; in addition to which, the Lodge was honoured with the presence of some visiting Brethren conversant with the style and economy of some of the London and principal provincial Lodges, who declared, that they had never witnessed one, of which the furniture and appointments exhibited so much elegance and good taste, combined with a strict adherence to Masonic prescription, or of which the arrangements were so complete and constitutionally correct in every point. Much praise is due to the Brethren who superintended the grateful labour of providing all these things, whether necessary for use, or calculated to please by "graceful outward show;" and we must not omit to record the names of Bros. Burrow and Bennett, on whom the chief portion of this business devolved, as being entitled to the warmest thanks of the Brotherhood. The Lodge was opened with the usual ceremonial observances about seven o'clock, and two candidates were admited to a participation in the secrets of the first degree of Masonic science. Shortly after nine, the Brethren were called from Lodge to refreshment, and sat down to the number of thirty. The evening was passed in the greatest harmony and refined social pleasure; a delightful interchange of true Fraternal feeling signalised the *réunion*, and the

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party did not separate till a late hour, only regretting that the happiest moments of our lives are invariably the most fleeting.

WOODBRIDGE, *June* 30.—The first stone of a new church was laid by George Thomas, Esq., with great ceremony. A very grand procession, including about three hundred Freemasons, with their mystical paraphernalia, assembled on the Market-hill, and marched down Church-street, to Pyes-close, the site of the intended erection. After the ceremony, a cold and substantial repast was provided at the Bull Inn. The sum of £217 was added to the funds.

MERTHYR TYDVIL.—*Loyal Cambrian Lodge*, 127.—A Lodge of Emergency was convened on the 19th July, at the Lodge-room, Bush Inn, for the purpose of raising Bro. John Lewis, of Llanthetty Hall, Monmouthshire, to the degree of Master Mason. After the ceremony, Bro. Lewis presented to the Lodge a copy of the Holy Bible, beautifully bound, and Masonically illustrated; and the thanks of the Lodge were voted to him for his peculiarly Masonic gift.

DORSETSHIRE, WEYMOUTH, *July* 21.—W. ELIOT, Esq., the P.G. Master, held his provincial meeting at the Masonic Hall, Weymouth, which was the largest assemblage for the last twenty years. The Lodge was opened in due form at eleven o'clock, A.M. A procession was then formed, which passed through St. Thomas-street to St. Mary's church, in proper order. The service commenced by singing an extremely appropriate piece for the commencement of divine worship, the well known Masonic Ode, "Almighty sire! our heavenly King."

A more general congregational singing was never heard within this sacred edifice, and in the chorus, "All hail!" a hundred voices spontaneously arose from the centre of the church in responsive melody, in adoration of the Great Creator of all things, and "From whom alone cometh every good and perfect gift." The effect was singularly striking and beautiful, not easily described; and whatever may be the opinion and prejudice of an unenlightened world, or however it may impugn the ancient and venerable institution of Freemasonry, the best proof was offered here, that "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Rev. WILLOUGHBY BRASSEY, Past P.G.C., read the prayers in a most impressive manner; and a very eloquent and truly Masonic discourse was delivered by the Provincial Grand Chaplain, the Rev. W. T. Percy, from 1 Cor. iii. 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." After alluding, in a beautiful style of language, to the initiatory foundation which is laid in the introduction of every Mason into the institution, and the earnest and affectionate exhortation he receives, to raise up a superstructure perfect in its parts, and honorable to the builder, and ever to continue to maintain a just and upright character;—and in reviewing the principal subjects of the admirable charge known to every Mason, in which his duty to God, his neighbour, and himself, is strongly inculcated, as well in his character as a citizen of the world, as an individual, or in his more active Masonic duties, he pointed out from historical truths, that "the foundations of all the greatness and grandeur of former ages, had perished and were destroyed; but this foundation, which was of God's appointment, standeth sure, and every one who does not build on this, will at the last day assuredly fail. It is painful to see how some men are always ready to build on any foundation but that of God: some on their external virtues; some on religious exercises and duties; some relying on the mere mercy of God; some building on any thing, and

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think themselves secure, till the rain descends and beats upon their baseless fabric, and it falls because its foundation is not sure; they do not rest on the precious promises of the Gospel, but these will all fail. If we wish for happiness hereafter, we must neglect all other foundations but that referred to in the text." He then exorted his Brethren to a due observance of their Masonic duties; to be kind, courteous, and good in society; to be firmly attached to their Queen and country; to be punctual and regular in their attendance at church and at the Lodge; to aid in supporting the funds for the relief of the poor and distressed, particularly the Female School, which is the cope-stone and ornament of the Institution—whose patroness is the Queen Dowager, who takes a lively interest in its welfare—which affords relief to the widow, the orphan, and the friendless, and has received within its bosom, and supported and educated between six and seven hundred children, since its commencement, who are all apprenticed, and carefully placed out in the world, and some attention of kindness and regard paid to them afterwards. The Boys' School, the Asylum for Aged and Decayed Freemasons, and the Annuity Fund, all demand their support; yet all this, without injury to themselves, or their connexions, but in giving that which they could well spare, with a pure and genuine heart, would be a pearl of great price,—and whenever the voice of calumny or derision were raised against them, the only reply necessary to make will be, "Go and do thou likewise."

He then concluded, by pointing to "Jesus Christ as the only sure foundation, which God settled in the purposes of eternal redemption before all things, and will follow it up to the end of time; for God, in his stupendous condescension, could accept of no other but his own Son." He exhorted the Brethren to rest on this rock of ages, as the sure foundation; to draw nigh to God sincerely with the heart; and by relying on him, we may be able to stand at the bar at the last day, and receive the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The discourse breathed throughout a spirit of genuine Masonry and gospel truth; and it is thus pleasant in bearing testimony, that a Reverend Brother has taken the right hold of Freemasonry, and views it in that light which it is much to be desired that every Mason did: he is becoming a highly talented and first-rate Masonic preacher. The service concluded with the Grand Hallelujah Chorus, "The Lord God Omnipotent reigneth," which was conducted by the Provincial Grand Organist, Bro. Rooke.

The procession then returned through St. Mary-street; and, on arriving at the statue of our late beloved and lamented monarch, George III., halted, the band playing the National Anthem, while the whole of the Brethren, with many others, stood around uncovered. On their return to the Masonic Hall, and previous to the commencement of the business of the day, the Grand Director of the Ceremonies announced to the R.W.P.G.M., that the Committee for superintending the painting of the protrait of the Provincial Grand Master, were desirous of making a communication, and Bro. George Arden, of the All Souls' Lodge, as their Chairman, then addressed the meeting in nearly the following words:—

"Right Worshipful Sir,—In addressing you on the present occasion, I cannot plead either inexperience, or a want of sufficient time for preparation; and yet I feel myself unequal to the task which has been assigned me, by the kindness of the Brethren with whom I have been

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associated. Sir, I have to thank you, on behalf of the Brethren of the province, for your kindness in allowing your likeness to be taken, for the purpose of being placed in our Hall; and, on the part of the Committee, I have to thank the Brethren, who so cheerfully responded to our call for pecuniary assistance. Sir, it will be in the recollection of many who are now present, that on your appointment to the high important office of Grand Superintendant, a Committee was appointed to consider the most appropriate method of testifying our esteem and regard for you, and we at once determined on endeavouring to obtain a likeness, which should be considered worthy of being placed near the portrait of our late much esteemed R.W.P.G.M., Bro. William Williams. With the assistance of Bro. Gray—whose talents, as an artist require no eulogium from me, and to whom we are much indebted for his exertions, and for his honourable and independent conduct—we venture to hope that our labours have been crowned with success, and that the Brethren will approve of the painting which is now submitted to their view. It is, sir, to me personally, a source of the highest gratification, to have been selected thus publicly, to announce the completion of the labours of the Committee, although I feel myself inadequate to the task; and to express an anxious hope, that the likeness now before us, will be viewed with delight by your children's children, and long remain as a memento of our regard and esteem. I might here enlarge on the value of your public services as a man, and the debt of gratitude which we owe you as a Mason. I might also speak with pleasure of those virtues which adorn your private life, and so justly endear you to your family and friends, but I forbear. Would that they could be transferred to the canvass, as faithfully as your external features are there represented, for in the progress of his work, the artist might well have adopted the language of the Roman poet, and have said—

> Oh utinam mores, animumque effingere possim,
> Pulchrior in terris, nulla Tabella foret.

To which the R.W.P.G.M. replied—

"My dear Brethren,—It is indeed difficult for me to express, adequately my feelings towards you, when I reflect on the many tokens which I have received of your approbation and esteem; and the late request with which you honoured me, that of sitting for my portrait, through which your affectionate attachment to me will be handed down to posterity, calls forth more particularly my gratitude, and renders my present attempt still more difficult. But you know me well; and you will believe that this public testimonial, presented in a manner the most flattering and welcome to me, is received with the warmest and most grateful feelings towards you, who have been pleased to distinguish me so highly. At the commencement of my Masonic career, I laid down for myself a course in accordance with the fundamental principles of our Institution; and, inspired with an anxious wish to promote the best interests of Freemasonry, I have to the present hour, striven to pursue that course without deviation. My greatest stimulus has been the desire to do my duty in every situation in which I have been placed, with zeal, fidelity, and impartiality; and the reward of which I was most covetous, I have again and again received, my dear Brethren, at your hands, in your unqualified approbation of my conduct, your zealous co-operation on all occasions, and your evincing towards me your brotherly affection, so often and so unreservedly. I can, therefore, but reiterate my warmest thanks for the highly flattering man-

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ner in which you have sought to perpetuate the remembrance of your regard toward me by this portrait, to which the united generosity of the Freemasons of the Province of Dorset has contributed.

"May the Grand Architect of the Universe bless you all, my generous and valued friends! and as far as the best wishes of the individual who now thanks you for your kindness—heaped up and running over—can avail, may you all long enjoy the comforts of a happy home here, cheered by present prosperity, and brightened by the hope of unceasing happiness hereafter!"

This interchange of fraternal regard, was not only deeply felt by every one present, but was further shown by long and continued cheering. The usual Provincial business commenced by the appointment of the Deputy Provincial Grand Master for the Province, when the Brethren were much gratified by the announcement of the very judicious selection of Bro. E. T. Percy, Esq., of Serborne, a very strenuous advocate of Freemasonry, and to whom the Craft in that part of the province are much indebted for his exertions in promoting the interests of the Institution. He was then installed, and duly invested with the privileges of his high and distinguished office. Votes of thanks were passed to the Rev. W. J. Percy, P.G.C., for his very excellent sermon; to the Rev. Willoughby Brassey, P.P.G.C., for the use of the church, and reading the prayer, with a hope that he would publish the sermon preached by him at the Provincial Meeting at Bourton, 1840; to the Worshipful the Mayor, C. Bridge, Esq., for granting the use of the Guildhall, for the banquet; and to Bro. R. Rooke, the Provincial Grand Organist, for the very able and efficient manner in which the singing at the church was conducted.

The various officers were then appointed for the following year.

After the other Masonic business, which cannot be here further explained, the Brethren repaired to the Guildhall, on the top of which floated three handsome colours. The interior of the hall was tastefully decorated for the occasion, and the harmony of Masonry kept up throughout, by ornamental Masonic devices. When the Brethren were seated, clothed in Masonic dress, the *tout ensemble* of the whole was very striking. There were many Brethren from distant parts of this and other counties, who had never seen each other before, all recognised as "Free and Accepted Masons," united together by that mysterious chain of brotherly regard, which a gracious Providence has designed for wise and beneficial purposes, which has withstood, in every age and clime, the wreck and fall of empires, the tyranny of the oppressor, and the base attacks of calumny, superstition and ignorance.

After dinner, and grace being said by the P.G. Chaplain, the healths of the Queen, Queen Dowager the patroness of the Female School, Prince Albert, and the Prince of Wales, were severally drank with the fervour of truly heartfelt, genuine loyalty. A collection was made for the purposes of charity, which was distributed between three poor widows of deceased Brethren, and a Brother in indigent circumstances. Then followed the usual Masonic toasts, during which Bro. R. Ledgard, of the Lodge of Amity, 160, proposed the health of the R.W.P.G.M., in a neat and appropriate speech, and, alluded to the regard in which he was held throughout the province, which was received with the most rapturous applause, and responded to by him in a manner worthy the true and genuine Mason, as was also the health of the Deputy Provincial Grand Master.

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The party broke up shortly after ten o'clock, and never on any occasion in Weymouth, have the Brethren been better pleased with the purposes for which they assembled, as well as with that truly brotherly regard which prevailed throughout.

The next Provincial Meeting for Dorsetshire, will be held at Sherborne.

EXETER. *June* 27.—The foundation-stone of the intended new building about to be erected at the expense of the county, for the reception of pauper lunatics, was laid on Monday afternoon, by the Right Hon. Earl Fortescue, lord-lieutenant of the county, with full Masonic ceremonies, in his capacity of Grand Master of the "Free and Accepted Masons" of this Province. The day was exceedingly fine, and the expectation of witnessing a spectacle as novel as it was interesting, drew together a vast concourse of persons from Exeter and neighbourhood. The site on which the building is to be erected, is near the turnpike-road, leading to the village of Exminster, and is, in all respects, exceedingly well adapted to the purpose.

The building and grounds will cover an extent of nearly twenty-five acres, and considerable progress has already been made in cutting the new road which is to form the carriage drive to the Asylum.

The Provincial Grand Lodge was opened at the New London Inn, at nine o'clock in the morning, and was close tiled at ten. After the transaction of business, the Lodge was adjourned to the Stowey Arms, at Exminster, where the visiting and other Brethren were admitted, and then the whole assemblage formed into procession and marched to the ground.

When the P.G.M. and the other officers engaged in the performance of the ceremony had taken their stations, the band played the National Anthem. After which the P.G. Chaplain, the Rev. J. Carwithen, offered up the following prayer:—

"May the Grand Architect of the Universe grant a blessing on this foundation-stone, and by His Providence, enable us to finish this, and every other work, which may be undertaken to the advantage of the County of Devon; and when this our earthly tabernacle is dissolved, may we find a building not made with hands, eternal in the Heavens." To this the other Brethren responded "So mote it be."

The inscription, written on vellum, was then read, and the architect announced the coins which were about to be deposited in the stone.

The acting Provincial Grand Secretary (Mr. Terrell) then read the Masonic inscription, also beautifully written on parchment.

The scrolls and coins having been deposited in the hollow prepared in the stone for their reception, the P.G.M. received the silver trowel from the Senior Grand Deacon, and spread the cement on the lower stone, with the skill becoming a master of the Craft. The D.P.G.M. (the Rev. Dr. Carwithen) poured corn, wine, and oil upon the stone, having received them from the proper officers, after which he offered up an appropriate prayer.

Proclamation having been made by the Grand Superintendant of Works, that the stone had been duly laid according to the rules of Masonry, the assemblage was suitably addressed by Earls Fortescue and Devon.

The band then played "God save the Queen;" three cheers were given for the success of the building, and the procession returned in inverted order to the Stowey Arms, where it broke up.

An elegant entertainment was provided at the close of the proceed-

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ings, in the lawn at Peamore, where a spacious marquee had been erected for the occasion. Upwards of one hundred ladies and gentlemen had been invited, including many of the most distinguished families of the county. A band had been stationed under the trees, and played several favourite airs during the repast. The architect, surveyor, &c., were also invited to participate in the festivities of the evening. The workmen employed on the building, upwards of two hundred, were provided by the committee with a substantial dinner, in a field near the works.

WIVELISCOMBE, *July* 27.—The Grand Lodge assembled in considerable numbers, to receive their Prov. Grand Master Colonel Tynte, who has partially recovered from a dangerous illness; the Lodge was opened at twelve o'clock, when the first and most agreeable duty was performed, namely, that of presenting a congratulatory address to the *chief*, on his hailed recovery, and return among the Brethren. The Prov. Grand Master's reply was as kind-hearted as it was eloquent; and requesting the indulgence of the Brethren to consider his early retirement from them attributable to the remaining effects of his late severe attack, he nominated the Grand Officers for the year, and requested the D.P.G M. Bro. Madison, to complete and preside over the business of the day; the G.M. then retired, amid the full honours and warm regards of the Craft. The D.P.G.M. proceeded to invest the newly-appointed officers with the honoured purple, among whom it is gratifying to announce that our talented young townsman, Bro. Frederic Kingsbury, was appointed Provincial Grand Organist. Several acts of benevolence were awarded, to cheer the widow and the afflicted, and the Lodge was solemnly closed. A sumptuous banquet was provided in the new assembly-room, which is a very handsome apartment, doing equal credit to the inhabitants of Wiveliscombe as it does to the architect, Bro. Carver, who planned and completed it. The D.P.G.M. presided, and was ably assisted by Bro. Cridland, as Vice-President. About eighty sat down; among the number we noticed Bros. Randolph, Hancock, Keats, Maher, E. White, Stradling, Sully, Welch, Pratt, Waghorn, Owen, Seale, Cartland, Barnard, and other distinguished Masons. The usual loyal and appropriate toasts were given and responded to; and the evening was enlivened by some delicious glees, admirably sung by Bros. Eales White, Randolph, Kingsbury, and Salter; nothing could exceed the harmony and interchange of cordial feeling which animated every one present; the better health of the P.G.M. was given and received in gratifying expressions of affection, and high compliments were paid to many active and intelligent Masons.

WILTS—MONCKTON FARLEIGH—LODGE OF RECTITUDE.—A very full meeting of the Brethren of this Lodge, with many visitors from the Bath Lodges, took place on the 21st June, for the purpose of installing Bro. Barrettée Worshipful Master for the year ensuing. The Lodge was opened in due form by the W.M., Bro. Bartlett Little, and the ceremony of installation performed by Bro. P. M. Wodderspoon, with great attention to ancient usage and established custom. After the appointment of officers and the other duties, the Lodge was closed in order, and the Brethren and visitors sat down to banquet. On the removal of the cloth, the W.M., in proceeding with the duties of the chair, proposed the health of our gracious Queen, which was received with respect and warmth of feeling; other loyal, and also fraternal toasts followed. The evening was enlivened by some beautiful glees

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and Masonic songs, and we may truly say that a happier meeting of Brethren could scarcely take place.

PORTSMOUTH, *July* 4.—The Provincial Grand Lodge of Hampshire met for the installation of Admiral Sir Lucius Curtis, Bart., *C.B.*, as Provincial Grand Master of that county. This important ceremony attracted a numerous body of the Brethren, and created the most stirring interest amongst the inhabitants.

At the early hour of nine o'clock the Brethren congregated in the Assembly-room of the Crown Hotel, where the Provincial Grand Lodge was held, and which was attended by the R.W. Bro. Ramsbottom, Provincial G.M. for Berks; the Rev. Bro. T. T. Haverfield, Chaplain to the Duke of Sussex; V.W. Bro. White, Grand Secretary, and Bro. Burckhardt, P.G.D.; the R.W. Bro. Eliot, P.G.M., and other officers of the P.G. Lodge of Dorset; the R.W. Bro. Francis, D.P.G.M., and other officers of the P.G. Lodge of Surrey; officers of the P.G. Lodge of the Isle of Wight, and several distinguished Masons from other Lodges, besides the officers and members of the P.G. Lodge of Hampshire, and the various Lodges in the province.

The R.W. Bro. Ramsbottom presided, who opened the Lodge in due form by reading the warrant. The several Lodges were ranged under their respective banners, and the Lodge laid out in great splendour. Amongst the emblems displayed we noticed the very elegant banners of Sir Knights R. Lea Wilson, W. T. Smith, J. A. Chase, J. Vink, R. Dover, and D. W. Osbaldiston, the magnificence of which enhanced very considerably the grandeur of the scene. Nearly four hundred Brethren were present.

Sir Lucius Curtis being presented to the R.W. President, was installed in ancient form, and the oath administered.

SIR LUCIUS CURTIS having been duly and solemnly installed into the office of Provincial Grand Master of Hampshire, a deputation from the province, consisting of the V.W. Bro. Trew, P.G. Treasurer, and the Worshipful Masters of the different Lodges, advanced to the pedestal, and Bro. Trew, in a very neat address, presented to the Provincial Grand Master a very splendid collar and a solid gold jewel, as a testimonial of Masonic regard and esteem from the Freemasons of the province.

The R.W. Bro. RAMSBOTTOM then addressed the P.G. Master, and expressed how much the pleasure of his duty was enhanced, in investing him with so flattering a testimonial of regard from the Masons of the province.

Sir LUCIUS CURTIS returned thanks in a most feeling, kind, and Masonic address to the Brethren, especially thanking them for so splendid a testimonial, which also called for the liveliest expression of gratitude for the manner in which had it been offered.

The R.W. Bro. WILLIAM ELIOT, P.G. Master of Dorset, was then duly installed into the full dignity and privileges of that distinguished office, having kindly attended at Portsmouth, to prevent the Grand Officers being called so far as Weymouth, to proceed with his installation.

These important ceremonies being concluded, the Lodges formed in procession, for the purpose of attending divine service at St. Thomas's church; the route being through Penny-street, the Parade, High-street, and St. Thomas's-street.

On arriving at the church, the procession opened right and left, and the Grand Lodge and other Lodges passed through the lines in reversed order, the P.G. Master entering first. The church was crowded in

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every part, admission to the public having been by tickets; and so great had been the interest excited to be present, that hundreds had unavoidably been disappointed.

The Rev. J. P. M'GHEE read prayers. Bro. Dr. Chard, P.G. Organist, presided, and played the *Voluntary* and an anthem before the sermon, ably supported by a very effective choir. The Rev. Bro. T. T. Haverfield, Chaplain to H.R.H. the Duke of Sussex, preached a powerful sermon from the 6th chap. of Micah, 8th verse—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Hallelujah—Amen." His appeal to the uninitiated was of the most impressive character; and his justification of the principles of the Craft was homefelt by the Brethren assembled.

The procession returned in order, when the Lodge was resumed, and the annual provincial business transacted. The following officers were appointed for the ensuing year:—

Bros. Richard White, W.M., Lodge, No. 319, S.G. Warden; Jno. W. Hewitt, W.M., No. 307, J.G. Warden; Thos. Trew, P.M., No. 462, G. Treasurer; Edward Hunt, P.M., No. 555, G. Registrar; J. R. Stebbing, P.M., No. 152, G. Secretary; Captain Elliott, W.M., No. 428, S. G. Deacon; George Pope, No. 152, J. G. Deacon; H. Wallis, No. 152, G. S. of Works; Joseph Ball, No. 152, G. D. of Ceremonies; S. D. Forbes, No. 387, G. Sword-Bearer; Dr. Chard, No. 90, G. Organist; Bruce, No. 90, G. Usher; Pritchard, No. 152, G. Standard-Bearer.

Stewards—Bros. W. J. Hay, Sabben, W. Tryon, E. Channell, Cocks, and J. R. King.

It was understood the next Provincial Grand Lodge would be held at Southampton.

Immediately the Lodge closed, a Provincial Grand Chapter was opened at the Phœnix Lodge-rooms, in the High-street, attended by upwards of one hundred Royal Arch Companions, when Sir Lucius Curtis was solemnly installed Grand Superintendant in Hampshire of Royal Arch Masonry. No other business was transacted, and the Chapter closed at half-past five.

We congratulate our Hampshire Brethren upon the spirit which characterized their proceedings, the order and efficiency of which are attributable to the zeal and industry of Bro. William Minchin, to whom, as P.G. Director of Ceremonies, the multitudinous arrangements belonged. The success of his endeavours afforded the highest gratification.

THE BANQUET

was held in the great room of the Globe Hotel, in Oyster-street; the arrangements for which were of the most liberal kind, and gave the highest satisfaction to about two hundred of the Brethren. The chair was occupied by Admiral Sir Lucius Curtis, Bart., P.G.M., assisted by Bro. White, S.G. Warden, and Bro. J. Hewitt, J. G. Warden; supported on the right by R.W. Bro. Ramsbottom, Bros. Francis, Rev. C. Vink, Chase, Dover, &c; and on the left by G. S. White, Bros. Burckhardt, Rev. T. T. Haverfield, John Vink, Trew, &c. It went off most socially and masonically.

GOSPORT.—Owing to the great exertions of Bros. Adams and Forbes, the Lodge of Harmony, 387, is rising from the dormant state in which it has been for some years past. Too much praise cannot be given to the above indefatigable Brothers, as nothing but their exertions has

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prevented the warrant being returned, in consequence of the very low state the Lodge was reduced to. During the last three months there have been nine initiations, the only ones for some years, and several Brothers have likewise joined. It will soon rank second to none in the province for numbers, as it does at the present time for true Masonic feeling. Bro. Hewitt, W.M., was appointed P.J.G.W., and Bro. Forbes, S.W., was also appointed P.G.S.B., at the provincial meeting at Portsmouth, on the 4th of July. The Royal Naval Encampment, No. 2, attached to the Phœnix Lodge, 319, held a meeting on the 15th of August, for the purpose of giving this degree to Bro. Captain Markham, 32nd regiment, and Bro Major Robe, E.I.C.S. The ceremony was extremely well gone through by the E.C. Sir Knight Stebbing. The 6th regiment have arrived at Haslar Barracks, Gosport, from Dover; they have a Lodge attached to them, but have not met since their return from India, in consequence of the present W.M. being attached to the wing of the regiment, which is now on its return from the East.

Chatham, *June* 27.—A Provincial Grand Lodge was held at the Sun Tavern, at twelve o'clock. The following Grand Officers were installed:—

Bros.—Key and Jones, G. Wardens; Hills, G. Treasurer; Jeffreys, G. Secretary; ——— G. Chaplain; Heather, G. Registrar; French and Moes, G. Deacons; Firminger, G.D.C.; Kendrick, G. Sup. W.; Riccan, G.S.B.; Carlin, G.P.; Dolly, Farrent, Ismay, Lynch, Broucher, Thomas, G. Stewards.

The Deputy P.G M. then, in a very pleasing address, presented Bro. Jeffreys with a splendid jewel, which token that Brother acknowledged in a very appropriate manner.

A procession of the Brethren, about two hundred in number, was formed in due order; when they proceeded to church, and heard an excellent sermon preached by Bro. the Rev. D. Jones, *B.D.*, Provincial G. Chaplain. The collection, which was liberal, was divided between the Freemasons' Girls' School, and the National Schools of Chatham. The Brethren then returned to the Grand Lodge, at which votes of thanks were respectively passed to the rector, the churchwardens, the Rev. preacher, the organist, and particularly to the Deputy G.M., for their several kind offices on the occasion. After which the Grand Lodge closed.

The occasion excited considerable attention; the streets and windows were crowded with eager spectators, as the procession passed and returned. The banquet was well attended; about ninety sat down. The harmonic concert, vocal and instrumental, was unusually excellent. The toasts, loyal and Masonic, were excellently given, and warmly cheered, particularly that of the D.G.M., (by Bro. Key), the Wardens (by Bro. Baumer), and the Provincial Grand Chaplain.

The meeting passed off delightfully. We regret that the lateness of the report (9th September), has compelled us to omit many interesting particulars.

The Channel Islands.—Jersey, *Sept.*—The Lodges here are in an excellent state of work.

The Farmer's Lodge, No. 302, meets on the 1st of every month, at the Kent Coffee-house. Bro. Andrews, the present W.M., is among the foremost in zeal and industry. On the 5th of this month the three ceremonies were ably gone through. Some officers of the 59th, a detachment of which regiment is quartered here, have joined this

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Lodge, together with several of the sergeants. The officers attend in plain clothes, the sergeants in regimentals. Perhaps a more honourable proof of the *universality* of the "peculiar system of morality, illustrated by symbols," could hardly be exhibited than in this Lodge. The pure discipline of "mind" which regulates the officer and the soldier—the merchant and the tradesman, teaches a moral lesson of no inconsiderable value to a community, that in other respects are somewhat restricted in their social code.

On the last Monday in the month, a Lodge of "Practice" is held by the officers of the Lodge, so that they are fully prepared on the following Monday to go through the ceremonies. The Brethren usually meet about forty, sup together, and invariably depart before twelve.

THE MECHANICS' LODGE, 306, meets at the Turk's Head, and deserves honourable mention.

MASONIC FUNERAL.—During the fire on Tuesday evening, August 30, Mr. Daniel Vonberg was seized with apoplexy while walking through Don-street, Jersey, and expired before assistance could be rendered to him. The remains of Mr. Daniel Vonberg were interred on Sept. 1, at three o'clock, with Masonic honors, in the churchyard of St. Saviour's parish. The deceased, who died in his 67th year, was Secretary to the Farmer's Lodge, 302, of Free and Accepted Masons. He was also a member of the Druids and Odd Fellows Lodges, all of which attended his funeral in grand costume. The procession was led by the Masons of the three Lodges established in this island, marching two and two; the Revs. Wright, La Cloche, and Galagher, followed; after which came the hearse with the body, the chief mourners, the friends of the deceased, and the Lodges of the Druids and Odd Fellows, also in grand costume, closed the cortege. An immense concourse of people attended the funeral, the deceased having been a resident of the island for upwards of forty years. The solemn and affecting service of the church was read by the Rev. Mr. Wright, vicar of St. Saviour's, and a funeral oration was delivered by the Worshipful Master, Brother John Andrews.

GUERNSEY.—The Lodges here are not in very active operation at present. We look forward with hopeful expectation to some enterprising English residents to inspire some spirit among us.

SCOTLAND.

EDINBURGH.—The visit of the Sovereign Lady of the British Isles, (the daughter and niece of Royal Grand Masters), to modern Athens, has put speculative Masonry, for the time, in the shade. The welcome and stirrup-cups have been presented to Her Majesty at Dalkeith, by the Duke of Buccleugh. Scone Palace has been the scene of Scottish hospitality; and the various Baillies, Masonic and profane, have enjoyed their wee drap wi unco' relish. Masonry meantime took a holiday, with the following exceptions.

THE VICTORIA HALL.—During the time her Majesty was in the Castle, the foundation-stone of the Victoria Hall, and the buildings erecting for the accommodation of the General Assembly, was laid by Lord Frederick Fitzclarence, *G.C.H.*, Grand Master Mason of Scotland. The other officials present were—

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The Earl of Buchan, Acting Deputy-Grand Master, in the absence of Lord Glenlyon; Patrick M. Stewart, Esq., *M.P.*, Acting Substitute-Master; J. Whyte Melville., Esq., of Mount Melville, Senior Grand Warden; Sir David Kinloch, Bart., Acting Junior Grand Warden; W. A. Laurie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; T Graham Dundas, Esq., Senior Deacon; W. Baillie, Esq., younger, of Polkemmet, Junior Deacon; Rev. Alexander Stewart, of Douglas, Grand Chaplain; J. Gillespie Graham, Esq., of Orchill, Acting Architect; Wm. Cunningham, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard, &c.

His lordship, besides the Grand Lodge, was accompanied by about three hundred of the Brethren, composed of many deputations from Lodges in the provinces. The Queen, as she passed to and from the Castle, noticed in an especial manner the Grand Master, by repeatedly bowing to him, and waving her hand. The ceremony within the great tower of the hall, though short, was most solemn, and the addresses of the Grand Master and the Grand Chaplain were couched in terms at once elegant and impressive, in the course of which allusion was made to the auspicious occasion of her Most Gracious Majesty's visit. The Grand Master, on his return to the hall of the High School, returned thanks for the support he had received from the assembled Brethren, in a speech replete with good feeling and good taste. A gallery was fitted up for the accommodation of the fair sex, among whom we noticed the Countess of Glasgow, Lady Augustus Fitzclarence, and a numerous assemblage of beauty and fashion.

The following is the inscription of the plate deposited in the stone:—

"To the glory of God, in honour of the Queen, on the 3rd day of September, in the year of our Lord MDLCCCXLII., the day of our Most Gracious Majesty Queen Victoria visiting the City of Edinburgh, the Right Hon. Sir James Forrest, of Comiston, Bart., Lord Provost, the Rev. David Welsh, *D.D.*, Moderator of the Assembly, the foundation-stone of this superb structure, to be called Victoria Hall, for the use of the General Assembly of the Church of Scotland, was laid by the Right Hon. Lord Frederick Fitzclarence, *G.C.H.*, &c., Grand Master Mason of Scotland, in presence of the Grand Lodge and other Masonic Lodges.—James Gillespie Graham, Esq., of Orchill, Architect. John Lind, master-builder of the Hall. Length of building from east to west, 141 feet, Height of spire over the entrance, 241 feet."

There were also deposited in the cavity of the stone, inclosed in a glass jar, an Edinburgh Almanack, the newspapers of the day, a plan of the city, and a beautiful engraving of the building, with coins of the present reign.

The occasion of performing this ceremony was most judicously chosen, and great praise is due to the Craft for the manner in which it was executed. The urbanity and grace of the Most Worshipful Grand Master will long be remembered by the Brethren, and will form one of their most pleasing recollections associated with the Royal visit.

INITIATION OF LORD ADOLPHUS FITZCLARENCE.—On Tuesday the 13th September, there was holden by the very ancient Lodge of Edinburgh Mary's Chapel, No. 1, an Especial Lodge of Emergency, for the express purpose of initiating Lord Adolphus Fitzclarence into the mysteries of the Craft. His lordship was accompanied by his brother, Lord Frederick Fitzclarence, Grand Master for Scotland; Sir James Forrest, Bart. of Comiston, Past Grand Master; Sir Thomas

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Dick Lauder, Bart.; John Maitland, Esq., Grand Clerk; W. A. Laurie, Esq., Grand Secretary; together with twenty members of the Grand Lodge, and about one hundred Brothers of the Lodge, No. 1. The hall was tastefully decorated for the occasion, and after the ceremony had been completed, and the illustrious candidate had been admitted as a Brother, the Brethren sat down to an elegant cold collation. The usual loyal toasts were drunk; and the Master of the Lodge, in a speech replete with good feeling, proposed the health of the Grand Master, who in the course of his reply, complimented the office-bearers very highly for the efficient and dignified manner in which they had discharged their solemn and important duties, and said that it afforded a gratifying proof of the abiding nature of Freemasonry to find so ancient a Lodge so highly respected, and under such efficient management. The song of "Scotia's bonny Queen's come," set to music by Bro. Peter M'Leod, was presented to the noble Brothers, together with a copy to the Queen, which Lord Adolphus said he would take an early opportunity of laying before her majesty. Altogether the meeting was remarkable for that delightful harmony of feeling which is always to be found among the Fraternity; and the whole scene must have made an impression on the minds, not only of the illustrious Brothers, but on all who witnessed it, which will not be easily effaced.

Royal Arch Chapter, No. 1.—*Aug.* 18.—A meeting was held, at which a considerable number attended; the M.E.Z., Alexander Deuchar on the throne. After the transaction of business, Bro. John Ferguson Cook, W.M., Union Lodge of Nassau, in the Bahama Islands, was exalted to the Royal Arch Degree.

Edinburgh Priory, *Aug.* 18.—Companion J. F. Cooke was installed a Masonic Knight Templar.

The late Edmund Kean.—It is not perhaps generally known that this celebrated actor was initiated in St. Mark's Lodge, Glasgow. The men of the "wet west" have usually been reputed as "given to hospitality," and it may be supposed that on the reception among them of such a votary of the "jolly god," their congratulatory libations would be neither few nor far between. It would be "an awfu' nict that!" as Johnny Lees, an aged *sutor* said of the Bard of Coila's farewell-taking at Tarbolton.

Greenock.—The members of St. John's Lodge, having heard of the arrival of Bro. Alexander Grant as passenger on board a vessel bound to the North, hastened to greet him. An Emergent meeting was convened for the 28th July, which was attended by thirty members, who welcomed their distinguished guest with true Masonic hospitality.

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IRELAND.

J. M.—*We believe it is not the present intention of the late Editor to revisit Dublin: his health is certainly improved, but private affairs will prevent that gratification.*

A TEMPLAR.—*We are requested to say that Dr. Crucefix exonerates all his Irish Brethren from secresy, and will feel deeply indebted if he can himself be made equally independent.*

HONESTUS *finds the "creature at his dirty work again."—We expected as much.—"*Ex quovis ligno,"*—we will keep an eye open.*

AN OLD MASON.—*We feel obliged by the printed papers as well as the MSS. of* 1808;—*they shall be carefully preserved,—and the correspondence shall commence as soon as the current Number is out of hand.*

A MASONIC KNIGHT.—*We differ, inasmuch as, if our correspondent be correct in his report, we think the Grand Conclave (would we had such in England) quite right in directing the modification of the Obligation. The letter, in other points, is too important to be published, without the most authentic information.*

H.—*We are certainly in no position to* dispute *the truth of the proceedings, but we may fairly question whether the excitement of H. has not betrayed his judgment, and for this reason we defer the General Report from Dublin until further advices.*

DUBLIN.—Our communications generally are very unimportant. In Dublin most of the Lodges are in recess, but the approaching season is expected to exhibit our usual spirits and intelligence. In the provinces there is a betokening of much promise; the number of initiations is considerably on the increase, and the higher orders are establishing with great *éclat*. Among the foremost of the provincial phalanx is Bro. M. Furnell, the P.G.M. for North Munster, who, among his nobler qualities, appears to possess the power of ubiquity, for no sooner do we know that he has convened a meeting in one town, than we find him wielding his sceptre in another. The provincial details are, as usual, very interesting.

LODGE 6.—On Tuesday last, July 5, a deputation from Masonic Lodge 6, waited, by appointment, on the Right Worshipful Wm. White, Esq., at his residence, Berry's-buildings, Rathmines, to present him with an address, on his resignation of the high and honourable office of Deputy Grand Master of Free and Accepted Masons in Ireland. We subjoin a copy of the address and of the answer:—

"*To the Right Worshipful William White, Esq., Deputy Grand Master of Free and Accepted Masons in Ireland.*

"RIGHT WORSHIPFUL SIR,—We, the Master, Wardens, and Brethren of Masonic Lodge No. 6, having with great regret learned your intention of resigning the high and honourable office of Deputy Grand Master, beg to approach and affectionately entreat you to forego your intention of retiring from the high station which you have for so many years occupied, with advantage to our order, and honour to yourself.

"We, your maternal Lodge, sincerely assure you, that having endeared yourself to us by your many virtues, we cannot contemplate your retiring from office otherwise than a general misfortune, and an event deeply to be deplored by the Masonic Society in Ireland.

"We respectfully offer you our warmest acknowledgments for the valuable assistance you have hitherto rendered our Society, by your upright and gentlemanly bearing—by your honourable and high Masonic conduct—by the gentle and impartial manner in which you have ever discharged the duties of your office—and by your constant attention to, and able assistance in, all our Masonic transactions; and may the Great Architect of the Universe

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preserve you long to aid us by your counsel, to cheer us by your presence, and direct us by your experience.

"THOMAS OWENS, Master.
"CHAS. CORRY OVEREND, P.M. and Sec.
"Lodge Rooms, 5th July, 1842."

ANSWER.

"*To the Master, Wardens, and Brethren of Masonic Lodge No.* 6.

"GENTLEMEN AND BRETHREN,—I receive, with the most endearing sentiments of friendship and satisfaction, the address of LODGE No. 6, on the occasion of my retirement from the high station which you do me the honour to say I have for so many years occupied with advantage to our most ancient and honourable society.

"In the utterance of these sentiments, I perceive the benevolent principles of our Fraternity intimately interwoven with the private affection and esteem with which, as members of my maternal Lodge, you have always honoured me; yet, though I cannot claim to myself to have fully merited the warm eulogium your partiality has bestowed on me, I can most conscientiously declare it has always been my most anxious desire to fulfil the duties of that high official situation in such a manner as might have equalled the most exalted expectations of my most ardent friends.

"I have the honour to remain, Gentlemen and Brethren, your faithful and sincere friend, "WILLIAM WHITE."

After the presentation of the Address, the deputation partook of an elegant *déjeuné* prepared for the occasion.

A deputation of the Master, Wardens, and Officers of the Masonic Lodge 245, waited on the R.W. the Deputy Grand Master of the Free and Accepted Masons of Ireland, William White, Esq., at his residence in Dublin, and presented him with an address on the occasion of his retirement from office. A very elegant *déjeuné* was prepared for the occasion, at which the Brethren forming the deputation were most hospitably entertained.

July 14.—Lodge 620, or the First Volunteer Lodge of Ireland, met at their Lodge-rooms, Kingstown, on Thursday, being Installation-day, when Brother Mark Toomey, W.M., was enthroned, and Bro. William Pasley was raised to the degree of S W., and Bro. John Morgan to that of J.W.; Bro. Henry Humphreys, S.D.; and Bro. William Richardson, J.D. After labour they retired to refreshment, and having spent a delightful evening, separated in "peace, love, and harmony."

CARLOW.—The County Carlow Lodge met for the installation of officers according to the ancient and beautiful formalities, when the following were installed for the ensuing year: Thomas Crawford Butler, Esq ,W. Master; W.R. Fitzmaurice, Esq., S Warden; W. Fishbourne, Esq., of Hollymount, J. Warden; Robert M'Mullen, Esq., Secretary.

BELFAST.—On Friday, 24th June, being the feast of St. John the Baptist, the Lodge of Concord, No. 40, met at their new Masonic Hall in Donegal-square. The apartments hitherto occupied by the Lodge having been found inconveniently small for the ceremonies of the Craft, as well as of the Royal Arch Chapter, and the Knight Templars' Encampment connected with it, the Lodge appointed a Committee, three or four months back, to provide and furnish new rooms. The new Masonic Hall is situated in Donegal-square, having a porch inscribed with the mystic words "AUDI, VIDE, TACE," opening to the square with vestibules, &c.; and having a connection also with the Royal Hotel. The Hall is thirty feet long by twenty-five wide, and is fitted up with an imitation of oak pannelling, in Gothic arches of the style of the thirteenth century, with appropriately erected stalls or seats for the

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members.* As this part of the arrangement of the Hall has been made with allusion to the period when the Knights of the Holy Sepulchre, or Templars, were patrons of theOrder of Masons, an escutcheon with a red cross is emblazoned over the back of each stall; and it is intended that each Knight of the Commandery or Encampment attached to the Lodge, shall suspend a banner with his coat-of-arms over his stall. The throne of the W.M. is covered also with a Gothic canopy, and is raised on a crimson dais. In the west, at the door, are placed the two mystical pillars, supporting globes of light.

The Lodge was opened in due form and order at four o'clock, by Richard Connery, Esq., K.T., the WM., who immediately proceeded, assisted by Archdeacon Mant, P.G.M. of Carey and Dunluce, to instal as W.M. for the next six months Bro. the Rev. Frederick W. Mant, K.T. The new W.M. then invested his Officers, who were installed and saluted accordingly; viz. Captain Cortland G. M'Greggor Skinner, R.A.M., as S.W.; Henry Campbell, R.A.M., J.W.; Samuel Vance, R.A.M., S. Deacon; William Rowan, M.M.; J. Deacon; S. M'Kibbin, R.A.M. J.G.; J. G. Thomson, R.A.M., Secretary. Two Brethren of the Lodge, R. Davison and A. C. Walsh, Esqs. were admitted to the second degree; and Thomas Grey, Esq., J.P., and Dr. Thomas Read, *M.D.*, were initiated into the mysteries of the Craft, The Lodge was called off at half-past six o'clock to refreshment, when eighteen Brethren sat down to dinner. After dinner, the usual routine of Masonic toasts having been given from the chair, the S.W. Captain Skinner gave the health of the W.M. in very appropriate and complimentary language. The W.M., in returning thanks for the compliment, expressed his obligations to those who had preceded him in the government of the Lodge, whereby the way had been made easy for him, if he only exerted himself with diligence, as he hoped to do. He alluded particularly to the services of P.M. Connery, and called upon his Bro. the P.G.M. of Carey and Dunluce, to propose the next toast.

Archdeacon Mant, in responding to this call, expressed the pleasure it gave him to do so, and thanked his Brother, the W.M., for the opportunity it gave him of testifying his sense of the merits of a very worthy Brother. He stated, that having himself laboured to make the Lodge 40 what a Lodge should be, he had from no person derived such aid as from that individual; who, from the time he joined the Lodge as a private member, as S.W., and as W.M., S.W. had devoted himself to Masonry, and left no opportunity unused of improving himself, and benefiting the Lodge. He alluded to the appearance of the Masonic Hall, the furnishing, &c. of which had been done under Bro. Connery's constant superintendance, and would be a lasting memorial of his services and zeal. But in order that their sense of his services might be deeply impressed also on Bro. Connery's mind, he was now commissioned by the Brethren to request his acceptance of a jewel, as a trifling memorial of their regard. The Rev. Brother then placed in the hands of the W.M. a very handsome Past Master's jewel, being a pair of compasses, set in Irish diamonds, joined with a square of gold, on the back of which was engraved an appropriate inscription; and the W.M. presented it in the name of the Lodge to Bro. P.M. Connery, who replied in feeling terms, expressing his sense of the kindness of the Brethren, and assuring them how much he should value their present. The Lodge was closed in due form and order at ten o'clock.

* We hope to present our readers with a drawing of this Hall.

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LONDONDERRY.—Report favours the probability of the revival of that old and respectable Lodge, 93. The Brethren of the North have observed with feelings of much pleasure the activity and zeal of the Brethren of the South; and the old members of 93 look back with pride to the time when their Lodge was in full work, both in discipline and the active exercise of benevolence. May the good old times return!

CORK.—Masonry here is not behindhand; our Lodges are in very fair working; and our "Female Orphan Asylum," of which we are naturally proud, is also looking up. It may not be generally known that it receives the orphans or children of every religious denomination, and its regulations are based, as well as possible, on the London Female Masonic School. The Annual Report of the institution is just published.

NORTH MUNSTER —LIMERICK.—Robert Hunt, Treasurer to the Limerick Masonic Orphan Society, thankfully acknowledges 20*l.* received from John Croker, Esq, of Ballyneguard, Foreman of the County Limerick Grand Jury.

June 24, *Ancient Limerick Lodge*, 271.—The Brethren of the ancient Craft mustered strong last evening to celebrate the festival of their patron saint, John the Baptist. Sir Richard Franklin, *M.D.*, Master, in the chair. At seven o'clock about thirty-five sat down to banquet, and the evening passed off with "that feast of reason and the flow of soul," only to be found amongst the Brethren. Mr. Ranelow presided at the piano, and several songs, duets, and glees, were sung by him and Bros. Swinbourne, Glover, Sullivan, and Haynes. After the last charter toast of "All distressed and oppressed Brothers round the globe, and a speedy relief to them," was drunk, the Deacons made the usual charity collection, and the liberal sum contributed was ordered to be given to a respectable Brother, now distressed, one who in "the changes of this life," had lately been thrown on one "of its quicksands." There were present visitors from No. 1, Cork; 13, Limerick; 47, Charleville; 50, Dublin; 108, London; 225, Glasgow; and 567, Canada.

The following official acknowledgment of the addresses from Masonic Lodges 13 and 271, of this city, on her Majesty's providential escape from assassination, have been received from the Secretary of State for the Home Department, by Michael Furnell, Esq., *D.L.* High Sheriff.

"*Whitehall, June* 25.

"SIR—I have had the honour to lay before the Queen the loyal and dutiful address from the Mason Lodges No. 13 and 271, Limerick, which accompanied your letter of the 13th inst. And I have it in command to assure you that her Majesty is deeply sensible of the loyalty and affection of her faithful subjects.

"I have the honour to be, Sir,
"Your obedient servant,
"JAMES GRAHAM.

"M. Furnell, Esq., &c. &c. High Sheriff,"—(*Limerick Chronicle*)

June 25, *the Ancient Union Lodge*, No. 13, met at their hall, Henry-street, to instal officers. Previous thereto, Bro. Furnell, P.M., addressed Bro. W. S. Tracy in the most impressive language, requesting, in the name of the Lodge, his acceptance of a handsome Past Master's jewel, as a small token of the universal esteem and love of the Brethren, so justly due to his care, urbanity, kindness, and firm decision as Master, and congratulated him sincerely on the prosperity and high *éclat* that the Lodge attained under his rule. The Worshipful Master returned

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thanks in most appropriate and feeling terms, when Bro. Furnell delivered a very instructive and pathetic lecture, which was throughout received with profound attention, and requested to be printed and attached to the new edition of the by-laws; when, after some other important business, Dr. R. Gelston, high sheriff of this city, was installed Master, according to the beautiful ancient ceremony; Francis Spaight, Senior Warden; John Gleeson, Junior Warden; the Hon. John O'Grady, Senior Deacon; Dr. Jas. Frazer, Junior Deacon; the Rev. H. De L. Willis, Chaplain; Robert Hunt, Treasurer; George A. Dartnell, Secretary; John Crips, W. Williams, W. Evans—the Guards.

July 11.—The Ancient Union Lodge, No. 13, having fixed the Monday of the Assizes week for the celebration of the festival of St. John, that favourable opportunity was taken to instal the officers of the Provincial Grand Lodge of North Munster. His Grace the Duke of Leinster having been pleased to appoint Bro. Furnell, S.P.G.R.C., high sheriff of the county, Provincial Grand Master, Bro. Norman, P. Asist. Dep. Grand Master of the Grand Lodge of Ireland, and President of the Council of Rites, was deputed to induct Bro. Furnell to his exalted office, which imposing ceremony he performed with that tact and propriety so peculiar to him, and he was ably assisted by Bro. Brereton, Representative of the Grand Master of England, and Representatives from Lodges 13, 49, 60, 107, 208, 271, and 305, being those under the control of the Provincial Grand Lodge, as well as by distinguished members of Lodges from other provinces of the kingdom. As soon as the Right Worshipful Grand Master was installed, he proceeded to form the Grand Lodge, when the following Grand Officers were appointed and saluted in due form:—

W. S. Tracy, S.P.G.R.C. P.M. Lodges 13 and 20, D.P.G. Master; Sen. P.G Warden, Hon. J. O'Grady, 13; The O'Gorman, W.M. 60; P.G. Treasurer, Watson, P.M. 13; P.G. Sec. John Boyse, jun., P.M. 271 and 50; Sen. P.G. Deacon, Sir Richard Franklin, W.M. 271; Jun. P.G. Deacon, Hamo De Massy, P.M. 49; P.G. Director of Ceremonies, J. Dempster, W.M. 208; P.G. Standard-Bearer, J. S. O'Gorman, 107; Pursuivant, William Glover, P.M. 271; P.G. Chaplains, Rev. H. Willis, 13, Rev. J. Elmes, 271, Rev. J. Locke, 13; Inner Guards, R. Gelston, W.M. 13, Russell O'Shaughnessy, P.M. 49, and Thos. Wallnutt, P.M. 13.

The business of the day having been disposed of, the assembled Brethren, over eighty in number, adjourned to the banqueting-room of 13, to refreshment.

Aug. 5.—On Friday the Right Worshipful the Provincial Grand Master of North Munster, M. Furnell, Esq. *D.L.*, high sheriff, commenced his Provincial tour of duty by inspecting the books, minutes, and transactions of Lodge 107, Kilrush. The order, regularity, and Masonic zeal manifested by the proceedings of this young Lodge, not quite two years established, elicited from the Right Worshipful the P.G. Master the warmest encomiums, and a minute to that effect, attested by his signature, and by the seal of the P.G. Lodge, has been placed upon their books. At seven o'clock the P.G. officers were entertained at dinner, together with the visiting Brethren from Lodges 13, 271, 108, and 242, by the W. Master and Brethren of 107, and after a rare display of the "Feast of reason and flow of soul," separated in peace, love, and harmony. On Friday next, with a suitable staff of Grand Officers, the Provincial Grand Master will visit 209, at Nenagh, where no doubt he will be equally well pleased as with his visit to Kilrush.

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NENAGH, *Aug.* 12.—St. James's Lodge, No. 208, was visited by the Right Worshipful Provincial Grand Master of Munster, Michael Furnell, Esq., *D.L.* and high sheriff, County Limerick, who was accompanied by the D P.G.M., and the Staff of Officers of the P.G.L. After opening the Lodge in due form, inspecting the books and minutely investigating all matters relative to the due working of No. 208, the P.G.M. was pleased to express his entire approbation, and in testimony thereof, recorded a minute, and affixed his seal on the books of this young Lodge, scarcely twelve months in operation, after which, by permission, 208 was opened in the first degree for initiation, and at seven o'clock the Brethren were entertained at dinner, the W.M. (Dr. Dempster) in the chair, when a very delightful evening was spent in the greatest harmony. There were many members of the Craft belonging to other Lodges who favoured the company by their presence.

CHARLEVILLE, *Aug.* 20.—The Right Worshipful Provincial Grand Master, M. Furnell, visited Emerald Lodge, No. 49, accompanied by the Brethren of Ashhill Towers, expressed much satisfaction at the zealous care the Emerald Lodge evinced in the very perfect preservation of their warrant and records, from the year 1736 to the present. The Right Worshipful Master visits Lodge 60, Ennis, to-morrow, at three, P.M., and we are happy to congratulate the Order on the supreme Grand Royal Arch Chapter having conferred on him the honourable appointment of Grand Inspector of Royal Arch Masonry for North Munster.

CLARE, *Aug.* 21, *Lodge* 60.—This most ancient and respectable Lodge, now 107 years in existence, met to receive the deputation from the Provincial Grand Lodge of North Munster, headed by a gentleman to whom Masonry owes so much, Bro. Michael Furnell.

On this grand occasion two most estimable Brethren were raised to the sublime degree of Master Masons, by the Provincial Grand Master, to whose superior merit and knowledge the arduous duty was willingly conceded.

No 60, though inactive, was never dormant, and though death, the cholera, and the various casualties to which human nature is subject, had so thinned its ranks, that some months ago there were scarcely a sufficient number of Brethren to open Lodge, yet, it has arisen like another Phœnix, and from the number and respectability of those who are crowding to its ranks, no doubt can be entertained of its attaining its former celebrity, and when we consider that on its registry are numbered the first, the highest, and the best names of this country, and of many other localities, who were members, it will not be too much to presume that the addition to its numbers will comprise the worth, the intelligence, and the liberality of the country.

It is most truly gratifying to behold the great progress of this most invaluable institution; the battle-field, the ocean, the land, attest its worth. The Brother is found and welcomed in the frozen regions of Denmark and Norway, in the sands of Egypt, in the burning climes of India and the Cape, in the vast America; even in the bush of Sydney, everywhere and in every country where civilisation prevails, or even marks its first footsteps. Let it be recollected how often the uplifted sword has been stayed in the heat of action—how often the captive has been liberated from the dungeon by the hand of a Brother.

With Lodge 60, the arduous duty of Provincial Grand Inspectorship concluded, and it will not be too much to say, that for knowledge, intelligence, and brotherly affection, the Provincial Grand Master cannot be exceeded, perhaps equalled.

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FOREIGN.

PARIS.—If we cannot congratulate the Order on the perfect re-union between the *G. Orient* and the *Rit Ecossais*, we at least can testify that the approaches to a perfect re-union, have a satisfactory prospect. One advantage is lost sight of by those who have the power to influence the general bodies of each system, which is the probability that when the *G. Orient* and *Rit Ecossais* shall become one Grand Lodge, there can no longer exist any doubt that Representatives between the Grand Lodges of England and France will be exchanged, to the manifest advantage of both Masonic powers.

A Masonic *brochure* of some pretension, has appeared in Paris, written with considerable force, and addressed to the Brethren of the higher degrees, by N. C. D. ancien ven des *Trinosophes*.

Upwards £5,000 sterling, appears to have been distributed to the indigent.

The author, as wisely as truly declares the true Mason to be a Brother of the world. His position is not limited to any country.

That without true *love, conviction,* and *truth*, Masonry is a vile speculation—a miserable buffoonery. The Masonic legislation has two grand land-marks:—

Not to do to another that which you would not wish him do to you.

To do to others as you would wish them to do unto yourself.

The postscript is quaint.—"The G.O. is about to give us a new G.M. Let us hope that he will learn to comprehend the importance of his functions, and to employ himself in desirable improvements."

We recommend the *brochure* to the intelligent Mason.

SYDNEY.—STATUE OF SIR RICHARD BOURKE.—Masonic gratitude is about to be displayed in the most gratifying manner, on the 11th of April next, when the foundation of a statue, in honour of this most distinguished soldier, and eminent ex-governor of this colony, will be laid with Masonic honours. The attendance of the Lodges of Sydney, Paramatta, and country Lodges is expected.

"FREEMASONIC REVELATIONS."—Under this title the *Sydney Gazette* of the 24th of March, gives copious extracts from the *Monthly Magazine*, a periodical that rejoices in the deliverance of absurdities, which may provoke a smile, but ought not to disturb complacency. The Freemasons of Sydney regret that the columns of an old-established newspaper cannot find matter more important, or more interesting to their readers, than what must be looked on as discourteous to a society whose precepts tend materially to support the principles of social morality in this distant colony of the British empire.

GRENADA.—MOUNT HERODIM ROYAL ARCH CHAPTER, No. 54.—On Monday, the 2nd of May, a convocation of this Chapter took place, when Bros. H. Barrow and R. G. Barrow, both of the Albion Lodge, 232, Barbados, were exalted, and admitted to a participation of the mysteries and privileges of that sublime degree of Masonry.

CALEDONIA LODGE, No. 324, *May* 12.—The stated meeting of this Lodge took place on last evening, when Bro. W. K. Ward, of Lodge of Edinburgh, Mary's Chapel, No. 1, was elected an honorary member. The M.W.P.G.M. Bro. Dr. Stephenson, visited the Lodge on this

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occasion, and was received on his entrance in a manner suitable to his high rank in the order.

CALEDONIA LODGE, 324.—It affords us much pleasure to record the increasing prosperity of this respectable Lodge. On Thursday evening last, the stated meeting, at which the M.W.P.G.M was present, several applications for admission into the Order were presented —these, with some on the file, for initiation, will add considerably to the already numerous body, and will make up for any decrease that may have occurred—a necessary consequence attending upon all human institutions.

It has escaped us hitherto to mention the circumstance of the M.W.P.G.M., the first Master of the "Caledonia," having some time ago presented an elegant large quarto Bible, with a suitable inscription thereon, for the use of the Lodge, Mount Herodim Chapter and Grenada Priory, as well as the Pr. Gr. L., Pr. Gr. R.A.C., and Pr. Gr. Conclave.

BARBADOES.—We learn that a Lodge is shortly to be opened here, under the sanction of a warrant from the Grand Lodge of Ireland, to be called the Shamrock, No. 282, and that a Provincial Grand Lodge, under the auspices of the same Grand Lodge, is also about being established in this island.

JAMAICA.

KINGSTON.—The Craft will, no doubt, be pleased to learn that Freemasonry in this island is much esteemed. In the county (Surrey) there are three working Lodges, all held in this city. In Middlesex it is to be regretted that the Lodges have lapsed into abeyance, and in Cornwall there is but one working Lodge, with one R. A. Chapter; but our great lament is in the want of a Parent or Provincial Grand Lodge, to which we could apply in case of emergency; for that aid, which the Constitutions provide, can be extended at present by the Grand Lodge alone.

It is a matter of astonishment to us, that we receive no information from the Grand Lodge on many important matters submitted to it for many years past, and that to letters regularly repeated, we receive no reply.

Could we obtain answers, there can be no question but that the well-being of our Order would profit. It is impossible to say what individual is in fault by suppressing our correspondence, but we look to the "*Freemasons' Quarterly Review*" for making our grievance known; that those whose laxity of discipline has thus seriously inconvenienced us, may be aroused to a proper sense of duty. In September last year, the *F.Q.R.* announced the opinion of its correspondents in Montego Bay to be unanimously in favour of the appointment of a Provincial Grand Master for the counties of Surrey and Middlesex, and another for

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Cornwall, to avoid the great distance in travelling; the Brethren in this city coincide in this suggestion, and hope that the subject may meet consideration at HOME.

The value of the *Freemasons' Review* is most sensiby felt; we learn matters of high importance from its pages; and are grateful for the stand it has made in defence of our true privileges.

FRIENDLY LODGE (291), PROV. 2, KINGSTON, *Dec.* 13.—The Brethren met pursuant to notice. The retiring Master, Bro. N. Nathan, after an appropriate eulogium, installed Bro. D. Martin as W.M. for the year ensuing, who afterwards returned his thanks in a very neat address for the honour conferred, and installed the following Brethren as officers.

Bros. Sigismund Schloss, and Edward Pearson, Wardens; G. Emerson, Tr., T. S. Cushnie, Sec.; A. E. Robins, P. Belenfaute, Deacons; A. Depass, J.G.; J. Chaves, Tyler.

After the banquet, which was attended by upwards of eighty Brethren, Bro. Martin, W.M. in the chair, many loyal and Masonic toasts were given, which called forth as many eloquent addresses and replies; the harmony of song enlivened the scene, to which social conviviality lent its kindest pleasure, until the "harbinger of morn" admonished the Brethren, who separated in love, peace, unity, and concord.

AMERICA, (UNITED STATES).

NEW YORK.—GRAND LODGE, *December* 1, 1841.—Present R. W. WILLIS, Deputy Grand Master.

Letters read from the National Grand Lodge of Switzerland, stating "they were equally desirous of strengthening the great Masonic chain on the two hemispheres;"—mutual Representatives were appointed.

A communication was received from l'Union Française Lodge, (17), informing the Grand Lodge, that on the 25th of June last a *Gold Medal* was voted, and subsequently presented, to a beloved member of that Lodge, Bro. John Peter Marcellin Henry, captain of the brig Georgette of Rochelle, as a reward for his noble and courageous conduct in saving the ship Alexander, dismasted at sea, and towing said ship upwards of 2000 miles, to the port of Rochelle in France, the place of their common destination.

June 1, 1842.—Present Bro. WILLIS as G.M., and Representatives from the Grand Lodges of Ireland, Columbia, Hamburgh, New Jersey, Georgia, and South Carolina.

RESOLVED, that Brethren residents of this city, and not members of any Lodge, shall not be permitted to visit the Grand Lodge, except by special invitation.

Bro. WILLIS read a communication from the chair, embracing various topics, couched in energetic language.* From this valuable document we take the following extracts:—

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* The document would be worthy of perusal by the Grand Lodge of England;—firm in its principle—temperate in its tone—fearless because true—admonishing with caution and kindness—no sophistication—no begging of the question—all manliness.

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"Amongst the evidences abroad of the active interest which pervades the Fraternity, and the increasing desire after information, I cannot omit noticing the Masonic periodicals which have but recently sprung into existence. The eldest of these, '*The Masonic Register*,' published at Albany, by our W. Bro Hoffmann, has reached its third year. In the course of the past year '*The Freemasons' Magazine*,' edited by the R W. Grand Secretary of the G.L. of Massachusetts. '*The Masonic Journal*,' published at Augusta, in Georgia, and '*The Masonic Mirror*,' published at Maysville, Kentucky, have commenced their career. These periodicals, if conducted with a careful regard for the Landmarks of the Order, by experienced and thoroughly instructed Brethren, may be valuable auxiliaries for the diffusion of TRUTH AND LIGHT; they will win their way to favour with the Fraternity, and secure their own reward; and it is to be hoped they may never become the vehicles of crude opinions, or, through a love of novelty, which is a marked characteristic of the age, tamper with the venerable usages of the Order, established by the wisdom of our fathers, and approved by the experience of ages."

"I have a pleasure in informing you, that at the present time, there is a strong desire amongst our Brethren that the G.L. should recommend some general plan for the improvement of those leisure hours which occur occasionally in every Lodge. No new regulation is necessary. The opinion of the G.L. plainly expressed in the annual circular I have proposed, will be more effective than legislation."

A Report, signed by Charles W. Moore, chairman of a committee of delegation, to the convention of Grand Lodges, recently held at Washington, was received with general applause. Among its points was the consideration of an irregular Grand Lodge held in Michigan.

The committee on "uniform working," also presented a very able and satisfactory report. The following extract is worth attention:

"Your committee have therefore agreed to recommend as the best plan for accomplishing the object contemplated by the M.W. Grand Lodge of Alabama, and for preserving according to a pure and unchangeable system, the ceremonies and lectures of the Ancient Craft, that every Grand Lodge in the United States appoint one or more skilful Brethren, to be styled Grand Lecturers, who shall meet and agree upon the course of instruction necessary and proper to be imparted to the Lodges and the Fraternity, in their several jurisdictions, and who shall be required to convene at some central place, at least once in three years, to compare their lectures and to correct variations."

The Grand Secretary and Grand Treasurer reported their accounts, giving the most ample details.

June 2.—The M.W. MORGAN LEWIS was unanimously re-elected Grand Master.

The committee on foreign correspondence delivered a very elaborate report, from which we extract the following:

"Your committee would respectfully recommend, that some definite action be taken with regard to 'French and Scottish Rites,' as information on this subject is called for from various quarters.

"Your committee are highly gratified in reporting, that the *Representative System* is becoming better understood than at its first institution in this country; and that it is strongly recommended by many of the Grand Lodges. As its benefits are obvious, and of great moment, it only requires a little reflection to see its vast importance; and we hope, and confidently believe, that, ere long, it will be generally adopted."

"Your committee have looked forward with anxious solicitude to the time, when every known Grand Lodge would have a representative in this Grand Lodge, through whom we should receive an annual report of the affairs of each Masonic Government, and everything within the range of those important and interesting departments; but if the credentials are withheld from the representative, or having his credentials, if the body he is appointed to represent, treats him, or rather his Grand Lodge, with utter contempt, by failing to recognise him, or notice him in any way, then the system becomes a mere farce, and the sooner it is abolished the better. These strictures are occasioned by the singular and outrageous conduct of the Worshipful ————, of the city of Dublin, in Ireland. That individual was nominated as our representative, by the Grand Lodge of Ireland, in 1838, and confirmed by this Grand Lodge; who at the same time recommended Worshipful Brother Boyd, of this Grand Lodge, as the representative of the Grand Lodge of Ireland; who soon after transmitted the regalia of this Grand Lodge to Worshipful Brother ——, by a confidential agent, which agent soon afterwards returned to this country and stated that he had delivered them. Now the remarkable and outrageous conduct complained of by your committee, is this: That *worthy* Brother ——, whom the Grand Lodge of the State of New York had honoured by making him its representative, and who was complimented with the regalia of the body so honouring him, and who has received letter after letter from Worshipful Brother Boyd, besides valuable printed documents, has never written one word in reply, or taken the least notice either of him or of the Grand Lodge, or transmitted, as in duty bound, the regalia of the Grand Lodge of Ireland, in return for the one received by him. Failing in all attempts at recognition through this Brother ——, the Worshipful Brother Boyd then addressed the Right Worshipful Grand Secretary of Ireland, Brother J. Fowler, but with as little success, as no answer has been received from him in reply.

"In the month of February last, a letter, which is on file, was received from Bro. Wright, who is the representative of the Grand Lodge of Virginia, at the Grand Lodge of Ireland,

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in reply to one from our Right Worshipful Grand Secretary Brother Herring, which states that he had called on Brother ——, who stated that he *had never opened a single letter or communication* of Brother Boyd's, and that they were all in his office just as he had received them. Such conduct requires no comment from your committee. Brother Boyd has since tendered his resignation to the Grand Lodge of Ireland, as their representative in this Grand Lodge"

A very singular account of a correspondence of the Masonic DIRECTORIUM of Prussia was read, but which, from its especial difference in the principle of *universal* Masonry, we do not, at present, republish.

Dr. ROGERS, as the Representative of Connecticut, was introduced and addressed; he replied in a very animated manner.

June 4.—Extract from Report of General Regulations:

"3rd.—In reference to the several Masonic Periodicals named by our D.G. Master, if judiciously conducted, as your committee entertains no doubt they will be, they are calculated to accomplish a vast amount of good, by diffusing more extensively those sound, moral, and benevolent principles, which so eminently characterize this venerable Institution: your committee, therefore, recommend those publications to the liberal patronage of the Fraternity."

[We most earnestly recommend the publication of the transactions of the Grand Lodge of England on the very principle of that of New York. We should have, let the practice out of Lodge be what it may, at least the semblance of propriety; no one would then dare to speak what would not bear reporting.—ED.]

INDIA.

The Agents in Calcutta for this "Review," are—Messrs THACKER and Co.; and Messrs. PITTAR and Co.

TO CORRESPONDENTS.

A MASTER MASON.—While we cannot but agree in the opinion of our Correspondent, and regret that the unpleasant affair occurred, we, for obvious reasons, decline any further allusion to it; and hope the good sense of many, and a sense of honour in others, will co-operate to bury it in oblivion.

Our despatches have at length reached us, but their details are mere general accounts of meetings of Lodges, which, as our space has been pre-occupied, we shall briefly dismiss:—That the Calcutta Lodges are in a very fair state of discipline—the country Lodges still labouring under the effects of thinned ranks, owing to the absence of the military. Arch Masonry is not yet in the ascendant; and Templar Masonry altogether at a stand-still. These latter points are mainly, if not entirely, owing to the unreasonable conduct of the Executive in England towards Anglo-Indian Freemasonry. It it also to be regretted that the important subject of the initiation of the Hindoos and Mussulmans, referred for the consideration and advice of the authorities in England, has met with no attention. The advocates for the admission of natives, are of opinion that Freemasonry would do more to improve their social condition than any known code of amelioration; and yet the subject is treated with apathy and indifference.

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We have had frequently to animadvert on the supineness of the administrative department towards this important province, and have foretold, that unless some relaxation of this studied neglect took place, evil consequences would result. To some extent our prophecy is realised.

At home, an Executive may be watched—dictation, if too arbitrary, may be checked, and apathy aroused. It is otherwise in the distance. In return for protection, kindness, forbearance under errors, the well-regulated mind, returns subordination—gratitude—charity; but it is too much to expect such results from discourteous indifference, and neglect. A Provincial Grand Master may be appointed, but unless he is properly supported at head-quarters, his discipline is unacknowledged, and subordinate Lodges will break through regulations, from the notion that there must be something wrong where so little respect is paid.

We call the attention of the Grand Lodge to the subject of Freemasonry in India, and trust that as that able champion of its cause, Brother Alexander Grant, has arrived, he will set about the performance of his high duty with all the zeal with which he is endowed—in conformity with the powers with which he is invested; and we conclude our observations with imploring our Brethren in the East to *unite firmly together*, and not permit any minor differences to sully the purity of the Order.

We refrain from further remarks at present, hoping that the attention of the Grand Lodge of England may be awakened in time to prevent those consequences which threaten the Eastern hemisphere.

At the Quarterly Communication in March, at Freemasons' Hall, Calcutta, the following list was announced:—

Officers of the Grand Lodge of Bengal for 1842.—R. W. J. Grant, Grand Master; R. W. R. Neave, Deputy Grand Master; R. W. W. Burlton, Pro-Deputy Grand Master; R. W. G. Playfair, S.G. Warden; R. W. H. W. Birch, J.G. Warden; V. W. John King, Grand Treasurer; V. W. R. Sivenhoe, Grand Registrar; V. W. A. H. E. Boileau, Grand Secretary; W. H. W. Torrens, S.G. Deacon; W. A. B. Clapperton, J.G. Deacon; W. J. Chaunce, G.S. of Works; W. J. A. D. Fergusson, G. Dir. of Ceremonies; W. F. G. B. Siddons, Deputy G. Director of Ceremonies; W. L. Clarke, G.S. Bearer; W. W. H. Hammerton, G. Organist; W. B. W. Lazarus, Grand Pursuivant.

Grand Stewards.—W. R. S. Thomson, J. J. L. Hoff, A. Broome, E. T. Downes, F. Moccat, M. S. Staunton, E. B. Ryan.

The late storm has so seriously damaged the Freemasons' Hall, that until the edifice shall be repaired, the Grand Lodge, and all subordinate meetings, usually held there, will remove to the rooms of "True Friendship."

Bro. Alexander Grant.—Previous to the departure of this esteemed Brother, the following Addresses were presented to him, most superbly emblazoned:—

To the Very Worshipful Bro. Alexander Grant, Past Grand Secretary of Bengal.

Very Worshipful Sir and Brother,—The Worshipful Master and Brethren of St. John's Lodge, cannot allow you to quit their Lodge for your native land, without expressing their regret, and recording their

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esteem for you. The interest you feel for Masonry at large, has been particularly exhibited towards Lodge St. John's. Your Masonic knowledge has been unsparingly imparted to its members; your presence, steady and constant, has been an example to them of perseverance in the study of Masonry, and your life has been an actual comment to them on the practice of it.

The undersigned Masons of St. John's feel assured, that this brief expression of their good-will, regard, and esteem, will not be ungrateful to you. May the Almighty Architect grant you health, peace, and prosperity, with every social benefit which Masonry, in its true sense, can afford you.

We are, Very Worshipful and dear Brother,
Your affectionate Brothers,
(Signed) R. Sevenhoe, Master.
H. Torrens, P.M
Arthur Broome, S.W.
A. Wallace, J.W.

With the signatures of thirty-six other Members of the Lodge.

Address to the Very Worshipful Brother Alexander Grant, by the Members of Lodge Anchor and Hope.

Very Worshipful and dear Brother,—We, the Worshipful Master, Wardens, and Members of Lodge Anchor and Hope, would, on your secession from the Master's chair and approaching departure to your native land, beg your acceptance of the accompanying P. M.'s jewel, as a small token of our high esteem and respect for your character as a man and a Mason, but above all for your exemplary conduct as a Christian, in the discharge of every moral and social duty; these, added to your high talents and enthusiasm in the cause of Masonry, have endeared you to every Brother who has had the happiness of your acquaintance. Your revival of Masonry in India, and of this Lodge in particular, will be remembered when you and we, who address you, shall have passed to "that Lodge above not made with hands, eternal in the heavens;" and it will be a source of honest pride and satisfaction to us as well as to you, that for a period of two years while you ruled this Lodge, there is not on record a single instance of misunderstanding among the Brethren. These, V.W. Brother, are qualities which none can so well appreciate as Masons, and while we deeply regret the loss which we shall sustain by your departure from India, we know that we shall not be forgotten by you, but that the truly Masonic feeling which you have displayed on all occasions while amongst us, will still continue to actuate you in a distant land, and that we shall occasionally hear that we continue to enjoy your Masonic regard. That the blessing of God, the Great Architect of the universe, may attend you and your family, guide you through the dangers of the deep, and restore you in health and happiness to the friends of your youth, and the joys of your native land, is the most sincere wish of, V.W. and dear Brother,

Yours very fraternally,
Duncan Monteith, W.M.
Longueville Clarke, S.W.
James Walson, J. W.

For themselves and Brethren of Lodge Anchor and Hope, No. 284.
Calcutta, December 16, 1841.

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POSTSCRIPT.

THE REV. GEORGE OLIVER, *D. D.*

We have waited so long for the expected announcement of the promised meeting of the Provincial Grand Lodge for Lincolnshire, that we are compelled to use a privilege usually conceded only to the fair sex, of giving our most important intelligence in a postscript, and we trust our amiable Brother, Dr. Oliver, will not be displeased with the course we are compelled to take.

Dr. Oliver has very recently published "*An Account of the Centenary of the Witham Lodge, No. 374, holden in the City of Lincoln, June 9th, 1842, with the ceremonies used at the dedication and consecration of a new Masonic Hall, and the Oration delivered on that occasion; including a narrative of the circumstances attending the Author's removal from the Deputy Grand Mastership of the Province, drawn up at the express request of all the Brethren present.*"

In our last, both in the leading and provincial articles,* we entered at considerable length into this important case, and feel greatly obliged by the Doctor's compliance with a request so generally preferred. He has executed the task with great forbearance—this was to be expected from such a character; justice has been rendered to circumstances involved in the subject, and we honour Dr. Oliver for the manliness with which he has unravelled the entangled web, and even for the tenderness he has shewn towards the delinquents—for there is clearly more than one concerned—who feel no tenderness for the Doctor as a man, a gentleman, a clergyman, or as a Brother Mason!

Having, as we have already stated, entered largely into the circumstances of the case, we shall now confine ourselves to remarks on points not previously noticed.

An article from the *Lincolnshire Chronicle* is given *literatim*. That article, we presume, may not have been written by a Mason, as, although pretty correct as to many facts, and in the inferences drawn, yet some general as well as constitutional (Masonic) grounds, are not quite tenable—*ex. gr.* The members of the Bank of England Lodge, although highly respectable, are not restricted to those connected with the national establishment so named; nor has the Provincial Grand Master an "undoubted right" to remove his Deputy. With these exceptions, we agree with the Editor of that paper. The Provincial Grand Master has a patent (*during the pleasure* of the Grand Master†), which in his district confers rank and power similar to those of the Grand Master himself. He has no power to expel a Mason; but, on the contrary, has power to restore to his privileges (until the next Quarterly Communication), any Brother who may have been unjustly deprived of them.‡ He may appoint, *during pleasure*, a Deputy Grand Master,§ but does any man of common sense, suppose that himself only holding office during pleasure, and thereby having only the power to grant his patent during pleasure, gives him the "undoubted right" to dismiss a Brother of high reputation, as if he were a renegade? We deny his right to do this without cause, as we would call upon him to exercise the right, "proper cause existing."

We question even Dr. Oliver's view of the power possessed by a P.G.M., to remove his Deputy at his discretion. Suppose a P.G.M.,

* Page 193, vol. ix. † Constitutions, page 46. ‡ Ibid 47. § Ibid 49.

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to become lunatic—and such a case is *possible enough*, is a Deputy to be dismissed by a lunatic? The laws of Masonry do not distinctly confer that power; unluckily the clever council of five who *over-looked* the laws a short time since (by the way all of them lawyers in some shape or other), left the matter so questionable, that a lunatic may be permitted to put his own construction upon what a man of sense would see clearly gave no power, but in case of flagrant delinquency, and even then such power should be exercised not AT, but WITH, discretion.

Hear the Doctor:—

"Such a capricious exercise of authority is happily of rare occurrence. I was requested to preside over a Lodge of the highest respectability, on a great occasion—a Lodge composed of Brethren who deservedly hold an elevated position in the Craft—and because I responded to the call, I am victimised and disgraced. Nothing occurred at the meeting which the most sensitive and fastidious critic would disapprove. It was simply a 'feast of reason and a flow of soul.' Yet it is denounced by the punishment of its President.

"Here an important question presents itself. Can a man be termed a *Free* Mason, if he be subject to a thraldom which controls his actions, deprives him of personal liberty, and leaves him not the privilege of attending a public dinner, legitimately held in accordance with the Constitutions of Masonry? This is a curious specimen of freedom—a singular illustration of 'meeting on the level and parting on the square.' Such occurrences—if they were to become general—would throw us back five or six centuries, into the darkness and ignorance of barbarism, and assimilate the principles of Masonry with the subservience of the feudal system. The P. G. Master, like the feudal Baron, would exercise supreme and despotic authority; the inferior Officers would merely occupy the place of his domestic retinue, whose tenure of service would depend on 'the breath of his mouth;' and the common Master Mason, like the ancient serf, would be a creature of no account or consideration whatever. Instead of being *free*, he would be nothing better than 'an hereditary bondsman.' But the intelligence of the age will not permit this state of society to return. If an institution be FREE, its members must be independent in thought, word, and action, And even Freemasonry, pure as it is in principle, would soon be subjected to public condemnation and contempt, if, in practice, it were made a vehicle to illustrate a doctrine so humiliating to our nature, and so repugnant to reason, religion, and common justice, as—PUNISHMENT WITHOUT TRIAL.

"When I received the P.G. Master's last letter, I lost no time in communicating my dismissal to the several Lodges of the Province; and it affords me sincere gratification to find that my services were rewarded by a strong feeling of regret, which manifested itself amongst the Brethren. Meetings were convened, and votes of sympathy and confidence unanimously resolved.

"Still my reputation was suffering in all parts of the Province amongst the Brethren who seldom attend our Lodges, and are consequently unacquainted with our local proceedings; and also in general society. It would never be believed that such a public example would have been made in the absence of some cogent reason commensurate with the magnitude of the sacrifice. And no adequate cause having been assigned, (for the simple fact of having taken the chair at a public dinner was considered too insignificant a circumstance to have excited such a display of arbitrary power,) the most absurd rumours soon got into circulation. Disgraceful practices, and even crimes were imputed to me, which were inconsistent with my habits and character, and at variance with the whole tenor of my life. And in the immediate vicinity of Mr. D'Eyncourt's residence, these calumnies were most prevalent. As it was conjectured that some of these reports originated with the P.G.M., (although I doubted the fact,) I deemed it requisite to afford him an opportunity of exculpating himself from the imputation. For this purpose I despatched the following letter:—

"'Scopwick Vicarage, June 10, 1842.

"'DEAR SIR AND BROTHER,—I was yesterday informed that a report is in circulation at Market Rasen, that your reason for dismissing me from the office of D.P.G.M., is (not what you yourself have assigned, but) that I am concerned in certain illegal and improper Masonic publications. I shall be obliged if you will inform me whether such report is sanctioned by you.

"'And am, dear Sir, your obedient Servant and Brother,

"'GEO. OLIVER, *D.D.*

"'Past D.P.G.M. for Lincolnshire.

"'The Rt. Hon. C. T. D'Eyncourt, *M.P.*, P.G.M.'"

"To this letter I received the following reply:—

"'5, Albemarle Street, 13th June, 1842.

"'DEAR SIR AND BROTHER,—I have just returned from the Continent, and find yours of the 10th.

"'I had no reason for taking the course I did but that which was assigned, and never made any statement with regard to yourself but that which was assigned,* and never made any statement with regard to your publications which could authorize the report to which you allude.

"I am, dear Sir, your obedient Servant and Brother,

"'C. T. D'EYNCOURT.'"

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* Dr. Oliver presided at the public dinner to Dr. Crucefix, in Nov. 1841.

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"Thus unceremoniously dismissed from the high situation which I have held so long, I shall still, in my retirement, feel the pleasing consciousness that I have violated no moral obligation - that I have compromised no virtuous principle—that I have omitted no Masonic duty—or done anything to forfeit the esteem of the Craft at large. My connection with Freemasonry will never raise the blush of shame upon my cheek, however I may regret that the labours of forty years of my life should not have terminated more auspiciously."

A variety of letters from talented Brethren, of high standing and great Masonic attainments, are given, which greatly increases the interest of the narrative. The proceedings of the dedication and consecration follow at length; as well as an oration as delivered by the reverend author, embracing a range of intellectual power, only to be found in a mind so richly stored with the gems of Masonic literature; every line is a symbol and a type; we select the following:—

"We are not possessed of any direct evidence to prove, that the dramatic or symbolical legend which is used amongst us as a memorial of the resurrection of the dead, was known and practised by the artificers who travelled into other countries after the Temple of Solomon was completed, bearing with them the evidences of having been engaged in the construction of that superb edifice. Nor are we able to prove, by any existing records which have come under my observation, that it was known, even so recently as the establishment of Christianity; because any series of facts, transmitted by oral tradition only, how pure and unchangeable soever they may have remained, will scarcely admit of positive proof beyond three or four generations of human life. But that a commemorative legend of a similar character, prevailed in the most early times, even before the deluge, is evident; and, I think, capable of proof. It might, perchance, have a symbolical application to certain appearances in the heavens, and thence be interpreted astronomically; but its leading and principal reference was to real facts, which were thus preserved in the absence of written records, in the minds of the pious race who adhered steadfastly to the worship of their Maker, amidst the apostacy which daily reduced their numbers, until only eight just persons were found upon the earth."

And having thus briefly noticed the narrative, we shall proceed to the consequent transactions.

The provincial press has led the van in raising the standard of honour and virtue.—The Lincolnshire, Nottingham, Warwick, Somerset, Devon, and Stafford papers, with a most honourable unanimity, have spoken out with resistless eloquence, in favour of the truly *good* man. We know that Dr. Oliver has received from Brethren of the highest standing, letters breathing their regret for the misconduct of his oppressor, and their disgust at such an exercise of power.

We also have received a vast number of letters on the subject; and although to give the names of the writers might be to expose them to the "Familiar," we cannot, in justice to our distinguished historian, omit a few extracts from our numerous communications.

EXTRACTS FROM LETTERS TO THE EDITOR.

"After this stretch of power, I suppose I shall be the next victim. *N'importe,* I shall be in good company. I detest tyranny, wherever or upon whatever occasion, or by whomsoever exercised."

"I have addressed our exalted though persecuted Brother, the *deposed* 'Deputy Provincial' of Lincoln. My veneration for Freemasonry is unchanged, but at my advanced period of life I am disposed, with my present feelings, to renounce all further submission to its dictates under the rule of a despotic 'Few,' who now govern the Craft with the impunity of power. Pray use my name in any article you may send forth to the public. Your views, if carried out, will place the Doctor on the pinnacle so justly his due. Being defunct officially by the 'fiat of nature,' I will not give another chief the opportunity to Lincolnize me."

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"My feelings would prompt me to personally stand side by side with my revered friend, although I know I should be treated exactly in the same way, but public business prevents me; act for me in any way you desire, I am confident that on this trying occasion you will do everything to support public principle. I hope the 'offering' to our unrivalled preceptor will be worthy of him. I will bestir myself to effect some solid testimony of that feeling that must pervade every thinking Mason. The treatment of Dr. Oliver is sufficient to shake any fabric; disheartening as it is, we are bound to observe some forbearance for the sake of the Craft. I owe to him all my Masonic information, and dull must be the Masonic fervour of any one whom his works fail to inspire."

"How can I express my feelings of indignation on the disgusting insult Dr. Oliver has received from his weak-headed chief, whose stretch of provincial power sickens me of the present state of affairs; thanks to past circumstances, or what must have been my position!—Is there to be a London meeting, if so, let me know *instanter*."

"I am revived a little by the public doings in the neighbourhood of the second human sacrifice to the insatiate. You have said aright; I will be up and stirring in the cause of our patriarch: the movement in London will determine me in the subscription, which I trust will be a noble one."

"The particulars of the extraordinary proceeding against Dr. Oliver are most strange; the P.G.M. himself evidently, at one time, favourable to the Asylum, shrank from his duty; there is little gratification now to be found in public Masonry, but Dr. Oliver must be supported by all who are in their senses."

"If a testimonial be started for Dr. Oliver, it shall have my support, but I hope the dastardly conduct of others will be completely exposed."

"The laudable object of an 'offering to our learned and excellent Brother—in the form of a general Masonic testimonial for the invaluable services he has rendered the Order by his writings, will be most acceptable to us all—that done, can no means be devised to punish the offenders?"

"As a Lincolnshire Mason I feel strongly on the subject, and if any thing were wanting to make the conduct of the offending party more offensive, it is the delay attending the summoning of the P.G. Lodge, at which we should have the opportunity of making those enquiries which would give the Doctor and his *chef* an opportunity of some explanation—but the 'offering' at all events must progress."

"If we are not at liberty to express our opinions, Freemasonry is the worst and most pernicious tyranny at present existing, and the intelli-

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gence of the times will not suffer such a state of things to continue. Knowing my opinion, you may reckon on my allegiance to Dr. Oliver and his offering."

"I deplore that a recent ungracious act has embarrassed the original project, and if the testimonial can be arranged without reference to this affair, it shall have all my support, but if connected with that business, Masonry will suffer, and in this opinion many agree with me."

"Dr. Oliver is not a common-place Mason; and however I regret his dismissal, the manner in which this has taken place, will make his character shine still brighter; my humble name shall be added to the offering."

MASONIC OFFERING TO DR. OLIVER.

It may be remembered, that on the 9th of June last a suggestion was publicly* made, "that a Masonic Offering" should be presented to the Rev. Dr. Oliver, and we are truly glad to observe that such a testimony of esteem and affection was not suggested in reference to the impotent attempt to assassinate his Masonic reputation, but as a mark of gratitude for his undeviating zeal and unremitting services rendered to the Masonic world, by his public writings and private character, in the union of which are blended all the qualifications of an upright and virtuous man.

THE LINCOLNSHIRE MEETING.

"A meeting of the Freemasons of Lincolnshire was held at the City Arms Hotel, Lincoln, on Thursday, August 11th, being convened by circulars, which were addressed to all the Brethren who had been present at the Centenary Festival of the Witham Lodge in that city, on Thursday, June 9th, and also by public advertisements in the *Lincolnshire Chronicle*, and other papers of the province. Several of the leading Masons of Lincoln were present; also a deputation from Boston, and individual Brethren from other places. George Wriglesworth Hebb, Esq., the Mayor of Lincoln, was called to the chair, and Mr. Goodacre, as convener of the meeting, proceeded to read over various letters received from different parts of the county; also from the Metropolis, from Wolverhampton, Stafford, Birmingham, Leicester, &c. &c., heartily concurring in the intended testimonial to Dr. Oliver.

It was proposed by W. A. Nicholson, Esq., seconded by R. S. Harvey, Esq., and carried unanimously—

> "That in grateful acknowledgment of the learning with which our reverend Brother Dr. Oliver has illustrated Freemasonry, and the unwearied zeal and assiduity with which, during a period of forty years, he has inculcated the genuine principles and tenets of the Craft, it is highly expedient to present him with some suitable testimonial of regard and esteem."

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* A private understanding existed so long ago as January, that the offering should commence; this is merely hinted at to show that however the 'removal' may influence, it did not originate the offering of gratitude.

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It was then proposed by Mr. Jos. Whitehouse, of Waddington, seconded by Mr. C. Pratt, of Lincoln, and carried unanimously—

"That this meeting would not desire to restrict such expression of regard to the province with which Dr. Oliver has been more intimately connected, nor to the Craft of the country in which he was initiated; but as our learned Brother's writings form the Masonic text-books of the world, so should the opportunity of joining in the tribute of acknowledgment be extended to every clime upon which the sun of Masonry shines."

"Some conversation then ensued as to the mode in which this public expression of Masonic regard to Dr. Oliver should be carried out; the general opinion expressed in the various letters from a distance was, that the Craft of Lincolnshire ought to take the more immediate management, and that local committees should be formed in other provinces.

It was next proposed by W. H. Adams, Esq., Mayor of Boston, and also resolved unanimously—

"That a subscription be entered into, for the purpose of carrying into effect the foregoing resolutions; that it be entitled, 'The Masonic Offering to Dr. Oliver,' and that the following Brethren, connected with the province of Lincoln, be appointed a central committee, with power to add to their number—

"George Wriglesworth Hebb, Esq., Mayor of Lincoln, Chairman; Richard Sutton Harvey, Esq., Lincoln, Treasurer; Robert Goodacre, Lincoln, Secretary; W. H. Adams, Esq., Mayor of Boston; E. A. Bromehead, Lincoln; J. R. Bull, Boston; Rev. J. O. Dakeyne, Lincoln; Henry Goddard, Lincoln; W. N. Jepson, Lincoln; Frederick Malim, Grantham; W. A. Nicholson, Lincoln; J. W. Pashley, Gainsburgh; Rev. J. T. Pedley, Peakirk, Deeping; Charles Pratt, Lincoln; Joseph Smedley, Sleaford; Joseph Whitehouse, Waddington; J. Williamson, Boston; Z. Woodward, Donington."

It was then proposed by the Rev. J. O. Dakeyne, and in like manner unanimously resolved—

"That this meeting acknowledges with many thanks the communications which have been forwarded to it from different parts of the kingdom, to which replies will be forwarded through the Secretary to the central committee now appointed."

The business having been concluded, it was proposed by Mr. J. R. Bull, of Boston, and carried by acclamation—

"That the thanks of the meeting be given to our worshipful Brother, the Mayor of Lincoln, for his conduct in the chair, and having presided on this occasion."—*Lincolnshire Chronicle.*

THE LONDON MEETING.

"MASONIC OFFERING TO THE REV. GEORGE OLIVER, D. D.

"2, *King Edward-street, Westminster-road,*
"*September 13th,* 1842.

"Many Brethren of the Metropolis having heard, with grateful satisfaction, of the proceedings of the Freemasons of Lincolnshire, have expressed an anxious desire that a meeting of the admirers of their revered, learned, and amiable Historian, should be convened as early as possible, for the purpose of co-operating with the Central Committee at Lincoln, whose preliminary regulations offer an excellent prospect of testifying the gratitude of the Fraternity to the most exemplary Freemason of the age.

"A meeting of Brethren, approving of this object, will be held at Radley's Hotel, Bridge-street, Blackfriars, on Tuesday, the 20th instant, at Seven o'clock in the evening, *punctually.*

"By request,
"J. LEE STEVENS."

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In pursuance of the preceding circular, addressed to a large number of the metropolitan Brethren, a meeting was held at Radley's Hotel, New Bridge-street, Blackfriars, on Tuesday evening, the 20th September, 1842, for the purpose of co-operating with the Lincolnshire Lodges, in the presentation of "some suitable testimonial of regard and esteem."

Bro. E. R. MORAN, of the Grand Master's Lodge, in the chair.

The CHAIRMAN having briefly explained the occasion of the meeting, and expressed his warm concurrence in its object, called upon the convener, Bro. J. Lee Stevens, to read the circular, and also a copy of the proceedings of the Lincolnshire Masons, held on the 11th August last, which having been done,

Dr. CRUCEFIX, at the request of the meeting, read extracts from an extensive correspondence, which proved that the object met with universal approbation; and from which it also appeared that the Masonic offering to Dr. Oliver was in contemplation in January last.

Bro. HENRY PHILLIPS, P.M. of the Moira Lodge, rose to propose the first resolution. He said it afforded him extreme pleasure to partake in such a duty as that the Brethren were assembled to perform; for he thought that the true interests of Freemasonry, which very largely involved the well-being of society, were more likely to be served by the encouragement of Masonic excellence among each other, than by the rigid and too often excessive use of what many were pleased to term Masonic law. And to no one could the gratitude and affection of the Fraternity be more unitedly directed than towards the Rev. Bro Dr. Oliver—(cheers). That most excellent Mason had done greater and more enduring services to the Craft than any Brother living, or than any who had lived before him—(renewed cheers)—and upon this there could be but one opinion. And he felt satisfied that every Freemason would contribute towards the "Masonic Offering to Dr. Oliver," according to his means, whether a London or a Provincial Mason, or even of whatever Lodge, country, or clime—(loud cheers). He would refrain from expressing his opinion on the recent attempt to lower Dr. Oliver in the esteem of his Masonic Brethren, for two reasons, first, because the attempt would be most abortive, and next, because he thought that the universally admitted merits of Dr. Oliver should alone be considered in the effort then making, that but one feeling of gratification might prevail—(hear, hear, hear). Bro. Phillips then moved—

> "That entertaining the highest respect and veneration for the V. W. Brother the Rev. G. Oliver, *D.D.*, and duly appreciating the very important services he has rendered Fremasonry, this meeting entirely approves of the proceedings that took place at a meeting of the Freemasons of Lincolnshire, of the 11th of August last; and will most cheerfully co-operate with the Central Committee then appointed, in presenting to that excellent Mason some suitable testimonial of regard and esteem."

Bro. THOMAS PRYER, P.M. of the Oak Lodge, seconded the motion in a neat and very feeling address, chiefly re-echoing the sentiments expressed by the mover, which comprised, in fact, the opinions of all who were present; and the resolution was carried unanimously.

The following resolutions were then severally put, and carried without a dissentient voice or hand:—

Moved by Bro. Z. Watkins, Grand Steward, and seconded by Bro. J. Lee Stevens, Past Grand Steward—

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"That with this view, subscriptions be respectfully solicited from Lodges, Chapters, and Encampments, as well as from individual Masons."

Moved by Bro. Robert Field, P M., and Treasurer of the Bank of England Lodge, and seconded by Bro. G. W. Turner, P.M., and Treasurer of the Strong Man Lodge—

"That the W. Brother, Dr. Crucefix, be requested to act as Treasurer to the metropolitan subscribers."

Moved by Bro. Thomas Pryer, and seconded by Bro. Richard Spencer, P.M., Bank of England Lodge:—

"That the W. Brother J. Lee Stevens be requested to undertake the duties of Secretary to the metropolitan subscribers."

Moved by Bro. Martin Sangster, P.M. of the Grenadier's Lodge, and seconded by Bro. W. Lee Wright, P.M. of the Bank of England Lodge—

"That it be recommended to the Central Committee, to send circulars to the various Masonic Lodges at home and abroad; and that the Treasurer and Secretary to the metropolitan subscribers be requested to assist the Central Committee, in this or any other means of promoting the success of the "Masonic offering to the Rev. Dr. Oliver."

A very handsome subscription in guineas, half-guineas, and crowns was then announced, and each Brother present undertook to increase the fund in his immediate circle.

Bro. R. T. Crucefix, *M.D.*, Past Grand Deacon, then moved—

"That the very sincere thanks of this meeting be presented to Bro. E. R. Moran, for his kind and very efficient performance of the duties of chairman,

which resolution was carried by acclamation, and acknowledged by Bro. Moran in his usual strain of epigrammatic good-humour, and the meeting then separated.

THE PROVINCIAL GRAND LODGE FOR LINCOLNSHIRE IS APPOINTED TO BE HELD AT SPALDING, ON THE 29TH INSTANT: WE REGRET MUCH THAT WE SHALL BE PREVENTED FROM GIVING THE PARTICULARS UNTIL OUR NEXT NUMBER.

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TO CORRESPONDENTS.

BRO. THOMAS.—A Correspondent thus writes:—"The W.H. White mentioned at page 242, was, I believe, P.G.M. for Lincolnshire; and he it was who appointed the Rev. G. Oliver, P. G. Chaplain. If it be the same person, he was an attorney and parliamentary agent, and lived in Old Palace-yard.

BRO. J. NASH.—We have received several letters of inquiry; but not knowing his address, or object, can give no satisfactory reply. He has been lately at Stafford, Wolverhampton, Birmingham, and other contiguous towns. Another *worthy* is on the alert.

REV. G. POWELL.—The MS. has been returned, with thanks for the perusal.

SIC VOLO SIC JUBEO being coarse and pointless, is declined.

P.G. SEC. DORSET.—Many thanks for the obliging communication.

S.W., 387, who by name would have been more welcome, inquires, "Has any Brother sat in Lodge, either in England or any other country after he has arrived at the sovereignty of a kingdom; and, if so, please to state the name." Perhaps some intelligent correspondent will solve the question.

A FATHER.—If our warning be in time, read the words—"Abandon hope, all ye who enter here." No office is more unsafe.

A DEPUTY P. G. MASTER.—Although there may be no fear of his being LINCOLNIZED, we can tell him he is marked. His chief *must* glance at the barometer, and consequently *must* intimate caution. The motto is no longer "nec aspera terrent," but "cavendo tutus."

CLERICUS not having been present at the Grand Lodge in December, 1840, could not himself declare the report to be incorrect. We assure him that the abuse of the Asylum is understated, and that the words "we have all the money," were actually uttered. The report is but a very moderate account of an unmasonic and intemperate address.

A GRAND OFFICER.—We never heard of any other effusions of the Grand Master, than the letters occasionally addressed to Grand Lodge; probably some of the addresses to the throne are the composition of His Royal Highness.

A DORSET MASON.—It is probable that the late D.P.G.M. resigned; but we have had no intelligence.

A GRAND OFFICER (qy. Ninny) should state the number and page where "lies abound in the *F.Q.R.*" A general accusation is a sure sign that *he* can bring no proof; but let him be cautious; the ye's and yr's will not conceal the cunning of assumed quaintness. Since speeches (bless the mark) have not been reported, the sycophants of G.L. have become as intolerant and rude as they are time-serving.

BRO. HEWETT.—The report of the Cork Female Asylum has been received.

A YOUNG MASTER MASON.—The freedom from the "genus irritabile vatum," makes us yearn for better acquaintance. "The Eulogium" is entitled to a more formal paternity. It shall appear in our next; and, we hope, with name and address.

A FRIEND intimates that a certain Brother was very *good-natured* on the 7th instant. The widow's petition did not profit by so rare an occurrence.

AN ENEMY TO FRAUD IN ANY SHAPE.—The taunt of a flippant toady who uses the word "ingenuity" as a weapon to ward off a "palpable hit," was ridiculous. Flippant may rejoice in the idea that he belongs to the genus "homo;" but Lord Monboddo described such to be of a different tribe; and a "judge" of these matters, in later days, gave rather an unfavourable opinion of the class.

BRO. GOODWYN.—The excellent article is necessarily deferred, from press of matter.

A MASON.—We regret to hear of any *supposed* incivility in the G.S. office. A *brusque* manner is not agreeable, but may be overlooked, as arising from the "*Constitution*." We would acquit the party of *intentional* rudeness.

A SUBSCRIBER.—We differ. Bro. Price's letter was calculated to benefit the Boys' Charity.

A DEVON TYRO.—The pamphlet has not been sent; but we have reported the particulars of the P.G.L., 1841.

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AN AGED WIDOW'S SON.—We do not congratulate the S.G.D. on flashing his maiden sword on the 7th instant. He will perhaps look back with regret, and redeem his error. He s worthy of better things, and will appear in due time, "clarior e tenebris."

BRO. D. MARTIN.—News from the far awa' is always welcome.

BRO. DYKE.—We invoke the continuance of his correspondence.

AMICUS.—Is he aware that his letter, if published, would bring him before the "Familiar"—true as every word is, every word would be voted Masonic treason.

ONE OF THE PROFANE!—No, it was the *coachman*, not the *chambermaid*, of the horrified fledgling Mason, that was in danger of catching "secrets worth knowing," by peeping into the *F. Q. R.* The *maid-servant* (and a very pretty one she was) of a legal Brother, now many years deceased, once asked her master some shrewd questions about the *Review*, which she used to examine at *Funnywell*. The good Brother was puzzled, and in the next Grand Chapter he threw up a "sky-rocket," that caused some sensation at the time: and it is this circumstance, we presume, that has led "one of the profane" into the mistake. Our correspondent will perceive that as the rhymes do not agree with the prose, they must be re-written to match.

A MASTER.—The poor fellow, with seven starving children, followed the suggestion of a high authority and sought "advice"—he asked for bread, and received a stone!—but the same parties spoke sweet-scented words to him of the purple, whose conduct they applauded!

T. P., M.. K., and many others, on Dr. Oliver's case, have all been attended to.

A CUMBERLAND MASON should address Brother E. L. B. Dykes, Dep. P.G.M. for the province.

A NON-ELECTED BY GRAND LODGE.—It would certainly have been more correct that the ten members should not only have been chosen without regard to personal subscription, but that the qualification should have been "NON-SUBSCRIBERS."—The Grand Lodge donation of 400*l.* per annum should have ensured a perfect independent opinion.

A BROTHER.—The "Masonic Ana of the Royal Family" is interesting, and, as requested, we reserve them for a general history; further contributions are solicited.

QUIZ wishes to know where the Masonic Chiltern Hundreds are situate?—There is a wee bit o' dry land in the Dutch settlement of Sumatra, close anent Fort Marlbro'. that is said to possess a certain Masonic privilege—somewhat analogous to the ideas of Quiz, who states, among other amusing and instructive anecdotes of the Masonic chief of that ilk, that he has promised personally to teach all his Masonic subjects (qy. has he any?) to write on the Lewisian system, and to hold an inquisition on a new screw plan; meantime, however, he keeps a sharp look-out to qualify as truth-finder in London.—No fool either—to cook curry in London is quite as well as being curried abroad.

ONE PRESENT.—The House Committee of the Girls' School need not have presented any account, the loan having been repaid; "Cessante causâ cessat et effectus"—*late maxim.* A little caution would have kept Polyphemus quiet.

BRO. J. L. STEVENS complains that in our last number he is described as "having passed like a meteor through the town" of Wolverhampton, and assumes that this was intended as a quiz upon him. The sentence is certainly hyperbolical; but we are sure that our correspondent wrote it as we inserted it, in a spirit of friendly feeling alone.

BRO. GEO. WATSON, *Sept.* 20.—The excellent article came too late—it will appear in our next.

A GRAND STEWARD.—We cannot help you—the remedy is in your own hands.

SIT LUX.—The letter came too late; but it will be found that its purport had been anticipated by many others. Immediate notice should be given of any motion on the subject being about to be brought before the Grand Lodge of England. The sentiments do honour to the writer.

ARCH MATTERS, DISCIPLINE AND PRACTICE, TEMPLARS, THE ASYLUM.

The general correspondence has been replied to, and though altogether satisfactory, has no subjects of peculiar interest.—The KNIGHTS OF THE ROUND TABLE (*22nd Sept.*) are under consideration, (a good story—eh! Sir Knights!)

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THE

FREEMASONS'

QUARTERLY REVIEW.

DECEMBER 31, 1842.

THE OLIVER OFFERING.

SINCE our last publication the arrangements for conducting the subscriptions in aid of "The Offering" to our Very Worshipful Brother, the Rev. George Oliver, *D.D.*, have assumed something like method; the experience and energy of Bro. Dr. Crucefix, and his more intimate confreres, having been brought into co-operation with that of our Lincolnshire Brethren. The goodly list of subscribers which will be found in our advertising pages, gives a warm earnest of what is yet to come; and there cannot be a doubt that the sum ultimately collected, will enable those who apply it to present to Dr. Oliver an Offering worthy of his acceptance: not merely so because of the intrinsic value of the present, but with reference to the fraternal regard and veneration of the hundreds who will join in the contribution, entertained by them for the thrice-worthy object of their fraternal efforts. And it affords us infinite pleasure, too, to observe that the list is headed by a very handsome subscription from the R. W. Bro. Tennyson D'Eyncourt, Prov. Grand Master for Lincolnshire, and a vote of five guineas from the Grand Lodge of that province. Of the re-union that has taken place among the Lincolnshire Masons, an ample account will be found in our subsequent pages; and

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however the reconciliation may have been brought about—whatever may have been the sacrifice—we cannot but rejoice that harmony is restored.

THE BOARD OF BENEVOLENCE.

We have a few words to say by way of comment on certain doctrines that are now and then broached in the Board of Benevolence. They are forced upon us by an evidently growing disposition on the part of those who are supposed to represent the *dais*, to over-ride the opinions of those who sit in humbler places. We refer to the indiscriminate and parsimonious zeal of the, comparatively, few, whose efforts are ever directed towards the attainment of the greatest possible reduction in the sums given to distressed Brethren, or to their wives and children. These no doubt well-meaning, but not over-charitable members of the Board have been for some time crying out that the floating fund in the Treasurer's hand will be exhausted! Well, what if it be? Give prudently but justly, and if any *particular* fund under the command of Grand Lodge, shall become exhausted, fall back upon the thousands that, under another name, are invested in the funds. Remember, the last year has been a season of general distress, in which the sons of Masonry must have participated. Judge also of every case by its peculiar merits, whatever be the number of applicants, or the amount voted away at previous meetings. There is enough and to spare. And if it were not so, where is the niggard who would withhold an extra sixpence or shilling per quarter to enable Freemasonry to keep her ground—*with truth*—as the most liberal distributor of benevolent relief in these our days?

And now another cuckoo-cry is heard. How can we give £400 a-year to the new annuity system, if we do not reduce our outlay by the Board of Benevolence? Away with such shallow, such anti-benevolent questioners! This annuity system we understand to be an addition to the ducts from

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which Masonic charity had previously flown. What sort of benevolent addition is that which is to be subtracted out of the means of charitable appliance elsewhere? If this were ever intended, those who brought forward and patronized the scheme, should have honestly declared how much per month the Board of Benevolence would have to be mulcted. But nothing of the sort was ever dreamed of; or, if it were, the silly brain that conceived it was yet wise enough to retain it untold.

We have ever held it to be a libel on Freemasonry to suppose that *any* amount required by the unprotected, the distressed, and above all the aged and infirm, among Freemasons, could not, under proper management and stimulus, be provided by the more fortunate in the Craft. Our position in this respect is as firm as ever—our reliance upon the resources of the Fraternity as unlimited. Nay, we are satisfied that we have rather under-rated than over-estimated the ability and the disposition of the Craft in the exercise of charity. "Two Charities are as much as the Craft can maintain," was the *dictum* only a few years since. Lo, a third was established—and now a *fourth* is in the field! And that, too, under the auspices of him who said, and of those who re-echoed, the unfulfilled prophesy that the Craft could not support *three* Charities! How little could such doubters know of the real feelings of the Brotherhood! How ignorant or unobservant of the fact, that, whilst in England the number of Freemasons has gradually increased, as it were in defiance of misrule, the standard of respectability has improved in a still greater ratio. Naturally, then, must it follow, that except in periods of general distress, to which no rule can be strictly applied, the demands upon our funds will decrease, whilst the ability to meet them will be materially enlarged and strengthened.

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Charity has triumphed, thanks to the honest zeal and patient examination of the Board of General Purposes, as well as to the indomitable resolution and perseverance of the W. Brother who first brought the question under consideration, and who, for a period of nearly two years, has given it the most unfaltering support. At the last Quarterly Communication a vote of £50 consummated the truly Masonic effort.

It appears that after the most minute investigation, every allegation contained in the petition was proved, to the unanimous satisfaction of the Board of General Purposes! And, consequently, every declaration to the contrary, previously and by *whosoever* made, was as distinctly disproved. This must have been highly gratifying to the W. Brother who supported the petition; and who may be said to have been put upon his trial, as well as the worthy petitioner and the scores of eminent Masons who verified the truth of her statements. Most honourably now are all acquitted, except the hasty youth who would have rejected the petition without any inquiry into its merits, upon the mere ground that nothing could be good which was not sanctioned by royalty, —the unmasonic person who imputed to the widow's friend that surreptitious mode of "getting up evidence," in which he is said to be so singular an adept himself—or those two great men in Grand Lodge, who, disagreeing so materially with each other, disagree also, but on different grounds, with every body else, fulsome flatterers and cringing followers always excepted. Without a word of apology from or for either of them, they must stand self-abased and universally condemned.

We cannot close these remarks without expressing an opinion, that there is yet another member of Grand Lodge —one of the most favoured among the purple badges— whose feelings must be any thing but pleasant, when he reflects on the uncharitable part he performed when the

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widow's petition was first mentioned to any of the constituted authorities. To him it must be a subject of deep regret to remember that many and many a month since—months that to the feeble, the aged and distressed petitioner must have appeared to be so many weary years, lengthened by despondency and deprivation, and only varied by the flickerings and failings of hope, and the heart-rending musings of despair—it was in *his* power to have put the case under the immediate consideration of the Grand Lodge. Foreseeing the difficulty of bringing on any motion in Grand Lodge, at an early meeting, by the usual routine of notice, and knowing that reports of the Board of Benevolence and of General Purposes very properly take precedence of all other business, Brother Lee Stevens, we are informed, read the petition at a Board of Benevolence presided over by the R. W. Brother in question; and, having observed that he was aware that, from the peculiarity of the case, the Board could not enter upon its merits, or come to any decision without permission of the Grand Lodge, he begged that the petition might be appended to the report of the Board, with such a simple reference to it as might justify the Grand Lodge in dealing with it at once, or putting it in such a train as would be likely to ensure a speedy decision. This request was refused point blank! It was not within the law! There was no precedent! And thus was inculcated the unseemly lesson, that Masons must not step out of any beaten course to perform an office of charity!

The more thanks—the heartier gratitude to another R. W. Brother—to the Deputy Grand Master—for carrying out so fully the motion of reference proposed by the President of the Board of General Purposes!

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After the protracted discussions, continued excitements, and late sittings to which, for a few years, we have been accustomed in Grand Lodge, how pleasantly passed the last Quarterly Communication! Unanimous opinion, brotherly feeling, and early departure came like balm upon recent inflictions—like a silent admonition to those in authority, to impress them with the assurance that it is easy to govern rightly and in kindness.

Every one commended the honest and consistent report of the Board of General Purposes; and the Worshipful Brother who might have claimed the honour of proposing the £50 to the widow, with much credit to himself, cheerfully conceded to the suggestion of leaving it in the hands of the very worthy President of the Board. The true spirit of Freemasonry had worked wonders in three short months. On the one day the widow's supporters were but few indeed —the friends won over to her at the nonce not many more —but, on the other, a host of eager hearts and hands were ready to do her justice.

The nomination passed off very flatly. We have been ruled by His Royal Highness too many years to hear anything new of him. And we are of those who think that no Grand Master should fill the chair for more than three years consecutively. Of the evils of the present system we could say much; but as any immediate change appears not to be within the limit of probability, we will do as little as our duty can constrain us to attempt, until other days dawn upon us. To effect any reform in the Masonic laws and regulations at this moment is impossible; and we are disposed to await the current of events, until the time will arrive when circumstances will make reform inevitable, and a new Book of Constitutions will be the only safeguard both for the Grand Master and the Craft.

Of the return of an erring Brother to his duties and privileges in Freemasonry, we have elsewhere spoken. We are

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certain that he will profit by the very just infliction he has received, and by the Masonic consideration extended to him. Nor will the lesson be lost upon the Fraternity at large.

These matters concluded, the temple was literally vacated by the Grand Lodge before the dial had declared it to be half-past nine!

MASONRY IN 1842.

Taking a retrospective glance at the state of Freemasonry during the year that has now closed—looking at all of good or evil that has occurred—we have more cause for congratulation than regret.

In London party feuds appear to have worn themselves out. Personalities have merged more into principles; and there seems to be a growing disposition to measure men rather by their merits than by the erring scale of prejudice. We hail the exhibition of this feeling as the best augury of good that has prevailed for a long period; and we trust that those who really have the power, will do the utmost to extend it. Nothing can be more easy if set about with sincerity. Example will do more than precept; and that example is looked for among those who sit in high places. The higher the office in Freemasonry, the more incumbent upon the holder to cultivate the most friendly and Masonic feelings among the great body of the Craft; the more necessary that he should stand aside from prejudice, and show others how easy it is, where sincerity exists, to make profession and practice agree.

A better spirit is also observed in the provinces; the result, however, in some parts, of a determination on the part of the governed to call their rulers to account, where the latter "have overstepped the modesty of nature," and deemed that power and justice are synonymous. The lesson enforced to the contrary will not be thrown away upon those to whom it has been addressed. And here, as in the metropolis, we would only say, go on and prosper.

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But what can we say of the colonies?

There, it is too true, there is much to discourage in the negligence at head quarters; and yet there is not a little to stimulate to greater things. In Eastern India the death of some of the master-spirits in Freemasonry, and the departure of others, have together weakened the efficiency of the whole. But let not our Brethren in this quarter despond. When one fails another is raised up to perform the goodly work. In Western India all works well. May we, at the close of 1843, have good reason to say of the whole English Craft—"all works well."

THE AGED MASONS' ASYLUM—THE CHARITY BALL.

How can we better take leave of our labours at this festive season, than by reminding our readers of the joyous festivity that awaits them? Joyous for the young and healthful, for theirs is ever the season of joy; and scarcely less festive for their elders, who may live over again the happy past, in witnessing the happiness of the present, albeit more passive than active participants! Aye, and joyous too for "The Worthy Aged and Decayed Freemason," to whose comforts or wants the never-failing proceeds are applied. Goodly Brethren—pleasant Brethren—charitable Brethren—ye of the Board of Stewards, we make our best bow to you; and in the name of the "wee wifies," and the "bonnie lassies," who pride themselves on being husbanded or wooed by Freemasons, do we thank you for thus continuing the annual treat. May your efforts succeed! Indeed how can they fail, hearty, well-directed, and united as they are? May Freemasons' Hall fill to overflowing, and all be happy on the day consecrated to social enjoyment and charity; so that, bright and fruitful as have been your previous festivals, may the 10th of January, 1843, be a terpsichorean treat outshining all that went before it!

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ON FREEMASONRY.

EVIDENCES, DOCTRINES, AND TRADITIONS.

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

(No. 12.)

THE traditional meetings of the Fraternity in "the lowest of valleys," or sacred crypts, originated from an ancient belief, derived from patriarchal observance, and common with all nations, that valleys were holy places. Moses erected an altar to Jehovah, in the valley beneath the hill of Sinai, where he offered his burnt offerings and peace offerings before he was permitted to appear in the Divine presence; and when Balaam retired for a space from Balak and the princes of Moab, to consult the will and pleasure of the Deity, it is supposed by our best commentators that he went into a valley for that purpose, and not to the summit of another hill; because the true reading of the passage is expressed in the margin of our bibles, "he went solitary," or into a solitary place, apart from the company he had left. Thus he went from "the high hill," where he had just offered a public sacrifice to the true God, and sought the seclusion of the nearest valley, where he might commune with the Divinity in secret, and unrestricted by the fear of interruption. And in this valley Jehovah condescended to communicate to him his will and pleasure. The place where Elijah resided in his latter days, was a cave in Mount Carmel,* and he was supposed to have secluded himself in a hill or valley when he was translated to Heaven.

These instances, together with the mention of "the valley of vision" as a holy place, by Isaiah, may have been the prototypes of the custom pursued by our ancient Brethren, of holding their occasional Lodges in "the lowest of valleys."

* This cave is thus described by the Rev. Vere Monro, in his Summer Ramble in Syria: "Near the sea, below Mount Carmel, two miles from Caiffæ, is a cavern, where tradition tells that Elijah was wont to instruct the people. It is a lofty salon, fifty feet by twenty-five, smoothly cut in the rock. On the same side of the mountain, and not far distant from the above, are many other caves, the former abodes of fishermen, or hermits probably, to one of which is an ascent by a flight of steps."

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And our traditions further inform us, that Lodges were regularly opened by the Brethren employed to prepare the materials for the Temple of Solomon, in the deep quarries of Tyre.

Now it will be observed, that the ancient stone-quarries of the East, whence the materials were taken for cities and temples, were not open, like the quarries of this country, but partook more nearly the character of mines. They were subterranean; the roofs being supported by pillars, and furnished with secret adyta of considerable magnitude and extent, which served as apartments for various purposes, with shafts or chimneys to facilitate the escape of the mephitic gas. In these apartments, which were the primitive "lowest of valleys" of Freemasonry, the Lodges of Tyre were opened, whether of entered apprentices, fellow-crafts, or masters. Here were two Lodges of super-excellent masters, as supervisors of the work; six Lodges of excellent masters; eight grand architects, and sixteen architects; all men of superior talent, who had been selected for their proficiency in the sciences, and placed as superintendants over the workmen. This was a necessary provision; for thus they were enabled to regulate the proceedings, and to preserve order and arrangement in the several departments which were assigned to them. There were three classes of masters in thirty-six Lodges, called the menatzchim; and seven hundred Lodges of ghiblim, or operative fellow-crafts, under Hiram Abiff, their grand master. The number of persons employed in every department amounted to 113,600, besides 70,000 labourers. In the forest of Lebanon the same classes were arranged, although varying in numbers, with the addition of 10,000 entered apprentices, in 100 Lodges; over which Adoniram was constituted grand master. It will be observed that each of the above degrees had its distinguishing signs, words, and tokens; without which, confusion and disorder could scarcely have been prevented. The apprentices messed by *seven* in a company, and the fellow-crafts by *five*. The masters and wardens of all these Lodges were men of enlightened minds and matured understandings—well skilled in geometry and the rules of proportion. In these deep valleys they trained their respective brethren and fellows to the practice of blending moral virtue with the pursuits of science; and inculcated charity, or brotherly love, as the distinguishing feature of their profession. Nor were the cardinal and theological virtues omitted in their disquisitions.

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What were the results of this moral and scientific training? Why, it produced an inviolate adherence to order, and a spirit of fraternal union, which gave energy and permanence to the institution, and enabled it to survive the wreck of mighty empires, and even to resist the destroying hand of Time.

In the forest of Lebanon the Lodges were opened on "the highest of hills," and the rites were protected by the umbrageous secrecy of the cedar grove, symbolical of mercy, piety, and immortality; although it ought to be remarked, that the Mason-Lodge, wherever it may be opened, is an allegorical transcript of *the holy hill of Moriah*, consecrated by the united piety of Abraham, David, and Solomon.

Such valleys as I have just described were chosen by heathen nations as the site of their Spurious Freemasonry; but not always on the principle which our noble science teaches—that they might escape the notice and interruption of profane persons. This is a principle, not only innocent but laudable; for secrecy was never justly deemed a crime: on the contrary, the most pious of God's faithful worshippers have ever considered it to be an art of inestimable value, and peculiarly agreeable to the Deity, from the example which he gives us of concealing from mankind the secret mysteries of his providence. The followers of the Spurious Freemasonry considered pleasant valleys to be agreeable to the gods because of their delightful situation, being generally enriched with springs of the purest water, which was a symbol of regeneration. And this belief—as St. Jerome expresses it, omnes provincias occupavit—extended to every region of the world.

From this belief it doubtless was that the temples of the Deity were frequently erected near deep valleys or fissures of the earth; and no places were esteemed so sacred as those which were established in such situations. Even the adytum of the temple was frequently termed "the cavern."* Benjamin Tudelensis, who wrote more than 600 years ago, informs us that in some of the islands of the East, the solar rites were performed in valleys, and the novices were instructed to leap through fires as a process of regeneration. Such customs were not restricted to those parts, for we have already seen that they were used in every quarter of the globe. And our own scriptures assert that similar ceremonies were practised by the apostate Jews in the Valley of

* Lycophron. Schol. v. 208.

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Hinnom, where fires were lighted, and offerings made to Moloch for the purification of their children, preparatory to their initiation into the Spurious Freemasonry of that horrid deity; whence the valley was denominated, "the valley of slaughter."

This practice originated the custom which pervaded all the idolatrous nations, of celebrating their secret rites in caverns, grottos, or concealed places within the bowels of rocks and mountains. The veneration which the people entertained for such places was confirmed by a belief that they were emblematical of the world; a sort of visible microcosm, animated by a present and superintending deity. Thus Mithras,* Jupiter, Proserpine, and other deities, were feigned to proceed from a cave.

In some places entire mountains were excavated, and the cavern was constructed with cells, chambers, galleries, and streets, all supported by columns, and forming a subterranean labyrinth. Examples of this practice are found at Baix and Sena Julia (now Sienna), in Italy;† near Nauplia, in Greece;‡ at Elephanta and Salsette, in India;§ at Ceylon;‖ several places in Egypt, whose "plan is a parallelogram, enclosing apartments, central hall, sanctuary, concealed rooms, porticos, bridges, and entrance part: all abounding with figures and sculptures." And in Malta is a cave, where we are told that "the rock is not only cut into spacious passages, but hollowed out into separate houses, with their different apartments, and seems to have been capable of containing a considerable number of families." Similar cavern-temples are found in every country of the world.

Porphyry, in his famous Essay on the Cave of the Nymphs, affords much information on this point; and from him we receive the positive assurance, that the Spurious Freemasonry was practised in caves or retired valleys, as places of secrecy, throughout the universe; and here the most revolting practices were used to propitiate the avenging deities; even to the immolation of their children.¶

Maurice says, "The gloomy cavern bore witness to the earliest devotions of mankind. The solemn silence, the profound solitude of such places inspired the contemplative soul with a kind of holy horror, and cherished in it the seeds

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* "Mithras e petrâ," was a Persian proverb.

† Clarke's Travels, vol. i., p. 319. ‡ Gell's Argolis, p. 92.

§ Hist. Init. p. 42—44. ‖ Asiat. Res. vol. 7, p. 424. ¶ Isaiah, lvii. 5.

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of virtue and religion. The same circumstances were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom. The Brahmins of Asia, and the Druids of Europe, were therefore constantly to be found in the recesses of the sacred grotto. Here, undisturbed, they chanted forth their devout orisons to their Creator;—here, they practised the severities of bodily mortification;—here, they taught mankind the vanity of wealth, the folly of power, and the madness of ambition. All Asia beside cannot boast such august and admirable monuments of antiquity as the caverns of Salsette and Elephanta, and the sculptures that adorn them. I consider them not only as stupendous subterraneous temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated throughout the East."

But we are also furnished, by the same industrious writer, with a series of evidence to prove that the ancients met in these lowest and most secret of valleys, to practise the mystical rites of their Spurious Freemasonry; which was denominated "The Mysteries;" as well because the initiated were enjoined to keep the doctrines inculcated, and the rites practised, *in the secret cell,* sacred from the profane, as because the former were constantly taught, and the latter celebrated ενσκοτω και νυκτι, in the bosom of darkness, and in the dead silence of the night. This profound darkness—this midnight silence, they imagined threw a kind of sacred horror over their rites, and the priests, both of Egypt and Athens, thought these a securer defence against intrusion, than either the secret depths of those subterranean caverns in which they were originally celebrated, or the lofty walls that in succeeding ages encircled the superb Temple of Ceres at Eleusis.

All our best authorities are agreed on this point. The learned Faber says, that "rocky cavities were esteemed peculiarly sacred by the ancient idolators; and they were constantly used in the celebration of their most secret rites. The same idea prevailed among the Druidical priests of Britain; and was also the cause of those immense artificial excavations which abound in Persia and Hindostan. In places of such a nature the Helioarkite gods were worshipped under the titles of Dii Patroï, and Dii Petrèi; appellations equally borne by the Penates or Cabiri, and by

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Neptune, Jupiter, Apollo, Diana, Vesta, Aglibaal, and Melechbaal." And Bryant gives the same testimony. He says, "when these places were of a great depth, or extent, they were looked upon with a kind of religious horror. A cavern of this sort was at Lacedæmon, which was called καιαδας, the house of death. *Cai* signified a cavern—*Adas* was the deity to whom it was sacred; esteemed the god of the infernal regions. The den of Cacus was properly a sacred cave, where Chus was worshipped, and the rites of fire practised. But this term does not relate merely to a cavern, but to temples founded near such places; oftentimes the cave itself was a temple. Caieta, in Italy, near Cuma, was so denominated on this account. It was a cave in the rock, abounding with variety of subterranes, cut out into various apartments. These were, of old, inhabited by the Armenian priests; and seem to have been a wonderful work. There were large openings in the earth, exhibiting caverns of great extent; which afforded very ample and superb apartments."

The Corycian caverns, mentioned by Pausanias and Stephanus Byzantinus, were very celebrated as places where the Spurious Freemasonry was practised. Beneath one of the splendid temples at Pæstum were constructed an intricate series of vaults, galleries, and spacious apartments, which were accessible from above by *an opening in the pediment;* and for some secret purpose, the descent was by a shaft, like a well. These were doubtless designed by the priests for the mysterious rites of their religion; and for initiation into the mysteries of Neptune probably, as the subterraneous galleries extended to the sea-shore. Indeed, the Greeks were so fond of excavated places, that when they sacrificed to the infernal deities, they invariably dug a deep trench or vallum for the altar, that their prayers might have a greater chance of being heard in Αδης. Thus in Ovid:

> Haud procul egesta scrobibus tellure duabus
> Sacra fuit.

Now this Hades was a transcript of the cavern of initiation, if not the holy place itself, as the trench was of the sacred valley. We have a host of testimonies to this effect. Eustathius and Phavorinus call Hades "a dark and secret place beneath the earth, appointed for souls;" and the latter adds, "it is a place without light, and filled with darkness."*

* Eustat. in Iliad. i. Phavor. Dict. in. v.

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Chrysostom speaks of it as "the seat of the infernal deities, and abounding in dark mists and stinking chaos," where, according to the testimony of Theophilus, bishop of Antioch, from the Sibylline verses, they "sacrificed unto devils."* If, therefore, the heathen sacrificed unto devils in Hades, it must have been a place accessible to mortals; and there can be no other situation with which the locality can be reasonably identified, but the deep, tortuous, and gloomy cavern, where souls were regenerated by the rites of initiation; or, in other words, "the lowest of valleys," in which the Lodges of the Spurious Freemasonry were opened. It was, in fact, a grotto like that of the Cumæan Sibyl, which is thus described by Le Maitre: "I was carried," says he, "on the back of a man through deep waters into a narrow passage, at the extremity of which I saw a dismal spot, exactly corresponding with the idea which fancy would pourtray of the entrance of hell. And, as we descended still deeper into the cavern, I found reason to remember that even the *descensus Averni* could not be called *facilis*, since it was a task of some difficulty and labour. I was shown into a square chamber, into which only one person could enter at a time, being the place where the sibyl is said to have pronounced her oracles. There is another room styled the bath, the floor of which has a foot and a half of water, and on the wall appear some remains of ancient Mosaic."†

I would here observe, that the above expression of Eustathius—"appointed for souls"—is very remarkable, and throws much light on the subject; for the Mithratic caverns were always furnished with allegorical bees; and honey was profusely used in the rites, for embalming the candidate's bed when he was in a state resembling death; and for many other important purposes. But the bees were symbols of

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* Chrys. Ser. de Resurrect. tom. 3. Theoph. ad Atol. l. 2.

† "The grotto existed in all its splendour in the year 105 of the Christian era, and is described by Justin Martyr, an author of that period, as an immense cavern cut out of the solid rock, as large as a Basilica, highly pillared, and adorned with a recess or sanctuary, in which the sibyl was seated on a lofty tribunal or throne, and uttered her oracles. It branched out into various subterranean galleries, alluded to by Virgil, under the appellation of approaches and portals, that furnished the sibyl with the means of forming those tremendous sounds which, in the moment of inspiration, issued from the depths of the cavern." A full account of this cavern is given by Fosbroke in his Foreign Topography, v. Cumæ.

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new-born souls, and therefore the cavern, which was their temporary abode, was the symbolical Hades, or "place of souls," where the infernal deities were supposed to have their residence. And Porphyry further asserts, that *the egress of the candidate from those caves was emblematical of the resurrection.*

At the ancient Tibur (now Tivoli) were numerous specimens of the sacred valley. The part called Canopus had a temple of Neptune, which was erected in a valley; and towards the west is another valley, on the side of which, says Fosbroke, "is a place called Rocca Bruna. This is supposed to be a spot where the Emperor meant to represent *the infernal regions*; and he introduced streams, which he called Lethe, Cocytus, and Phlegethon, with buildings in which were paintings alluding to similar objects, and habitations for slaves. Not far from hence was the valley of Tempe, and the Elysian fields, where everything beautiful in art and nature were assembled to render it inexpressibly delightful. Near the Ponte dell Aquoria is a grotto of difficult access, which appears to have been a subterraneous temple, and is supposed to have been that of Tellus, or the Earth." Here the honors of the valley were estimated so highly, that public games were instituted and performed in them, and winding steps placed in the acclivities, by which spectators might freely ascend, and descend, to witness their celebration.

The cavern of Trophonius will furnish an example of the union of hill and valley in the celebration of the Spurious Freemasonry of ancient times. "Trophonius is said to have been nursed by Ceres—Europa; and he had a consecrated grove near the city Orchomenus, and in it *a famous oracular cavern.* Upon the bank of the adjacent river stood a small temple of the nymph Hercyna, who was worshipped in conjunction with him, and who was supposed to have been the companion of Proserpine. Near the river was also a tumulus, said to be the monument of a person called Arcesilaus, and a chapel dedicated to Ceres—Europa.—Within the cavern were statues of Trophonius and Hercyna, holding in their hands rods, around which serpents were entwined. Not far from the oracle was a statue of Jupiter Pluvius, and *upon the summit of the hill* a temple of Apollo; another of Proserpine and Jupiter, and a third of Juno, Jupiter, and Saturn. The rivulet itself was named Her-

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cyna, and the cavern, which Pausanias informs us was artificial, was so contrived that the stream flowed out of it. When any person wished to consult the oracle, he was first washed in this consecrated water by two youths, each of whom bore the title of Mercury or Casmilus. He was then directed to drink of the streams of Lethe and Mnemosyne, the first of which removed from his recollection all profane thoughts, and the second enabled him to remember whatever he might see in the cave. Afterwards he was dressed in a linen robe, and conducted in solemn procession to the oracle. The mouth of the cavern was shaped like an oven, being extremely narrow and steep, and the method of descending into it was by means of a small ladder. Arriving at the bottom, the votary found another cave, the entrance into which was yet more strait than that of the former. Here he prostrated himself upon the ground, holding in either hand the offerings to Trophonius. These consisted of cakes mixed with honey, which were always offered to the infernal deities. Immediately his feet were seized, and his whole body was dragged into the cavern by the agency of some invisible power. Here *he beheld such visions*, and heard such voices, as seemed best to the tutelary deity of the place. The response being given, he forthwith felt himself conveyed out of the cavern, in the same manner as he had been drawn in, his feet in both cases being foremost. As soon as he once more emerged to open day, he was conducted by the officiating priests to the chair of Mnemosyne, and strictly interrogated with respect to what he had seen or heard. Generally speaking, however, through the operation, doubtless, of superstitious terror, the votary was drawn up in a swoon. In this case, he was carried to the temple of the good Genius, till he should have come to himself again; after which, he was required to write down the answers of the oracle in a book kept specially for that purpose. Pausanias adds, that he gave this account from his own personal knowledge, for that he had had curiosity to descend himself into the cave, and to consult the god." *

Here we have a lively specimen of the Hades of antiquity, and its terrors. The above adventure forms an abstract of the process of initiation, where the deities passed in review

* Fab. Cab. vol. ii. p. 375.

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before the candidate, and were hence supposed to have their residence in these Tartarean caves. And the terrified candidate might have exclaimed, with Macbeth—

> Why do you show me this? A fourth? Start eyes!
> What! will the line stretch out to the crack of doom?
> Another yet? A seventh? I'll see no more!

The darkness of these caves or valleys, domed and secluded from public observation by nature or art, was highly venerated, and lauded by cheers and acclamations as the one great principle of the universe, μια των ολων αρχη σκοτος αγνωστον. And the rites here celebrated are said to have been practised in the antediluvian world. Thus, Bishop Cumberland, in his dissertation on the Cosmogony of Sanchoniatho, says that "the custom that is before him must be judged to be even before the Flood, before which all acknowledge Ham to be born. So we shall be led to demons worshipped by such sacrifices before the Flood, when idolatry was in its youngest years, and we must judge that even this worst part of it was received, and continued by Ham in Canaan and Egypt, and the rest of his dominions.

If we turn to other parts of the globe, the same analogy will be found to prevail. Many stupendous remains of these sacred places still exist, not only in Egypt, and in the warm and sunny regions of the east, but in the more inhospitable climates of the north and west—in America, in ancient Scandinavia, and in Britain. Indeed, every nation in Europe will furnish specimens of the remains of these sacred caverns, which were of old the scene of the absorbing ceremonies of initiation. I shall describe one of them from a writer who has bestowed great attention on the subject, and thus expresses his opinion on the purpose to which the grotto at Castleton, in the Peak of Derbyshire, was applied by our predecessors, the Druids of Britain. "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 Eneid, will not be 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 natural cave, the whole of which, however, is perfectly visible by the dusky light admitted through its noble arched gateway. From this cave you are

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conducted to a small narrow door, having passed through which, you rapidly descend till you find yourself upon the brink of a subterraneous 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 rises 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."

In such deep and dark caverns were the mysteries of Spurious Freemasonry solemnized. And the chief agent employed in the initiations was terror. With some traces of primitive truth, fictions the most alarming were incorporated; and the universal presence of the deity was converted into an engine to excite the most intense feelings of superstitious awe. This veneration, which amounted to the last extremity of religious dread, caused the circulation and belief of many superstitions, in which was involved the preternatural agency of superior beings. Hence the traditions which are still prevalent in some parts of this kingdom, that secluded caverns are haunted by phantoms and apparitions. The same awe froze the blood of the uninitiated in every part of the world, when they approached, by any accident, the place of initiation, or even when they spake of the sanctuary where the mysteries were celebrated at the dead hour of night. These feelings were encouraged by priests and hierophants, to prevent the intrusion of profane or unworthy persons, and to keep at a distance the prying curiosity of the vulgar, whose feelings were strongly excited by the arrogant boast that the mystagogus, from the influence of his supernatural endowments, possessed the power of controlling the course of nature, commanding the services of the gods, and making the chief celestial deity tremble on his throne.—With such a fearful impression on his mind, what must be the situation of the midnight traveller, bewildered in his

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way, should he unconsciously approach the place of celebration during the performance of the sacred rites? He hears the din of shrieks and howlings, the barking of dogs, and other preternatural noises, for which he cannot account, reverberate from mountains, or hollow caverns of the earth; now bursting from the ground beneath his feet; now gradually subsiding like heavenly music floating on the distant winds;—peals of thunder are succeeded by strains of delicious harmony, and solemn silence by the cries and howlings of despair. For

> Underneath the soil, a hundred secret paths,
> Scoop'd through the living rock in winding maze,
> Lead to as many caverns dark and deep,
> Mid which the hoary sages act their rites
> Mysterious—rites of such strange potency,
> As done in open day would dim the sun,
> Though throned in noon-tide brightness.
>
> MASON.

The ill-starred traveller stands aghast; his apprehensions are fearfully excited; and he retreats from the fatal ground with all the expedition he can command, at the risk of perishing in the woods, from bogs or pit-falls, or the paws of ravenous beasts.

> TROPHONIUS' cave who enter'd,
> Came out with brow and eye severe—
> Great wond'rous change perfected
> By thoughts that teach and sights that sere.
> So in our later mysteries,
> Who once has known becomes more wise;
> Preparative the change below
> Of what awaits him in yon skies.
>
> *Dec.* 10, 1842. E. R. M.

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MASONIC OFFERING TO DR. OLIVER.

MASONIC GATHERING OF LINCOLNSHIRE,

Convened by special summons of the Right Hon. and R. W. C. T. D'EYNCOURT, *M.P.*, P.G.M.

This grand assemblage of the Brethren of the province was held in the Hundred of Elloe Lodge-room, Spalding, on the 29th of September, at ten o'clock in the morning. The deep interest felt on the occasion, only to be equalled by its importance, drew together a most respectable and numerous assemblage of the Brethren. We shall therefore devote as much of our space as is at our disposal to a report of the proceedings, the key to which will be found in our numbers for June and September last.

The White Hart Inn is one of the old school—cozy and convenient; at either side of its gateway the apartments were occupied by the P. G. M. and his party, and by Dr. Oliver, his late Deputy, whose friends mustered in great number.

Previously to the business of the Gathering, a meeting of the Central Committee of the "Oliver Testimonial" was held for despatch of business, at which the Mayor of Boston, Bro. W. H. ADAMS, took the chair. Bros. CRUCEFIX and J. LEE STEVENS, the Treasurer and Secretary to the London Subscription, were introduced, and detailed the proceedings of the body which had appointed them.

The Town Hall, the use of which had been allowed to the Brethren, was crowded with spectators, who saw as much of the preliminary proceedings as the rules of our order permitted. Soon after the arrival of the P.G.M., and his new Deputy (the Rev. George Coltman), the Masonic procession set forth, marshalled in long array, for the church, which was filled at an early hour. The sermon, preached by the Rev. Bro. Muckler, was upon the text, "Behold, how good and how pleasant it is for Brethren to dwell together in unity!"—*Psalm* cxxxiii.

The Brethren having returned to the Guildhall about two o'clock, the business of the Gathering was commenced. The appearance of Bro. the Rev. S. Oliver, the patriarchal father of the late D.P.G.M., who is in his 91st year, was naturally the cause of deep sensation, under the peculiar circumstances of the meeting. A son of the Rev. Dr. Oliver, also present, made the third generation of his family assembled on this eventful day.

There were present besides, Bro. Thomas Ewart, D.G.M. Northampton, with several P. officers of that province; Bros. Newstead, Cooke, Rainey, Nicholson, Whitehouse, W. H. Adams, Goodacre, Goddard, and other P. G. Officers of Lincolnshire; Drs. Maclean, Barton, and Crucefix; Bros. J. Lee Stevens, Malim, Williamson, and Bull; also the Masters, Past Masters, and Wardens of the various Lodges in the province, and several visiting Brethren.

The Right Hon. and R. W. Bro. C. T. D'EYNCOURT addressed the Brethren at considerable length, stating his regret that circumstances

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had occurred which, in his opinion, left him no other alternative than to adopt that which he had taken, relative to the late D. P. G. M., Dr. Oliver. The R. W. Brother entered into a very elaborate review of recent events, (during which he commented very severely on Dr. Crucefix), and gave his version of their effect on Masonic polity; and adverted to the circumstance that some species of overture had been made, and which, from Dr. Oliver's silence thereon, he was led to believe the reverend Brother had rejected; and so believing, he acted as he did. He considered, also, that the publication of a private letter was incorrect. The address occupied two hours.

Dr. OLIVER replied to the R. W. Brother in a very clear and masterly manner; denied that,—whatever overture had been suggested through third parties,—any had ever been made to him; and that therefore, on this point the allegations would not hold; and consequently he hoped for some justice, labouring as he did under cruel dismissal, on a most unjust cause.

Bro. J. LEE STEVENS followed, and expressed himself most emphatically on the leading topics of the P.G.M.'s address, disproving most clearly any disrespect, either implied or actual, at the meeting alluded to; and so happily justified the publication of the particular letter mentioned, that the R. W. Prov. Grand Master assented to the correctness of the argument, and withdrew his own version of the fact.

Bro. W. H. ADAMS then rose, and in a most eloquent address, paid a just and energetic tribute to the character and virtues of Dr. Oliver; and denounced his dismissal as a reproach to common sense.

The following resolutions* were then unanimously passed; the R.W. P.G.M. observing, that he had no desire to oppose them:—

"THAT THIS P. G. L. ENTERTAINS THE WARMEST FEELINGS OF GRATITUDE TOWARDS THE REV. GEORGE OLIVER, D. D., LATE D. P. G. M. FOR LINCOLNSHIRE, FOR HIS UNWEARIED AND SUCCESSFUL EFFORTS TO PROMOTE THE BEST INTERESTS OF FREEMASONRY IN GENERAL, AND IN THIS PROVINCE IN PARTICULAR, AND FOR THE UNEQUALLED TALENT, RESEARCH, AND INDUSTRY DISPLAYED BY HIM AS A MASONIC WRITER."

"THAT BEING DULY IMPRESSED WITH A SENSE OF HIS GREAT PUBLIC, PRIVATE, AND SOCIAL VIRTUES, THIS P. G. L. CANNOT BUT DEEPLY LAMENT THE LOSS OF THE VERY VALUABLE SERVICES OF BROTHER OLIVER AS D.P.G.M., THE DUTIES OF WHICH OFFICE HE FOR MANY YEARS DISCHARGED SO AS TO GAIN THE VENERATION AND ESTEEM OF THE BRETHREN GENERALLY, AND TO CALL FORTH REPEATED MARKS OF APPROBATION FROM THE P. G. M."

"THAT THE SUM OF FIVE GUINEAS BE PAID FROM THE FUNDS OF THIS P. G. L. IN AID OF THE SUBSCRIPTION NOW RAISING FOR THE PURPOSE OF PRESENTING TO BROTHER OLIVER 'A MASONIC OFFERING,' AS A MARK OF FRATERNAL REGARD AND OF GRATEFUL ACKNOWLEDGMENT OF HIS INVALUABLE SERVICES IN THE CAUSE OF MASONRY."†

The Brethren then adjourned.

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* Copied from the public papers.

† We have found it necessary, in order to make our report more in harmony with the result, to compress much that was said previous to the banquet.

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THE BANQUET.

The chair was taken by the P.G.M. Bro. D'Eyncourt, on whose right sat the D.P.G.M., Bro. the Rev. George Coltman, supported by Bros. Dr. Burton, Goddard, Bourne, and others; on the left of the chair sat Bros. Dr. Crucefix and the Rev. Dr. Oliver, Rev. Bros. Muckler, J. Lee Stevens, Thomas Ewart, D.G.M. Northampton, W. H. Adams, (Mayor of Boston), and others. The cross table was considerably elevated, and the Grand Wardens acted as Vice-Chairmen at the two long tables.

The following was the list of toasts given, and received with the welcome they respectively merited:—

1. The Queen; 2, the Queen Dowager; 3, Prince Albert; 4, the Prince of Wales and the Royal Family; 5, H. R. H. the Grand Master; 6, the Earl of Zetland, the Marquis of Salisbury, and the Present and Past Grand Officers of England; 7, the Provincial Grand Master; 8, the Past Deputy Provincial Grand Master; 9, the Deputy Provincial Grand Master; 10, the Provincial Grand Wardens; 11, the Rev. Chaplain; 12, Bro. Adams, the Mayor of Boston, and the other Provincial Grand Officers; 13, the Master, Officers, and Brethren of the Hundred of Elloe Lodge, and the other Masters and Lodges of the Province; 14, Bro. Ewart, D. P. G. M. for Northampton, and the other Visiting Brethren.

On the proposal of the 6th toast, which met with equal respect to that which accompanied those that had preceded,

Bro. CRUCEFIX, as a Past G. D., acknowledged the compliment; which having done very briefly, he adverted to the sense of difficulty he experienced in proposing to them the health of the Prov. G.M.; he looked, however, to the animated friends before him to unite in a swelling chorus of joy, when he assured them that he did so with exulting gratification—(loud cheers). That day was the triumph of Freemasonry. He would not content himself with the mere proposition of the toast; it would be expected that, under the circumstances, some mediation was needed, and it was most happy for the province of Lincolnshire, and for Freemasonry, that two Masons, who for upwards of thirty years had been as brothers, but whose friendship had been interrupted by a casualty he would not more pointedly allude to, and which casualty threatened the most unhappy consequences, had exchanged those explanations which reconciled them to each other—(loud and long-continued cheering). In no other society could such an example be evidenced as had been amongst them that day. He spoke in the presence of upwards of one hundred Brethren, not one of whom but, on seeking his pillow's rest last night, or on leaving it this morning, dreaded the result of that day's proceedings. The inspiring sentiment of the text delivered from the pulpit, "Behold, how good and how pleasant it is for Brethren to dwell together in unity!" had not been without its effect; and he thanked God that a holier feeling now prevailed. He knew the heart of his rev. friend on the left, and feeling assured that the first advances of explanation would be readily accepted, he was truly gratified to find they were, by the R. W. Brother on his right, cheerfully made. A good man—one of unsullied purity of character, had been disparaged before the world; was not this enough to cause them to put on their moral armour? He would not overcharge the case by expressing himself as he really felt,—his object was plain;

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yet he could not be altogether silent as to the cause that rendered its accomplishment so needful.—How had they used their power? By silent judgment when in assembly,—and now in the cup of cheerfulness he was certain they would bury all recollections of the past—(hear, hear). His kind friend and protector had sustained much anxiety and trouble by presiding on an occasion that personally concerned his (Dr. C.'s) honour, and had rendered him—a most humble friend—most signal service. They all remembered the fable of the Lion and the Mouse. In this case the fiction became truth. The Lion Mason had condescended to protect his character, and the humbler Mason gloried in the opportunities of unravelling the web which enmeshed the noble-minded Brother—(great applause). After some further remarks, Bro. Crucefix said these two Brethren would prove that, "The falling out of faithful friends is a renewal of love:" for Dr. Oliver he would answer—and for Bro. D'Eyncourt, if he would permit him, he would also answer—that whatever impressions either might have entertained at the commencement of the misunderstanding, a misconception of an important reference alone had prevented a timely investigation. The P.G.M., as well as the Fraternity, had been taught a great moral lesson—out of evil came good. The world had looked to that meeting with fear and doubt; but a renewed spirit had been created, and the world would find such unanimity succeed the dispelled doubt, as would re-unite Lincolnshire Masons in the closest tie. The P.G.M. had been reported (justly, as he himself admitted,) as a subscriber in arrear to the Asylum; he (Bro. Crucefix) had now the gratification to report that he was no longer in that situation; for the P.G.M. had paid the subscription into his hands—(bravo, bravo! hear, hear!) He could now present to the Brethren their Provincial Grand Chief with renewed light. He was certain that a mist had fallen from his eyes—that he would in all things do honour to his station, and bring, to the advantage of the province and the Order, the exercise of those talents with which GOD had blessed him. He called on the Brethren to drain to the bottom a glass of generous wine to the health and happiness of the R. W. Bro. D'Eyncourt, the Provincial Grand Master for Lincolnshire.—(The cheering which followed the toast was hearty, and long-continued).

Bro. D'EYNCOURT acknowledged that such a reception of the toast was perfectly unexpected. He trembled when he looked back on the last few hours, and confessed that—although he could declare he had acted entirely on his own responsibility, and without the slightest ill-will—it was possible he had not acted with sufficient judgment—perhaps with some haste. The W. Brother who had proposed the toast had not exceeded his office in so eloquently and so feelingly stating the regret he (Bro. D'Eyncourt) felt at the circumstance, and the sincere pleasure he also entertained at the turn which the affair had taken. Dr. Crucefix had done him high honor in the truly Masonic manner he had proposed his health; but he had done himself honor higher far. It should be remembered, that in this instance, he had repaid unkindness by charity, and a too hasty judgment by the most benevolent construction of human error. All he could say in return, was to express, in full sincerity, his gratitude for such noble conduct. He begged now to assure his friend Dr. Oliver, that he hoped their renewed friendship might be as lasting as before it had been interrupted—(loud cheers, during which Bro. D'Eyncourt held out his hand to Dr. Oliver, who rose and cordially shook it). The Brethren would believe that on this occasion the

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pleasure arising from a restoration to peace and goodwill, almost prevented his doing ample justice to their generous expression of kindness, the remembrance of which would stimulate his future zeal—(cheers).

Bro. BARTON proposed as the next toast, the health of Dr. Oliver—(hurrah! hurrah! and loud cheers). The toast might have fallen into abler hands, but no one could entertain a higher veneration for that kind, good, and learned Brother than he did; or participate more sincerely in the happy illustration of Masonic principle that had just been so triumphantly displayed. He felt, in common with other Masons, deeply indebted to Dr. Oliver for the devotion of a long and useful life to the developement of a great moral influence; and he hoped that he might be long spared to them, to shed over the Order the bright halo of his example as a minister of religion, and his unequalled powers as a Mason. (Cheers, and hear, hear).

Dr. OLIVER said that there was no Brother from whom a compliment came at any time with better grace than from his friend Dr. Barton; on the present occasion it was particularly acceptable: the intimacy of that Brother with the P.G.M. might, under circumstances, have operated to prevent the expression, however the heart might have desired to offer, the toast that had been so affectionately received. He assured the Brethren that, from that moment he most freely forgave any unkind word; and his friend in the chair having tendered the Masonic grip, he now proffered it again, as the most convincing proof that he felt as desirous to give as receive the token of friendship. (Bros. D'Eyncourt and Oliver again shook hands). It had been his intention after that evening to retire altogether from public Masonry; but the pure principle of the institution having been so excellently worked out, he felt called upon to state, that he should endeavour to attend every Provincial Grand Lodge in his power. "I can compare," said Dr. Oliver, "the present gratifying re-union to nothing more apposite than the birth of Light. Freemasonry, like the sun in its refulgent brightness, shed its glorious lustre over the plains of Lincolnshire, diffusing blessings wherever its light was displayed. Suddenly its brightness was obscured by a dense and threatening cloud. This symbol of evil was the harbinger of terror and alarm. The struggle between light and darkness was short and transient—the holy principles of Freemasonry prevailed—the heavy cloud was dissipated. The sun, emblem of wisdom, strength, and beauty, burst forth in all its splendour, and when the Brethren were called from labour to refreshment, the brilliant prospect was renewed, and the triumphant dominion of Light now promises to be permanent and enduring." As an earnest of his intention, he offered to his rev. friend and successor the full benefit of his experience, whether as an elder clergyman, or more practical Mason—(hear, hear, and great cheering). With the permission of the Brother in the chair, he would conclude with proposing the health of his successor in office, congratulating the province on his appointment, and assuring him that he would have no difficulty in sustaining his position, or in presiding over so extensive and united a province—(cheers).

The Rev. GEO. COLTMAN, in returning thanks, said his position was one of great difficulty, in having to follow so able, so venerated a sage as Dr. Oliver; and that he should most gladly avail himself of the kind proposal of that excellent Brother and friend.

The next toast from the Chair was the health of Bro. Muckler, who had given them a most excellent sermon in the forenoon; for which the Reverend Brother returned thanks.

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The CHAIRMAN gave "The Grand Wardens of the Province," and took the opportunity of stating that to show his own sense of the gratitude he felt for Dr. Oliver's services, he had not selected any other Grand Officers than those appointed by him, and therefore he had requested all to do him (the P.G.M.) the honour to continue in office,(hear).

Bro. GOODACRE, as Grand Warden *pro. tem.*, acknowledged the toast, assuring the P. G. Master that they fully participated in the joyful results of that day's proceedings.

The CHAIRMAN proposed the health of a Brother whose gifted and accomplished mind enabled him to fulfil the duties of chief magistrate of an important commercial town with the highest satisfaction to all its inhabitants, and whose Masonic attainments bore equal testimony to his moral worth. He should dedicate the toast to the Mayor of Boston, Bro. Adams, and the other Provincial Grand Officers—(great cheering).

Bro. ADAMS addressed the Brethren in luminous, forcible, and eloquent terms. He had not been a party to the explanation that had taken place at that table, but if his friend Dr. Oliver was satisfied, he was ;—he must naturally join in the pleasurable feelings of the meeting. In what he had done his object was, as he trusted it would ever be, to follow the course of justice, whether the defendant was a rich or a poor man. He had entered Masonry from a belief that it inculcated goodwill, and the grander conceptions of thought with purity of mind—his limited examination of its tenets convinced him that the system was good for man ; and although his public, as well as private duties, claimed much of his time, he hoped to find opportunity to become a practically useful Mason—(applause). He begged to return thanks for himself and the Brethren who were included in the toast.

The CHAIRMAN, in consequence of the lateness of the time, and the distance many of the Brethren had to travel home, proposed, in one toast, the healths of Brother Thomas Ewart, D.P.G.M. for Northampton, and the other visiting friends. The toast was responded to with general acclamation ; after which the health of the W. M. of the Hundred of Elloe Lodge, and the other Lodges of the Province, with the officiating Stewards, was given amid loud cheers ; and the W.M. of the Hundred of Elloe having returned thanks, the Brethren separated.

There was no singing ; an address succeeded each toast. The union and harmony were perfect ; the kind attention of the Stewards greatly contributed to promote the general happiness. And thus terminated a day, the morning of which was clouded by contending feelings, but on which the amber glory of an evening sun diffused brightness and peace—"BLESSED MASONRY !"

The effect of the happy termination of the Gathering was conveyed over the province, and the subscriptions to the Masonic Offering to Dr. Oliver have progressed in a very satisfactory manner, as will be seen by the first report received from the joint treasurers and secretaries, which appears in our advertisement pages. The Grand Lodge of Lincolnshire, with its Provincial Chief, head the list ; many London and Provincial Lodges follow, and the names of Brethren from the East and West Indies already are enrolled. Their number we hope will so speedily increase, as to render it necessary to announce an early period for the presentation of the Offering to the Mason who, of all Masons, has done so much for the honour of the Craft, and the instruction of its members.

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THE EPIGRAM IN OUR LAST NUMBER.

COPIES OF A CORRESPONDENCE BETWEEN BROTHERS J. LEE STEVENS AND TENNYSON D'EYNCOURT, COMMUNICATED BY THE FORMER.

"*To the Right Worshipful Brother Charles Tennyson D'Eyncourt, Provincial Grand Master for Lincolnshire.*

"RIGHT WORSHIPFUL SIR AND BROTHER,—I have to express my extreme regret that the various explanations which took place at the Provincial Grand Lodge in Spalding, on Thursday last, and which terminated so pleasantly, had not occurred even a week earlier; as, in the latter case, it would have prevented my writing the few lines to which my name is appended in the current number of the *Freemasons' Quarterly Review*.

"And, as I am most anxious that this communication should have equal publicity with the contribution alluded to, I beg leave to add, that it is my intention to forward a copy for insertion in the next number of the *Quarterly*.

"I have the honour to be,
"Right Worshipful Sir and Brother,
"Yours fraternally and obediently,
"J. LEE STEVENS."

"*2, King Edward Street, Westminster Road, London, 4th October, 1842.*"

"*To J. Lee Stevens, Esq., 2, King Edward Street, Westminster Road, London.*

"SIR AND BROTHER,—I have had the honour of receiving your letter of the 4th, and hope that the short interval which has elapsed will not seem uncourteous; for the delay of my reply arose from my having accidentally mislaid your obliging communication, which I am the more desirous of explaining, as I am very sensible of the good feeling by which it was dictated, as well as of that exhibited by Dr. Crucefix and yourself at Spalding, under the very peculiar circumstances in which he was placed.

"I have not seen the article which you refer to in the *Freemasons' Quarterly Review*.

"I have the honour to be,
"Sir and Brother,
"Fraternally and obediently yours,
"C. T. D'EYNCOURT."

"*Bayon's Manor, Market Rasen, 7th October, 1842.*"

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

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

"Masonry is a *peculiar* system of morals."

No. XLIX.—AN UNQUENCHED EMBER OFT KINDLES A FLAME.

Neglecta solent incendia sumere vires.—HORACE.

IT is observable,—most particularly in that kind of bitumen called coal, which is dug out of mines excavated out of those diluvial deposits produced by decayed forest timber,—that a spark of fire, imperceptible to the eye, will smoulder amongst a heap of fuel, and upon its being stirred and exposed to a current of air, burst forth into a radiant flame. So passion in the breast of man, excited by ill-usage or desire, whilst uncurbed, gathers strength, and the impulse of a moment produces an excess, perhaps embittering the remainder of existence.

The wisest and the best are not free from these mental squalls. The cold and the lethargic—the insensible and the atrophised, may not feel these variations of constitutional temperament; but that argues no expiation of their thousand other breaches of moral responsibility. It is obvious that the actions of men can only be controlled by those dictates of wisdom and prudence which prompt them *to think*. It is reflection, induced by moral comparisons, which conduces to upright conduct; but, let man disobey the influence of those reflections—the ember that kindles the fire of virtue—and he quickly becomes the stalc of vice and error. When the voice of reason, based upon the theory of a moral principle revealed to man in the holy oracles of God, ceases to predominate in our social intercourse—when the mild persuasion of the *jus rectum* loses her influence over human judgment—then universal confusion and dissipation must ensue. Like the element of fire when unrestrained by proper domestic barriers, instead of diffusing warmth and happiness to the social circle, it consumes every vestige of the habitation, and leaves nought but devastation and despair behind. Thus the effects of a virulent fever, unchecked by the salutary medicines of the physician, are in their effects upon the invalid precisely similar to the destructive operations of malignant passion over the mind, when abandoned by the government of reason. Passion, as a latent spark, may serve to kindle energy and generosity in the soul; but, permitted to be fanned by the breath of envy, jealousy, or anger, its wrath will burn like fire. The slightest act of imprudence has frequently destroyed the labour of much thought, and sullied the brightest characters. Absolute consistency, in fact, is utopian with regard to man. His mind may determine for every thing that is virtuous—his body may drag him into every thing that is vicious; and events of life may shut him out of all choice, or neutralise every acquired prepossession. Alas! poor man!

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Cicero observes, "Cupiditates sunt insatiabiles, quæ non modo singulos homines, sed universas familias evertunt."

Illustrious then is that mind which can subdue the violence of passion, and restrain the impulse of desire. Such self-control it is which constitutes, in reality, one man's superiority over another.

No. L.—ANIMAL COURAGE THE STANDARD OF A HERO AMONG THE ANCIENTS.

Hic sævus tendebat Achilles.—VIRGIL.

BRAVERY of heart and superior vigor of muscle were uniformly, among the ancients, passports to high character and popular esteem. Achilles himself was possessed of those virtues, to use the word in its Latin signification, of valour in an eminent degree. The account which the poet Homer has transmitted down to posterity of that celebrated personage, abounds in heroic feats and deeds of arms. He has described him as adorned with all the splendor of poetic fiction, and endued with the strength and courage of one of celestial origin. His description is only in accordance with the ideas of those times, when their men were gods, and their gods men. The first were exalted to the rank of deities, and the latter degraded to the frailness of mortals.

Such was the mental ignorance of those ages of brute force, when men became celebrated for violence and rapine, and mythology consecrated crimes. When men were estimated according to the holocausts of human beings they had sacrificed in war, or the fortitude they maintained in moments of extreme peril—virtues emulated by the American savage;—and altars were erected to the heroes of carnage and brutality.

That history contains a multitude of examples of true heroism, where patriotism, liberty, civilization, and the rights of citizens, drew the sword of justice in an appeal to arms, no one can pretend to deny; nor that such exploits of valour are worthy of modern imitation, where the cause is just—tyranny to be checked, and perfidy punished. But the mere display of fighting for fighting sake, is no less brutal and debasing to the human character, though it be arrayed in all the glowing imagery of the poet, than an exhibition of pugilism at the present day. In private wrongs, magnanimity is better displayed in forgiving than resenting them: and in public and national grievances, wise councils are oftener more successful in obtaining just decisions than muskets and cannon. The option, of course, frequently depends on the nature of the *questio vexata*, which the law of nations can alone determine. Achilles was, a mighty man of valour, and an excellent theme for an epic; but he shrinks into nothing when compared with the giants and heroes of science and literature, who have since, and at present, by their works, brought the world out of barbarism and error into a marvellous light of humanity and civilization.

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THE USE AND ABUSE OF FREEMASONRY.

It has been matter of much difficulty amongst the uninitiated, in their endeavour to account for the superiority which Freemasonry claims over every other social order, and it has created much surprise that, in ages of oppression and powerful persecution, it should have withstood, unblemished, the iron hand of despotism, when political feuds have snapped asunder the foundations of governments, and neutralized the bonds of civil society; and this fact, aided by the antiquity of the Order, which bears a stamp of truth no jealousy or metaphorical desecration can destroy, when weighed by the hand of justice, cannot fail to produce some degree of veneration for it, even if its tenets which most deserve it, fail to have that effect.

The use of Freemasonry was notoriously originated for the cultivation of human nature, to fit man for the duties of this world, and prepare him for those of the world to come; and in a study of this important nature, no one can expect to attain a beneficial result, unless he properly appreciates the works of his Creator—the founder, the giver, the director and instructor of all, "at whose creative fiat chaos was called into existence," and "who has never, from the most remote period, left us without a living witness of His power and beneficence."

The mind, the governor of our nature, must be acknowledged to be the most important as well as the most splendid monument of God's works; and its powerful sway over man's natural desires and inclinations, is as astonishing as it is true. "God made man in his own image," but it would be profane to suppose he made frail man's nature equally after his own; for whilst the one, if uncultivated by society, and unmatured by religious instruction, would partake of a character of brutality, the other permits of no earthly comparison for beauty and benign excellence. And although the Grand Architect has bestowed on man numerous acts of his bounty and care, with a view to rescue his nature from its natural impulses and desires, and has endowed the mind with a power fully capable of performing his gracious intentions, yet from the earliest ages man has been found to be predisposed to follow schemes of aggravation and mockery of his Divine Maker's will, rather than those laws which were laid down for his moral guidance. The various changes, inclinations, and desires to which the mind is liable, in its formation and cultivation for moral society, are no less interesting and extraordinary; and it is in consequence of the numerous and varying dispositions to which the mind attaches itself, that the great difficulty has arisen of forming any one system or society, moral or intellectual, that should be open, and give equal pleasure to all; yet, if we consult our natural feelings, we shall at once admit that there exists in us an original susceptibility of friendship—a desire to share our pleasures and our pains—our happiness and our misfortunes, with others; no lucky chance that has befallen us would afford us pleasure, if the knowledge of it were confined to the breast on which it had fallen, and our disappointments would, if deprived of the sympathy and soothing hand of friendship, soon overburthen and destroy us; and it would seem extraordinary that, with this natural propensity, there should be any difficulty in forming a society into which all might merge, and to the principles of which, all minds may accord; but with all our original susceptibility of friendship, we too often find causes of disagreement, which are as often of a nature

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insufficient to justify the dissension they produce; and this arises, in some part, from the mind being so liable to be led by sectarian impressions, and consequently few, if any, societies of ancient or modern date, have been found that have not been based on a political or exclusive doctrine, or instituted for the cultivation of some one particular philosophical or scientific study. There are, it must be admitted, many having for their object, "Brotherly Love, Relief, and Truth," but they are, for the most part, connected with, or patronized by, some distinct sect, shutting out those not possessing a particular religious creed, or following some particular worldly pursuit; but, in the noble Order of Freemasonry, all those lessons of morality and virtue embodied in the Mosaic laws, which were endeavoured in our education to be implanted theoretically on our minds, are brought into immediate and active practical use, unassisted by any sectarian zest, unaided by any distinctive religious creed; having its sole support on the book of "Divine Laws," its followers are taught "to believe in the dispensations of Divine Providence, which belief strengthens their *Faith*, and naturally creates a *Hope* of being made partakers of the promises contained in those dispensations. But he who is possessed of '*Charity*, in its ample sense,' may be justly said to have arrived at the summit of his profession—to an eternal mansion veiled from the human eye by the starry firmament."

The principles of Masonry are so formed that all room for political or religious dissension is excluded, thus annihilating from its barriers the possibility of sectarian differences, and those principles have been so matured by antiquity, that their beauty and excellence offer no scope for aught but praise; thus uniting parties of all sects and opinions in one common bond of unity and concord, it cultivates "*Virtue* as the highest exercise of the mind, *Honor* as the primeval standard of every moral, religious, and obligatory act, and *Mercy* as the chief attribute of the Deity;" teaches "the tongue, the instrument of the mind, never to utter but what the breast truly dictates," and thereby totally denies the entrance of malevolence within its pale; and the practical adoption of these laws to the Mason's daily conduct, "will teach him, not only how to live, but after having in their exercise spent a life in acts of piety and virtue, will finally teach him how to leave this world in peace and charity with all." Unlike all other societies, in the requisites necessary for a candidate to possess for admission, it opens its gate to all whose belief is firm in the Divine existence, and whose moral conduct fits him for society; it permits no religious creed to disqualify him, or to be advanced as a qualification for admission; the simplicity in which its tenets are clothed, gives it its greatest power; and the honesty of its original purpose shields it from the jealous attacks of ignorance and disappointment, by perpetuating a bond of "wisdom, strength, and beauty," which has hitherto defied all attempts at its destruction.

The practical use of Freemasonry opens to a religious mind a wide field for contemplation and meditation, and by not permitting the judgment to be baffled by technicalities or ambiguous tenets, it needs not the forms of state worship to support or aid it; nor does it permit the various changes of fashion, or the fastidiousness of worldly society, to effect any breach in its original object, but by inculcating the pure and simple theory of cosmogony taught by the Mosaic laws, it has never failed in producing those happy results which form its sole aim. To the historical antiquarian its traditions must prove highly interesting, and its rise and progress afford him ample matter for research; at the same time, he will

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find those sacred traditions stimulate his investigations, and assist him to remove the difficulties, and dissipate the clouds, in which the numerous mysterious mythologies of the past ages, and the various conflicting assertions of historians have enveloped our earlier history.

To the philosopher's attention the hidden mysteries of nature and science are particularly presented, with a symbolical effect, at once producing the deepest impression of the sublime truths of the creation, and thus preventing his mind from imbibing any fallacious hypothesis of the intention or object of the Great Architect of the Universe in the formation of the various systems he has, in his Divine wisdom, thought fit, by his "creative fiat, to call from chaos into a state of existence."

To the mechanic's attention, the study of geometry is presented; and Masonry offers for the cultivation of that science, such a series of symbolical arrangements and illustrative lectures, as cannot fail to fix its principles upon his mind with an unerring and definitive effect; and the adaptation of mechanical implements to the moral duties are also calculated to have a lasting impression on the mechanic's mind, when the implements of his daily labour are so constantly presented to his notice.

To the politician, Freemasonry affords the only safe asylum from the excitement of public affairs; here, however opposed in the creed of the political world they may be, he meets his Brethren with a sincere and fraternal greeting, and it thus becomes to him a fertilized spot surrounded by a troubled sea, on which he can rest with contentment and happiness, defying the angry and troubled waters with which he is encompassed, and daring them to commit an inroad upon his peaceable possessions: this spot has a charm he seeks for elsewhere in vain; here, all his dissensions are merged in one common feeling of brotherly love, and he is insensibly led to forget the existence of the troubled world from which he has emerged.

It is a melancholy truth, that an institution thus excellent and pure in itself, is not free from abuse; and this truth is rendered the more painful from that abuse being, not unfrequently, bestowed upon it by Brethren who, alike careless of their own characters, and too indolent to investigate its real and intrinsic worth, set at nought all its noble objects; and, disregardful of the use of its maxims and emblems, and forgetful of every moral virtue and quality that ought to dignify and adorn the man, yield themselves up to vice and immorality, and thus reflect disgrace not only on themselves, but on the Order of which they are its unworthy members. From the earliest period, when the sons of Shem digressed from the pure paths of Masonry, and used the partial knowledge of the Order of which they had possessed themselves, in its abuse, to the present time, frequent, and many of them powerful, attempts, have been made to draw Masonry into channels which would change its original character, and pervert its pure principles; but, protected by the fostering hand of the Great Architect, under whose divine approbation and sanction it has attained its giant form, it has withstood all the shafts which have been hurled at it; and it still shines a "bright star in the east," defying every attempt to eclipse it, or to shake the laws on which its foundation is laid; and as each succeeding year increases its superstructure,—by its principles and blessings being carried to those distant shores, where its originality is so highly esteemed by native tribes, whose ideas and habits render it so characteristic and valuable an auxiliary to their own religious impressions,—so does its future value

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and welfare depend on its members alone for being handed down to posterity in all its original beauty and worth. How proud, then, should the Freemason be, when he reflects on the origin, antiquity, and sacred character of his order; how careful never to sully its purity by conduct at which the "unenlightened" may scoff, or virtue reprove him; for mankind, too eager to condemn, may rashly judge of our institution by the deformities that disgrace it. Let him resolve that his life shall illustrate its purity, and prepare him for that final Lodge, not made with hands, to enter which Freemasonry, if sincerely and truly practised, will provide him the pass-word; and to obtain that pass-word, every member of so noble and invaluable an order, should devote his unceasing energies with "freedom, fervency, and zeal."

LATOMIA.

A MASONIC QUARTERLY REVIEW,*

(*Published at Leipzig, July* 1842, *by J. J. Weber*).

We welcome this inaugural number of a fellow-labourer with auspicious anticipation that it may prove the patriarch of many generations of volumes, richly begemmed by the gleanings of Masonic literature and science: and glad are we that its general merit as a work of promise justifies the meed of praise. For censure there is no room; its failings arise from inexperience, which time will amend. Our opinion shall be given honestly.

The Preface (as all prefaces are) is on promises, and therefore may be shortly dismissed, with a declaration that the veriest tyros shall have some insight into Freemasonry; and the more enlightened shall find matter for their contemplation. A review of Masonic literature is to illustrate the work, and poetical effusions are admitted. An apology for the paucity of songs, owing to want of space in the first number, was hardly necessary,—in our opinion, the muse having her share of consideration.

"*On the Origin of Freemasonry, and its state, principally in the different Nations of Europe.*"

This section treats of the refutation by writers, that Freemasonry originated either in the Egyptian mysteries, Dionysian builders, or any Templars, Jesuits, &c., and states that it is now generally considered to have its origin in the corporation of builders at Rome, mentioned by Vitruvius as "Corpora Collegia," and advances that no regular historical accounts of its origin are to be found, owing to the unsettled state of the times, and the great political events with which the earlier Masons were identified. The corporation of builders as Freemasons are, however, traced back as early as the reign of Numa Pompilius, who built the Temple of Janus, and divided the citizens into classes and

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* "*Schrift*" more literally means "*writing*;" we presume "Review," however, to be not only a better rendering for the English reader, but more appropriate to the general contents of the work.

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societies; those of the builders or masons he termed "Collegia fabrorum—Collegia artificum."

In the course of time these societies spread throughout all the provinces of the Roman empire, particularly those who were incorporated as the builders of towns, bridges, and ships; they had their own authorities, laws, priests and household gods. At the birth of Christ each Roman legion had its own artificers, &c.

Julius Cæsar and other Roman generals are said to have greatly favoured the corporations of builders or masons in Britain; and these societies made considerable progress during the reign of the Emperor Karausius, 286—293, A. D. Albanus, steward to Karausius, afterwards St. Alban, appears to have been appointed superintendant over the builders or masons, of whom he formed the first Grand Society, or Lodge. It is, however, doubtful whether or not Albanus procured a patent from Karausius, by virtue of which the incorporated societies were entitled to form a constitution of their own, by which they could themselves punish the offences of their fraternity.

The Saxon conquest was unfavourable to the society, who fled to Wales, and the islands of Anglesea and Man. The papacy also was opposed to them, and caused many differences and much disunion; thus during several centuries they declined. At length Athelstan ascended the throne in 924, and ordered the establishment, as arranged by Albanus, to be restored. Prince Edwin, brother to Athelstan, joined the brotherhood, and procured for them many important privileges and immunities, as also a patent by which they were empowered to make their own laws, and perform other acts. By virtue of this patent, the Freemasons were collected together at York in 926, A.D., where a Grand Lodge was established. The original MS., containing the laws, duties, &c., is said to be still in existence, in the archives of the Grand Lodge at York.*

Until this grand convocation at York, under Prince Edward, the order was nearly exclusively confined to England, but afterwards Freemasonry began to spread rapidly; many kings and princes joined its societies—of course not as operative, but as speculative, or Free and Accepted Masons; and many sumptuous edifices arose at Cologne, Vienna, Magdebourg, Milan, Paris, and at other places.

The Operative Freemasons, before they commenced their labours, invariably stipulated for the retaining of their privileges, and these privileges were invariably confirmed by the Popes, from Nicholas III. 1278, to Benedict XII. 1342. They were also much favoured by Rudolph I., Maximilian, Charles V. and Ferdinand, and afterwards collected at Strasbourg and founded a Grand Lodge.

In 1707 Masonic fraternities were forbidden in Germany, and the order would probably have been altogether discontinued, had there not existed four Lodges in London, who decided upon re-modelling its arrangements and government. Brother James Anderson was selected for this task, who formed a new Constitution.†

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* Whatever papers remained of the Grand Lodge of York have been surrendered to the United Grand Lodge; but we doubt the present existence of this interesting document.—ED. *F. Q. R.*

† Bro. Anderson was the author of the first *printed* Book of Constitutions, that appeared in 1723, and was dedicated, in a neat address, to the then G. M. the Duke of Montagu, by Dr. Desaguliers, on the order of the Duke of Wharton. In pages 58 and 73 of this Book will be found some important remarks, and one in particular, which proves that until then the Constitutions existed only as a *written* document.—ED. *F. Q. R.*

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GREAT BRITAIN.—In this kingdom there have existed many disputes between the fraternities in London and York. The difference in religion created jealousy and misunderstanding; but there was no prohibition against Freemasonry by the government.

PORTUGAL AND SPAIN.—The fraternity was much oppressed in these countries; in 1738 Clement VI. issued a bull against them; and in 1740 Philip V. passed an edict by which many were imprisoned, and not a few were tortured by the Inquisition.

GERMANY.—Owing to the differences of opinion in many of the German States, Freemasonry was not generally received.

HAMBURGH.—The first Lodge was established here in 1737.

BRUNSWICK.—Frederick the Great, then crown-prince, was initiated on the night of the 14th of August, 1738; the advantageous result of this step was soon made evident.

The section concludes with a history of Masonry in other countries.

"The relation of Philosophy to Christianity."

This subject is divided into two questions:—First, as to how far is philosophy necessary to the Christianity of our days?—and as to how far can we not measure the Christianity of our days by philosophy?*

"Orangeism and Orange Lodges."

These societies materially interfered with the spreading of Freemasonry, their seeming similarity to which caused the latter to suffer in public estimation. Other political secret societies tended to the same effect. In Ireland the oath for securing ultra-loyalists, was to secure the ascendancy of the Protestant religion; while in England, Orangeism had more of a political than of a religious object.

"In what relation does Freemasonry stand towards mankind, and in particular towards Christianity?"

The author assumes Freemasonry to be beneficial in its effects on mankind, as that it is a FORE-SCHOOL to Christianity.

"Historical recollection of the fore-times of Sweden."

The reminiscences on this head appear to be occasioned principally by the opening of the chests which had belonged to Gustavus III., on the 29th of March, 1842—fifty years after the death of that monarch. The chests contained four packets of papers on Freemasonry, with this inscription, *"To be opened by a reigning king, of my house only."*

"Frederick II. (the Great) as a Freemason.—Frederick the Great in Holland with his father, on a visit to the Prince of Orange."

Upon Frederick I. (when at table in the castle of Loo, in Gildern,) declaiming with great violence against the body of Freemasons, the reigning Duke, Albert Wolfgang of Schaumburg-Lippe, openly confessed that he was one of the initiated, and defended the fraternity with great eloquence and ability. The crown-prince, afterwards Frederick the Great, struck by the Duke's energy, at once conceived a desire to join the fraternity, and on the same day made his intention known to

* The author, in our humble opinion, has not handled this difficult subject with much tact. His reasoning appears vague, and consequently inconclusive.—ED. *F. Q. R.*

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the orator of the body. He became the founder of a Lodge in Prussia, and was the most powerful defender of the order, which had previously fallen into disrepute.

" Statistics of Freemasons' Lodges."

Leipzig.—The Grand Orient numbers 815 members, consisting of the Minerva, Baldwin, and Apollo Lodges.

Prussia.—The Grand Orient numbers 12,815, divided into 164 Orients, of which Prussia Proper has 137; the remaining 27 Orients are under the Grand Lodge of Prussia in other States.

The Masonic Lodges of the German States are arranged according to towns.*

" Chronicle."

Under this department will be found much interesting Masonic intelligence. Some of the Lodges have very odd names; one rejoicing under the title of " *The Three Dead Men's Bones,*" celebrated a feast not long since.†

The intelligence from England is limited to the presentation of an offering to the Grand Master, and the announcement that Prince Albert will be the next Grand Master.‡

" Miscellaneous."

An interesting anecdote is recorded at some length to the following effect:—" An English ship, whose crew consisted only of the master and three men, was captured by a French privateer. The officer who boarded the vessel, discovered among the papers a Grand Lodge certificate that belonged to the master. He was not himself a Mason, but knew that his captain was: his manner was courteous; he took the papers, and reported to the captain of the privateer, who came on board the prize, and on receiving a promise that, on the master's reaching Plymouth, he would use his best endeavours to obtain the release of a prisoner of war then at that depôt, he gave him liberty and his ship. The grateful master kept his word; on landing, he met the Masters of the Lodges, who memorialized government, and as speedily as possible, the French prisoner was restored to liberty and his country."

" Criticism."

The Freemason, by J. B. Kernig.—This publication is favorably reviewed, and from the manner, we should say deservedly so.

Freemasonry, and its Influence in Switzerland, by Carl Von Haller. The author, not appearing to the critic in the garb of a philosopher, a philanthropist, or a man of truth, is dismissed with a castigation proportionate to his demerits.

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* The German Masons will find this section (if it be a correct account) a most useful reference in travelling.—Ed. *F. Q. R.*

† In England, some of our crack Lodges, the Grand Stewards', to wit, regale on grilled bones; and in Ireland, a waggish Brother of Kilkenny, would persuade us that cats'-tails are toothsome things; let him beware of a certain cat with *nine* tails.

‡ Our anthor's faith in his English correspondent may sustain some damage when he learns, for A FACT, that Prince Albert is not a Mason, and that the Masonic throne is not likely to be abdicated.

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The Masonic Hall, an established periodical, published at Altenburg, is recommended as deserving success.

We conclude our pleasing labour, and again offer "hearty good wishes" for the success of our contemporary, who reserves his invitation to correspondents for the advertising pages, which may be the custom at Leipzig; we merely notice the circumstance to show that we have read every page.

THE ANNALIST.

THE ROMAN LODGE,

EXISTING AT ROME IN 1735.

In the archives of the Grand Lodge of Scotland is deposited an old parchment bound minute-book, with the following explanatory memorandum prefixed by a Brother, dated Edinburgh, 20th November, 1799.

"Pope Clement the Twelfth having published a most severe edict against Masonry,* the last Lodge held at Rome was on the 20th August, 1737, when the late Earl of Wintoun was Master. The officer of the Lodge, who was a servant of Dr. James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released. This happened about twelve years before I went to Rome, otherwise I should no doubt have been received, as I was a Brother of the Lodge of Edinburgh—Dunfermline.

"This record of the Roman Lodge remained, after its suppression, in the hands of the Earl of Wintoun till his death, in December, 1750, when it was given by his lordship's executors to Dr. Irvin, the only Brother of that Lodge then remaining at Rome; and who, I believe, wrote its original statutes in Latin.

"After the death of Dr. Irvin, his widow gave the record to me, as she had heard her husband call me Brother. I carefully preserved it, till I delivered it at Paris to John Macgowan, Esq., to be by him given to my cousin, Sir Alexander Dick, of Prestonfield, Baronet, who, before the death of his brother, Sir William Dick, was known by the name of Dr Alexander Cunningham, and belonged to the Roman Lodge.

"After the death of Sir Alexander Dick, his son, the late Sir William, returned it to Mr. Macgowan, who now put it into the hands of the Right Honourable Sir James Stirling, Baronet, Lord Provost of Edinburgh, and Grand Master of Scotland, to be, by his lordship, deposited among the archives of the Grand Lodge.

"Such is the progress of this record, which is attested by

"ANDREW LUMISDEN."

The praiseworthy anxiety displayed to preserve these relics of a little colony of British Brethren in a foreign land, might warrant the expectation that much of interesting and curious matter was to be met with

* *Vide* "Laurie's History of Freemasonry," p. 122.

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in their inspection. But brevity, to the secretary, is the soul of wisdom as of wit. Nor would it be reasonable, in the present instance, to expect much freedom of expression, or exposure of proceedings, when we consider that the thunderbolts of the Vatican were then forging over their heads; and that they had, for years perhaps previous, been holding their secret and forbidden orgies under the Pope's very nose. How long this had been the case, does not appear, as the first page of the MS. has neither day nor date, and contains simply a list of members, apparently present for some business not stated. There are sixteen names in all, evidently autograph signatures. William Howard appears as Master, and James Irvin and Richard Younger as Wardens. We may cite also the names of James Irvin, senior, Wills Hay, Henry Fitz-Maurice, Jo. Stewart, John Cotton, and M. Constable, which frequently recur in the subsequent records, as among the most active members. After this roll several blank pages occur, till we meet with the bye-laws of the Lodge, rendered into Latin by Dr. Irvin, as the memorandum surmises. One of these is, "*Peregrinos rejiciunto si linguam Anglicanam non intelligunt.*" Several foreigners, we find, were initiated, who, of course, must have been able to speak or understand English—a gift not common in former days. The following rule will amuse the social Mason: "*Magister post coenam non sine debitis libationibus, scilicet, Toastis Masonicis, Lodgiam claudito.*" The twelfth and last rule is also *unique* in its way; it provides that every Brother, on his admission, shall present the Brotherhood with two pair of gloves! The regulations otherwise resemble those of most Lodges.

The first minute of a meeting with a date is that of August 16, 1735, when the Lodge convened "at Giuseppe's, in the Corso," John Cotton being Master. The name of James Irvin, *M.D.* (mentioned in the memorandum), appears among the signatures appended; as also that of George Seton, Earl of Wintoun, who was received that day as a Mason. This nobleman had the misfortune to be engaged in the Rebellion of 1715, and was forced to surrender himself prisoner at Preston, in Lancashire, to the Generals Carpenter and Willis. He was brought to London, impeached, tried, and received sentence of death on the 19th March, 1716; but he escaped from the Tower soon after, and took refuge in foreign parts. He died at Rome, in 1749, aged about seventy years, leaving no issue: one of the most ancient families in the kingdom thus became extinct, in the direct line. (The present Earl of Eglinton claims to be representative, and was served heir to the Earl of Wintoun in 1840.) In consequence of his attainder, the once magnificent mansion of Seton, and other property of Lord Wintoun, became forfeited to the Crown; and the splendid furniture of the palace was sold by the commissioners of enquiry, including many valuable pictures, which filled two large galleries, and some of which are still to be seen at Pinkie House and Dunse Castle. The Setons were Barons of Scotland before 1444. After his initiation, Lord Wintoun was a regular attender at the Roman Lodge, his autograph signature, in a large round hand, appearing appended to every minute, along with the others present.

The next meeting of the Lodge is of date, Friday, September 16th, 1735, at which Sir M. Constable and M. Fitz-Maurice are fined by the Brethren for non-attendance.

On Wednesday, September 21, the Lodge again met at Giuseppe's, in the Corso, where Mr. Carse and the Count Soudarinj "were received with all due form."

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St. John's-day is signalized by the re-election of Mr. Cotton as Master.

On the 4th of January, 1736, a Lodge was held, wherein was received, with all due form, Thomas Archdeacon, captain-lieutenant in the King of Naples' service.

The next minute is recorded in French, as follows:—"Le 28 de Février fut tenu chez Pion, une Loge de vrais et parfaits Massons, dans laquelle furent reçus, dans la forme et selon les cérémonies necessaires dans notre ordre, M. le Conte de Cronstadt, Suedois; M. Le Vidame de Vassi, colonel de cavalerie au service du Roy de France; M. de Croisman, capitaine au regiment de Vassi; a laquelle ont assisté," &c.

On the 6th of August, Mr. John Forbes is mentioned as a visitor.

"On the 13th March, 1736, was held, at the Three Kings, Strada Paolina, a true and perfect Lodge of Freemasons, in which was received as Master Mason, Lord Wintoun."

His lordship having thus qualified as a Master Mason, was chosen to the chair on the 23rd of April following.

"On Wednesday, the 2nd of January, 1737, at the Three Kings, Strada Paolina, was held a true and perfect Lodge, in which were received, with all the due and perfect forms, Alexander Cunningham and Allan Ramsay." The latter of these two entrants signs his name in the book, Allan Ramsay, *junior;* which clearly identifies him as the son of the celebrated Allan Ramsay, the Scottish poet. He was a portrait-painter by profession, and attained considerable eminence in the art, in which he improved himself by four different visits to Italy. He was made painter in ordinary to the King of England. At the period of his initiation in the Roman Lodge, he was about twenty-eight years of age, and he lived to the advanced age of seventy-five.*

The other entrant, Dr. Alexander Cunningham, was brother to Sir William Dick, of Prestonfield, near Edinburgh, who had succeeded to the title of his maternal grandfather. On the death of Sir William, Alexander succeeded to the baronetcy and estate, assuming the name of Dick. He is referred to in the memorandum prefixed to the minute-book. He became an affiliated member of the Lodge Canongate Kilwinning, 29th November, 1756, and died in 1785.

At a meeting, of date 23rd January, 1737, the Earl of Wintoun, as Master, received into the Masonic mysteries the Marquis de Vassé, brigadier of the French army, and colonel of dragoons, whereat Bros. Alexander Cunningham and Allan Ramsay, junior, are recorded to have assisted.

On the 9th of May, three other members were received into the Lodge, namely, Messrs. Luis Nairne, John Haliburton, and Alexander Clerk.

"On the 20th of August, 1737, was held at the Three Kings, Strada Paolina, a true and perfect Lodge, in which was received, in all due form, John Murray, Esq.; at which were present, G. Seton, Earl of Wintoun, Master, Chas. Siezer and John Stewart, Wardens, Henry Fitzmaurice, Wm. Hay, Alexander Clerk, and J. Murray."†

This was the last Lodge held by these worthy Brethren at Rome. A

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* Dr. Johnson, speaking of Ramsay, observed to Boswell, "You will not find a man in whose conversation there is more instruction, more information, and more elegance, than in Ramsay's."

There is reason to believe that the fine full-length picture of the last St. Clair of Roslin, G.M.M., in the Hall of the Canongate Kilwinning, was from Ramsay's pencil.

† Murray of Broughton.

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furious bull was now let loose upon them, tossing all their prospects of prosperity into the air, and trampling under foot their luckless Tyler, down into the darksome dungeons of the Inquisition.* Doubtless, had this little band of Brethren been allowed to continue their philanthropic labours, progressing as they were in numbers and in name, a central Light would have been established in Italy, which would have shed abroad its vivifying influence over those beautiful but benighted regions, in a moral and Masonic sense.

There being no preliminary account of the foundation of the Roman Lodge prefixed to the minutes, it is impossible to say when it was first formed, or whether it ever received any charter from the mother Lodge of Kilwinning, which was wont to grant such before the establishment of a representative Grand Lodge in 1736, or whether it held of any other in Great Britain or Ireland. From several of the principal members being Scotsmen, such as Dr. Irvin, &c., it is probable that it originated with Scottish Masons, more especially as it had been thought proper to deposit its minutes among the archives of the Grand Lodge of Scotland.

It may be permitted to conclude these fragments of the Roman Lodge with a few words concerning the writer of the memorandum, Andrew Lumisden, Esq. This gentleman's family was a branch of the Lumisdens of Cushney, who had long been settled in Edinburgh. At an early age he imbibed an attachment to the Stuart family, and in the year 1745 was active in favour of Prince Charles. The ill-success experienced by the exiled family obliged Mr. Lumisden,† with many others, to renounce his native country: he accompanied the Pretender to Rome, lived in the court, and became his private secretary. In the details of this office, and the pursuits of literature, his life passed, so long as his service could be of any use to his patron. He was afterwards permitted to revisit this country, and his latter days were spent in Edinburgh, where he died, in 1801, at the advanced age of eighty-one. For twenty years he resided at Rome, and he passed eighteen years in Paris, before his return. He is principally known as the author of "Remarks on the Antiquities of Rome and its Environs, being a classical and topographical survey of the ruins of that celebrated city." London, 1797, quarto plates, and portrait of the author. He is termed, by the author of the "Pursuits of Literature," an "ingenious, accomplished, and very learned gentleman," and his work is described as a "pleasing and most judicious performance."

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* Notwithstanding this attempt to suppress and exterminate the society, Freemasonry again appears, at some distant time, to have made head in several parts of Italy. In the year 1751, another bull was issued, renewing the former prohibitions against the meetings of Masonic Lodges, either at Rome, or in any of the ecclesiastical dominions, and praying the princes and states of the Roman communion to forbid them in their respective territories. At Naples, in consequence of the edict promulgated, several Freemasons were seized and imprisoned; but as divers persons of distinction frequented the Lodges there, and much murmuring had begun to be occasioned, his Sicilian majesty ordered the commissioners who were appointed to execute the edict, to search thoroughly into the true state of the case. This they accordingly did, and reported that they could find nothing contrary to religion or virtue in the proceedings of the Lodge of Freemasons, and that there was no reason for suspecting the members of holding maxims pernicious to the state; whereupon the king ordered all enquiries and prosecutions on the subject to cease.—(*Vide* Scot's Magazine, 1751.) We are the more ready to record this uncommon act of liberality and fairness, as it does not seem to have been noticed by any Masonic writer. The example might have been well followed by some bigoted dissenters from the church of Scotland, in our own country, who, about the same period, persecuted, so far as they could, some members of their communion, for belonging to the Masonic Fraternity.—(*Vide Laurie's Hist. of Freemasonry, p.* 132.)

† In the act of attainder, 1746, he is specified as "Andrew Lumsdale, otherwise Lumsdain, son to William Lumsdale, otherwise Lumsdain, writer in Edinburgh."

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The following document, from the Privy Seal Book of Scotland, has never appeared in any Masonic work. It is a commission granted by King James VI. of Scotland, to Patrick Copeland, Esq., of Udaucht, to hold the office of Warden, or Provincial Grand Master, as it is now named, over the Craft, within the shires of Aberdeen, Banff, and Kincardine, and which office his predecessor seems also to have held, like himself, *by previous election of the Brethren.*

"Ane lettre maid makand mention that our Soverane Lord being informit of the qualification of PATRICK COIPLAND, of Udaucht, for useing and exerceing of the office of Wardanrie over the airt and Craft of MASONRIE, and that his predecessouris hes bene ancient possessouris of the said office of Wardanrie over all the boundis of Aberdeen, Banff, and Kincarne, lyikas the said PATRICK himself is electit and chosin to the said office by common consent of the maist pairt of the Master Masounes within the sheriffdomes of Aberdeen, Banff, and Kincarne; thairfore GERAND and GRANTAND to the said PATRICK the said office of Wardanrie over the said Craft of Masonis within the said hail thrie sheriffdomes, and makand him Wardane and Justice over them for all the dayis of his lyif, with power to the said PATRICK to use and exerce the said office also frielie in all respectis as any other Warden of the said Craft within this realme does or may do, or as the said PATRICK is umquhile gathert usit and exercit the samyn, with all fees, priviledges, casualties, commodities, and dewities pertenying thereto; and with power also to him to hald Wardene and Justis Courts at quhatsumever pairts or place within the said bounds as he sall think expediente; and in the saidis courts's justice to quhatsumever parties complenand to minister as accordis of the law; deputtis under him, with clerks serjants, demstaris, and all uther officeris and memberis of court neidfull, to mak, creat, substitute, and ordane, for quhulkis he sall be hald in to answer unlawis, amerciamentis, and escheittis of the saidis courtis to ask, lift, and raise, and for the samyn, gif neid be, to poind and distrinzie, asserze and assisses, ane or mae of the best and worthiest personis within the saidis boundis, and of the foures half about leist suspect and best knawis the veritie to sufficient nowmer, to summond, warne, chiess, and cause be sworne, and generally, &c., firm and stable, &c.

"At Halirudhouse, the 25th day of September, the year of God, 1590." "PER SIGNATURAM."

THE LATE WASHINGTON SHIRLEY, EARL FERRERS.—This venerable nobleman expired on Sunday, October 2nd, at Chartley Castle, the patrimonial seat in Staffordshire.

The deceased, Washington Shirley Earl Ferrers and Viscount Tamworth, in the peerage of Great Britain, and a baronet, was second and youngest son of the sixth Earl Ferrers, by Catherine, daughter of Mr. Rowland Cotton. He was born 13th November, 1760, and was consequently in his 82nd year. On the death of his brother Robert, the seventh earl, 2nd May, 1827, he succeeded to the family honours and estates. The deceased Earl was twice married, first July 24, 1781, to Miss Frances Ward, daughter of the Rev. William Ward, and aunt of the late Lord Dudley and Ward, by whom, who died March 4, 1812, he had issue, Lady Frances Shirley, died Feb. 5, 1834; Robert William Viscount Tamworth, born 1783, and married Anne, daughter of Mr. R. Weston. The viscount died Feb. 3, 1830, and the viscountess died

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Oct. 7, 1839, leaving two sons—namely, the Hon. Washington Sewallis Shirley Viscount Tamworth, (now Earl Ferrers, born Jan. 3, 1822), and the Hon. Robert William Devereux Shirley, born Dec. 14, 1825.

The late Earl was deputy-lieutenant of Leicestershire, in which county, as well as Staffordshire, the family are in possession of extensive estates.

The Ferrers or Shirley family are of great antiquity, and Dugdale derives them from Sewallis, who arrived at Etingdon, in Warwickshire, in the time of Edward the Confessor. His descendant, James of Etingdon, first took the name of Shirley *temp.* Henry III.; his grandson, Sir Thomas Shirley, married a co-heir of the Bassetts, of Drayton, in the reign of Richard II. His descendant, Sir Ralph Shirley, was made a banneret for his gallantry at the battle of Stoke, 1487. Sir George Shirley, his great-grandson, was created baronet 1511. Sir Henry, his son, married Lady Dorothy, youngest sister and co-heir of the celebrated parliamentary general, Robert Devereux, Earl of Essex, son of the distinguished courtier of Elizabeth's reign.—Sir Robert, his son, died during his confinement in the Tower, to which fortress he had been committed for his loyalty, by Oliver Cromwell. Sir Robert, his younger son, finally succeeded to the baronetage, and in 1677 had confirmed to him the ancient barony of Ferrers, of Chartley, in right of his paternal grandmother, and in 1711 was advanced to the titles of Viscount Tamworth and Earl Ferrers. The barony, through the death of the male heirs of that nobleman, was conferred on Elizabeth, his grand-daughter, who married James Compton, fifth Earl of Northampton, and left an only daughter and heir, Charlotte, first wife of the late Marquis of Townshend. Washington, second son of the first earl, who succeeded as second Earl Ferrers, left no sons, but the Lady Countess of Huntingdon, well known in the annals of methodism, was one of his three daughters and co-heirs. His next brother, Henry, became third earl, and died unmarried 1745, on which his nephew Lawrence (son of Lawrence his brother) became fourth earl. With the unhappy fate of that nobleman, the world is too well acquainted; he suffered death in 1760, for shooting his land-steward, in a fit of phrenzy. His brother, Washington, became fifth earl, and by his gallantry and nautical skill, obtained the rank of admiral in the navy. He died in 1778 without issue, and was succeeded by his brother Robert, father of the deceased nobleman.

The late Earl was afflicted about eight years ago by repeated paralytic and apoplectic affections, by which he totally lost the use of his right side, and his speech was greatly affected; he retained, however, his intellects and memory to the last. The immediate cause of his decease was a violent attack of erysipelas, terminating in mortification A kinder-hearted and more benevolent man than the late Lord never existed; and though, from his great age and numerous infirmities, he had lived retired from the world for several years, he has died greatly lamented by his family and numerous tenantry, by whom he was ever respected as a kind and benevolent landlord. — The body of his lordship was interred at Staunton Harold, in Leicestershire, the ancient seat and burying-place of the Shirley family, on the 11th October.

In his earlier days the deceased Earl was a very attentive and observant Mason, taking great delight in the meetings of the Craft: his manners were kind and unobtrusive. In the year 1783 he served the office of Grand Steward, and was President of the Board at the same time. He joined (as was enjoined by the Constitutions) the Grand

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Stewards' Lodge, which he resigned some years after. In 1783 or 4, he was appointed Senior Grand Warden,* and frequently sat in Grand Lodge as Deputy Grand Master, and we believe occasionally as Grand Master. His lordship's last public appearance as a Mason in London, we understand, was on the occasion of the memorable Grand Festival held in 1813, in honor of the late lamented Lord Moira. He was a Vice-President and Life-Governor of the Girls' and Boys' Masonic Charities, and twice served the office of steward to each institution.

He succeeded the late Bro. Thompson as Provincial Grand Master for Warwickshire, and was also appointed to the same distinguished office for Staffordshire, and we believe was the first provincial chief of that district: he obtained deservedly the good opinion of the fraternity, for his amiable manners and general condescension. The Grand Mastership for Staffordshire he resigned some few years since; for this course age, severe affliction and infirmity, formed but too reasonable an excuse: but the significant visit at the time of an official functionary, was pretty generally construed into a request for a resignation, in order to bestow distinction in another quarter, on the implied necessity that Grand Lodges should be regularly held in Staffordshire. The functionary succeeded—the resignation was given, and the new appointment made; but neither the new P. G. M. nor his Deputy (if any) installed, and *no Provincial Grand Lodge has been since held.* The province was not satisfied, and the deceased Earl often expressed himself strongly on the subject.

Notwithstanding Earl Ferrers laboured for many years under almost a deprivation of speech, and the total loss of the use of his limbs, his devotion to the Craft remained unshaken; his words—feebly articulated, and only to be interpreted by those who could make them out—were those of Masonry; the sign was always attempted to a Brother; the few who visited him knew that his wishes always were for intelligence, and he expressed, as well as he could, his satisfaction at receiving it. His decease causes a vacancy for Warwickshire: it is hoped the mantle of Lord Ferrers will fall on deserving shoulders.

Many members of the Shirley family have been connected with Freemasonry, among whom a former Earl Ferrers is recorded as having been elected Grand Master in 1763, at the Devil Tavern, on the proposition of Lord Carysfort. The Earl served as Grand Master with much credit and satisfaction; he was also at the time Master of the Horn Lodge, Westminster.

THE MARQUIS WELLESLEY—*Sept.* 26.—Death has been busy with distinguished Masons; the Marquis Wellesley is no more. Perhaps the Marquis may derive some of his fame from the more splendid success of the Duke of Wellington, his younger brother, whom he first brought forward in India; but he acquired celebrity long before the Duke, and would have filled a large place in our annals had his younger brother never defended the Peninsula, nor conquered at Waterloo. The Marquis, when Lord Mornington, was a *protégé* of Mr. Pitt, and was noticed by him as early as the year 1784. Being an Irish peer, the first theatre of his exploits was the Irish House of Peers; but he also soon acquired a seat in the English House of Commons, and he is said to have attracted the notice and favour of George III. Little appears to be known of his history between 1794 and 1796, except that he was

* There is probably a mistake in the year, but we write from a recognised authority.

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connected with the government, and gradually acquired the confidence of his sovereign and the prime minister. At the latter period he was appointed Governor-general of India, and then became at once a conspicuous man. His administration of that empire was splendid and successful: he adorned its capital and extended its bounds. In 1805 he returned to Europe, apparently rather wearied than satisfied with eastern splendour; and it was some time before either the Court of Directors, or the public at large (both of which justly dreaded the consequence of the Indian empire having become too unwieldy) were reconciled to his policy. The course into which he had been impelled by his predecessors has been continued by his successors; and the extension of the boundaries to the Indus, and the attempt to subdue Affghanistan, throw into the shade all former aggrandisements. As he advanced in years he grew more peaceful; and before he died he was probably fully sensible that there are far better means for increasing the glory of a nation than wars of aggression.

The noble Marquis, after his return to Europe, took an active part in opposing Buonaparte,—in the cabinet, where as a minister he recommended large but concentrated military exertions; in parliament, where he ever spoke the language of confidence; and in Spain, as ambassador, where he contributed to organise the government, and make the Spaniards work out their own salvation. He contributed as a statesman to his brother's success, and shared his honours. After the conclusion of peace, he did all in his power to promote Catholic Emancipation; and being sent to Ireland as lord-lieutenant, he introduced into that country the conciliatory policy which has since been acted on with so much success. Since 1835 the noble Marquis has retired from political life, and has lived in peace in the enjoyment of his great reputation. He died at Kingston House, Brompton, on the 26th September, at the advanced age of eighty-two. The body was consigned to its last resting-place on the 8th of October, in the chapel of Eton College, after lying in state in the council-chamber of that noble institution, where the deceased was educated. The funeral was attended by his brothers, the Duke of Wellington, Lord Cowley, Dr. Wellesley, and other members of the family.

The history of his political life, which embraces the long period of fifty-one years, will include all the remarkable events between the American Revolution and the Reform of the British Parliament, and in the most important of them this veteran statesman took an active part. The title of Marquis Wellesley dies with him. His next brother, Lord Maryborough, becomes Earl of Mornington, whose son, the well known Mr. William Pole Tilney Long Wellesley, becomes by courtesy Viscount Wellesley.

The late Marquis was a member of Lodge 494 on the registry of Ireland, and held office under his father the late Earl of Mornington, at the time his younger brother, the Duke of Wellington, was passed and raised.*

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* *Vide Freemasons' Quarterly Review* for 1836, p. 442.

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ACCOUNT OF ANCIENT MEXICAN CITIES,

By the Priest of Santa Cruz del Quiché.

[From Stephens' Travels in Central America, Chiapas, and Yutacan, 1841]

"The Padre's knowledge was not confined to his own immediate neighbourhood. His first curacy was at Coban, in the province of Vera Paz; and he told us that four leagues from that place was another ancient city, as large as Santa Cruz del Quiché, deserted and desolate, and almost as perfect as when evacuated by its inhabitants. He had wandered through its silent streets, and over its gigantic buildings, and its palace was as entire as that of Quiché when he first saw it. This is within two hundred miles of Guatamala, and in a district of country not disturbed by war; yet, with all our inquiries, we had heard nothing of it.* My impression, however, of the existence of such a city is most strong. I do most earnestly hope that some future traveller will visit it. He will not hear of it even at Guatamala, and perhaps will be told that it does not exist: nevertheless, let him seek for it, and if he do find it, he will experience sensations that seldom fall to the lot of man. But the Padre told us more: On the other side of the great traversing range of Cordilleras lies the district of Vera Paz, once called Tierra de Guerra, or land of war. Three times the Spaniards were driven back (by the aboriginal inhabitants) in their attempts to conquer it.

"At this day, the north-eastern section (of the Terra de Guerra), bounded by the range of the Cordilleras and the State of Chiapas, is occupied by Candones, or unbaptized Indians, who live as their fathers did, acknowledging no submission to the Spaniards, and the government of Central America does not pretend to exercise any controul over them. But the thing that roused us was the assertion by the Padre, that four days on the road to Mexico, on the other side of the great Sierra, was a *living city, large and populous, occupied by Indians, precisely in the same state as before the discovery of America.*

"He had heard of it many years before at the village of Chajul, and was told by the villagers, that from the topmost ridge of the Sierra this was distinctly visible. He was then young, and with much labour climbed to the naked summit of the Sierra, from which, at a height of ten or twelve thousand feet, he looked over an immense plain, extending to Yutacan and the Gulph of Mexico, and saw at a great distance *a large city*, spread over a great space, and with *turrets white and glittering in the sun.* The *traditionary* account of the Indians of Chajul is, that no white man has ever reached this city; that the inhabitants speak the Maya language, are aware that a race of strangers has conquered the whole country around, and murder any white man who attempts to enter their territory.

"One look at that city were worth ten years of an every-day life. If the Padre is right, a place is left where Indians and an Indian city *exist as Cortez and Alvarado found them:* there are living men who can solve the mystery that hangs over the ruined cities of America;

* The author had not time to go to explore it.

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perhaps who can go to Copan and read the inscriptions on its monuments. * * * * * *

"That the region referred to does not acknowledge the government of Guatamala—has never been explored—and that no white man ever pretends to enter it, I am satisfied. *From other sources* we heard that a *ruined* city was visible from that Sierra, and we were told of another person who had climbed to the top of the Sierra, but on account of the dense cloud resting upon it, had been unable to see any thing. * * We had a craving desire to reach the mysterious city. * * * But, in all probability, if any discovery is ever made, it will be by the padres. As for ourselves to attempt it alone, ignorant of the language, &c., was out of the question. Palanque was our great point, and we determined not to be diverted from the course we had marked out."*

Jewish Origin of the Quichés.

"According to Fuentes, the chronicler of the kingdom of Guatamala, the kings of Quiché and Kathiquel were descended from the Toltecan Indians, who when they came into this country, found it inhabited by people of different nations. According to the *manuscript* of Don Juan Torres, the grandson of the last king of the Quichés, which was in the possession of the lieutenant-general appointed by Pedro de Alvarado, and which Fuentes says he obtained by means of Father Francis Vasquez, the historian of the Order of St. Francis, the Toltecas themselves were descended from the house of Israel, who were released by Moses from the tyranny of Pharaoh, and after crossing the Red Sea fell into idolatry. To avoid the reproofs of Moses, or from fear of his inflicting upon them some chastisement, they separated from him and his brethren, and under the guidance of Tanul, their chief, passed from one continent to the other, to a place which they called the Seven Caverns, a part of the kingdom of Mexico, where they founded the celebrated city of Tula. From Tanul sprang the families of the kings of Tula and Quiché, and the first monarch of the Toltecas. Numaquiché, the fifth king of that line, was directed by an oracle to leave Tula with his people, who had multiplied greatly, and conduct them from the kingdom of Mexico to that of Guatamala. In performing this journey they consumed many years, and wandered over an immense track, until they discovered the lake of Atilan, and resolved to settle near it, in a country which they called Quiché."†

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* Page 193 to 198, vol. ii.

† Page 172, vol. ii. Utakan was the name of the ancient capital of the Quichés; it fell into the hands of the Spaniards under Alvarado.

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MASONIC ANECDOTES.

THE surgeon of a large trading vessel left England on a voyage that was calculated to extend over three years. The passage was not congenial to his nature, for the captain behaved to him with contempt, and he was not, therefore, treated as he ought to have been by others. The motive for the captain's conduct arose from the surgeon's non-compliance with certain peculative views which affected the interests of the owners, as well as the comforts of the ship's company, but which circumstances it would have been imprudent to have divulged, as such a course would have drawn upon him all the severity it was then in the power of a sea-captain to inflict.

On reaching a distant port, the surgeon left the ship, preferring to throw himself on the consideration of strangers rather than to endure a continuance of such cruel treatment, and his prospect was brightening. Several passengers, however, who were desirous of returning home, would only take berths in the ship on condition that the surgeon would resume his duties, his character being highly esteemed. On this, the captain, by apologizing for his past conduct, by promises of amendment in himself, and of full-pay and privilege, succeeded in changing the determination of the surgeon, much to the satisfaction of the passengers. The surgeon packed up his movables, and consigned them to a person to convey them on board. He saw his trunks secured on a sort of cart, which drove off, he himself following at a brisk walk. On the cart nearing the place where the boat was waiting, he observed the driver to use increased speed, and turn suddenly into the bush-way, where in an instant he was out of sight! The blue Peter was at the mast-head, not a moment was to be lost, and the poor fellow boarded the ship without even a change of linen. The passengers kindly supplied him with many things, but the captain's conduct became harsher than ever; to jeers on his misfortune, succeeded every species of vindictiveness in his power: his end had been answered, he had obtained passengers, with their money and stores, and he forgot all his promises to the surgeon, whom he unceremoniously dismissed on his arrival at Calcutta, and who became a wanderer and an outcast in the "City of Palaces."

But the surgeon was a Mason, and in the hour of need—starving, and scarcely clothed—he remembered that as he had promised to relieve others in their trouble, he was probably himself entitled to ask relief. He applied to a Provincial Grand Officer, who supplied his immediate wants, and shortly enabled him to make a decent appearance; soon after which he was engaged by a native gentleman in the upper provinces, as secretary and medical attendant, in which capacity he still remains. Before leaving Calcutta, he called on his friend, the Grand Officer, and repaid the advances, with the most grateful acknowledgments for the powerful and truly Masonic kindness afforded him in the hour of affliction.

LODGES were attached, before and after 1733, to the British armies, and were called "Travelling Lodges," and are at present common to the armies of Europe and the East, and are productive of wholesome effects. Their tendency is to strengthen the bonds of friendship, and to diffuse among the officers and privates a spirit of charity, fraternal kindness, and subordination; this is beautifully illustrated by an event in our re-

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volutionary war. After having routed a detachment of the British army, the constitution and regalia of a Lodge fell into the hands of the American general, Parsons. Actuated by the genuine principles of Masonry, he immediately returned them to the British commander, with a note in the following words:—

"When the ambition of monarchs, or the jarring interests of states, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren; and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a Brother, the constitution of the Lodge 'Unity, No. 18,' held in the British 17th regiment, which your late misfortunes have put it in my power to return to you."—*Address by Bro. C. W. Moore*, 1836.

The Snuff-Box.—What Mason has not heard of the snuff-box that has gone the round of so many Lodges, always returning to the Treasurer of the Asylum charged with the "*spolia opima*" of Charity? How many snuff-boxes have been gratefully awarded to deserving Brethren, as rewards of merit; but *the* snuff-box of which we now write, is in the possession of Brother Blaquierre, Past Deputy Grand Master for Bengal, the veteran of Anglo-Indian Masonry, who, although approaching his eighty-sixth year, is not only in the enjoyment of all his faculties, but is enabled to share the pleasures of social life with the *esprit* of a young man. To the Calcutta Masons he is well known to be full of anecdote, which he relates with good conversational power; his description of the manner in which he became possessed of his snuff-box, always creates a deep interest; and is to the following effect:—

"A medical gentleman had realized a moderate fortune in the Brazils, and intending to return to England, he invested the fruits of his industry in precious stones, which were secured in a small box; this treasure he shipped on board a vessel, secured his own passage in another, and safely reached England. But, alas for him! scarcely had he arrived, when he received the fatal intelligence that the vessel on board which he had freighted his entire fortune, had been wrecked on the coast of Cornwall. Thus, in his declining years, the means of existence had vanished from him—he had returned to his native land poorer than he had left it. About a twelvemonth had passed, when, one day a stranger called at his humble lodgings, and enquired for him; he was admitted. The stranger, who was closely muffled up, and appeared desirous of concealment, asked a few questions relating to the Brazils, and others as to the circumstances of our hero, who felt somewhat disconcerted. At length, the stranger drew from under his cloak the identical box containing the lost treasure; his surprise and emotion satisfied the stranger, who, simply asking him if it were his, immediately delivered it to him, and made a sign. All that transpired was, that the box came into the possession of the stranger, who, on opening it, found at the top a snuff-box, with Masonic emblems, and a name, that enabled him, after much difficulty, to discover the real owner. The stranger took a hasty leave, and was no more heard of." Conjecture pointed at the possibility of his being what is termed "a wrecker;" but the ways of Providence are inscrutable in teaching the powerful lessons of retribution. Masonry, as a moral engine, has elicited

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many mysterious instances of the power of the human heart, however depraved, to correct itself. But to the sequel:—The snuff-box became dear to the party thus restored to prosperity; and in time, was bequeathed to a gentleman, who considering it should remain in the hands of a zealous Mason, presented it to Bro. Blaquierre, whose successors will, no doubt, prize it as a sign and token of Masonic interest.

TO THE EDITOR.

Sir,—Permit me, through the wide-spread circulation of your valuable *Review*, to call the attention of those for whose use and instruction it is published, to an evil which is likely to be, if not checked, *a shame and a reproach to Masonry.*

I grant that it cannot be expected that all who are initiated into its mysteries, should feel alike its regenerating influence; among the many who penetrate into its holy temple, there must be some who seek to unravel its mysteries, for the sake of gratifying curiosity alone, and who feel not the benign effect which they are calculated to impress upon the hearts of those who worthily, and for the sake of truth, seek them: yet, still it is, and ought to be expected, that when Masons are congregated together, an universal and palpable strain of morality should pervade their conversation and behaviour, and in no case should a deviation from this great principle be tolerated. And should any Brother so far forget himself, as to offend the ears of his Brethren by an impure expression, it is the duty, and should be the practice of the Master, to admonish him that such conduct cannot be permitted to pass over without animadversion. Such, I am sorry to say, is the case; and woe to the Master, who from weakness, and want of that moral courage which every Mason ought to possess, shrinks from his duty, and permits such things within the circle over which he rules! I allude to the more than equivocal song, and the improper toast, which are too frequently accompaniments to the social meeting which follows the working of the Lodge. What a pernicious effect must it have upon the mind of the newly-initiated Brother! How must it lower the moral standard of the Order! How must it jar with the beautiful admonitions he has received to follow Virtue whithersoever she leads, to study her beauties, and practice her precepts.

To a Mason with a strong thinking mind, what I allude to may not be detrimental; he perceives the truth of the Divine Revelation—that its treasure is hid in earthen vessels, that no man may boast before God; he knows that the unworthiness of professors ought not to detract from the truth which they profess. But to him who cannot thus weigh mind and matter in a due balance, the evil I allude to may tend to disgust him with that science which is truly "Light," or create in him a looseness of purpose, and a negligence to the commands of Masonry. I would humbly suggest, that a resolution pass the Grand Lodge, taking the matter into consideration, and forbidding Masters of Lodges to countenance or allow such misconduct. Then, if unworthy Brethren will act unbecoming of their glorious calling, let the evil rankle in their own corrupt breasts, and not be thrown like a blight among their more virtuous Brethren.

Cato.

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TO THE EDITOR.

Sir,—In your September Number I perceive an account of a curious Masonic Relic, lately found in Ireland. I beg to say that those relics are by no means uncommon; the writer has seen many, and has two in his possession at present, selected from a batch of twelve or fourteen. I am not able to give you the inscriptions on each, as they are not by me, having left them in Ireland; but the words are of the same import as those of the square described by your correspondent. I have also seen rules and plumbs, as well as squares, of like antiquity of a large size, from which I conclude that such of the Brethren as were tradesmen, were in the habit of decorating their working tools with Masonic devices and emblems.

I am sir, your obedient servant,

London, Nov. 20, 1842. Antiquarius.

POETRY.

THE EULOGIUM,

USUALLY GIVEN AFTER THE THIRD SEC. OF THE E. A. LECTURE.

(See Preston's Illustrations, by Oliver. 14 Ed. p. 33.)

Throughout the paths of Masonry we find
Those streams of knowledge which enrich the mind,
And which, a high pre-eminence impart
To each sincere professor of the art;
Pre-eminence which neither chance nor pow'r,
Nor fickle Fortune can increase or low'r.
Her golden precepts, strictly followed, give
To those, who in her magic circle live,
Peace and tranquillity, amidst the strife—
The sorrows and misfortunes of this life.
A friend she'll prove from all deception free,
Faithful in fortune and adversity;
A precious blessing, that will never change
Like the uncertain scenes through which we range,
But ever give to aching hearts true ease,
When all the "things of this world" cease to please.

Man, she invests with truly moral worth,
And fits him to perform, whilst here on earth,
Those social duties which his heart dictates
Are due from man to man in all estates;
His mind against the storms of life she nerves,
His peace and sweet domestic bliss preserves;
His fretful ire and angry moods subdues,
And with a moral Light his mind imbues;

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In solitude, his true companion proves,
And in his intercourse with those he loves,
His intellect and glowing fancy warms,
And decks the paths of friendship with new charms;
All evil passions in his youth she rules;
His talents in the paths of science schools,
And when in age disease has laid him low,
And each succeeding day brings its new woe,
When in the veins the stream of life runs cold,
And this frail mortal frame can scarcely hold
The wearied spirit, striving to depart
From the benumbed body and broken heart;
Here she the cup of consolation yields,
The Mason's mind from dark despair she shields,
She here brings true religion to console,
To strengthen and revive his sinking soul—
Points to the promises of "Holy Writ,"
And teaches Man with patience to submit
To Heaven's decrees, and there in "*Faith*" to turn,
When the lamp of life shall burn
Dim, and expire; and gives him strength to cope
With death—inspires a holy steadfast "*Hope*,"
That when the soul, with "*Charity*" imprest,
Shall leave its dwelling in the Mason's breast,
And wing its way back to the Great All-wise!—
All-seeing Judge and Ruler of the skies!
It will, in the eventful day of doom,
Escape the judgment and the dreary gloom
Of midnight darkness and eternal pain,
And by the three Masonic steps will gain
A place amongst the pure seraphic throng,
Who praises hymn to GOD in endless song.

Thus, Brethren, in these few lines we show
Some of the benefits which Masons know:
It would a never-ending labour be,
To mark *each blessing* of "Freemasonry."
Suffice it here to say—that those who trace
Her paths of science, and her truths embrace,
And ne'er forsake through good or ill report,
Have in themselves the fountain and support
Of that real virtue, piety and worth,
Which mark Masonic dwellers on the earth;—
Subjects whose study will their minds expand,—
A theme which has, in every age and land,
Excited interest, which it still secures,
And which will last so long as time endures.

M. M.

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TO LIGHT.

Hail, bright-eyed Phœbus! wond'rous power!
From whom descends the dazzling shower
Of light, which now above, below,
Glads Nature with its living flow!
Hail to thy beams of liquid gold!
Hail to that light which doth unfold
The hues of beauty; and reveals
What darkness' ebon-veil conceals!
Wert thou no more, this nether world,
Would be to ancient chaos hurled;
Each charm which now doth sweetly grace
Its smiling, gay, and beauteous face,
Would fade—as fades the glow of youth,
A prey to sorrow's canker tooth.
'Tis thou dost give to summer flow'rs
Their beauty; and to vernal showers
Their bow of splendour;—'tis thy hand
That rears it as with magic wand.
The gems of Earth are borrowed rays,
Derived from thy effulgent blaze;
The verdure which around us glows,
To thee, its garb of freshness owes.
There's not a beauty meets our sight,
But springs from thee, "Eternal Light!"
But vain to man thy cheering ray;
It could not chace the clouds away,
That hovered o'er immortal mind—
A form of Light, yet wand'ring blind.
God spake, and as the darkness fled,
A new-born star its lustre shed;
With light, drawn from Jehovah's throne,
Around the dazzling wonder shone.
Man saw, and hailed the gracious sign,
Which spake of peace, and love divine;
While angels sung His praise on high,
And hailed the birth of Masonry!

Wm. Snewing,
Robert Burns' Lodge, No. 25.

THE SPELL.

As Brothers, we are met for mirth and delight,
And joy the bright goblet of Bacchus shall fill;
Though woman, dear woman, be absent this night,
The spell of her beauty is over us still.

Though shut from our Lodges, by ancient decree,
In spite of our laws, woman there bears her part;
For each Mason, I'm sure, will tell you with me,
That her form is enshrined, and reigns in his heart.

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'Twas wisely ordain'd, by our Order of old,
To tile fast the door, spite entreaties or sighs;
For once in our Lodge, she would rule uncontroll'd,
And govern the Craft by the light of her eyes.

Deem not that in Bacchus alone we delight,
Or seek but the cup of the young god to fill;
Though woman, dear woman, be absent this night,
The spell of her beauty is over us still.

THE TEMPLE.

THOUGH Solomon's Temple, they tell us, of old,
Excell'd in its marbles, its cedars, and gold—
Its altar of incense, its table of bread—
Its ark, where the Light of the Presence was shed,—
A far nobler temple each Mason may raise,
In wisdom and strength to endure thro' all days;
Of which Israel's proud pile was the type and the plan,—
And this temple so stately, so perfect—is Man.

How more precious than gold are honour and truth;
With these let him build in the days of his youth.
Its Light of the Presence—sweet peace may be there;
Its altar of incense—humility's pray'r;
Its table of shew-bread—his gifts to the poor:
A temple thus built, thro' all time shall endure;
And to perfect the shrine, though no gems form a part,
The bright "Holy of Holies" be found in his heart.

THE TEMPLAR'S FAREWELL.

FAREWELL, farewell! reserve thy tear
For him thy young heart holds most dear;
For plighted faith—for love sincere—
That bliss may ne'er be mine.
My banner to the winds must wave;
I go to seek a knightly grave,
Where laurell'd wreaths await the brave—
In distant Palestine.

Fair woman's love may ne'er be mine;
My shield it bears the red-cross sign:
To conquer in its might divine,
I seek the Paynim foe.
The holy sepulchre set free,
I'll bless the hand, whose'er it be,
If in the hour of victory,
It lays the Templar low.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

Committee of Laws.

Oct. 22.—Present, Companions Hall and Crucefix.—Arrangements made preparatory to meetings appointed for the 27th, 28th, and 29th inst.

Oct. 27.—Present, Comps. Ramsbottom, Hall, Burckhardt, Crucefix, and Walton.—The Committee sat for upwards of three hours, and made considerable progress.

Oct. 28.—Present, Comps. Hall, Burckhardt, Crucefix, and Walton.—The Committee sat for three hours, and nearly finished their examination.

Oct. 29.—Present, Comps. Hall, Burckhardt, and Crucefix.—The Committee sat for three hours, completed their task, and prepared their report.* Scribe E. Comp. W. H. White attended all the meetings of the Committee.

Quarterly Convocation.—*Nov.* 2.

Present, E. Comps. J. Ramsbottom, *M.P.*, B. B. Cabbell, and H. C. Sirr, as Z. H. J., and about thirty other Principals.

The minutes of the last Convocation were read and confirmed.†

Comp. Hall announced that the Committee of Laws had completed their Report; and moved that the Code of Laws be read, and that it should remain for inspection in the office of the Grand Scribe, until the next Convocation: which motion being seconded,

Comp. Ramsbottom moved as an amendment, which was also seconded, that the laws be not read, as the doing so would take up too much time. The amendment was carried‡ by a majority of *three.*

Comp. Turner spoke on the propriety of a grant of a small annuity to the widow of the late Comp. A. U. Thiselton. The subject was deferred.§

The procrastination that has hitherto prevented the publication of the revised laws of the Grand Chapter, appearing still to prevail as an evil destiny, it may not be uninteresting to our readers to examine the past transactions of the Grand Chapter, and to bring into view such prominent features as, with the old still existing laws, form the principle of our legislation:—

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* The Committee greatly facilitated their labours by adopting a declaratory clause, to the effect that, in all things wherein, by analogy, the Constitutions in Craft Masonry could be followed, they should also determine the laws in the Royal Arch. And this was a very prudent course; for although the Constitutions, as recently revised, may not be—indeed they are not—either complimentary to the wisdom of those who arranged them, or satisfactory to the Craft, still they are the laws, and it would be unseemly to have two versions of laws on the same subject. The Committee have carefully legislated in those matters for which Craft Masonry could not provide.

† By this proceeding, the improper vote of £25 annually to the New Annuity Fund is also confirmed. We may have much to state on this point hereafter; we wish too well to the Institution to see its prosperity made dependent on a violation of principle.

‡ The Committee had so weeded the bulky materials, that the report would scarcely have occupied fifteen minutes in reading; yet, forsooth, the reading must still stand over. What nonsense!

§ It is to be hoped that the improper vote of £25, confirmed this evening, may not prove a bar to the widow's claim.

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1786.—The regulations of the Royal Arch were first printed.
1823.—The regulations, in conformity with the "Union" of the Athol and Modern Societies, were printed, and THESE LAWS are what are under revision.

1813. *Nov.* 30.—The Union of Royal Arch Masonry with the Grand Lodge, being considered desirable, H.R.H. the Duke of Sussex was invested with unlimited powers to effect this object.*
1817. *March* 18.—There are no printed papers that show the transactions of the Supreme Grand Chapter.
A report was received from the M. E. Z.
General regulations were adopted, and a Committee of Laws appointed.
April 15.—The Committee reported.
May 20.—The report confirmed; and to remain in force until March 1, 1819.
Aug. 7.—Committee directed to settle forms.
Nov. 5.—The nine Excellent Worthies directed to return their jewels to the Grand Chapter.
Committee of General Purposes appointed; three to be a quorum
1818. *Feb.* 4.—Ordered that a Grand Festival do take place on the 13th May: Stewards appointed.
1818. *May* 13.—Present: H. R. H. the M. E. Z., and seventy-one other Companions.

COMMITTEE OF INSTALLING PRINCIPALS.

The three Grand Principals; E. Comps. Da Costa, Burckhardt, W. H. White, R. Gill, J. J. Moore, L. Thompson, W. D. Cummins.
The Grand Officers were re-appointed, but this was not to be considered as a precedent.
After this the Grand Festival took place.
Nov. 4.—The Committee directed several charters to be granted.
1819. *Feb.* 3.—Further charters granted by the Committee, and the laws continued for another year; the Committee of Installing Principals reported; a Union Audit Committee appointed.
May 12.—Report from the same; Grand Festival held.
1820. *May* 10.—Laws to continue for another year.
1821. *May* 9.—(No meeting since last August). Laws again to continue for a year. Committee of General Purposes to remain, and the Committee of Installed Principals to include all Z.'s that may attend.
1822. *May* 8.—The Committee's report on the laws and jewels approved.
1823. *Nov.* 5.—E. Comps. M'Gillivray and Shadbolt appointed on the Installing Committee, *vice* Da Costa and Gill, deceased.
1824. *Aug.* 4.—£50 to clerks in lieu of fees.
Nov. 3.—Ordered, a return of qualified Principals; also a return of the retirement or decease of Principals.
1825. *Feb.* 2.—No Companion to take his seat in Grand Chapter unless his name shall have been registered.

* Well had it been for English Freemasonry, if this object had been carried out to the fullest extent: we shall hereafter treat on this very material point, which, at some future time, may even yet be effected.

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A Committee of Installed Principals to be appointed for the purpose of installing Principals deserving of installation. Notice of their meeting to be given.

March 9.— ESPECIAL GRAND CHAPTER.—Very numerous meeting; H. R. H. the Duke of York was exalted, and took rank as P.M.E.Z.; clothing presented to H. R. H. Grand Festival—Present: H. R. H. the Duke of Sussex, the M.E.Z., in the chair, H. R. H. the Duke of York, and seventy other members.

1826. *Feb.* 1.—All Past First Principals to have a seat in Grand Chapter, while they continue subscribing members to a Chapter.

May 3.—Committee of General Purposes re-elected.

Aug. 26.—No Companion eligible for a Principal's chair until a Master, or Past Master of a Craft Lodge. Companions to fill each chair of J.H.Z. in succession. Indulgences on this point to new Chapters and others.

Feb. 7.—Address of Condolence to H.R.H. the Duke of Sussex on the death of H. R. H. the Duke of York.

May 2.—Reply to such Address. New regulation.

"If the Principal Sojourner, his assistants, the Sword Bearer and Standard Bearer, fail to attend during two consecutive Convocations, without sufficient excuse being given, they shall forfeit their rank and appointments." Committee of General Purposes re-elected.

1828. *Feb.* 6.—£100 voted to the widow of the late E. C. Waller Rodwell Wright. Companion Holgate suspended.

May 7.—Companion Holgate expelled. Indisposition of the M.E.Z. prevented the new appointments.

May 28.—ESPECIAL GRAND CHAPTER.—New appointments made.

1830. *Feb.* 3.—The M.E.Z. reported that the Installing Committee were ready to install qualified Principals. Comp. Goff elected on this Committee, *vice* M'Gillivray, abroad.

Aug. 4.—Address of Condolence to H. R. H. the M.E.Z. on the decease of King George the Fourth.

1832. *May* 2.—The Marquis of Salisbury, the Marquis of Abercorn, and Lord Monson exalted. A banquet afterwards.

1834. *May* 7.—Committee of Ceremonies appointed. Committee of General Purposes elected, after having been dormant for many years, during which period the Grand Scribes were the only responsible parties!

Nov. 21.—Only First Principals admitted to promulgation of revised Ceremonies.

Nov. 25.—All Principals admitted.

1835. *Feb.* 4.—Lord Dundas appointed Pro-Z. Miller the Janitor to receive £20 per annum.

Nov. 4.—Ceremonies as revised declared to be law.

Nov. 6.—The M.E.Z. announced his warrant of promulgation in reference to the Ceremonies. Chapters in future to pay for the certificate and registry of every Companion. Fifty guineas voted in aid of the repairs of the Girls' School.

1837. *May.*—Committee of Laws appointed, viz.: the three Grand Principals, E. C. Burckhardt, Henderson, Shadbolt, Gilbert, T. Moore, Crucefix, and Philipe.

Nov. 1.—£50 a-year voted to the Grand Scribes.

1838. *May* 2.—Committee of Laws and General Purposes elected.

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1839. *Feb.* 6.—Comp. Dobie appointed N., and Comp. Peter Thompson Grand Standard Bearer.

May 1.—Committee of Laws and General Purposes elected.

Aug. 7.—Ten guineas to each of the Masonic schools. Return of members to be made annually to the Grand Scribes on or before the 1st of May.

Nov. 6.—£300 invested in Consols.

1840. *May* 6.—Annuity of £10 to Ann, widow of the late R. Miller, Grand Janitor.—Committees of Laws and General Purposes elected.

Aug. 6.—The death of the Earl of Durham ordered to be entered on the minutes, with some remarks.

1841. *May* 5.—Expression of thanks to, and confidence in the M.E.Z. Committee of Laws and General Purposes elected.

UNITED GRAND LODGE OF ENGLAND.

Oct. 7.—The circular containing the permitted intelligence from Grand Lodge of Sept. 7, was issued this day, from which the following is extracted:—

"A report from the Board of General Purposes of the 24th May was read, stating that a complaint had been preferred by the Lodge of Benevolence against the W.M. of the Lodge No. 233, for neglecting, on three successive meetings, to attend and speak to the case of Brother William Armstrong, whose petition had been recommended by that Lodge. The W.M. stated that he did attend on the day when the petition was first presented; and when it was deferred for further information, that he understood the intention was to refer the case back to his Lodge, in order to their making further inquiry, and again bringing it before the Lodge of Benevolence, should they deem it proper; that he did, accordingly, bring the subject before his Lodge, when it was decided not to proceed further with it, and he was under the impression that, therefore, his attendance was not again required. That the W.M. expressed deep regret that, in consequence of the mistake he had made, an appearance of indifference or disrespect should have been occasioned, as it was farthest from his intention. The Board thereupon resolved that the explanation of the W. Bro. Walker is satisfactory. On a motion made, the said report was approved.

"A further report from the Board of General Purposes, dated 23rd August last, was read, stating that Bro. William Armstrong had preferred a complaint against the said Master of the Jerusalem Lodge, No. 233, for not supporting, at the Lodge of Benevolence, the petition of the said Bro. Armstrong, which had been recommended by the Lodge. That the parties having attended the Board, pursuant to summons, the W. Master stated that, after the petition had been recommended by the Lodge, some circumstances had come to his knowledge, which led him to feel that Bro. Armstrong was not a deserving object of the charity; he was most unwilling now to do an act which might appear unkind towards Bro. Armstrong, by stating the facts, nor would he do so, unless it were the desire of that Brother. Brother Armstrong having expressed a wish that it should be done, Bro. Walker made the statement, and

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added that, feeling he had unintentionally occasioned some inconvenience to Bro. Armstrong, he gave him the sum of £5 out of his own pocket, although he could not recommend his case to the Lodge of Benevolence. Bro. Armstrong having admitted the truth of these statements, the Board resolved unanimously that, having heard, in the presence of Bro. Armstrong, the reasons assigned by the W. Bro. Walker for withholding his support to Bro. Armstrong's petition, they are of opinion he was justified in so doing."*

COMMITTEE OF MASTERS, *Nov.* 30.—Present—Brothers Shadbolt, Crucefix, Norris, Philipe, L. Evans, Hobson, Rule.

Case of Mrs. Barnett, Widow of the late Rev. Bro. Barnett, D.P. G.M. for Lincolnshire.—An especial report from the Board of General Purposes, on this case, was read. It stated that the Board had found three precedents, which enabled them to entertain it, viz., that of Mrs. Harris, in 1838; that of Mrs. Wright, widow of the late Bro. Rodwell Waller Wright, in 1828; and that of Mrs. Belzoni, widow of the late celebrated traveller, in 1825; the latter only, the Board considered as sufficiently analogous to the case of Mrs. Barnett, to enable them to enter on the subject.

It appears, from a correspondence with Dr. Barton and the P.G.M., Bro. C. T. D'Eyncourt, that the deceased Bro. Barnett formed the first Lodge in Lincolnshire, was appointed S.G.W. in 1792, and D.P.G.M. in 1793, in which office (excepting the years 1795-6) he continued until his decease, in 1833.

In 1820, a piece of plate was presented to him, as a small token of his great services. He had not been returned as a subscribing member since 1815, by reason that, having removed, there was no Lodge in his immediate neighbourhood. He left property to the amount of only £600, divisible into three shares, viz., to his wife and two daughters.

The interest of two shares produces £20 per annum for the widow, now in her eighty-third year, and one daughter.

That, until the year 1840, Mrs. Barnett was materially assisted by her son-in-law, Mr. Ford, who died at that time, in indifferent circumstances That, the high rank held by her deceased husband in the Craft, prevented her from seeking public aid from the Fund of Benevolence, until now—prompted by the direst necessity. And lastly, that a medal was presented to her late husband, on the part of the Masonic Benevolent Society, by the late King George IV., when Prince of Wales, who at the time, was patron of the society. The petition of Mrs. Barnett was, in all respects, clear and satisfactory.†

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* To say that we blush for the pharisaical display of five pounds, is not to express our feelings; we do most sincerely regret so miserable a termination of the investigation, wherein, it was hoped, the most charitable construction would have been put on the necessities of a poor Brother, with seven children. Let it be observed that, the *trifling* indiscretion of the Master's *total ignorance* of his duty, being under an *impression* that his attendance was not required, is satisfactorily compounded for as a *mistake!* The poor man, anxious to clear his character, *craved the advice of the Board* under the trying circumstances in which he was placed; this fearful crime (oh, Poverty! what a crime thou art!) was made to appear as a charge against the *rich* Brother, who had given him five pounds! But, may we ask, did he give this poor man five pounds before or after the observations that appeared, touching that same amount, in our number for March, page 53? In our last, in a note, page 174, we gave a somewhat different version of this affair, which has concluded most unmasonically. What did this poor man admit, in his frankness?—that, in his necessity, he had converted to his own use some two or three pounds, which he had never been able to repay. Faugh! the case will ever tell against the Pharisee.

† What will the concoctor of evidence say to this honourable tribute to the veracity of the aged widow? We hope that a young and worthy Brother, who must have been dragooned into moving a most unfeeling proposition to reject the case, will take warning. But how can we sufficiently thank Bro. J. Lee Stevens, for having so sturdily supported the widow, and saved English Freemasonry from disgrace!

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The finance report of the Board exhibited a deficit of upwards of £200, due to the Grand Treasurer, on the Fund of Benevolence; in other respects it was satisfactory.

A petition to the Grand Lodge was read, from Bro. George Aarons, praying to be reinstated in his Masonic rank and rights, in consideration of his deep misfortune (the loss of his wife), as the only resource left him to cheer the sad hours caused by his bereavement, and also that he might be enabled to continue his Masonic instruction to his Brethren. Of the truth or fallacy of the charges against him, he offered no remark, but left the case to the consideration of the Brethren.

SCRUTINEERS APPOINTED.*—Bros. Major, Perry, Lazarus, Bateman, Walsh, Wait.

QUARTERLY COMMUNICATION.—*Dec. 7.*

R. W. JOHN RAMSBOTTOM, *M.P.*, as Grand Master.

The minutes of the last Grand Lodge were read and confirmed.

Bro. Peter Thompson nominated H. R. H. the Duke of Sussex to be Grand Master for the ensuing year.

The reports of the Board of General Purposes were received.

The sum of £50 was unanimously voted to Mrs. Barnett, widow of the late D.P.G.M. for Lincolnshire.

The petition of Bro. Aarons, praying to be reinstated, was granted, on which he was called in before the Grand Lodge, and after having been addressed in suitable terms by the R. W. Brother on the throne, who recommended him to avoid any detailed allusion to the case—Bro. Aarons briefly expressed his thanks, and resumed his seat in Grand Lodge.

The Grand Lodge was adjourned at a QUARTER PAST NINE O'CLOCK!

We congratulate the Grand Lodge at having arrived to a point of no small importance. On this evening there was no motion on the paper. The petition of Mrs. Barnett, so unfeelingly objected to at the last Grand Lodge, having been referred to the Board of General Purposes, was found to be a pure statement of facts, and a vote of £50 passed unanimously. An erring Brother was restored to his Masonic privileges. And to the great credit of Bro. Ramsbottom, do we pay testimony to the manner in which he presided, and for which he was rewarded by the applause that greeted his retirement.

BOARD OF GRAND STEWARDS, *Dec. 7.*—The following Brethren were unanimously elected officers of the Board. Bro. W. Shaw, *President*; Shuttleworth, *Treasurer*; and Dover, *Secretary*.

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* The difficulty of obtaining scrutineers arises from the unfairness of the mode; why not move, in Grand Lodge, that all London Lodges, in consecutive rotation, contribute by sixes to this proper duty? By this mode, the Grand Stewards' Lodge, which we are certain would gladly perform the duty in turn, would set an example to the Grand Master's Lodge, the Antiquity, Friendship, Prince of Wales' Lodge, Royal Alpha, &c. It may be pleaded that certain parties might demur; give them an opportunity of doing so first, and then reclaim them from their error. ED.

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THE CHARITIES.

THE AGED MASON'S ASYLUM.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—Unanimous resolution of Grand Lodge, Dec. 6, 1837.

The general report of the Committee is satisfactory. We draw attention to the following circular, and hope the proceeds of the occasion will reward the liberal and kind sentiment that originated the object.

"GRAND MASONIC BALL AT FREEMASONS' HALL,

"On Tuesday, the 10th of January, 1843, under the direction of the following

BOARD OF STEWARDS:

PRESIDENT—Bro. DR. CRUCEFIX, Lancaster-place, Strand.
VICE-PRESIDENT—Bro. A. F. CHAMBERLAYNE, 31, Great James-street, Bedford-row.
TREASURER—Bro. S. STAPLES, 69, Newman-street.
HONORARY SECRETARY—Bro. J. A. CHASE, 38, Minories,

AND BROTHERS

John Bevis, 69, Basinghall-street.
H. Browse, 4, Mead-ter., Lambeth.
J. Dubourg, 61, Haymarket.
R. Field, 117, Cheapside.
H. Forman, Croom's-hill, Greenw.
S. Jones, 78, Cheapside.
J. Martyn, 165, High-st., Borough.
W. Shaw, Essex-street, Strand.
R. Spencer, 316, High Holborn.
J. Lee Stevens, 2, King Edwd.-st.
G. Warriner, Cornhill.
H. Watts, 63, Lincolns Inn-fields.
B. Webster, Haymarket Theatre.
J. Wyld, 456, West Strand.

From either of whom tickets can be obtained—for the admission of ladies at 8s. and gentlemen at 13s., refreshments included.

For this occasion the Band is selected from the Concerts à la Musard, English Opera House, and will be conducted by M. Jullien. Solo parts by various eminent performers.

The profit will be applied to the fund of the Asylum for Worthy Aged and Decayed Freemasons.

Dancing to commence at nine o'clock. The Brethren are requested to appear in their Masonic collars and jewels."

THE ROYAL MASONIC BENEVOLENT FUND,

FOR THE RELIEF OF POOR AGED AND INFIRM FREEMASONS,

Allowing the Annuitants to reside where they please.

PRESIDENT OF THE COMMITTEE OF MANAGEMENT.

His Royal Highness the DUKE OF SUSSEX, *K.G.*, M.W. G.M.

VICE-PRESIDENTS.

The M. W. the EARL OF ZETLAND, Pro-G. M.
The R. W. the MARQUIS OF SALISBURY, *K.G.*, D.G.M.
The R. W. B. B. CABBELL, P.J.G.W.

The Committee of Management have the pleasure of forwarding to the Worshipful Master and Brethren of Lodge No. ——, a copy of the rules

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and regulations for the government of the above Benevolent Fund; and as the object in view is to extend permanent relief to Brethren at their own *firesides*, the Committee ardently hope to be favoured with the general co-operation and zealous support of the Brethren of every Lodge. A blank form is sent on the third side, which the Committee will thank the Worshipful Master, for the time being, to make a personal duty of having filled up and returned before the 1st of March next, together with such moneys that may be subscribed, addressed to "The Secretary of the Royal Masonic Benevolent Annuity Fund, Freemasons' Hall, London." (By order,)

W. FARNFIELD, *Secretary.*

At the Grand Secretary's Office, Freemasons' Hall,
London, November, 1842.

[The rules and regulations have already appeared in the *Freemasons' Quarterly Review*. We cannot forbear a smile at the permission given to the annuitants *to reside where they please*—the world is wide to be sure; and again, there appears something very cheering in "*their own firesides.*" But the fallacy is apparent; and we do regret that the Committee (who embrace in their number many high-minded members) allowed themselves to be deceived by what looks more like an artifice to entrap, than a generous act to ensure the approbation of the truly benevolent. ED.]

EXTRACT FROM THE LAST CIRCULAR OF GRAND LODGE.—"A Report was read, stating that, at a General Meeting of the Governors and Subscribers of the Royal Masonic Benevolent Annuity Fund, ten members of that body had been duly elected to be of the Committee of Management until the General Meeting in May next. The M. W. Grand Master then nominated ten qualified Brethren to be of the said Committee, and the Grand Lodge proceeded, by ballot, to elect ten others. This having been done, the Committee of Management for the said Institution was declared to be as follows:*—

Nominated by the M.W. G.M.	*Elected by the Grand Lodge.*	No.	*Elected by the Subscribers.*	No.
H. Lewis.....Prov. G.M.	Rev. C. Vink.....W.M.	113	Br. W. Stephenson...W.M.	14
H. Sirr.....Rep. G. L. Irel.	Isaac Walton.....P.M.	109	... John Udall..... "	82
H. Hall.....G. Reg.	Thory Chapman..W.M.	198	... S. C. Norris...P.M.G.S.L.	
H. White.....G. Sec.	C. Shakeshaft.....P.M.	21	... J. P. Acklam.....W.M.	8
H. Hancock. S.G.D.	B. Lawrence.....P.M.G.S.L.		... J. Vink..... "	49
F. W. Bossy..P.S.G D.	F. Salmon.....P.M.	194	... J. B. King ..... "	66
A. Dobie.....P.J.G.D.	S W. Rowsell.....P.M.	225	... G. Parbury..... "	109
J. C. M'Mullen, P.J.G.D.	W. T. Pawcett....P.M.	194	... John Bigg..... "	109
R.W. Jennings, G. Dir. Cer.	John Havers .....P.M.	237	... John Chrees..... "	200
J. L. Evans...G. Sword B.	J. H. Daly .....W.M.	255	... L. Chandler ..... "	229"

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* An examination into these three lists is interesting. In the first, or Grand Master's, there will be found three names unexceptionable; three less so; two still less so; and two very so so.

In the second, or that of the Grand Lodge, four are altogether unexceptionable, and the remainder are very so so.

In the third list eight are excellent, one good, and one doubtful.

In list 1, are four subscribers to the Asylum; yet these are not included in our list A 1; in list 2, there is but one subscriber to the Asylum, whom we do include in A 1; and in list 3, are seven subscribers to the Asylum, also included in A 1.—We congratulate the Institution on its majority.

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Brother Farnfield has been elected Secretary, but on the suggestion of H. R. H. the President of the Committee of Management, the amount of salary is not declared.

Brother John Nichols has been elected to the office of Collector.*

THE GIRLS' SCHOOL.

The minutes present a very pleasing view of this excellent charity; and not among the least important results of more careful examination, on the admission of children, is that two have been suspended until a better warranty of freedom from scrofula shall be proved. In this we agree; the school is an asylum for the friendless, not an hospital for incurables.

The public festival is fixed for the 24th of May.

THE BOYS' SCHOOL,

Like the sister-charity, is in a satisfactory state. Report favours the probability that the objections of an illustrious Brother to a building are giving way. We doubt this, but shall hail the advent as most important to the interests of Masonry, and as also heralding the possibility that other matters may also be subjects of consideration to the royal mind.

The public festival is fixed for the 8th of March.

THE REPORTER.

MASTER MASONS' LODGE OF INSTRUCTION, *Oct.* 7.—The annual celebration of this admirable scion of the Masonic vine, was graced with its customary social influence, which lost nothing of its usual interest under the presidency of BRO. H. Browse, who officiated for Bro. Savage, absent from indisposition. During the entire year, Good Friday not excepted, this Lodge of Instruction has never ceased to meet; and even when, during the summer, on one occasion there were but five members present, the same stalwart determination prevailed, and the entire business of the evening was entered on and concluded. The Lodge meets every Friday; but the true secret of *success is perseverance.* The first Friday in November, December, January, and February, is devoted to the ceremony of installation, which is here performed with the most scrupulous regard to correctness, and is, as may readily be conceived, very attractive. We were greatly delighted to find, at our last visit, that Bro. S. B. Wilson was sufficiently recovered to be able to conduct this important

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* It may be worthy of remark that now both the late Secretary and the Collector of the Asylum have been elected on this charity. The case of the latter is one of singular circumstance. When a candidate for the collectorship of the Girls' School, it was a necessary qualification that he should resign the office of Collector to the Asylum. We are glad to find that his excellent conduct has been appreciated, and that the Girls' School will still have the benefit of his valuable services. The Asylum is an excellent school of qualification, as an honourable P.G.S.W. and others well know.

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ritual with his accustomed zeal; and although the attendance was very numerous, our only surprise was, that the Provincial Masters did not muster in greater strength.

Arch Masonry is decidedly progressing; Templar Masonry is probably on the advance; the "Cross of Christ" and the "Faith and Fidelity" Encampments are regular in their meetings, but of the others we have no report.

It is yet too early to notice the appointments of new Masters, otherwise than that Brother Atkins has been installed W.M. of the Moira, No. 109.

LODGE OF HARMONY, 317, (RICHMOND).—We should, with much pleasure, give at length the report of the very social meeting of October, in compliance with the wishes of an esteemed correspondent, but that the arrangements not being otherwise important, the W.M. and Brethren might not be desirous of its publication. It is due to this excellent Lodge to observe, that for a liberal construction of the laws and regulations of the Craft—for generous and hospitable kindness to visitors—and for courteous demeanour to each other, they are not surpassed. Such members as Bros. Sir Felix Booth, Rev. T. Haverfield, Clarke, and Day, are alone sufficient to rank the Lodge as "*nulli secundus.*"

CHIT-CHAT.

A LESSON IN FREEMASONRY.—(*From Capt. Maryatt's New Novel "Percival Keene."*)—The second day after our return to Spithead, I was sent on shore in the cutter to bring off a youngster who was to join the ship; he had never been to sea before; his name was Green, and he was as green as a gooseberry. I took a dislike to him the moment that I saw him, because he had a hooked nose and very small ferrety eyes. As we were pulling on board, he asked me a great many questions of all kinds, particularly about the captain and officers, and to amuse myself and the boat's crew, who were on the full titter, I exercised my peculiar genius for invention At last, after I had given a character of the first lieutenant, which made him appear a sort of marine ogre, he asked how it was I got on with him: "O, very well," replied I; "but I'm a Freemason, and so is he; and he's never severe with a Brother Mason." "But how did he know you were a Mason?" "I made the sign to him the very first time that he began to scold me, and he left off almost immediately; that is, when I made the second sign; he did not when I made the first." "I should like to know these signs. Won't you tell them to me?" "Tell them to you! oh no, that won't do," replied I; "I don't know you. Here we are on board,—in bow,—rowed of all, men. Now, Mr. Green, I'll show you the way up." Mr. Green was presented and ushered into the service much in the same way as I was; but he had not forgotten what I said to him, relative to the first lieutenant; and it so happened that, on the third day, he witnessed a jobation, delivered by the first lieutenant to one of the midshipmen, who, venturing to reply, was ordered to the mast-head for the remainder of the day, added to which, a few minutes afterwards, the first lieutenant ordered two men to be put both legs in irons. Mr. Green trembled as he saw the men led away by the master-at-arms, and he came to me. —"I do wish, Keene, you would tell me those signs," said he "can't

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you be persuaded to part with them? I'll give you anything that I have which you may like." "Well," said I, "I should like to have that long spy-glass of yours; for it's a very good one, and as signal midshipman, will be useful to me." "I'll give it you, with all my heart," replied he, "if you tell me the signs." "Well then, come down below, give me the glass, and I will tell them to you." Mr. Green and I went down to the berth, and I received the spy-glass as a present, in due form. I then led him to my chest in the steerage, and in a low, confidential tone, told him as follows:—"You see, Green, you must be very particular about making those signs, for if you make a mistake, you will be worse off than if you never made them at all; for the first lieutenant will think you are trying to persuade him that you are a Mason, when you are not. Now, observe, you must not attempt to make the first sign until he has scolded you well; then, at any pause, you must make it; thus, you see, you must put your thumb to the tip of your nose, and extend your right hand from it, with all your fingers separated as wide as you can. Now, do it as I did it. Stop—wait a little, till that marine passes. Yes, that is it. Well, that is considered the first proof of your being a Mason, but it requires a second. The first lieutenant will, I tell you frankly, be—or rather pretend to be—in a terrible rage, and will continue to rail at you; you must, therefore, wait till he pauses; and then, you observe, put up your thumb to your nose, with the fingers of your hand spread out as before, and then add it to your other hand, by joining your other thumb to the little finger of the hand already up, and stretch your other hand and fingers out like the first. Then you will see the effects of the second sign. Do you think you can recollect all this? for, as I said before, you must make no mistake." Green put up his hands as I told him, and after three or four essays declared himself perfect, and I left him. It was about three days afterwards that Mr. Green upset a kid of dirty water upon the lower deck, which had been dry holystoned, and the mate of the lower deck, when the first lieutenant went his round, reported the circumstance to exculpate himself.—Mr. Green was consequently summoned on the quarter-deck, and the first lieutenant, who was very angry, commenced as usual, a volley of abuse on the unfortunate youngster. Green, recollecting my instructions, waited till the first lieutenant had paused, and then made the first Freemason sign, looking up very boldly at the first lieutenant, who actually drew back with astonishment at this contemptuous conduct, hitherto unwitnessed on board of a man-of-war. "What! sir," cried the first lieutenant. "Why, sir, are you mad?—you—just come into the service, treating me in this manner! I can tell you, sir, that you will not be three days longer in the service—no, sir! not three days; for either you leave the service or I do. Of all the impudence, of all the insolence, of all the contempt, I have heard of, this beats all—and from such a little animal as you! Consider yourself as under an arrest, sir, till the captain comes on board, and your conduct is reported; go down below, sir, immediately." The lieutenant paused, and now Green gave him sign the second, as a reply, thinking that they would then come to a right understanding; but, to his astonishment, the first lieutenant was more furious than ever, and calling the serjeant of marines, ordered him to take Mr. Green down, and put him in irons, under the half-deck.

The conclusion of this affair is equally entertaining, but we have only room to observe, that the good-humour of the lieutenant was ultimately restored, and the delinquent forgiven.

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MASONRY IN CHANCERY.—The power of the Lord Chancellor over chattels was, some fifty year ssince, questioned in the case of a Masonic Chapter, during, we believe, the time that the late Lord Loughborough held the seals. The case will be found in Vesey's Reports, by which it appears that the three Principals of a Chapter applied for an injunction to restrain a landlord from possessing himself of the furniture of the Chapter; the Chancellor decided that he had power over chattels, and granted the injunction.

THE REV. BRO. S. OLIVER (father of Dr. Oliver), who for the last forty years has so ably and efficiently discharged the duties of curate of Whaplode, Lincolnshire, has been presented to the living of Lambley, near Nottingham. This venerable member of the established church is now in his 90th year, and purposes, we understand, entering upon the duties of his new office on the 1st of January next—value £700.

BRO. WM. REYNOLDS, OF TERVENSON.—This veteran Mason (æt. 78), who has, for upwards of fifty years been the confidential agent and steward of the family of the late Lord de Dunstanville, is about to receive a very distinguished mark of the respect in which he is held by the parishioners of Illogan and its neighbourhood, who have united in a general committee, to devise the most suitable testimonial in recording their estimation of his public and private character. The committee enrolled consist of the magistracy, gentry, and yeomanry of the district in which our estimable Brother is so well known and so much respected.

TESTIMONIAL TO BROTHER WILLIAM SHAW, *December* 8.—The agriculturists of the British empire have done themselves high honour in their presentation, to this gentleman, of a handsome service of plate, of the value of £400, which took place on this day, at the London Coffee House, Ludgate-hill, in the presence of about one hundred landlords, tenants, and friends to agriculture, who dined together, under the very able presidency of Francis Pym, Esq. The chairman, during his various addresses, was particularly happy; but in none more so than, when descanting on the invaluable services rendered to agriculture by the talented gentleman in honour of whom the company had that day met, he traced these most important services from their early development to their present fruition, and proposed the health of Mr. Shaw, amid the most enthusiastic cheers of the meeting. Mr. Shaw replied in very energetic and feeling terms, accepting the graceful and generous compliment paid to him, with a manly confession that he had really used his best exertions to deserve the good opinion of the great and influential body engaged in agricultural pursuits, and that it was no slight gratification to him to believe, that he had aided in successfully promoting the best objects of the landlord, the tenant, and the labourer—whose interests were inseparably connected. Several other gentlemen addressed the company, among whom, Mr. J. Dean returned thanks for the committee in a very delightful address; and Mr. Allan Ransom spoke on the subject of agriculture, manufactures, and commerce, in a strain of natural eloquence seldom equalled. The evening passed to the gratification of all present, every one expressing themselves delighted with the occasion of their meeting.

BIRTHS.—*July* 6.—At Port of Spain, Trinidad, the lady of Brother Henry Louis Jobity, Esq., W.M. of the Philanthropic Lodge, No. 585, of a son and heir.

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Oct. 28.—The lady of Brother the Rev. Dr. Senior, head-master of Batley Free Grammar School, curate of Crofton, and Provincial Junior Grand Warden of West Yorkshire, of a daughter. We understand that the water with which our young sister was baptized into Christ's holy catholic church, was brought specially from the well of Moses, near to Suez, in Egypt; a distant part of the world, rendered dear to every Craftsman by its peculiarly interesting and Masonic associations.

Oct. 28.—At Richmond Terrace, Whitehall, the lady of Brother Edward Driver, Grand Master's Lodge, of a son.

Dec. 11.—At Gosport, the wife of Henry Chambers, (387,) of a son.

Obituary.

Sept. 26.—RICHARD, MARQUESS OF WELLESLEY, æt. 82.—This venerable statesman and Mason is no more; he died at Kingston House, Brompton, and was buried at Eton College Chapel, on the 8th of October. (*Vide* page 399).

Oct. 2.—EARL FERRERS, æt. 82, at the patrimonial seat, Chartley Castle, Staffordshire. (*Vide* page 397).

Oct. 1.—At Portsmouth, on her natal day! æt. 49, MARIA, wife of Bro. Major Travers, Phœnix Lodge, No. 319.

Oct. 14.—At Portsmouth, æt. 63, Bro. WM. JEFFERSON, formerly of No. 312.

Oct. 19.—At Portsmouth, æt. 26, the wife of Bro. J. H. Smithers, Royal Sussex Lodge, No. 428.

Nov. 4.—On board H. M. brig Dolphin, on his passage from the Island of Ascension, Bro. D. A. DORATT, of the royal marines, and a member of the Phœnix Lodge, 319, Portsmouth, eldest son of Bro. Sir John Doratt, *M.D.*, Junior Grand Deacon, physician to the late ever to be lamented Earl of Durham.

Nov. 28.—FUNERAL OF THE LATE BROTHER MUSSON, GOVERNOR OF LEICESTER COUNTY GAOL.—Masonic Brethren followed his remains to the grave, in procession, and in Masonic costume; and though the state of the weather was exceedingly unfavourable, the attendance of the Brethren was both numerous and highly respectable—the Right Worshipful Sir F. G. Fowke, Bart., D.P.G.M., also being present, and thus bearing testimony to the respect he entertained for the deceased. One part of Mr. Musson's wish, however, could not be carried into effect—viz., his interment at Evington, owing to the refusal of the Rev. T. B. Paget, the vicar, to allow the ceremony to take place there; the corpse was therefore interred in Knighton churchyard, the Rev. Andrew Irvine, with great liberality, allowing the Masonic service to be performed over the grave, for which the Brethren of the St. John's Lodge, we hear, feel very grateful to the reverend gentleman.

The Lodge was opened at the Bell Hotel, about ten o'clock, being attended by visiting Brethren from Coventry, Northampton, Loughborough, Hinckley, and other Lodges. The Brethren then walked in procession up the Humberstone Gate, through the market-place, along Market-street, and down the Welford-road, to the county gaol.

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Among numerous letters read, was one from the Right Hon. the Earl Howe, Past Master of the Lodge, expressing his regret that it was impossible for him to attend, on account of urgent business.

The procession having reached and entered the county gaol, the body of the deceased was placed on a platform in the centre of the temporary Lodge, and the Master (Sir F. G. Fowke) having taken his place at the head of the corpse, the Masonic service commenced.

The solemn rites at the grave having ended, the Brethren returned to the Bell Hotel, where the Lodge was closed with the due formalities, and with a blessing.

Not the least pleasing feature of the whole assemblage was, the friendly manner in which, acting up to their profession, Brethren of various political opinions united in paying this last tribute of respect to the memory of their deceased Brother.

Bro. Musson, we have been informed, was the senior member of the Leicester Lodge (the St. John's), having been initiated in 1816. He was appointed Junior Warden in 1818; Senior Warden, 1819; and performed the duties of his office with credit to himself and with benefit to the Lodge. He had held some of the highest offices in the Prov. Grand Lodge, and at the time of his decease was Provincial Grand Treasurer. He was also Past Z. in the Royal Arch Chapter of Fortitude, attached to the St. John's Lodge. That he practised the precepts of Masonry, is evident from the general esteem in which he was held, and from the manifestation of that esteem, of which we have here given an account.

This was the first Masonic funeral that had taken place in Leicester for forty-five years past.

Nov. 28.—At his residence, Bank-street, Norwich, æt. 38 years, Bro. Robert Drake, plumber and glazier, a member of the Masonic Order, a man much respected and deeply regretted, leaving a widow and six small children to lament the loss of a good husband and a tender father.

Sir James Spittal, knt., late lord-provost of Edinburgh. This worthy citizen and Brother was, for fifty years, a member of the Craft, during which he several times held some of the highest offices. He was initiated, we believe, in the Thistle Lodge, now defunct.

PROVINCIAL.

Luton.—The Brethren of the Luton Lodge of St. John the Baptist, held their first annual meeting for the dispatch of business, and the requisite appointments, at the George Hotel, Luton, on Friday, June 24th. W. Philips, W.M.; R. Vyse, P.M.; Dorrington, T.; E. C. Williamson, S.W.; T. J. Law, J.W.; Oakley, S.D.; T. Waller, J.D.; G. Puddephatt, S.; W. Hunt, D.C.; F. Field, J.G. It is to be greatly regretted that the St. John the Baptist is the only Lodge in the county. Are the ═══ at Bedford paralyzed?

Cambridge, *Oct.* 14.—The regular monthly meeting of the Scientific Lodge of this town was held on Monday last, and we are highly gratified to learn that it is in a very flourishing condition, and the number of its members increasing. Nearly forty of the Brethren were present during the evening, and in addition to several superior degrees being conferred, five gentlemen were initiated.

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READING.—*Formation of a New Cemetery—Grand Masonic Festival—Oct.* 26.—It appears that the burial-grounds of the parish churches of Reading are, and have been for many years past, crowded with the remains of those who have died in the town; and it was shown by evidence, given before parliament, that this crowding of the churchyards either had, or was calculated to have, a most injurious effect upon the health of the inhabitants of the borough. The result of the investigation instituted upon this subject was an application to parliament for a bill for the formation of a cemetery in the immediate neighbourhood of this town.

As the cemetery is for the reception of the remains of persons of all denominations, it was determined that there should be two chapels built upon the grounds; one connected with the established church, and the other appropriated to the use of dissenters.

It was proposed, as a compliment to Mr. Richards, and with a view of giving *éclat* to the occasion, that the first stone of the Episcopal Chapel should be laid according to the rules and forms of "the mystic art." The idea was eagerly caught up, not only by the Masons in this town, but by some of the most distinguished Brethren of the "Ancient Craft" in the metropolis, who expressed their desire to take a part in the proposed ceremony. Accordingly, at twelve o'clock, a large number of the members of the Masonic body assembled in the Town-hall, and held a Lodge, the mayor having granted the use of the hall for that purpose. The Lodge was presided over by John Ramsbottom, Esq., *M.P.*, Provincial Grand Master for Berkshire. It was not the Masons only that took an interest in the matter, for the inhabitants of Reading generally seemed to participate in the enthusiasm which was displayed by that body on the occasion; and accordingly, at an early hour the several streets through which the Masonic procession was expected to pass were thronged with well-dressed persons, while the windows of the several houses along the line were crowded with ladies, who seemed anxious to witness the pleasing pageant.

The procession had a most imposing appearance, not only from the order and regularity with which it was conducted, but from the circumstance of the fineness of the day having enabled large masses of the people to join it. The site of the chapel was enclosed by a wooden railing, a platform having been erected to the eastward of the foundation-stone, for the use of the Provincial Grand Master and the Masonic Brethren. There was also another platform erected for the accommodation of ladies. This latter place was crowded long before the arrival of the procession; and indeed, every part in the vicinity of the spot where the intended ceremony was to take place was completely crammed by persons anxious to witness the proceedings.

The Rev. J. W. HAYES, P.G.C., then read the service prepared for the occasion, in a very impressive manner, the Brethren and company being all uncovered.

The Provincial Grand Master was then presented with a silver trowel. He descended from the platform, and took his station close to the stone; the upper stone, which was suspended over that usually designated as the "first" stone, was then raised, and a brass-plate, on which was engraved the following inscription, was laid in a cavity cut in the latter:

"This foundation-stone of the Episcopal Chapel of the Reading Cemetery was laid by John Ramsbottom, Esq., M.P., F.R.S., the Right Worshipful Provincial Grand Master for Berkshire, on Wednesday, the

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26th day of October, in the year of our Lord 1842.—Mr. William Brown, Architect; Messrs. Biggs and Son, Builders."

The ceremony finally concluded by the Provincial Grand Chaplain pronouncing the benediction.

The procession then left the grounds, and returned to the Town-hall, followed by the crowd who had assembled on the occasion, who were evidently much gratified at the entire proceedings.

THE DINNER.

In the evening a very admirable dinner was served up at the George Hotel, to celebrate the occasion which had called together so many of the Masonic body, at which between seventy and eighty, mostly "Brothers of the Mystic Tie" sat down. J. Ramsbottom, Esq., *M.P.*, and P.G.M., presided. Amongst the Brethren present, we noticed Dr. Woodhouse, D.P.G.M.; Wood Readett, Esq., P S.G.W.; John Richards, Jun., *F.S.A.*, P.J.G.W.; the Rev. J. W. Hayes, P.G.C.; J. J. Blandy, P.G.R.; John Simonds, Jun., P.G.T.; Robert Gibson, Esq., P.G.S.; John Hulme, Esq., P.G., Superintendant of the Work; K.G. Shute, Esq., P.G.S.B.; Edward Sherwood, P.G.S.; Charles Scarborough, S.G.S.; Brothers Shaw, Hope, Dr. Mullinder, &c.

The cloth having been drawn—

The CHAIRMAN gave the usual loyal toasts, which were responded to with true Masonic feeling.

The CHAIRMAN then gave "His Royal Highness the Duke of Sussex, the Grand Master of Freemasons." The toast was drunk enthusiastically.

Dr. WOODHOUSE then rose to propose a toast, which he was sure would be acceptable to the entire of the Brethren present. The worthy President had, at great personal inconvenience, appeared amongst them that day, and they had to thank him, not only for his having kindly consented to lay the first stone of the Episcopal Chapel of the new Cemetery, but also for having accepted the invitation to preside over that festive meeting—(applause). They were all acquainted with the merits of their respected Chairman, as the Provincial Grand Master of Masons for that county, and they were equally well aware of his merits as a man—hear). His urbanity in the chair that evening was a specimen of his general conduct in the various relations of life, and must make every one present desirous of emulating such conduct. The learned doctor then, turning to the Chairman, and presenting to him the very elegant silver trowel which had been employed in the early part of the day in laying the first stone, said—"I beg, on the part of the directors of the Cemetery Company, to present you with this humble jewel, which they trust you will be pleased to accept, as a trifling but sincere mark of the respect which they entertain for you, and a slight acknowledgment of the kindness which prompted you to give your attendance on the present occasion"—(applause).

The health of the Chairman was drunk, after which

The CHAIRMAN rose and begged to acknowledge the compliment which had been conferred on him, and the gift which had been presented to him. In attending there that day, and officiating in laying the first stone of the building referred to, he had only done a duty which any other Mason would have been proud to have performed, and which, indeed, could have been performed with more ability than he could lay claim to, by any member of their body. Still, as it was his good fortune to have been selected for the performance of that duty,

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he could only express the high gratification it gave him to assist at a ceremony at once interesting and solemn, and one that must have awakened feelings of the most pleasurable kind in the breasts of all who had assembled to witness it—(hear, hear). He accepted the trowel which had just been presented to him, with affection and kindness, and he would keep it in his family to the latest possible moment, as a testimonial of the respect and regard which that company had been pleased to manifest towards him that day—(hear, hear). On that occasion, of course his mouth was shut in reference to Masonic matters. He must, however, take that opportunity of expressing his regret that Masonry was not as well supported in Berkshire as it was in the other counties of England. He was, however, happy to say, that in Reading the spirit of Masonry was still alive; and he trusted that the cloud which hung over it in the county would quickly disappear, and that it would shine out with even more than its wonted effulgence immediately—(applause). He begged again to thank them for the manner in which they had drunk his health, and he could assure them he would be ever ready to lend his best assistance, either Masonic or otherwise, to the town of Reading—(cheers).

The health of the Chairman, Deputy Chairman, and Directors of the Reading Cemetery Company was then proposed, and drunk with three times three.

The CHAIRMAN said he would now propose the health of a gentleman present to whom the town of Reading was much indebted for his exertions in establishing the new cemetery—(hear). Those who knew Mr. Richards, jun., knew that he was a man highly respected by his townsmen, and beloved by the members of the Craft of which he was such an ornament—(applause). He begged to give the "Health of Mr. Richards, jun." Drunk with applause.

Mr. RICHARDS, in returning thanks for the compliment conferred on him, said that he was not aware he deserved so much consideration from them. He could, however, assure them that the notice which they were pleased to take of his exertions that night, would stimulate him hereafter to do his best to merit their approbation. With respect to the new cemetery, he would only just observe, that the necessity of it was fully proved and sustained; and he trusted that the day would be very distant before any one present would have occasion for any portion of it—(a laugh).

"The Mayor and Corporation of the town of Reading" was drunk.

Mr. FARROW having returned thanks,

The CHAIRMAN then proposed the "Navy and Army," which was responded to by Brother Captain COXWELL.

The CHAIRMAN next gave the healths of the Brethren Visitors, to which Brother SHAW, Grand Steward, responded, in a very neat address.

"The Bar."—T. B. SAUNDERS, Esq., Standing Counsel to the Cemetery Company, returned thanks in a very neat and humorous speech.

"The health of Brother Dr. Sheridan, the editor of the *Morning Advertiser*, and many thanks for his kindness in sending a gentleman to report the proceedings specially," was then proposed by the CHAIRMAN, and drunk by the company.

Several other toasts were drunk, and the company separated, highly pleased with the proceedings of the evening, the pleasure of which was agreeably heightened by several of the gentlemen present singing some

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capital songs. The trowel, which was presented to the Chairman, and which was much admired, was manufactured by Bro. Acklam, of the Strand.*

BIRMINGHAM.—The Lodges in this town work together in perfect harmony; new members are added nearly every meeting. Bro. Dr. Bell Fletcher has been delivering a course of lectures to Lodge 689, and other Brethren, on the Organ of Vision. Other Brethren propose to follow on other scientific subjects; thus reviving Masonry to the days of Euclid and Pythagoras, when science and morality illustrated the power and glory of our order.

HANDSWORTH, ST. JAMES'S LODGE, No. 707.—This Northern Light is progressing slowly but steadily; the members have received an invite from their maternal Lodge (the St. Peter's, No. 607, Wolverhampton), to attend the installation of the W.M. elect of that Lodge, Bro. the Rev. H. R. Slade, *LL.B.*, which they intend to accept, one and all.

ALCESTER.—ROYAL ARCH CHAPTER OF TEMPERANCE, No. 378.—This Chapter will before long rank high in the province of Warwickshire. The Officers, with our Most Excellent Companion Ribbans as First Principal Z., will not doze away the season; they are determined to be up and doing. Nothing tends to bring Freemasonry into higher repute in the country than a good working Royal Arch Chapter.—The APOLLO LODGE, under the present W.M. Bro. C. Ratcliff, has been, and doubtless will continue to be, regularly attended throughout the year. Bro. Ratcliff is a good man, and in all cases of charity, whether by his purse, or his opinion, is entitled to our esteem and support.

WOLVERHAMPTON, *Nov.* 21.—St. Peter's Chapter of Royal Arch was solemnly opened: Comp. J. Harris, Z.; Comp. G. Hilton, H.; and Comp. Paul Law, J. Two remarkable facts are worthy of record in this epoch of provincial Masonry, viz.—that, thanks to the zeal and ability of our excellent Companion Harris, the Chapter was opened without any assistance from other friends, and that, for a country Chapter, the number of Past Masters exalted on that one occasion has, we believe, no parallel.

LINCOLN.—The important Masonic proceedings of this province will be found recorded at page 377.

DEWSBURY.—THE ROYAL ARCH.—Through the active and zealous exertions of Companions William Sadler, Z., James Hargreaves, H., and the Rev. Dr. Senior, J., a charter of constitution has been recently issued from the Supreme Grand Chapter for the establishment of a Royal Arch Chapter, in connexion with the Lodge of the Three Grand Principals, (No. 251,) Dewsbury. The Chapter was formally opened for the ceremonial of exaltation on the 1st of December, under circum-

* A morning journal of the 2nd of November comments very severely on the heterogeneous nature of the procession. To the facts adduced we do not object; but to the uncandid remarks thereon we do; and hope the writer who has thus indulged himself was unaware that the P.G.M. was also unaware that the introduction into the procession of certain parties was without his knowledge, and when informed of the *fact*, it was too late to remedy it. After all, we are among those who thank the writer, as he will be the means of the P.G.M. being more cautious in future. Indeed, we have a word of advice to give the P.G.M., *as a Mason*: which is, not again to peril the censure of the Grand Master for wearing Masonic clothing in a mixed assembly—he may have escaped what others might suffer by permitting. We have also to express our regret that the difficulty in obtaining a pulpit for the purpose of charity, is a severe reflection upon those whose practice appears to differ from their profession of that first of virtues.

It was expected that a portion of the female children, and of the boys, from the Masonic Charities, would have attended, but the intention was ultimately abandoned.

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stances of peculiar interest and gratification, when six worthy Brethren, who had duly passed the ordeal of examination, were solemnly admitted to the imposing and impressive degree of the Royal Arch, and six other candidates were proposed for exaltation. The district of Dewsbury, where the Chapter is held, is extremely populous and extensive; and, from its very favourable and centrical situation, the present Chapter, which is the only one in the neighbourhood, must ere long form a Masonic nucleus for the several Lodges in juxtaposition thereto; so as to become, like the Lodge to which it is attached, second to few in numbers, talent, or respectability. Should the Brothers and Companions of Dewsbury succeed in carrying their present intentions and arrangements into effect, viz., of building a Masonic Hall,—a consummation devoutly to be wished, and which we are happy to find has been contemplated for some time, as well in Dewsbury as in many other parts of the province of West Yorkshire,—we can have but little doubt but that Masonry, dwelling in its own hallowed and consecrated temples—pure within, and uncontaminated from without—will shine like the unclouded sun, in all its native majesty, glory and excellence; so as to become the ornament, pride and comfort of every true and faithful Craftsman.

Rumours are very rife, that in consequence of the rapid strides that the Arch has already made, and is making in the province of West Yorkshire, it is not at all improbable but that ere long a Provincial Grand Chapter will be held, under the superintendance of its exalted Chief, the Right Hon. the Earl of Mexborough, and his venerated and energetic Deputy, Charles Lee, Esq.

Huddersfield.—*Grand Masonic Festival on the Presentation of a Magnificent Piece of Plate to the Right Hon. the Earl of Mexborough, Right Worshipful Provincial Grand Master of West Yorkshire, October* 14.—For a long period, through a variety of causes, Freemasonry was in a most unpromising position, as well in other districts as in several parts of Yorkshire. The Lodges were but comparatively few, and scanty in numbers, being composed principally of individuals in the humblest walks of life, who, in too many instances, not being sufficiently careful to let their Light shine before men, brought great discredit upon the Craft, and gave reason to its enemies to insinuate that Masonry, if not the patron of sensual indulgence, was, at best, but an idle tale, or cunningly devised fable. But now, "Thanks to the Great Architect of the Universe," our principles are better understood, more extensively carried out and enforced, and, as a natural consequence, more highly appreciated. Our Lodges are not only multiplied, but are more powerful in the character and respectability of their members. Individuals of the highest eminence and distinction, as in the "olden time," *enter* our courts with joy, *pass* through our commons with delight, and are *raised* at every step to an increased veneration of the mystic tie. In no province has the Royal Art made greater progress than in West Yorkshire—in none is it more duly appreciated, or cultivated with greater assiduity, zeal, and devotedness. Among the most active, energetic, and laborious of its members, will be found individuals of the most exemplary and distinguished character,—many clergymen of the established church; and what, perhaps, is still more worthy of remark, is the perfect unity, the spirit of love, and the bond of peace which bind and cement the whole Brotherhood of the province together.

Impressed with a grateful sense of the invaluable services of their R.W. P.G.M., the Right Hon. the Earl of Mexborough, and fully

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assured that, to his unwearied zeal, indefatigable attention, and unexampled courtesy, were to be attributed the great provincial changes and happy results, the Brethren of the province determined to evince their unbounded veneration, gratitude, and esteem for their honoured chief, after a faithful protectorate of twenty years, by presenting his lordship with a splendid piece of plate. A committee of management was appointed to carry out this object; and it having been resolved that the presentation should take place at Huddersfield, the most extensive preparations were made, that the festival might be celebrated in a manner worthy of the occasion. Every Brother who attended the banquet was presented with a lady's ticket,—that our beloved sisterhood should be admitted to the festive scene on the removal of the cloth, to grace our meeting, gladden our hearts, and, by their presence, stamp additional lustre on the magnificent testimonial. Friday, the 14th of October, was the day appointed for the presentation, and, certainly, a more auspicious morning never rose; at an early hour, the town of Huddersfield was enlivened by the arrival of a great number of visitors, and soon became the theatre of a busy and animating scene. Public breakfasts were provided at the George Hotel and the White Hart Inn, for the convenience of the Brethren who came from a distance. By the polite courtesy of Colonel Markham, the excellent band of the 32nd regiment, now stationed at Leeds, soon after arrived, and contributed most considerably to the hilarity of the joyous occasion. At this time, the greatest anxiety was manifested to obtain tickets of admission for the ladies; our lovely sisters were ardently desirous of gracing our Masonic festival, and we are assured that, long before the hour announced for the banquet, not a ticket was to be procured.

At the hour of "high twelve," a Provincial Grand Lodge was held in the New Masonic Hall, South Parade, at which the principal officers of the West Riding were present. The attendance of the Brotherhood was very numerous, with Grand Officers and Brethren of distinction. The proceedings of Grand Lodge were of a most interesting nature, and in the joyous anticipation of the pleasures to be derived from the presentation of the testimonial, the claims of charity were not forgotten, but relieved with a most bounteous and beneficent hand.

At three o'clock, the Brethren assembled moved in procession to the Philosophical Hall; it had a most imposing appearance as it wended its way, headed by the military band, amid the acclamations of the crowded populace, and the waving of handkerchiefs, and cheering smiles of the ladies.

THE BANQUET.

Eight tables extended across the saloon, and down one side was a raised dais, for the noble Chairman and the principal officers of this and the neighbouring provinces, who wore their collars and jewels.

The Right Hon. the Earl of Mexborough, R.W. P.G.M., W.Y., was in the chair; on his right sat Charles Lee, Esq., R.W. D.P.G.M., W.Y., Le Gendre Nicholas Starkie, Esq., R.W. P.G.M., West Lancashire; Thomas Preston, Esq., R.W. D.P.G.M., East Lancashire; the Hon. and Rev. Philip Yorke Savile, Rector of Methley, P.G.C., the Rev. Andrew Cassels, Vicar of Batley, Joshua Eastwood, Esq. P.P.G.S.W.; and on the left of the chair, we observed the Rev. Dr. Naylor, Vicar of Crofton, P.G.C., John Crosley, Esq., of Scaitcliffe, near Todmorden,

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R.W.P.D.P.G.M., East Lancashire; John Eastwood, Esq., of Eastwood; as P.P.G. Officer; the Rev. John Coates, of Longwood, near Huddersfield; the Rev. Gervase Wright, of Derby, P.G.C., Derbyshire; the Hon. Arthur Savile, James Heron, Esq., W.M. 251, Dewsbury; V.W. Thomas Dean, Esq., P.G.R., Batley; V.W. John Clay, Esq., P.P.G.R., R. H. Barker, Esq., P.G. Steward, W. John Cockin, Esq., P.G.S.W., Charles Clapham, Esq., P.G. Steward, &c., together with an immense number of other Brethren of distinguished rank in the Masonic and popular world.

The Vice-Chairmen were, Charles Harrop, Esq., of Dobeross, P.S.G. Warden; the Rev. Dr. Senior, free grammar-school, Batley, P.J.G. Warden; John Sutcliffe, Esq., of Halifax, P.J.G.D.; and Thomas Hemingway, Esq., of Dewsbury, P.J.G.D. The Brethren altogether numbered upwards of three hundred.

The room, otherwise elegantly decorated, was graced far more splendidly (after the removal of the cloth), by the cheering presence of some hundreds of the fairer part of the creation. Immediately opposite the chairman sat a party of glee-singers, who were accompanied on the pianoforte by Brother Hill, P.G.O. The band of the 32nd regiment was stationed in the gallery on the left of the chairman, and performed several beautiful airs and overtures during the evening; the remaining portion of the gallery, as also the spacious orchestra on the right of the chair, was apportioned to the ladies, who, upon entering the room, were greeted with the most rapturous acclamation. Amongst others who honoured our festival with their presence, we observed the ladies of the Hon. and Rev. P. Y. Savile, Charles Lee, Esq., &c. &c.

The cloth having been withdrawn, *Non Nobis* was sung by the choristers.

The noble CHAIRMAN, in brief terms, proposed "The Queen," which was drunk with the utmost enthusiasm. The National Anthem was then sung with additional verses.

The noble CHAIRMAN next gave "The health of Her Majesty the Queen Dowager, His Royal Highness Prince Albert, Albert Prince of Wales, and the rest of the Royal Family." Drunk with three times three. Glee—"Hail Star of Brunswick."

The noble CHAIRMAN proposed, "The health of His Royal Highness the Duke of Sussex, the Grand Master." There was no Mason but would respond to the assertion, that a better could not be found in Great Britain. He and they all hoped that His Royal Highness might long hold his present important and responsible situation. Glee —"Hail to the Craft."

The noble CHAIRMAN said, before he gave the next toast, he wished to state that, in answer to the invitation of their Secretary, the Duke of Sussex had stated his great regret at not being able to be present on this occasion with his Brethren of West Yorkshire. His Royal Highness's answer was as follows:—

"*To Charles Lee, Esq., Deputy Provincial Grand Master of West Yorkshire.*

"Worshipful Sir and Brother,—In reply to your obliging letter, received yesterday, I have to express my regret that it will not be in my power to accept of your invitation to attend the Provincial Grand Lodge of West Yorkshire; the state of my health, which has been very suffering for some

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time, and previous engagements which oblige me to go further North at the very period, oblige me to decline a proposal which, under other circumstances, would have afforded me much pleasure. Requesting of you to make my apology to the Provincial Grand Master, as also to the other members of the Provincial Grand Lodge of West Yorkshire, I remain, with every fraternal feeling, and good wishes,

"Worshipful Sir and Brother,
"Your attached Brother,
"*Sandbeck Park, Oct. 7, 1842.*" "AUGUSTUS FREDERICK."

The noble CHAIRMAN, in continuation said, that they must all feel grateful to his Royal Highness for the kindness which he had expressed towards them. The noble Earl concluded by proposing—"The health of the Pro-Grand Master, the Earl of Zetland, and the Deputy Grand Master, the Marquis of Salisbury."

The CHAIRMAN next gave, "The healths of Lord Frederick Fitzclarence, Grand Master of Scotland, and the Duke of Leinster, Grand Master of Ireland." Glee—"Sister of the Sea." [This glee is the composition of Mr. Jackson, and is dedicated, we believe, to the Huddersfield Glee Club.]

CHARLES LEE, Esq., D.P.G.M., next rose, and said, that among Masons there were peculiar laws and usages by which they were governed, which, to those beyond the mystic pale, might seem to savour of bad taste, but when rightly understood, were both just, perfect, and regular; and though he had no music in his voice, nor melody in his words, yet with alacrity he obeyed their bidding. He would turn to the ladies, and entreat their forbearance—(loud cheers).

"For there's that sweetness in the female mind
Which in a man's we cannot hope to find;
That, by a secret, but a powerful art,
Winds up the spring of life, and doth impart
Fresh vital vigour to the transported heart."

And "though no graceful periods of harmonious speech dwelt on his lips," yet in honest Yorkshire phrase he spoke, and he called on them to fill their glasses, and drink to one whom they delighted to honour, were proud to see, had tried repeatedly, and respected most heartily—(cheers). Need he mention to them the name of the Right Hon. the Earl of Mexborough?—(loud and long continued cheering). Proud, indeed, were they to meet him on this occasion, for he had done much to contribute to the happiness, pleasure, and comfort of every Brother in the Order. They had found him at all times ready to serve the Brotherhood and the interests of the Craft; and, considering the extent of the province, ought they not to be proud of such an one at their head? How pleasing was it to know that he (the noble Chairman) had six sons, every one of whom were Brethren of the Order—(loud cheers). On every occasion had his lordship so conducted himself towards the Order, as to gain their esteem and regard. Twenty years had his lordship ruled over this province.

At this moment, Charles Harrop, Esq., and the Rev. Dr. Senior, the Provincial Grand Wardens, came towards the noble Chairman, with a most elegant candelabrum in their hands, which they placed in front of his lordship, amidst the most enthusiastic cheering.

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DESCRIPTION OF THE TESTIMONIAL.

The testimonial, which had been exhibited for some time in Leeds and Huddersfield, is a magnificent silver candelabrum, and, as might be anticipated, of a Masonic character. It has a basket-centre, and a glass dish, with seven richly chased and scroll branches for wax-lights or candles; the branches centre in an Ionic column, bearing the emblematical figures of Faith, Hope, and Charity. The symmetry and proportion of the figures are beautiful, and the artist has succeeded in giving a fine expression of features. The tripod base of this splendid candelabrum is highly polished silver, at three points of which, are engraved the principal orders of architecture, and at the fourth the arms of the Earl of Mexborough, with an appropriate inscription, and the P.G.M.'s emblem in frosted silver. The following is a copy of the inscription:—

"*Honore, Amore, et Veritate.*

"*Presented to the Right Hon. the earl of Mexborough, Right Worshipful Provincial Grand Master of Ancient Free and Accepted Masons of West Yorkshire, by the Brethren of the Province, in the twentieth year of his Masonic Protectorate, as a token of their high esteem, and pledge of their fraternal regard.—A.L. 5842. A.D. 1842.*"

The whole design is rich and ornamental, and was, we understand, manufactured by Messrs. Broadhurst and Co., London, at a cost exceeding £200. This testimonial, however, possesses an inherent value exceeding the nominal price which may be set upon it, and we doubt not will be esteemed and valued by its noble recipient at a price far beyond its mere money worth.

Bro. C. Lee, Esq., in continuation of his truly Masonic address, then said—"My lord and Right Worshipful Sir, your Wardens now advance, bearing in their hands the splendid token of the gratitude of an united province, and the excellency of their honored chief;" and after dwelling upon the merits of the noble Chairman, he said that the candelabra had seven branches, representing his lordship and his six sons—(immense applause). On this candelabra were also the representation of Faith, Hope, and Charity. Perhaps some might say, "What has Faith, Hope, and Charity to do with Freemasonry?" He would tell such, that every Brother was taught to exercise Faith in God, Hope to obtain his mercy, and Charity to live in peace and love with all mankind—but especially with his Brother Freemasons. There was nothing connected with the principles of Masonry that they wished to conceal, especially from the ladies—(loud cheers). Here the speaker read the inscription on the candelabra. In the name of his Brethren—and he knew he spoke their sentiments—he begged of his lordship to accept of their offering, which they made in sincerity and truth, and he besought him (the noble Chairman) to accept it as a token of their fraternal regard and esteem, and long might their Worshipful Grand Master preside over them!—long might his lordship live to receive the grateful homage of his Brethren, and most sincerely did he pray that his lordship's sons might be a comfort to him in manhood, and a prop in his declining years—(loud cheers). He now begged to propose the health of the Right Hon. the Earl of Mexborough. The toast was drunk with three times three, Kentish fire, amidst the most unbounded applause.

The Earl of Mexborough then rose, and was received with the most unbounded applause for some time. When the cheering had subsided, his lordship observed that it was known to most of the Brethren that he was but a poor speaker. This being the case, how was it possible, on an occasion like this, that he should express himself as he ought to do?—(cheers). He had presided over them twenty years, and that was all he could say in his own favour. But he was certain that they would not have acted as they had done, if he had not acted in a manner that had gained their satisfaction. The manner in which their worthy D.G.M. had expressed their feelings had rendered him unable to say all he should, but he was sure they would bear with him

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in the little he had to say. It had been truly stated that he had six sons. These sons were spread in different parts of the world, and were deeply impressed with the noble principles of Freemasonry. But he would turn his attention to that testimonial of feeling which they had manifested towards himself. He had certainly been given to anticipate it; but he had no idea of such an elegant piece of workmanship being given him. He received it with the strongest feeling of gratitude, and he could assure them that it should go down as an heir-loom in his family. Proud must that man be who received such a testimonial of their esteem; but he begged of them to believe that so long as they thought him worthy to preside over them, so long would he do his duty towards them—(loud applause). As regarded the ladies present, he wished their principles were better understood among them; for there were some things kept secret which had better be made known. Their principles were love to God, honour to the king, and faithfulness and charity towards themselves and all mankind. Such a society he (the noble chairman) felt proud to see around him. Let them look to their former condition. Twenty years ago their lodges were few, and their numbers scanty; but now they were numerous as lodges, and powerful as members. Long might harmony, good fellowship, and unanimity of feeling exist amongst them, as hitherto had been the case. With the order of the lodges of Huddersfield he was much gratified: he trusted that other lodges would imitate them. Their provincial lodges were on the increase. He begged to return them thanks for the honour done him, especially to those kind Brethren from other provinces—London, Cheshire, Derbyshire, Huntingdonshire, &c. To him it was a day of great pride—(loud cheers). He should be perfectly happy in doing what he could for the order. He could assure all present, more especially the ladies, of whom there was so great a proportion present, that their principles were such as would tend to the benefit of the human race, being those of brotherly love, sincerity, and truth.

Song and chorus, (composed by Bro. Hill, P.G.O.; the words by W. Kendall, Esq.)

How many happy faces greet
This bright auspicious day,
When round their Brother, Masons meet
Worth's rightful meed to pay.
For, Oh, what heart that doth not glow,
Th' inspiring sight to see?
Nor less, because Esteem's pure pledge
We dedicate to thee.

CHORUS.

Hail Mexbro'! Hail, noblest stem that props our sacred cause!
'Tis thus the whole Freemason-band unite in thy applause!
Long may'st thou live! and when at last, declines life's feeble ray,
May yet a brighter smile than ours, gild thy departing day.

Long may the lustre of thy name
Our virtuous cause illume!
While pillars such as thee remain,
It cannot sink in gloom;
But still sustained—a shrine shall rear,
Whate'er its trials be,
To lasting Faith—confiding Hope—
And meek-eyed Charity.

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The Rev. Dr. SENIOR, upon rising to propose the next toast, was received with cheers. After having expressed the delight and gratification which he felt at being present upon an occasion so deeply interesting to every Craftsman, and the pleasure which it gave him to see such an unprecedented number of visiting Brethren around the festive board, who had come from distant parts of the country to testify, by their presence, their sincere respect for the Right Hon. the Earl of Mexborough,—he said it would indeed be unworthy of them as men and Masons—it would be but little in accordance with the tenets of the Craft, or befitting the high moral and Masonic character of the Brethren of West Yorkshire, were they, when thus honoured by such an array of Provincial Grand Officers and visiting Brethren of distinction, and graced by a galaxy of beauty in the orchestra and gallery, not to return their deepest acknowledgments and most grateful thanks for the flattering compliment they had received. He therefore had much pleasure in proposing a toast which, referring as it did to an eminent and distinguished Brother—to one who like their own "dear honoured Chief" was a "burning and a shining light," would, he felt assured, be received with the greatest enthusiasm. He would not further trespass upon their time, but fervently praying that the blessing of the Most High would rest upon all his undertakings, that all his days might be days of pleasantness, and all his paths be peace—he would give them, "The Right Worshipful Provincial Grand Master of the Western Division of Lancashire, Le Gendre Nicholas Starkie, Esq."

(Loud and continued cheers), followed by a favorite song from his lordship, given in most excellent style.

L. G. N. STARKIE, Esq., visibly affected by the strong demonstration of the Brethren, returned thanks in a most effective address. He alluded forcibly to the unity and brotherly kindness that bound and cemented his whole province together. He was anxiously devoted to Masonry—grateful for the compliment paid him by the Brethren of West Yorkshire—and truly delighted with the proceedings of the day. He wished them every blessing and happiness they could desire.—(Vehement cheering).

The Rev. Dr. NAYLOR, in proposing the next toast said, that it was the health of a Brother on whom he was aware the highest encomiums had been passed. He had done them the honour to attend their meeting that day, and he had the honour of proposing "The health of the R.W. D.P.G.M. of East Lancashire—Thomas Preston, Esq."—(Loud cheers).

"The Tramp Chorus."

T. PRESTON, Esq. returned thanks.

Bro. ROWBOTHAM, P.M. of the Lodge of Harmony, Huddersfield, said that he had the honour to propose the health of Charles Lee, Esq., D.P.G.M.—(cheers). He had endeared himself to them as Masons by every tie, and had laid them under obligations which they never could repay. (The toast was drunk with enthusiasm).

Song, "Friendship, Love, and Truth," by Mr. Peace. (This song was loudly cheered. It is the composition of the late P.G.O., Brother Walton, and is inscribed to Charles Lee, Esq., R.W. D.P.G.M.)

C. LEE, Esq., D.P.G.M., replied in a most eloquent and heart-stirring address, which spoke volumes to every one present, and was most enthusiastically cheered. We deeply regret our inability to give a full report of this most masterly and impressive speech. He displayed

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the beauty and excellency of the Order in glowing terms, and enforced upon the Brethren present the necessity of strictly attending to their responsible duties as Masons, and gladly bore testimony to the unity, good order, and true Masonic spirit which now existed, and which would, he trusted, ever bind, adorn, and distinguish the Brethren of West Yorkshire. His allusions to our peculiar rites, with his lucid explanations of our mystic signs, were beautiful and expressive. In short, his whole oration was of a superior order, and was deservedly received with long and loud acclamations.

L. G. N. STARKIE, Esq., R.W. P.G.M. of W. Lancashire, rose amid the cheers of the Brethren, and in a very feeling and appropriate speech, begged most respectfully, and most earnestly, to propose, "The Countess of Mexborough." Immense applause, with a favourite song from Mrs. Sunderland.

The Right Hon. the EARL OF MEXBOROUGH responded to the toast in his own rich and effective style: he tendered his grateful thanks to his worthy friend and Brother, for the manner in which he had proposed the last toast; and he could assure the Brethren that, highly as he had spoken of the Countess of Mexborough, he had not over-stated her worth, excellency, and goodness of heart—a better woman did not exist. He was proud of the honor paid her on this occasion, and right sincerely would she rejoice in this expression of their good wishes. His lordship concluded a most felicitous and impressive address amid the rapturous applause of the whole assemblage.

The Hon. and Rev. P. Y. SAVILE, P.G.C., in a most eloquent and chaste address, proposed "The health and happiness of the Provincial Grand Wardens, Charles Harropp, Esq., and the Rev. Dr. Senior," whose conduct he warmly eulogised, and alluded in glowing terms to the courtesy and kindness which he had himself experienced from Dr. Senior on his recent appointment to the office of Grand Chaplain. Immense applause, followed by "When Winds breathe soft."

The Rev. Dr. SENIOR, P.J.G.W., on behalf of himself and the Senior Grand Warden, begged to tender his grateful thanks, and to assure them that this truly flattering expression of their fraternal regard would awaken in their breasts a still greater solicitude to maintain, uphold, and extend the principles and prosperity of the Craft. On the attainments and zeal of his worthy colleague he need not dilate: his heart was in the cause—his valuable services would always be at their command—his fervent prayers would ever ascend to the Most High for his blessing upon our sacred Order—(cheers). As for himself, he (Dr. S.), was ardently and passionately attached to Masonry, as a man—a Christian—and an ambassador of Christ. He conceived it no less his interest than duty to contribute all in his power to the prosperity of a society, which was not only the most ancient, but the most moral of all human institutions—GOD was its gracious author, and its glorious object was man's present peace and eternal salvation.

The Rev. Doctor dwelt at considerable length on the antiquity, beauty, moral tendency, obligation and responsibility of Masonry. Its Catholic spirit, and boundless charity were displayed in glowing terms, accompanied with a strong and fervid appeal to the ladies, who seemed to take a most intense interest in the proceedings of the whole day. He was truly delighted to see so splendid an array of Provincial Grand Officers, and behold so vast an assemblage of Brethren of distinction united in one mind and spirit to witness the gratitude of West Yorkshire in testi-

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fying its unbounded veneration for its honored chief. Again tendering his grateful thanks for the great honor conferred upon himself and his worthy colleague, and assuring the Brethren it would ever give him heartfelt pleasure to contribute all in his power to the welfare of the Craft, the Rev. Doctor concluded by charging them all to walk as children of the Light, worthy of their high and heavenly vocations, as candidates for eternity.

S. WILSON, Esq., Leeds, in a neat and impressive speech, proposed "The Very Worshipful the Prov. Grand Chaplains, the Rev. Dr. Naylor, and the Hon. and Rev. Philip Yorke Savile"—(rapturous applause), with, "Awake Æolian Lyre."

Dr. NAYLOR returned thanks in a most powerful address. He was now nearly eighty years old, and had been a Mason almost half-a-century, but never had he regretted, for one moment, having entered our sacred order—(loud cheers).

JOHN CLAY, Esq., P.P.G.R., introduced the next toast, in a manner which was loudly applauded by the assembled Brethren; the toast was, "The Very Worshipful the Prov. Grand Treasurer and Prov. Grand Officers;" with, "Life's a Bumper." The toast was duly acknowledged by one of the Grand Officers.

Dr. NAYLOR, as one of the oldest members present, in a brief yet pithy speech, proposed, "The Past Prov. Grand Officers;" followed by the favorite air, "Should Auld Acquaintance" by the band. Responded to by a Past Prov. Grand Officer.

The Rev. A. CASSELS dwelt at great length, and with much force, on the power and influence of Masonry, binding and cementing together, in one common bond of fellowship, men of all ranks, climes, tongues, dispositions, and habits; and concluded an elegant address by proposing —"Lord Pollington and our Brethren of the noble house of Savile"—(immense cheering, with a song by Mr. Peace).

The Hon. A. SAVILE was truly happy and felicitous in his reply, and exhibited the strongest marks of affectionate regard for his beloved Brothers, all of whom are members of the mystic tie. His lordship, the Earl of Mexborough, can boast of what few, if any other person, can lay claim to—he has six sons, all Masons; so that, around the family hearth he can hold his Lodge,—*just*, perfect, and regular. The address of the Hon. A. Savile, who is his lordship's youngest *son and Brother*, was enthusiastically received.

The Rev. J. COATES, in a very appropriate and highly impressive speech, proposed—"Lady Sarah Savile, the Hon. Mrs. P. Y. Savile, and the Ladies"—(thunders of applause)—"Here's a Health."

The EARL OF MEXBOROUGH responded in an address pregnant with the true spirit of Masonic gallantry; and by his happy allusions, and eloquent appeal to the feelings of his delighted audience, made the festive room resound with the cheers and applause of gratitude and affection. This was the signal for the departure of the ladies, who on retiring, were greeted with many a round of the most rapturous applause.

The EARL OF MEXBOROUGH then gave—"The health of the Visiting Brethren."

The Rev. G. N. WRIGHT, P.G.C., Derbyshire, replied to the toast in a truly Masonic oration, illustrative of the excellency of our sacred Order, and expressive of the deep responsibility attached to every Craftsman—to walk worthy of his vocation.

The noble CHAIRMAN then gave—"Bro. Broadhurst, the artist who

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executed the testimonial," which was followed by—"Colonel Markham, and many thanks for the services of the band," proposed by C. Lee, Esq., D.P.G.M.; to these succeeded others of equal importance, after which the Brethren separated at an early hour, perfectly delighted and gratified at the festive scene. The noble earl added greatly to the joy of the occasion, by volunteering, during the evening, a few of his favorite songs; that of the "Farm-yard," sung in his lordship's own happy and effective style, will not soon or easily be forgotten by the Brethren present. The speeches delivered on the occasion were of a superior order, especially those of our reverend Brethren. Peace, order, and harmony prevailed throughout—charity, benevolence, and love reigned supreme. The Craft has risen rapidly in the estimation of the lovelier part of the creation; and we are assured that the proceedings will long be remembered with feelings of transport and delight. May the members of our Order so hold the faith, and walk in love, purity, and charity, and may they let their light so shine before men, that the world may see our good works, and glorify our Heavenly Father, by becoming, in heart and soul, consistent members of that sacred Order, whose ways are ways of pleasantness, and all whose paths are peace.

SUNDERLAND, *Nov.* 5.—A Provincial Grand Lodge was held at the Phœnix Lodge Room, Sunderland, on Monday, November 5, for the purpose of installing Sir Hedworth Williamson, bart., Prov. G.M. for the county of Durham. The Earl of Zetland, Pro-G.M. of England, was attended by Sir Hedworth Williamson, Sir Cuthbert Sharp, Capt. Brandling, Capt. Croudace, C. J. Brandling, W. Loraine, J. Cookson, John Jobling, Richard Spoor, J. P. Kidson, and A. Surtees, Esqrs. &c. Altogether, not less than three hundred members of the Order were present. The installation of the late lamented Earl of Durham having taken place about fifteen years ago, many of the Brethren in attendance at Sunderland, on this day, had never witnessed anything of the kind, while those who had been present at the induction of the deceased lord to his office, retained a vivid remembrance of the scene. There was, therefore, an eager anxiety, in all the Brethren, to behold the installation of his lordship's successor, Sir Hedworth Williamson; and no one could possibly go away disappointed; for never, perhaps, was the ceremony more ably or impressively conducted than by the Earl of Zetland. His lordship went through his task in a most admirable style, performing it with the strictest care, and evincing a perfect knowledge of his duties. His graceful manner, and his thorough mastery of the details of the ceremony, excited the highest admiration in the breast of every Brother. The installation being concluded, Sir Hedworth afterwards appointed his Provincial Grand Officers for the ensuing year, viz.: Sir Cuthbert Sharp, D.P.G.M.; Matthew Thompson, S.G.W.; Thomas Cummins, J.G.W.; Rev. Bolton Simpson, G.C.; George Bolton, G.T.; William Croudace, G.S.; Robert Robson, G.R.; Thomas Hardy, G.D.C.; John Crossby, G.S.D.; Richard Ridley, G.J.D.; James Spark, G.O.; George Davison, G.P.; George Dykes, G.T. Sir Cuthbert Sharp next read the balance-sheet of the "Fund of Benevolence" of the province, showing a balance of upwards of £200 in the hands of the Treasurer. The Brethren afterwards dined together at the Bridge Hotel, Sir H. Williamson in the chair, supported on his right by the Earl of Zetland, Sir C. Sharp, Richard Spoor, &c.; and on his left by W. Loraine, Esq., Capt. Brandling, C. J. Brandling, Esq., J. Cookson, Esq., John Jobling, Esq., &c.—The S.G.W., Matthew Thompson, and the

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J.G.W., Thomas Cummins, officiated as vice-chairmen. The usual loyal and Masonic toasts were proposed and drunk; and the noble earl, in proposing the health of Sir Hedworth Williamson, paid a feeling tribute to the memory of the late Earl of Durham, his predecessor, whom they had so often had the gratification of meeting in that room. In the course of the evening, several boys, orphans of Masons, and educated at the expense of the Palatine Lodge, Sunderland, were ushered into the dining-room by G. D. C. Hardy, and exhibited specimens of their writing, &c. After answering a few questions proposed to them by the noble Earl and Sir Hedworth, they were regaled to their young hearts' content, and each sent home happy and joyful, with a small present in money, according to annual custom. At about half-past eight, the Earl and Sir Hedworth took their departure, when Richard Spoor, Esq., was called to the chair, and the evening was concluded in the most pleasant manner.

Dec. 7.—On Wednesday last, the Brethren of the Phœnix Lodge, 111, Sunderland, assembled at their Hall, Queen-street, being regular Lodge-night, when the following Brethren were appointed officers for the ensuing year:—Bro. Wm. Baglee, W.M.; Bro. J. Spark, P.M.; Bro. J. Culliford, S.W; Bro. J. Shields, J.W.; Bro. E. Browell, T.; Bro. D. Corcoran, Sec.; Bro. W. Harrison, S.D.; Bro. J. Beckwith, J.D.; Bro. J. Wolstenholme, J.G.; Bro. R. Jefferson, Tyler.

Pembroke Dock.—The anniversary will be held on the 27th of December, in the Lodge-room at the Victoria Hotel; Bro. Burdwood, an officer in Her Majesty's service at Pembroke, has been elected Master of the Lodge; and will be, agreeably to ancient custom, installed on that day

Merthyr, *Oct.* 25.—A large party, consisting of some of the first gentlemen and Freemasons in Swansea, sat down to an excellent dinner in honour of the Worshipful Master, Charles H. Smith, Esq., at Brother Sayer's Hotel, the Bush. Conviviality reigned throughout the entertainment, and "the feast of reason—the flow of soul," and Freemasonry fellowship rendered it most agreeable.

Newport, (Monmouthshire), *Oct.* 10.—The Freemasons of this town and province attended the procession on the occasion of the opening of the Newport Dock, which ceremony was celebrated amid the rejoicings of thousands of gratified spectators.

Winchester—Lodge of Economy, No. 90, *Oct.* 18.—We were this day gratified by a visit from our R.W. P.G.M., Admiral Sir L. Curtis, bart., attended by his Wardens and Deacons. The P.G.M. examined the books of the Lodge, and enquired into the manner in which the Lodge was conducted, and expressed his approbation; the Lodge was then closed, and the Brethren adjourned to banquet, at which Brother Bruce, the W.M. presided, in his usual able manner.

Southampton—Royal Gloster Lodge, No. 152, *Oct.* 27.—This being the day appointed for the visit of the P.G.M., Sir L. Curtis, bart., with his Grand Wardens and Deacons, the Brethren of the Lodge mustered in strong numbers to pay their respects to our Chief, who is so highly esteemed by all the Masonic body in the province. We were much pleased to see such a numerous body of visitors from the neighbouring Lodges; these meetings tend much to cement that kind feeling which is only to be found amongst the Brethren of the mystic tie. The Lodge being closed, the Brethren adjourned to banquet, where the

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merry song went round till the hour of high twelve, when all returned to their homes, delighted with the meeting. On the following evening, the Brethren patronized the theatre, on which occasion, *The Honeymoon*, *Brother Ben*, and *Turning the Tables*, were performed to a well-filled house. The address, written by the lessee, Bro. Abington, was delivered by Bro. Harrington.

Gosport.—The R.W.P.G.M., Adm. Sir L. Curtis, bart., *C.B.*, with his Grand Wardens, Deacons, and Treasurer, paid an official visit to the Lodge of Harmony, No. 387, held at the Star Hotel, on Tuesday, Nov. 8th. Bro. G. Adams, P.M. and P.P.G.R, officiated as W.M., and embraced the opportunity of presenting an address to the R.W. Brother congratulating him on his appointment to the distinguished office he now holds. After the business of the Lodge was over, the Brethren adjourned to the Banqueting-hall, which was very tastefully decorated with Masonic emblems, furniture, and flags, and which, together with the splendid aprons, collars, and jewels worn by some of the Brethren, were generally admired. But what tended principally to the beauty of the scene, was the display of female charms which graced the orchestra during dinner, and who had wine and dessert sent to them from the table, and which, together with other circumstances, induced them to express their concurrence in that part of one of our old songs, which says

> "No mortals can more the ladies adore,
> Than a Free and Accepted Mason."

The Chair was filled by Bro. G. Adams, P.M. and P.P.G.R., supported by Sir L. Curtis, P.G.M.; Dr. White, P.G.S.W.; J. Waller Hewitt, Esq., P.G.J.W.; Capt. Elliot, P.G.S.D.; G. Pope, Esq., P.G.J.D.; I. Trew, Esq., P.G.T.; and Capt. Wilson Orthes, Lodge No. 445. The vice-chairs were filled by Bro. S. D. Forbes, S.W. and P.G.SB., and Bro. J. O. Simmons, J.W. Bros. H. Compigne and W. Weddell officiated as Stewards. After the cloth was cleared, and the toast of the "Queen and the Ladies" drank, with the accustomed honours, the uninitiated withdrew, and the Masonic songs and toasts commenced. The latter were prefaced and responded to by observations from the Chairman, the P.G. Master, and others, tending not only to the inculcation of every moral and social virtue, but to the many other sacred ties which bind man to man, irrespective of colour, party, or creed. Such observations are of frequent occurrence at other public meetings; but here we had a proof, which none can deny, of the sincerity of those who attend them, because they were carried out to their fullest extent, by what we ourselves saw, viz., that amongst those assembled at the festive board, were tories, whigs, and radicals—churchmen, dissenters, and jews, and all united in the strict bond of friendship and brotherly feeling, and in the praiseworthy endeavour of pleasing and delighting each other.

Gosport—Lodge of Harmony, No. 387, *Dec.* 1.—Brother S. D. Forbes, S. W. and P. G. S. B. was, by the unanimous voice of the Brethren, elected Worshipful Master for the next year, and Bro. G. Adams, P.M. and P.P.G.R., was elected Treasurer. The installation of the W.M. will take place on the first Thursday in January.

Portsmouth—Phœnix Lodge, No. 319, *Nov.* 23.—Bro. E. Scott was unanimously elected Worshipful Master for the ensuing year, and Bro. Meadows was re-elected Treasurer.

Carmarthen.—The members of St. Peter's Lodge, (699), intend celebrating the next festival of St. John the Evangelist, on the 27th instant, by dining together at their Lodge-room, Ivy Bush Hotel.

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SCOTLAND.

EDINBURGH.—ST. ANDREW'S DAY.—The Grand Lodge of Scotland met in the Waterloo Room for the annual election of Office-bearers.

The chair was taken, a short time after two o'clock, by the Right Hon. Sir James Forrest, Bart., Lord Provost, supported by the Past Grand Office-bearers, and attended by the Masters and Wardens of various Lodges.

The following were unanimously elected:—Major-General Lord Frederick Fitzclarence, *G.C.H.*, M.W. Grand Master Mason of Scotland; the Right Hon. Sir James Forrest, Bart., Lord Provost, Past Grand Master; the Right Hon. George Lord Glenlyon, Depute G.M.; John Whyte Melville, Fsq., of Mount Melville, Substitute G.M.; James Hamilton, Esq., of Ninewar, Senior Grand Warden; Sir David Dundas, of Dunira, Bart., Junior Grand Warden; Sir William Forbes and Co., Grand Treasurers; W.A. Laurie, Esq., Grand Secretary; John Maitland, Esq., Grand Clerk; the Rev. Alex. Stewart, Minister of Douglas, Grand Chaplain; Sir John Ogilvy, Bart., Senior Deacon; William Bailie, Esq., younger, of Polkemmet, Junior Deacon; William Burn, Esq., Architect; William Cunningham, Esq., Jeweller; Robert Gilfillan, Esq., Bard; John Lorimer, Esq., Bible-bearer; William Anderson, Esq., Grand Director of Ceremonies; Alexander Menzies and John Tindsley, Grand Marshals; Donald Ross and William Petrie, Tylers.

At six o'clock, the Grand Officers and a select party sat down to dinner at the Waterloo Hotel—Lord Glenlyon in the chair, supported by the Lord Provost, Mr. Whyte Melville, Sir David Dundas, Bart., Mr. Hamilton, Sir John Ogilvy, Bart., Captain Drummond, Megginch, Captain Ogilvy, *R.N.*, Mr. Laurie, Mr. Maitland, Mr. Smith, &c.

After dinner, the usual loyal and patriotic toasts were given, and the enlivening strains of the fine band of the Inniskillens added much to the social good feeling which was predominant. The party broke up at half-past eight o'clock, and the whole proceeded to the Grand Hall, to join the Brethren there assembled in celebrating the Festival of St. Andrew.

Lord Glenlyon again took the chair, in the much-regretted absence, from severe indisposition, of the M.W. the Grand Master. His lordship did the honours of the chair in excellent style, and exerted himself to the utmost in keeping up the good feeling and conviviality of the meeting. Many eloquent speeches were made, and the instrumental and vocal bands vied with each other in adding to the harmony of the evening.

MARY'S CHAPEL—*Nov.* 29.—A special meeting of the Lodge was held in Freemasons' Hall, for the purpose of initiating into the mysteries of the Craft several candidates of distinction, preparatory to the celebration of the Festival of St. Andrew. The attendance of the Brethren was numerous, and the D.G.M. the Right Hon. Lord Glenlyon, accompanied by several of the Office-bearers of the Grand Lodge, honored the meeting with their presence. The ceremony was conducted in a manner worthy of the fame and high standing of the ancient Lodge. Before the closing of the Lodge, the D.G.M. took the opportunity of expressing the great gratification and pleasure he had received from witnessing the correct and highly Masonic style in which everything had been conducted, as well on the part of the R.W.M. and Office-bearers, as on the

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part of the Brethren generally, corroborating the opinion expressed by the M.W.G.M. Lord Frederick Fitzclarence, on the occasion of the initiation of his noble brother, Lord Adolphus Fitzclarence, during the period of her Majesty's recent visit to Scotland.

Royal Masonic Institution.—The funds of this charity, which have been gradually accumulating, not proving adequate at present for the endowment or erection of a regular establishment for the reception of children, the promoters have resolved to devote the whole of the interest current to the education of girls in schools.

Brother John Wilson, the celebrated vocalist, has had a most successful season at Edinburgh, and in Scotland generally, in delivering his series of illustrations of Scottish song. It were to be wished that in his "Nicht wi' Burns," he had introduced the inimitable Masonic song of the "Adieu to the Brethren of the Tarbolton Lodge."

"Miller Goudie."—The visitor to the "Land of Burns," as he approaches the cottage of the Poet's birth, will no longer be greeted with the ready smile of recognition and the extended hand of welcome, which never failed to await him from the hale old landlord—whose sleek locks, upright frame, and well-proportioned limbs, displayed to advantage in the tight unmentionables of the "olden time," amply attested how lightly the weight of years sat upon his shoulders; Mr. Goudie died in July last. "Miller Goudie," for so we prefer designating him, was born at Riccarton Mill, on the banks of the Irvine, about two miles from Kilmarnock, in 1758, and had consequently reached the mature age of 84, being the senior of Burns by a year. The miller in 1801 entered upon a lease of Burns' cottage, where he passed the remainder of his long life. Though he had not travelled far, and had seen comparatively little of the world, we venture to say, that few men in his sphere of life were so widely known. His name has been carried abroad into many lands, by the thousands of pilgrims who have visited the birth-place of Burns; and we are sure that the intelligence of his death will be read with no small interest wherever one of them is to be found They will be gratified to learn that he passed away gently and pleasantly, without the slightest apparent struggle. The miller is by many associated with the poems of Burns as the individual alluded to in "Tam o' Shanter"—

> "And ilka melder wi' the *miller*,
> Thou drank as lang as thou had siller."

This, however, is a mistake. Burns' father having removed to Mount Oliphant before Mr. Goudie came to the Dutch Mills, the Poet could not be supposed to have had him in his eye when he penned that inimitable tale. The cronies of Tam o' Shanter—the miller as well as the smith—were persons of his own locality, whose drouthy propensities Burns is said to have observed while attending the school at Kirkoswald. That "Miller Goudie" was acquainted with Burns, however slight the intimacy may have been, there can be no doubt. When the Poet paid his last visit to the scenes of his childhood—"The banks and braes o' bonnie Doon"—the miller had the "Share o' twa gills wi' him at the Mill." The miller's account of this meeting was exceedingly natural, and highly illustrative of the character of the bard. According to the miller he was dull and gloomy; and no wonder, considering the inauspicious clouds which were then darkening the horizon of his hopes. He had mixed in the gay circles of Edinburgh—had dissipated the proceeds of his literary labours in the barren soil of Ellisland, and "hungry ruin had him in the wind." It was under these deadening circumstances

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that the Poet paid his last visit to Ayrshire. When asked what he thought of Burns at the time, the answer of the miller was quite in keeping—"Trouth, naething mair than o' ither folk. He was, in short, considered no that richt in the head." The merit of Burns as a poet was at that period only appreciated by the better educated, while his character for "worldly-wisdom" ranged far below zero amongst his sagacious countrymen. His poems, for there was no "people's edition" of his works in those days, were beyond the reach of the commonalty—while the *fama* of his acknowledged "failings" was blown and expanded as with the lungs of Æolus. It is no disparagement to the miller that he was not more discerning than his compeers, and that he drank with Burns without feeling that he was in the presence of one destined to immortality.

THE SISTER OF BURNS.—While the memory of the brother is worshipped by millions, and every thing connected with him enshrined as something sacred in the affections of an admiring people, the national honour, independent of all other considerations, was too nearly touched by the destitution of the sister, not to alleviate it as soon as her case became known. Those who have taken the most active part in the subscription are, the Duke of Sutherland, Lord Francis Egerton, Professor Wilson, Mr. George Thompson, Mr. Welsh, Liverpool, Mr. D. Robertson, Glasgow, Mr. Monckton Milnes, *M.P.*, Mr. Hastie, *M.P.*, the Hon. Augustus Murray, Mr. Procter (better known by his poetical name of "Barry Cornwall"), Mr. T. Tegg, and Mr. Macready, who have given ten pounds each. It was understood that Sir Robert Peel intended making an addition to the sum already collected, by a donation from the treasury; but her Majesty has graciously rendered this unnecessary, and shown her regard for the memory of our venerated countryman, by presenting Mrs. Begg with the sum of fifty pounds: while the benevolent lady of the Premier contemplates settling an annuity on the mother, and her two heroic daughters, who have long toiled so hard, and submitted to so many privations, in order that they might support their venerable parent.

Lieut.-Colonel W. N. Burns, son of our national poet, has remitted from India, the handsome sum of forty pounds, for the relief of the poet's sister, Mrs. Begg, residing at Tranent. From their having been removed in early life from Scotland, and little connected with it since, the poet's children knew scarcely anything of the circumstance of their relations; but, on Mrs. Begg's case being made known, they have acted in a manner highly creditable to their feelings, as the above donation partly shows. We also understand that a party of Scotsmen, residing at Halifax, Nova Scotia, on seeing a statement of her case, held a public meeting, and commenced a subscription, which ultimately reached thirty-five pounds. We learn that Mr. Chambers has now collected a sum amply sufficient for her future comfort —*Inverness Courier.*

[It is not, however, to be understood that Mrs. Begg has *always* been in a really destitute state; she has had her ups and downs in life, and latterly has been reduced through misfortune.]

DUNBAR, *Oct. 27.—Grand Ceremony of Laying the Foundation Stone of Victoria Harbour, at Dunbar, with Masonic Honours.*—The various Masonic Lodges having been duly constituted, repaired to the large yard of the Lauderdale Arms Inn, where they were marshalled in order of procession. Exactly at two o'clock the procession, preceded by

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Mackenzie's band, moved out of the yard in order, with the Grand Lodge of the Province of East Lothian, composed of the Right Hon. the Earl of Dalhousie, Grand Master, and Office-bearers.

The procession, marshalled by the Grand Marshal of the Grand Lodge of Scotland, proceeded along the High-street, where the windows and balconies in front of the houses were filled with elegantly dressed females. The procession having deployed in front of Dunbar House, the residence of the Right Hon. the Earl of Lauderdale, then proceeded by Sea Port to the Castle Haven, where, at the south-west angle of the romantic rocks of "the Island," and of "the Castle," preparations had been effected for performing the grand ceremony of the day. A platform at the base of the basaltic columns was constructed to receive the large concourse of "Free and Accepted" Brethren, who, to nearly the amount of three hundred, followed their Right Worshipful Provincial Grand Master to the stone, through a handsome arch of evergreens. Directly in front of the scene of operations, an extensive platform rose up the steep inclination of the basaltic rocks, chiefly for the accommodation of the ladies, who thus enjoyed an excellent opportunity of seeing the whole ceremony. The gallery was occupied by the countess of Dalhousie, Mrs. Hamilton of Ninewar, Mrs. Hay of Belton, Sir John and Lady Hall, Mrs. and Miss Hay of Charterfield, Mrs. Middlemass, Mrs. Robert Middlemass, Mrs. H. M. Davidson, Rev. J. Jaffray of Dunbar, &c. &c.

The Rev. Mr. Moore, of Oldhamstocks, having offered up an impressive prayer, "God save the Queen," was played by the band. The Right Hon. the Earl of Dalhousie advanced to the site prepared for depositing the stone; and pronounced the form prescribed by the rules of the Masonic Order, for the performance of the august ceremony; the band playing the grand anthem, "Great Light to Shine."

"MAY THE UNDERTAKING PROSPER BY THE BLESSING OF ALMIGHTY GOD!"

The stone was then lowered; and his lordship having made all the various Office-bearers perform their parts in true Masonic style, the band struck up the "Masons' Anthem," and his lordship put the finish to the ceremony by giving three distinct knocks with the golden mell, followed by thrilling peals of cheers from the surrounding multitude. The noble Earl then spoke as follows:

Lord DALHOUSIE said that he should not have ventured to interrupt, perhaps to mar, the ceremony in which they had just been engaged, or by any poor words of his to weaken the effect of the impressive invocation with which it had concluded, but that ancient and invariable custom imposed upon him the necessity of addressing to the authorities a few observations at the close of the ceremony which had celebrated the commencement of their important and most honourable work. Not that he wished to be understood to say, that he felt the necessity to which he had alluded, to be irksome or unwelcome—(cheers). On the contrary, he could not have imagined for himself any occupation more grateful to his feelings than the task which, from his position as Grand Master of the Province of East Lothian, it had fallen to his fortunate lot to be called upon to discharge—(cheers). For, it was his pleasing duty to be called upon to address to all whom he saw around him, to all who were interested in the undertaking, unmixed congratulation and praise—(cheers). He had also to congratulate his Worshipful and Right Worshipful Brethren on their happy commencement of the work by the rules

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of architecture—(cheers)—knowing, that just so far as they were embued with the spirit of charity and good-will, which was the ground work of their order, so far they would rejoice in beginning a work which would give additional security to life and property—which would tend to advance the prosperity and increase the happiness of many of their fellow-men—(loud cheers). He congratulated one and all on the successful commencement of this enterprise. For himself, personally, he should not presume to say more than that he was proud to have his name associated in any manner with their work, and to have seen it deposited on the record beneath the stone on which he had just struck the strokes of his mallet. "I will only now add," said the noble lord, "in the solemn words of the form of our Order, that 'I supplicate the Almighty Architect of the Universe to grant his blessing on the harbour we have begun,' —(tremendous cheering)—so that, planting its foundation beneath the waves, and rearing its massive superstructure towards the storm, it may be enabled, by His Divine Providence, successfully to defy the rage of both—(great cheering)—and stand, an enduring monument, of the energy and patriotism, and public spirit of us their forefathers, before the eyes of our latest posterity—(vociferous cheering)—aye, gentlemen, so long as the winds themselves shall blow, or these tides may roll!" The noble lord concluded amidst successive rounds of enthusiastic cheering.

Provost Middlemass replied—"Although I am not initiated in the mystery of Masonic lore, yet I trust the official situation which I have at present the honor of filling in the municipal councils of our borough, allows me the privilege of laying my hand upon this foundation-stone—(cheers)—and this I do with the highest gratification; and most sincerely do I pray that the Almighty Architect of the Universe may be pleased to grant a blessing on this undertaking; that it may be completed in good time; and that it may remain entire for many ages yet to come, to His glory, and to the inestimable good and safety of many thousands of our children's children.

Mr. R. H. Middlemas then caused to be fired, with great effect, from the Castle, a royal salute of twenty-one guns, which reverberated above the cheers of the multitude. Three cheers were given for the success of Victoria Harbour; and three cheers for the Earl of Dalhousie and the Masonic body were demanded by a voice from the crowd, and given with one cheer more; after which,

His Lordship said, "Gentlemen, you must not suppose that our ceremony is yet completed. My venerable friend, the Provost, has yet to discharge the important duty of giving the harbour its name"—(cheers).

Provost Middlemas then said, "My lord and gentlemen, I am happy to announce that her Majesty, God bless her, has given her gracious permission to have the harbour named Victoria Harbour, after herself; and I have now the honour of declaring, officially, that this is to be the name, now and in all time coming, in all writs, sasines, and documents, respecting the same. God save the Queen!" (Tremendous cheering.) Air—"God save the Queen." A handbill, containing Sir Robert Peel's communication of her Majesty's gracious pleasure, was handed about the platform.

The Earl of Dalhousie then said, "I never discharge any duty of this kind without paying homage to the Queen—(loud cheers)—and I crave three cheers for her Majesty." Three hearty and enthusiastic cheers were then given for her Majesty.

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Sir JOHN HALL, who was in the gallery, called for three cheers for Provost Middlemass, which were given with great cordiality.

The Rev. Mr. MOORE closed the proceedings with the following prayer:—"May the glorious and benign Majesty of Heaven be upon us. Prosper Thou the work of our hands—O God, do thou bless our handiwork, for the sake of our Lord and Saviour Christ Jesus."

The procession moved off the platform in reverse order, the band performing the Masonic Anthem, the multitude cheering and waving hats and handkerchiefs.

The opening and closing of the Grand Lodge by the noble Earl was most solemn and imposing.

THE DINNER

Was provided and laid out in Mr. Stott's premises, entirely under the admirable superintendence of a committee of management, acting in sub-committees

Shortly after four o'clock, Provost Middlemass entered the room, attended by the Right Hon. Earl of Dalhousie, Captain Hay of Belton, *R.N.*, &c., and took the chair amidst much applause.

The Rev. Mr. MOORE, of Oldhamstocks, Chaplain to the Dunbar Castle Lodge of Freemasons, said grace.

The customary loyal toasts—the Queen, Queen Adelaide, Prince Albert, the Prince of Wales, the Royal Family, the Army and Navy—were given, and received with all customary respect and affection.

CHAIRMAN.—"Gentlemen, you are all aware that the town of Dunbar has this day received the most distinguished honour from the venerable Fraternity of Freemasons—(cheers). Will you, therefore, have the goodness to fill a bumper, and allow me, as the humble representative of the community, to propose the health of the gentlemen who have so kindly discharged the duties of their order, and conferred this high and flattering compliment—with our most grateful thanks? I am sorry to say to Lord Dalhousie that I have not the happiness of being one of the initiated in the mysteries of Masonry, over which he presides with such distinguished *éclat*—(applause). You must not, therefore, expect me to possess that vivid inspiration—(loud cheers)—which, I am told, belongs to them alone. But this much I know, that the Fraternity is very numerous and formidable—to be found in every kingdom—in every quarter of the world; and consists of many noble patricians, many men of enlightened talent, illustrious merit, and eminent consideration in all the various walks of life—(applause). What the end and scope of this illustrious institution may be, has been most religiously kept a secret from age to age—(laughter and cheers)—even the ladies, I am told—(renewed cheers and laughter)—even our fair countrywomen, with all their lovely fascinating blandishments, with all their ardent desire after knowledge—(great laughter)—have never yet been able to find out the potent virtues of the Mason word—(roars of laughter). I am at a loss what toast to give that would be most acceptable to Freemasons. But I beg leave to give the 'Health of the Most Worshipful Grand Master' next me—(cheers)—and allow me to add, 'prosperity to Freemasonry, with every happiness to Masons' wives and Masons' bairns, and to all lovely damsels willing to fill Masons' arms'—(cheers)

The EARL OF DALHOUSIE rose to respond, and was received with loud and long continued cheering. He said, "You do me, Mr. Provost and

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gentlemen, and also the whole of my Masonic Brethen, honour—a very great and distinguished honour; and for the very kind and flattering manner in which you have drunk our health, I beg to return you, in their name and my own, very cordial and sincere thanks. It afforded us very great gratification to have an opportunity of being present, to labour in our vocation, by laying the foundation of your harbour to-day, according to the practice of our Order, and the rules of architecture, and in placing the first stone of so great and valuable a work. In the name of the Provincial Grand Lodge over which I have the honour to preside, —and, as I will venture to say, in the name of every other Lodge in Scotland,—I beg to express the pleasure our coming amongst you affords us at all times, the pleasure it would yield us to come again, and more especially, if it were for the purpose of laying the extended corner-stone of the intended harbour of refuge at Dunbar—(loud cheers)—harmonizing as does the art we profess, and the principles of the Order to which we belong, with the feelings of charity, benevolence, and good will, and good fellowship to all mankind—(cheers). One only regret occurred to my mind amidst the transactions of this day; it occurred to me on the platform, and it was brought back to my mind with a torrent of regret during the observations addressed to you by my venerable friend in the chair—the regret that we have not Provost Middlemass amongst the members of our Order—(applause). I can assure my venerable friend, however, that this is easily remedied—(laughter)—that it is 'free and easy'—(laughter)—that it is 'never too late to learn'—(cheers and laughter;)—and as for the 'vivid and fiery inspiration' to which my venerable friend so enthusiastically refers, as belonging to Masonry—the red-hot poker," exclaimed his lordship, "will put it into him in a crack! —(deafening cheers). To be serious, for a moment," continued his lordship, "and if I may refer to my own feelings, for the honour you have personally done me, I return thanks very sincerely, and that not with any flourish of exaggeration; for, connected with it as I am, both by birth and heritage, I belong to the county—(hear, hear)—and have become every year, at each stage of my life, by some new step more closely connected with its interests—(loud cheers;)—and I can assure you, that it is not easy to over-estimate the extent of my gratifications at having the honour to be associated by name, and officially, with the undertaking begun this day—(immense applause). I appreciate most highly, and set a high value upon meetings such as this, where individuals of every name, and from every district, of every difference of opinion, and of every shade of political feeling, meet upon neutral ground, and join together to effect one common and valued object—(cheers). The influence of such meetings will subsist long after the elements that composed it are scattered asunder. I please myself with the belief that, although amid the heat of politics, the strife of party animosities must needs have arisen and arise among us; although amidst the mere things of ambition, and the jostle of interests in our passage through life, some estrangements and bitterness must be created, yet the meeting of this day will have tended, in some degree, to remove or alleviate them. I am willing to please myself with the belief that, when hereafter we look back to the common work of good in which we have united to-day, every one of us will be conscious that he has left behind him some of the animosities—some of the bitterness—some of the estrangements or discontents of his life, buried deep, drowned at the bottom of the new

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harbour of Dunbar." The noble lord sat down amidst tremendous cheers.

CHAIRMAN—"The brave peers of Britain, pillars of the state."

The EARL OF DALHOUSIE again rose and said, "My friend, the Provost, is like his own battery on the Castle Hill—double-shotted: for I had no sooner done, than I find myself called upon to obtrude myself a second time upon your attention, by the toast he has just given, simply because there is no other peer present. I wish to avoid, in the present meeting, every thing which by any chance may be calculated to call forth any expression of difference in opinion. I will, therefore, only say that I sincerely trust the peers of Britain, and of parliament, may always do their duty—whatever that duty may be—to God and their country, as private gentlemen and as public men"—(loud cheers).

Baillie FRANCE gave "The Fishery Board," and coupled with it the health of Sir Thomas Dick Lauder, the secretary, whose well-known ability required no eulogium"—(cheers).

CHAIRMAN—"Mr. Balfour, of Whittinghame—(cheers). The town of Dunbar is greatly obliged to him. He has furnished us with the sinews of war—(cheers). I trust he will continue to do so until we don't require any more of his aid"—(applause).

J. M. BALFOUR, Esq., *M.P.*, returned thanks in the name of his father.

The CHAIRMAN then gave successively, "The Earl of Lauderdale," "The Duke of Roxburghe," "The Marquis of Tweedale," and "Sir George Warrender;" the latter was present, and appeared greatly affected. He returned thanks in a very feeling address.

CHAIRMAN.—"I crave a bumper. The toast I am going to propose is one I am sure you will all receive with much pleasure, particularly as it is the health of a lady. I shall not attempt in feeble language to raise your expectations, or anticipate any praise due to her. Her name alone will speak volumes. It is the Countess of Dalhousie—(cheers). I am sure it will awake your minds like the flash of a delightful ruby; and you all know that King Solomon, who had great experience, said that a good wife was worth many rubies—(great cheering). I drink therefore to the Countess of Dalhousie."

The EARL OF DALHOUSIE rose and said—"Before discharging the duty your kindness has devolved on me, permit me to ask of you to fill a bumper—a bumper to the brim—a Masonic bumper, such as are Masons, and a bumper without daylight those that are not. Before I call upon you, however, to drink it, permit me to return thanks in the very deepest and most sincere manner for drinking the health of the Lady Dalhousie. Lady Dalhousie, gentlemen, is a very unobtrusive and unpretending person—(applause)—and I am sure would be overwhelmed by the illustration of rubies associated with her health by my friend the Provost. But, although the rubies may be an illustration of too great richness, I am not afraid to say that the value of my wife to me, and to my heart, is far indeed beyond the price of them all—(great applause.) Gentlemen, I should apologise for occupying so much of your attention—(no, no!)—you have had a dose of me to-day—(no, no, no!) One toast, however, I must do myself the pleasure to propose to this company, not only because it is a pleasure, but as a mark of respect to this company from the position I have the honour to hold on the right hand of the Provost—a toast which I am sure you will all receive with cordiality and enthusiasm, for it is the health of Provost

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Middlemass, of Dunbar. If we have been assisting to commence a work of deep interest and importance to day; if it has been commenced with the best auguries for the future, all this has been owing to the energies of Provost Middlemass; for to his exertions we must mainly attribute the successful issue at which this project has arrived. And, gentlemen, I take leave to congratulate him, to congratulate you all again. I congratulate my venerable friend; for I am sure that one such day as this, in the autumn of his life, will more than repay all the heat and toil of its summer, while it will tend hereafter more and more to lighten and gild the winter of his decline. I feel confident that this, like every other good work, will bring its own reward with it; and that there are some here who will live to see the important work we have begun to-day followed by other new improvements; and the town and harbour of Dunbar, in its prosperity and in its trade, rising to higher prominence and richer importance among the ports and burghs of the kingdom." The noble lord concluded by proposing "the health of Provost Middlemass," with all the honours, requesting the company to take the time from him, and keep it with him; which was done, and the toast was drunk and applauded with admirable effect.

Air, "Some say the deil's dead, and buried in Kirkaldy."

Provost Middlemass.—"I feel very grateful for the honour you have done me; and indeed have no language adequate to meet such a demonstration of your regard. I certainly feel my breast full of grateful emotion which I cannot express; and I can only therefore pour out this bumper as a libation with my warmest wishes for your welfare. Greatly as I am sensible of your lordship's approbation, I must attribute it all to the perseverance of a committee of great ability, who labouring indefatigably day and night, assisted me in every shape; and to them I am at this moment indebted for the forwardness of the business. But however much indebted to them, I beg at the same time to thank you for the kindness done to me at this moment."

Air, "Speed the plough."

Chairman.—"Gentlemen, I beg leave to propose the health of the members for the county and burghs with three times three"—(cheers).

The toast was acknowledged by J. M. Balfour, Esq., *M.P.*

Bailie Aitchison proposed the health of the great Hiram of the undertaking, "Mr. Lyon," who was seated near him. Might he be enabled to execute the works with credit to himself and satisfaction to his employers; he wished him good weather, moderate tides, and a penny won—(cheers).

Mr. Lyon returned thanks.

Chairman.—"The Sheriff of the County and his Staff!—may our courts of law ever prove unadulterated streams of public justice."

Mr. Sheriff Riddle, in the name of the sheriff, and his staff too—(a laugh)—returned thanks.

Sir George Warrender proposed, "Success to Victoria Harbour."—(Immense applause).

Bailie Hume proposed "the health of Mr. Mitchell, the engineer of the Fishery Board."

Mr. Sawers gave "the health of Mr. Alexander M'Neill, and prosperity to the Edinburgh and Glasgow Railway."

Mr. M'Neill returned thanks in a most eloquent address.

The health of Dr. Sawers was next proposed, and acknowledged.

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CHAIRMAN.—"Gentlemen! I crave a bumper over all. 'The fair ladies that are now, I dare say, tripping it on the light fantastic toe in the ball-room—a happy evening to them!"—(loud cheers). After which the Provost vacated the chair, and the company separated.

The Stewards deserve the greatest praise for their exertions in producing an excellent and orderly entertainment.

THE ASSEMBLY.

The ball in the assembly-rooms was most numerously and fashionably attended in the evening by about two hundred ladies and gentlemen, comprising the *élite* of the county of East Lothian. Amongst the company we noticed the Earl and Countess of Haddington, the Countess of Dalhousie, the Lady Eleanor and Miss Charlotte Balfour, Mrs. and Misses Hunter, of Thurston, Miss Gibson Carmichael, Mrs. Middlemass, the lady of the respected Provost, Mrs. and Miss Davidson of Haddington, Mrs. Henry M. Davidson, James Maitland Balfour, Esq., *M.P.*, Mr. Charles Balfour, Sir George Warrender, bart., of Lochend, Sir David Kinloch, bart., of Gilmerton, Gen. Carfrae of Bowerhouses, Capt. Hay of Belton, Major Anderson, Messrs. Gibson, Carmichael, Alex. M'Neill, Esq., Simon Sawers, Esq. of Newhouse, Dr. John Sawers, *H.E.I.C.S.*, C. L. Sawers, Esq., Robert Middlemass, Esq. of West Barns, J. Porter, Esq., solicitor, London, Mr. and Mrs. J. Wilson (Spain), Miss Laig of West Reston, W. H. Ritchie, Esq., and the Misses Ritchie, H. M. Davidson, Esq., C. H. Davidson, and F. Davidson, Esqrs., G. Bell, Esq., Dunse, Lieut. Shaw, *R.N.*, Mr. Moore, Fishwick, and Mr. Thompson, Mindrim.

Bailie Hume and Councillors Middlemass and Dudgeon were the sub-committee of management for the ball, to whose admirable tact no small proportion of its brilliancy is attributable.

The ball was opened by Provost Middlemass, with the Lady Eleanor Balfour; and dancing was kept up with unabated spirit till an advanced hour in the morning. A more spirited and agreeable assembly we have indeed seldom witnessed.

Supper and refreshments were served up in an adjoining room, and partaken of throughout the evening by parties from the ball-room.

The whole proceedings and rejoicings passed off with delightful *éclat*; and we are convinced that the day of laying the foundation-stone of Victoria Harbour will be long and pleasurably remembered in Dunbar, and referred to as an incitement to advance in the race of improvement which must thence take its date.

The Magistrates and Town Council have voted the freedom of the burgh to the Right Honourable the Earl of Dalhousie, &c., in commemoration, as stated in the burgess ticket, of the very solemn and efficient manner in which he performed his duties as Provincial Grand Master Mason of the province of Haddingtonshire, in lately laying the foundation-stone of the Victoria Harbour at that burgh, as well as of the high esteem in which he is held by the Corporation and community of the burgh.

CUPAR, *Sept.* 28.—The foundation-stone of the new jail was laid on Thursday last, with Masonic honours, by J. Whyte Melville, Esq., the R.W.P.G.M. of Fife, assisted by several members of the Grand Lodge, and deputations from the following Lodges of the province:—St, John's,

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Cupar; St. Regulus', Cupar: Thane of Fife, Cupar; St. Andrew's, St. Andrews; St. John's, Kirkaldy; St. Cyr's and King Robert de Bruce, Auchtermuchty; St. John's, Ceres; St. John's, Falkland; Elgin, Leven; Lindores, Newburgh; ——, Dunbar. Among the members of the Grand Lodge who attended were, Sir John Ogilvie, and W. A. Laurie, Esq. (the secretary.) Previous to the commencement of the ceremony, a Provincial Grand Lodge was held in the County Hall, at which J. Whyte Melville, Esq., was installed in his office with the usual ceremonies by James Carstairs, Esq., R.W.M. of St. John's Lodge, Cupar. After his installation, the P.G.M. named C. Halkett Craigie, Esq., of Lahill, and George Makgill, Esq. of Kemback, as Provincial Wardens, and Dr. Anderson of Newburgh, as Chaplain. The procession, composed of the above-mentioned Lodges, and of the provost and magistrates of Cupar, and Sheriff Jameson, proceeded to the site of the jail, accompanied by a band of music and a large body of spectators. The stone was laid with the usual ceremonies by the Provincial Grand Master, assisted by his Office-bearers, previous to which an appropriate and impressive prayer was offered up by the Rev. Dr. Anderson of Newburgh, Chaplain to the Provincial Grand Lodge. The ceremony concluded by three cheers for the successful completion of the building. The procession then returned in the same order to the County Hall, when the Grand Lodge was closed.

Aboyne, *Sept.*—The Brethren of the Charleston of Aboyne Lodge of Freemasons were highly honoured and gratified by the presence of their R.W.M. the Earl of Aboyne, and Lord J. F. Gordon, H.M., who gave the society a splendid ball, on Friday the 16th ult., when a numerous assemblage of members, with their fair partners, received a treat such as they have not enjoyed for years; but it is hoped that, by the lively interest which their lordships take in the welfare of the society, many a merry meeting of the kind will take place under their auspices. It is almost needless to add that many glasses were drained to appropriate toasts; and the merry dance was kept up to a late hour in the morning. Substantial refreshments were furnished in Mr. Biss's best style, and the music by Mr. Fettes gave great satisfaction.

Trinity Lodge of Elgin, *Nov.* 30. The members met in their assembly rooms here, to celebrate the anniversary of St. Andrew, and to transact the ordinary business; and after the Lodge was opened in due style, they proceeded to the election of Office-bearers for the ensuing year, when the following were unanimously elected: Bros. Patrick Cameron, sheriff-substitute of Elginshire, R.W. Master; J. Johnston, Newmill, Depute Master; John Allan, corn-merchant, Senior Warden: James Mellis, writer, Junior Warden; Alex. Brown, Treasurer; Robt. Bain, Secretary; the Rev. Alexander Walker, minister of Urquhart, Chaplain; Wm. Innes, Capt. Peter Falconer, James Petrie, Alexander Forteath, John Lawson, Managers; John G Brown, Alexander Cooper, Stewards or Deacons; James Grant, of Prospect Lodge, Wm. Jenkins, of Strowan Grove, Key-keepers; Robert Munro, Tyler.

The collection of quarter pennies then took place, and the Treasurer gave such a flattering account of the finances of the Lodge, that the members were delighted at the prospect of being soon able to add to the ornaments and conveniences of their rooms, especially of the apartment appropriated for the reception of the ladies.

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Business being over, the Brethren were summoned to the dining-room, when they sat down at five o'clock to banquet. The R.W. Master officiated as chairman, supported on the right by R. Wharton Duff, Esq., of Orton; and on the left by Major Houston College. The Senior Warden acted as croupier. The evening was spent in the most harmonious and kindly manner; several excellent songs were sung, and the various toasts given were accompanied by appropriate airs, played in masterly style by the band, whose performances, especially of reels and strathspeys, gave the greatest delight. At eight o'clock, the Brethren marched as usual in Masonic array, preceded by their Tyler and Stewards, the Office-bearers being all invested with the insignia of the Craft. Dancing then commenced, and was carried on with unabated spirit till twelve o'clock, when the opening of the great folding-doors announced that supper was laid, to which all repaired, and partook of the plentiful refreshments provided for them. The Master again presided, and the various toasts which he gave were most cordially received, particularly that of the ladies, which was drunk with the greatest enthusiasm. Several songs were sung, and the company then returned to the ball-room, where dancing was resumed, and carried on with uninterrupted animation and glee, until half-past two o'clock, when all parted highly gratified with the mirth, Masonry, and harmony of the festival, and the brilliant gaiety of the ball-room, which was adorned with a galaxy of grace and beauty.

BANFF—ST. ANDREW'S DAY.—The Brethren met for the election of Office-bearers, when the following was the result:—Earl of Fife, Honorary Grand Master; George Smith, R.W. Master; T. H. Richardson, Depute Master; James Duff, Senior Warden; W. J. Whyte, Junior Warden; Francis Coutts, Senior Deacon; James Davidson, Junior Deacon; James Joiner, Senior Steward; David Henry, Junior Steward; William Grant, Treasurer; William Barclay, Secretary; Rev. James Cruickshank, Chaplain; Mrs. Gray, Lady Patroness; Charles White, Tyler. After settling the annual business, they sat down to dinner at five o'clock, Mr. Smith, R.W. Master, in the chair, under whose auspices the evening was spent in true Masonic harmony.

DUMFRIES, *Nov.* 30—ST. ANDREW'S DAY.—The following Brethren were duly elected Office-bearers of St. Michael's Lodge for the ensuing year, viz.:—Robert Bell, R.W.M.; David Armstrong, R.W.P.M.; Thomas Crichton, R.W.D.M.; Charles Baird, W.S.W.; R. D. M'Lellan, W.J.W.; David Johnstone, Chaplain; George Thomson, Treasurer; Thomas F. Smith, Secretary; J. H. Bryden, S.D.; Wm. Potter, J.D.; Thomas Thorburn and Charles M'Minn, Stewards.

ABERDEEN—SAINT PETER'S ROYAL ARCH CHAPTER.—The Companions of this ancient order held their annual meeting on the evening of St. Andrew's-day, being the 30th Nov., in the Hall, 8, Adelphi, when the several Companions were unanimously elected to fill the various offices for the ensuing year; Mr. John Allan, Most Excellent Grand Principal Z.

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IRELAND.

TO CORRESPONDENTS.

A BELFAST MASON.—Not having been furnished with the names of the Board of General Purposes, we cannot comply with the request.

AN OLD MASON.—The correspondence relating to a "Fix" is altogether declined.

M. T. C. D.—We are obliged by the suggestion. The parody is sufficient.

"To that man's share, such glaring errors fall,
Look in his face, and you remember all."

HIBERNICUS must be in error in supposing that the G. M. of England wrote to the G. M. of Ireland on the subject of a certain appointment. If any one wrote, it might have been the G. S. Certainly, the circumstance altogether is curious.

DUBLIN.—Bro. George Hoyte, who has succeeded Bro. W. White as Deputy Grand Master, possesses the confidence of the Irish fraternity. The recent changes in our executive have considerable promise, and tend to the developement of a more stable arrangement of public business. Although we have it not altogether in our power to rival our elder sister, the Grand Lodge of England, we can emulate what is good in that body; and by the gradual approach to a more enlarged operation of public discipline and practice, in the course of time we may hope to remove all those impediments by which we have been retarded. In the judicious attempt to reconcile many to the change, caution is required, in order that a sound intelligence may herald a merited freedom. By legislating for the many and not for a class, we may proceed both happily and successfully. Our representative system with the Grand Lodges abroad has effected much in the way of kind and amicable relations. The establishment of a Board of General Purposes will, by the admission of Brethren well-informed and well-disposed to the duties of public business, relieve the Grand Lodge from many debatable subjects; and, provided a due guard be kept—so that the vital interests of the Craft are maintained and protected—we see no objection to such Board. The appointment of the new Grand Treasurer promises well; he will work at his task, and doubtless prove a good accountant. Our veteran Deputy Grand Secretary, Bro. Fowler, required able assistance; and we trust, having found it, he will be enabled to continue his own useful labours without personal inconvenience.

DUBLIN—COLLEGE OF PHILOSOPHIC MASONS, *Nov.* 10.—A meeting of this order was held.

The secession of a member of 208, Nenagh, from the order, by the influence of his spiritual director, has caused much surprise, not only in the province, but in Ireland generally.

Nov. 14.—A very elegant entertainment was given at the Royal Masonic Lodge-rooms, College-green, by the Royal Albert Lodge, No. 100, to William White, Esq., late Deputy Grand Master, on the occasion of his retirement from that high official situation, when an address

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was presented to him signed by Thomas Whistler, W.M.; Henry W. Talbott, S.W.: H. M'Cormick, J.W.; Charles S. Murphy, P.M. and Sec.; to which Bro. White replied in a very affecting address.

Dec. 7.—The Brotherhood of Lodge 245 gave their annual ball at their rooms, No. 39, French-street, on Wednesday evening. About two hundred ladies and gentlemen were present. Dancing commenced shortly after ten o'clock, and was kept up spiritedly until an advanced hour next morning. The arrangements were most judiciously made, and reflect much credit on the stewards, who were particularly attentive to the visitors. The refreshments were abundant; the viands of the best description, and the wines of the richest quality. The rooms were tastefully decorated with the badges of the order, which tended much to enhance the brilliancy of the scene. The night passed over in the most satisfactory manner, and nothing occurred, even of the most trivial kind, to mar the festivities.

NAAS, *Nov.*—The Masonic Lodge-room was hung with black on Wednesday, as a mark of respect to the memory of their respected Master, Captain Madden, who died lately at Berne.

NORTH MUNSTER.

NENAGH, (No. 208,) *Sept.* 19.—A meeting of the Brethren of this Lodge was held at Brundley's on Monday last, for the purpose of initiation. The R.W. P.G.M., Michael Furnell, Esq., honored the Craft by his presence, and was highly pleased with the working of this comparatively young Lodge; and on the occasion of his health being drunk after dinner, expressed himself in strong terms of approval of the regularity of its system.

Nov.—The W.M., Bro. James Dempster, delivered a very elaborate, chaste and effective address, for which we regret we have not space. The occasion was in consequence of the secession of a younger Brother from this highly respectable Lodge, on the plea that such was made a *sine qua non* by his spiritual director. The Prov. G. M., Bro. Furnell, and many visiting Brethren were present, who highly approved of the address, which was ordered to be entered on the minutes.

LIMERICK—ORPHAN SOCIETY.—The thanks of the Committee were unanimously voted to M. Furnell, Esq., for his very kind letter and a donation, as premiums, for the most deserving orphans, of valuable books, placed at his disposal by Bro. F. B. Ribbans.

LODGE No. 13.—The thanks of this Lodge were voted unanimously to Bro. Ribbans, "for his estimable and benevolent donation of books for the Masonic Orphan Institution." The Lodge have since unanimously voted their subscription in aid of "The Masonic Offering to the Rev. Dr. Oliver."

The Provincial Grand Master, Bro. Furnell, continues his unceasing exertions to promote the cause of Freemasonry.

Nov. 30.—A highly respectable and crowded meeting took place at the Freemasons' Hall, being quarterly day of the North Munster Provincial Grand Lodge; and we congratulate the R.W. P.G.M. on the proud array under his banner, of a body devoted to universal benevolence and brotherly love. We are authorised to state that the representatives of every Lodge of the district pledged themselves individually and collectively to countenance, aid and support the Ancient Union Lodge, No. 13, in carrying out their annual ball at the next assizes, in aid of the Masonic Orphan Institution.

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FOREIGN.

GRENADA—CALEDONIA LODGE, No. 324.—On the 15th of July, at a Convocation of Emergency, Messrs. James M'Alpine and Hugh M'Kinnon, two worthy members of our community, were initiated into the mysteries of Masonry, and were firmly noosed in the "mystic tie;" and on Monday evening last, at a similar convocation, Charles Rochard, Esq., solicitor, &c., of the island of Trinidad, was also initiated into the mysteries of Masonry.

Aug. 8.—The Brethren of the Caledonia Lodge met, pursuant to adjournment, for the purpose of bestowing the secrets of the sublime degree of Master Mason on Bros. John Guthrie and Charles Rochard. The Prov. Grand Master was present, and among the other visitors, was Bro. Joseph Garraway, of the Albion Lodge, Barbadoes.

After the business of the Lodge was concluded, the Brethren retired to a sumptuous and elegant banquet, at which the Prov. Grand Master presided with much ability. The conviviality of the meeting was kept up until "high twelve," when the Junior Warden's toast was proposed and drunk, and the meeting separated with every feeling of brotherly love and affection.

August 13.—This forenoon, the remains of the late John Ahmuty, Esq., barrister of the Inner Temple, were removed from a vault on the premises of the Hon. W. Stephenson, where they had lain for a space of nearly fifty-six years, in a leaden coffin, to the burial-ground of St. Andrew's Kirk. A few of the most respectable gentlemen in the immediate neighbourhood were present at the interment. The removal of the remains of this gentleman, was by the earnest desire of an affectionate daughter of the deceased, now living in England, communicated by letter to the Hon. William Stephenson.

"Our general proceedings are satisfactory. The tidings of the 'Oliver Offering' has been very favorably received, and we hope to add our mite to the general expression of gratitude to the distinguished Brother whose virtues and services it is intended to commemorate."

JAMAICA—KINGSTON.—"We have received intimation that a Testimonial to Dr. Oliver is on the tapis, and rely on the Masters of Lodges to exert their proper influence in making a list of subscriptions worthy of the gratitude felt by the Jamaica Brethren towards one so justly termed the 'Historian of the Craft.' Our general Masonic matters are much in *statu quo*."

CANADA.—The Craft in Canada west, have re-organized themselves, and there is a bestirring of the workmen. Many years have passed since any Prov. Grand Master has presided. Dr. Zibla M. Phillips, however, as P.P.D.G.M., has been zealous, and has granted a few dispensations; also a charter for a new Chapter; and it is hoped that an Encampment will shortly be convened.

A Chapter was held at Kingston on the 26th February; and on the 24th of the same month a Grand Masonic Convention, Bro. Z. Phillips in the chair, when after a very animated discussion, it was ultimately resolved unanimously, that a petition be forwarded to H.R.H. the Duke of Sussex, M.W.G.M., soliciting the appointment of a Provincial Grand Master.*

* What attention has been paid to this petition? ED.

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MONTREAL, *Aug.* 24.—*Laying the Foundation Stone of St. James's Church, Vaudreuil.*—The Masons of St. George's Lodge at St. Andrews having been invited to attend for the purpose, assembled at Carillon early in the morning, and were taken down the river in the Ottawa steamer by Captain Robins, who landed them, and as many others as chose to accompany them, at Mr. Schneider's wharf, where they were met by the Oldfield steamer, with the Rev. Dr. Bethune, and others from town.

On landing, they were met by F. de les Dernier, Esq., the Rev. James Pike, Mr. Schneider and others, who had provided carriages for their conveyance, about a couple of miles up the river, to the school-house, where nearly the whole of the parishioners—men, women, and children, were collected. From this place the procession moved to the site of the church, through a beautiful lane overhung with fruit-trees, &c., more like a gentleman's park than a public highway.

As the procession moved off, the *Te Deum* was recited by the Rev. Joseph Abbott, of Grenville, the clergy and people responding; the rest of the distance was occupied by the reading of appropriate Psalms, viz., the 24th, 34th, 122d, 127th, and 132d. On arriving at the foot of the platform, the two lines of the procession opened, for the purpose of reversing its order, and as the Masonic body advanced to the front, the 133d Psalm was read.

After the preliminary arrangements, the Rev. James Pike, incumbent, opened the ceremony with an appropriate and excellent address.

Dr. BETHUNE, in reply, expressed his thanks for the high honour conferred upon him, in selecting him for the very agreeable duty of laying the corner-stone of this building, to be dedicated to the service of God. He considered it a privilege to be afforded the opportunity of contributing, in his humble measure, to the erection of an edifice which is always conspicuous, and, to his mind, the most beautiful picture in the landscape of all Christian countries. It was true that God himself had declared that "He dwelleth not in temples made with hands," because by His attribute of omnipresence He fills all space at the same moment of time. He concluded a most delightful address with an extract from the prayers in the service for the Consecration of Churches.

After the prayer, the bottle containing the inscription and coins of the present reign was handed to Dr. Bethune, who deposited them in the cavity made for the purpose; when the stone was lowered to its place, and adjusted by him in all due formality, with square, level, and plumb rule, and other insignia of their ancient and honourable craft. After the corn, wine, and oil had been poured upon the stone, with the usual Masonic prayers, a prayer was offered by the Rev. James Pyke.

The 100th Psalm was then sung by the choir—indeed, it may be said by the whole assembled multitude. After which the Hon. R. Harwood, in a neat and appropriate speech, returned thanks to the Freemasons for their attendance. The Rev. Dr. Bethune then pronounced the blessing. The procession having re-formed, returned in the same order to the school-house, when the meeting dispersed. And so ended this imposing and truly gratifying ceremony; not so, however, the reflections such occasions naturally give rise to.

The site of the church, on a high and prominent point of land jutting out into the lake, with a steep descent covered with brushwood down to

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the water's edge,—immediately in front of the residence of the Hon. Mr. Justice Pyke, and the pretty cottage of Captain Robins,—is the most beautiful and picturesque which can possibly be imagined, commanding as it does a most complete view of the whole lake above and below, together with the Two Mountains from which the lake takes its name. At the foot of one of these is the town in miniature called the Indian village, which, with its glittering spire, standing out in high relief against the dark green forest behind it, forms an interesting object in the landscape. The approach to the church is through wooded lanes, dotted with ornamental cottages embossed in thick orchards, whose ripening fruit in rich clusters were on the present occasion glistening in the variegated rays of the setting sun.

After the ceremony of the day was over, the Freemasons returned to Schneider's hotel, where the Committee had provided a sumptuous repast, after partaking of which they returned to their respective homes, truly gratified with the events in which they had been invited to participate that day.

Let us pray that the work thus happily begun may soon, through the Divine blessing, be fully completed; and that the word of God proclaimed within its walls, may be to many "*The power of God unto salvation.*"

SYDNEY, *April* 12.—*The Statue of General Bourke.*—The ceremonial and rejoicings upon the occasion of raising the statue to the memory of Sir Richard Bourke, late governor of this colony, were highly interesting. The following Lodges attended upon the occasion:—

The Australian Social Lodge.—No. 260 on the registry of the Grand Lodge of Ireland.

The Royal Arch Chapter.—No. 260, attached to the Australian Social Lodge, on the registry of the Grand Chapter of Ireland.

The Leinster Marine Lodge of Australia.—No. 266 on the registry of the Grand Lodge of Ireland.

The Lodge of Australia.—No. 548 (late No. 820), of the United Grand Lodge of England.

The Parramatta Lodge.—No. 668, under the registry of the United Grand Lodge of England.

The Windsor Lodge.—No. and registry unknown.

Each of the above were preceded by their respective banners, and their Office-bearers carrying the regalia of each Lodge, and the whole of the members were dressed in the uniform of their respective Lodges.

The Members of the Committee, who had superintended the erection of the statue, also attended; and the Attorney-General (R. Therry, Esq.) as Secretary to the Committee, delivered an address, from which we extract the following:—

"May it please your Excellency:—Sir, on behalf of the subscribers, I am requested to convey to your Excellency the assurance of our thankful acknowledgments for your attendance on the completion and exhibition of this,—the first statue which public gratitude has raised on these shores, in honour of a great and distinguished benefactor. It is the statue of one, whose ambition lay in a desire to confer large and permanent benefits on New South Wales; of one who spared no study to understand her true interests, and no zeal to promote them; and of one who succeeded in impressing upon the memory and affections of the

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people over whom he presided, the conviction that a love of just and equal laws, and the impartial protection and advancement of all classes of the community, were the ruling principles which guided and governed his wise and beneficent administration. The inscription on this pedestal details the result of these principles, in public services of important and enduring utility.

"It was the constant and anxious desire of Sir R. Bourke to light up the lamp of knowledge in the cottage of every peasant, and on the stall of every mechanic; and he proclaimed to every emigrant who touched those shores, that—freedom to worship God according to conscience is, in New South Wales, the established and enlightened law of the land.

"Sir R. Bourke was a near relative and a favourite pupil of the great Edmund Burke;—that, in early life, he was long an inmate of the home of that illustrious man, and that from that source, as from a rich fountain, he imbibed information and knowledge, and varied wisdom. By profession a soldier, he soon engaged in the active service of his country. The honourable scar in front, which the genius of the artist (whose high reputation this noble work cannot but enhance) has with fidelity preserved in the statue, attests that he was not less 'brave in the battle' than in council—he was prudent, serene, and firm."

The Governor likewise delivered a long eulogy upon his merits.

The account from which the above is taken is very lengthy; and, with one exception, appears to have omitted nothing which could be of interest. That exception is, however, an important one; it is the name of Mr. Bayly, *R A.*, the sculptor to whom the Committee entrusted this grand work of art, and which we had the proud satisfaction of seeing before it quitted this country. It is equal to all the other efforts of this great master, and must add to his fame in the country to which it is now an ornament.

There is, by-the-bye, another little incident which may be here added to increase the interest of the reader, and direct his feelings of approval towards the Committee in Sydney entrusted with the subscription. When Mr. Bayly undertook the commission, he obtained the consent of government to ship the statue to Sydney free of freight, &c. When the work was completed, however, the talented artist found that this piece of liberality was no longer available, the government having discontinued to send ships upon its own account to that part of the world; consequently, he had to endure the expense, which was nearly two hundred pounds. Upon this fact reaching the ears of the Committee, the members of it, with a promptitude that does them honour, raised the amount, and by the earliest conveyance Mr. Bayly was reimbursed for an outlay which he had not for a moment hesitated to incur.

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AMERICA, (UNITED STATES).

We have, now in active circulation, three Masonic periodicals; and, although neither of them is conducted with the same independent spirit as the *Freemasons' Quarterly Review*, still they are not without their value, and will probably improve.

The Masonic Register is a weekly sheet, in a quarto form, published at Albany, in the state of New York, by Bro. Hoffland, and contains many valuable Masonic addresses by Brethren of consideration in the Craft; but this publication does not contain so much original information as it might readily obtain.

The Masonic Journal, a monthly 8vo. pamphlet, printed at Augusta, Georgia, displays some talent, and occasional originality.

The Freemasons' Monthly Review, published at Boston, would be entitled to general approbation, if it would only acknowledge the source from whence it is enabled to derive so much valuable information. We opine that the editor of the *Freemasons' Quarterly Review* must be aware that his labours are duly appreciated by his brother editor at Boston; and his reward will be found in the interest created by the republication of much valuable information.

There is also a little "dollar-a-year" Masonic paper published in Kentucky, of some merit.

Our German correspondence displays a subservience to certain Masonic authorities in England, not very creditable to Masonic principle. We have received papers in which some recent transactions are alluded to in a very improper manner; and the direction to make the version (so contrary to truth) as public as possible, is disgraceful equally to the directors and the directed.

The maker of the rod may be reminded of a homely adage.

Bro. Nahum Capen has retired from the Grand Secretaryship of Boston, and has been succeeded by Bro. Winslow Lewis, junior, *M.D.*, whose urbanity and social kindness endear him to the Fraternity. Would friends only but jog his memory when their letters remain unanswered, we are sure he would take the reproof kindly—and what excellent letters he can write!

The Celebration of the Introduction of the Croton Water into New York, *Oct.* 14.—A proud day this for New York—the proudest that its inhabitants have seen since the discovery of this part of the world by Sir Henrick Hudson, or, as we believe, since the fast-anchored isle of Manhallan emerged from the general deluge. Enthusiasm was at its height. The celebration of this event commenced at day-light, with the roar of one hundred cannons, and all the fountains in the city at the moment sent forth the limpid streams of the Croton! Bells from one hundred steeples pealed their merry ringing; and half a million souls rose from slumber, and dressed for the gala and the jubilee.

Many a scene, in as many places, partook of enchantment; and the rays of the sun, reflected from the sparkling waters of fountains, covered them with a beautiful rainbow.

Here might be seen a gorgeous coloured lady, surrounded by pale but beautiful damsels, not unlike a Queen of Sheba amid her Georgian slaves;

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—there, a tide of the bold, the brave, the useful, the philanthropic, and the scientific, rolled on to the immediate scene of action. The glorious day closed with a grand ball at Washington Hall; the whole proceedings were conducted and concluded without a single accident.

About ten at night the rain descended in torrents, and the streets were deserted, forming a striking contrast to the scenes of day-light.

We shall not attempt to describe the procession, which embraced all classes of citizens, civic authorities, consular bodies, societies, clergy, military and naval officers, members of the senate, the bar, and learned faculties. The bible carried in the procession, was the identical one on which the immortal Washington was sworn into office as president of the United States, and

THE MASONIC FRATERNITY present, consisted of the Naval, Montgomery, Mechanics, Mount Messiah, Adelphia, Washington, Abraham and German Lodges, Ancient Chapter No. 1, members of the Grand Lodge of new York and of North Carolina.

TENESSEE.—The M.W. G.M. Bro. Wilkins Tanehil, when he convened the Grand Lodge, addressed them very impressively on the importance of executive communications, and adverted to the want of uniformity in conferring degrees, pointing out the best mode of repairing the error. In the lectures, also, he had found similar errors. He referred his Brethren to the proceedings of the Washington convention, and directed them to consider the propriety of providing their Grand Lecturers—one to be appointed by each grand division of the states.

Bro. Tanehil advocated the establishment of a permanent charity-fund, on a well-founded system; he also entered on the question of expulsion—whether a sentence in the higher degrees affected the same Brother in the lower, or blue order, and *vice versâ*;—there being great difference of opinion. Bro. Tanehil's address was logical and convincing.

NEW HAMPSHIRE—GRAND LODGE, *June* 7.—The attendance was numerous, and the communications interesting and important. The M.W.G.M., Bro. Robert Smith, addressed the Brethren, in a very animated and eloquent manner, on the result of the Washington Convention; and dwelt with peculiar force on uniformity of practice, as the essential bond of union between the American and European Fraternity. A select committee was appointed to carry out the resolutions that were adopted.

OHIO, *June* 24.—Comp. John A. Bryan addressed the Fraternity on the moral and social character of Masonry; eloquent throughout, this address was chastened by one of the sweetest descriptions of a "mother's love" ever delivered.

An address by the Rev. Bro. Redman, on the importance of Freemasonry, its objects, and consequences, has seldom been surpassed. It occupied some hours in delivery, and was esteemed as a most masterly production.

MARYLAND—GRAND LODGE, *May* 16.—Various subjects were entertained, especially on the power of suspension in the case of default of dues. Bro. Charles Gillman was elected M.W.G.M.

Dr. H. G. Grieves delivered a splendid oration on the installation of the W.M., Cumberland Lodge.

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REVIEW OF LITERATURE, &c.

Latomia. A Freemasons' Quarterly Review. Leipzig.—We have reviewed this excellent periodical at some length in another department of this number.*

A Sermon. Preached at Portsmouth, on occasion of the Installation of Rear-Admiral Sir Lucius Curtis, Bart, *C.B.*, as Prov. Grand Master for Hants., on July 4, 1842, by the Rev. T. T. Haverfield, *B. D.*

Micah. vi. 8.—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Few preachers reach—none surpass—Brother Haverfield in the choice of subject, or the delicacy of treating it. His language is always clear and emphatic, and his earnestness of delivery has a solemnity in it that fixes the hearer's attention, the piety of his discourses is of the purest faith. In the Sermon before us, Christianity is not contrasted with Masonry, but the latter is pleasingly made dependant on the former; this sentiment is, however, by no means prejudicial to the feelings of any sect whatever. The great Masonic attributes, *Justice* and *Mercy*, are thus beautifully alluded to: "Justice, in its mildest form, always retains a sternness of aspect and deportment; but Mercy either wins our hearts by her smiles, or softens them with her tears. * * * Mercy, again, is the voluntary offspring of a gentle heart: human laws may enforce Justice, but they cannot compel Mercy. Mercy, in short, is the dove which descends with the everlasting spirit on the soul; and while Justice commands us to live in peace with our neighbours, Mercy bids us cultivate their love, esteem, and friendship, and live with all men in the closest ties of brotherhood." It is long since we heard a discourse from our excellent Brother; the present is one which, having read it (for we could not attend the provincial meeting), has renewed the warmest recollections of his fervency and zeal in "that holy scheme of religious faith and practice, whose author is God—whose founder is God's only Son."

Address. Delivered before the Boston Encampment of Knights Templars. By Charles W. Moore. Moore and Levey, Boston, U.S.

A Committee appointed to tender the thanks of the Encampment to the talented author, and requesting a copy for the press, thus express themselves:—"While performing this agreeable duty, the Committee take the liberty of testifying their personal gratitude for the rich entertainment the Address afforded them, and of urging a compliance with the above request."

We, in the "old country," thank the Committee for asking, and the author for complying with the request, by which a copy has bent its way hitherward. We apologize to both parties for having so long neglected to notice this excellent address. We had read it with great delight, and lent it to a friend, who, being equally gratified, took the small liberty of gratifying others; but at length we regained our lost treasure.

Chivalry is regarded by our author as the distinguishing characteristic approach from barbarism and ignorance to civilization and knowledge; and he traces courtesy of manners, the point of honour, and attachment to truth, from the period when chivalry first dawned,—nor is he wrong.

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* Vide page 389.

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The different versions of various authors as to the origin of chivalry are given, with their several hypotheses. In A.D. 1025, a code of laws was drawn up by the Archbishop of Bourges, which was most chivalric in regard to women, whether married or unmarried; and the vow was administered "*to speak the* TRUTH, to succour the helpless and oppressed, and never to turn back from an enemy." Some remarks, of transcendent beauty, encompass the character of woman; and the anecdote of the Chevalier Bayard and the young lady to whom he gave a marriage portion, is aptly introduced. The early knighthood of Chivalry and Freemasonry are brought into argument; and the fable of Constantine, the origin of the Order of the Thistle, &c., are given with many interesting observations.

The Crusades afford fruitful fields to our author, who ranges through them with the earnestness of an enthusiast; not, however, unjustly. The Masonic Templar will be repaid by an examination into the subject, and the author may proudly claim, at least, to take equal rank with Dr. Burnes, whose elaborate work is more elegantly displayed, but not more truthfully written. The various orders of knighthood are graphically sketched, and their connection with Masonry explained. Speaking of the latter, our author thus writes:—"But amid all this wreck of empires, and this crush of magnificence and power, the march of the humble spirit of Freemasonry has been steady, onward and irresistible." May it ever continue so!

An Address. Delivered on the Centennial Anniversary of St. John's Lodge, No. 1, at Portsmouth, N. H., U. S., June 24, 1836. By C. W. Moore, G. Sec. Grand Lodge of Massachusetts.

There is the same chasteness of style in this as in the preceding Address. The subject is the History of Freemasonry in America; and a most valuable account has our author compiled. The very earlier records he quotes from Dr. Oliver, and other authorities, and commences with the year 1717 as the first period of Chartered Lodges.

The salutary effects of military Lodges on human character, in softening the asperities of war, and more especially as instanced in the Masonic character of Washington, are given with much force. Brother Moore follows Laurie and other commentators, and introduces the various controversial arguments of many sceptics; gives the names and characters of several eminent American Freemasons; and touches upon the late "abduction case" with undisturbed ease. Brother Moore's Address deserves a more extensive and careful research.

An Oration on the Origin, Design, and Duties of Freemasonry. Pronounced, in the City of Troy, U.S., 24th June, 1840, by the R.W. James Herring, G. S., New York.

It is refreshing to the Masonic aspirant to know that the time-honoured institution to which he has attached his mental allegiance, can not only encounter the fearful assay by which misguided opponents will test its principles, but that it can in all cases rise more resplendent from the trial. In America this has been especially proved, and the memory of Livingston, Franklin, Washington, and others, has been justified by those Brethren who, superior to faction, have honestly, fearlessly, and successfully, braved the storm of prejudice and fanaticism. Among the pre-eminent worthies of the Craft may be gratefully reckoned the estimable

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author of this well-written Oration, delivered at a moment of peculiar interest, and with, no doubt, an impressive effect on the Fraternity. Brother Herring, the Grand Secretary of the Grand Lodge of New York, is no drone in the hive, and we have read with equal delight and gratitude, some other effusions from his fruitful granary.

In the present Oration, he has commented "On the origin, design, and duties of Freemasonry" with his wonted diligence; but we anticipate that he will give us, at no distant period, a more extensive work, which will embrace the diffusive range of his gifted mind.

Brother Herring very properly observes, "Spots have been seen on the sun, and we have not been offended thereby, but have sought rather for the cause of the phenomenon; and if a Mason has sometimes broken the laws of his country, he should be taken as an example of the perversity of human nature." And again, "It is not the external, but the internal qualities of a man, which Masonry regards; therefore, be not satisfied with the privilege of wearing the external garb of Masonry, without the correspondence of an internal decoration." Some advice to *representatives* is given with peculiar admonition.

American Notes for General Circulation. In two volumes; by Chas. Dickens, Esq. Chapman and Hall.

Boz—the inimitable Boz—has been lionized in America. This was to be expected by all, and most of all, by himself; and in this respect no one has been disappointed: but as Mr. Dickens can only be compared to Boz—himself being his own parallel—we must, in candour, regret that the *American Notes* generally, will not compare with the *Pickwickian*, however they may exceed them in circulation, nor will the few instances of pathos and expression, approach either *Oliver Twist*, *Nicholas Nickleby*, or *Barnaby Rudge*. Perhaps we but express our meaning, when we say that, had any other author written these notes, and produced them as the genuine production of Charles Dickens, Esq., the public, who are as justly partial to, as they are justly proud of him, would immediately have voted the notes a forgery. Not that the *Notes* altogether want *interest*; the irresistibly touching sketch of poor Laura Bridgeman—deaf, dumb, blind, with scarcely any of the senses—is marked by the master-hand with all the sweetest touches that the finest sensibility can impart. The story, too, of the Irish Brothers, who toiled—cheerfully toiled, until they could raise money enough to bring over their old mother, and then—when the dear soul expressed her desire to return—toiled as cheerfully to send her back again to ould Ireland, reminds us of the better powers of Boz.

"He who begins well," says the Italian proverb, "has half finished his work." Now these notes do *not* begin well—they are *not* the best description of a *voyage* to America; and are, withal, too personal in their object, and this personalty continues throughout: it would seem as if the author was not himself—that he had undertaken some object without sufficient cause, like a painter who, having thought of a subject without sufficient impressment, sketched his outline accordingly, and, of course, filled it in without effect. It is true that character is ever at hand for the pen to record—from the back slums of New York to the president's levee; yet these lack the power of the graphic Boz to do justice to himself. How this happens, it is most difficult to conceive; it could not arise from any fear of the opinions of the citizens of the United States;

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for, in many respects, he has not done *them* justice, as any one who has held intercourse with many estimable men, travelling on business or pleasure in this country must know; perhaps they may have been of the first sample,—if so, they were but a sample of a community of which we have seen but little in the *Notes*. We agree with the author in his denunciation of the filthy custom of incessantly squirting the saliva, impregnated with tobacco, on the carpets; and the advice to wipe even your purse, should it fall, is a home-thrust. Ridicule may effect a change, when abuse might fail. Other authors have created a propensity to visit the United States; we suspect Dickens will remove this, and are impressed with the notion that Boz has crossed the Atlantic for the first and last time. The little novelty he has given us, might have been done without the trouble of being sea-sick. We look in vain for that powerful examination into the polity and character of a mighty nation which we expected from Dickens, who appears to have been *fêted* into a palling sickness, and hence his morbid sensibility about the "iron muzzle," which renders his concluding sentence not even intelligible.

Boz is all-powerful with the fourth estate of the realm, and we shall be voted out of fashion; but even a prime minister may now and then be at fault, and he should be made sensible of it. It does not follow that the mere vibration of the Zenith is a threatening of the Nadir.

The Miser's Daughter. In three volumes; by W. Harrison Ainsworth. Cunningham.

These pleasing volumes are a re-publication from the papers, under the same title as they have appeared in *Ainsworth's Magazine*. The story is admirably told, and the scenes abound in interest. It is an unexceptionable moral, and Ainsworth has dedicated it, in a few happy words, to his daughters, who, in the affectionate, dutiful, and lovely Hilda Scarve, will appreciate the generous and manly compliment their father has paid to the sex.

Surgical, Operative, and Mechanical Dentistry. By L. Charles de Laude. Whittaker.

This excellent digest of a branch of medical science that interests the popular world, is the substance of a series of lectures delivered by Mr. de Laude, and is briefly addressed to his pupils, in compliment to their zeal in pursuit of dental science. We believe the author to be by birth a Hollander; he is a member of many learned societies, and is evidently well versed in the theory and practice of his art. The work, although written with all the care and attention to professional etiquette that renders it a useful manual for the student and practitioner, is equally adapted for the perusal of the mother who may be desirous of tracing, from earliest dentition, those symptoms and circumstances that appeal forcibly to her notice, and enable her to comprehend how easily she may prevent serious and distressing consequences to her child. Mr. de Laude gives many invaluable recipes for disorders in the teeth and gums, and illustrates every section of his treatise with practical illustrations, which increase its value; and he especially differs with many who have preceded him, in one respect—that his information is very frankly imparted. Several plates are introduced, and the highly respectable list

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of subscribers is an honorable testimony to the private, as well as professional reputation of the author.

A Popular History of British India, Commercial Intercourse with China and the Insular Possessions of England in the Eastern Seas. By W. Cooke Taylor, *LL.D.*, &c. Madden and Co.

This work is heralded as the avowed ancestor of a numerous posterity; —rather a bold declaration, but one which, on perusal, will appear not ill-founded. The advances in Oriental literature, aided by science, and supported by commercial enterprise, render frequent editions necessary to meet the wants of the vast community whose feelings and interests are engaged in the consideration of the eastern hemisphere.

The earlier history of Hindostan is condensed from various sources that have preceded our author; and the explorations of Marco Polo, Vasco de Gama, and others, are given at sufficient length.

The rise, progress, and fall of the empire of the Portuguese—the possessions of the Dutch and French—are marked with the caution of the historian; and the circumstances of the early English mercantile settlement in 1600, are traced from its small beginning to its present vast extent, during which, the brilliant achievements of the soldier, and the enlarged views of the statesman, are all honestly contrasted with occasional deviations from honorable principle which characterized the several periods. This history does not assume to give an elaborate detail of all the interesting and important events that have occurred, but such an epitome of them as may lead the reader to consult other authors, when absolutely necessary; we allude especially to the several epochs which marked the career of Lords Clive, Lake, Harris, and Wellington. We could have wished that the author had gone more into the details of the maritime service of the Hon. Company, as that branch was unique in its character, had rendered most efficient service to India, and even maintained the high reputation of England itself. It is true that no author has preceded Dr. Cooke Taylor on this subject; but we wonder he has not supplied a deficiency, without which a history of India is incomplete.

The author assumes that the thrones of Hindostan were occupied by princes of degenerate minds—that their subjects partook of the vices that prevailed—and that the conquest of the eastern kingdoms by the English, and their consolidation under the government of the Honorable Company, have been beneficial to the nations themselves. An examination into these matters, (while concealment of many acts of rapacity and bad faith is impossible), will probably incline the reader to the same opinion.

The character and policy of the several governors-general of India, in particular those of Warren Hastings and the Marquess Wellesley, are examined and treated of with much fidelity. The Affghan war is detailed to the conclusion of 1841. The history of British intercourse with China—the recent military operations, which the author justifies—their probable effect on the policy and commerce of this country—are of course not the least interesting. Had the work been but delayed till the present moment, how triumphantly it would have concluded with the termination of hostilities in Affghanistan and China.

The account of the English dependencies in the Indian seas, as Ceylon, Pulo Penang, Malacca, Singapore, and the Mauritius, conclude one of the most interesting general works we have perused on the most important appendage to the diadem of England—its Eastern hemisphere.

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What to teach, and how to teach it; so that the child may become a wise and good man. By Henry Mayhew. London: W. Smith.

The promise that this first part of an attempt to deduce the subject, means and object of education from the laws of the mind, would be promptly followed, by a second part on "The Cultivation of Morality," and "The Cultivation of Prudence,"—inclined us to delay the notice of this pamphlet until we could examine fully into the subject; but as the 2nd and 3rd parts have not yet appeared, we have given a passing glance at No. 1, which developes some original ideas; while the author very prudently, neither contradicts others, nor follows their opinion with servility. The moral inculcated is unquestionable, and the style clear; "mental tests" are preferred to the "graces" of language; and we hope to be enabled to report of the 2nd and 3rd parts, the same unqualified approbation which is due to the first.

How did England become an Oligarchy? By Jonathan Duncan, Esq. Madden and Co.

This is a literary gem—addressed to parliamentary reformers. It is truth and not fiction, and will stand as a text-book; it will rank with De Lolme, and the ablest commentators. Mr. Duncan, in the smallest possible compass, has given an abundance to interest the man of sense and thought. His first principle of political government is an investigation of truth, and is therefore undeniable.

The Yorkshire Weather Almanack for 1843. A. Mann, Leeds; Spencer, London.

This well-arranged almanack is not one of mere pretence, but may be recommended to the classes for whom it is more especially designed, viz.—farmers and students in meteorology, who will find in its prefatory remarks a well-condensed epitome of many interesting particulars in relation to that science—the cycle of the seasons, and other matters. Each monthly diary is illustrated by remarks applicable to the season; and the notes have a quaint, and not unserviceable import, in the recommendation of some useful medicine, an extract from common law, or a reference to some historical point. There are two omissions to be supplied—a census of the Irish population, and a list of stamps for bills, receipts, &c.

Guide to Hayling Island, near Havant, in the county of Hants. R. Spencer.

Within an incredibly short space of time this place has become, by enterprising exertions and public spirit, a scene of equal beauty and importance,—of beauty, as regards the proposed arrangement of streets and public buildings, which command extensive views; and of importance, as drawing the attention of the invalid to a spot free from *all damp and fog.* "Such is the health of this sweet island, that although a medical man resides here, his services are seldom in request." A strong recommendation to the faculty to consider of this when advising with their patient on a removal from crowded towns to the pure air of this beautiful spot. The excellent and commodious hotel, the library and the bath-house, offer facilities for those who desire to

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recreate; and the country around affords delightful walks to the pedestrian, within whose range are many objects worthy of observation. The Guide is well written, elegantly produced, and has no less than thirty-seven engravings, describing views, buildings, a Roman villa, the ornithology, botany, &c., as connected with Hayling. To such invalids as may not prefer—or who may fear a trip to the Channel Islands, Hayling has peculiar claims; and to all who prefer ease and quiet, it has all the charms which gentle breezes, pure air, and excellent bathing can afford.

Portrait of Thomas Brutton, Esq.; twenty-one years Governor of Her Majesty's Castle, Stafford. Sheppard, Stafford.

This print is a striking likeness, and does justice to the original painting Bro. Brutton—and equally proud are we of him as such—has been a "governor" in the Craft for as long a period as he has been of Her Majesty's Castle; fulfilling in both capacities, with most praiseworthy determination, his important duties. Look to the cell of the criminal—the petition of the widow—the orphan's tear—or the Brother's wants; and in all cases you will find the "governor" always an active friend—never the passive observer; but Bro. Brutton also possesses a decision of character that makes him, in time of need, a most invaluable officer. His recent conduct when besieged in his castle by misguided insurgents, and beset within its walls by an overwhelming body of criminals prepared to revolt in combination, places him in the foremost rank as a man "prepared" for any difficulty. The magistrates are proud of their "governor," and well they may be. The portrait is a faithful and expressive likeness; but we could not withhold also the expression of our own feelings.

The United Irishmen; their Lives and Times. By R. R. Madden. *M.D.*, in 2 vols. J. Madden and Co.

The toil and labour that must have accompanied the anxious and lengthened period which the author has devoted to this most eventful epoch of Ireland's history, can only be understood by those who have read, or may read, the volumes presented, after a lapse of more than forty years have passed since the occurrences they record. Dr. Madden well observes that "England can do justice to the reformers of 1794—can bear to have their merits shown, and their errors displayed; that facts will survive in their original strength: and it is well that men of the present generation should know how few are the years which suffice to wither away the veil which corruption or venality has woven over delinquencies, and how soon the sons may be compelled to blush for their fathers' deeds."

The historical introduction, for which Dr. Madden very frankly states he is indebted to a literary gentleman well acquainted with Irish history, is a brief but comprehensive digest of centuries, reduced to an analysis that enables the reader to glance at once on the fearful cause, and to map out the scene and circumstance of that dreadful time, when the reign of terror laid the finest country, and the noblest race of mankind, prostrate at the feet of a Machiavelian policy.

How few Englishmen who have numbered fifty years, would have credited the declaration that such atrocities were perpetrated under the

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laws they so proudly boast as the perfection of reason! yet here they must blush at the record of the past, and hesitate ere they permit even the tomb to preserve its silence.

The author has carefully avoided enlisting our sensibilities, by refraining from giving to any subject those warrantable and touching appeals that might have been expected. The character and conduct of the mother—wife—sister and friend; or of the son—father and brother, are all *proved* by correspondence. The fate of the Sheares, William and John (brothers,) is fearfully told. Their error was clear; yet the base means by which they were betrayed, and the still baser mockery of the trial by which they were convicted, and the cruelty practised on them at their execution—are guilty proofs of the perversion of justice.

There are many persons who figure on this stage in unenviable notoriety; one so especially played a prominent part in the national tragedy, that he is made to conclude the 14th No. of the Appendix, which is headed Major Sirr and "his people." This man was appointed Deputy Town Major in 1796, and died on the 11th of January, 1841. Of him the author writes, "The terror of his influence had passed away, with the decline of the super-legal power which was associated in men's minds with the name and exploits of Major Sirr, in the good old times of 1798."

The remains of Lord Edward Fitzgerald, and those of Major Sirr, by whose hand he perished, *repose* within a few paces of each other.—What thoughts arise "while lamenting equally the errors of one, and the calamity of the times connected with the other!"

Dr. Madden has rescued from comparative oblivion some revolting scenes and circumstances; which were, however, necessary to the resuscitation of the character of the "United Irishmen;" and in doing this justice to their memory, he has drawn the moral contrast with equal candour and propriety.

Freemasons' Calendar and Pocket Book for 1843. Price 3*s*.

The literary phalanx that direct the evolutions of this extra-ordinary production have not relaxed in their labours; and with their many-horse-power, have really contrived to give us at length the "Summary of the Ancient Charges and Regulations." With gratitude we bend, say we; and expect next year that Matthew Birkhead's original "Prentice Song" will be added.

There is some truth in the adage that those who live longest will see most—provided, nevertheless, they preserve their eyesight.

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TO CORRESPONDENTS.

A PAST PROVINCIAL GRAND OFFICER OF MUNSTER.—Circumstances, not necessary to be entered into, compel us to be unusually early with our periodical intelligence, or we should, with much pleasure, have communicated with our esteemed correspondent on the subject of his very important communication, dated the 2nd instant, but not received until the 7th. We have elsewhere availed ourselves of the general intelligence conveyed in that communication; and, should our construction of the subject vary, we shall be glad to open an early correspondence in explanation.

A STAFFORD MASON.—Anonymous correspondence should not disturb serenity; yet there is a wide distinction between the secrecy arising from fear, and the base appetite of the slanderous "Gouls."

A MEMBER OF No. 2.—Lord Byron was probably a Mason; there are frequent allusions to the Order in his works. The following occurs to us—

"As in Freemasonry, a higher Brother."—*Don Juan.*

A REPORTER considers the likeness of an illustrious Mason, in the *Illustrated London News*, to be true to nature. We differ: in almost all the other "cuts" there is sufficient evidence of artistical skill, but in that alluded to, there is an absence of graceful bearing; the artist must have been admitted at an unlucky moment; probably he trod on his own corn, and he thus imparted to the picture the expression of pain he endured in his own person.

A PROV. G. OFFICER, NOTTS.—Your P.G M. is not singular; few such like "reviewing," whether military or Masonic.

A FRIEND.—Now that you have declared yourself, we shall expect your confidence: to offend superiors, is unbecoming the office; to cringe to them, unbecoming the man.

FIVE COUNTRY FRIENDS (not Masons).—Let one be proposed in the nearest Lodge; await his report—you will all follow his example: when you become Entered Apprentices, we will advise further.

A MASON'S WIDOW.—We cannot recommend that office. Time will prove that we shall have saved much misery. It is not difficult to find a respectable and secure office.

LYRICUS.—In justice to our poetical correspondents, who favour us with original contributions, we do not republish from other prints, unless in some cases of great interest.

A MASTER, PAST MASTER, AND OTHERS.—The quarterly complaints—like bills of mortality in a sickly season—are painfully numerous; but, being unlike those bills, which are described and classed, we cannot venture on the task without name and address—then we will examine into them, and prescribe a probable remedy.

A MASON AND AN ODDFELLOW.—The principles of the society being based on Charity deserve approbation; but we must decline to extract so largely from the pages of the *Magazine.*

A GRAND STEWARD is incorrect in his report of the G. S. L. Bro. L. H. Petit has resigned. Bro. Thos. Bish is the senior member, and Bro. W. F. Smith is the Secretary. The party so *honourably* named, was discontinued many years since for *non-payment* of dues; but he still pranks and perks in secret slander, and probably will do so until he becomes the tenant of the grave. The G. S. L. is fortunate in not having the unenviable name on its roll.

A MASON OF 25 YEARS' STANDING wonders that the moral Gouls are still permitted to gorge at their abominable trough; minds that are but the sepulchre of rottenness and corruption are perhaps too revolting to notice.

ALPHA.—The letter to the G. M. is too coarse, and is Masonically unjust.

EXPOSITOR will find in the Lincolnshire report the best reason for not inserting the letter to the P.G.M. of that province.

A PROV. OFFICER.—We cannot enter into the statement of the origin and circumstance of the "Red Apron:" it will be sufficient to observe that, previous to the Union, the twelve Grand Stewards generally nominated their successors. At the Union, and for a short time after, the G. M. appointed eighteen; and subsequently the G. M. selected eighteen Lodges, to whom the Constitutions gave the power of nomination. There is no other stewardship

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enjoined as a qualification for the Red Apron, than that of the Grand Festival; the expense attending it formerly was £100, it is now about £20. The Grand Officers are not selected, as formerly, from the Grand Stewards' Lodge.

CATO.—We have selected his letter from several on the same subject: his retirement, if the evil be continued, would be a reproof to the offenders.

THESPIS.—"Harlequin Freemason" was produced at Covent Garden Theatre in 1780; the songs and choruses were very appropriate, and the procession must have been most gorgeous.

A P.G. OFFICER.—The particulars of the P. W. Lodge supply a desideratum, and we can now arrange the materials.

PHIZ.—Case in point:—Some years since (in our own recollection) the four Barons in the Exchequer were thus described—"The lawyer and gentleman—the lawyer and no gentleman—the gentleman and no lawyer—neither lawyer nor gentleman." Substitute Mason for lawyer, and the present four originals can be described by Phiz.

PILGRIM.—More than thanks.

THE AUTHOR OF THE "EULOGIUM."—Many thanks for the last communication—privacy shall be respected.

BRO. SNEWING, (23).—We invoke future aspirations.

A POOR MASON.—The salaries of the functionaries are about £1000 per annum. The secretaries of the Girls' and Boys' Schools receive each, we believe, £50; the secretary of the Asylum £21. The amount of salary for the new Benevolent Fund is not yet fixed. The several collectors are paid by commission. We never heard that the Grand Rep. receives any gratuity for his services.

A SCOTTISH MASON.—The publication of the new edition of Laurie's Masonry will probably appear in the spring.

BRO. DR. SENIOR.—We hope to have done justice to the report. He was, however, so overcautious in sealing it, that we had much difficulty in discovering the "well."

LECTOR.—If he will refer to page 62, No. 33, he will find his object anticipated. Name and address are requested with any future communication; the present signature will do for publication.

ANTIQUARIUS.—The letter has a Masonic reference; will our correspondent, for our own satisfaction, favor us with name and address?

A GIBRALTAR MASON.—As the correspondence is unattended to, act as well as you can—but act.

A KNOWING ONE.—The letter is not suited to us. Grapes may be sour, but we believe the offer was really made and declined. "The Masonic cream-coloured horses" was probably the phrase used; and might be considered as a joke; assuming that a mounted Masonic police might assist the present constabulary force. The party alluded to is certainly not only one of the wittiest but wisest of men—a very miracle—"When I speak, let no dog bark."

F. B. R.—The letter of the 6th, received on the 9th, was too late; but the subject has, we consider, been fortunately noticed already.

BRO. BAIN.—The late arrival of his dispatch has prevented our giving it in full.

A PARTAKER.—The pleasant account of No. 37 came too late for insertion. We can only notice the compliment paid by an illustrious Brother to a P. J. G. D. in the form and substance of a haunch of venison, which was presented by him to the Lodge.

BRO. W. K. WARD, (27th).—Too late.

BRO. DUNN.—An article on the subject was in type before his communication.

CUPAR.—Too late; but why no name or address?

BRO. CHAMBERS, (23rd).—Our kind correspondent is too late.

SIT LUX, (23rd).—Having neither name or address, we cannot throw sufficient "Lux" on the subject. A silly exhibition does really now and then take place as a libel on the memory of Preston.

DISCIPLINE AND PRACTICE.

Having received numerous letters complaining that answers are withheld, we recommend that the following form be adopted, and struck off by the Grand Printer:—

Sir and Brother, *Freemasons' Hall, London* —— 18

I am in receipt of your letter under date the , *and have placed the same before H. R. H. the M. W. Grand Master, whose commands thereon I will communicate when directed.* *Yours fraternally,* W. H. WHITE, G. S.

Some such plan would save trouble, idle excuses, and unnecessary responsibility. It would also appear civil, and a little civility goes a great way.

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ETIQUETTE.—It may or may not be in accordance with a public statute; but we see no impropriety in the proposed mode of disposing of the elegant Masonic furniture at Bath.

A MASTER OF CEREMONIES.—The style is *Director*, not *Master*.

1. A Master cannot empower any Brother (unless a Master or Past Master) to initiate, pass, or raise.

2. A Master cannot resign his chair, unless to a Master or Past Master.

3. A Master may, in the absence of his Wardens, request other Brethren, being Master Masons, to act as Wardens *pro tem.*; but such Brethren should vacate their seats on the entrance of the regular Wardens.

4. As the Master has no power to direct a Warden (the Warden not being a Master or Past Master) to initiate, he cannot complain of the manner in which such Warden may have illegally acted. Indeed, the Master would be amenable to Masonic law.

5. The situations of the various Brethren are correctly given.

AN UNINITIATED inquires what course he should take in preferring a complaint against a Mason before a Masonic tribunal? He has no remedy—but in the laws of his country.

ONE THAT THE SHOE PINCHES is of opinion that the evidence of a profane (!) is valid against a Mason. Masonically, it is not. The Board of General Purposes could not entertain it.

D. S.—The Stewards of a private Lodge are not entitled to wear clothing different from other members, except the jewel attached to the official collar.

A GRAND OFFICER is desirous to know if the P.G.M. for Berks has a pocket dispensation to permit Brethren to wear their Masonic clothing when their legs are under the same mahogany with the profane (!) with whom they hob and nob?

A PROV. GRAND OFFICER.—The letter is well written; the exception proves the rule. Generally, D.P.G.M.'s consider they possess authority for the protection—not the oppression of their constituents. At present, however, in the case alluded to, authority is yet but young, and will probably amend. We will keep an "Eye" open.

AN IPSWICH MASON.—There would be no breach of discipline in seeking for and obtaining the three lectures,—keeping a due guard on certain points. What have been shown to us are certainly improper, and grossly incorrect.

A WARDEN.—You cannot constitutionally either make, pass, or raise.

A BRISTOL MASON.—Fear not; the party got into the wrong court, and if he persists must go to the "Bailey."

THE GHOST OF THE LATE BRO. W. WHITE should have visited his successor, and reproved him for his officious interference, on the 30th ultimo, in the case of a most worthy Mason, who, upwards of fifty years ago, not only subscribed his ten guineas to the Girls' School, but ornamented the edifice with a splendid grouping of figures, in which *Charity* is the most prominent. Cannot an official understand that the Committee of Masters is not to be dictated to?—he may answer but not originate questions; and least of all should he endeavour to *dam* the stream of benevolence.

A BIRMINGHAM MASON.—In declining to comply, we disclaim discourtesy.

BRO. LLOYD.—Thanks for the communication.

J. C.—The account of the Sunderland meeting was worked off previous to the receipt of his obliging communication.

ONE PRESENT at the banquet of the St. Andrew's Lodge, 269, on the 12th of December, describes the entertainment as the perfection of art. Truly, if the account be not overstated, it baffles description; and it was probably well for the twenty Brethren who commenced at six with "Oysters from Ostend and Chateau Grillé, and concluded at ten with Parmesan and Lafitte," that they were carefully attended by their medical friend the W. Master, who having before him the motto of his patron St. Andrew, "Nemo me impune lacessit," took care to season enjoyment with moderation. St. Andrew himself would have wondered at the feast. We much wish to have a carte of the bill of fare, which can never be exceeded.

ARCH MATTERS.

J. C.—The Royal Arch degree is but a perfection of the third; none are admissible to the *secret* installation of the W. M. of a Craft Lodge except those who have been installed as such themselves. During the secret ceremony all but actual Masters and Past Masters must retire.

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P. Z.—The present laws are silent as to the number that may be exalted; in the new laws (which now remain for inspection in the office), it is expressly provided that any number may be exalted.

A PRINCIPAL, being présent, should have spoken in Grand Chapter.

A COMPANION appears to expect that "Officials" will go one jot out of their way to set matters right. Alas poor Companion!

Z.—The laws will probably be in print by August, and *before* if the idea should bestir the executive.

AN ENGLISH Z., being an A S S: Sojourner of the G. C.—the party was, we presume, the senior officer present.

AN HONEST COMPANION.—Nothing is left but to rescind the vote.

J.—Muzzle the ox!—'tis easier than "belling the cat,"—and the roar will become a moan.

SCRIBE E.—It is altogether ILLEGAL to give the P. M. degree in the manner stated.

A COMPANION (Dewsbury).—It is matter of congratulation to know that Arch Masonry is so much in the ascendant.

TEMPLARS.

A PAST COMMANDER.—The Scottish Grand Conclave addresses the associates thus—

Novice Esquire.....	*fra.*	A.B.	. +.
Knight.....	*fra.* +	A.B.	—
Knight Commander.....	+*fra.*	A.B.	—
Grand Cross.....	‡*fra.*	A.B.	—

P. E. C.—His Royal Highness the Duke of Sussex, the M. E. C. is Grand Master for life of the Masonic Knights Templars of England, and all documents are signed by him, or by his command; but we have seen his signature recently thus: "Augustus F., G. P. Sup. Grand Conclave of England."

BRO. WATSON.—Points connected with his letter being under the consideration of parties learned in the subject, compel us to defer the publication of his letter.

THE ASYLUM AND THE BENEVOLENT ANNUITY FUND.

The former—the original branch of Masonic benevolence—is in a very satisfactory state. A ball will take place on the 10th of January in Freemasons' Hall, and we doubt not but that it will be well attended, and that the ladies in particular, by the assiduity of the stewards, will enjoy a happy evening.

The latter branch has much promise: indeed, if it will but avoid the quicksands which the ungenerous few have contrived, for the purpose of impeding its honorable progress—time will effect all the good that its *best friends* wish it. Let its Committee eschew meanness of every kind—promulgate nothing offensive—and above all, let them denounce the false reports that are propagated respecting the Asylum,—to the supporters of which they are so deeply indebted for example, and whose forbearance under circumstances is a practical moral lesson

"The stone is raised, the temple is begun;
Help! and its walls shall glitter in the sun!"

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TO THE YEAR 5842.

Latest, but not the last!—
One of the many thousand that the past
Hath seen expire—
Child of a savage sire,
Who, one by one,
His yearly progeny devours
And spareth none!—
Son of old Saturn! lo! the ceaseless hours
Bear in the newly born!
And thou art sped as surely
As that we hail'd with joy *thy* early morn,
And deck'd thy brow, that beam'd so purely,
With promises of endless good—
From us and for us! On the flood
That sweeps towards the future, and will be
Lost in eternity,
I fling this chaplet of the mournful muse;
Formed but of faded flowers, that diffuse
Perfume no longer—that no longer bloom—
But, like the wreath that withers on the tomb,
Speaks of the deep regrets we nurture now
For many a broken vow—
For duties unperform'd—for good perverted—
For follies shared—for friends, perhaps, deserted—
For all that human frailty can express,
When at the throne of grace it would confess
Man's utter worthlessness!

J. Lee Stevens.

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INDEX.

Adams, W. H.....197
Address to W. White, D.G.M. 334
————Alexander Grant..345
America (U. S.) 98, 238, 342, 458
Ancient Mexican Cities 401
Anecdotes, Masonic.....140, 403
Annalist, the....32, 150, 265, 393
Annuity Fund....1, 248, 300, 416
Arch Chapter (Grand), 51, 171, 294, 410
Asylum 59, 177, 299, 416

Barbados, Grand Festival.....232
Bath, Hall into a Chapel.....283
——, Grand Lodge at.....284
Bourke, General, statue to 456
Boys' School....56, 175, 302, 418
Brewster, E.....169
Brutton, Thomas 319
Burns, Robert.....265, 442

Candelabrum to M. Furnell ..224
Canongate Kilwinning, 32, 150, 265
Cato 405
Centenary, Unity Lodge ..82, 157
Charities, the 55, 175, 416
Chit Chat 61, 187, 303, 419
Clarke, Sir Boucher.....232
Coke, T. W.....270
Collectanea 164
Contest, the 143
Correspondents, 117, 242, 355 468,
Crew, F.....40
Crucefix, Dr., 175, 182, 212, 367, 310, 379
Dalhousie, Earl 5, 7, 443
D'Eyncourt, C. T. 383
Dismissal of Dr. Oliver, 119, 196, 286, 347
Dunbar, Victoria Harbour 442
Dunckerly, Thomas 145

Editor, to the....41, 166, 286, 405
Elliot, P.G.M. Dorset 323
Epigrams, J. Lee Stevens, 116, 245
Eulogium 406
Extract of Minutes of Grand Chapter 411

Freemasonry, on, 9, 127, 253, 290, 365
Ferrers, Earl.....397
Festival, Asylum 177
Field, R. 22
Fisherman, the 277
Fly-wheel 138
Foreign 97, 231, 340, 454
Foundation of Almshouses, Calcutta 102
Foundation, Lunatic Asylum..218
————, Rutherford Monument 218
Foundation-stone, Lunatic Asylum 326
Fowler, J. (D.G.S. Ireland) ..222
Freemasonry in Sweden 231
Freemasonry, Reflections on....29
Freemasonry on the Continent..30
Furnell, M.....224, 289, 337, 453

General Subjects 8
Girls' School 55, 176, 301, 418
Grand Lodge 52, 171, 295, 413
Grant, Dr.....103
Grant, Alexander.....106, 345
Grand Porter, the.....138
Grant, Soldier 140
Gustavus III., opening of Chests, 231
Hoyte, Bro., (D.G.M. Irel.)..452

India 101, 239, 344
Ireland.....90, 220, 334, 452

Jamaica 341
Jewish Origin of the Guichés..442
Jubilee, Shakspere Lodge, Warwick.....68

Kean, Edmund.....333

Latomia, (F. Q. R.).....389
Leading Articles ..1, 119, 245, 357
Leicester, Earl of, (late).....270
Lesson in Freemasonry 418
Library and Museum 148
Lincoln Masonic Hall 193
Literature, Review of, 108, 240, 460

Digitized by Google

Mant, Archdeacon 336
Masonic Anecdotes 140, 463
———Address 169
———Ball, Limerick ..92, 227
———, Cork 95
———Banquet to Dr. Crucefix, 367
———Didactics ..20, 136, 263, 384
Masonic Fact not a stubborn thing.....40
———Hall, Episcopal Chapel, 283
———Hall, Lincoln.....193
———Manuscript.....148
———Naval and Military Commanders 41
———Offering to Dr. Oliver, 245, 377
———Relic 289
Masonry in Chancery 421
Mexborough, Earl 428
Mexican Ancient Cities 461
Montreal 455
Monument to the late Bro. W. Williams 67
Monument to Highland Mary ..86

New York, Croton Water 458
Notitiæ Templariæ.....36

Obituary:
Bro. Sir Alexander Burnes; C. T. Lewis; James Stewart; R. W. J. Rodgers; Earl of Munster; Wormall 64
A. L. Thiselton; W. M. Thiselton Dyer; Capt. D'Eyncourt; J. Smith; J. Prichard; Powell; Stalsmidt; Mrs. Belville ..189
Bro. Revis; John Brooke; Earl of Leicester; C. Hawley; T. Cox; Sir W. Woods; Mrs. White; W. Wright; Miss Savory; Don P. Martin; J. Lipscombe; F. Edge; Miss Dobie.....305
Marquis of Wellesley; Earl Ferrers; Mr. Travers; W. Jefferson; Mrs. Smithers; D. A. Doratt; Musson; R. Drake; Sir James Spittal.....422
Oliver, Dr. ..9, 119, 127, 193, 198, 245, 253, 347
Oliver, Rev. S...50, 357, 365, 421

Pilgrim 393
Poetry.....47, 167, 252, 290, 401
Portrait of B. Elliott 323
Provincial Intelligence....67, 193, 367, 423
Ramsbottom, J. 425
Reporter.....60, 186, 303, 419
Reynolds, W., Testimonial to..421
Roman Lodge 393
Roman Catholic Opposition ..280
Rome, Court of..... 279
Rosenberg's Engraving 26

Sacred Law, (Volume of).....22
Scotland 85, 218, 330, 440
Senior, Dr.....435
Sharp, James 68, 317
Shaw, William 177, 421
Sister of Burns.....270
Slade, H. R., 20, 136, 263, 308, 384
Stevens, J. Lee..116, 245, 292, 383
St. Peter walking on the Sea..252
Sweden 231
Sydney 456

Tales 143, 277
Testimonial to W. Reynolds ..421
———— to the Earl of Mexborough 428
———— to W. Shaw.....421
Teulon, G. K. 236
Trophonius' Cave.....376

Unity Lodge, (82) 157

Wellesley, Marquis 399
White, W. D. G.M. resignation, 334
Widow's Petition 247
Wolverhampton Festival.....307
Wright, W. N. 223

Year 1842-3 472

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ORNAMENTS, FURNITURE, & JEWELS;

A

SERMON,

PREACHED IN THE

PARISH CHURCH OF BOSTON,

BEFORE THE

PROVINCIAL GRAND LODGE

OF

FREE AND ACCEPTED MASONS

OF

LINCOLNSHIRE,

ON THURSDAY, SEPTEMBER 15th, 1841,

AND PUBLISHED

AT THE ESPECIAL REQUEST OF THE R.W. THE P.G.M.,

AND THE BRETHREN PRESENT.

BY THE

REV. G. OLIVER, D.D., D.P.G.M.,

Incumbent of the Collegiate Church, Wolverhampton;
Domestic Chaplain to the Right Hon. Lord Kensington; Honorary
Member of the First Lodge of Light, Birmingham;
St. Peter's Lodge, Wolverhampton;
The Olive Union Lodge, Horncastle; and many other Lodges.

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1841.

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SERMON.

PRAYER.

VOUCHSAFE thine aid, Almighty Father of the Universe, to this our present convention; and grant that it may conduce to establish the true principles of Masonry in our hearts, and to illustrate them in our actions. Thou art our Maker, Preserver and Guide;—it is to Thee that all our masonic teaching is referred; and on Thy Holy Name is the whole fabric founded. We know, O Lord, that thou searchest the very heart and reins, and needest no external proofs of the faith or virtue of Thy creatures; yet Thy Sacred Word commends practical duties, and assures us that if our Light be shown before men, it will redound to Thy honour and glory. We pray Thee, therefore, so to direct us in the paths of truth and holiness, that we may conscientiously perform our duties to God, our neighbour and ourselves; that we may never mention Thy Name but with the awe and reverence which are due from the creature to the Creator; that we may act with our neighbour on the Square, by rendering him every kind office which justice or mercy may require;—and that we may use towards ourselves such a prudent and well regulated course of discipline, as may conduce to the preservation of our corporeal and mental faculties in their fullest energy; thereby enabling us to exert the talents wherewith Thou hast blessed us, as well to Thy glory, as to the welfare of our fellow creatures.

Hear our prayers, Great Architect of the Universe, and answer them at the intercession of Thy blessed Son, in whose most perfect form of words we further pray.—Our Father, &c.

5 CHAP. ST. MATTHEW, 16 VERSE.

"*Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.*"

IN a late discourse which I delivered on the subject of Freemasonry, I endeavoured to embody some distinct ideas of the Christian Philosophy of the institution, by a spiritual application of the form, ground, extent, situation, and covering of our Lodge; under an impression that the chief importance of Masonry is derived from its connection with religion. It is indeed no com-

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mon institution; for every point, part, and secret which it contains, in their true sense and legitimate tendency, are equally subservient to our best interests, both in this world and that which is to come. Masonry, practised with any other view, is useless and vain. If it fail to improve our minds in the knowledge of Christian morality;—if it fail to induce the practice of love to God, benevolence to man, and self-respect, how can it be esteemed superior to any of the numerous societies by which the present age is distinguished?

But all these purposes are effected by the application of Masonic precepts to the uses of private life; or, in the language of the text, by letting our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. In that discourse I endeavoured to establish as a fact, that the construction of our lodges partakes of a moral and spiritual reference. I shall this day follow out the idea by a display of the lessons which a consideration of our Ornaments, Furniture, and Jewels will supply. This design will not be without its uses; for while it provides the fraternity with much valuable information, it will convince those who have not had the honour to be associated with us, that the Order is not unworthy of their respect; and that its rites and ceremonies are neither frivolous nor unmeaning.

To render the subject perfectly intelligible, I shall explain the Ornaments, Furniture and Jewels in order; and conclude with enforcing the practical moralities which they inculcate.

The ORNAMENTS comprehend the Pavement of the Lodge; the Celestial Light which occupies a conspicuous situation in the centre of the Cloudy Canopy; and the Decorated Border which encircles the whole. Do you enquire why the beautiful Mosaic Pavement is placed beneath your feet? Freemasonry answers, that it is to point out the diversity of objects which beautify and adorn the creation; the animate as well as the inanimate parts thereof. As the steps of man tread in the devious and uncertain paths of life, and his days are chequered by good and evil, so is his passage through this short and precarious existence. Sometimes prosperity smiles upon him; at others he is surrounded by a multitude

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of evils: hence our Lodges are furnished with Mosaic work, to remind us of the uncertainty of our situation. To-day success may crown our labours; to-morrow we may totter on the uneven paths of weakness, temptation and adversity. Since, then, such emblems are continually before our eyes, we are morally taught to boast of nothing, but to walk uprightly and with humility before the Great Architect of the Universe; being conscious that there is no station in life on which pride can be securely founded. All men have birth; but some are born in a more elevated sphere than others; yet, when in the grave, all are on a level; death destroying all distinctions. Then, while our feet tread on this Mosaic work, let us act according to the dictates of right reason; let us cultivate harmony, maintain charity, and live in unity and brotherly love.

Another ornament which attracts our attention, is the Blazing Star in the centre of the Cloudy Canopy. It is an emblem of Prudence, and refers to the prolific powers of the Sun in the centre of our system, round which the planets form a beautiful skirt work, or tesselated border. And connected with the Cloudy Canopy is a Ladder, placed on the Holy Bible, whose summit is lost in the glory of the empyreum. The three prominent portions of this Ladder place before us the Theological virtues, and the consummating step advances the expert Mason to a place of rest and happiness, depicted by Seven Stars, accompanied by the more obvious lights of heaven, the Sun and Moon. They are used to pourtray the Divine power, and goodness, and universal presence; and have been introduced into our Lodges as expressive symbols, to promote the cultivation of those virtues, which will ensure our happiness in a boundless eternity, respecting which our conceptions are bewildered, and our knowledge obscure.

> Eternity! thou pleasing, dreadful thought!
> Through what variety of untried being—
> Through what new scenes and changes must we pass?
> The wide, the unbounded prospect lies before us,
> But shadows, clouds, and darkness rest upon it.—(Addison.)

These appearances have some reference to our Lesser Lights; which are not symbols of the Deity, but of His creatures—the emanations of His power and glory. If the Sun have a place

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amongst the emblems of Masonry, it is because he forms the centre of our system, and constitutes the great *Mesouraneo* by which the division of our Masonic pursuits is regulated; because he is the source of light and heat, and the first principle of vegetation; by whose vivifying beams the operations of nature are nourished and cherished, and without whose prolific influence, plants and animals would cease to exist.

The Moon, with milder radiance, has been assigned to govern the night—a period of darkness and rest, when the labours of the day are ended, and the tired workman sinks into repose. Night is a blessed ordinance to man, who is condemned to earn his bread by the sweat of his brow. At this season our minds are calm—our passions under restraint. Nature pours forth the glories of the evening—the concave vault of heaven, spangled with golden fretwork—the awful stillness which succeeds the hours of labour—all prompt the soul to a holy communion with its Maker.

How beautiful is night!
A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain
Breaks the serene of heaven:
In full orbed glory yonder Moon divine
Rolls through the dark blue depths;
Beneath her steady ray
The desert circle spreads,
Like the round ocean girdled with the sky.—(SOUTHEY.)

The FURNITURE of a Mason's Lodge presents many objects of great sublimity. What was it that constituted the glory of the Tabernacle in the Wilderness? It was the sacred Roll, containing the Law of God. What formed the glory of the Jewish temple? The Law, the Prophets and the Psalms. What is the chief glory of a Christian Church? The Books of the Old and New Testaments. What is the glory of a Mason's Lodge? The Bible, with its attendant Lights. This Book is the gift of God, and contains His sacred revelations for the eternal benefit of His creatures. It is a record of truth—a standard of holiness—a persuasive to virtue. There is in this volume such a condensation of excellence, that a single passage of a few words will often convey an epitome of all

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moral and social virtues. For instance—what can be more comprehensive than this Masonic sentence—"All things whatsoever you would that men should do to you, do ye even so to them?" What can be more plain, or more energetic, or more practical? It was the want of this principle of action that made Cain a murderer—that brought down on the world a deluge of waters—and destroyed Sodom and Gomorrah with fire. It is the same want which sets man at variance with his fellow man—which produces oppression and tyranny and wickedness; and converts this beautiful world into a scene of corruption and iniquity.

My Brethren, Freemasonry teaches you to avoid these evils, by letting your Masonic light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

But the Bible, which crowns the Pedestal in a Mason's Lodge, is full of such golden precepts. It recommends to the Free and Accepted Mason, Temperance, Fortitude, Prudence, and Justice: it points out the beauty of the Theological virtues; shews the value of industry, frugality, and sobriety, in softening the cares of life, and enforces piety and devotion as leading to a happy eternity.

Such is one of the articles of Furniture in a Mason's Lodge, whose value and excellence might form the subject of endless panegyric. With this volume always expanded at our meetings, as a burning and a shining Light, no brother can fail to become acquainted with his duty: and he is alone to blame if he do not perform it; he is alone to blame if his light do not shine before men in the practice of his Masonic duties. Freemasonry imparts the most valuable instruction, extracted from this Great Light; it improves the recollection and enlightens the understanding. The impressions produced by its moral teaching, are salutary and beneficent—creating an impulse which strongly excites to deeds of moral virtue and social obedience; and if the Free and Accepted Mason suffer these impressions to be effaced by the cares and tumults of the world, the fault and the loss will rest on his own responsibility, and cannot be urged as an argument to prove the inefficiency of Masonic teaching.

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Connected with the record of God's Holy Word, we find the symbols of Morality, Justice, and Truth; characterestic at once of the Grand Master, and the Craft at large. These are virtues which emanate from the Bible. What, indeed, is the utility of the Square, but to show the uniformity of Masonic morality and justice—the internal peace of a quiet conscience; and a mind void of reproach before God and man? The symbol of Truth is placed in the hands of the Grand Master, and bears a moral and religious reference to the beauty of virtue, and the felicity which accompanies the consciousness of a strict and faithful performance of the three Masonic duties. He envieth not his neighbour—he believeth not a tale when reported by a slanderer—he forgiveth the injuries of men, and blotteth them out from his recollection. This then is your Light, my brethren. Let it shine before men, that they may see your good works, and glorify your Father which is in heaven.

Thus it is that by the judicious use and application of our Furniture, the fraternity, although dispersed over the whole face of the globe, and abounding in every country under the spacious canopy of heaven, is compacted together in one glorious body, cemented by ties the most sacred, and obligations the most profound; and presenting the characteristics of symmetry, beauty and order, in as perfect a form as can be attainable by any human institution.

Amongst the symbols of Freemasonry we find certain implements of mechanical labour. These are our JEWELS; and being invested with a moral reference, we esteem them of inestimable value. And whether Moveable or Immoveable, they read, to the zealous Brother, a lesson of virtue and morality; by the observance of which he may secure to himself the benefits of an unspotted reputation in the present life, and in the end, "a house not made with hands, eternal in the heavens." The Moveable Jewels pass in succession to those "good men and true" who have established a claim to the consideration of the fraternity for Masonic zeal and activity; and the Immoveable Jewels remain stationary, for the purposes of scientific research and moral observation.

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The philosophy of Masonry, founded on these materials, is so far valuable, that whether applied to science or morals, it equally refers to the source and origin of all good. The contemplation of nature, leads, by a gradual but certain process, up to nature's God; and even the arts of human invention, which are intended merely for human comfort, convenience or luxury, point to a Divine Author, who has implanted faculties in our nature, by the improvement of which, the execution of these works is brought to a comparative perfection. Genius and talent are essential to the completion of any work of art; and these are the gift of a munificent Creator. The Mason who excels in a knowledge of science, feels his superiority; and humbly adores the Divine wisdom, which has given him a talent to improve. He admits that he is simply executing the sacred trusts reposed in him, and is convinced that he would be morally responsible for their neglect. His Masonry teaches him not to make an idle parade of his acquirements, but to display them solely for the benefit of his brethren, who have not been so fortunate as himself in the endowments of intellectual wealth.

My Brethren, as a Masonic instructor from the Pulpit, I would urge upon you, to let your Masonic light so shine before men, that they may see your good works and glorify your Father which is in heaven. Consider the precepts of Masonry as something which ought to be remembered, and reduced to practice, in your ordinary intercourse with society. Without this application of your moral teaching, Masonry will be entirely useless to you. I would have it to be an active principle—an enduring excellency. I would see the body of Masons standing out in bold relief from the rest of the world, as patterns and examples of every thing that is virtuous and praiseworthy. I would have Masonry to be esteemed as something superior to a lifeless profession, bereft of its fruits. And why am I so anxious to see this point accomplished? why? Because I am the friend of Freemasonry—because there is no better proof of its surpassing beauty and excellence, than to see its brethren living together in unity—because there is no better proof of its power over the mind, than to see it illustrated in the actions.

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To your actions then let the uninitiated scoffers appeal for the purity of your Masonic pretensions. And the fruits which it is expected to produce are these. You must love, fear, and worship God;—you must esteem Him your chief good, and implore His aid in all your undertakings. You must observe strict justice amongst your neighbours;—and temperance, soberness and chastity in your own persons. It is not enough that you avoid sin—you must perform active duties;—it is not enough that you are perfectly harmless, and do no injury to any one;—you must do good—you must possess positive virtues, or your Masonry will be inoperative, and your light will fail to shine before men, to the glory of your Father which is in heaven.

And you have no time to waste in consideration. Old age approaches by slow, but certain steps;—we see our friends advancing in years as well as ourselves. The most magnificent buildings, as well as the mud cottage, with its roof of straw, have their prescribed periods. They are erected—they continue their time—but ruin, dilapidation, and decay, must come upon them. Thus it is with the life of man. Our neighbours of the last generation drop into the grave one by one, around us; and when we look at those who are younger than ourselves, we know that we also, in our turn, must drop off to make room for them.

This is a powerful argument for the practice of Masonic and Christian duties; and with this awful consideration I conclude. 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."

Printed by Joshua Beverley, Market-place, Boston.

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