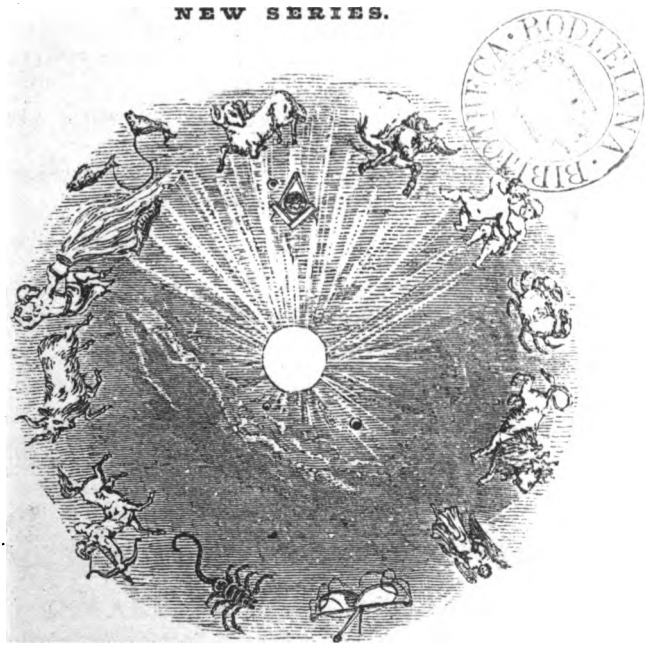
THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.



"LIGHT."

1844.

LONDON:

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THE HAND

THAT HAS TRACED GRATEFUL DEDICATIONS IN EVERY PRECEDING VOLUME OF

This Review,

(ONE ONLY EXCEPTED,)

HAS BEEN ENTRUSTED WITH THE SAME PLEASURABLE TASK ON THE PRESENT OCCASION—

IT MAY BE HIS LAST.

THERE ARE THREE WORTHIES OF THE CRAFT,

WHOSE MASONIC VIRTUES PRESENT THEM AS A MEMORABLE TRIAD,

WHOSE UNCEASING DEVOTION TO FREEMASONRY,

WHOSE COMPREHENSIVE APPRECIATION OF ITS EXCELLENCE, AND WHOSE STALWART COURAGE, HAS, UNDER DIVINE PROVIDENCE,

AIDED TO PROTECT THE ORDER DURING A PERIOD OF UNUSUAL DANGER;

TO THOSE THREE BROTHERS, VIZ.—

THE REV. HENRY RAPER SLADE, D. D.

EDWARD RALEIGH MORAN, AND

JOHN LEE STEVENS,

WHOSE MERITS ARE BEYOND PRAISE, AN AFFECTIONATELY ATTACHED FRIEND, DEDICATES THIS THE ELEVENTH VOLUME OF

The Freemasons' Quarterly Review.

1844.

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Our Readers will miss the accustomed article from the pen of their learned and revered historian; indisposition has interrupted a vocation which he has endowed with a moral value, that can only be appreciated by the vacuum consequently felt. We, with our readers, however, are grateful to Providence that the gifted mind of Dr. Oliver has not suffered from over tension, as his forthcoming work on the "Landmarks" will sufficiently prove: we have been favoured with a glimpse, and that glimpse was sufficient—enough was seen to create a glowing expectation, that an examination into its pages will repay the attention of the most studious Mason.

FOR THE GRAND FESTIVAL,

APRIL 24, 1844.

BY BROTHER EDWARD RALEIGH MORAN,

No. 1, Grand Master's Lodge, and P.M. Lodge of Concord, No. 49.

"Hail to the chief, who in triumph advances,"
The foremost in station, the first in desert,
The arms that surround him are not war's red lances,
But the better defence of each true Mason's heart.*
Up praise the Pæan, the loudest, for Zetland,
That Masonry ever in chorus send forth,
Again! once more! higher! for never has yet land
Elected for ruler a chief of more worth.

We know that the ancients too often selected
Their rulers for qualities men should despise,
For the red bloody hand, for the crime undetected,†
And all which to-day causes grief to the wise;
But we, to whom "Light" from above has been given,
The veil from our eyes that obscured them removed,
In better accordance with promptings from Heaven,
Have chosen for virtues that always are loved.

For charity—base of our mystical union—
For silence—the virtue we practise and prove—
For these we, the sons of the lofty communion,
Make Zetland our head in the spirit of love.
Yes, worthiest he to succeed to that Brother,
Beneath whose Masonic beneficent sway
Each felt as an infant that clings to its mother,—
May the same spirit guide him who rules us to day.

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* I could easily have found a better, but certainly not a more appropriate word for a rhyme.

† The Spartan code punished the detected criminal, not the crime itself.

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As it is more than probable, that the close of this year may terminate our labours, we consider it only courteous to announce such intention.

The especial causes that point to this result have nothing in them of a discouraging nature, for old friends are firm, and fresh ones have brought us Masonic herbage "from pastures new."

Our storehouse is garnered with numerous papers of high interest—our staff is strong. Neither has our circulation sustained any depreciation, rather the contrary.

The reader will, doubtless (under such circumstances), inquire the reason of our retiring from service; at present we cannot gratify his curiosity, but must request him to wait patiently until he shall peruse our valedictory address, when all mystery will be solved, if not to his satisfaction, certainly not to our own, for leave-taking has a painful foreboding.

It is consolatory, to reflect that we shall leave no arrear of accounts unsettled as regards subject matter of engrossing interest—A new Grand Master has commenced his protectorate, and the Charities are flourishing, which speaks well for the past; and we leave the union of the Asylum with the Benevolent Annuity Fund, and the successful adoption of a fund for the Widows of Freemasons, to the grateful consideration of the forthcoming future.

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THE LATE EARL OF MOUNTNORRIS.—The Royal Standard Lodge (730), Kidderminster, had scarcely rejoiced in the introduction of this distinguished nobleman to their community, than death, "the grand leveller of all," snatched him from his earthly tenement. In his younger days his lordship had been an indefatigable and hard-working Mason, and for several years filled the responsible office of Master of the Argyle Lodge, Glasgow. On being informed that a Lodge was about being established in this town, his lordship, with that affability that always distinguished him as a gentleman and a Mason, observed that he considered it to be his bounden duty to foster and encourage a genuine Masonic spirit, and expressed his desire to join the new Lodge. As a tribute of respect to the memory of their noble Brother, the Lodge will be put into mourning.

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EXTRA LIMITES.

☞ In future, no "*original paper*" can be inserted unless received on or before the first day of the months of MARCH, JUNE, SEPTEMBER, and DECEMBER; nor any letter "to the Editor" after the 10th. Other communications and reports will be inserted as time may permit. Advertisements should, if possible, be sent in before the 23rd of the current month.

PHILO-MASONICUS.—The very important paper not arriving until the 20th, is "too late."

A CATHOLIC FREEMASON.—With much regret we are compelled to postpone the very interesting article, for a similar reason.

BRO. FOLKARD.—Many thanks, but too late.

GRAND STEWARDS' LODGE, *Dec.* 18.—*Public Night.*—The meeting of visitors was as numerous as usual. The W. M. Bro. John Udall was assisted in working the Lectures in the second and third degree by Bros. Forman, Shaw, J. D. Cox, W. T. Smith, Gibbins, James Savage, B. Lawrence, and Acklam; all of whom delivered their respective Sections to the satisfaction of the meeting, the thanks of which Bro. Chase expressed in a very pleasing address.

WORCESTER, *Dec.* 18.—St. Wulstan's Chapter was consecrated at the Masonic Hall. The Chapter was opened by Comps. John Savage (Z. 206 and P. Z. 7), as Z.; S. Hunt (P. Z. 51), as H.; and Simcox (P. Z. 51), as J. The ceremony of consecration was then performed by the acting Z. with the customary rites and figurative observances: after which, Comps. Joseph Bennett, James Knight, and R. Rising, were respectively installed as Z. H. and J. Ten Brethren of the Worcester Lodge 349 were exalted. Want of space prevents our entering more fully into the intellectual pleasures of this happy day. After the banquet, several appropriate addresses were made—more especially in allusion to Comps. Savage (the installing principal), Hunt, Simcox, and Evans; whose attendance was so essential, and whose kindness was marked by such considerate zeal. Votes of thanks were unanimously voted to all of them.

WINDSOR, *Dec.* 18.—A Provincial Grand Lodge was held by J. Ramsbottom, Esq, *M.P.*, the P. G. M. for Berks, for the first time in this town.

RYDE, *Dec.* 19.—The foundation-stone for the East Medina Lodge was laid.

BRIGHTON, *Dec.* 20.—A numerous meeting of the Clarence Lodge was held this day.

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THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.—MARCH, 1844.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st. Jan.*, 1834.

"This obedience, which must be vigorously observed, does not prevent us, however, from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. * * * *

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21 1812. *House of Lords.**

THE GRAND MASTER.

SINCE the year 1782—sixty-two years ago—the Grand Lodge of England has been presided over consecutively by illustrious Brethren of the Royal Family; viz. from 1782 to 1790 by H. R. H. the Duke of Cumberland, who was succeeded by H. R. H. the Prince of Wales, on whose retirement in 1813 his late R. H. the Duke of Sussex was elected, and who continued as Grand Master until his lamented decease in 1843, after a government of thirty years! With the exception, of H. R. H. the Duke of Cambridge, the sons of King George the Third were all initiated into Freemasonry; and all of them, except his Majesty the King of Hanover are now no longer of this world.

On the lamented demise of the late Royal Grand Master, we took occasion to advert to the circumstance that the Constitutions had provided for the occasion by the exercising functions of Grand Master officially devolving on the Pro-Grand Master, the Earl of Zetland; and it is with feelings of sincere congratulation that the English

* *THE SUPPLEMENTARY NUMBER WAS PUBLISHED ON THE 15th OF MAY LAST CONTAINING ALL THE INTERESTING PARTICULARS, MASONIC AND OTHERWISE, RELATING TO H. R. H. THE DUKE OF SUSSEX, THE LATE ILLUSTRIOUS GRAND MASTER. WITH A PORTRAIT, AND MAY BE HAD OF THE PUBLISHERS, MESSRS, SHERWOOD AND CO., 23, PATERNOSTER ROW. PRICE THREE SHILLINGS.*

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Craft can now, after a twelvemonth's trial of the conduct of that Noble Brother, find that they were not mistaken in their estimate of his qualifications to fill the office of Grand Master by their own election. His appointment of Grand Officers last year evidenced independence, justice, and honour. The observations that have been delivered by him are in accordance with Masonic principles; and the true-hearted Mason may repose with confidence in the expectation that the descendant of Masonic worthies will, if possible, add splendour to the wreath that has decorated the brow of his sire and grandsire.

We can express our loyalty and gratitude for the signal brilliancy which, for upwards of sixty years, has adorned our annals; and, in falling back on the Peerage for our future support, we indulge the confident expectation that the Earl of Zetland, on his retirement, will amply merit and fully enjoy the esteem, the love, and the veneration of a grateful Fraternity.

THE ELECTION OF GRAND MASTER.

We predicted rightly—a significant majority has placed the Masonic sceptre in the hands of a well tried Craftsman —skilful and accomplished. Another annual cycle has revolved. Last year H. R. H. the Duke of Sussex was elected—he demised—and the Earl of Zetland (whom God preserve) now presides in his stead.

The observations we made in our last number remain in their full force; and although it may to some seem disparaging to the present Grand Master to repeat the hope that the Presidency will be limited to three years, we are strengthened in our opinion by the general circumstances attending the last Grand Lodge.

The election was conducted with every good feeling; notwithstanding we confess that we were not prepared, after the resignation of office by the Most Honourable the Marquis of Salisbury, for the persistance of the Junior Grand Warden in going to the election of that Noble Brother—and for this reason, among others: the letter of resignation was complete and perfect—it admitted of no doubt as to the intention of the writer—and it should have been considered by those who otherwise might be desirous of electing him as a moral direction—in fact it was written intentionally, no

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doubt, as a *disqualification*—and under circumstances of a peculiar nature, highly honourable to the Marquis. He stated in that letter, that he considered his retirement best calculated to ensure the peace and harmony of the Society; that he had no intention of opposing the Earl of Zetland, whose government he trusted would be attended with happiness to himself and prosperity to the Order. After such a declaration, read in open Lodge, we put it to the good sense of Freemasons, whether it would not have been more respectful to the Past Deputy Grand Master to have followed the course he adopted, and have permitted the Grand Lodge to come to a unanimous resolution, instead of submitting a Noble Brother to the equivocal result of a useless division. We hope, however, that the Masonic principle will prevail, and that the Noble Brother will forgive the folly of misguided zeal.

The real cause of the resignation appears to have arisen from the indiscretion of the Grand Registrar; and it is to be lamented that something like a reasonable excuse for resignation should appear. The simple fact is as follows:—At the Grand Lodge in September the late Deputy Grand Master presided, and ruled that no person should address Grand Lodge on the confirmation of minutes. At the ensuing meeting in December, the Grand Registrar having, it would seem, some reason to believe that the Pro-Grand Master would decide differently, *did speak* on confirmation of minutes, and in opposition to a resolution passed at the previous Grand Lodge, in which he had also spoken at considerable length; and this course being adopted without the previous consent of the Deputy Grand Master, was by him looked on as an act of discourtesy—and hence the resignation. By permission of the Marquis, his letter was read in Grand Lodge, as was also the letter of the Grand Registrar in explanation. We must however confess, with great regret, that the letter of explanation was a misnomer; the plea was badly drawn—the premises were unsound—it was altogether too lengthy; we looked in vain for a logical argument or a candid admission. The reply to this letter of explanation (?) was simple and concise. The Craft has lost—we trust for a time only—the available service of a zealous Brother; and our legal adviser has gained no laurels —thus the matter rests.

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An affair of a very important nature occurred at the last Grand Lodge—altogether without precedent; it was the suspension of a Brother for three months, for having violated the law, page 20, last paragraph, article 8. There could have existed no question of the fact; yet circumstances of extenuation might have been brought forward, had contrition been fairly and conscientiously expressed; but as the dignity of the law should be upheld, the Grand Lodge could arrive at no other conclusion. It must have been satisfactory to the meeting to notice the clear and significant manner in which the Grand Master delivered his opinion.

An important alteration was made in the article 12, page 100, of the Book of Constitutions, whereby a widow is allowed two years time (instead of nine months), after her husband's death, to present a petition for relief. We know not to which the greater credit be due for propriety—the original mover for the period being indefinite, or the mover of the amendment for the period being restricted to two years; but the manner in which the argument was conducted may be cited as worthy of example. We take this opportunity of warning certain speakers in Grand Lodge to abstain from allusions that reflect in an unkindly manner on the better sex.

A motion to extend the purposes of benevolence was, from the lateness of the hour, postponed by consent, on condition that it should take precedence at the next meeting; and another motion relating to the duties of Provincial Grand Masters, of necessity stood over. On the subject of these motions we shall offer a few remarks.

The last edition of the Book of Constitutions bears date 24th March, 1841, and was arranged under a Committee of five—all of them lawyers. It would scarcely occur to any one, that within three years Members of that Committee should find it necessary to alter and amend their own revision of the laws; yet so it is—is this consistent or not?

Consistency is an essential principle in the regulation of general economy, and it differs from expediency, inasmuch as it is never a subservient agent; it tempers itself to existing circumstances under any state of trial, however difficult those circumstances may be, until, at length, it either

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conquers them, or, through its assuasive power, renders their effect less oppressive.

Expediency is a quality easier of application to the moment; but is often fatally resorted to, and it wants the dignity which is ensured by consistency.

In the preservation of a social system, much depends upon the cautious observance of both these essentials. The Masonic juris-consult will bear in mind that the social system in which he is included, and by which he is protected, demands from him a strict examination and a cautious observance; while the land-marks are to be held sacred, there is yet a necessity that legislative acts should as sacredly reflect the opinions of the body at large, who, participating in the advanced state of morality and science, are not likely to affect the stability of our institution, but, on the contrary, to support it. The great mass of the fraternity may, in some measure, have their opinions qualified by time, but if legislation be regulated by consistency, it will keep pace with time, and not be behind hand; and thus no fear need be entertained of descending from the higher scale to adopt the lower one, unless, indeed, the opportunity of timely profiting by consistency be disregarded, and expediency shall become the only means of avoiding an external change. Some nine months since, a notice of motion was given to increase the dues to Grand Lodge; and it having been found that the Lodge of Benevolence had exceeded its income, it was consistent to devise the means to make the income meet the expenditure. The time for bringing forward the motion, however, has been delayed from necessity, and it became only possible to have the notice read, that the members of Grand Lodge might be prepared for its timely consideration, when lo! it was stated, and we opine somewhat irregularly, by a very worthy Brother, that the motion should be withdrawn—and why? Because the Board of General Purposes had some such intention, which they would hereafter submit to Grand Lodge! And so, after three notices, and the hopeful expectation of the motion being brought on, at the lapse of one entire year, it was suggested to withdraw it, in deference to some contemplated arrangement of the Board. Is this conduct consistent or expedient? We would not disparage the merits of the Board, but we must candidly acknowledge, that to step in, and, after a lapse of

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time, take precedence of notices of motion, is neither expedient nor consistent.

Again, it is in the recollection of every one, that a late motion for regulating the duties of Provincial Grand Masters, was carried by a considerable majority, and only lost on confirmation of minutes, by permitting a second debate on new arguments, instead of correcting the inadvertence of its tendency to operate as an ex post facto law. Well, what happens? Why, that a new notice of motion, founded on the former, but with part only of its value, is actually on the paper given by the very party who caused the loss of the former!

Did the necessity of any such law ever strike the Grand Registrar, previously to the original notice of motion given some year and a half ago? Yet the laws were by five lawyers arranged and settled in 1841. So much for consistency and expediency.

The aspect of Masonry in Ireland is, we regret to say, dimmed by a serious misunderstanding. Of the disputants, it may be simply observed, without hesitation, *they are both in the wrong*.

THE VICAR AND BISHOP VERSUS FREEMASONRY.—The Earl of Zetland has granted a warrant to the Brethren in Axminster called the Lodge of Virtue and Honour. It was hopefully expected that this new Masonic scion would be the more firmly engrafted on the noble Tree, by a procession to church, and a sermon by a clerical Brother. The Worshipful Master of the Lodge of Sincerity and Unanimity at Taunton, Bro. William Tucker, who is named in the warrant as the first Master of the new Lodge, addressed the Rev. W. D. Conybeare, Vicar of Axminster, requesting permission to use the church on the day of consecration, that the Prov. Grand Chaplain or some other clerical Brother, might preach on the occasion. It being the first time that the Rev. Vicar had received such a request, he replied, that if on referring the matter to his Bishop, his Lordship did not disapprove, he the Vicar would be happy to accede to the wishes of Bro. Tucker. The Bishop of Exeter, however, did disapprove, on the grounds that he had already

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expressed his opinion to the Vicar of another populous parish of his diocese, that the precedent might be dangerous; for other Societies, bound together by some mysterious tie, might make similar application; and he concluded by the significant hint, that he was quite content that he (the Vicar) should cast on him (the Bishop) the invidiousness of the refusal! Yet, mark the consistency—the use of the church at Cullumpton, in the same diocese, was recently granted to another society—the Odd Fellows.

The Vicar, of course, not only conformed to the orders of his Bishop, but found on the sudden that his previous friendly desire to oblige (the Bishop complying) was a *leetle* altered; and that the granting of the church, under the circumstances, would be stamping with her sanction the body so admitted, of whom she, as a church, knows and can know nothing; the principles of such bodies may be excellent, and the Vicar *trusts* they are;—but the church, it seems, must not know them; and the Vicar further stated that the Bishop has acted with no want of respect to any particular Society, but on general principles.

Verily the Vicar and Bishop are worthy companions; and it is somewhat singular that just now the Roman Catholic Bishop of Malta, and Henry Philpotts, the Protestant Bishop of Exeter, seem to be imbued with a somewhat kindred feeling respecting Freemasonry. The former, probably, never troubled himself to enquire as to the fact that even in his own time nearly every Sovereign in Europe is or was a Freemason; and Exeter little cares for differing with the estimable Archbishop of Canterbury, who is a Past Master of a Masonic Lodge. It is not needed to remind the Bishop that his decision in this case does not become his sacred office; nor does it gratify the clergy of his diocese, while the laity may view it as something more than indiscreet. Meanwhile, however, Freemasonry may smile at the futile attempts of intolerance and bigotry to assail the purity of her sanctuary, and may rely with confidence on those who, knowing the value of her principles, will practise them to the advantage of mankind.

As a pleasing contrast to the above, the Masonic intelligence presents a more than usual number of Masonic addresses from clergymen.

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THE CHARITIES.—Masonic benevolence progresses in earnest. The Boys' festival, on the 13th, realized *five hundred pounds!* We need say no more. The honours of the day were ably shared by the Chairman, Bro. B. B. Cabbell, and Bro. Shaw, the President of the Board of Stewards. The Girls' Festival is fixed for the 15th May, and that for the Asylum for the 19th of June: may the results on each occasion be equally productive, both in profit and pleasure. We understand that Col. the Hon. George Anson, *M.P.*, Prov. Grand Master for Staffordshire, has kindly consented to preside at the Asylum Festival; but the name of the Chairman for the festival for the Girls' School has not transpired.

It is gratifying to be able to state that the prosperity of all the charities is steadily advancing.

MASONIC OFFERING TO DR. OLIVER.—The presentation day is not yet fixed. Some delay has occurred on the part of the artist; and the indisposition of our revered friend may also be reasonably assigned for a postponement.

OUR OBITUARY presents an awful discount on the account current of passing events. Many excellent Brothers have settled the claims of mortality, and we that survive may breathe a hope that, at the final audit, their last accounts may, "errors excepted," be favourably passed by the recording Angel. To the list elsewhere recorded, we have to add the demise of the late King of Sweden, (Charles John,) in the 81st year of his age, after a reign of thirty-four years. He was one of Napoleon's marshals—all of whom were Freemasons. The late king, as well as his son, the present monarch, were patrons of the Order in the Kingdom of Sweden.

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ON FREEMASONRY.

A POSTHUMOUS PAPER.—BY THE LATE BROTHER HENRY O'BRIEN.*

THERE is in the human soul, despite of that chilling selfishness which sometimes mars its influence, an inborn thirst for the ennobling attributes of sacred *Truth*. The proudest gem in the vestal's habiliments was the personification of this property; the monarch's diadem would have been tarnished without it; the sanctity of the ermine and of the sacerdotal surplice would degenerate in its absence into deformity and abomination; and, to crown the climax of its universal recognition, the immutability of nature's laws, more popularly designated by the epithet of *Fate*, became synonymous, in the vocabulary of primitive mortals, with the fixedness and nature of God's own *Word*.

The Greeks themselves, ignorant though they unquestionably were of either the import or the origin of this simple subject, which we are now pursuing, yet bowed in veneration before its deified abstract; and one of their wisest sages is memorable for nothing so much as for that virtuous axiom, worthy of being registered in golden letters, *viz.*, that if men could but behold *Truth* in her sensible and tangible charms, they would become so fascinated and enamoured by the sight, as never again to be able to secede from her devotion! Such was the evanescent gleam of Greece's most immortal son: what would have been his raptures had he himself but seen this beauty?

What, however, is *Truth*?—what is this idol to which high and low alike pay homage? A *Seer* of the olden days, with an import as mysterious as it is physically accurate, has deposed to its manifestation at the bottom of a *well*. A *greater* than a *Seer*, yea, "the only begotten Son of the Father," while identifying his own essence with the spirit of this virtue, has ennobled still farther its mystic interpretation;† and, however startling it may sound to the ears of uninitiated man, it was the *spirit* of this fact, impalpable to outer touch, and *accessible only to Masonic intelligences*, that the Saviour had above figured forth! Nay, it was the *Masonry* of the soul in its purity and in its vitality, whose advantages he had depicted, when he promised to his disciples that if they should continue in his word, then "you shall know the *Truth*, and the *Truth* shall make you *free*."‡

Truth, then, being to be found in the precepts of Freemasonry alone, it is necessary we should distinguish this divine institution as of a twofold character. Cast our eye where we will over the diversified range of this lower planet, and the evidences of former worlds salute us at every step. What could have called into existence the Masonic miracles of Elora? What could have chiseled into beauty the emblematic wonders of Elephanta? What could have knit into the compactness of an almost indestructible adhesion the pyramidical devices of Egypt, and raised to the elevation of an all but celestial height the towering symbols of ancient Persia or Iran? The irresistible evidences of tradition and of science here concur in their response, and affiliate those remains upon the pious votary of Providence, who, in His great universal scheme,

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* Author of "The Round Towers of Ireland," &c.

† "I am the *way*, the *truth*, and the *life*," says Christ.

‡ John, viii. 32.

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set an example inimitably of creative art, but whose critical precision was thus religiously essayed to be symbolised and shadowed forth by the secondary materials of his own creature, man.

> "In the mid plains fair Assamea stands,
> And next Emessa, on the neighbouring lands:
> These to the sun their adorations pay,
> And victims bleed to the bright god of day;
> His fame with tow'ring Lebanus contends,
> And in the clouds its glitt'ring summit ends."

Such, then, is an example of *practical* Freemasonry, or, to speak according to system, of its *exoteric* form; but, in its *speculative* elucidations,—in its aspiring conceptions, and in its grand, diverging, esoteric, capacities,—Heavens! who can without emotion comprehend it, much less portray? Who but the Regulator of "that greater Light, whence all have come, whither all return, and which alone can communicate *Truth's* irradiations?" *

Those conventional devices of *exoteric* and *esoteric*, which the founders of Freemasonry first established, as the indications of what doctrines might be imparted to the profane, contradistinguished from those confided only to the initiated, have afforded scope in all ages for misrepresentation and for aggression; and the result is, that while treatises upon the subject, from the hands of ignorant but designing foes, have kept pace almost with the infinity of number itself, yet was there not one single principle of substantial information, tending to an insight into the nature of the secrets which they professed, approached even in thought, before arrival of the age in which our own horoscope has been projected!

Yes, we repeat, there is not a subject upon earth, whose character has called forth so many efforts at elucidation, as that which we now discuss We are certain it cannot be contravened that there is no one upon which such efforts have so miserably re-acted; begetting, as well to the task as the author, only the cheerless rewards of scorn and of contempt. And, yet, how happens it that, undeterred by former failures, there have been still found individuals ready to embark anew in the speculation, and stake interest and character in the fruitless attempt of an irregular investigation of the same enigma? It is because that, however momentarily chagrined by the chillness of disappointment, there is a buoyancy in the human mind, when in search after *Truth*, which will ever renovate it to a second charge; and while there exist so many evidences of internal *light* as characterise the aggregate of this Heaven-taught community, it is not at all to be wondered at that those hankerings after its *source*, which have so influenced man in all ages, and which could not have been so universal without an admission at least of its *reality*, should have propelled fresh adventurers anon upon the arena, and bewildered them, too, in the same shadowy assimilations which mocked their predecessors in quest of the GLORIOUS ORIGINAL.

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* The substance of the Gayatri; the holiest and ineffable verse of the Hindu Veda.

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ESSAYS ON EDUCATION.

BY THE REV. H. R. SLADE, D.D.

MAN, from the very moment of his birth, may be said to commence his education, and the Mother who hath given him unto life, and whose breast is the source of his subsistence, becomes his earliest preceptor; while she it is who, studying his desires with the benevolent view to anticipate his wants, discovers his primitive inclinations. In an infant there exists but sensations, for as he thinks not, so, neither can he reflect: yet it follows that, as he is gifted with the sense of feeling, he must possess, internally, the germs of those passions which are not tardy in giving proof of their existence. I must here be understood as taking the passions in the most extended sense of which the word is susceptible, in respect of all active and impetuous inclination towards whatsoever object,—not as we apply it in a more determined acceptation to affections of a vicious nature. This established, I maintain that the passions—otherwise those strong and active inclinations—are the causes which mainly conduce to render man either eminently good, or supremely wicked. Hence, obviously of the greatest possible importance is the knowing how to direct them rightly, from the period of their earliest manifestation, towards the great ends it is intended they should keep in view, which are—the happiness of the individual himself, and of the community of which he is a member, and the glory of his Creator.

The failings which, in children, we are prone to denominate caprice, impertinence, and even evil habit, will be found, on examination, to be less the work of nature than of those individuals who are in the habit of associating with them. The first fault which we, without reason, lay to the charge of childhood is anger; for it is by this name that we qualify the cries which the child utters, and the impatience which he manifests, without reflecting that these cries and this impatience are the only means the helpless creature possesses of making known his wants and his necessities. As little reason is there to reprehend him when he cries as to applaud him when he laughs, insomuch as both these feelings are dependent on his physical constitution. Hence, as tears depress the heart, and laughter cheers it, by weeping the child significantly intimates to us that he is ill, and yet is he left to cry, without any effort or care on our part to relieve him. During the first few months his ill-humour and this indifference go even-handed; but, as the child continues to progress in strength, his cries are answered by invective, and very frequently by blows. Then, indeed, is converted really into ire what had been previously but a simple expression of grief, and he begins to be wicked in reality, for no other reason than because he has been set a bad example, and irritated by receiving chastisement when, in fact, he should have been consoled.

From the moment, then, when his nostrils first inhale the breath of life, Man stands in need of education. The question, however, is not that of inspiring him with virtue, since that is supposed to be inherent in him, but of *preserving* him from *vice*; and to attain this very important end, there requires a far greater degree of circumspection, of intelligence, and of talent, than is generally imagined.

No trifling good work has been that of a few sages, who by their

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writings have counselled matrons to nourish their children with their own substance; while so prevalent has this laudable custom now become, that the wonder amongst mothers themselves is only how there can be any willing to transfer the practice of so sweet a duty to strange and salaried individuals. Indeed, so strongly implanted is this feeling in the hearts of all good mothers, that they view with pity the woman who is compelled, from peculiar circumstances, to have recourse to an alternative so painful, while they hold in the light of a stepmother her, who being able to fulfil her ministry, commits, nevertheless, to a stranger's bosom the child to which she has herself given birth. There are still, however, some mothers who fancy they have done all that is required of them when they place their tender offspring at their breast, and without giving it a further thought, deliver it over to a hireling's care, not to behold it again until the moment when it becomes necessary to read-minister to its alimentary wants. And is this, forsooth, the course which Nature prescribes to a parent? I am unwilling to believe that a notion so preposterous should be for a moment entertained; neither can I persuade myself that there be any incapable of understanding both the importance and the extent of this duty: although, at the same time, how few—comparatively few, are there to be found, willing to deprive themselves of what are called social pleasures, to give themselves up entirely to the pleasing duties of maternity!

Admitting even that there exist some trifling penalties inseparable from the exercise of so delicate an office, yet how sweet, how pure are the rewards by which those penalties are counterbalanced!—how then blot them from the memory! Can there, in truth, be aught more grateful to a mother than the smiles and caresses of her infant? or can she prefer to these the noisy pleasures of society, teeming with the fulsome adulations of hypocrisy? Again, *can a mother reasonably expect from one whom she hires for lucre, that which she herself fails to perform from an impulse of nature?* Does she not feel tormented, in the midst of a brilliant assembly, by the incertitude of what may befall her offspring during her absence? or can she fancy that she hears his cries, and yet reflect not that those cries are the harbingers of necessities which it is expedient, on the instant, to relieve? May they not also have been occasioned by the caprice or neglect of the individual to whom the heedless mother has assigned her tender charge? Can she, I say, sit for a moment and imagine this, and yet rush not through the assembled crowd to the succour of her helpless child?

But it is not alone the physical preservation of her infant, from the moment he has left her sight, which should engross a mother's thoughts and cause to heave with anxiety her breast: she should think also of his mental preservation. Long before he can be supposed to know the meaning of passion, or of vice, or that he can be corrected—for correction at this tender age is little short of barbarity—his character having been perverted, he becomes by degrees choleric, violent, and eventually vicious; and hence it is perfectly obvious that all the duties of this first period of education are to be comprised in *vigilance and precaution.*

What has hitherto been said of this early stage of life as requisite to be known during the term of the *lactantia,* is equally applicable to the whole duration of what is generally denominated the pristine age:—nevertheless, it is necessary for us to augment in vigilance in proportion as the child's intellectual faculties progress in their developement. Up to this time, indeed, little is required beyond the practice of precaution

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and care; but soon commences the second period of education, and this consists for the most part of *example*.

Inasmuch as children are by nature prone to imitation, it is of the utmost consequence that from the moment when they begin to see and hear, nothing should be *done or said before them* of a tendency to graft on their spotless wax the impress of defective notions, which are only to be afterwards obliterated by a world of labour. This evil, however, occurs far more frequently than is generally imagined; while *many are the circumstances noted down by children, when we consider them to be utterly incapable of exercising even the slightest observation.* No sooner have they commenced lisping a few random words, than they begin to observe, to reflect, and to compare. How great then must be the danger of allowing them to live, converse, and agree in judgment with individuals but little circumspect either in their words or actions and who speak and act in the presence of a child as though he were a mere automaton; while the certainty is that this presumed automaton both sees, hears, and repeats every thing that has been done or said before him—sometimes even expressing his disgust at the indiscretion of those who have unwittingly instilled into him such pernicious lessons.

This observation will amply suffice to show how vicious is this part of education in those families even which most pride themselves on being fond and careful of their children. Yet what is the habitual companion that is given to them other than a hireling, who ill performs the duties of a mother, and is oftentimes invested with the whole of her authority? In general, this individual, however she may be otherwise a woman of respectability and education, must of necessity possess all the prepossessions of ignorance respecting her vocation, the pusillanimity of her sex, and the defects of a servile condition.

The abuses and inconveniences which accrue from similar relations are incalculable; and are worthy of being considered separately in another Essay.

EXTRAORDINARY VEGETABLE ANTIQUITY.

In unrolling an Egyptian mummy, in the Thebiad, in 1838, which was ascertained to be 3,000 years old, several heads of wheat were discovered. A portion of this mummy wheat came into the hands of the Earl of Haddington, and last year, his Lordship's gardener, Mr. Ford, sowed four seeds of it in the garden at Tyninghame, which produced nearly 100 stalks, about six feet high, and the ears from 45 to 55 grains each. The ears had beards or hands not unlike those of barley, and the leaves on the stalks long, and nearly an inch broad.

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FREEMASONRY IN EUROPE DURING THE PAST CENTURY.

It is difficult to account for the indifference of the English Fraternity to continental matters; it may arise from their isolated position, or from a fancied superiority; but certain it is, that with some few exceptions, we scarcely know any thing of what was going forward on the Continent of Europe before the French revolution; and even now our knowledge of the social positions of a very large portion of the Order is very limited. The Masonic world generally partakes of this feeling; and were it not for the occasional extracts and communications relating to the Institution, in the *Freemasons' Quarterly Review*, we should continue to have "shadows, clouds, and darkness rest upon it." It is not, however, necessary to reason upon the abstruse question of the formation of an Englishman's organ of Continental "inquisitiveness," although

> "I have stock in hand to spare,
> And could write on, but will forbear:
> First, lest I tire a friend whose state
> And avocations are so great,
> And then, if other pens should try
> This foreign scheme as well as I,
> They may have something to pursue."

It is not too much to hope they will, and favour us with the scenes and dialogue to fill up the Masonic drama, of which the following is but a mere outline, chiefly drawn from the "*Latomia*," a German periodical. But many valuable works upon the subject are in existence; such as the numerous erudite works of Dr. Oliver; Laurie's History of the Formation of Freemasonry in Naples, published at Leipzig; Lennings' Freemasonry; Le Compas, a French Masonic Journal; Krause's Enquiries, and others; and last, though not least, the Freemason's Quarterly.

England,

It is unnecessary to mention here, it having been very fully treated by many abler hands in its books of constitutions, and various writers.

Portugal.

Portugal has not been the refuge of the Mason; to the contrary, they were known there but few years. As in Spain, its religious intolerance raised that scourge, the Inquisition, with its mummeries and horrors, seeking to coerce the mind of man within the narrowest and vilest trammels; proving the state of bigotry into which they had sunk, and from thence the unhappy Freemason, or other liberal-minded person, had not much consideration to expect; nevertheless, efforts were made to establish Lodges at various times and places, but the fears and jealousies of the bedarkened priests always interfered to prevent the spread of enlightenment or benefit to mankind, unless *they* were the greatest gainers. In 1735, several noble Portuguese, with more foreigners, instituted a Lodge in Lisbon, under the Grand Lodge of England, of which George Gordon was Master: but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to give the clearest evidence of their hatred to the Order by practical illustration. The Inquisition caused John Coustos, of Berne, and Alexander Jacob Mouton, of Paris (two diamond cutters and polishers), then in Portugal, to be arrested in 1743, and thrown into subterranean dungeons, where they remained several weeks, enduring the most severe punishments and anxiety, until the heads of the Holy

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Inquisition could *invent* some pretext, or tax them with a crime, to give a semblance of justice to their proceedings. They were accused of not obeying the Pope's Bull, which declared Freemasonry heresy, *and therefore sinned*; moreover, that the exclusion of women from their meetings gave reason to suppose them guilty of unnatural crimes; an insinuation that might have been, with much more appearance of reason, retorted upon their accusers, and that they had sought to subvert all order in the Papal territories, by their determination to practice Freemasonry; upon these charges their judges deemed it expedient to place them on the rack. Mouton *then* embraced the Catholic religion, and was pardoned; but Coustos, remaining true to his Protestantism, was, after suffering the most excruciating tortures, and racked nine times in three months,* sentenced to four years work as a galley-slave; but the British Government claiming him as a subject, he was released before his term of punishment expired. Three-and-thirty years passed without any thing more being heard of Freemasonry in Portugal; but in the year 1776 two members of the Craft, Major Dalincourt and Don Oyres de Ornelles Paracao, a Portuguese nobleman, were incarcerated, and remained upwards of fourteen months in durance. Many searching enquiries were from time to time instituted, to ascertain if any and what Freemasonry was going forward, under the plea of discovering a conspiracy against the existing Government; many arrests of distinguished and respected noblemen and gentlemen took place in consequence in 1802; among the rest of Da Costa the naturalist. But the severity of former times was not practised, we may presume (from the improvements of the age, and not love of the Craft), partially owing to the dispersements of the Jesuits, who were at all times the bitter and uncompromising enemies of the Order. They were in very bad repute in Portugal, where that society likewise suffered much, and after many hardships and imprisonment they were banished, anno 1759, to Italy. It appears scarcely possible that so short a time as subsequently elapsed, could have produced the extraordinary change we now have to record, for we find in 1805 a Grand Lodge established, under the guidance of Egaz Moniz, M. W. Grand Master; but this was only the commencement of the enlightenment the French revolution tended to disseminate; Portugal, finding itself threatened by France, turned its attention to its treaties with England, and was compelled to adopt a more liberal policy, and regard with more attention the dicta from thence. The following year, war had shown itself at its frontiers, and Junot marched victoriously into the kingdom; the Regent escaped to the Brazils, and Freemasonry received a powerful auxiliary in the French for a time; but, as it may be supposed, with the downfall of the French, and the restitution of the "old Regime," came the former prejudices, doubts and jealousies, and the days of the Craft were numbered. On the 30th March, 1818, King John the Sixth promulgated, from the Brazils, an edict against *all* secret societies, including Freemasonry; and again on the 20th June, 1823, a similar, though more stringent proclamation appeared in Lisbon. The punishment of death therein awarded has been recently reduced to fine and transportation to Africa.

SPAIN

Gives no better or brighter prospect than Portugal, although Freemasonry was known there earlier; for we find in the year 1727 the

* See Coustos' Sufferings, &c.

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M. W. Grand Master, the Duke of Inchiquin, and Lord Coleraine, arranging the meetings of deputations to found Lodges in Gibraltar and Madrid; the year 1739 saw Lord Lowell appoint Captain Jacob Commerford as P. G. M. for Andalusia. The Pope, Clement the Twelfth, at this time governed the Papal States, and in accordance with his system issued a decree, in 1737, against the Order, which was further strengthened by the edict of the following year, namely, 1738, of Cardinal Firrao, and the punishment therein awarded for being found guilty of practising Freemasonry was confiscation and death. Not to be out Heroded by former edicts, Philip the Fifth, in 1740, declared the galleys for life, or punishment of death with torture, the award for Freemasons, a very large number of whom he had arrested and sentenced, as he had previously determined, after undergoing a lengthened confinement in the prisons of the Inquisition. In spite of these tyrannical murders and inhuman proceedings, Freemasonry spread its branches far and wide, and numerous Lodges were in existence; scarcely a town was to be found without some acknowledged Brethren being therein. At this period, one of the greatest misfortunes that could befal the Craft through treachery (and scarcely equalled for villainy and disregard of all honourable feeling or sanctity of an oath, is to be met with), occurred; thousands had cause to curse the name of Peter Torrubia. This individual (the Inquisitor of Spain), having first made confession and received absolution, entered the Order for the express purpose of betraying it, and of handing to the executioner the members, *before* he knew its *merits* or crimes. He joined in 1751, and immediately made himself acquainted with the entire ramifications of the Craft, and names of subscribers: being unable to accuse them, he contented himself by naming for punishment members of ninety-seven Lodges, *without any pretext* whatever: it will at once be seen he was accuser, witness, and judge. The entire number was tortured on the rack. In 1751 Benedict the Fourteenth, who is supposed to have been a Freemason, received the Bull of Clement, without putting it in force; but Ferdinand the Sixth followed it (2nd July, 1751) by declaring Freemasonry to be high treason, and punishable with death, instigated thereto by Torrubia. However much the Spaniard might have been desirous of following the dictates of charity, religion and brotherly love, it is not to be supposed he could brave the certain malediction of the Inquisitor, whose secret spies and public hatred were known to be urging the destruction of every Member of the Craft; and the examples (if not public) were too frequent to allow any one with impunity to dare their power. Thus until the troops of France, by order of Napoleon in 1807, took possession of Spain, we have no means of tracing our Order; but Joseph Buonaparte had been Grand Master of French Freemasons, and it is not at all surprising that under his sway many new Lodges should have been formed, *and the Grand Lodge of Madrid met in the Hall previously occupied by their enemies of the Inquisition.* In 1811 Joseph Buonaparte ordained a superior Chapter for the higher degrees, which appear to be indispensable in French Freemasonry. Until the fall of Napoleon, and the restoration of Ferdinand the Seventh, all went well; but with the return of that monarch came the restitution of the Jesuits, the reorganization of the *holy* Inquisition, and the exterminating process against Freemasons. Pope Pius the Seventh showed himself as willing as his predecessors to extinguish all liberty of thought, and 7th August, 1814, served to promulgate his

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doctrines. Immediately after issuing his orders, twenty-five persons, of whom suspicions were entertained as being Freemasons, were dragged in chains to confinement; but the subsequent arrests were so numerous that no correct account is obtainable, nor can their ultimate fate be recorded. On the 30th March, 1818, Ferdinand again vented his spleen against the Order, by dictating the punishment of Freemasonry to be death, transportation to India, confiscation of estates, &c. &c.; but in March 1820 General Ballasteros, by order of the Cortes and Provisional Government, ordered the release of all persons confined for Freemasonry; fresh Lodges were warranted, and the previous reinstated. If we were to judge of the future by the past, we should say Freemasonry could not have a long or lasting footing in Spain; in proof of which we find a law of August 1824, commanding all Masons to declare themselves, and deliver up all their papers and documents, or be decreed traitors. His minister of war, Aymerich, on the following 16th October, by proclamation, outlawed *every* Member of the Craft; and in 1827 seven Members of a Lodge in Grenada were *executed.* The civil war ensued after the death of Ferdinand, and the abandonment of the kingdom by Don Carlos enabled Mendizabel, himself a Freemason, and others, to act with toleration, and at present it is pursuing its objects without molestation.

ITALY,

So naturally presents itself after Spain and Portugal; the religion, manners, and habits of the people so much assimilate, and the Papal sway is regarded as so absolute, that it might be said the history of Freemasonry in the one would suffice for all; but we will give the best account in our power in each locality. The Duke of Dorset's son, Lord Charles Sackville, established the first Lodge of Freemasons in Florence, anno 1733; but John Gaston, the last of the Medician Dukes of Tuscany, as early as 1737, evinced his feelings to the Order by the publication of stringent laws against them; in the following year, however, we find them protected against the injustice of France, where persecution was then the order of the day. This clemency was not to effect the spread of Masonic knowledge; for it was restricted and encompassed by every danger, but still the extirpation of Masons was not sought. About the middle of the 18th century Naples became the scene of action. A Greek resident founded a Lodge, which in a comparatively short period was joined by the most celebrated statesmen and citizens. Naples was then under the dominion of Charles the Third, of Spain, and was not likely to remain undisturbed. He declared himself on the 10th July, 1751, unfavourable, and that he considered all Freemasons dangerous and turbulent subjects. The punishment for those who continued to oppose his wishes, in this respect, was to be the same as acknowledged revolutionists. Rumours, however, of subsequent conversion to better feelings were rife. He certainly appointed out of the Craft one of the tutors to his son and successor (afterwards Ferdinand the Fourth), and this man ultimately became his confessor. Upon this, courage took possession of the disorganized Masonic body, and they became one of the provinces of the Grand Lodge of England, on which foundation a Grand Lodge of their own was formed, intimately connected with the German Lodges. On the 27th February, 1764, this Grand Lodge was duly installed by Dieque Naselli, consisting of thirty-one members. Bernardo Tanucci, Secretary of State, had sufficient influence to induce the same Ferdinand the Fourth (who had been

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educated by a Mason) to republish the laws of his father, and declared Freemasons guilty of treason, although they had conformed to previous orders, and delivered all their papers, &c. to the authorities. The Queen of Ferdinand, "Caroline," daughter of Francis the First of Germany, appears as the guardian angel of the Craft, and highly should her name be prized and her memory revered; to her *then* was Freemasonry indebted for protection, and ultimately for support. Success attended her kind and generous consideration, and all the previously arranged and prejudiced enactments were by her influence withdrawn. On the 28th January, 1783, Tanucci by command, publicly at the meeting of the Junta, notified the same, although he concluded his remarks by exhorting them to watch narrowly into their actions, &c., as the Freemasons *might become* dangerous to the state and to religion. In a minute-book of the Grand Lodge of the Two Sicilies, which called itself "Del Zello," we find, on the 7th December 1775, four constituted and three irregular Lodges; one of the latter afterwards received a warrant. The other parts of Italy are a mere repetition of sufferings, persecutions and misfortunes, the Members of the Craft being continually under punishment, through the intolerance of the priests and interference of the civil power. The neighbourhood of the Pope is not congenial to the development of the higher attributes of man, and therefore it is not to be supposed that Freemasonry could flourish. Venice, in November 1772, had a Lodge, and Verona boasted of one; but a very short career is assigned to them. The year 1785 produced a decree of the Senate against Freemasonry, and many families were transported; (this, however, Professor Siebenkees denies.) France again introduced enlightened views and liberal acts, and justice not execution, followed her, at least such was in most cases the result of her wild and ungovernable career, compelling us to be pleased rather than grieved at her power. Under Joseph Buonaparte and Murat the Lodges grew to strength and honour: Murat conducted the arrangements for a Grand Lodge, in which he was duly installed 24th June, 1809; but in August 1816, March 1821, and May, same year, galley slavery was awarded to those who so shortly before Napoleon's abdication were thus highly esteemed. What shall we say of men *who knew*, and those who did *not* know the workings of the Order. It is said that in 1820 a Lodge existed in Messina, but we are disposed to doubt it. Of later years nothing has been heard of Lodges in Italy.

SWITZERLAND,

Is inhabited and divided by two widely different sects, the Catholic and Protestant. This division will at once lead us into two distinct Masonic histories of the same country; the one friendly and the other inimical; the one for the extirpation, the other for the progress of Freemasonry. Thus even Christianity is made to take extreme opinions, opposing itself and attempting to carry out its views by very different systems. The first Lodge was founded in Geneva by Provincial G. M. George Hamilton, in 1737; the second in Lausanne, by warrant of the Duke of Montague, in 1739, in which place likewise a Grand Lodge was immediately formed Accession to Freemasonry was forbidden, but no particular regard paid to this decree. The Council of Berne, in 1745, passed a law with certain degrees of punishment for Members of Lodges, but it was not enforced, neither was the law very nicely observed; it was, however, renewed in 1782. The pure working became subjected to adulteration; for Basle in 1766, and

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Zurich in 1772, adopted a different ritual, and declared themselves independent. Lodges were formed in Neufchatel in 1780. The edict of 1745 was however a clog upon all the acts of the Craft, and tended to prevent its extension. Geneva made a bold effort, and formed a Grand Lodge in 1786: seven years later the same had ceased to exist, or had become a branch of the Grand French Orient. The changes of the French revolution can be traced in the varying fortunes of Lodges there, and in its neighbourhood: Switzerland naturally partook of it, and we see that an indefinite period passed without a Lodge being held. Berne again took the lead by opening the "Lodge of Hope," on the 14th September, 1803, under French authority: this Lodge was subsequently deputed to consecrate a Lodge at Lausanne, Basle, Solothun, and other places, and commenced operations, which induced the formation of the "Grand Orient of the National Roman Helvetique," under Grand Master Bro. Glayre, (this Brother was the restorer of Freemasonry in Poland, anno 1764.) In 1811 the previously mentioned Orient of Zurich made its appearance in Basle, but returned to its original position on the death of Bro. Burckhardt. Bro. Pet. Louis von Tavel, was appointed by the Duke of Sussex, in 1818, P.G.M., but as these various Heads could not long exist, and the different systems there were found inconvenient, they ultimately became amalgamated, and formed one union, entitled "The National Lodge of Switzerland," and installed its Master, St. John's day, 1822, in Berne. They adopt the form, manner and regulations of English Lodges. The arch enemy of Freemasonry, under the appearance of Roman Catholic Clergy, has been continually at work to strangle Freemasonry in its infancy, and has to a considerable extent succeeded in the Catholic portion of Switzerland. The Protestant division has suffered little to interfere with the Order; and excepting the disturbance caused by the French revolution, has kept the even tenor of its way.

Denmark,

Being a Protestant state, presents no sudden alterations in the history of Freemasonry. A liberal policy of governing, and an insight into Masonic affairs, convinces the ruling powers of the advantages to be derived from allowing men to meet for the purposes of science, charity, and recreation. Scottish Masonry was introduced into Denmark anno 1754, and it is with pleasure we find a proclamation so different to those we have recorded, an Order of Council that no Lodge would be allowed in Denmark except under the warrant of the Grand Master, Duke Charles of Hesse, avowing, that genuine not spurious, Freemasonry ought to be supported. In 1836, King Christian the Eighth accepted the office of Grand Master, having taken the appointments while heir to the throne, and retained it on his accession, which he publicly notified. Many Masonic anecdotes are told of this worthy, liberal, and excellent chief, and we hope some of our Danish Brethren will collect and transmit them.

Sweden,

We regret to find the neighbour of Denmark, Sweden, not so ready to profit by good work and example. A very few years after the introduction of the Order in 1736, from England, Frederick the First, forbidding it under penalty of death, a re-introduction took place seven years after, but not Freemasonry, a jumble of Templar Orders, Rosecrucian and Jesuitical Laws, the latter placing themselves at the head of the craft, and working for the purpose of spreading *their* doctrines

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and interests; these, with Swedenburg's doctrines, caused a strange mixture of dogmas, known as the Swedish system, part of which Zinnendorf endeavoured to found in Prussia with some success, as a number of Lodges were soon founded by the bigoted portions of the Prussians, who were necessitated to give way in many of their prejudices.—To recur—the Swedish Masons—in 1753, founded and endowed the Orphan Asylum of Stockholm; we see *now*, however, that pure charity was not so much the object as the desire of the Jesuits to instil their views in the minds of their pupils, and by such means and Templar Masonry to disseminate private opinions. Few portions of Swedish history are more interesting than this period (Charles the Twelfth). Gustavus the Third, having been initiated, used the Freemasons to assist him in his efforts against the nobles; and through his means the narrow-minded views of the system became altered. He appointed his brother Grand Master, and that naturally tended to improve the Order; but Charles the Thirteenth abolished the Templar Orders, and in their place permitted worthy *Freemasons* to *wear publicly* a jewel called the Order of Charles the Thirteenth. Besides the princes of the blood, thirty members received this distinguished honour. At present, Prince Oscar is at the head of the Craft. The Swedish working *was* known here and in Russia.*

RUSSIA,

Ask an Englishman any particulars of Russia, what will he answer? He does not know. We know less of Russia than of any other part of Europe, we might say the world. Who amongst us knows the language, the literature, poetry, religion, government, habits, products of Russia? Do the Russians themselves, except the most wealthy and travelled? We do not anticipate being enabled to give a very clear and voluminous account. We translate the following literally from the first number of Latomia, and would urge many of the Masters of our own Lodges to note the concluding remarks as worthy of their serious thoughts and considerations:—"Although it is known that in the year 1731, during the reign of the Empress Ann, I. Phillips, of the Grand Lodge of England, was appointed P.G.M., and founded a Lodge in Moscow; yet, so secret were the meetings, that (until, in 1762, when the Emperor Peter the Third ascended the throne) nothing is known. The Empress, Catherine the Second, hearing of the Order, instituted rigid inquiries, and having made herself acquainted with all particulars concerning them, named herself their protector, and the Lodge Clio, in Moscow, received her especial favour. From this time all the buds flowered freely in the empire. In 1786, fifteen Russian Lodges were known to exist, and even in 1794, when the Empress (from information received that many political clubs had been formed who called themselves Freemasons) found it necessary to withdraw her countenance, the Lodges continued to assemble; every Russian nobleman was a member, and, on Lodge days, it was not unusual for her to be deserted by all the officers of state. When the Emperor Paul succeeded to the throne, and his love to the Order became proved, efforts were strenuously made, and the Masons essayed by every means to induce him to become the protector, and to raise their Order to the pinnacle of fame. But the Duke Littear, Knight of Malta at that time, in St. Petersburg, persuaded him to become Grand Master of *his* Order, and

* Has our esteemed correspondent read in our number for December, 1841, a brief notice of Sweden?—ED.

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he succeeded on the 16th of December, 1798, and that caused, for the time, the downfall of the Craft. The Czar forbade the assemblage of any and all secret societies, without mentioning Freemasons; but the known heads of the Order pledged themselves to him not to open a Lodge without his assent first obtained, and, in return, he created them Knights of Malta. From that time Freemasonry slumbered, and only a few of the most wary and respected met in secret. In the year 1801. Alexander ascended to the Czar's place, and ratified Paul's edict against secret societies; but, in 1803, he allowed Böber, Director of the Corps of Cadets, to persuade him to withdraw Paul's Ukase, and to permit himself to be initiated to the Order after an inquiry. In 1811, several private Lodges proposed to establish a directory, to be called 'Grand Directorial Lodge of Harmony' of Wladmer, of which Brother Böber was Master the first three years. All Lodges under its control adopted the Swedish working; but when the worthlessness of it was discovered, and tolerance for all methods demanded, the Brethren of the higher Orders refused, an unity of opinions was found impracticable, and it was decided to abandon the existing Directorship, and constitute two Independent Grand Lodges. One of these came into existence on the 30th of August, 1815, with the name of Astrăa, and its fundamental rules were four·—1st. Admission of all known systems; 2nd. Every private Lodge to be equally represented in Grand Lodge; 3rd. An annual election (uncontrolled) of every officer; 4th. The non-interference of Grand Lodge with the higher Orders. These regulations were approved by the Government. Thus the position in Russia was advantageous and honourable until Alexander's order to the Minister of the Interior, on the 12th of August, 1822, came suddenly upon the body, commanding the suspension of all Freemasonry. Every effort that time or ingenuity could suggest, has been tried in vain to ascertain the cause of this order. Upon the whole, it appears that education had not sufficiently progressed to admit the Russians generally into the Craft. The Lodges were for pleasure only, and Masonry became an expensive toy wherewith to kill time. The use of *trinkets and ornaments*, in the higher orders of the Craft, served to embellish the persons of the superior classes. *Candidates were admitted without sufficient inquiry* and *caution*, and *initiations* were regarded as a *necessary* measure of FINANCE, which, indeed was carried to an enormous extent. Of latter times, we might expect the great spread of cultivation and refinement would have done something for Freemasonry; but, to the present, no fresh workings have taken place in this immeasurable empire."

TURKEY.

In European Turkey, efforts have been made to warrant Lodges, and in the house of the English interpreter, a meeting took place in 1748, in which some Turks were initiated. The Ministry at the Porte, on hearing it, commanded "at the next meeting to guard the doors and fire the building." We have not heard to the present time of the conflagration, but no Turks have been proposed or balloted for since. The members of the various embassies in London and Paris have been admitted to the Craft.

(To be continued.) H. F.

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THE FREEMASON'S LEXICON.

(*Continued from page* 368, v. i.)

Aufhebûng einer Loge.—Prohibiting a Lodge to assemble, or striking a Lodge off from the Grand Lodge List. It is an event of a very rare occurrence that a Lodge is struck off the list or prohibited from assembling. This may be done by command of the State; and when this is the case, the Brethren are bound to obey the law without murmuring or complaining that their sphere of usefulness is circumscribed. But when a Lodge is struck off from the list of the Grand Lodge, under which it held its warrant, it must be because it has fallen into irregularity, or has violated the rules of the Craft to such a degree, as to bring down upon it the greatest punishment the Grand Lodge can inflict.

Aûge der Vorschûng.—Eye of Providence; a symbol of the W. M. As the eye of the Great Architect of heaven and earth is incessantly upon all his works, so should the eye of the W. M. be upon every thing which passes in his Lodge.

Aûgenlicht.—Eyesight. He who has been temporally deprived of his sight is reduced to the condition of a new-born babe, or of one of those unfortunate individuals whose natural infirmity renders the presence of a conductor indispensibly necessary; but when there are no outward objects to distract his attention, it is then that with eye of reflection he probes into the deepest and darkest recesses of his own heart, and discovers his natural imperfections and impurities much more readily than he could possibly have done had he not been deprived of his sight. This short deprivation of sight has kindled in his heart a spark of the brightest and the purest flame. "The people which sat in darkness saw a great light," Matt. c. iv., 16. We must further admit that those who have been deprived of their sight, and who have hopes of being restored to it, strive most industriously and diligently to obtain it; that they have no greater desire, and that they will most readily pledge themselves to do all that can be required of them, in order to obtain that inestimable blessing.

A man who has been deprived of his sight may be introduced into places where he is surrounded by the strangest and the rarest objects, without a possibility of his becoming a traitor. At the same time, those who are in possession of their sight cannot feel the care of their guides so much as those who are hoodwinked, and who feel that without the constant attention of their conductors, they would be much more helpless than they now are; but however many proofs of attention and care they may receive, there is still something left to wish for; and to the question, What is your chief desire, the answer will ever assuredly be, "*Light.*"

August Wilhelm, Prince of Russia, born 9th August 1722, and died 22nd June 1758. He was a brother of Frederick the Great, and father to Frederick Wilhelm II. As a Member of the Order, he belonged to the Grand Lodge at the Three Globes, Berlin.

Auvergne.—A province in France, in which the higher degrees of Freemasonry were formerly much cultivated, particularly among the clergy in the cloisters of Clermont, the capital of the province. Clermont had a bishop of its own, and in former times the Maltese Knights had a tongue here.

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Baden Grosshuzogthum, Grand Dutchy of Baden.—By a publick decree of the Elector of the Bavarian Palatinate, in 1785, all secret assemblies were forbid and all the Freemasons' Lodges in his Palatinate were closed; but when those countries were annexed to Baden, the Lodges were re-opened. Carl Ludwig Frederick, Grand Duke of Baden, who died on the 10th June, 1811, in his seventy-fifth year, was a Freemason, and during the whole of his long reign many Lodges were actively and worthily working in the whole of his provinces. There were Lodges in Brucshal, Carlsruhe, Manheim, Heidelberg, and in Freiberg in the Briesgaw. On the 23rd May, 1809, a Grand Lodge was formed in Carlsruhe, and in 1808 a Grand Orient was formed in Manheim; but since 1812 all the Lodges have been closed.

Baldachin, Wolken, Himmel—*Canopy, Clouds, Heaven.*—Every Freemason knows that by clouded canopy we mean the heavens, and that the clouded canopy teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labour cannot be carried forward, as there is no portion of the globe without its clouded canopy.

Baldinger Ernst Gattfried.—Born in Great Vargula, near Erfühet, on the 13th May, 1738, and at the time of his death, 2nd January, 1804, Privy Counsellor of Hesse Cassel, and chief Professor of Medicine at Marbourg. Much and deservedly celebrated for his great learning and numerous and valuable writings. He was a Member of the Lodge at Marbourg.

Ballotage. Ballot.—Balloting frequently takes place in a Freemasons' Lodge, more particularly in admitting a candidate, which is never allowed to take place unless he has a majority of votes in his favour according to the rules of the Lodge; some Lodges requiring perfect unanimity, others admitting the candidate when there are not more than three black balls against him. In exercising this privilege every Member ought to give his vote perfectly free from any influence from either the Officers of the Lodge, or from personal or private motives: he ought at all times to remember that this privilege is given to men who ought to think and to act for themselves with this sole one object in view, viz. the credit, honour and welfare of the Craft in general, and of his own Lodge in particular. In the ancient constitution there are no rules laid down for the exercise of the ballot, but those Lodges act most in accordance with the spirit of Freemasonry, who pay the greatest attention to the dissenting votes. In small towns the ballot may be used very differently from what it can be in large ones; in the former the candidate is generally personally known by every Member of the Lodge, in the latter is frequently known only by the Brother who proposes him. In the latter case no one can be blamed if he exercises his privilege, after duly considering the character of the proposer, and his general conduct toward the Lodge, and then gives his vote according to the best of his judgment.

Bangessellschaften, Bauhutter und Kunstverbruderunger, Architect's Societies, Building Huts and Scientific Brotherhood.—The Builders hutts, or ancient Romish Architect's corporations or colleges, we find mentioned as early as about the 50th year after the building of Rome. They continued to exist among the ancient Romans, and were extended by them into Britain, and other countries. They had their own officers, their own corporation laws, patron deity and priests, and they also admitted distinguished persons, who were not connected with

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architecture, into their societies. It is inferred that the Builders' or Architects' Societies of the middle ages, were derived from those Roman Builders' Corporations. We have the following account of the Architect's society. The spire on Munster, in Strasburgh, was commenced about the year 1277, and finished about 1439. The fame of this noble building induced foreign princes and cities to send to Strasburgh for experienced architects to build similar works for them, and in this manner the Architects were spread abroad. In order to distinguish themselves from the common Masons, they held closed societies or corporations in different places, unto which they gave the names of Hutts, Halls, or Lodges; but they acknowledge the precedence of the Strasburgher Hutt, and gave it the title of the Chief Hutt. They regarded their art as vastly superior to that of the common Masons, and used the tools of the operative Mason as symbols; they also invented words and signs, and were initiated into the degrees of Apprentice, Fellow-craft, and Master, with secret ceremonies. They had many customs, which resembled those of the Roman Builders, Hutts or Colleges, as well as of the Freemasons Lodges of the present day, and enjoyed great privileges in France, Italy and England, as well as in Germany. In Saxony they had a peculiar code of laws, and court of justice for their own profession, and were so closely connected with each other, that the Workhutts of twenty-two cities in Anspach, Augsburg, Basel, Constanez, Hagenan, Heidelberg, Heilbroun, Maints, Weisenheim, Muncher, Nuraburg, Plassenburg, Regensburg, Saltsburg, Schlettstadt, Speir, Stutgard, Ulm, and Zural, were dependant upon the Chief or Grand Hutts at Strasburg; which union was broken up by a decree of the Rendsburg Imperial Diet, dated March 16th, 1707. In the present meaning of the word they were not Freemasons' Lodges, but the Members were Artists, possessed of very great privileges, and richly endowed with corporate rights and wonderful customs, derived from the tradition of remote antiquity. They were also in possession of much more, both physical and mathematical knowledge than their contemporaries, the possession of which implies that their minds were more cultivated, and that their views extended far beyond the monkish superstitions of their age; and those views which it was not prudent to publish, might with very great propriety be called secrets, into which secret distinguished and noble persons, although not Architects, were allowed to be initiated. In England there was also a somewhat similar society, viz. the Masonic regulations, which were agreed to in the Builders Hutt at York, in 906. In France this sort of Architect's Union was broken up about the middle of the 16th century; it was afterwards broken up at Strasburg, which at that time did not belong to France, and soon after that it ceased to exist altogether.

Baukunst, Architecture.—Why have we chosen Architecture as the symbol of our labour? The answer to this question may be found in the following lines: as soon as uncivilized men began to reflect upon their condition, and to observe the conduct of animals, they built huts to protect themselves from both cold and heat. The first want of an uncivilized man is food, the second protection from wind and weather, from the heat of the sun, and from the attacks of wild animals. Imitating the beast of the field, he first found a refuge in the caves of the earth, or in the thick branches of the trees: and when those shelters became scarce, he built himself a hut. Architecture is thus one of the first occupations in which man employed himself, and reflection is the

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first step towards improving the mind. How astonishingly has the science of Architecture improved, and how honoured and how respected is an experienced Architect. The science commenced with miserable huts; the next step was to erect altars, on which to offer sacrifices to the gods; of their own imaginations regular dwellings followed next in rotation, after which, in rapid succession, came palaces for their princes, bridges over the most rapid streams to facilitate their commune with each other; pyramids and towers, proudly pointing to the heavens; catacombs of nearly immeasurable dimensions for the interment of their dead, and the most gorgeous temples in honour of the Great Architect of heaven and earth. The rugged rock is selected by the Architect for the foundation of his work. He forms himself passages through the bowels of the earth, and under the bed of the rapid river he builds himself a path. His works are proportioned with the strictest mathematical precision; and the Compasses, the Square, the Level and the Plumb-rule are constantly in his hands; various artizans are employed in beautifying and adorning the buildings his skill has erected. Thus we have adopted the title of Masons from one of the most ancient and most honorable occupations of mankind, in allusion to the antiquity of our Order. The working tools of an Operative Mason have become our symbols, because we can find no better or more expressive ones. No occupation is so widely extended, and in close connexion with others as that of a Mason; and the various paths by which mankind strive to gain an entrance into the imperishable temple are innumerable.

Baumeister, der grosse oder Gott. The Great Architect, or God.—This most high Being ought to be duly revered by every Brother as the Great Architect of heaven and of earth, and his name ought never to be spoken but with the greatest humility and reverence. It is not improper, when we are always speaking of Masonry, to call God the Great Architect of heaven and earth, as we also call him the Lord of lords and King of kings. Every one, even those who are not Freemasons, call him the Creator of heaven and of earth. He has created every thing that we can see; and it is certain that he has created many things which we have not power to see. It is written in Holy Scripture that we should strive to be like unto God; and when the Brethren strive to adorn his greatest work—when they assist in carrying on the spiritual temple in the manner he has ordained—they most assuredly fill his holy law.

Baiern, Bavaria.—In speaking of Freemasonry in Bavaria, we must make a due distinction between Old Bavaria and those countries which have been united with it, and are now known by the common name of Bavaria under the government of the present King Maximilian Joseph (1831.) In the Old country no Lodges were allowed to be held; but the Lodges which were in existence in the countries which have been annexed to it, were still permitted to assemble: although their privileges have been much circumscribed; no one who holds a situation of any description under the government, being allowed to be initiated, or to continue a Member of the Order: this affects the Lodges in those countries which have been united to Bavaria, viz. Regensburg, Nuremberg, Erlangen, Anspach, Bayreuth, Hoff, &c. &c. In Old Bavaria there were formerly several Lodges, particularly one in Munches; but they were all closed by a decree of the previous government, published on the 22nd June, 1784, and renewed on the 2nd March, 1785. In the year 1785, on the 16th August, the Electoral Prince

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published a decree to all the Members of the electoral colleges, "that they should publish and declare, within eight days, whether they carried on the pernicious work of Freemasonry or not—whether they belonged to the sect of Freemasons or not, and whether they would abandon it, and repent of their crime in having belonged to it or not." The Minister of State, Baron von Kraismair, and the ex-Jesuit Frank, were two of the greatest enemies of the Order. A most remarkable letter was written at this time by the celebrated philosopher and imperial Austrian councillor, Ignats Edles von Born, in Vienna, on the 2nd September 1785, in which he returned his diploma as a Member of the Academy of the Sciences at Munster, and of the Philosophical Society at Burghausen, near Munster, and in which he declared "that he was a Freemason, but that he did not repent it; on the contrary, he considered it to be an honour to belong to a Society, the distinguishing characteristics of which were Justice, Honour and Mercy, and which inculcated, as our principal duties, to fear and love God, to Honour and Obey our Temporal Rulers, and to live in peace and charity with all mankind." He further wrote—"At the time when you admitted me a Member of your Society, there appeared in all parts of Bavaria a desire to investigate into the truth, and to promote the spread of useful knowledge; and I was proud that you considered me worthy to assist in this glorious enterprise. Unfortunately the late electoral decree has robbed me of all my flattering expectations; but it cannot prevent me, under the mighty protection and wise government of the Emperor Joseph, from exerting the little abilities I possess in combating incessantly with jesuitism, fanaticism, intolerance, ignorance and superstition, and thus promoting, in a small degree, the object of the Electoral Academy; that is, to promote the cause of wisdom and of the truth, even in Bavaria."

A SHORT TALE WITH A LONG MORAL.

"Ne let the man ascribe it to his skill,
That thorough grace hath gained victory;
If any strength we have, it is to ill;
But all the good is God's, both power and eke will."
SPENCER'S FAERIE QUEENE.

It was on the evening of a summer's day, that twenty young men were assembled in the private room of the George Inn, in the pleasant village of Thickthorn, in the county of W——. They were members of a society, partly social, and partly literary and scientific, whose custom was to meet once a week, for the purpose of discussing any subject which the majority of the members thought fit to introduce, and afterwards adjourn to the pleasures of the festive board, where the labours of the evening concluded by discussing the merits of Bacchus and Dr. Kitchener. For such purpose was the party assembled, which I have just introduced to the notice of the reader, on the evening commencing my narrative.

From the variety of topics which engaged their attention, an evil of a glaring nature was the necessary result, and followed, as is too often the case, by one of still greater magnitude. The attention, directed to so many different channels in the wide world of knowledge, stored the minds of those directing it with a large amount of learning; but all of

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a most superficial and desultory nature—that unsubstantial structure from which so many souls leap into the gulph of error and false light. Such unfortunately was the case with the little society mentioned, which deducing false conclusions from that which should have led them to the Deity, fell from one depth of error to another deeper, and still deeper, until, at length, they sunk into those of infidelity and impiety, and casting aside the light of revelation, attempted to pierce the shades that veil the hidden springs of life by the erring guide of human reason. Such were the men, and such their principles, who were assembled at the time mentioned, in the private room of the George Inn, Thickthorn.

The hour of meeting had passed some time, and their chairman, usually so punctual, not having arrived, they were about electing one of their number to fill that office *pro-tempore*, when he arrived, and apologizing to the meeting for his late arrival, made them acquainted with the cause. He had been to the town of W—— on business, and delayed his return to witness a Mason's funeral, which was to take place that afternoon, which ceremony having prevented him from commencing his journey homeward so soon as he intended, was the cause of his so late arrival at the meeting.

That same evening after supper, the Mason's funeral became a topic of discourse among them, and curiosity awakened in them the desire to solve the mysteries of a body so extensive, so respectable in number, and distinguished names, and which, from its own traditions, boasted so remote an antiquity.

And then that peculiar, and, to them, unknown charm, which sealed the lips and closed the hearts of its disciples!—what could that be which, through so many generations, have prevented the foolish and profane, as well as the wise and prudent, among its members from divulging its secrets to the popular world! What a charming field was this for their researches! What a rich vein opened to that fatal curiosity which cost the world a paradise! To them, who denied the existence of an after-state, and the surveillance of an omnipresent Deity, and the laws of whose country would visit with their thunders any open or covert attack upon their persons, what power could there be in Masonry to check the free expression of all its mysteries, supposing they had gained possession of them?

At all hazards, they were determined to make trial of its force; and Charles Melville, the young man who had witnessed the burial service that day, offered himself as their champion, to possess himself of the secrets and mysteries of the Royal Art, and lay open to the world's view the boasted light hitherto veiled from all but the initiated.

From a layness in the discharge of that great principle of our Order, which requires that no man shall be proposed or admitted who is not strictly moral, and bows in adoration to the Deity; Melville found no difficulty in being proposed and seconded by two of the brethren of the —— Lodge, and, at the appointed time, presented himself for initiation. He was admitted in due form, and answered every necessary question, and the stream of Heaven-born light was poured upon his benighted soul.

The Master of the Lodge was a man of many years, upon whose countenance was seen that expression of scrutiny, contentment, and charity, which a life of virtue alone can delineate upon the features of age. Around his venerable brow flowed the thin and silvered locks,

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blanched by the hand of Time, which, while it had shrunk his sinew and wasted his limb, ripened to perfection an intellect vigorous, manly, and refined. To a gentlemanly and grammatical expression, the consciousness of the responsibility of the duty he was engaged in, added a force and power which, perhaps, more than the elegance of his diction, made his delivery in the highest degree impressive. The high example shown by their venerated chief, had a happy effect upon his assistant officers, and the business of the Lodge, to its most minute details, was performed with an accuracy honourable to the Lodge, and beneficial to the Craft in general.

At the commencement of the ceremony, Melville joined with a lying tongue and a mocking heart; but as it proceeded, the words of truth flowing from the lips of that venerable Mason, made an impression on his heart he was ashamed to own, even to himself, and ere it was completed, the whole fabric of his false philosophy was shaken to the very foundation stone. When he retired with the Lodge from labour to refreshment, every thing was consonant with the sentiments he had heard expressed in open Lodge; refreshment without gluttony, conviviality with temperance, and mirth with innocence: the flippant jest, the obscene song, and the equivocal toast were unheard, and when he left the company to seek his home, if he were not a better, he was at least a sadder man. His mind was uneasy—his views unsettled—and if he were not prepared to give his assent to the doctrines he had just heard, he was resolved to keep them hid within his breast from those at whose instigation he had sought them, until he had seen further into that system which he began to imagine was indeed "light." To avoid meeting his companions, whose rallying and jesting he knew would be chiefly at his expense, he left the village on a visit to a relative early the next morning, nor did he return till the evening upon which he was to participate in the mysteries of a more exalted degree. As before, the business was discharged with the same attention and ability, and still deeper became the breach in the citadel of his infidelity; and when a month after he was raised to the sublime degree of a Master Mason, the light burst unchecked into the inmost recesses of his mind, and he became in the true sense of the word a *living soul.* The society, of which he had been the most talented member, was again visited by him, when, in the full conviction of his heart and the warmth of new born zeal, he declared his conversion, and implored them to follow his example. The majority did so, and to this day continue to be honourable members of that body of which they had vowed the ruin.

CATO (No. 25).

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TO THE EDITOR.

"TABLEAU CULT DE HEBRAIQUE."

My dear Brother.—A Pamphlet entitled (No. 33) *Freemasons' Quarterly Review*, has accidentally presented itself to my notice, in which I find inserted, firstly, my supplementary explanations upon my "Tableau Cult de Hebraique."

Secondly, observations from an illustrious Brother "T," of Grantham. Thirdly and lastly, complementary remarks for the applied industry I have offered, as pacificator between the Supreme Counsel and Grand Orient of France.

My dear Brother, I tender you my thanks for your attention.

Agreeably with the observations of the before-mentioned illustrious Brother, (I must candidly acknowledge, that after the surprize and reverence I have experienced from the interminable light that has been most graciously conferred on me, by his Royal Highness the Duke of Sussex, Grand Master of British Masons,) his widely extended knowledge of antiquity, and boundless views of Masonic mysteries, through the light which has beamed upon me from Grantham, is a second balm flowing to my heart; and it gives me unspeakable joy to have found one other Brother with whom I can commune in a Masonic spirit, although I can give a ready willing credence to his Thesis. The very respected Brother asserts, that Masonry was practised by the oldest nations, India, Egypt, &c., &c., as traces through emblems of the highest antiquity prove. I readily admit, that mysteries from on high have always found standing, as these were the instruments to religious guidance. The adepts, hierophantien, magicians, priests, and cabalists, each and every nation had its religious theatrical decorations and costumes, and they adorned their scenery with particular symbolical signs, and all that thereunto belonged; and these it was who appointed festivals and every other kind of public meeting: and every change that was carried out in the religious administration, was concealed from the common people.

It appears "the basis" upon which religion was founded, was nearly the same with all. The cabalistic Jewish religion had, and have perpetually a Triad, in which a Triple holiness is contained, קדשי but which fundamentally means one Godly holiness. I make my ideas reluctantly known through emblems. The Brahmins' Triality were Brahmah, Wishanon, and Shevan. The Triality of the Egyptians were Ices, Auceres, and Aurus. The modern in Europe, and other parts of the Christian world, is known; and whoever may have indulged in the research of antiquity, cannot deny that whatever, in any nation, may be the disguise of the Triality, we often times agree on one point, namely, in an incorporeal, everlasting, and perpetual Spiritual presence. And that presence is extant in the spheres, its union with the corporeal portion of the world, its influence on nature, and every part of the creation, sufficiently indicates that its knowledge is secret.

In order to strengthen the assertions of our respected Brother, that the mysteries of Masonry existed among the nations of that period, it would be necessary to disinter some of the mysteries of the Indians and Egyptians from their undisclosed recesses, and make a comparison with them and the actual mysteries of Masonry.

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It becomes a question to which nation the origin of mysteries can be ascribed; and how the actual practice of Masonry, customs, signs, the holy words, &c., agree with the discovery.

I must here quote the authorities of the celebrated historian, Josephus, and Cedren, an old Grecian historian; they make it appear known long before the Flood, that Anusch and Enoch erected two pillars, one of stone, the other of brick, arigille cuitte, which represented fire and water, on which were inscribed in Hebrew, with Hebrew characters, respecting the Divinity, of Heaven and stars, (the celestial sphere,) of arts and sciences, as far as at that period were known. Josephus saw one of these in a perfect state, remaining in Syria in his time; and I shall not, perhaps, be in error in asserting, that Solomon erected these two known pillars in the great temple of Jerusalem, in honour of the before-mentioned; and to the same emblems to which I shall presently venture to unite Masonry, without being guilty of an untruth. The actual use of the Masonic calenders are indisputable; their origin appear to be true, and antiquity shows that Anusch and Enoch belonged neither to the Egyptians nor to the Indians. The remaining customs to follow, that I publish in my supplementary explanations, cannot be disputed that the same assimilate with the Jewish.

The assertion of illustrious Brother T. that Masonic symbols are to be found on the oldest monuments, are truths that I cannot attack; it is merely a question, although they may appear so in form; if in reality they be the same, I will only exemplify the double triad, of which our respected Brother makes mention as appearing on the windows of the Lichfield cathedral, and how with a slight deviation this same sign has been used in olden, and even in the present times, for profane purposes. Their views were these. It was known to them that the chronical sign for fire was a triad, with the apex upwards, thus, △ and for water the reverse, ▽ thus. A wealthy man, whose property consisted of goods in cases, &c. &c. &c., and who was anxious they should be assured, or protected against fire and water, for facility marked them with the above-mentioned two signs, one over the other, thus, ✡ placed the letter G in the centre, by which was understood "God protect the goods from fire and water."

This occurs frequently still with goods that are sent away, and the conclusion is these signs, though in form unquestionably Masonic, are not really so. It is very probable, and almost natural, that these signs on the windows of the before-named cathedral represent this self-same meaning, namely, "God protect the building from fire and water."

In conclusion, the Book Jezira and Reziel, from whose sources I derive my knowledge, although of a more modern date, teach of the constellation, of parts of the spiritual spheres, their disguise in cabalistic costume, of the Creator; in one word, upon that in which we incorporeally, eternally and perpetually think; whose truths can never be controverted, and certainly lead us back to the highest antiquity, with which the eager desires of our ancestors were satisfied, and left such behind for the benefit of posterity. The heathens, for the most part, have suffered destruction. That Judaism and Masonry have overspread all portions of the globe, and have existed from time immemorial, and despite all the frightful consequences that Israelites and Masons have had to contend against, they have ever been protected by

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their great "Architect," and hope to remain firmly, faithfully, and dearly his until this great world shall cease.

ROSENBERG.

[Accident prevented the timeous appearance of the above; and the extremely great difficulty in translating the paper retarded its publication until the present moment, which we ourselves the more regret, as such delay has too probably been the cause of the long-continued silence of our esteemed correspondent. The reader will observe, that the translator's phraseology is purposely not interfered with.]

ROYAL ORDER.

IN the last number of the *Review*, in an article on the "Rose Croix," the Royal Order has been pointed out as the origin of that degree.

A friend in Paris, however, cut out and sent to me some months ago the following extract from M. Clavel's work on Freemasonry, which you have already once or twice noticed: I trust that M. Clavel's accuracy on other points is greater than in this passage:—"Jusqu'en 1785, la Maçonnerie d'Ecosse se composa exclusivement des trois grades symboliques. A cette époque, il s'institua à Edimbourg une autorité Maçonnique sous le titre de *Grande-Loge de l'Ordre Royal de Héré-dom de Kilwinning*, qui conférait un haut grade divise en trois points, connu sous le nom de *Rose-croix de la tour*. On attribuait à cet ordre une origine ancienne; on prétendait qu'il avait en Robert Bruce pour fondateur, et, pour grands-maîtres, la plupart des rois d'Ecosse; mais aucun document ostensible n'etayait cette assertion. L'ordre royal forma des établissements à l'étranger et particulièrement en France, dans la loge de *l'Ard nte Amitié*, à Rouen, qui en devint la Grande Loge provinciale, et constitua differents chapitres dans les provinces, aux colonies, et dans le royaume d'Italie, du temps de Napoléon. La Grande-Loge de Saint-Jean d'Edimbourg fit tous ses efforts pour s'opposer à la propagation de cette maçonnerie dans l'éntendue de sa jurisdiction, et elle est parvenue, si non à la detruire entirement, du moins à la circonscrire dans un petit nombre de chapitres."

From this, one would suppose that the Grand Royal Lodge *elects* its Grand Masters; whereas it acknowledges the King of Scotland, now of Great Britain, as *de jure* its Grand Master. Thory, in his "Acta Latomorum," I., p. 277, has given a catalogue of the Scotch kings (commencing with Robert Bruce) as Grand Master of the Order: on this M. Clavel has proceeded; but for the accuracy of that catalogue the Grand Lodge of the Royal Order is not responsible; nor has the Grand Lodge ever emitted an opinion as to how many or how few of the Scotch kings were actually initiated in the Order.

As to any quarrel between the two Grand Lodges in Scotland, it was unheard of here; and many of the Grand Masters and Wardens of the Grand Lodge of Scotland (of St. John's Masonry) have considered it their duty to apply for admission into the Grand Chapter and Grand Lodge of the Royal Order. The number of Chapters of the Royal Order, and also the number of Members, were *always* very limited; and the Order would have been in a more prosperous state at this day

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had these been still more restricted: and, had it never been introduced into France, the Revolution dissolving all Masonic bonds. The supposed jealousy between the two Grand Lodges M. Clavel has collected from a singular mistake in Thory's book, I. p. 55; and from misunderstanding some other passages in the same work, I. p. 335, 344, he states, that the Royal Order consists of one degree in three points, and is known by the name of *Rose Croix of the Tower*. Either M. Clavel is perfectly ignorant of the Royal Order, or he has in view some of those spurious degrees occasionally practised in France under the appellation of *Rose croix d'Hérédom de Kilwinning*, which, like the modern Rose croix itself, are corruptions of one of the *two degrees* of the Royal Order, but different from both.

But it is with regard to his assertion that the Grand Lodge of the Royal Order was instituted in 1785 that I now trouble you.

I have had access to all the documents in possession of the Order, and therefore the information I communicate may be regarded as authentic. A copy of these notes was also some time ago sent to Paris to be laid before M. Clavel, who, it was understood, undertook to correct the error in a second edition; as, however, that may not be called for, the following may not be unsuited to the pages of your *Review*.

The first document in possession of the Order I shall notice is a book of Records. On the first page is the petition of William Mitchell (F. D. L. T. Y.) and Jonas Kluck (S. N. C. R. T. Y.) addressed to Sir Robert R. L. F., the "Provincial Grand Master of the most Ancient and Honourable Order of the H. R. D. M. of K. L. W. N. N. G. in South Britain, Sir Jos. Henry Broomoott, F. R. D. M., Deputy Grand Master; Sir William P. R. P. R. T. O. N., and Sir Richard T. C. T. Y., Grand Wardens, and the rest of the Right Worshipful Grand Officers of the said Order." The petitioners had been admitted into the Provincial Grand Chapter of the Order in London in 1750, but they state that there are "divers brethren of the abovenamed most Ancient and Honourable Order of Masonry residing at the Hague," and in the names of the whole, they request a grant of a constitution.

The answer is written on the back of the leaf, signed by "R L. F., Prov. Gr. Master in S. B." granting the prayer of the petition: the *petition* is not dated, but the answer bears the date of 10th July, 1750. On the next page is a certificate by "R. L. F.," dated London, 22nd July, 1750, to the effect that he attended that day "at the house of Brother Lewis S. N. C. R. T. Y., the sign of the Golden Horseshoe, in Cannon-street, Southwark, and did then and there constitute the petitioning Brethren residing at the Hague into a regular Chapter in full form," and in virtue of his authority did exchange William Mitchell's characteristic, and invest him with that of R. L. F.

There are also still in existence the original patent for constituting this Chapter at the Hague, and the special one for authorising William Mitchell to promote Brethren of H. R. M. to the Order of the R. S. Y. C. S., both bearing date 22nd July, 1750; they are signed by Sir Robert R. L. F., in the ninth year of his Prov. Grand Mastership. Whether Mr. Mitchell, himself a Scotchman, had not been able to find a sufficient number at the Hague to work the Chapter and Prov. Grand Lodge, or whether he afterwards had doubts as to the validity of a Charter issued by a Prov. Grand Master, and not emanating directly from the Grand Lodge of the whole Order, or whether he ever after returned to Holland we have no materials to enable us to pronounce; but he, in

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the course of a very few years—apparently in 1754, but at all events before 1763—delivered up all these patents and the Book of Records to the Grand Lodge in Edinburgh: and this Book of Records, which only contained as Member of the Dutch Chapter the names of the two petitioners, was afterwards converted into the Book of Records of *the Grand Lodge* in Scotland.

In this book we have a list of all the Regular Chapters * of the Order in England up to 1750:—

	Date of constitution.
No. 1. Grand Lodge at the Thistle and Crown in Chandos-street	"Immemorial."
„ 2. Grand Chapter at ditto	"Immemorial."
„ 3. Coach and Horses in Welbeck-street .	"Immemorial."
„ 4. Blue Boar's Head, Exeter-street . .	"Immemorial."
„ 5. Golden Horseshoe, Cannon-street, Southwark	Dec. 11, 1743.
„ 6. The Griffin, at Deptford, in Kent . .	Dec. 20, 1744.

So that in 1750, not only was the date of the *Provincial* Grand Lodge and Chapter of *England* from time "immemorial," but there were also two subordinate Chapters, the date of whose constitution was so ancient that it could not *then* be traced. All these unquestionably obtained their orginal authority from Kilwinning in Scotland; but, from the circumstance of the Prov. Grand Lodge of S. B. assuming to itself power to grant a charter to the Hague in 1750, during the dormancy of *the* Grand Lodge in Scotland, there can be no doubt but the constitutions, Nos. 5 and 6 of the above list, did not emanate from Scotland, but from the Prov. Grand Lodge of England.

How matters were then going on in Scotland I cannot pronounce with any certainty, as we have no minutes engrossed previous to 1766. In the Book of Records, however, are the characteristics and signatures of the Brethren (with one exception) who were "Members of the Royal Chapter at Edinburgh" in 1763, with the year in which each was admitted. This plan seems to have been adopted as a substitute for a minute book. There are only fifteen altogether; among them is Jno. Murdoch (S. B. R. T. Y.), to whom allusion is so frequently made in Thory's "Histoire du Grand Orient de France" (see pp. 133, 135, 174, 177, 178, 182, &c.): Mr. Murdoch was admitted at Edinburgh in 1755.

Before quitting the Book of Records, I may say that it contains our oldest documentary evidence: it proves that the Order did exist in England long before 1750; as also that the Lodge in London only considered itself a *Provincial* Grand Lodge, dependent on, and not *the* Grand Lodge of the Order; likewise, that before 1750 the Order was practised at the Hague, although they had no regular charter.

I will now proceed to notice the minute-book of the Order prior to 1788. The first minute is dated 31st October, 1766. At this meeting of the Grand Chapter there were present eleven Knights and five Brethren of H. R. M. (or Squires); of the eleven only four are in the list of 1763, and of the Brethren only two; so that between 1763 and 31st Oct. 1766, at least seven Knights and three Brethren had been

* So far as known, not one of these has been in existence for more than 70 years. The order seems to have decayed in England as soon as it was firmly re-established in Scotland, owing to the demand for the more attractive *new* degrees daily imparted from France. Where are eithr records?

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admitted. By comparing the *sederunt* of the next meeting (11th Dec. 1766, being old St. Andrew's day) with the list of 1763 there are six Knights and seven Brethren, in addition to those just noticed, who had been received between 1763 and 31st Oct. 1766, making at least twenty-three intrants during that period. On the 5th Oct. 1767, a motion was made by the Deputy Governor,—"That, in respect it had been agreed, when this Order was revived in this country, that the Members should not exceed the number of 112,* and that as that number was very near filled up, and if the Brethren were not to alter that resolution it might be a great loss to the Order, and many worthy Brethren might be disappointed of being received Members, therefore it was recommended to the Brother Knights, that they might take the matter under their consideration, and be ready to give their opinions against the meeting of the next Council of Knights." Now, the minute-book also shows, that there were only eleven receptions between 31st Oct. 1766 and 5th Oct. 1767; so adding these to the fifteen admitted in or before 1763, and taking the sum from 112, there would remain eighty-six for the number of admissions between 1763 and 31st Oct. 1766, if the whole 112 had been filled up; the Book of Records, however, exhibited the names only of about sixty. The great revival of the Order in Scotland may, however, be traced to that period. I may here mention that the next meeting of Council alluded to in the above extract took place on 4th Jan. 1768, and appointed a committee to draw up an additional list of characteristics, and these are still in use.

It is unnecessary to go over the minute-book in detail, but one or two things are worthy of notice.

"*5th Jan.* 1767. 'The laws being read were approved of, and ordered to be engrossed as they stand.' This code of laws is the foundation of our present regulations, and are in all essential points the same as those delivered to W. Mitchell for the Hague Chapter, 1750.

"*3rd April,* 1767. 'It was resolved to offer the sum of £9 to the Lodge of St. David's, for their having for *some years* allowed the Brethren the use of their Lodge.' This the minutes of St. David's Lodge can verify.

"*4th July,* 1767. Sir James (S. C. R. C. Y.) Kerr was elected Governor: this is the first election of office-bearers I find in the minute-book; but as in the minutes of 24th April, 1767, Sir William (W. R. S. H. P.) Mason (who had been admitted in 1754), is styled D. T., and as in the other minutes previous to the 4th July, 1767, his name is placed *under* that of Sir James (W. D. M.) Home, who was received in 1763, there can be no doubt but the latter had been elected Governor on or before 4th July, 1766.

"*27th Nov.* 1767. At this meeting William Mitchell, to whom the Hague Chapter was granted in 1750, was present; he attended several other meetings in 1768. Much tends to show that the revival of this Order in Scotland was in some measure due to this Knight. When it fell into a dormant state it is impossible to say; the common belief is that our records were lost during the rebellion in Scotland. The civil wars seem to have cut off most of our Brethren, while others may have gone abroad, leaving the Grand Lodge in a very dilapidated state—*nomen sed præterea nihil*—until a few of the survivors made the attempt to restore it after the middle of last century.

* Originally there were only 63 characteristics; afterwards 49 extra were added—in all 112.

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"28*th Oct.* 1768.—At this meeting there was present a Brother of H. R. M., 'Charles Le Preq., from a Chapter in Holland, called the Scots Grand Lodge,' as also W. Mitchell; and here we have a probable clue to the reason why Mr. Mitchell had not acted upon the patent he received at London, in 1750, for it now appears that there was already established in Holland a 'Scots Grand Lodge' of the Order.

"28*th July*, 1769.—A communication was made from the Town Council of Edinburgh, as follows: 'At Edinburgh, the 26th July, 1769, the which day the Lord Provost, Magistrates, and Council, with the Deacons of Crafts, ordinary and extraordinary, of the city of Edinburgh, being in Council assembled,—there was presented and read in Council a Petition of the Governor and other Officers of the Royal Order of Ancient Scots Masonry, setting forth, that the petitioners, who are composed of Members from almost the whole regular Lodges in and about Edinburgh, had now the satisfaction to inform the honourable Council, that after much trouble and a great deal of expense, they had been able to revive and establish the Ancient Order of Scots Masonry, in the metropolis of their native country, which would be attested by several Members of the Honourable Council, and Members thereof," &c. The petition was for the use of a room, in which the magistrates permitted the Lodge of St. Giles also to meet; this favour was granted, provided private arrangements could be made between the Royal Order and the Lodge of St. Giles, which after some correspondence with that Lodge, detailed in the subsequent minutes, were completed. All this may be proved by the minutes of the Town Council of Edinburgh.

"26*th Jan.* 1770.—His Excellency General Sir James Adolphus Oughton, Grand Master Mason of Scotland, was received into the Order of H. R. M., promoted at next following meeting of Council to the R. S. Y. C. S., and elected Deputy Governor 4th July the same year. He died at Bath 14th April, 1780, five years before the *alleged* institution of the Order.

"4*th July*, 1776.—A letter was produced from Dauphiny in France, signed by Marshal Bocquilon, inclosing a petition for a "brevet or patent to make two or three Knights, so as to form a regular Chapter." It was referred to a Committee.

"4*th Jan.* 1777.—The Committee reported that they had drawn up a form for the diploma or patent for Monsieur Bocquilon, and had caused the same to be translated into Latin.

"31*st Jan.* 1777.—Sir William Forbes, Grand Master Mason of Scotland (of St. John's Order), was advanced to the degree of H. R. M. He was promoted to the knighthood of the R. S. Y. C. S. on 4th April, same year.

"28*th Feb.* 1777.—The Governor reported that the copy of the patent for Monsieur Bocquilon was now complete; and the Chapter ordered it to be written upon vellum, signed by the proper Officers, and the seal of the Order appended thereto, and forthwith transmitted to him. This is the first patent *mentioned* in the existing minute-book as having been given to France or any other country. Various delays occurred in writing and sending it, as is shown in the minutes of 11th December 1777, 29th January 1779, and 26th February 1779; by which last day it seems to have been *almost* ready, and a letter is ordered to be written to M. Bocquilon, telling him that the patent would be sent by way of Holland to a person at Leyden, who was to convey it safely to France.

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The contents of that patent are not preserved; and it is doubtful if it was actually sent off. I refer to it only to show that it may be inferred from M. Bocquilon's letter, that the Royal Order had been previously practised in France, but *irregularly*; and it is also highly probable that other irregular chapters existed elsewhere abroad. When M. Matheus, of Rouen, applied in 1758 to be made Prov. Grand Master of France, he and several others at Rouen appear to have been already Knights of the Order. They must have been received in France or elsewhere abroad; at least they were not admitted in Scotland.

Another volume in our possession consists of a great many letters addressed to the Order between 1782 and 1817: these constitute a most valuable series of documents, and were only bound up lately; formerly they were tied up in bundles without much regularity; many are therefore lost, and the answers almost to none are preserved. The earliest letter is dated 11th October, 1782, and is an application for a charter to a Chapter in London; which, however, as the petitioners could not prove that their system of Masonry (theirs indeed was similar to that of the *Loges de la Stricte Observance*), was identical with ours, although embodying the French Rose Croix was eventually refused.

I trust I have now satisfactorily proved that M. Clavel, in asserting that the Grand Lodge of the Royal Order was first instituted in 1785, had very erroneous information; there being a regular minute-book from 1779 to 1785, and documents to prove that a *Provincial Grand Lodge* and Chapter of England, or South Britain, existed in London in 1741, when the Prov. Grand Master, alive in 1750, had been appointed; that in 1750 these and two other Chapters in London were so ancient, that they themselves could not show their warrants, although they allowed their authority to have been obtained originally from Scotland.

I have only to add to the above, that if the author be a member of the Rose Croix, as commonly practised in France, and knows the historical account usually given to the candidate, and will besides consider the words used in proclaiming the title of an entrant into that degree, he will perceive at once that in France the Rose Croix was (erroneously) considered to be a mere variation of the H. R. M. and R. S. Y. C. S. of the Royal Order; and that H. R. M. is then spoken of, under the name of Hérédom, although that name is totally inapplicable to the Rose Croix of France. Now some rituals of Rose Croix which speak of Hérédom, are almost an hundred years old; so that from this a proof is derived that the *name* H. R. M. was known; and perhaps a vague idea of the *degrees* of H. R. M. and R. S. Y. C. S. obtained even in France long before 1785.

R. G. L. T. N.

P.S.—In the last number of the *Review*, at page 574, a reference is made to "a curious and original tract lately printed," said to trace the descent of the Rose Croix from Robert Bruce. Where was this tract printed?—what is its name?—and how can the Grand Lodge of the Royal Order of Robert the Bruce obtain two or three copies? It cannot be the *Rose Croix;* but one or both of the two degrees of the Royal Order that is meant. That these, at one time, existed in Ireland, the Grand Lodge, from the loss of its early records, can neither affirm nor deny. It is probable that in that country, as well as in England, there were formerly a Provincial Grand Lodge and Chapter; but if so, it seems, as in England, to have been supplanted after the middle of

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last century by the more showy and attractive, and more easily obtained, but less truly Masonic, degree of the French Rose Croix. Has not *Scrutator,* in the last number, committed a mistake when he says that the Rose Croix was introduced into Ireland in 1787? It is said to have been brought there in 1782 by a M. L'Aurent, whose authority, however, to establish an independent Chapter, or Grand Chapter, with powers to confer charters and deplomas, was at least *very questionable.* The Royal Order gives no such privileges; every other Lodge and Chapter of the Order being dependent on *the* Grand Lodge.

Edinburgh, 24th January, 1844.

ROYAL ARCH.

To the Editor of the Freemasons' Quarterly Review.

Sir,—Some of your correspondents will, I am certain, receive the thanks of all Royal Arch Masons if they will turn their attention to the history of that degree as connected with Great Britain and Ireland. When, whence, or by whom was it introduced, or how far back can it be satisfactorily traced?

Some suppose it to have been brought to this country from Palestine by the Crusaders, perhaps by the Templars; others that it was instituted about the close of the sixteenth century by those serving Brethren, 'Squires, and, perhaps, Knights, who formed the Masonic degree of Knight Templar. Others assert that it was invented during last century: thus, in "La Maçonnerie comparée avec les Religions Egyptienne, Juive, et chretienne," Vol. II. p. 124, it is said, "Un des reformateurs les plus accreditês était le Chev. Ramsay, Ecossais; il *créa* en 1728, un nouveau Rite: aux trois grades symboliques, il en ajouta quatre autres, basées sur des nouvelles institutions et doctrines: 1° L'Ecossais, 2° Le Novice, 3° Le Chevalier du Temple; enfin le 4° et le dernier des sept etait Le *Royal Arche,* sous l'embleme duquel l'Eglise est toujours symbolisée: chacun de ces ordres avait differents points." In all other accounts of Sir John Michael Ramsay's Masonic degrees, he is only stated to be the inventor of the three first; nor is it easy to comprehend how the Royal Arch can *follow* the Knight Templar degree.* If Ramsay did introduce it into France, it may have been carried by him from England; but the degree meant is probably that still known in France as part of their "Rite Ecossais," so called because nearly all the degrees were got up by some of the Scotch followers of Prince Charles Edward, who gained a livelihood by inventing and vending them.

But some say that the Royal Arch was unknown in England until after the French Royal Arch (commonly called the Royal Arch of E——h, or Knights of the Ninth Arch) was instituted: and, lastly, it has been maintained that, in its present form, it was unknown till about 1777.

In a letter written in 1782, by P. Lambert de Lintot, of the Lodge No. 53, in London, a Masonic Knight Templar song, containing the

* This degree of Chev. du Temple, it is well known, was used at Lyons in 1743, as the foundation of the execrable degree of Petit Elu, afterwards called K. D. S. H. What the two first were is perhaps now unknown.

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words "Entered, passed, raised, and arched," is noticed; but the degree he practised seems to have been the French one, and, indeed, nearly the whole ritual followed in that Lodge was grounded on that of Baron Hund's system for the "Loges de Stricte observance," as is obvious from other letters still preserved. But the Royal Arch alluded to in the curious and enigmatical Masonic plates, published by Lambert a few years after, approaches more to the English Royal Arch, if it be not an attempt to compound the two. The degree of Royal Arch is also noticed by Laurence Dermott, in his "Ahiman Rezon," so far back as 1756. Dermott was a keen supporter of the ancient against the modern Lodges, and, in an edition of that work, he prefixes an "Address to the Gentlemen of the Fraternity," in which some queries are put and answered; among these is,—"7th. Whether it is possible to initiate or introduce a modern Mason in the Royal Arch Lodge (the very essence of Masonry) without making him go through ancient ceremonies?"

In Scotland, as appears from the Book of Constitutions of the Grand Lodge (1836), there are a considerable number of Lodges called Royal Arch, and which were so called when they applied to and received confirmatory charters from the Grand Lodge, as the Glasgow Royal Arch in 1755, Stirling Royal Arch in 1759, &c., all of which formerly practised Royal Arch Masonry, in addition to St. John's Masonry, and all of which, it is believed, still wear red ribbons on their aprons, and red sashes and collars; for, in Scotland, the Grand Lodge does not enforce one colour as in England. Whence these Lodges obtained their original authority, or what induced them to take that name, is perhaps now unknown even to themselves.

Previous, however, to the commencement of the eighteenth century, the Royal Arch has not been traced with any plausibility. But it is to be hoped that some one will take up the subject; for if the Royal Arch can be proved to have been invented so lately even as 200 years ago, it must fall to the ground as a modern imposition, the *secret* history of its origin being then untrue and intended to deceive. If it be really ancient, the records of one or more of its many Lodges or Chapters may establish its long existence in England as easily as in the case of St. John's Masonry. But, whatever be the result, and without respect to the future support or downfall of the degree, let the investigation be conducted with accuracy and a desire to clear up the truth.

R. A.

THE KNIGHTS HOSPITALLERS.

"In the tenth century, the merchants of Italy, trading to the Levant, obtained permission from the Khaliph of Egypt to erect an hospital at Jerusalem for themselves, and for Christian pilgrims, who visited the holy city. When the crusaders shortly after gained possession of Jerusalem, they took this hospital under their especial protection, and certain from their ranks devoted themselves to its service, and to the protection of pilgrims, especially of those who were sick. These Hospitallers, as they called themselves, soon became a military order, and took the name of Knights of St. John of Jerusalem. Like the Templars, they were a canonical as well as a military order. At their head was a Grand Master, whom they obeyed not only as their military chief

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but as their spiritual superior. On their return to their homes in Europe, they obtained lands, and instituted Lodges in the various countries to which they belonged, and these were called Commanderies. They seem to have been a sincere and honest body, and to this we may mainly attribute the circumstance that they were allowed to exist in England long after the ambition of their brethren, the Templars, had taught monarchs the dangers arising from the recognition of large and secret societies responsible to their own tribunals alone, and had brought down upon them as a matter of mere state policy their utter extermination. In many instances the houses of the suppressed Templars were handed over to the Hospitallers, and became Commanderies. Maltby-in-the-Marsh (Lincolnshire), formerly a preceptory of Templars, was given to the Knights of St. John in this manner. The manor of the Mere also, in the neighbourhood of Lincoln, affords another instance of this transference from the Temple to the Hospital.

"The central Lodge of the Hospitallers was in London, near Clerkenwell; its gateway has long formed the vignette on the cover of the *Gentleman's Magazine*, and much of the building is still in existence. The Knights of St. John attended personally to the cases of the sick and wounded, as medical men do at the present day. Their course of education could neither be very elaborate nor very perfect; but some knowledge of medicine was a very knightly accomplishment, and a very necessary one in those days, when many blows were giving, and there was no distinct medical profession. They treated their patients with decoctions of herbs, simple applications, magical or talismanic charms, mystical words, numbers, &c. In old romance they are represented as curing wounds by sympathy, *i. e.* by letting them alone, and applying their inestimable balm to the weapon that made them. This is what modern surgeons call 'union by the first intention,' always the safest and best practice, and no doubt the most agreeable to those unlucky persons, the patients of the middle ages, who must otherwise have undergone something of the handling a horse or cow might expect in these degenerate days. * * * * *

"The laws of the Hospitallers are voluminous; and may be seen at length in *Dugdale's Monasticon*. Before I leave the subject, I may mention that when the Saracens repossessed themselves of Jerusalem, the main body of the Hospitallers migrated to Rhodes, and assumed the title of Knights of that island; they subsequently retired to Malta, and enjoyed a sort of sovereignty there, building a splendid cathedral, and amassing great wealth. In the very commencement of the present century, the Knights of Malta and their last Grand Master were dispossessed by Napoleon Buonaparte, after showing a more craven heart than could have been expected in the knightly descendants of Godfrey of Bouillon.

"The Hospitallers of St. John of Jerusalem gave the first idea of the hospitals of this country, which were originally 'stranger houses,' and built as much for the healthy traveller as for the sick. They stood in fact in the place of inns, at a time when every thing was rude and semi-barbarian, and in a country where population was so thinly scattered, that the occupation of Boniface as yet existed not. It is curious to see how a diametrically opposite state of society has revived the principle of the old Stranger Hospital, or Xenodochium, in the 'Refuge for the Houseless Poor,' so happily and so humanely established of recent years in our vast, luxurious, and enormously wealthy

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metropolis; and it is sad to think that the immense strides we have made in civilization—the enormous wealth we have acquired—the power, the dominion, the glory which we have attained, unexampled in the annals of any other nation in the world, should have done so little toward the extermination of human misery, and the establishment of universal happiness.

"In the eleventh century, hospitals began to be erected especially for the sick, aged, and infirm; and Tanner informs us that they partook of the conventual character, the head being a Prior-Warden, or Master, with whom was associated a Confrater, or one or more priests or confessors."—*From a paper "On Hospitals," read by W. D. Cookson, M.D., before the Lincoln Topographical Society.*

KNIGHT TEMPLARS.

To the Editor of the Freemasons' Quarterly Review.

Sir,—In the prefatory remarks to the last number of the *Review*, it is stated that the all-engrossing subject in Scotland is at present the Mastership of the Temple, and it is insinuated that the Scotch desire to have the sole right of electing that functionary. Now, it must be either the Mastership of the *Masonic* Knight Templars, or the Mastership of the *Chivalric* Knight Templars that is meant.

If the former, I beg to say that the Scotch do not and never did claim any such privilege. When or how the body of *Masonic* Templars took its rise, I will not here discuss; but no one pretends that it was formed by or received the sanction of the Grand Master of the Chivalric Order. Each encampment was independent of any other, and so far from there being but one Grand Master of the Masonic Templars, there ought to be no such officer whatever, an encampment not acknowledging the Duke of Leinster in Ireland, or the late Duke of Sussex in England, being quite as legal as those that do. It is true, that respectability and policy requires union; and that if several encampments unite, they ought to have a common commander: to this there can be no objection, and they may resolve that all encampments not in the union shall not be recognized by it; still that *ipse dixit* does not make the others illegal or irregular. Again, if the chief officer of the Masonic encampments is styled "Commander," the proper designation of the head of the united body is "Grand Commander," not Grand Master, which, strictly speaking, belongs only to the chivalric body. That the Masonic Templars in every country are entitled to choose a Grand Commander no person can doubt.

But if the chivalric body of the Temple be meant, then it must be acknowledged by all that the Knight Templars, from their commencement in 1118, had but *one* Grand Master; no matter where they had priories, or preceptories, or commanderies, *all* were under one Grand Master, and one Conclave or Grand Council. This is a vital principle of the chivalric Order. Only three countries, so far as I know, claim to have preserved the order.—1st. Portugal: the Order there had its whole constitution changed; its name was also changed to that of the Knights of Christ, the Grand Mastership of which was made here-

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ditary in the royal family of Portugal, and the *Queen* of Portugal is now, to speak *Hibernicé*, Grand *Master* of that Order. It is as absurd to call this the Order of the Temple as to say that the Order of the Garter is the same as that of the Bath, because, originally, the one may have been composed chiefly or solely of Knights of the other Order. As neither the Knights of Christ, nor the Grand Master of the Order, are freely elected by the other Knights, the order is *toto cœlo* different from that of the Temple, and is only to be compared with the Bath, Garter, Golden Fleece, and other Orders attached to a crown. 2nd. France claims the Order of the Temple; but it has been most completely proved, in Clavel's work on Freemasonry, that the French Order was first established in 1705, and that not one true Templar then belonged to it. The society was formed on the remains of another, instituted in 1682, for the encouragement of an unnatural crime, and as that crime had been attributed to the ancient Templars by their destroyers, the populace gave this infamous association the appellation of a "Petite resurrection des Templiers." From this the society of 1705 took its name of Templars. It is true that the French Order has one qualification: they are very select, admitting only gentlemen by birth or education; but it has no valid pretensions to the successorship of the ancient Order of the Temple, its celebrated *charte de transmisson* being a forgery by the father Bonanni at the desire of Philip, Duke of Orleans.

The third nation that has brought forward its claim is Scotland; and these are supported not only by common tradition, and by Masonic tradition, but, what is of more consequence, by public acts and documents, as well as by various detached historical notices. Towards the end of last century, a handful remained, and an amalgamation seems then to have taken place between them and some of the Scotch Masonic Templars, into whose hands very soon the government principally passed. By this the Order was preserved from annihilation; but, on the other hand, it became degraded by having in its ranks people of as low a caste as we find in ordinary Masonic Lodges. From these the chivalric Order has been again, for several years, gradually freeing itself, by raising the fees, the qualification of initiants, an expensive uniform, &c.

But, although Scotland does consider that it has had the good fortune of preserving the genuine Order of the ancient Templar, it does not pretend to retain that Order to itself; it wishes to see its members of all countries, the same as in the days of yore. And although it be a rule, inseparable from the chivalric Order, that there can be, at one time, but one Grand Master in the world, yet that Grand Master may be either English, Irish, French, or German,—in short, whomever the Knights of the Order choose to elect; while each nation may be governed under certain laws by a Grand Prior or Grand Preceptor, subject with his other Grand officers to one Grand Conclave of the Order.

It has been said that in Scotland a temporary amalgamation took place about fifty years ago, between the chivalric or aristocratic and the Masonic or democratic Templars: and every encouragement would, I apprehend, be given to admit the Masonic Templars of England and Ireland into the chivalric Order; but that Order already suffered by the admission of individuals whose station would never have entitled them to any order of knighthood but a *Masonic one*, and therefore all idea of again permitting any Masonic encampment to join it *wholesale*

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must be totally abandoned. Let it be ordered that none under the rank of a commissioned officer in the army or navy, nor any civilian not of a corresponding station in society, either by birth or education, shall be admissible, and whether the Order be Masonic or Chivalric, it will increase in respectability.

In the last *Review*, at page 501, an account is given of the origin of Freemasons, and the preservation of the Templars by some French Knights coming to Scotland, under the command of Pierre d'Aumont, disguised as operative Masons. The author ought to have stated that this is the history got up by Baron Hund, about 1754, for his degree of "Le Templier," in the *Loges de la stricte observance* (see Burnes' History of the Templars, ed. 2, p. 70); but the whole was refuted a few years after, and the Baron himself acknowledged that the greater portion was pure fiction. Another and more remarkable account of the preservation of the order in Scotland, but equally fictitious, is given in the degree of Kadosh, as now practised in Holland, which is quite different from the degree known by the same name elsewhere. It is said to have been brought to Holland from the Cape of Good Hope, and to have been taken there by a Scotch gentleman. My obligation prevents my stating this fable, but assuredly neither it, nor Baron Hund's, were founded on any tradition in Scotland, or are corroborated by history.

I am, Sir, yours, &c.

January 11, 1844. A TEMPLAR.

WINGED WORDS OF ANCIENT ARCHERS.—PART II.

HOMERIC.

"Far off his coming shone."

WHOEVER has beheld the Apollo Belvedere (we had almost said worshipped in the presence), can never forget the impression of that divine manifestation. Perfect it appears to our eyes as the impersonation of "the heavenly Archer." And next to that visible and tangible representation—say rather side by side with it—stands the mental and immaterial one, the Homeric model of "the god;" the original revelation of the Argyrotoxus, clad in his character of Avenger.

He moves from the seats on high; and though he moves "like Night," we see him through Homer's vision, all luminous with terrific majesty; for he is also the Plague-king. Aye! every arrow that we hear dancing in his quiver, afar off, is tipt with death—each in itself a fate. Let Python bear witness to their fearful force, writhing round the remorseless shafts—let the children of Niobe, hapless innocents, pierced through with many wounds (that was a cruel deed of his godship and sister Di), tell of their terrors. Ask the mules and the noble hounds—for eloquently can they speak, though dumb—and their masters the much-grieved Greeks, sinking stricken on the sands, and at the ships—nay, impannel a whole jury of both Greeks and Trojans, and they will return an unanimous verdict, "Died by the Visitation of the Arrowy god."* But lo! he has left the heaven-tops, and is descend-

* Byron has, in a rapid sense,
"By the blue waters of the *arrowy* Rhone,"

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ing, a cloud upon his brow gathering, but not yet gathered all around, till the splendent form become a darkness visible. Let the seer at second sight shew how that awful archer

> " Down from Olympus, with his radiant bow,
> And his full quiver o'er his shoulders slung;
> Marched in his anger; shaken as he moved
> His rattling arrows told of his approach.
> Like Night he came, and seated, with the ships
> In view, despatch'd an arrow. Clang'd the cord
> Dread-sounding, bounding o'er the silver bow.
> Mules first, and dogs, he struck, but aiming soon
> Against the Greeks themselves, his bitter shafts
> Smote them The frequent piles blazed night and day."

So sheweth the classic Cowper, true and well: yet hath he not reached to the great original. Hath Pope? No, not with all his charm of tuneful verse. Hear him, however, for his name's sake.

> " The favouring power attends,
> And from Olympus lofty top descends,
> Bent was his bow, the Grecian hearts to wound,
> Fierce as he mov'd his silver shafts resound.
> Breathing revenge a sudden night he spread,
> And gloomy darkness roll'd around his head,
> The fleet in view he twang'd his deadly bow,
> And hissing fly the feather'd fates below;
> On mules and dogs the infection first began,
> And last his vengeful arrows fix'd in man.
> For nine long nights through all the dusky air
> The pyres thick gleaming shot a dismal glare."

These two last lines present a vivid picture; but faint do we feel the reflection to be of the full god throughout.

> " Fierce as he mov'd his silver shafts resound,"

is perhaps the best of the passage; though " resound" is too much of a great gun to re-echo *εκλαγξαν*. It is better, however, than Cowper's " rattling arrows." No arrows did, or could merely " rattle" in that sonorous, silver case. They clanked or clanged, and banged about within the quiver, " covered round at every point;" as Homer assures us it was, though neither of his seconds says so, and which indeed of necessity it must have been, else would not these rampant shafts have instantly flown out, or been thrown out, at the very first move of the mighty bowman? The lid undoubtedly was down on the " *full* quiver," as Cowper chooses to call it, synonymizing *ἀμφηρεφέα* with close-packed; and that it must have held a goodly sheaf is true, to last nine days and nights. But the bow, the beautiful bow, rung it not too, responsive with its angry and imprisoned *offspring*, from which it was separated only by the bright silver partition that formed the back of the quiver? Though Mæonides did not mention it, and might not have heard it for the noise the arrows made, we may well imagine its more passive and pliant disposition majestically murmuring in sympathy with the shafts, and wishing them sincerely a very speedy *discharge!* Both quiver and bow-case formed one graceful appendage of the archer. Pope, however, takes a terrible liberty with the latter by whipping the bow from behind the god's back, and making him bend it long before it was necessary, or even expedient—a most un-archerlike act, as every tyro in the art knows. " Neque semper arcum tendit Apollo," quoth one who ought to have known something about the habits of his own, or his country's adopted deities. And most assuredly Apollo did not draw bow from case till he had fairly alighted on terra firmâ, perhaps on some point of the Sigean promontory, and then and there placing him-

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self in a sitting attitude (Ulysses *sat* likewise when shooting before the suitors, and the posture is still practised by the Turks, the conquerors of the Greeks); the Far-darter let fly among the mules, and dogs, and men. Why the incensed sun-god, in selecting his victims, omitted the horses, is a question which may be asked, but does not come within our vocation to answer. We may suppose some Hibernian echo replying—"Why, you see, the great hate of the sun had dried up all the wells and springs around, so that the very potatoe-leaves were withered as with canker-worms, and the water that there was in the bogs was naturally bad and brackish, and not at all agreeable to raisonable or unraisonable tastes; and what they did get they had to filther it through the sand to make it palatable at all for the great lords and gentlemen, such as Misther O'Killus, and the rest; so that what could the pigs—och botheration; I mane the donkies—that is, their half-brothers the mules, and the poor dumb dogs do, but die first, and then the sumpter-boys, and the camp-followers, and common men, who had nobody to help them. But the horses were a superior sort of animals to the others, and ranked next to the beautiful female slaves, and were well fed and watered every day by their masters themselves. The common men might, but they could not be replaced in a hurry; by raison, perhaps, that there were no steam-boats with stables on board to ship them from Greekland; and besides how could the great Agitator, O'Pollo, belabour them with his shillelah, when they were all safely stabled and stalled, with the key of the door in their master's pockets?"

"*Ohe, jam satis, amice!* that will do, friend; enough is as good as a feast. But, with all deference to your opinion—simple and sublime as your solution is—we will rather leave the question where it is.

"Non nostrum est tantos componere lites."

We can well indeed understand what you say as to the value of the horses. They were the most precious appendages of a war-chief and his chariot. Pandarus, canny lad! frankly confessed to his friend Æneas, that he would have brought his own beautiful bloods to Troy, but that he feared they might get foundered by some mischance, or starved for want of water and oats.

TOXOTES.

TO THE GRAND LODGE OF IRELAND.

MAY IT PLEASE YOU.—Your present condition will, I presume, sufficiently prove the necessity of endeavouring to do that for you which I fear, until the dawning of a better day, you may not be able to do for yourself, viz. to examine into the case and report thereon.

You may be likened to an unwise mother, distracted by the quarrels of ungrateful children.

The earliest printed record that I can find relating to you, is "The Constitutions of the Freemasons, by John Pennell; Dublin, 1730."*

* It is generally understood that the Grand Lodge of Ireland was founded in 1731; but the records of the Freemasons in Cork show that the Grand Lodge of Freemasons for the Province of Munster existed as early as 1726, and that such Grand Lodge still continues to exist: when or in what manner it acknowledged the supremacy of the Grand Lodge of Ireland may be uncertain, but No. 1 on the registry of Ireland is still in Cork, which clearly proves its acknowledgment of supremacy to be now vested in the Grand Lodge of Ireland.

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In the dedication thereof to the Right Hon. George, Lord St. George, Bro. Pennell observes—

"These Constitutions, my Lord, were first compiled from the ancient records of Freemasons, and adapted to the use of Lodges in Great Britain, by the learned James Anderson, A.M."

This Book of Constitutions was introduced under the sanction of his Lordship's perusal and approbation.

According to the sublime principles of Freemasonry, none are excluded from its privileges but the infidel; whoever acknowledges the omnipresence of the TRUE AND LIVING UNIVERSAL GOD—MOST HIGH, no matter under what ineffable name—provided he compass the ordeal laid down, is eligible for admittance: the Jew, Mussulman, and Hindu—all can claim their right to preparation.

I find, however, that Brother Pennell, in this first printed Book of Constitutions, limits the test of admission to that of Christianity—hence the error became fundamental. *Pure Freemasonry ever was and is* "UNIVERSAL," restricted to no religion whatever, but embracing all. In cases of doubt it was declared in this Book, that "*The Grand Wardens, or any others, in case of difference, are to go by concert to the Grand Master, who can easily decide the controversy by virtue of his great authority.*"

There are many other points of importance, but for brevity's sake I content myself with what is extracted from Pennell.

It appears then that in 1730 the constitutions of the Grand Lodge of Ireland were founded on those of England, as arranged by Anderson; how long they continued thus is uncertain, for the Irish Masonic records are very defective; but I find in 1772 the following in the Ahiman Rezon (the Book of Constitution of the *Athol* Masons of England); it appears in page lvi of the introduction:—

"Extract of the resolutions of the Grand Lodges of England, Ireland and Scotland, as under; Sept. 2, 1772.

"The Most Noble Prince John Duke of Athol, G.M.—Laurence Dermott, Esq., D.G.M. in the chair.—Read a letter from Brother Thomas Corken, D.G. Sec of Ireland, to L. Dermott, Esq., D.G.M. of this Grand Lodge, setting forth the state of the Craft in that kingdom; and having taken the same into consideration,

"*Resolved*—'That a Brotherly connexion and correspondence has been and will be found productive of honour and advantage,'" &c.; and then follow orders for the transmission of information, &c., for the mutual production of Grand Lodge certificates; and on the 5th November, 1772, the Grand Lodge of Ireland reciprocated these relations, and thus became in alliance with the *Athol* Grand Lodge of England.

I cannot discover the cause why you disallied yourself from the former connexion with the original Grand Lodge, and adopted the Athol, and with that their Ahiman Rezon: it surely could not be from a desire to support seceders from the Grand Lodge of England. I merely draw your recollection to the fact that you did so dissociate from the one, and associate with the other; in which alliance you continued probably until the union of the two English Societies in 1813; although I find in 1820 that you still continued the title of Ahiman Rezon to your Constitutions, as appears by your sanction to Brother Downes, the printer thereof; and this title is still further observed in the last edition, printed by Bro. W. Underwood in 1839.

This persistance in the Athol title of your Constitutions is unwise,

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and it is calculated to preserve the recollection of differences which prudence should prevent. You still use freely the introductory matter of the original Ahiman Rezon, and even advance a step; for at page 9 there are these words as disqualification, that a candidate must be "upright in body and limbs." I have seen the blind and the deformed initiated, and properly so; the disqualification in an enlightened world is in the mind and heart, not in the body and limbs.

I observe that in the regulations for the Royal Arch that charters for Chapters can only be granted by the Grand Chapter, *and that there is no other connexion* between you and the Grand Chapter than that suspension and restoration in the one body shall regulate the other.

I come next to the Supreme Grand Council of Rites; and I confess that the first article of the Constitution is startling, if not improper; for it assumes to be formed on an express and formal demand of the representatives of the high degrees of Masonry, possessing full powers from their respective *Colleges, Consistories, Councils* and *Chapters*, in CONGRESS assembled, and has for its object the support, durability, and dignity of the whole Masonic community; but the laws and regulations which follow are so indefinite and inconclusive as with difficulty to be commented on.

It is, however, well to notice that there is *no mention whatever of the Grand Lodge* in any section. That the Council were originally self-elected will not be denied—that being themselves also influential members of the Grand Lodge, and highly favoured by its Grand Master, (who was also their chief), they managed to procure a recognition, may also not be denied: but it may be questioned, whether such Grand Lodge, which has the power to include, and probably does include, Brethren of the Jewish, Mussulman, or even Hindu professions, is *in any degree whatever* competent to recognize a body exclusively professing the Christian faith. That such recognition has impaired the fabric of FREEMASONRY UNIVERSAL, discouraged the faithful, and encouraged the weak-minded, is too truly seen—brotherly feeling has been outraged, and those who should meet on the square and part on the level, have met as opponents, and parted in animosity.

Have you not proved yourself in your partiality an unwise mother, and are not your children ungrateful? The scene at your altar in February will not bear reflection. Arise! awake! and save.

In my next I will enter further into the subject. FIDUS.

TO THE EDITOR.

Trinity College, Cambridge, February 21, 1844.

SIR,—It would afford very great satisfaction to me and many other readers of your valuable and amusing *Review*, if you would occasionally give lists of the Lodges (and if possible, the days on which they meet,) in foreign countries.

The Freemasons' Pocket Book is valuable to Brothers who travel much, from the information it gives us about the Lodges in this country, but we are often at a loss where to get equally correct information respecting Masonry in other countries.

I should think, however, that in each country there are books from which this information is to be gained, and you would confer a great

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favour on the large body of English Masons who are in the habit of travelling, if you would supply from time to time in your *Review* from these sources, correct lists of the Lodges in such countries as Scotland, Ireland, Germany, France, &c. I remain, Sir,

Your constant Reader,

A TRAVELLER.

P. S.—If you do not find it convenient to adopt my suggestion, I wish you would state in your next Number where I can meet with the information I require, particularly with respect to Germany.

NOTE.—We fully agree with our correspondent, and shall feel greatly indebted to such of our Brethren whose intercourse with foreign parts will enable them to supply the *desideratum*—it will be equally our pleasure and duty to give publicity to their communications.—ED.

EXPLANATORY STATEMENT OF THE CONTROVERSY.

"What time is't?"
"Time to be honest!"—*Timon of Athens.*

WE lament, exceedingly, the secession of Brother Robert Bell, of Norris Castle, from the Globe Lodge; or, we should with more propriety say, the occasion of it; for we cannot very clearly see how he could remain a member of that body, highly respected as it is, if valued as a whole, with any degree of consistency, or even the retention of self-respect. "The Explanatory Statement of the Controversy," is a very painful history of ill-requited friendship. But whilst we duly sympathise with the wounded feelings of the one, we cannot withold our compassion from the other. Strong, in his own strength, Brother Bell, if he desire it, can walk the world alone; but his offending Brother, now, more than ever, needs the support of many, and with less hope to win it. On the merits of the case we need not give an opinion; dull must be the reader of "The Explanatory Statement," who cannot discover them. But, we would remind our Brother Bell, that to be a perfect Mason, even princely generosity, like his, will not suffice. Mercy stands high among the Masonic virtues; and enviable, indeed, is that Freemason's feelings, who can conscienciously apply to his own conduct, the poet's aspiration,—

"To err is human, to forgive divine!"

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REJECTED LETTERS.

THE "TABLET" AND FREEMASONRY.

EXTRAORDINARY ASSUMPTION OF ECCLESIASTICAL CENSORSHIP.

NO. I.

To the Editor of the Freemasons' Quarterly Review.

London, 11th March, 1844.

SIR,—The subjoined vindication comprises three short letters united, sent to the office of the "Tablet" for insertion in that paper. To save trouble, I enclosed a stamp with my letter, last sent by the hand of a friend, who personally gave them to the most valuable publisher, with a request that they should be returned if not used. No return was made or notice taken; and upon my friend calling, he was told—that the editor had only just returned from Ireland, but it was to be feared they had been destroyed, and that "no more correspondence on that subject is admissible" was the reply. I therefore have deemed it rightful to publish in this form, my protest against the lay interference, in spiritual affairs, of a newspaper, pretending to become the organ of the British Catholics.

"A ROMAN CATHOLIC."

To the Editor of the Tablet.

Freemasons' Hall, 20th December, 1843.

Sir,—Freemasonry, as a subject of history, or politics, might not have ill suited the pages of a newspaper, but as a matter of ecclesiastical censorship, never should have been forced upon the readers of the "Tablet." Documents already before the world, elucidatory of facts little known, might have been introduced with wholesome effect, without editorial remarks. But the vanity, or ignorance, that could have induced the publication of your dogmatical condemnation of millions of Christians—from the very first article, on the 7th of January, 1843, to which I sent my first correction of your assumptions, to that of the 16th of December last—is highly reprehensible, and evinces an intolerant spirit, quite at variance with the charitable precepts of the Catholic faith. If our Bishops felt compelled to warn the faithful against certain "secret societies," the editor of a Catholic journal had no right to put his interpretation upon pastorals and letters, much less attempt to palm his opinions of the force and value of papal decrees upon his readers. Had the writer confined his denunciations to "secret societies," dangerous to the State, and of infidel tendency, no one could have found fault. But when it is asserted boldly, that all Freemasons are infidels, the temerity of such an announcement is only equalled by the falsity of so ignorant and uncharitable an assumption.

What is Freemasonry truly represented? A secret society, or universal brotherhood, more ancient than Christianity—using a secret sign—bound by a (so called) secret oath, or affirmation (to secrecy)—divided into numerous Lodges over the whole world, to which members are admitted according to certain ceremonies (for the sake of excluding improper persons), and rising by grades—governed by officers, under one head or Grand Master, in each respective country—instituted for purposes simply convivial and purely charitable, having no connexion with either POLITICS or RELIGION. The principles of Freemasonry are the love of God above all things,—our neighbour as ourselves,—obedience to the State and to all superiors,—brotherly love, and universal charity.

But your one-sided announcement, upon the ridiculous principle of the Duke of ———, that you have a right to do as you like with your own—vilify whom you please, without allowing a defence—that "the remonstrance, had it come from any but a clergyman, WE certainly should NOT

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publish it,"—would deter any one from venturing again to essay your fairness and honesty upon so important a subject as Freemasonry, represented or misrepresented. From your article on "Freemasonry," in the "Tablet," 16th December, 1843, it appears that this warfare was commenced in your absence, which would have accounted for the previous rejection of two short letters, protesting against the harsh and bitter denouncements by (as happens) your *locum tenens* against "the sect." But not only have you followed this uncharitable conduct, you have adopted these pragmatical notions, and selected for your text the pastoral of the Archbishop of Rhodes, for the purpose of confirming your own mistaken, imaginary interpretation of the decrees of Popes against "secret societies," the infidel and wicked combinations on many parts of the Continent, whether under the designation of "Illuminati," "Carbonari," or "Communists," under the assumed name of "Freemasons." But you commit a most pernicious error, and are guilty of a very gross injustice in classing British "Freemasons," "Odd Fellows," "Ancient Druids," and the like "secret societies," instituted for convivial and charitable purposes from time immemorial,—with the wicked combinations of France, Germany, and Italy. There never was the slightest coincidence between them except of charity, any more than between the Anglican and Roman Catholic Churches, because some of the offices resemble. It is often painful to witness Catholic writers resort to that unworthy subterfuge of our opponents, charging individuals and whole bodies with opinions and crimes they hold in abhorrence—classing radical reformers with infidels—liberal Catholics with Atheists,—and now the "Tablet" classes "Freemasons" with the "Illuminati," "Carbonari," and "Communists," in order to affix odium against persons holding harmless opinions. Deeds of blood and rebellion perpetrated under the cloak of Freemasonry, are abuses, as much so as the rapine and slaughters which have been committed under the sacred names of liberty and religion. But to the point. Is there a man in England, whether bishop, priest, or layman, who can believe that his Royal Highness, the late Duke of Sussex, Grand Master of England, or any one of the hundreds of noblemen or gentlemen among our aristocracy who belong to the society of Freemasons, ever entertained the opinions laid to the charge of the society condemned in Malta,—

"This infernal sanhedrin, the scope and tendency of which are no other than to shake off every tie of duty, human or divine, and to destroy, as far as it may be possible, all the foundations of the Catholic religion."

Who, that ever witnessed the Christian and amiable demeanour of this lamented prince when presiding, year after year, at our public dinners at the Freemason's Tavern in behalf of Catholic charities, and many other noblemen and gentlemen of the English aristocracy, can imagine such good men, such great men, to countenance or claim membership with,—

"Lodges, diametrically opposed to our most Holy, Catholic religion, destructive of every bond of heavenly as well as earthly authority, contradictory to all the maxims of the Gospel, and tending solely, under the fraudful veil of a deceitfully pleasing novelty, and ill-understood philanthrophy, and a spurious liberty, to disorganize, to overthrow, and to destroy all that is religious, honourable, or beneficial, not only to the Catholic as such, but to the simplest citizen in his social position."

Having, however, thus in the "Tablet," under your guidance, recommenced the fray, I hope you will not, without good reason, refuse this plea for British Freemasons, in contradistinction to your most unjustifiable denunciations of a society, having, in England, no connexion whatever with either politics or religion. Now, equally is it impossible that Catholic Freemasons ever can entertain the abominable doctrines and opinions condemned in your *text*, or coalesce with persons who do. No bishop, priest, or layman, who is at all acquainted with the truth, can hazard so gross a supposition. You have proved a great deal too much, and so far have conferred a boon upon society, if your undue lay-interference in spi-

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ritual matters should produce a fair settlement of a question, involved in much mystery, and after all dependant upon the construction of the canon law, by the imprudent discussion of which you have disturbed many tender consciences.

A very enlightened priest, who had the reputation of being an eminent canonist, not many years dead, who had been a Freemason, always spoke of the distinction between the letter and spirit of the law, the decree of the Pope, and the decree of a council, in reference to "secret societies." If the letter of the law were to be understood, many commercial unions, associations, societies, and companies, bound by oath of secrecy, would be included in the condemnations by the church. The same power which found it expedient to suppress the Society of Jesus, and afterwards again restored that most useful order,—if that power have classed British Catholic Freemasons with Illuminati, Carbonari, Communist, and the Freemason's secret societies of Italy, France, and Germany, she has condemned,—may in the course of time define, modify, or withdraw her anathemas upon proper representations. He often mentioned that much ignorance of the statistics of other countries prevailed in Italy, and that the word "Freemason" has often the same import as "raw-head-and-bloody-bones" to frighten children. It is a notorious fact, that the Holy Father was disabused of a prejudice, by the Earl of Shrewsbury, against the British Catholics for holding our meetings at the FREEMASONS' Tavern in London, when the noble Earl experienced some difficulty in explaining that it was a mere name, no more than the sign-painting to notify a public tavern. But what principally is to be reprobated in the "Tablet" is the pertinacious adherence to wholesale classification of British Freemasons with all sorts of "secret societies" on the Continent, as immoral, anti-social, irreligious, and infidel, and no Freemason, or layman, none but "*a clergyman*" is allowed to correct your monstrous misrepresentations. Right or wrong, "*duty or not duty*, WE *shall denounce them at all hazards!*" It is a libel upon truth to affirm that Freemasonry in England offers "sanctuary" to crime. No Freemason in England could screen a felon or a murderer, and it is for the very purpose of excluding suspected characters, that secrecy and ceremony are observed in the conduct of many societies. They are Guilds and Brotherhoods, in which all are esteemed to be on perfect equality, from the noble Duke to the most humble citizen, all are brothers. To so noble and high a pitch have these chivalrous notions of universal charity and brotherhood attained, as to induce two deadly enemies, met in mortal strife, to relent and sheathe the weapons of death, upon the vanquished foe yielding the well-known sign understood by the victorious Brother. It may be true that the Turk, the Jew, the Protestant, the Methodist, or the Unitarian, &c., &c., may shape his individual Freemasonry according to each respective creed, but as a Catholic, I protest against the assumed censorship of the "Tablet" as the pretending organ of British Catholics, denouncing British Freemasons as entertaining coincident opinions with such, or with the wicked combinations on the Continent, or that a Catholic must have so done because he had been a Freemason.

I am acquainted with many British Freemasons; I was acquainted with Freemasons in Spain and Portugal, many were learned and pious ecclesiastics. In Spain, as in England, a Prince of the royal blood was the Grand Master in Madrid, in 1820-21-22, and 23, in the reign of Ferdinand the Seventh, his brother the (then) Infant Don Carlos (then) heir apparent to the throne, now occupied by Isabella the Second, not then born, before the abrogation of the old gothic salic law of succession, in 1830; and I can affirm that not one came under the category of your text, except as belonging to "secret societies," whether condemned by the church, is a question to be decided by the construction of the canon law, which should be left to the dictum of our lawful superiors. The liberties of the Spanish church are more ancient, and on a much firmer footing, than the liberties of the

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Gallican church; but whether the Papal decrees against "secret societies" had not been at that time, therefore, promulgated in that country, I cannot say. Many religious orders possessed privileges, and used peculiar ceremonies granted to them at different periods.

I therefore protest against the uncharitable and unjustifiable lay-censorship of the "Tablet," and all that I wish and have attempted to prove is, that British Freemasons do not entertain the infidel and blasphemous opinions condemned in the pastoral of the Archbishop of Malta. If I dare express an opinion upon so momentous a subject, it is that our vicars-apostolic will never be cajoled into a condemnation of thousands by the intemperate assumptions of an over-zealous editor of a newspaper, but rather be induced, if requisite, to examine into facts, and make a powerful representation to Rome in behalf of the disturbed consciences of their flocks.

No explanations—no defences are admitted into "the Tablet," except from "a clergyman." Yet does this warfare of misrepresentation continue against British Freemasonry as immoral, anti-Christian, infidel, anti-social, illegal, "*illegal by the laws of this country!*" Illegal, indeed,—the late lamented Duke of Sussex, Grand Master of an illegal society! Freemasonry—more ancient (it is said) than Christianity, and as universal, is not *per se*, subversive of Christianity, although too often abused, when assumed as a cloak by infidel and other combinators, which is the case in Italy.

The Pope, as temporal prince, has a right to use the strong arm of the law in order to exterminate troublesome and dangerous associations in his own dominions. A few are known to exist at the present day, Carbonari, Illuminati, Communist and the like, avowedly established for political and anti-Christian ends, some under the assumed name of Freemason, which combinations no one can deny are condemned by the church. But no man who venerates the truth can affirm, that British Freemasons hold the slightest kindred opinion with such "secret societies." If the church in anathematizing such abominations did make no distinction in those days, the innocent became included with the guilty; and such necessity having now passed, the papal decrees, if not republished, become obsolete. It therefore rests with our Vicars-Apostolic to pronounce upon the necessity for such republication, and to interpret the canon law as to the value and force of the papal edicts, without the presumptuous lay interference of the editor of a weekly newspaper, whose burning zeal is only to be satisfied with hecatombs of victims immolated to his imaginary hallucinations. Ten just men would have saved Sodom and Ghomarrah—the known existence of thousands of just men and good Christians, will appeal in behalf of British Freemasons, unjustly and unwarrantably accused by the "Tablet" of holding infidel opinions they repudiate, and abetting crimes they detest and abhor.

I will not at present venture upon a definition of a "secret society," nor of an "unnecessary or secret oath," nor attempt to determine whether a harmless "secret society," composed of millions, or a "secret oath" taken by millions, be unnecessary or unlawful, as condemned by the papal decrees, by many divines said to have become obsolete. Our doctrine teaches by the commandment, "Thou shalt not take the name of the Lord thy God in vain:" that is forbidden. "All false, rash, and unnecessary oaths or vows;" "making or keeping unlawful ones." Our doctrine also teaches, that "an oath is lawful" "when God's honour, or our own or neighbour's honour, defence, or good require it." But lawful authority must decide whether a society composed of millions will not abide this test. There are many harmless convivial "secret societies," with which I am acquainted, having no connexion with either politics or religion, in which the members rise by certain grades, and bound by neither oath nor affirmation, but in honour, by a signature in their books to the rules and regulations, after the manner of "the secret" in the apostolic ages of the church, when the catechumens were not admitted to a knowledge of the Divine mysteries.

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But let us suppose a case. A member of any one of these, or a Freemason, or an Ancient Druid, or an Odd Fellow, instituted for convivial and charitable purposes, or one belonging to a commercial society, bound by secret oath or affirmation, holding no political, or religious, or infidel opinions, guilty of no intemperate irregularities, or of aiding or abetting such, but merely united in "secret societies," would one of these be desired by his director to apply to Rome for absolution?

If the literal interpretation of papal decrees and construction of the canon law, insisted on by the "Tablet," be taken for granted, such submission would be required, but, fortunately for those whose consciences have been unsettled by this imprudent agitation of the question, many of the clergy of high standing think otherwise, and that the papal decrees have become obsolete; others decline to offer a decided opinion. Our Vicars-Apostolic by the observanda, allow of absolution to persons who entered such societies in ignorance of the decrees, and there are many who have ceased to belong to such "secret societies."

Thus stands the question at present.

In a civil sense, as regards British Freemasons and others, I may be allowed to assume, that condemnation with the guilty is a hardship. If so, would not a proper representation to authority produce immediate relief to the innocent? Who should make this representation? The Freemasons and others aggrieved? But few Catholics would be found to encounter a risk by remaining in such societies. Our bishops then, if need be, and the clergy, who are no doubt fully aware, and have, no doubt, long since discussed many points introduced, but mis-stated by the "Tablet."

All that I purposed to show in my three short extenuatory and vindicatory letters, most uncourteously suppressed and detained at the "Tablet" office, was, First—that either gross ignorance or very great prejudice could induce the editor to class and condemn British Freemasons with the infidel conspirators of the continent, between whom there never was the slightest kindred, and for crimes they abhor and detest. Secondly—the imprudent assumption on the part of a weekly newspaper and lay editor in ecclesiastical concerns. Thirdly—that the pastorals of our bishops were never intended to condemn Freemasons in particular, which would have been unnecessary if the bulls were in force. Fourthly—the glaring censure on bishops, if ever meant, needs no comment; the temerity of the act speaks for itself.

In order to arrive at a correct elucidation of the value and force of the papal decrees, by many considered latent or obsolete, whether embracing every species of society, bound by oath of secrecy, instituted for commercial or convivial and charitable purposes, or whether designed to uproot the anti-social, anti-christian, infidel, political combinations only, which were prevalent some years ago on many parts of the continent, lawful authority alone can decide: it was necessary to refer back enquiry to the causes for the original promulgation. It should also be borne in mind that when the edicts were promulgated, the new philosophy was spreading its pernicious influence far and wide, and the old French revolution was at its height; but now that, with a very few solitary exceptions, the authors and abettors of these depravities have gone to account, the necessity for such rigours have ceased. The letter or pastoral of the Archbishop of Tuam, mainly directed against political Masonry in Canada, and Rhachabites societies, and the like, to meet the emergency of the moment in Ireland, is quoted as authority for the denunciations of the "Tablet" against Freemasons, as is the pastoral of the late Dr. Bramston, with whom I had the happiness to be intimately acquainted, against the progress of Trades Unions, then becoming formidable, from whence it is inferred that in those pastorals the decrees were merely cited incidentally, as a means to an end, very different from the assumed condemnation of Freemasons by the "Tablet." Catholics may well feel terrified at the bugaboo name of Freemason, who

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have derived their information chiefly from the frightful, but too faithful, though, in many instances, exaggerated portraiture of the continental secret societies in times by-gone, from the pen of the pious and persecuted Abbé Barruel, who, nevertheless, writing in England, much softened his pictures in behalf of British Freemasons. But the editor of the "Tablet" will make none, being a lamentable instance of the intolerant spirit of which we complain in others who differ from us in faith Dr. Robison in his book, too, draws a wide discrimination between British and foreign secret societies.

If judging from the correspondence and other writings of the "Tablet," that either very shocking ignorance, or very culpable prejudice prevails even in this country amongst enlightened Catholics upon the subject of Freemasonry, can it be wondered that the like should predominate in Italy? Precisely the same sort of prejudice prevails amongst us here, with regard to the right succession to the crowns of Spain and Portugal, where law establishes the reigning Queens, although justice may favour the other claimants. But these prejudices arise from ignorance of historical facts.

A correspondent, signing himself "A Belgian Priest," sent the copy of an emanation from some infidel confederacy, written half a century by-gone, of the old French revolution, in order to prove his own conceptions of the immoral tendency of the Freemasonry denounced by the "Tablet." This wild effusion, either his ignorance or his prejudice would fain make believe contained the creed of Freemasons in this country as well as in his own. But the palpable absurdity of such a supposition must be apparent to every priest here, indeed to any one who is acquainted with Freemasons. Possibly in Belgium, as with us, the clergy are, from the necessity of the times in which we live, sent early on their missions, few having the opportunity and leisure to remain at college after ordination. "A Belgian Priest" must be very young, certainly no D. D., or L. L. D., or he would have been more enlightened. The culpable vanity of the young successful literary aspirant, under the mark "A," who appears first to have forced the subject upon the "Tablet," as well as the imprudent resumption by the present over-zealous editor of such monstrous accusations against British Freemasons, without investigation, is not the less reprehensible. Little did your young "A" *locum tenens* imagine the infinite mischief his blundering lay-interference in spiritual matters was likely to engender. But fortunately for those whose tender consciences have been thus unnecessarily disturbed by the delusions of these dealers in anathemas, there has been proved a great deal too much, in attempting to affix immoral and infidel notions upon bodies of men that no one bishop or priest, of any standing, can believe possible. If a little discretion had been exercised, or charity, in directing these learned lucubrations against "secret societies" in general, exclusive of this dogged, week after week, attack upon men totally innocent of entertaining such revolting dogmas, my feeble voice would never have been lifted in extenuation of British Freemasons.

This letter was at first only intended for private circulation amongst a few friends who had been misled, the chief of the data having been collected from memory, which will account for the want of arrangement necessary in preparing what is to meet the public eye, which time will not now permit.

A Roman Catholic.

N. B.—The next letter will contain documents elucidatory of the subject of Freemasonry truly represented, as regarding Roman Catholics in particular. The writer will therefore feel very greatly obliged to any Catholic divine, or other competent individual, who will take the trouble to aid him in his benevolent object, and favour him with their communications. Address for "A Roman Catholic," under cover, to the Editor of the *Freemasons' Quarterly Review*, at Messrs. Sherwood & Co.'s, 23, Paternoster Row, London.

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POETRY.

THOUGHTS AND FEELINGS

ON THE OPENING OF THE NEW YEAR.

How many thousands hail the new-born year
With merry voice, bright eyes, and cheerful hearts,—
Friends greeting friends, and neighbours wishing each
Another year of happiness and joy!—
And this is well. 'Tis well that human love,
And cordial wishes, should be thus express'd
In season. "There's a time," saith Wisdom's Book,
"For all things."—Custom maketh New Year's Day
The *proper* time for opening the heart
To human kindness!—Then the tongue may speak
Uncurb'd by cold formality, and Life
Be cheer'd, for that *one* happy day, with smiles!
—Alas! that man should be but Custom's slave!
One day's "good wishes" for his fellow-man
He giveth freely, "as the *custom* is!"—
He turneth from the world, for *that* short day,
To feel, as human nature ought to feel,
That all created by the hand of GOD,
For earthly Life, are equal to himself.
Man is uncertain as all mortal things,—
One hour all brightness, gaiety, and joy,
The next hour clouded by the gloom of care!
Now sitting on the throne of worldly pride,
High in command of trembling brother-men,
Then low and mingling with poor kindred dust—
Cold and forgotten in the silent grave!
Thus transient are the greatest things of Earth,—
For man, with all his boasted rank and pow'r,
Passeth from Life and vanisheth away,
Ev'n as a shadow with the setting sun!

O ye among the princes, raised above
The millions that are born to toil, and bend
In humble attitude to earthly kings—
The kings of *classes*, mark'd by human laws!
Ye who may rule the great affairs of States!
Ye who possess a favour'd nation's wealth,
With all its pow'r for evil or for good!
Remember Heav'n conferreth gifts on you
For noble purposes—that you may bless
And yield obedience to the King of all,
By cherishing the love of human kind,
Regarding ev'n the feeblest of the weak
As equal with yourselves in life and death—
Created by the same Eternal will,
Destined like you to endless joy or woe!—
Think of the future!—O how *soon* may come
The final hour, when ye shall hear the voice—

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The voice that *must* be heard, by rich and poor—
That speaketh peace or horror through the tomb
As wakeful conscience may receive the call!
O may the spirit be prepared in time,
By acts of justice, charity, and love,
For that great day when all must give account
To HIM who searcheth every secret heart!
Be merciful, O men! that ye may find
Mercy hereafter, as your just reward
For generous kindness to the helpless poor!
They hear the welcome of a New-year's Day
From other tongues, and see the smiles of joy
Sparkling in other eyes, the plenteous feast
Prepared in other homes—while they may pine
In Poverty's abode, and, shivering in want,
Feel the more keenly all their own distress,
By sad comparison with what they see
Of health and plenty given to the rich,
And grieve to know that in the sounds they hear
They share no portion—that the changing year
Bringeth no change, no happiness to *them!*—
O Christian England! Land of boundless wealth!
"How many thousands hail the new-born year,"
And speak of *joy*—while *other* thousands *starve!*

O for the reign of universal good!
That all mankind were but the friends of man
In harmony and peace, and faithful truth!
Then would humanity, and love, and joy,
And earthly greatness, dignify the world
For human happiness!—But man is blind—
Blind to the blessings that surround his path,—
Deaf to the voice of Nature in his heart—
Regardless of his own eternal peace—
And thus is misery cherish'd on the Earth,
And tyrant man the enemy of man!

1st January, 1844. W. HERSEE.
Shakspeare Lodge, No. 356.

ON THE MONUMENTAL STATUARY IN TRAFALGAR SQUARE.

WITH hat on head, exalted high,
Lo! NELSON towers to the sky;
Whilst, bare and bowing, down below,
Two ROYAL GEORGES grace the show!

Living it had been more discreet
To place him kneeling at their feet;
But *dead* the value Truth evinces,
Of HEROES over REGAL PRINCES!

J. LEE STEVENS.

March, 1844.

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THE ROYAL SCIENCE.

THERE's a science, coeval with light's starry fountains,
Which flew to this earth, when the bright orb of day,
With golden mouth kissed the yet youthful mountains,
And gladdened the world with his first burning ray;
Bright as was then the clear eye of the morning,
Pure as the dewdrop, which spangled each flower,
More than flow'r, or day spring, young Nature adorning,
And sweeter to Earth than her eve's dewy show'r.

When the cherubim flamed o'er Eden's closed portals,
And Happiness flew to her heaven again,
When death, and the grave, were the portion of mortals,
And man walked with sorrow, and journey'd with pain;
That best gift of Heaven, with purpose unshaken,
Still clung to the wreck of the once beauteous world,
And strove from the dust of despair to awaken,
The spirit, which sin from its birthright had hurled.

By its beautiful precepts the path is revealed,
Which traversed, unto a new Eden will lead;
From the scoffer its life-giving treasures concealed,
In symbols, which only the enlighten'd can read.
'Tis the salt of the earth, the favoured of heaven,
The darling of honour, of virtue the pride.
Oh! ne'er may its day-spring of light, with the leaven
Of darkness and sin, be a moment allied.

W. SNEWING, (25.)

OCCASIONAL HYMN

(*For Freemasons, on laying the first Stone of a Sacred Edifice.*)

SING the song of joy to-day,
Now the sacred stone we lay,
The corner stone of strength and might,
To bear the holy structure's height:
Of our faith, oh Lord! in Thee
May its strength a symbol be,
Of our love may it endure
An emblem lasting and secure.

Bless the holy fane we build,
Be it with thy presence fill'd,
When we seek the shrine, oh Lord!
To glorify Thy holy word!
Here, where we our love reveal,
Thousands yet unborn shall kneel!
Sing then songs of joy to-day,
While the sacred stone we lay.

J. E. CARPENTER,
Shakspeare Lodge, Warwick.

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THE MOTHER TO HER INFANT BOY.

May Heaven grant, my little Boy!
That thou may'st never know
The many weary rugged paths
Thy Father hath to go.
His pleasure is to make for thee
A smooth and easy way;
His constant thoughts, my Boy, for thee,
Are toiling night and day.
Then strive, my Child, with all thine heart,
Thy Father's will to please,
So shalt thou find thy after days
Will glide away with ease.
God grant thee grace, my Boy, to learn
That He alone can guide
Thy feet in virtue's paths to tread,
Should joy or grief betide. KEZIA BREWSTER.

THE CAVE OF CALYPSO.

(ODYSS. B. 5TH.)

He spoke: obedient to the god
Swift to the feet his sandals tying
Ambrosial, bright, on which he rode
Borne with the blasts o'er ocean flying
Or endless earth, the herald then
Took up the wand that lulls a-sleeping
Whene'er he wills, or wakens men
With this in hand, he downward sweeping
Lit on Pieria's top; thence prone
To the broad deep, over it spreading
Like sea-mew 'mid the waters lone
Brushing the spray, on fishes feeding.
Thus Hermes o'er the wide waves flew;
Till reached the far isle of the ocean
He glided from the surface blue
To the sloped shore with upward motion,
When lo! in view the vast cave where
Dwelt the nymph with fair locks blooming.
A blaze lit all within, the air
With scent of cedar-wood perfuming
And burning incense. Songs she sung
Clear-voiced,—her golden shuttle plying.
Sweet cypress, poplar, alder, flung
A thick shadow o'er the cavern; high in
Its covert, birds sat harbouring—
Owls, cormorants, and divers dwelling
On ocean with wide flapping wing.
And round the rocky sides hung swelling
Clusters of grapes 'mid vine-leaves green.
Four fresh founts nigh each other flowing
In devious courses there were seen,
Watering the violets round growing
And parsley-sprinkled mead. A sight
It was, so pleasing and amazing,
A god might gaze on with delight,—
And there stood Mercury so gazing. PILGRIM.

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COLLECTANEA.

THE WORDS OF MARTIN LUTHER.—"I would not advise any one to place his child where the holy scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied *must become corrupt.*"—"Weighty words! (says D'Aubigné) which governments, fathers, and the learned in all ages, would do well to consider."

RETROSPECTION.—"When the veil of death has been drawn between us and the objects of our regard, how quick-sighted do we become to their merits, and how bitterly do we then remember words or looks of unkindness which may have escaped us in our intercourse with them! How careful should such thoughts render us in the fulfilment of those offices of affection which it may yet be in our power to perform! for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?"

"Modesty is a thin transparent veil which shows with superior lustre the graces it would seem to cover; as the new-blown rose is more beautiful when its leaves are a little folded than when its glories are fully displayed."

"'Tis not that the hypocrite despises a good character that he is not one himself, but because he thinks he can purchase it at a cheaper rate than in the *practice* of it, and thus obtain all the applause of a good man merely by pretending to be so."

"The more quietly and peaceably we all get on, the better for curselves the better for our neighbours. In nine cases out of ten, the wisest course is, if a man cheat you, to quit dealing with him; if he be abusive, quit his company, if he slander you, to take care to live so that nobody will believe him."

CONVERSATION.—I would establish but one great general rule in conversation, which is this, that men should not talk to please themselves, but those that hear them. This would make them consider whether what they speak be worth hearing; whether there be either wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, and the person to whom it is spoken.—*Steele.*

A conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood.—*Shakspere.*

If man was made to the image of his Maker, surely woman was designed to keep him still in rememberance of heaven. When a man reflects upon Paradise, and asks his mind for something earthly that resembles it, he can think of woman, lovely woman, and nothing else. Picture innocence, youth, and beauty in woman, and if you do not see Paradise, go to an oculist immediately, for depend upon it there is something the matter with your eyes.—*New Orleans Picaynne.*

"If we would only give ourselves half-an-hour's serious reflection at the close of every day, we should preach to ourselves seven of the best sermons that could be uttered every week."

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The most important principle, perhaps, in life, is to have a pursuit, a useful one if possible, and, at all events an innocent one.—*Sir H. Davy.*

The mightiest changes that the world has ever seen were made by men whose only talents were love of truth, love of man, and love of God.—*Croly.*

Conscience.—"A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns you—a pillow in death."

Severe Retort.—"You had better ask for manners than money," said a finely-dressed gentleman to a beggar who asked for alms. "I asked for what I thought you had the most of," was the reply of the little mendicant.

Theory of Marriage.—"There was a merry fellow who supped with Pluto three thousand years ago, and the conversation turned on love and the choice of wives. He said, "he had learned from a very early tradition, that man was created male and female, with a duplicate set of limbs, and performed his locomotive functions with a kind of rotary movement as a wheel; that he became in consequence so excessively insolent, that Jupiter, indignant, split him in two; since that time, that each runs through the world in quest of the other half; if the two original halves meet, they are a very loving couple: otherwise they are subject to a miserable, scolding, peevish, and uncongenial matrimony. The search, he said, was rendered difficult, for the reason, that if one man alighted upon a half that did not belong to him, another did necessarily the same, till the whole affair was thrown into irretrievable confusion."

Proof Positive.—A insults B. B challenges him. A, refuses to meet B, on the ground that he is no gentleman. B insists that he is, and in proof, produces the *receipt* for his newspaper, paid six months in advance!—*New Orleans Picaynne.*

Origin of the Name of Dog-Star.—"It being observed that the heliacal rising of Sirius preceded a few mornings the rise of the Nile, this star received in Egypt the popular appellation of the Dog-Star, in allusion to the fidelity of the dog, who warns his master to remove his property from impending danger."

"It is temper which makes the bliss of home, or disturbs comfort. It is not in the collision of intellect that domestic peace loves to nestle. The home is in the forbearing nature—in the yielding spirit—in the calm pleasures of a mild disposition, anxious to give and receive happiness."

Enjoyment.—It is something to look upon enjoyment, so that it be free and wild in the face of nature, though it is but the enjoyment of an idiot. It is something to know that heaven has left the capacity of gladness in such a creature's breast; it is something to be assured that, however lightly men may crush that faculty in their fellows, the Great Creator of mankind imparts it even to his despised and slighted work. Who would not rather see a poor idiot happy in the sunlight, than a wise man pining in a darkened goal?—*Dickens.*

A certain degree of self-respect is one of the best securities against moral degradation.—*Dr. Davy.*

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MASONIC INTELLIGENCE.

MASONIC TESTIMONIAL TO THE MEMORY OF H.R.H. THE DUKE OF SUSSEX, M. W. G. M.*

FREEMASONS' HALL, *March* 5.—Present—Bros. the Earl of Zetland, J. Ramsbottom, *M. P.* Perceval, Cabbell, Hall, White, Savage, Crucefix, Dobie, and Hardwicke.

The Committee examined the niche in the hall, and after a mature deliberation determined that it would be the most desirable position for the proposed statue.

The following Brethren were then appointed as a Sub-committee to confer and report generally, viz. Bros. Ramsbottom, Hardwicke, Savage, Dobie, and Cabbell.

OFFERING TO DR. OLIVER.

WE had hoped to have recorded the presentation of this merited tribute, which, however, is delayed, from circumstances that could not have been foreseen; it is, we believe, intended to be presented late in the month of April; but as the Provincial Grand Lodge will be held at the Autumnal equinox, such a meeting will probably be taken advantage of; however, the subscribers are promised three weeks notice of the date to be appointed. Subscriptions are therefore still in time.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEB. 7, 1844.

Present, M. E. C. J. Rambsbottom, *M. P.*, as Z.
" B. B. Cabbell as H.—B. Lawrence as J.

A letter from the M. E. pro Grand Z was read, informing the Grand Chapter that the most Hon. and M. E. C. the Marquis of Salisbury had resigned the office of Deputy-Grand Master, and that consequently, the office of Second Grand Principal must for the present necessarily be in abeyance.

The minutes of the last Convocation were read and confirmed unanimously.

The report of the Committee of General Purposes announced the finances to be satisfactory.

Charters were granted to Lodge 674, at Newcastle-under-Lyne, and to the Lodge of Joppa, No. 223.

The petition for a Charter from No. 660 was not granted, there being a Chapter already in work at Burslem.

A resolution was passed referring the consideration of the signing of certificates to the Committee of General Purposes, and requesting that body to report on the subject.

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* *Vide*, p. 384, 1843.

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Pursuant to notice of motion, it was resolved unanimously,

"That the following words be omitted from the 5th section of the Law relating to the regulations of Private Chapters, p. 14, that is to say, '*delegated for that purpose by the First Grand Principal.*'"

The Grand Chapter was then closed and adjourned.

UNITED GRAND LODGE OF ENGLAND.

A Circular, dated Feb. 5, 1844, has been addressed to the Masters of Lodges, calling on them to make the annual return of all brethren entitled from their respective Lodges to attend the Grand Lodge, adverting to page 19, sect. 5, and page 68, sect 26, whereby it is shown, that only such as are properly qualified can attend.

The following is the notification to be signed on entering Grand Lodge if required:—

I, the undersigned, do hereby declare on my MASONIC HONOUR, that I am of the Lodge No. , meeting at , and as such am entitled to attend in the Grand Lodge as a member thereof.

Dated this day of " ."

UNITED GRAND LODGE.

COMMITTEE OF MASTERS.

Present—Bros. Dobie, Adamthwaite, Crucefix, Evans, Rule.

The resignation by the Most Honorable and R. W. the Marquis of Salisbury of the offices of Deputy Grand Master and of Provincial Grand Master for the Province of Hertfordshire, and of his retirement from active Masonry, was notified by the command of the M. W. the Pro-Grand Master. It was also stated that some correspondence on the subject by the Grand Registrar would be reported at the ensuing Grand Lodge.

THE REPORT OF THE BOARD OF GENERAL PURPOSES contained, among other matters,—That a reference on the admission of a joining Member to a Lodge without a certificate was dismissed, by reason that the party was at the time a subscribing Member to a third Lodge; and in another case, where a party joining a Lodge on the recommendation of the Master could not write, the Master had guided the hand of the candidate; but the Master having declared his ignorance of the fact until too late to repair the evil, he was admonished to be more careful in future.

The Deputy Provincial Grand Master for BRISTOL reported that a meeting of spurious Masons was held at the Giant's Castle, in that city, who boasted that they would work their way into duly constituted Lodges; and the D. P. G. M. respectfully advised that a circular be issued to the craft, putting them on their guard.

The fund of the Board of Benevolence appears to be indebted to the Grand Treasurer; but the Fund of General Purposes is steadily pro-

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gressing. There is a good balance in the hands of the Grand Treasurer —four thousand pounds Stock, and one thousand pounds in Exchequer Bills.

NOTICES OF MOTION.

By Dr. Crucefix.—For additional dues to be appropriated to widows, &c. *Vide* p. 404. 1843.

Also—To alter Article 12. *Vide* p. 543. 1843.

By Bro. Hall, G. R.—To amend the regulations as to Provincial Grand Masters.

Scrutineers.—Bros. Clark, 13; Rickard, 38; Lazarus, 112; Way, 168; Dawes, 227; Murillo, 264.*

QUARTERLY COMMUNICATION.

March 6th.—Present—The M. W. Bro. the Earl of Zetland, Pro-G. M., on the throne.

The R. W. Col. Tynte,	. . .	P. G. M. for Somerset, as D. G. M.
,, ,, H. R. Lewis	. . .	Sumatra.
,, ,, J. Ramsbottom, *M.P.*		Berkshire.
,, ,, Earl of Harborough	.	Isle of Wight.
,, ,, R. Alston	. . . .	Essex.
,, ,, A. Hastie, *M.P.*, and Matthew, Grand Wardens.		

Past Grand Wardens.—Bros. Lord Worsley, Perceval, Cabbell, Pollock, Burmester.

V. W. Grand Chaplains.—Rev. Bros. Fallowfield and Vane.

,, Grand Registrar.—Bro. Hall.

,, Grand Secretary.—Bro. White.

W. Grand Deacon.—Bro. Adamthwaite.

,, Past Grand Deacons.—Bros. Buckhardt, Lawrence, Savory, Crucefix, Gascoign, Shadbolt, Dobie, Bossey, M'Mullen, Walker, Thomas.

,, Director and Asst. Dir. C.—Bros. Jennings and Chapman.

,, Grand Sword Bearer and Past.—Bros. Evans, Lawrie, Philipe.

,, Grand Organist.—Sir G. Smart,

The Grand Pursuivant, sixteen Grand Stewards, the Masters, Past Masters and Wardens of the Grand Stewards' Lodge, and the same of many other Lodges. The attendance of many Provincial Grand Officers (among them Bro. R. G. Alston, the D. P. G. M. for Herts) was very numerous. The Hall has scarcely ever been so well filled.

After the confirmation of previous minutes, the suspension of a Brother for three months for improper conduct at the last Committee of Masters was moved and carried.

The M. W. Pro-Grand Master then read a letter, addressed to himself from the Most Hon. and R. W. Brother the Marquis of Salisbury, tendering his resignation of the offices of Deputy Grand Master and Provincial Grand Master for Herts, and as these letters contained some allusion to the Grand Registrar, the Pro-Grand Master considered that

* For obvious reasons we pass unnoticed the irregularity of a Member of a Grand Lodge on the present occasion, trusting that he will see his error.

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such officer might, if he pleased, inform Grand Lodge of such correspondence, which intimation was accepted and complied with.

The period of election for the high office of Grand Master having arrived, the Pro-Grand Master retired from the meeting, accompanied by the Deacons and Grand Stewards. The R. W. Bro. Col. Tynte then assumed the chair before the throne in due form, and the Right Hon. the Earl of Zetland was elected Grand Master by a very considerable majority. Thereupon a deputation was appointed to attend on the Grand Master, to inform him of the result, and to escort him into the Grand Lodge. Having resumed his seat on the throne, his Lordship addressed the Grand Lodge in a very effective manner, accepting the distinguished honour with grateful acknowledgments, and stating his determination to fulfil the duties of Grand Master to the best of his ability. His Lordship was then saluted with full honours in ancient form.

Bro. Perceval was then unanimously re-elected Grand Treasurer.

The minutes of the various Boards were then read, after which the motion of Bro. Crucefix was taken into consideration (*vide* p. 543), relating to the extension of time allowed to widows to prepare their petitions. After a short discussion, Bro. Dobie having moved an amendment that, instead of an *indefinite* period, the term of *two years* should be substituted for *nine months*, Bro. Crucefix withdrew his objection, and the amendment was carried unanimously. It being within five minutes of eleven o'clock, Bro. Crucefix then, on an understanding that his motion for additional dues should take precedence at the next quarterly communication, agreed to postpone it, and the Grand Lodge was closed.

GRAND CONCLAVE OF THE RELIGIOUS AND MILITARY ORDER OF MASONIC KNIGHT TEMPLARS.

(CIRCULAR.)

"SIR KNIGHT,—The Grand Conclave having, pursuant to summons, assembled at Freemasons' Hall, on Friday, the 22d of December last, to record the melancholy event of the death of the M. E. and Supreme Grand Master of the Order, his late Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G., &c., then appointed a Committee to examine the General Statutes of the Order, and generally to advise with the Past Deputy Grand Master and Sub Prior, previous to the nomination of a Grand Master.

"That Committee has commenced its labours, and is anxious to report to a Grand Conclave shortly to be convened, the present state of the Order, and of the several Encampments. To effect this, and to prepare a new and correct Register of all existing Encampments and their Members, I have, in the name of the Committee, to request that you will, with as little delay as possible, furnish me with a return of the names of your present E. Commander and Captains, and all your other Members, with the dates of their admission, &c., respectively, specifying those Knights who have filled the chair of E. Commander, and the time when appointed to that office.

"The Committee congratulates the Order upon the re-assembling of the Supreme Grand Conclave, and feels assured of your co-operation in

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the work so essential towards the maintenance of the interest and dignity of this exalted Order. The next meeting of the Committee will take place on Friday, the 2nd of February.*—I am, with every fraternal feeling, Your faithful Companion,

WILLIAM H. WHITE,
Grand Chan. and Regist."

Freemasons' Hall, London, 23d Jan., 1844.

THE CHARITIES.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

QUARTERLY MEETING OF THE COMMITTEE, *March* 15.—Bro. Dr. Crucefix in the Chair.

The Report of the Audit Committee was very satisfactory. The further sum of two hundred pounds has been invested in Exchequer Bills.

The Chairman reported that the correspondence proved the estimation in which the Institution was held; and also that one of the aged pensioners, Bro. Thomas Horth, died on the 28th of January, and that his widow only survived her husband one month.

The Anniversary Festival of the Institution was fixed for Wednesday, the 19th of June, to be held at Freemasons' Hall, at which Col. the Hon. George Anson, *M.P.*, Prov. Grand Master for Staffordshire, has kindly consented to preside.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

The number of petitions continue to increase: at a recent meeting of the Committee there were no less than twenty-seven. The election of annuitants will take place on Friday, the 17th May.

GIRLS' SCHOOL.

THIS twin scion of Masonic charity is as happily circumstanced as its best friends could wish. The festival is fixed for Wednesday, the 15th of May next, to which we invite the supporters of the Institution to unite heart and hand in the cause. The list of Stewards is very promising.

ROYAL MASONIC INSTITUTION FOR BOYS.

Jan. 15.—Pursuant to notice, a Special General Court was held this evening, to declare a vacancy in the office of Treasurer, in consequence

* The Committee sit regularly every fortnight.

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of the lamented death of the late Rev. WILLIAM JOHNSON RODBER, Grand Chaplain, for the nomination of candidates to fill such vacancy, and to fix a day for the election. David Pollock, Esq., P. S. G. W. was nominated. The day of election was fixed for the 20th instant, at one o'clock, to elect the said David Pollock Treasurer to the institution.

Jan. 20.—Bro. David Pollock was this day elected.

ANNIVERSARY FESTIVAL.

FREEMASONS' HALL, MARCH 13.—Bro. B. B. Cabbell, P. J. G. W. in the chair.

BOARD OF STEWARDS.

Brother W. Shaw	No. 66 *President.*		
" John Ballard Byron . . .	2 *Vice-President.*		
" William H. Carlin . . .	30 *Treasurer.*		
Br. George E. Shuttleworth	No. 1	Rowland Neate . . .	No. 32
" James Wyld	4	Robert Boyne	85
" J. P. de Paravicini . . .	5	Andrew Mc.Callan	108
" W. H. Adams	7	Henry Faudel	113
" Richard S. Mountjoy . .	8	J. P. Fisher	167
" Michael Berkley	21	Thomas Parker	218
" John Malyn	23	Arthur Walker	233
" William Watson	25	Henry B. Leeson, M.D. . .	324

The meeting was attended by about 150 Brethren.

The attention of Bro. Shaw and his brother Stewards was liberal and unremitting: the musical department was under the direction of Sir G. Smart and Bro. T. Cooke. The presence of the boys imparted a pleasurable feeling; and the child who obtained the prize medal will probably never forget the kind and affectionate manner in which he was addressed by Bro. Shaw, who afterwards proposed the health of the Chairman in a very eloquent address. The Chairman, who had highly gratified the meeting by his urbanity, replied, and soon after, with his friends, joined the ladies in the glee-room. The collection amounted to £500.

ABSTRACT OF ACCOUNT FOR 1843.

Receipt.

	£.	s.	d.
Balance in Banker's hands, 25th February, 1843 . .	33	16	6
Her Most Gracious Majesty the Queen, a. . .	10	10	0
One Year's Dividend on Stock, New 3½ per Cent. .	274	5	9
Proceeds of a Gala held at the Eagle Tavern, the 18th July, 1843	25	13	6
Legacy left by the late Thomas Quarrington, Esq., of Gloucester (Legacy Duty of 10*l.* deducted) . .	90	0	0
Board of Grand Stewards 1842, one third of their Surplus Fund, per Bro. Foreman, Treasurer	3	10	3
Subscriptions 437 16 0	1090	4	0
And Donations 652 8 0			
	£1528	0	0

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Expenditure.	£.	s.	d.
By amount paid for Education and School Books to Christmas last	248	13	11
Apprentice Premiums	20	0	0
Clothing—Mr. Adlard, Tailor, for Clothing and Caps	115	11	6
Mr. Monnery for Stockings	17	2	0
Messrs. White and Greenwell for Linen	28	6	9
Royal Freemasons' Charity for Girls for making Shirts	11	9	0
Mr. Laughton for Boots	42	0	0
Rent and Fire Insurance for offices to Christmas, 1843	102	0	0
Society for Promoting Christian Knowledge for Bibles and Prayer Books	5	8	6
Printing and Stationery	20	13	0
Power of Attorney for receiving Dividends	1	1	6
Secretary—One Year's Salary to Michaelmas, 1843	40	0	0
Do. Annual Gratuity for past Services	20	0	0
Collector—One Year's Commission to Lady-day, 1844	11	16	0
Gratuity granted to do. for 1843	12	10	0
Messenger—One Year's Salary and Allowance to Christmas, 1843	16	10	0
Assistant Messenger—One Quarter to Lady-day, 1843	2	10	0
Petty Disbursements	20	19	7
	736	11	9
Purchase of 300*l.* Stock New 3½ per Cents.	303	0	0
Balance at Banker's in the name of the Treasurer	50	12	3
	£1090	4	0

THE REPORTER.

EMULATION LODGE OF IMPROVEMENT, 318.—It is gratifying to observe the steady progress of this excellent Lodge for Master Masons.—Every Friday there is a goodly assemblage, and scarcely a night but some provincial Brother is present. An elegant medal has been voted to Bro. Daly, in token of his invaluable services as Secretary for several years. Bro. Stephen Barton Wilson still continues the patriarch of the faithful, and is ably supported by Bros. John Savage, Honey, Robb, and other first-rate workmen.

GRAND STEWARDS' LODGE, *Feb.* 21.—Bro. Acklam this day completed his year of office, to the entire satisfaction of the Brethren, and Bro. John Udall now reigns in his stead; his promotion was accelerated by the regretted resignation of Bro. R. Lea Wilson. Bro. John Udall possesses the confidence and esteem of the Brethren, who anticipate a year of happiness and prosperity. The Wardens are Bros. Thodey Smith and Graeffe.

PUBLIC NIGHT, *March* 20.—Present, Bro. John Udall W.M. and about one hundred visiting Brethren, among whom we noticed the Grand

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Secretary, Bro. W. H. White. The Lodge was opened in the first degree; the questions of the first lecture were correctly put by the Master, and the several sections ably worked by Bros. B. Laurence, Thodey Smith, Graeffe, Shaw, Cox, Norris, and Acklam.

[The unusual press of matter compels us to omit the notices of many Lodges, we cannot, however, in perfect silence pass over the Bedford, which on its February meeting mustered very numerously, and was attended by several visitors, among them the D. P. G. M. for Oxfordshire, Bro. Ridley, whose addresses, marked by excellent taste, were most warmly welcomed.]

ROBERT BURNS' CHAPTER, 25, *Feb.* 21.—The Grand Chapter having unanimously granted a warrant to be attached to the Robert Burns' Lodge, the E. Comp. J. Ramsbottom, *M. P.*, fixed this day for consecration. He attended, and performed the solemn and mysterious ceremony with great effect, and addressed the members and numerous visitors at some length on the occasion.

After the ceremony of consecration, the Chapter was opened by E. Companions Tombleson, W. Watson, and Crawley, as Z. H. and J., who were nominated to such offices in the warrant. Twelve exaltations took place. Before the Chapter was closed, Comp. Dr. Crucefix addressed the Chapter on the part of the visitors, and congratulated the members at having achieved a position of so honourable a nature.

The proceedings of the Chapter altogether were of the highest order; the Principals were perfect, their several addresses on the historical, sacred, and symbolical points were given with great ease and equal effect; they were well supported by Comp Thompson, as Principal Sojourner, and all the candidates were evidently impressed with the solemnity of the occasion. The new Chapter was closed amid the unanimous congratulation of about eighty Companions. Besides Comp. Ramsbottom there were present Comp. W. H. White, E., Crucefix, P. G. St. B., and the Principals, Past Principals, and many Companions of other Chapters.

THE BANQUET.—As a mark of respect to those Companions who had supported the petition in Grand Chapter, the Principals invited them to the entertainment; probably thirty accepted the invitation, and most hospitably were they received and welcomed. There was no lack of the essential things culinary, nor of the exhilirating accompaniments of champagne, and its attendant spirits; but what lent a charm to the social moment was the good humour and the joyous feeling, which gave to good cheer its most graceful expression. Many excellent songs were sung with much taste, especially by Comps. Marriott and Crouch, the latter executing one in particular with almost surpassing execution and sweetness. Addresses were not wanting to add to the enjoyment; this occasion afforded a fruitful theme for the several points, and Dr. Crucefix concluded his by truly observing that the meeting had memoralized itself as "the feast of reason and the flow of soul." Comp. Ramsbottom was prevented from attending the banquet by his parliamentary duties, and Comp. White from ill health.

CROSS OF CHRIST ENCAMPMENT, *March* 16.—Dr. Crucefix and Sir Knt. Wheeler were unanimously elected to the offices of Commander and Treasurer, and Sir Knts. Goldsworthy and Baumer were re-appointed Captains.

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MASONIC CHIT-CHAT.

MASONIC CLUB.—(*Circular*).—It is proposed to hire or purchase a house in the City, capable of accommodating at least four or five Lodges each night; a Masonic reading and club-room, sleeping apartments, &c. for a Steward; good kitchens, cellars, &c. &c. &c.; which house shall be appropriated exclusively to Masonic purposes.

That a Steward shall be appointed, who shall engage to furnish banquets for the different Lodges at certain fixed prices, and also wines in the same manner.

That the Steward shall have no salary, but be allowed a moderate profit on banquets, wines and refreshments supplied to Lodges and Members.

That any subscribing Lodge may, however, keep its own wines, if preferred, on paying an agreed amount of rent for cellarage, and also a fine to the Steward of per cork drawn.

That the reading-room be furnished with newspapers and periodicals, and open to subscribing Members between the hours of and every day, Sundays excepted, for the purposes of reading, dining, refreshment, &c. &c., but that no Member shall be allowed to introduce a visitor who is not a subscribing Member to some Lodge.

The whole to be under the superintendence and direction of a Committee elected annually by and from the Members of all subscribing Lodges.

It is proposed that the expenses be defrayed in the following manner, viz.—

1st. By a yearly subscription from each Lodge meeting at the house.

2nd. By a yearly subscription of individual Members of the Craft to the reading and club-room.

3rd. By a subscription from country Brethren wishing to use the reading-room by the day, week, or month.

4th. By letting rooms not occupied by the regular subscribing Lodges, for incidental *Masonic* purposes.

As a considerable sum of money will be required to carry out the project, it is proposed to raise a fund for that purpose by shares of pounds each, to be vested in certain trustees elected from and by the shareholders.

[There is much good sense expressed in this circular, and some such plan would meet the necessity of the case. At the latter end of 1841 * a project was suggested, and some meetings were held; but the objections taken at the time equally to the proposed location, were to the probable interference with certain interests; however, the required necessity of such a fraternity as that of Freemasons should, after all, be the paramount consideration. If the project be seriously entertained, and followed out, a similar club-house will probably be suggested at the west end of the metropolis. We, however, must be on the look-out not to endanger the interests of our excellent tenants, who not only pay a fair rental for our Hall and premises, but who, having embarked a large capital in that undertaking, are entitled to full protection.—ED. *F. Q. R.*]

* P. 458, 1841.

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LONDON PEACE SOCIETY.—A petition from this body has been presented to the Honourable the Commons of Great Britain and Ireland, in Parliament assembled, praying that as war is inconsistent with the spirit of christianity, and the true interests of mankind, that there be no increase in the military establishments of the empire.

SIR AUGUSTUS D'ESTE.—"We have ascertained from the very best authority, and we are extremely happy to hear, that no opposition will be offered to his applicatiou for being allowed to take the title of his late father, his Royal Highness the Duke of Sussex, and that her Majesty has expressed a desire that the question should be settled as speedily as possible."

BRO. W. H. BLACKIE—THE ROYAL CLAN-STEWARTS—This talented artist has received a complimentary letter from the Earl of Delawarr, on the occasion of his having executed a very splendid illuminated genealogy of her Majesty and of her illustrious Consort, Prince Albert, which the Queen has most graciously received. It appears to have been the custom, in the olden time, for every chieftain of a Scottish clan to have what was termed a bard, or sennachie, who upon certain occasions and high festivals, recited the genealogy, and sung of their high descent and deeds of arms, now simply (by modern chiefs) represented by their piper. However, there are many MSS. genealogical documents of those ancient sennachies still extant. The Clan-Stewart, at the head of which her Majesty now stands as chief and representative, were from time immemorial in the habit of maintaining and continuing this office; and the Queen being Princess of Scotland, Duchess of Edinburgh and Rothsay, and Baroness of Renfrew, might with propriety continue this ancient custom. King George the Fourth, when only Prince of Wales and of Scotland, had his genealogist, which appointment did not interfere with the LYON office. The late Royal visit to Edinburgh afforded to Brother Blackie the idea of emblazoning the genealogy of his Sovereign Lady and her Royal Husband, and it is but justice to him to state that what he commenced as an antiquarian, he has concluded with the skill of an accomplished artist.

ANECDOTE OF WASHINGTON.—"While travelling in one of the New England States, the General's carriage was arrested by a farmer with a waggon load of hay, who was imperatively ordered out of the road by the officer in attendance; but the farmer, somewhat offended by being so haughtily commanded to leave the road, refused, alleging that he had as good a right to the road as General Washington. The officer, highly exasperated, complained to the general upon alighting from the carriage, stating the cause of the delay, and that the farmer had declared that he had the same right to the road as General Washington. "So he has," was the General's cool reply."

CULLOMPTON.—A Memorial has been presented to the Rev. John Huyshe, Clist Hydon, by the Cullompton Farmer's Club, as an acknowledgment of his excellent services as President of that club. It expresses that the character which the club has evidently obtained throughout a wide-spread district, is mainly attributable to the zeal, knowledge, liberality, and punctuality of their president; and that whilst much may be done by the individual efforts of the members, they are deeply sensible of the necessity of being presided over by a gentleman, who, to the good qualities already enumerated, is possessed of enlarged mind

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and sound judgment. Of the benefit they have derived from their President's possession of all these qualities, the club beg to express their conviction, and to tender to him their grateful thanks; believing as they do, that the efforts they have already made in the science of agriculture, have under his guidance, created a stimulus, which the club hope will, in due course, be productive of general benefit.

THE Chief Justiceship of Hong-Kong has been offered to no less than seven members of the English bar, and declined by them all, although the salary attached to the office is £3,000 a-year.—Query.

SANDWICH ISLANDS PAPER.—At the last meeting of the Ethnological Society the first four numbers of a newspaper, published at the Sandwich Islands, in the native language, were laid on the table. This singular journal, a small folio size, is published once a fortnight; the circulation is about 3,000, and the annual subscription 6½*d.* It is edited by an American missionary, and contains, in addition to the ordinary political and general news, political and religious dissertations, &c.

DREAMS NOT ALWAYS TO BE DISREGARDED.—Cicero furnishes us with a relation of two Arcadians, who, travelling together, arrived at Megara, a city of Greece, between Athens and Corinth, where one of them lodged in a friend's house, and the other at an inn. After supper, the person who lodged at the private house went to bed, and falling asleep dreamed that his friend at the inn appeared to him, and begged his assistance, because the innkeeper was going to kill him. The man immediately got out of bed, much frightened at the dream; but recovering himself, and falling asleep again, his friend appeared to him a second time, and desired that, as he would not assist him in time, he would take care at least not to let his death go unpunished; that the innkeeper, having murdered him, had thrown his body into a cart, and covered it with dung; he therefore begged that he would be at the city gate in the morning, before the cart was out. Struck with this new dream, he went early to the gate, saw the cart, and asked the driver what was in it. The driver immediately fled; the dead body was taken out of the cart, and the innkeeper apprehended and executed.

THE GOVERNESSES' BENEVOLENT INSTITUTION. — The anniversary festival of this charity is appointed to be held on the 20th April at the London Tavern, at which H. R. H. the Duke of Cambridge has consented to preside. The list of stewards contains the names of many of the Nobility, and other generously disposed friends. The leading objects of the institution are to afford assistance *privately and delicately, through the Ladies' Committee to British governesses in temporary distress.* To accumulate a fund, from the interest of which free annuities may be granted to governesses in their old age. To assist governesses in securing annuities for themselves, on Government security, by their own payment. It is enough to observe, that as no class of society has such paramount claims on public sympathy as this estimable portion of Englishwomen, who, by education and moral example, are the means of guiding and improving the minds of female youth, so the institution may be viewed as a temple of gratitude—dedicated to the moral worth of those whose necessities have been too long unobserved—possibly only because they were unobtrusive.

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BIRTHS.—*Jan.* 5.—At Portsmouth, the wife of Bro. S. D. Forbes, W.M., 717, P.M., 387, and P.G.S.B., of a son.

Jan. 20.—At Newport, near Barnstaple, Devon, the wife of the Hon. T. F. W. Butler, P.G. Treasurer (Ireland), and P.M. St. Patrick's Lodge (50, Ireland) of a son.

Jan. 29.—At Wakefield, the lady of Bro. Charles Clapham (W.M. Unanimity, No. 179) of a daughter.

Feb. 6.—At Gosport, the wife of Bro. Chambers, J.D. of 387, of a son.

Feb. 13.—At Haseley, Isle of Wight, the wife of Bro. Brown Hearne of a son.

Obituary.

DEATH OF BROTHER THOMAS HORTH, ONE OF THE PENSIONERS OF THE ASYLUM, AND ALICIA, HIS WIFE.—Humble as are the class of Brethren who have been admitted to the benefits of the Asylum, we consider, that as the claims of poverty and distress are, when supported by integrity of character, and honesty of purpose, the passports to Masonic sympathy, so the records of the death of our worthy aged friends, are at least as interesting as those whose exit from the scene of life is pompously announced with all the display of heraldic splendour.

Brother Thomas Horth, was the son of Henry Horth, for many years painter to king George the Third, by whom he was much respected; he was also employed at Greenwich Hospital, the Custom-House, and on many public works; he died in very moderate circumstances, however, in the 63d year of his age, in 1793. The subject of this humble biography was then in the 21st year of his age. To the business of painter he added that of surveyor and accountant; was sometime in the office of the celebrated Wyatt; for nearly forty years he carried on business, and brought up a family of ten children, only one of whom survives, and married to a country person, who has been unfortunate. Brother Horth, in the evening of his life, became security for a *friend*, who left his bail and quitted the country, and saddled him with the entire loss, amounting to £2000.

Misfortune is seldom unattended. Shortly after, the insolvency of some persons with whom he was engaged in his business transactions completed the ruin his false friend had commenced; and he sold his stock, house, and fixtures, that he might clear himself with honour and credit. He again began business, but did not prosper; age and infirmity at length compelled him to give up. Deafness and paralysis were added to the fearful catalogue of ills, and after passing a life of creditable respectability, the Union appeared the only shelter in prospect. The late benevolent dowager Viscountess Anson heard accidentally of his situation, and placed him on her numerous list of pensioners—allowing him half-a-crown a-week: but this noble-hearted woman did not stop here. Finding that Brother Horth was a Freemason of thirty years standing, she obtained a copy of the regulations of the Asylum, and canvassed the Governors, and as her protogée was fully qualified, it is hardly necessary to say that she was successful;—he was elected in July, 1840.

Brother Horth was a member of Fortitude and Old Cumberland, also of the Manchester, and a Past Principal of the Chapter of Prudence. In the course of business he had been employed by the Dukes of Athol,

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Bedford, Newcastle, and Leeds; Earls of Mansfield and Darlington; Lords Barnard, Thurlow, (Chancellor,) Loughborough, (Chancellor,) Kenyon, Brownlow, Grantley, Talbot, and Harden. In enumerating such names it is merely intended to show the uncertainty of fortune.

As soon as the Royal Benevolent Fund was established, the friends of poor Brother Horth were sanguine of obtaining an additional means of support, but his petition was not entertained. From the moment the bad news was communicated the poor fellow gradually sunk, and breathed his last on the 28th of January. The dear friend, the afflicted companion of fifty years affection—his broken-hearted widow, in her eightieth year, scarcely survived her husband a month. Although he required her entire attention—for he could not assist himself even to the scanty meal—still *she* missed *him*. To her he was everything. She was grateful for the kindness of friends who came forward; and there was even a hope that the few late hours might be passed free from the bitterness of want—but no, her life was with the dead, and husband and wife were scarcely separated a month—they now, by the friendly aid of Masons, sleep together in the humble grave. Thus, the peeress, (the mother and sister of Provincial Grand Masters,) and her humble protogees, have passed into another world.—Freemasons! this is a record of the Asylum, is it not a moral lesson!

Jan. 12.—Brother ALFRED ALTEN—He was initiated in the First Lodge of Light, No. 689, at Birmingham, and filled the office of Honorary Secretary thereto for two years previous to his decease. He was also a member of the St. James's Lodge, 707, Handsworth.

His removal from this transitory abode at the early age of 26 years, was occasioned by the rupture of a blood-vessel, while on a visit with a friend in London.

By his Masonic Brethren he was beloved, and by society respected. His sorrowing parents have to lament the loss of a most dutiful and affectionate son.

A sermon on the occasion was preached by the Rev. Hugh Hutton on the Sunday following his interment, when several of the Brethren attended.

Feb. 9.—Mrs. FIELDING FOWLER, of 34 Aughrim-street, Dublin, aged 30 years, niece and daughter-in-law of our talented, respected, and venerable citizen, JOHN FOWLER, Esq. Deputy Grand Secretary of the Free and Accepted Masons of Ireland.

Feb. 11.—Bro. H. L. COOPER, at Old Brompton, æt. 55, a Brother of exemplary conduct. He was the father-in-law of Brother Garty, (late of No. 5,) and the personal friend of Dr. Crucefix from early infancy.

Feb. 15.—Died, at the White Lodge, Richmond Park, in the 87th year of his age, HENRY ADDINGTON, Viscount SIDMOUTH.

More than twelve years before his death, Lord Sidmouth resigned a pension of £3000 per annum, which was secured to him by law, and which he might have retained to his last hours; but which, feeling from altered circumstances he no longer required, he thought it right to relinquish. He had gradually withdrawn from all public employments, and almost even from honorary office. From the High Stewardship of Westminster he retired three or four years ago, and latterly retained only the situations of one of the Elder Brethren of the Trinity House, one of the Governors of the Charter House, one of the Benchers of Lincoln's Inn, and Deputy Ranger of Richmond Park.

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He was Speaker of the House of Commons from May, 1789, to March, 1801; First Lord of the Treasury, and Chancellor of the Exchequer, from March, 1801, to May, 1804; Lord President of the Council, 1805; Lord Privy Seal, 1806; and Secretary of State, for the Home Department, from 1812 to 1822.

The deceased Viscount was a member of the order of Freemasonry, but never took an active part in its proceedings.

Feb. 20.—KATE, daughter of Brother D. Davies, Leicester square, (late of 329,) æt. two years and six months.

Feb. 25.—At the Vicarage, Monmouth, in the second year of her age, HENRIETTA, youngest daughter of the Rev. Brother George Roberts, vicar of Monmouth, and Chaplain to the Loyal Monmouth Lodge.

DRESDEN, *Mar.* 16, 1843, Bro. FREDERICK MOSSDORF, editor of Lenning's Encyclopedia, æt. 87.

RIGHT REV. BISHOP GRISWOLD.—That "a great man has fallen in Israel" is alike applicable to the Masonic and the religious world. Bishop Griswold was a great man, exalted in piety, great in mental endowments and intellectual attainments. The church will regard his loss as the falling down of one of her strong pillars. Society will mourn as for one of its brightest ornaments. Freemasonry will lament as for the loss of one of her richest jewels.

Brother Alexander V. Griswold, bishop of the eastern diocess, and senior Bishop of the episcopal church in the U. S., died in the city of Boston, on the 15th February, 1843, æt. 77. He was born in Connecticut. He was after the death of Dr. Bowditch, our greatest mathematician. He always urged consistency with Masonic engagements, and during the Masonic persecution was ever ready with his opinion. He was pleased to have his clergy, Masons, and always urged them to act up to their Masonic duties. The Grand Lodge unanimously adopted resolutions declaratory of his virtues, and expressing sympathy with his afflicted family.—(*Abridged from No. IV., Vol. II. Freemasons Magazine, U. S.*)

Dec. 21, 1843.—Brother CAPTAIN GORDON, æt. 78, at Newport, Kentucky. He was, in all respects, a most exemplary man; the father of thirteen children, seven of whom survive him. The "Army Lodge," of which the deceased was a member, was first worked at a log-hut in the wilderness, that has since become a populous town. Masonry was brought here by our revolutionary fathers, all of them soldiers. This Lodge especially exemplifies the value of Masonry; the General, whose commands are otherwise absolute, here becomes submissive and attentive to the moral lessons taught by the Master, even although he be but a private soldier! Such was the case with *General Washington.—Ibid.*

April 14, 1843.—Major-General EDWARD H. EDWARDS, M.W. G. M., Grand Lodge of South Carolina. The funeral was most numerously attended by Lodges and Brethren of every grade, as well as by the military. The Grand Lodge afterwards assembled and passed a series of resolutions on the lamented occasion.

July 13.—Brother SIMEON TUCKER, æt. 77, at Canton, Mass., a zealous champion of the Order against the anti-Masonic assemblies. During the reign of Terror the deceased was ever firm and inflexible; and he lived to see the faction prostrated, and its leaders covered with infamy and shame.

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PROVINCIAL.

RAMSGATE, *Jan.* 10.—ROYAL NAVAL LODGE, No. 625.—A large meeting of the Brethren took place, when Brother Baker was installed W. M., and Brothers Perkin S. W., Norman J. W., Cramp S. D., Hale J. D., Dear Sec., Emmerson Treasurer; after which the W. M. proceeded to introduce several new candidates into the Order The business of the day being closed in due form, the Brothers retired to a banquet. After the removal of the cloth, the various Masonic toasts were drank with the accustomed honours; a particularly convivial evening was spent, and which was greatly enhanced by some excellent songs from Brothers Perkin, Newman, Dear, Withe, and others. This proved a highly satisfactory meeting to the Brothers—convincing them, by the late rapid increase of its members, that Masonry stands upon a sure and solid basis, which is not to be destroyed (it may for a time be injured) by those who are only Masons by name, and do dishonour to the Craft in general. We trust soon again to see Masonry flourish in this island, and that the Margate Lodge will again be restored to its former importance in the Craft.

DOVER.—The Festival of St. John was celebrated by the Brethren of the Lodges 235 and 700, who met together on Thursday, at the London Hotel; the Worshipful Master of Lodge 235 being in the chair. About thirty of the Brethren sat down to an excellent dinner, which reflected great credit upon the new host of the above hotel, Brother Hollyer. After the cloth was removed, the usual Masonic and loyal toasts were proposed and drank with due honours. The conviviality of the evening was much enhanced by the vocal powers of Brothers Doorne, Hollis, Reuben, Johnson, and others.

CAMBRIDGE, *Dec.* 29.—St. John's Day was celebrated with great festivity and hospitality by the Brethren of the Scientific Lodge (No. 105) of Cambridge, on which occasion the newly-elected Master, Thos. Robinson, Esq., of Trinity College, was installed.

On this occasion, too, the Provincial Grand Master (T. H. Hall, Esq., of King's College), lately appointed by the Pro-Grand Master of England (Earl Zetland), made his first appearance among the Brethren, and, notwithstanding his being wholly unknown to them, was received in the most cordial manner.

The business of the day was conducted in a manner highly praiseworthy to the late Master of the Lodge (Bro. Baxter) and his officers. During the day it was announced that the Mural Tablet to the memory of the late Acting Provincial Grand Master (the Rev. G. A. Browne), and which had been erected in Chesterton Church at the expense of the Scientific Lodge, was now completed, and had given great satisfaction to all who had seen it.

After the banquet, a very handsome silver snuff-box, beautifully chased, and adorned with the arms of the Craft, was presented by the late J. W. on retiring from active interference in the Lodge. It contained the following inscription within the lid:—

"Presented to the Scientific Lodge of Ancient, Free, and Accepted Masons, No. 105, Cambridge, by G. A. F. Bentinck, J. W., St. John's Day, 1843."

The Provincial Grand Master announced his intention to hold, according to the Constitutions, a Provincial Grand Lodge, which

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announcement, however, was not received with the cordiality expected by many, and which may be accounted for in this way, that, although Masonry flourishes here to a great extent, owing to the number of members of the University who are enrolled in it, yet most of them being here but for a time, their absence deprives Masonry of the materials for a Grand Lodge, absolutely necessary to render it effective for the Craft, and imposing to the unitiated. We believe that this was felt by the late excellent Acting P. G. M., and may account for his never attempting it.

In the course of the day the new P. G. M. conferred the honorary office of Deputy Grand Master of this province upon Bro. H. F. Rowe, P. M.

OXFORD.—For some time past the meetings of this fraternity have been but thinly attended, and excited but little interest, which may have been in some measure attributable to the want of an Acting Provincial Grand Master. This deficiency has lately been supplied by the appointment of Brother Hall, from the Grand Lodge. Steps were taken to ensure a full attendance at the annual celebration of St. John's Day. Bro. Haskins having previously acceded to the unanimous wish of the Brethren to serve the office of Worshipful Master, the Lodge was opened at ten o'clock, for the purpose of installing that gentleman, after which he nominated his officers.

The Worshipful Master having very eloquently and forcibly addressed the Brethren as to their duties, and the beauties of that system to which they were attached, adjourned the Lodge until the afternoon, when the celebration of their annual festival would take place.

About five o'clock the Brethren proceeded in due order from the Lodge to the banquet-room. The Worshipful Master was supported by his Officers, as well as many, also, of the Provincial Lodge, and several visiting Brethren, including the Town Clerk, Brother Hester.

The Chairman then introduced, in his usual happy style, the customary loyal toasts, and proposed, in a highly complimentary manner, "The health of the Visiting Brethren."

Bro. Alderman SADLER acknowledged the toast, and expressed the gratification it afforded him in being present at a meeting so large and influential, and presided over by one whom he had known from his childhood, and for whom he, in common with all who were acquainted with him, entertained the highest respect. He hailed his appointment to the chair as a sign of better days for Freemasonry, and as a guarantee that, for the future, it would be carried on with that spirit and satisfaction which distinguished it a few years ago. Bro. Sadler concluded by wishing prosperity to the Lodge, and his hope that the Master would meet with all the support he so deservedly merited.

The CHAIRMAN proposed the health of the late Worshipful Master, Bro. Blake, who acknowledged the compliment paid him, and returned it by giving "the Worshipful Master and worthy Chairman of the day." The toast was drank with the utmost enthusiasm, which lasted some considerable time. On its subsiding the Chairman rose, and expressed the high gratification which he felt in acting as Master of a Lodge in the town of which he was a native, and being surrounded by many who were his companions in childhood and his friends in riper years. He confessed that he had been prejudiced against Freemasonry, but experience abroad had convinced him of his error, and satisfied him that there was something in it beyond the mere name.—(cheers). He

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once had a friend who, with his crew, had been wrecked in the Persian Gulf, when an Arab chieftain came down to plunder them, but, on his friend giving the Masonic signs, they were protected and taken to Muscat, where they were not only clothed and properly taken care of, but afterwards taken to Borneo. He knew this to be a fact; he had it from the lips of his friend who had been wrecked; and it so satisfied him as to the merits of Masonry, that he resolved to embrace the first opportunity of enrolling himself among its Members. That pledge he had redeemed; and from the moment he had been initiated he had felt the deepest interest in the science, and the greatest desire to promote and extend its benefits—(cheers). It was now his pride and his gratification to preside over the Lodge of his native city; and surrounded as he was by Officers who were determined to assist him, and by Brethren equally ready to support him, he felt that his year of office would be an agreeable one, and he hoped, at the same time, a beneficial one to Masonry—(cheers). The Worshipful Master then eloquently descanted on the merits of the system, founded, as he believed it to be, on truth and on the strictest principles of morality, and exhorted the Brethren to exhibit by their character and conduct, both in the Lodge and out of it, their determination to act upon the square, and spotless keep the honoured name they bore. The address was listened to with the greatest attention, and called down repeated and most enthusiastic cheering.

The CHAIRMAN proposed the health of a young Officer, and a Mason initiated in the Alfred Lodge, who had earned promotion by his gallant conduct at Sidon. Circumstances had since occurred in which that young Officer had shown equal courage, and he doubted not that he would be rewarded by his country, as he justly deserved to be. He concluded by proposing "the health of Brother Lieut. James Hunt, the Hero of Sidon"—(loud cheers).

Bro. JAMES HUNT returned thanks for his son in a feeling and appropriate manner, and expressed his readiness to uphold the Alfred Lodge to the utmost of his power.

Several other toasts were given, which were succeeded by speeches of an interesting character. The company were greatly enlivened by the songs of many of the Brethren, who gave them in good style, while the toasts were received in that form and spirit for which the Masonic fraternity are remarkable. At twelve o'clock the Worshipful Master rose, and begged, as good Masons and loyal subjects, they would sing "God save the Queen," and depart in peace, which request, we scarcely need say, was complied with to the very letter.

We understand that since the above meeting, our Rev. Bro. Ridley, D. P. G. M., has been appointed Prov. G. M. for Oxfordshire.

WOLVERHAMPTON, *Jan.* 2.—St. Peter's Lodge, celebrated the festival of St. John to-day, by installing the W. M. elect for his second year of office, the W. and Rev. Bro. Dr. Slade. It is a proof of the consideration in which the Doctor is held, both by the Craft and the "popular world," that during his presidency the number of subscribing members has been more than doubled, the Lodge relieved from debt, its funds prosperous, discipline restored, and the working made most exact. St. Peter's R. A. Chapter too, under the able government of the W. Bro. Harris, Prov. G.J.D., as Principal Z., is progressing steadily. Two Past Masters, from the Bilston Lodge, were exalted at the last Convocation in December. It is worthy of notice that Dr. Slade's Masonic Address was copied into most of the provincial journals, and

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that the compliment was paid him at Sheffield of having copies reprinted from the *Sheffield Iris*, and distributed to each Lodge in that extensive province.

BILSTON, *Jan.* 25.—NOAH'S ARK LODGE, 435.—This old Lodge celebrated to-day the festival of St. John, and was assisted in its labours by many Brethren from the adjacent Lodges of Dudley and Wolverhampton. Above thirty Brethren sat down to dinner, which with true Masonic feeling was principally got up to assist the young widow and four fatherless bairns, of the late Brother Tomleys, the worthy host of the King's Arms. Among the visitors on this benevolent occasion were the V. W. Bro. Dr. Slade, G. Chap., the W. Bro. Clarke, G. S., and W. Bro. Harris, G. S. D., of the province. Following the example of St. Peter's Lodge, its scion, this Lodge is about to subscribe *annually* to the *Asylum*. The worthy Treasurer of that embryo institution, Dr. Crucefix, and his hint at Stafford about a provincial Masonic ball *is not forgotten*. This Lodge possesses an ancient minute book, wherein is recorded its constitution in 1768, under the auspices of the Lord Viscount Dudley and Ward, Dr. Stewart, D. M., &c., when his Grace the Duke of Beaufort was the R. W. P. G. M. The curious antique W. Master's chair, with a crimson canopy, was presented to the Lodge by its first W. M., Lord Dudley and Ward. The jewels are curiously studded; and the original old Master's mallet is beautifully inlaid with silver emblems.

KIDDERMINSTER, *Jan.* 9.—LODGE OF HOPE AND CHARITY.—The Brethren met this day to celebrate the festival of St. John the Evangelist. The Lodge having been opened in the three degrees, and business having terminated, the Brethren sat down to banquet, and the Brethren separated at an early hour, and nought else prevailed but harmony, peace, and brotherly love.

NOTTINGHAM.—"The Brethren of the Newstead Lodge, No. 55, celebrated the festival of St. John, at the Poultry Hotel, on Thursday the 28th December, on which occasion the Worshipful Master and Brethren of that ancient Lodge were favoured with the presence of the P. G M. for Nottinghamshire, Colonel Thomas Wildman; the P.G.M. for Argyleshire, Walter Fredk. Campbell, Esq.; D. P. G. M. for Nottinghamshire, Dr. Pigot; D. P. G. M. for Derbyshire, F. C. Colville, Esq., *M. P.*; P. G. S. W. for Derbyshire, John Storer, Esq.; P. G. J. D. for Derbyshire, J. Higgins, Esq.; P. G. J. W. for Nottinghamshire, John Strong; P. G. S.'s for Nottinghamshire, Danks, Sansom, and Richards: Captain J. D. Douglas de Wend, Dr. J. C. Williams, Thos. Wakefield, Esq., G. Newberg, Esq., H. Attenburrow, Esq., and other distinguished officers and members of the Royal Sussex and Commercial Lodges. The chaste and superb style displayed in the various arrangements of the banquet reflected the highest possible credit upon the management of that well conducted establishment, aud presented a scene truly magnificent.—The proceedings of the evening were conducted in a manner strictly Masonic."

SPALDING, *Dec.* 29.—At the celebration of the annual Masonic festival held in Spalding, the usual ceremony of installing the new Master and his Officers was performed, with greater effect than on any former occasion, by the introduction of the melodious strains of a fine-toned finger organ, of considerable power, which had been erected during the

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past week by the spirited Members of the Lodge. We congratulate the Brethren upon this acquisition, and trust that the Society will continue to flourish, and extend the advantages, privileges, and principles of Freemasonry amongst those, and those only, who by unimpeachable conduct and strict morality are rendered worthy of initiation into the mysteries of the Order.

YORK.—On St. John's-day, the Brethren of the Lodge of Brunswick, 185, dined together at the London Inn. The W. M. Brother Captain Charles Thurtell, *R. N.*, presided. Brother Narracott, S. W. officiated as vice. The room was most tastefully fitted up, and a beautiful medallion portrait of her Majesty placed over the chair. The usual toasts were given, with Masonic honours, and the Brethren separated, highly delighted with their truly fraternal meeting, at an early hour.

BATLEY.—The Brethren of the "Nelson of the Nile," No. 330, having removed their Lodge, celebrated their annual festival of St. John on Monday, the 1st of January, in their new and commodious Lodge-room, Bridge Hotel, Batley, when Brother the Rev. Dr. Senior, P. P. J. G. Warden, was duly installed Worshipful Master for the ensuing year. This is the fifth time the worthy Brother has occupied the chair. The proceedings were marked with peculiar interest, and we have every reason to infer that this Lodge will hold a prominent position in the Province; even now it may boast of what few Lodges with greater pretensions can lay claim to. All its Principal Officers are clergymen of the Established Church, viz. the Rev. Joseph Senior, *LL.D.*, W. M.; the Rev. Joseph Walker Jenkins, S.W.; the Rev. John Watson Hepworth, *A.B.*, J.W. It is a singular coincidence that in the township of Batley, all the clergy, the vicar, curate and headmaster of the free grammar-school, with the churchwarden, overseer, solicitor, constable, and other public officers, are all Members of our Royal Order.*

BOLTON.—The Brethren of St. John's Lodge, No. 268, held at the Wheat Sheaf Inn, assembled to celebrate St. John's-day; Bro. W. Dawson in the chair, as W. M. After congratulating the Officers and Members present, he said, he very much regretted the absence of one of the Members, namely, Bro. Wm. Walmesley J.W. The Lodge being opened, the Officers for the ensuing year were appointed. The Lodge being duly closed, the Brethren sat down to a banquet. After dinner the Brethren spent the remainder of the evening in that true Masonic spirit and harmony, which characterises the Brethren of the Mystic Tye.

NORTH SHIELDS.—P. M. Bro. John Walker Mayson, at the recent anniversary of the St. George's Lodge, No. 624, celebrated at the Granby Hotel, was presented by P. M. Richard Medcalf, Esq., on behalf of the Lodge, with a splendid embossed silver snuff-box, "in testimoney of his unwearied and successful efforts in developing and inculcating the principles and practice of Masonry."

SOUTH SHIELDS, *Dec.* 27.—The Brethren of St. Hild's Lodge, No. 292, held their anniversary festival in their Lodge-room, at the Golden Lion Hotel, King-street, when the Officers were installed for the ensuing year. After the ceremonies were concluded, a numerous company of the Members, and visiting Brethren, sat down to an excellent dinner, and the afternoon was spent in harmony and conviviality.

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* This Lodge should be reported to the Bishop of Exeter.—ED.

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GATESHEAD, *Feb.* 19.—A Lodge was convened for the installation of the Borough Lodge, No. 614, held at the Half Moon Inn, when Bro. Wm. Johnson was regularly installed as W. M. for the ensuing year, after which he appointed his Officers. The W. M., with a numerous company of Brethren, afterwards sat down to an excellent dinner, provided by Miss Murray, at which the greatest harmony prevailed.

NEWCASTLE—(ST. JOHN'S DAY.)—The Newcastle-upon-Tyne Lodge held their annual festival, when the Officers and Brethren were installed for the ensuing year. The Brethren afterwards sat down to an excellent dinner at the Crown and Thistle Inn.

LIVERPOOL, *Jan.* 22.—At the regular meeting of the Members of the St. George's Lodge of Harmony, No. 35, held at the Adelphi Hotel, and to which Lodge most of the Provincial Grand Officers of the western division of Lancashire belong, the W. Master elect, Bro. Charles Mocatta, P. G. Sword Bearer, was duly installed, in the presence of many distinguished Officers and visitors. He then appointed his Officers as follow:—Bros. Richard Malone Raymond, P. G., Senior Deacon, as his Sword Bearer; Charles Read, Junior Warden; Augustus Robert Martin, Secretary; George Henry Sellers, Senior Deacon; Frederick Stacey, Junior Deacon; Joseph Armstrong, Inner Guard; and John Molineux, P. W. P. G O., Organist. Bro. Lewis Samuel, P. G. T., was elected Treasurer for the 22nd time; and Bro. Joseph Martin was appointed Tyler. This Lodge, which is composed of a body of highly respectable gentlemen, including many of the leading merchants of Liverpool, is one of the oldest in the Provinces, is admirably officered, and bids fair to be worked with exceeding vigour. The W. M. Bro. Mocatta is an instance of the utility of Freemasonry in some cases of difficulty and danger. When coming to this country many years ago from South America, with all that he possessed, and in his own vessel, he was boarded by a pirate; amongst his papers was his Freemasons' certificate, which the pirate captain, himself a Mason, though a fallen one, recognised. The usual tests were exchanged; after which the marauder told him to let his men take away whatever they pleased, which he would pay for, and when dusk came on to steer in one direction, while he would take another. This was done, and Bro. Mocatta arrived safe in England with his property.

Feb. 12.—The Brethren of the Lodge of Sincerity, No. 368, having, under a dispensation granted by the R. W. D. P. G. Master, removed to the Imperial Hotel, held their first meeting, when there was a very numerous attendance, especially of visiters from No. 35 and other Lodges, and the W. M. Bro. Hart initiated the host and another candidate, and a very pleasant evening was spent at the banquet. This Lodge is in a very improving state.

CHESTER.—The Brethren of the Cestrian Lodge, 615, held at the Royal Hotel, assembled for the transaction of Masonic business, and to celebrate the annual festival of St. John. At one p. m., the Lodge was opened, in the usual forms, by the W. Past Master Bro. Charles Hamilton, in the absence of the W. M., and soon after one o'clock, the R. W. P. G. Master of the Province, Viscount Combermere, with his noble relative Brother, the Earl of Hillsborough, drove up from Combermere Abbey, and was received by the Brethren with due honours. In the meantime, dispensations were prepared, which his Lordship was pleased to grant, for the initiation of Sir Watkin Williams Wynn, Bart.,

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of Wynnstay, and Lord A. E. Hill, of Hillsborough Castle. The R. W. P. G. Master having ascended the throne, with the D. P. G. M. John F. Maddock on his Lordship's right, with several of the Provincial Officers of this and the neighbouring Provinces in their respective places. The Masonic labours of the day commenced after the initiation of the candidates, when the Honourable Wellington Cotton had the Master's degree conferred upon him.

At four o'clock, the Junior Warden, by command, called the Lodge from labour.

Upwards of sixty sat down in the spacious assembly room to the Banquet.

The cloth being removed, and grace being pronounced by the Rev. Chaplain, the usual loyal Masonic toasts were delivered by the R. W. P. G. M. from the throne.

The D. P. G. M. Bro. F. MADDOCK confessed that on the present occasion he felt peculiarly happy that it had devolved on him to submit to them the name of their R. W. P. G. Master, when he saw that his Lordship had brought his nearest and dearest connexions and friends to associate with the Craft. This would doubtless be to the Brethren, as it was to him, a matter of the highest gratification. He knew of no county within the extensive range of Freemasonry, where the Brethren had more reason to congratulate themselves on the appointment of an individual to preside over their Order than that of Chester. His Lordship was held in the highest estimation of the country, the county, and the city, and was looked up to with veneration, admiration, and respect by all the Lodges under his inspection. Twenty-seven years ago, in that room, the citizens of Chester had entertained him, and great was their delight to have within their walls "the Cheshire Hero." His services as a soldier were in the recollection of some, to many they were historical. May he long live to preside over the Masonic Order, and enjoy the fullest measure of health and happiness; and, when gathered to his fathers, may all survivors remember with earnest and continued gratitude, his services and his virtues as a soldier, a peer, a citizen, a man, and a Mason. "The R. W. P. G. Master." (Masonic honours.)

Brother the Right Hon. LORD COMBERMERE said, that on various occasions he had found it difficult to express his gratitude to the Brethren for their kindness, but he now found it impossible to say one half of what he felt for the affectionate manner in which his health had been proposed and drank. The R. W. Deputy only did him justice in saying that he had devoted himself earnestly and sincerely to the welfare of the Craft. When the late M. W. G. Master applied to him to accept his present office, he promised to do his utmost to revive Masonry in the good old county of Chester, where it had flourished under the fostering care of his late lamented father, but from the date of his decease had fallen off, until he had exerted himself for its restoration. He was proud to say that, with the assistance of the Deputy, he had established in the county, Lodges, that for accurate working, might vie with any in England. He had been delighted that day to shew to the strangers who had done them the honour of visiting them, the working of the Cestrian Lodge as a specimen of what had been done in the province—(loud cheers). The Cestrian Lodge had discharged its duty in every respect. It had stepped forward and set an example to the others which had been eagerly followed, and to its spirit, energy, and industry, they were indebted for much of the good that prevailed in the

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province. The Deputy had been pleased to allude to his military services. All he should say on that point was, that he had endeavoured to do his duty while he was a soldier, and to prove himself worthy of the county and the country to which he had the honour to belong. Bro. Parry always did him the honour to consider him a Welshman; he was proud to say that he had a deal of Welsh blood in his veins; and he was sure the Brethren would do him the justice to believe his assurance that he wished he had so large a stake in the principality as should authorize him to call himself a Welshman. Unfortunately the greater part of his possessions there had gone, and he could only claim now to be half a Welshman. He concluded by assuring them that he should do his utmost to support and to promote Freemasonry in general, and that Lodge in particular.—(The honours were repeatedly given during the two foregoing addresses).

The active secretary (Brother Brown) read the following interesting extracts from the minute-book of the Lodge, No. 58, to shew the descent of Masons in the several ancient and noble families of this city and neighbourhood, from that time to the present:—

"Officers of the Grand Lodge of England, 1770:—M. W. G. M. Duke of Beaufort; D. G. M. Charles Dillon, Esq.; S. G. Warden, Rowland Holt, Esq.; Jun. G. Warden, Sir Watkin Williams Wynn, Bart.; G. Treasurer, Rowland Berkeley, Esq.; G. Secretary, James Heseltine, Esq.; G. Sword Bearer, William Smith, Esq.

"Lodge night, June 10th, 1777.—Senior or principal Lodge, held at the house of Sister Racketts, the Coach and Horses Inn, of Chester. (No. 58, the Provincial Lodge, was also held at this house.) Present:—Sir Robert Saulsbury Cotton, W. Master; George Johnson, S. Warden; Owen Thompson, J. Warden; Thos. Cholmondeley (now Lord Delamere,) S. D.; Richd. Parry Price (Emerall,) J. D.; Watkin Edwd. Wynn; Rev. Obadiah Lane, P. G. Chaplain; Pattison Ellames; Jno. Dennil; John Larden, Secretary; William Dicas; James Folliott; Rev. Thomas Crane, Chaplain.—At that time, the Hon. Jno. Smith Barry was P. G. Master; Edwd. Orme, D. P. G. M.; Philip Egerton, of Oulton, Esq., P. G. S. W.; John Glynne, P. Jun. G. Warden; James Folliott, P. G. Treasurer; John Larden, P. G. Sec.—There were also then four Lodges in Chester, viz.—Coach and Horses, sen. No. 58; The Boot Inn, No. 123; Feathers, No. 171; Elephant and Castle, No. 272.

"In 1785, Sir Robert Cotton was made Prov-Grand M. of Cheshire.

"Minute of Lodge, March, 1768.—John Stanley, Esq., of Hooton, admitted a Mason. And in June, 1771, the Right Hon. George James Earl of Cholmondeley was admitted an Entered Apprentice Mason, and paid the fines."

The reading of these documents was listened to with lively interest by the Brethren, and to none did they appear to give greater pleasure than to the Noble Viscount and the worthy Baronet of Wynnstay.

The R. W. P. G. M. in proposing the health of the W. M and Brethren of the Cestrian Lodge paid a just and well-merited compliment to the talented individual who had so ably performed the arduous duties of the Lodge that day. Every Brother who had witnessed the proceedings, must have felt the same pleasure as he had done at the efficient manner in which those duties had been performed, and the regular and direct discipline with which each officer, under so able a master, had gone through the ceremony. His Lordship then gave—

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"Brother P. M. Hamilton, and success to the Cestrian Lodge."—(Long applause and honours.)

Brother Hamilton, in acknowledging the compliment, said that it was one of the proudest days of his Masonic life, to see in attendance such distinguished visitors, and to be rewarded, in their presence, by the flattering expressions delivered by the R. W. P. G. M. When he had the honour to initiate the Hon. Wellington Cotton he little thought of the unexpected one of giving the sublime finish. He felt justly proud also for the satisfaction his Lordship had been pleased to express at the working of the Lodge, and begged to assure his Lordship that few Lodges could boast of more efficient or more prompt officers than those of 615—and the Brethren must feel great pleasure at the honour conferred that day by the initiation into that Lodge of the worthy Baronet and noble Lord, in addition to his brother, the Earl of Hillsborough, who is a subscribing member of the Lodge.

"V. W. P. Grand Chaplain, the Rev. Brother James Folliott."—(Honours.)

The Rev. J. Folliott, in responding to the compliment, said—

Most Worshipful, my Lord, and Brethren,—I rise most cheerfully to respond to the toast which has been so kindly proposed and so fraternally accepted. I regret that the duties of the office with which you have honoured me have been so inefficiently discharged: and I have to add, that when last I acted in my official capacity, it was in so raised a position that I feel no ambition to do so over again. And W. Sir, I will now crave your indulgence while I say a few words. I am not going to launch into the troubled ocean of political or theological controversy, or indulge in any lengthened address, as was, I understand, the case when the Duke was sponsor for Bro. Wellington Cotton. It is, W. Sir, an indisputable fact, that the church to which I have the honour to belong is at present divided into three parties: one assumes to itself most devoted faithfulness and energetic zeal in the discharge of its professional duties, divesting public worship, as much as possible, of the pomp and ceremony, and reducing it to the standard of the most rigid simplicity; another takes a more moderate course, and professing to be rubrical and canonical, in matters of apparent indifference adopts a system of expediency, and succumbs to popular opinion; the other takes a bolder stand, and diving into the dusty archives of antiquity, has endeavoured to restore mystic rites and significant symbols, which in these our times we had been taught to considered "more honoured in the breach than the observance." We, Sir, have our mystic rites and significant symbols, our signs, tokens, words, and the distinguishing jewels of our respective offices, emblematical of mental graces and scientific and mechanical pursuits, and beautifully described by Dr. Oliver in his "Star in the East." We have no tripartite division but the three steps in the Masonic ladder; we are as a city at unity in itself—a band of united Brethren, bound by our solemn obligation (binding on us all, from the W. P. G. M. on the Throne to the newly-entered Apprentices)—an obligation made on this Book of Life revealed unto us by the Great Architect of the universe, and partly written by that inspired and love-inspiring apostle and evangelist, whose festival we this day commemorate. And, W. Sir, for a word or two on our charity, which is boundless, extending to the four quarters of the globe, and comprehending all Members of our Order dispersed throughout

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the world. We must be charitable and philanthropic to all, but more especially our Brethren, and be ready to sympathise with and relieve their wants, and those of their wives, and widows, and families. We have no respect of colour, creed, or country; but we are not lavish and indiscriminate in our charity—we must prefer the worthy Brother and reject the worthless; and this leads me to notice the moral force of example. Precept is excellent, but example still more so. The one is the tree—the other the fruit. And oh, Brethren, if we would but endeavour to be out of Lodge what we wish to be in it, we should disarm our adversaries of all occasion of reproach by being good Masons, and, consequently, good men. Then, indeed, would many free born individuals, admiring our example, rush with eagerness to the closely-tyled portals of our Lodges, desiring to become entered Apprentices, and thus should we be qualifying ourselves for admission into that Grand Lodge, which, when once opened, will never be closed."

"Our newly-initiated Brother"—Sir Watkin Williams Wynn. (Honours.)

Bro. WYNN returned thanks, and concluded by saying that he should endeavour to prove himself worthy their acceptance, by inculcating those Masonic principles so beautifully pourtrayed to him that day.

Song—"Jenny Jones," in capital style.

"Our other newly-elected Brother"—Lord A. E. Hill. (Honours.)

His LORDSHIP replied to the toast in a neat speech, and hoped his Masonic conduct would merit their approbation for a further degree being conferred.

Song—"The Entered Apprentice."

"Bro. the Earl of Hillsborough." (Honours.)

His LORDSHIP acknowledged the compliment.

"Lady Combermere," proposed by the P. G. Chaplain. (Masonic fire.)

The R.W. P. G. MASTER expressed his thanks for the very fraternal manner in which the Brethren had drank her Ladyship's health.

"Bro. the Hon. Wellington Cotton, the newly-raised M. Mason." (Honours.)

Bro. COTTON acknowledged the compliment, and hoped he should prove as good a soldier and as good a Mason as his father, the P. G. M. had done.

"Bro. the Hon. Paul Methuen." (Honours.)

The Hon. Brother thanked the Brethren in a facetious speech.

After several Masonic toasts and songs, the Lodge was called from refreshment, and finally adjourned with the usual formalities.

Thus closed one of the most interesting meetings of the Cestrian Lodge held since its establishment.

The Cestrian may now be considered the Metropolitan Lodge of this Province, and ranks amongst its subscribing Members the following:—one noble earl, one viscount (a peer of the realm,) one noble lord, one baronet, three members of parliament, two learned recorders, one town-clerk, two learned members of the bar, and four members of the faculty.

We are informed that the R.W. P. G. M., Viscount Combermere, intends holding the next Provincial Grand Lodge for this county at Northwich early in the ensuing summer.

MONMOUTH.—The letter-box of our "Merlin" continues to be the recipient of the twaddle of F. G., who, we presume, has little else to do than, like other *goube-mouches*, to swallow disagreeable things, and

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then exhibit contortions in getting rid of them. Poor F. G.! We beg to draw his attention to the following brief report, to mark how his nonsense is appreciated by the Brethren:—*St. John's Day*—The Brethren of the Loyal Monmouth Lodge mustered strongly, when Bro. Roberts, *B.A.*, Vicar of Monmouth, was duly installed as W. M. He appointed and invested his Officers. The banquet afterwards was admirably conducted, and several excellent addresses delivered.—[*We have perused the letters of F. G., of which it is sufficient to say, they are free from any arguments worth debating on. The author may be excused for betraying unusual ignorance; but a public journalist should, at least, pause before he sanctions the insertion of articles that are discourteous to a society like that of the Freemasons, and offensive to good taste. The excellent Vicar is, we are sure, too generously disposed not to view the attack on his sermon with compassionate pity.—Ed. F. Q. R.*]

Worcester, *Dec.* 27.—The Brethren of the Worcester Lodge, No. 349, celebrated the festival of St. John by a banquet at the Masonic Hall. The Lodge was opened in form at four o'clock, and about five the Brethren were summoned to refreshment by the J. W. The M. W., Brother Joseph Bennett, presided on the occasion, assisted by Brother Richard Varden, as S. W. (in the absence of brother Knight from a severe domestic affliction), and Brother Rising, J. W. A blessing having been invoked by the Rev. Brother Adlington, Chaplain of the Lodge, fifty-two gentlemen sat down to a banquet.

Cornwall.—The functions of the Provincial Grand Lodge of Cornwall having ceased on the demise of the late lamented Sir John St. Aubyn, Bart, a patent has been issued appointing Sir Charles Lemon, Bart., *M.P.*, to the office of Provincial Grand Master: and the Hon. Baronet invited the newly-appointed Provincial Grand Officers and the representatives of the various Lodges of the Province to meet at Carclew, when, after preliminary business, the party partook of an elegant dinner. The evening closed with the peculiarities of order, and in harmony, friendship, and brotherly love. We are informed that the installation will take place at the Mother Lodge of the county, in Falmouth, during the Easter week.

Bodmin, *Dec.* 27.—The Brethren of the "One and All" Lodge, about forty in number, met at their Lodge-room, to celebrate the festival of St. John. After the duties of the Lodge the Brethren partook of a dinner at the Town Arms. Grace was said before and after dinner. The usual toasts were given by the W. M., and cheerfully responded to by the numerous Brethren present, including Sir Charles Lemon, Provincial Grand Master of Cornwall; Sir W. Molesworth, Patron of the One and All Lodge; the late Provincial Officers, &c.

Penzance, *Dec.* 27.—The Brethren of Mount Sinai Lodge met at their room, to celebrate the festival of their Saint. At three o'clock, P.M., after having transacted the necessary business, the Brethren marched in procession, adorned in the jewels, &c., belonging to their respective grades, to the dining hall, Union Hotel, which was most tastefully decorated for the occasion, and where a most sumptuous entertainment was served up by Mr. Ball. The Master of the Lodge, Richard Pearce, Esq, occupied the chair, and John Roscorla, Esq., acted as vice-president. After the cloth had been removed, the usual Masonic toasts were proposed and responded to.

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BUDLEIGH SALTERTON.—The Lodge of Harmony, No. 599, celebrated the annual festival of St. John the Evangelist, at the Rolle's Arms Hotel, on the 28th of December, when the V. W. Brother the Rev. John Huyshe, P. P. S. G. W. of Devon, installed the W. Master elect, Brother W. H. Merry, Surgeon, Broadclist, and Assistant P. G. D. C. of Devon, and the Officers for the ensuing year were appointed and duly invested. After the usual ceremonies had been gone through, the Brethren sat down to banquet.

SOUTHMOLTON.—The Brethren of the Loyal Lodge of Industry, No. 610, held their annual festival at Saunders's, George Hotel. Some Members of the Barnstable Lodge honoured the festival with their presence. We are happy to say that this Lodge has, under the Mastership of Brother J. T. Shapland, increased in numbers and respectability, and that it is now in a very flourishing state, and we have no doubt that it will continue to flourish under the management of the present W. Master.

WEYMOUTH, *Dec.* 29.—The festival of St. John was celebrated by the Brethren of All Souls Lodge, at the Masonic Hall. After the routine of annual and official duties had been gone through, the Brethren retired to a banquet, and the evening was spent with social harmony and good feeling.

SHERBORNE, DORSET.—The Lodge of Benevolence celebrated the Festival of St John the Evangelist. The Brethren assembled at the Town Hall as early as twelve, and after the transaction of the business of the day adjourned to the Antelope Inn, where, after an excellent dinner, the usual loyal and Masonic toasts were warmly greeted.

SHERBORNE, *Dec.* 18.—There was a goodly muster of the Brethren of the Lodge of Benevolence, at the D. P. G. M. Bro. E. T. Percy's, who invited all the Brethren according to his annual custom. After the business was concluded the Brethren sat down to refreshment, and retired highly delighted with the pleasure of the evening.

TAUNTON, *Dec.* 28.—This important day among the fraternity, was celebrated in a manner more than usually interesting and brilliant, in the spacious Lodge Room of Unanimity and Sincerity, Taunton, by reason of its being the day appointed also, for the ceremony of installation of the W. M. elect Brother Tucker, of Coryton Park.

The R. W. P. Grand Master, honoured the Lodge with his attendance, which was also highly complimented by the presence of ample deputations from the Grand Lodges of Bristol, Devon, Dorset, &c. At the conclusion of the Masonic ceremonies, which were most ably conducted by the P. M., Brother May, the Brethren retired to the Banqueting Room, where an excellent dinner awaited them, under the presidency of the Master, Brother Tucker, having on his right hand the R. W. P. G. M., Col. Tynte, Brothers Capt. Powney, *R. N.*, K. H. Maher, Melhuish, Eales White, Browne, and on his left, Brothers May, Staples, Bryant, Laxton, Wagstaffe, Cummins, Chick, and others of the province of Bristol, together with Brothers Mosse, H. Leigh, Waghorn, Haseler, and about thirty Brethren of the Taunton Lodge.

The vice-chair was ably filled by the S. Warden, Brother Henderson. "The Queen and the Craft," led a list of Masonic toasts from the chair, each toast having been eloquently introduced by the kind-hearted and happy president, in a manner so peculiarly adapted to that profession,

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which had that day been cherished by the fraternal aid of so many distinguished among Masons. "The health of the Provincial Chief" (Col. Tynte,) was received with great enthusiasm and demonstration of attachment, which drew from this gifted Mason an acknowledgment replete with the best feelings of Brotherhood; and after congratulating the Province and the Craft on the peculiar fitness in heart and hand of the gentleman and Mason who was selected for the duties of the chair, proposed the health of Brother Tucker, as Master of the Lodge. The excellent Brother in his reply, assured the Craft that he duly felt the responsibility of the high situation which they had been pleased to entrust to his charge, and declared it as his intention to make Masonry his peculiar study and care, as well as to endeavour in all sincerity to carry out its best spirit in the station of life, in which it had pleased God to call him. "The Provincial Grand Lodge of Bristol" was acknowledged by Brother Staples, while Brothers Laxton, Bryant, Down, Cummings, Hinton, and Chick, severally responded to the handsome compliments which were deservedly paid to their Lodges of Bridgewater and Bristol, in toasts from the chair. "The Provincial Grand Lodge of Devon" was most ably represented by Brother Capt. Powney, *R. N.*, with that frankness and honesty of heart and purpose, which is peculiar to his profession, and we were much pleased by his relating some anecdotes, illustrating the benefits of Masonry which came under his notice in forty years service, during some portion of which he was honoured with the friendship of King William the IV., when Lord High Admiral, and was first Lieutenant of his royal yacht; we were gratified to see the badge of a Knight of Hanover, mingled with the more peaceful emblems of Brotherly love, which few carry out more extensively than this distinguished Mason. The Past Master, Brother May, was highly complimented from the chair, for the manner in which the Lodge had been worked, and the encomiums were especially repeated by the R. W. P. G. Master, Colonel Tynte. Past Master Brother Mosse, acknowledged the thanks of the Brethren for the assistance which the Lodge had received at his hands. The Senior Grand Warden of the Province of Bristol claimed to propose a toast, prefacing it by eloquent allusion to the beneficial importance of occasional visits, thus extending gratifying opportunity for that interchange of mutual kindnesses which abound in the disposition of every real and well regulated Mason. "These reflections, Sir," continued Brother Staples, "lead me to a distinguished member of our Order, whose steady adherence to its principles, and continuous acts of active and extensive benevolence, and cheerful administration to the wants and wishes of others, as well as the singular proficiency which has marked, nay, now marks, his career of usefulness as a Mason and a man, compel me to claim as the property of the Craft in general, and not belonging to this Lodge or province exclusively. I beg, Sir, to ask to propose 'The health of Brother Eales White.'"

Brother White expressed his gratitude for these extreme expressions of satisfaction, and he felt himself amply repaid for any season of tribulation or labour that he may have endured by the brilliant appearance and composition of the Lodge, as it was his happiness to witness this day, and expressed his desire to contribute his services as long as he was able: he obtained leave to propose the health of a gentleman, and a Mason in the most extended construction of the words, whose conduct had gained him the confidence of the province, and raised him to its

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Deputy Mastership, and whose absence that day was occasioned by temporary but severe indisposition, "Brother Randolph."

The Past and Present Officers of the Lodge were duly complimented, and the Provincial Grand Secretary, Brother Maher, was warmly toasted, and as kindly acknowledged.

The song of "The fine old English Gentleman" impelled Brother Maher, to ask the company to join him in doing honour to a *young*, but perfect specimen of that kind-hearted individual alluded to, and proposed the health of the chairman as William Tucker, Esq., of Coryton Park.

The Chairman returned thanks, declaring his anxious wish to do all the good he could, as a country gentleman; he thought it wise to reside on his property, and what benefit should emanate from it, should be diffused at the resident owner's direction, and thus endeavour to obey the truly Masonic commandment, "Love thy neighbour as thyself," that is, thy worthy neighbour. (Cheers).

We have never seen a festive day better managed—the chairman was all heartiness and vivacity, and these agreeable attributes appeared to move even those whose dispositions are not always of the most pliant character, but the spirit which animated the day was irresistable. The glee club added their always most acceptable and delightful notes, and the day was devoted to the varied blessings of charity in its largest sense, and the hallowed exercise of "brotherly love."

Feb. 7.—The companions of the Royal Arch Chapter of Sincerity had a meeting. The Chapter was solemnly opened at three o'clock by the M. E. Z. Brother Rev. F. Warre, and M. E. P. Z. Eales White, companions Maher, Tucker, Randolph, Mosse, May, Herniman, Foy, and others, to exalt many proficient and able Masons to this supreme degree. A Lodge was held on the evening of the same day, for the purpose of receiving into the Brotherhood Sir Charles Ochterloney, Bart., and several other gentlemen of the county. The assembly was most brilliant and numerous, upwards of fifty members of the mystic tie being present, in full costume, on the occasion, who, after closing of the Lodge, sat down to a splendid repast; the circumstance of Bro. Charles Lenox Maher being about to join his regiment on the following morning, added to the interest of "the meet," which, in conjunction with the admirable and laborious working of the Lodge, by the W. M. Brother Tucker, was altogether a Masonic treat seldom surpassed. The work of charity was also prominently aided by Bro. Eales White's indefatigable snuff-box, begging each kind-hearted Mason to "remember the aged and decayed Freemason *at a pinch*," which appeal was bountifully responded to. On the health of Bro. Captain Bere being given, that gallant Brother, after expressing his astonishment and delight, that Taunton could boast of such a Lodge as he then had the supreme pleasure of meeting, related many gratifying anecdotes, illustrating the beneficial effects of Masonry *in India*, on one occasion, that of famine, the Lodge at Cawnpore, to which he belonged, had contributed the magnificent sum of 200*l.* towards the relief of the sufferers. Brother Bere feelingly dwelt on the many Masonic and other virtues of his friend Bro Captain Conolly, whose uncertain fate, with that of Dr. Stodart, creates such universal anxiety. The worthy Brother proposed the health and speedy restoration of Bro. Captain Conolly, which was rapturously responded to by the whole assembly.

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BATH.—The W. M., Officers and Brethren of the Royal Sussex Lodge, Bath, celebrated the anniversary of St. John's day according to ancient custom by dining together at the Britannia Inn. In the course of the evening, the Brethren were highly delighted with several glees and Masonic songs, sung by Bros. Blake, Packer, and Rossiter.

PORTSEA.—*Jan.* 2.—The Royal Sussex Lodge, 428, met at the Mitre for the purpose of installing the W. M. elect, Bro. Joseph Osburn. The ceremony was performed by P. M. Bro. Bannister. Bro. W. M. Osburn appointed and invested the following Brethren as his Officers for the ensuing year:—Bros. Joseph Rastrick, S. W., Jno. Stapleford, J. W., Bennett, Jun., Dr. Smith, Sec., Fossick, S. D., Mitchell, J. D., Evans, J. G. At six o'clock the Brethren sat down to Banquet. The utmost conviviality existed till the hour of high twelve, when the Brethren separated, highly delighted with the evening's entertainment. The Masonic duets of the W. M. and J. W., together with the songs of the S. W. and Bro. Stebbing, were much admired.

PORTSMOUTH.—*Feb.* 19.—MASONIC KNIGHT TEMPLARS.—H. R. D. M., —K. D. S. H.—A Conclave of the Ancient, Royal, Religious, and Military Order of Masonic Knight Templars of St. John of Malta, Jerusalem, and Palestine, confederated in encampment, at the splendid rooms of the Phœnix Lodge, High-street, Portsmouth. The Knights in full costume, under their talented and eminent Commander, with his efficient officers, having assembled in their tented field of encampment, proceeded with the preliminary arrangements, when several companions of the R. A. were admitted to the honour of Masonic Knighthood, and invested with the decorations of this venerable, royal, and exalted Order.

Feb. 14, Lodge No. 717.—Brother Minchin, W. M., 319, installed Bro. Forbes, P. M., 387, and P. G. S. B. as W. M. for the ensuing year. The W. M. appointed the following Brethren to office:—Bros. Myers, S. W., Hale, J. W., Woods, S. D., Emmanuel, J. D., Allan, J. G., Cavander, Treasurer. The Members afterwards dined together, and were gratified by a visit from the the Deputy Grand Master of the Province, several Grand Officers, and other Brethren. The D. P. G. Master paid a high compliment to the Lodge, and stated his gratification to find that, although it had only been established ten months, it already numbered twenty members.

GOSPORT.—Lodge of Harmony, 387.—The W. M. for the present year, Bro. J. O. Simmons. was duly installed by Bro. Forbes, P. M. and P. G. S. B., and the following Brethren were appointed Officers:—Bros. Compigne, S. W., Barker, S. W., Crook, S. D., Chambers, J. D., Toon, J. G., Adams, secretary and treasurer. The Brethren availed themselves of this opportunity to present Bro. J. S. Clark, P. M. and P. P. G. D. of C. with a very handsome snuff-box, as a token of their esteem and regard. The D. P. G. Master, with his Officers, dined with the Lodge, and expressed themselves highly pleased with the manner in which everything was always conducted at the Lodge of Harmony.

HANTS.—The R. W. P. G. Master for Hampshire has been pleased to appoint Bro. C. E. Deacon to the office of Deputy P. G. M. This has caused great satisfaction in the province.

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RYDE.—East Medina Lodge, No. 204, *Jan.* 16.—Bro. Helby was duly installed by Bro. Forbes, P. M., 387, and appointed Bros. Chase, S. W., Hillier, J. W., Basket, S. D., Stokes, J. D., Roach, I. G., Dashwood, Treasurer, Pullen, Secretary, Day, Tyler.

Feb. 26.—The Worshipful Master, Officers, and Brethren gave a farewell dinner to Bro. Fardell, previous to his leaving Ryde for Sprotborough, Yorkshire. After the usual Masonic toasts had been given, the health of the guest was proposed by Bro. Past Master Hearn in a very excellent speech. Bro. Fardell returned thanks, and bid them farewell. In the course of the evening, a poetical effusion, written for the occasion by a Brother, was recited by him, and received with unbounded applause.

SCOTLAND.

TO ALL WHOM IT MAY CONCERN.—We received by post, on or about the first of December last, a *printed* circular; the same was enveloped, and addressed to *us* at our publishers, Messrs. Sherwood & Co. Being a printed circular, and bearing so respectable a signature, we felt no hesitation in giving it insertion, little imagining that we were thereby committing a most heinous offence!—*ex. gra.*

On the 8th January we received a *written* letter from the same party, stating that his attention has been drawn to our December number, that such circular was purely of a private nature, intended for distribution among the *Members of the Order only* for *their* information; and that he was surprised and dissatisfied at finding it copied *ad longum*, and thereby published to the world at large.

The same party inferentially observes, that *of course* a copy of the circular *must* have been transmitted to us by a *Member of Conclave*, which was indiscretion *the first;* ordering its publication was indiscretion *the second;* and consequently *he* required the name of the Knight who ordered the insertion to be communicated to *him*, to enable *him* to state the matter to *Council* or *Conclave*, that instructions might be taken thereon, intimating that we should not hesitate to convey at once the required particulars.

Our correspondent then graciously remarks that what appears in the newspapers is *public property!* but requires that before any *private* orders of Council or Conclave be published by us, *his* sanction must be first had and obtained thereto; and the letter concludes by observing, that he cannot corroborate the accuracy of our correspondent O., viz., that the Order of the Temple is being completely remodelled in Edinburgh.

Before we could recover the shock which this missive had inflicted on our nerves, we received on the 17th of January a reminder of the grievance, apprising us that a reply to the former letter was expected forthwith, as a meeting of the G. Council of the Order would be held on the following week.

Our complaint now became decidedly nervous, and while in a state of unenviable agitation, on the first of February (so, we presume, having

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consigned the envelope to the flames) we received a *third* letter, dated the 30th January, from our correspondent, observing that his two previous letters had failed in eliciting any answer, and expressing gladness that in the course of correspondence he but *rarely* experienced such a *lack of courtesy*, in any quarter; and then follow some inferential notions of curious import.

He did not know whether our silence proceeded from a desire to *screen the guilty Member* of Conclave; but if so, it could only retard the discovery, as a circular could be issued to all to whom the former circular was addressed, calling on them to disclaim having made the communication to us; *thus the erring party could be traced, and probably exposed thereafter* to more severe censure, than if in a straight forward manner he admitted his *mistake*.—So much for the case.

It would seem to be a pretty quarrel as it stands, fencing at shadows; but as occasional flashes of wit enliven a feast, so do occasional flashes of reason embellish the dullness of our pages.

We venture to express our opinion that printed circulars stand in close affinity with newspaper matters, especially when not marked "private;" but how was it possible for us to divine the peculiar construction put on a printed circular, that it was intended for the enlightenment of the Members of the Order only?—with the surprise and dissatisfaction expressed we have nothing to do; it appears that some folks can be surprised at nothing, and can also be greatly dissatisfied with—nothing.

The assumption that "of course" some recreant Member of Conclave is guilty of having offended our correspondent, is a *leetle* too much—we are not far north enough to understand such mode of foregone conclusion—and then, as to the ordering of the publication, it was our own act and deed; we consider ourselves to be the best judges of the appetite of our readers, and capable of selecting what is best for their *Masonic* digestion; it is true we give insertion to many papers, for the opinions of which we are not responsible, and *sometimes* give a more *delicate version* of correspondence—a liberty we may not improbably be charged with having taken with the letters now referred to.

We do not over admire the character of an informer in others; but to become such ourselves is revolting, and coolly to hand over the name and address of any one, for the *purpose stated*, would reduce us to a level with a class of men not over esteemed in society; such is our view of the matter, in case we could have complied with the peaceful command; but what if we could not? is it expected that we can produce the veritable postman who delivered to the office of Messrs. Sherwood, Gilbert, and Piper, the offensive and enveloped circular; or should we have summoned Sir Edward Lees, Knt. Banneret, who presideth over the General Post Office of Edinburgh, to kneel and beg for mercy?

The propriety of the direction to publish only what our correspondent shall sanction we take the liberty to question; but without intending to stir up any gall, we shall simply observe that we shall in all things exercise our own discretion; and in commenting on his view of O.'s accuracy, we recommend the study of Ps and Qs. So much for the first letter—question and answer.

Letter the second is easily settled—our existence is periodical, excepting as to matters of account, business matters, and exchanges of courtesy; our notices of correspondence are *quarterly*. It was lucky in this case, or otherwise had we surrendered at discretion the poor doomed postman, or whosoever could have been ferreted out (it might have

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been Sir Edward himself,) might have shared the fate of Jacques de Molay.

Letter the third.—Our courteous correspondent states, *gladly*, that he *rarely* experienced such a lack of courtesy in any quarter.—Oh, the mote and the beam—courtesy, forsooth—he issues a printed *circular*—is surprised and dissatisfied that we give it the most extended circulation in our power—demands the name of the party sending it—states that, "of course," that party *must* be a Member of Conclave, and, quaintly enough, hints at the "instructions to be taken thereat."—We prefer the *English* mode of reasoning.—He then becomes inferential as to our silence assuming that we desire to screen the guilty.—Does he know any Masonic explanation of the mystic word "*silence?*" We cannot compliment him on the *generous* manner in which he calculated to obtain information, by a second circular. And now, most straight-forward correspondent, we respectfully observe that we have taken the earliest possible moment to reply to your three letters.

Since our writing the above we have seen, by *permission* of a G. C. T., a copy of the statutes of the Order, and under the head "Costume," chap. vii., will be found *ad longum* (!) much more than we have previously published. What is to be done now—will an action lie, or will an information issue?

Order of the Temple.—The Members of this most ancient and chivalric Order held their annual meeting on the 11th inst. (being the anniversary of the immolation of Jacques de Molay,) for the purpose of electing Grand Officers, and for the transaction of other business. The following were appointed Office-bearers of the Order:—Admiral Sir David Milne, G.C.B., Grand Master; Alexander Deuchar, Retired Grand Master; The Earl of Dalhousie, Seneschal; William E. Aytoun, Preceptor; Captain W. B. Callendar, of Prestonhall, Constable and Mareschal; James Graham of Leitchtown, Admiral; John Gordon of Cairnbulg, Hospitaller; the Lord Glenlyon, Chancellor; Veitch Sinclair, *M.D.*, Treasurer; J. L. Woodman, *W. S.*, Registrar and Primate; the Master of Strathallan, Provost; Sir David Dundas, Bart. of Dunira, Bearer of the Buseant; J. Whyte Melville of Bennochy, &c., Bearer of the Vexillum Belli; Colonel Kinloch of Kilrie, Chamberlain; Archd. D. Campbell, Steward; W. A. Lawrie, *W. S.*, and Capt. J. A. D. Fergusson, Bengal cavalry, Aides-de-Camp to, and nominated by the Grand Master. A numerous party of the Knights and other Members, attired in the white robes of the Order, assembled in the Archers' Hall, on the evening of the same day. The Preceptor presided, supported by the Retired Grand Master, Mr. Graham of Leitchtown, Mr. Gordon of Cairnbulg, Dr. Sinclair, Mr. Woodman, *W. S.*, the Master of Strathallan, Sir David Dundas, Mr. Whyte Melville, Mr. A. D. Campbell, Mr. Laurie, *F.S.A.*, Dr. Arnott of Arlary, Hon. W. Walpole, Mr. Balfour, younger of Trenaby, &c. &c. &c. The Red Cross preceded the usual loyal toasts given in general society:—The memories of the first Master and founder, Hugo de Payens—of the Grand Master, Jacques de Molay, who suffered martyrdom in its cause—and of Walter de Clifton, who raised the Beauseant in Scotland, and fought under it by the side of the victorious Bruce; and a variety of other toasts connected with the history and objects of the Order, were eloquently proposed and suitably received. In commemorating the occurrences of by-gone days, a cheerful and happy evening glided rapidly away, and the party separated in

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the earnest hope that so long a period as eight years should not again be allowed to elapse without a festive re-union of the Members of this celebrated Society.

EDINBURGH, *Jan.*—A *pro re natâ* meeting of St. Stephen's Lodge was held, at which, in consequence of the death of the late Councillor Macauley, who had been chosen to preside, the Brethren proceeded to fill up the vacancy; when Br. Alexander Sutherland, bookseller, Leith-street, was by acclamation called to the chair of R.W.M. This election gave great satisfaction; and the general approbation of the selection was exemplified on the occasion of the visit of Grand Lodge on Thursday the 25th ult. to the Lodge of St. James, when the Members of St. Stephen's appeared in full force, headed by their newly-elected Master.

Mar. 1.—The Lodge Edinburgh St. Andrew, held their annual convivial meeting in the Lodge-room, Regent Hotel, Waterloo-place. The R.W. Master Bro. John Steventon in the chair. A very numerous assemblage of the Brethren were present on the occasion, and were visited by deputations from the Sister Lodges of the city. After supper the usual Masonic toasts were drunk, and the evening spent with harmony.

EDINBURGH PRIORY OF THE TEMPLE.—Comp. Shand, Advocate, Deputy Master of St. David's Lodge, and four other gentlemen, were recently admitted into the communion of the Scottish Templars.

NORTH BERWICK.—The Brethren of St. Baldred's Lodge entertained the ladies of that place, and their friends, to a ball, when about two hundred ladies and gentlemen attended. The company assembled about eight o'clock, under the direction of Baillie Grieve. Mr. M'Culloch's band was in attendance, and enlivened the company with their stirring music.

GREENOCK, *Dec.* 27.—John's Lodge was held here this evening with extraordinary display. Having dined in the hall of the Buck's Head Inn, the Lodge was afterwards opened in the large hall of the Exchange-buildings. Precisely at eight o'clock, in the absence of the R.W.M. Bro. Dow, Bro. Keith, Depute Master, took the chair. The Lodge having opened in due form, the band struck up "Old Hundred," the Brethren all standing: after which a deputation from Glasgow Kilwinning, No. 4, under the direction of Bro. Mein, their Senior Warden, was admitted, followed by a deputation from Glasgow St. Mungo, under the care of Bro. M'Donald, their R.W.M. These deputations were very warmly received; the Lodge-room was crowded with a large assemblage of Masons, and at one time no less than four hundred must have been present. The toasts of the evening were well given and received. Bro. Mein observed, in reply to a toast, that such a display of grandeur, with so chaste and simple a manner, he had never witnessed. Bro. M'Donald's reply was rather amusing; and so enchanted did he seem, that his mind wandered in fairy land; but by a little prompting he was brought back to his perpendicular, and wound up his expressions by assuring the Lodge that to witness such another meeting he would not hesitate to cross the Atlantic. Many toasts and songs were given throughout the night. The ladies received their usual compliment, and the band sung in grand style "Here's a health to all good Lasses." High twelve being announced by Bro. Campbell, the Senior Warden, Bro. Todd, the Junior Warden, requested leave to call off the Brethren; but previous to doing so, the W. Depute Master sung "St.

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George's Edinburgh," with a doxology; afterwards the Lodge duly closed, in Masonic form. Altogether this was a truly harmonic meeting, and the arrangements reflect the highest credit on the Committee, none of whom spared either time or expense to make every thing complete. The hall was decorated in tasteful order, flags to the number of fifty-four were distributed round the room, thirteen of them Masonic: the Lodge's flag floated over the Master's chair; the Lodge was lighted up with (including the transparency) two hundred wax candles; with such a blaze of light the three crystal chandeliers looked beautiful; the old Master's table was adorned with two elegant cornucopias, one containing corn, and the other wheat, matched with two silver cups, one containing oil, and the other wine. In the midst of the night's enjoyments, charity was not forgotten, and a considerable sum was gathered, which, was handed over to the Greenock Infirmary.

PAISLEY.—Almost the only town's fete now maintained with regularity and spirit, is the celebration of the Masonic holiday of St. John, and this year it has been kept up with at least all its usual *eclat*. The Members met in their Lodge-room at twelve o'clock, and proceeded to choose their Office-bearers for the ensuing year, when the following were elected:—James M'Caig, R.W. M.; Peter Mills, D. M.; Robert Orr, S.W.; John Baillie, J.W. At half-past four, the Members sat down to an excellent dinner. Shortly after six, they drew up in front of the Lodge in Masonic order, and proceeded by torchlight to the house of the Grand Master, Moss-street, the Paisley instrumental band in front playing the "Merry Masons," where they were kindly welcomed.

BANFF, *Feb.* 8.—This being St. John's-day (old style,) the St. John's Lodge of Operative Masons met for collecting the quarter-pence and transacting the other business of the Lodge. James Simpson was appointed R.W. Master. At four o'clock the Brethren sat down to dinner; the R.W. Master in the chair.

ABOYNE.—The annual general meeting of the Charlestown of Aboyne Lodge of Freemasons was held in their hall, on Wednesday, the 27th December, being St. John's Day, when, after paying alimentary expenses, auditing the books, &c., the sum of £67 was added to the stock of last year; after which, a motion of dissolution was moved and balloted, but a continuation was carried by a majority of two to one. Immediately thereafter, the Office-bearers were duly elected. The Marquis of Huntly, President; the Earl of Aboyne, R. W. Master: the Hon. C. C. Cavendish and Lord J. F. G. Hallyburton, Honorary Masters.

STRICHEN, *Feb.* 12.—The Members of the Frazer Lodge presented their R. W. Master, Charles Dalziel, with a very handsome silver snuff-box, bearing a suitable inscription.

ABERDEEN, *Feb.* 6.—At the annual meeting of the "Select" or Congregated Lodges of Aberdeen, held in the Operative Lodges' Hall, the Office-bearers were duly elected for the ensuing year.

On St. John's Day, the following Brethren were duly elected Masters:—

Aberdeen Mason Lodge.—James Hadden, Esq., of Persley.

St. Machar's Lodge.—William Gray, Advocate.

St. George's Lodge.—Alex. Diack.

St. Nicholas Lodge.—Morris Leon, Esq., of Lodge Celtic, Edinburgh,

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Proxy-Master. John Finlayson, R. W. Master. Thereafter the Brethren partook of a sumptuous supper, and enjoyed themselves under the veil of their ancient Order, until the doors of their spacious hall were thrown open for the ball, which commenced at nine o'clock.

IRELAND.

TO CORRESPONDENTS.

Our correspondents from Dublin, Cork, Limerick, Kilkenny, Carlow and Belfast will excuse our not inserting their letters on the unhappy dissention now prevailing; they have, however, been perused with the attention their interest demands, as our comments on the subject will sufficiently prove.

An Eye-witness will pardon our declining to insert his report of the Grand Lodge of March; we candidly confess that to attempt to bring on any motion—no matter how temperate—to investigate the causes of dissention, so soon after the late Grand Lodge, was impolitic. "Dat veniam corvis, vexat censura columbis"—a fowler may be caught in his own net. Time, that softens asperity, is now the only medium. Some may tire of being violent—others may become more patient—many will awake—among them a few who have heart and soul. We are not of those who despair; our creed is Freemasonry, which teaches a far different course of action.

Subscribers in Derry and other places are requested to apply to Mr. Joshua Porter, 72, Grafton-street, Dublin, who will regularly supply all orders. It may be well, to ensure punctuality, to enquire of the booksellers in their respective towns, the name of their Dublin agent, through whose hands Mr. Porter will send the *F. Q. Review:* we are aware that certain parties are opposed to a mirror that reflects their own mistakes, and think to injure it by the intimation that its circulation has ceased—a mean and unworthy artifice. Unless death shall anticipate us, we shall ourselves, in proper time, announce our editorial dissolution, and inscribe on our figurative tomb a suitable epitaph.

We understand that the Grand Lodge of Ireland has decreed that the *Deacons*, *Wardens* and *Masters* of Lodges must pass an examination, proving that the *first* are competent to initiate, the *second* to pass, and the *third* to make, pass, and raise. Will some intelligent correspondent inform us on this point?

"If it be aught toward the general good,
Set honour in one eye, and death i'the other,
And I will look on both indifferently:
For, let the gods so speed me, as I love
The name of honour more than I fear death."

Dublin.—It would appear both by correspondence from the Sister Isle, and by many personal communications, that the differences in opinion regarding the Grand Chapter and original Chapter of Prince Masons in Ireland, still exist in all their unseemly virulence; that neither those who are considered as disputants of power, nor those who, being fortuitously placed in the van, and from whom consequently is naturally expected an example of temperate forbearance, feel sufficiently imbued with the holy and benignant spirit of Masonry. The latter will not gracefully draw the mantle over irritations which, by such concealment would not be felt, but which by being suffered to fester, through improper exposure and unkindness, become moral ulcers disgraceful to behold; and although it could be wished that the errors should be corrected by being taught a lesson of moral obedience, some palliation (although no reason) may be adduced, shewing that obedience in Masonry may sometimes become worse than passive from necessity, instead of being active from principle.

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A letter on the subject will be found in another part, addressed to the Grand Lodge of Ireland; and it refers to one very important point, viz. the more than questionable power of the Grand Lodge to entertain the consideration of subjects unconnected with its constitution: yet at the Grand Lodge in February last a motion was *put* and *carried*—we will not say it was *debated*, for it is confessedly acknowledged by both Montagues and Capulets—that the scene, during which this singular drama was enacted, cannot be reported at length, for very shame's sake. The motion was to this effect:

"*That any persons assembling in Ireland under any demomination of Masonry of any degree, without having a warrant from the Duke of Leinster, shall be declared to be illegal*" *

The charge in the English constitution declares that no Mason, nor body of Masons, can make innovations in Freemasonry; the constitutions of the Grand Lodge of Ireland acknowledged an inherent power to make new regulations for *the benefit of the Fraternity, always preserving the old landmarks.*† We should like to know how the above motion corresponds with these essential points. But mark the incongruity: the parties comprised in this anathema were *desirous* of a warrant—had *pleaded* for a warrant from his Grace—and even now, at this very moment, will gratefully and gracefully *accept* it at his hands. Nay more—for the fact cannot be concealed—it is well understood that his Grace does not *himself* withhold it, but that he is fettered in his kind disposition by a power behind his chair.

The Duke of Leinster was not present at the Grand Lodge in February last—*he could not* be present. How could the noble, kind-hearted Mason personally view such a scene? Even the Deputy Grand Master, who did his best to rally order, was alarmed, and well he might be. It has been observed that "they order these things better in France;" we can conscientiously breathe, "England with all thy faults I love thee still." Some complaints have been made of the appearance of articles in the Dublin papers. If this system be wrong, both parties are in fault; for both have resorted to such means of publicity. We fear unless a better spirit prevail, the violence which Masonic principle has so unadvisedly sustained, whereby the bias has been endangered, can only be corrected by "public opinion," which may restore the balance, but at the cost of a blush from the thoughtless and unguarded of both disputants. We may offend some by a seeming leaning toward the weaker side, but experience does not always approve the stronger; with us might is not always right; we claim to express perfect respect for the Grand Master in Ireland, and sincere regret at differing from many whose judgment has for the time been deceived. A journalist should at least be honest; and although we still hesitate to give an ample exposition of displacent circumstances, it is from no fear that "public opinion" will misinterpret our forbearance, but that even at the eleventh hour our warning may not be altogether disregarded; and praying that "*mind*," the great prerogative of man, may resume its moral power, we once more implore both Chapters to remember that

> "The suffrage of the wise,
> The praise that's worth ambition, is attain'd
> By sense alone, and dignity of mind."

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* P. 44, Irish Const.

† In the *printed* summons the following notice appears—"To move a resolution prohibiting the holding of any meeting purporting to be Masonic, without the sanction of a warrant from the M.W. Grand Master."

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Let a generous kindness in the Council of Rites proffer a desire for conciliation; and let the Grand Chapter persevere in a quiet and calmer spirit, to appease the irritation which a want of kindness may have given rise to, by which they will not only deserve the good opinion of those from whom they dissent, but in such case they will, we predicate, by a conciliatory conduct ultimately attain the restoration of peace.

The Members of St. Patrick's Lodge, No. 50, have unanimously resolved on obtaining a portrait of their esteemed Secretary and P. M., Bro. George James Baldwin, in full Masonic costume (to be preserved as a portion of the Lodge property), in testimony of their grateful feeling towards him for his untiring exertions for the prosperity of the Lodge, and the personal comfort and happiness of all connected with it. The following are the Members of the Committee selected for carrying into effect the above purpose:—Bros. Thomas Byrne, *M. D.* W. M.; Lieut.-Col. Browne, S.W.; Edward Cronyn, J.W.; J. M. Pooley, S.D.; Captain Francis Blake Knox, P. M.; Henry James Brownrigg, P. M.; Hy. Haliday, *M.D*, P. M.; Michael Barry; Geo. D. Stephens, J. D.

Londonderry.—We have inadvertently mislaid the report from this city; our esteemed correspondent will please to excuse the remissness; the account was of a satisfactory nature. Report states, that two clergymen of that city are about to seek the "Light."

Queen's County.—New Masonic Lodge, Mountmelick.—On Wednesday evening, 28th February, the Masonic Brethren of Mountmelick assembled at their appointed Lodge Room, for the purpose of forming their Lodge and installing Officers under a new warrant especially granted to them by the Grand Lodge of Ireland. It bears the name and title of "Emerald Lodge, No. 139," and the style in which it has been "got up" reflects the highest credit on the Brethren of that locality. Nothing could exceed the beauty and elegance of the ornaments and insignia provided for the Lodge, and the manner in which the Lodge-room is fitted up is quite in keeping with the dignity of this most ancient and honourable Society. Brother George B. Owens was installed Worshipful Master, and Brothers James Sheane and Marcus Magrath, Senior and Junior Wardens, each being invested with his appropriate jewel. Brothers John F. Harte, P. M., and Thomas Poe, from Rathdowney and Durrow Lodges, attended for the purpose of conducting the ceremony, which was gone through with all the solemnity becoming such an occasion. At half-past six o'clock the Brethren sat down to a most elegant and substantial dinner, at which nothing was wanted that the most fastidious taste could desire; the wines were of the choicest kind. The utmost harmony and social happiness prevailed throughout the evening, the several Masonic toasts being drank with all due honours. Before the meeting broke up a collection was made amongst the Brethren for the benefit of the Female Orphan Society of Ireland, it being the pride of this Order to remember the children of their less favoured Brethren. We really congratulate the Brethren of Mountmelick on this auspicious occasion, and we heartily wish they may long enjoy the happy effects which must result from their dwelling together in peace, love, and harmony.

North Munster, *Feb.* 16.—A Grand Masonic Fancy and Dress Ball took place at the Philosophical Buildings, on a scale of splendour and magnificence perhaps never surpassed in the "urbs antiqua." On this festive occasion the Masonic Brethren exerted themselves with the

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success attending all their labours, (and who more devoted and zealous in the sacred cause of Charity)—the proceeds of the ball being designed for the relief of Barrington's Hospital and City Infirmary, an institution especially intended for administering to the sick poor of Limerick. The decorations of the Ball-room were got up in the first style of modern art and taste, reflecting great credit on Mr. Spaight, and Mr. Thomas Barclay, of Lodge 13. Outside the Institution a large portico was erected, the interior ornamented with evergreens, and brilliantly lighted with gas, which led into the grand hall, or vestibule, where the eye of the visitor was first attracted by a splendid transparent oil painting of the different Masonic degrees, whose mystic combinations are known only to members of the "Craft." The stair-case leading to the refreshment-room was a complete "Fancy Bower," the gorgeous bloom of roses, and their fragrant perfume, captivating the senses.

The *coup d'œil* of the ball-room presented a truly grand and imposing appearance. The walls were covered with verdant garlands and bouquets of flowers fancifully grouped. Masonic flags, busts, and other appropriate insignia. The windows were festooned with British ensigns, through which were interspersed Masonic banners, the well-known emblems of love and mercy, and a trellice beneath, through which trained flowering plants of Camelia were introduced with most exquisite effect. A splendid crescent of gas lights displayed in dazzling array all the beauties of this fairy scene.

The different paintings which decorated the walls were happily selected for the occasion—the storming of Seringapatam, hunting pieces, death of Sir Ralph Abercromby, Masonic Arms, &c. The most conspicuous was a superb engraving, in the centre of the gallery, of his Royal Highness the Duke of Sussex, Grand Master of the Masonic fraternity. At nine o'clock the doors of the grand entrance were thrown open for the admission of guests, and the rolling of carriages continued without intermission until past eleven o'clock, at which time there could not have been less than five hundred persons collected in the ball and refreshment rooms, comprising all the military officers in garrison, and of the surrounding stations, the officers of the Royal Navy on board the Queen's fleet in the Shannon, and a galaxy of ladies and gentlemen, the *élite* of the city and county, and the counties of Clare, Cork, Kerry, and Tipperary, all in full dress, Masonic, or fancy costume.

The Brethren were assembled, in full Masonic costume, at half past nine o'clock, when the Hon. John O'Grady, Worshipful Master, took his seat on the throne; and as the company entered they were presented by the Stewards. At ten o'clock a flourish of trumpets announced the arrival, at the grand entrance, of the Provincial Grand Master of North Munster, Michael Furnell, Esq., *D.L*, when the Members of the Craft were called to their places on the left of the Master's throne. In a few minutes a second flourish of trumpets was given, and the Provincial Grand Master entered the ball-room (supported by the two Wardens, Sir R. Franklin and John S. Brown, Esq., H. K. T.), splendidly attired in the uniform of Deputy Lieutenant, and adorned with all the dazzling honorary insignia of his exalted rank of Grand Master. He was cordially received by his Brethren and the company, with all fraternal honours, the band playing the National Anthem.

How sweet is the scene where the music is breathing,
And pleasure an exquisite chaplet is wreathing:
There Terpsichore's measure so gaily is flowing,
And beauty, all magic attraction, is showing.

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The signal given, dancing commenced, and was kept up until one o'clock, at which hour the company retired to the supper-room, where they partook of a sumptuous repast, provided by Mr. John Goggin, George's-street. On their return to the ball-room the amusements were renewed with vigour, and it was six o'clock next morning before the banquet hall was reluctantly deserted.

The orchestra consisted of the excellent string band of the 61st Regiment, granted by Col. Burnside, and the much admired quadrille band of Mr. John Murray, a favourite corps of musicians at all public places.

The Acting Committee are worthy of the highest praise and commendation for their unceasing polite attention to all the guests, and indefatigable anxiety to promote the happiness and enjoyment of the whole company. Where such a crowd of fashionables had assembled, great inconvenience must have occasionally arisen but for these gentlemen's exertions throughout the night.

Cork.—The festival of St. John the Evangelist was celebrated in this city with more than usual respect and zeal; all the Lodges dined at their respective places of meeting, the utmost harmony and brotherly love, which are peculiarly characteristic of this Order, prevailing in each. The First Lodge of Ireland assembled as hitherto in M'Dowell's Great Room, and over fifty Members sat down to an excellent dinner, which reflected great credit on the proprietor of the establishment for the admirable manner in which it was served. The following Orders were represented on the occasion:—Prince Masons, Knight Templars, Knight of the Sword and East, Royal Arch, all wearing their jewels and other distinguishing badges of the different grades to which they belonged — The walls were tastefully decorated with numerous transparencies and flags, and presented a very imposing and interesting appearance. The Master for the ensuing six months, Brother Richard Kenah Exham, presided, and was officially supported by the other officers of the Lodge.

Masonic Fancy Dress Ball.—This brilliant *fête* came off, in the Clarence Rooms, Imperial Hotel, on the 14th Feb.; and although the attendance was not so numerous as on former occasions, still there seldom has been, as all were unanimous in pronouncing, a more splendid assemblage of rank, beauty, and fashion. The front of the hotel was ornamented with the devices, in gas, of "V. R.," and the harp and crown, and on the different landings leading to the ball-room were large transparencies. The appearance of the room was most dazzling, there being a perfect blaze of gas and wax-lights. The walls were covered with innumerable flags and banners of the different Crafts. At the upper end of the room was a lofty and beautiful Masonic chair, elevated on a platform covered with blue cloth. In the refreshment rooms were transparencies, representing the Queen and Prince Albert, and the Hon. Mrs. Aldworth, the only female Mason known. The supper was laid in the great room of the Commercial Buildings. The tables, six in number, extended the length of the room, and were covered with all that could tempt the most fastidious palate. The wines were not only excellent, but plentiful. Indeed, the *récherche* style in which the whole was got up, reflects the highest credit on Mr. M'Dowell, the proprietor of the Imperial Hotel. At ten o'clock the company began to arrive, and shortly after the ball was opened by a Masonic procession. The room about twelve o'clock became very crowded, there being then more than 400 persons present, the *élite* of the city and county, with a

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host of naval and military officers. The fancy characters were "few and far between"—not amounting to more than half-a-dozen, consisting of four gentlemen in national costumes, and two ladies—Miss Roche, of Rochemount, in a picturesque Highland dress, and Mrs. P. Fitzgerald, as a Polish lady. The order of dancing was alternate quadrilles, waltzes, and gallopades, and these dances were kept up with great spirit by the fair votaries of Terpsichore until one o'clock, when all adjourned to supper; and whilst that important duty was being performed, the ears were regaled with "a concord of sweet sounds," by the excellent band of the 56th regiment. After supper, Mr. Exham gave "The Queen," and Mr. Freeman "The Ladies," both of which toasts, it is hardly necessary to say, were received with unbounded enthusiasm. Dancing was then resumed, and kept up with the same characteristic spirit till the fifth hour of the morning had tolled. The proceeds of the ball exceeded one hundred pounds, a most seasonable aid to the funds of the Girls' School, and which enabled the Governors to elect three candidates at their meeting in March.

LIMERICK.—On the Festival of St. John, the Brethren of Lodge 306, Banagher, presented their late W. M., Dr. Bird, with a splendid silver G. M. jewel, manufactured by Br. Henry W. Smith, of this city.

The Brethren of the Lodge 66, entertained Lodge 222 (Royal Thistle) and Lodge 11 of the Royals at dinner in Benner's Hotel, Tralee. The Freemasons met to celebrate the feast of St. John.

Lodge 137 met at high noon at the Masonic Hall, at Ballinasloe, to celebrate the festival of St. John, on the 27th December. Br. Kelly was installed W. M. The cloth being removed, the health of the Queen, the Royal Family, and that of the three Grand Masters of Ireland, England, and Scotland being drank, the W. M. proposed the health of Br. Dr. Heise, P. M., which was drank with rapturous applause by the Brethren, when W. M. presented him with a rich elegantly chased silver snuff-box, as a token of the fraternal regard and esteem of the Brethren of Lodge 137. Whereupon he rose and returned thanks, in very appropriate and feeling terms.

The Union Lodge, No. 13, celebrated the festival of St. John on 27th December, at Freemason's Hall, entertained the Officers of No. 73. Over fifty members were present, and the W. Master, the Hon. John O'Grady, presided with that talent and courteous suavity which secured the happiness and comfort of all, and it is impossible to pourtray the generous feeling, so peculiarly characteristic of the Masonic Order, that pervaded the scene, which closed with many a heartfelt longing for a speedy renewal thereof. The only draw was the absence, through indisposition, of their beloved head, the P. G Master of the district.

The members of the Masonic Lodge 13, entertained at their Hall, in Henry-street, on 29th February, Major Blake, and Lieut. Milman, 33d Depot, on their departure from this garrison. The Hon. John O'Grady presided, and by his happy manner at the festive board, imparted a still more delightful tone to the harmonious feeling, which is the characteristic of the Masonic Brotherhood in all ages and countries. Forty members enjoyed this enviable reunion. This Lodge has since taken a large establishment, to unite a club, reading-rooms, &c.

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FOREIGN.

JERSEY.—A new Lodge has been constituted at Jersey, called "The Royal Sussex, No. 722." The consecration is described as having been very imposing, and it was attended very numerously by the foreigners resident in the Island.

PARIS.—Our Masonic horizon presents no feature of probable interest. M. Clavel, whose entertaining, if not instructive, work, on picturesque Masonry, has made so great a sensation as to attract the attention of the Masonic executive, before whom he has been summoned, to show cause why he should not be expelled the Order. M. Clavel's defence was ingenious if not eloquent; and he must have caused a blush in those before whom he pleaded, for he told some home truths as to their laxity in discipline; he instanced the case of Dr. Crucefix, who he stated to have been acquitted by the Grand Lodge of England, although attainted of deeper Masonic heresy. Finally, M. Clavel was *admonished.**

LYONS.—The news from hence is of an interesting nature. At the installation of Grand Officers for the "Conseil Central des Loges de Lyon," it was decided, to have Lodges of Instruction opened monthly within their province, and that all the Brethren should be desired to attend. The advantages are represented as likely to be very great; the Grand Orient of France has confirmed the law.

GERMANY.†—ALTENBURG.—On New Years' Day thirty poor children were relieved by the Archimedes Lodge here, and presented with clothing, toys, and books.

DARMSTADT.—The Lodge of St. John, the Evangelist, completed its twenty-fifth year, and commenced on that occasion the formation of a perpetual fund for the relief of the destitute.

EISLEBEN.—The members of Lodge, the Booming Tree, had the pleasure of consecrating for their own use, on the 8th June last, a Hall of their own erecting. Great pomp and formality were observed.

FREYBERG.—There exists in the Lodge of the Three Hills here, a Sunday school for youths who are apprenticed, likewise a fund for widows and orphans of Masons, and the distribution of Christmas gifts; the STATE has several times, sent pecuniary assistance to the school.

CRISSEN.—The twenty-fifth anniversary of this Lodge was celebrated with much *eclat* on the 7th November, 1843.

HALLE.—The centenary of the *meetings* of the "Three Swords" was attended by a large party on the 13th December, 1843.

HIRSCHBERG.—This Lodge closed the year by presenting twelve orphans with all necessary clothing.

KONIGSBERG, *Dec.* 28.—The Freemasons have hitherto been considered in Prussia as men who give no occasion for suspicion, particu-

* So much from our correspondent. M. Clavel is in error as to Dr. Crucefix, who, having been held to have offended the law as to causing certain transactions to be printed, apologized, and a very considerable majority welcomed his willing conformity to law, however severe. In M. Clavel's case we may feel interested, but cannot fully approve him.

† For the German Intelligence we are chiefly indebted to No. 5, Latomia.

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larly on religious grounds, and the first Prince of the Royal Family is at the head of their order. The following circumstance, therefore, seems strange:—At Braunsberg, as in many other places, the Freemasons are accustomed to distribute, on Christmas Eve, clothing and other useful articles among the poor children; formerly, this liberality was gratefully acknowledged by the Roman Catholic Clergy, but this year the members of the Lodge, which provides and distributes the Christmas presents, received a note from the Roman Catholic Chaplain and Inspector of schools, informing him, that the children of the Roman Catholic schools could not appear at the Lodge to receive Christmas gifts. The parents of these children being asked if they would receive the gifts, at first expressed their readiness to do so, but afterwards intimated that they had been forbidden to accept of anything from the Freemasons.

LEIPSIG.—The Lodge of Apollo in its circular, notifies the excellent state of its finances, which are, in addition to the usual purposes, devoted to a "Widows Fund," a "Burial Fund," and a "Children's Clothing Fund."

LAUBAN.—A widow's relief fund was recently established here by the Lodge "Isis." Br. Ramning having bequeathed 500 reals, (about 75*l.* sterling, a very large sum in Germany) for the nucleus of the same the Lodge immediately contributed 200 reals (about 30*l.*)

MARIENWERDER, MERSEBURG, & ZERBST.—The Correspondence is to the same effect.

CORFU.—*November* 13.—Death of the Chevalier Angelo Calichiopulo, a senitor of Corfu, and since the year 1816 Grand Master of the Masonic body in Greece. Government paid the highest honours to the deceased, who was accompanied to the cemetery by the whole *corps Masonique* in threes, and buried with Masonic honours. From the 13th to eleven A. M. of the 15th, the Tribunals, the public offices, and every place of public diversion, the theatre included, were closed. Among the distinguished individuals who swelled the melancholy cortege, were H. E. Lord Seaton, L. H. Com. H.H. the President of the Senate, the Senators, the most reverend the Bishop of Corfu, and Exarch, the Principal Civil and Military Authorities and the Knights of the most distinguished Order of St. Michael and St. George. Two Colonels of the garrison, the Regent of Corfu, a Knight Grand Cross, a member of the Supreme Council, and a member of the Senate held the pall. The flags of the fortress and of every ship in port, were hoisted half-mast till the day of the funeral; and during the procession, minute guns from H.M.S. Aigle were fired; the military bands played also in strains of melancholy. The remains of the illustrious deceased were finally deposited in the church dedicated to the Virgin. The firing party gave three volleys; the prayers of the pious were offered up for the peace of his soul, and the tears of his innumerable friends bedewed the holy sanctuary.

Extract of a Letter from Corfu of the 22nd November, relating to the late Pastorale.

"There is, I believe, in Corfu, a canon of the Roman Catholic Church, by the name of R——i, a Freemason, who, since his hearing of the edict of the Bishop Caruana in your island against the Masonic fraternity, has been trying to get the same in force here, *in order to save*

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himself; but I am happy to say that the enlightened members of the Greek Church would not allow such an infamous thing to be published in these States, where the banner of England floats. If such be the case, this man is a disgrace to his church and to the society."

From the *Malta Mail.*—We cannot but admire the independence of the Greek clergy, and their very proper feeling of respect for the flag floating in these States, and we must add that, in our opinion, no small want of proper feeling has been shown, when so infamous a proclamation has been allowed to remain fixed on the doors of the Catholic Churches in Malta, from the 14th of October last till the present hour, in a colony under the English Government. *Heu mores!*

Barbados, *Jan.* 8.—We notice the following gratifying announcement with that pleasure which every true friend of the Craft should feel on seeing "Masonry" prosper, and must, therefore, request our Brother of the *Grenada Free Press* to accept our own and the thanks of the "Order" in this island for his good wishes. The Scotia Lodge, we are happy to say, was opened at the Shamrock Lodge-room, in this city, on the 8th instant.

As Members of the Masonic Order, we learn with great pleasure that the "Scotia" Lodge, whose functions have been suspended for some years, in consequence of the loss of the Charter, in the hurricane of 1831, is to be re-united under authority of a dispensation from the R. W. P. G. M. for the West India Islands, in the city of Bridgetown, in the sister colony of Barbados, until a Charter is received from the M. W. G. L. of Scotland.

We say, "may A. G. T. G. A. of the universe prosper the united endeavours of the Brethren engaged in this undertaking.—*Grenada Chronicle, December* 27.

A "notice" has appeared from the *Albion* Lodge of Freemasons, No 232, addressed to such of the parents and guardians of children of the Brethren, as may choose to avail themselves of the generous offer, inviting application for a preference of two boys and two girls, to be placed by them at the Central School for education and support.

An act of such pure and disinterested kindness as this deserves to be recorded in letters of gold, and handed down to our latest posterity as an additional testimonial of that true spirit of Christian benevolence upon which the principles of the Craft are founded. Proudly, then, we may hail Masonry as an institution of the highest value to the world at large—of universal good to all mankind, and as extending the hand of friendship to the sons and daughters of their "fellow labourers," now no more, when we behold them—unasked and unsolicited—offering to "feed the hungry, and the naked clothe."

Bahamas.—*To the Editor of the Freemasons' Quarterly Review.* (Extract.) Sir and Brother,—I regret to say, that there has been no number of your esteemed *Quarterly Review* received here for some time. This circumstance has caused much disappointment and regret; an arrival from London is anxiously looked for, when it is expected a supply will come to hand. How would you like to make a trial of this place for the sale of the *Quarterly?*

The Freemasons' Library established here, as advised by my last, is now furnished with the several valuable productions of Bro. Oliver, which, together with thirty-six numbers of your excellent *Quarterly,*

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and a few other volumes on hand, forms a pretty good stock of Masonic information.

Since the date of mine above referred to, a commission has been received from the Most Worshipful the Pro-Grand Master, conferring the dignity of District or Provincial Grand Master for the Bahamas,* upon Bro. the Hon. George C. Anderson, her Majesty's Attorney-general and Speaker of the House of Assembly. The P. G. Lodge is now formed as follows:—Hon. G. C. Anderson, P. G. M.; John Pinder, Esq., D. P. G. M.; W. V. Munnings, Esq., P. G. S. W.; W. R. B. Sands, Esq., P. G. J.W.; the Rev. W. Strachan, *D.D.*, P. G., Chaplain; Gilbert O. Smith, Esq., P. G., Treasurer: James Jarrett, Esq., P. G., Secretary; D. Clutsam, *M.D.*, P. G. S. D.; S. Dillet, Esq., P. G. J. D.; O. M. Carmichael, Esq., P. G., Tyler. Stewards—H. D. Maxwell, H. E. Thompson, J. H. Rouse, W. G. Robins.

Within the last twelve months, sixteen initiations have taken place in the Union Lodge, and several in the Royal Victoria Lodge. I regret to have to record the death of the following Brethren, which have occurred during the present year—John T. Bootle, the Rev. F. T. Todrig, Robert Bode, Geo. Camplejohn, Robert Butler, and S. B. Hornby, late Lieut. Royal Artillery.

The anniversary meeting of the Provincial Grand Lodge, under the registry of Scotland, took place on St. Andrew's-day, when the following Brethren were installed:—Bros. A. W. Smith, P. G. S.W.; Clutsame, P. G. J.W.; Dillet, P. G., Treasurer; G. O. Smith, P. G., Secretary; Jarrett, P. G. S. D.; Polhemus, P. G. J. D.; Rev. W. Strachan, *D.D.*, and Rev. T. E. Poole, *A.M.*, P. G., Chaplains; Hughes, P. G. M. S.: Outten, P. G., Tyler.

The Union Lodge elected its Office-bearers for the ensuing year, on the 6th inst., as follows:—Bros. J. Jarrett, R.W. M.; R. Hughes, S.W.; H. Baldwin, J.W.; W. Cumings, Treasurer; A. N. M'Leod, Secretary; Rev. Thos. E. Poole, Chaplin; Jos. Duty, S. D.; Thos. Minns, J. D.; J. R. Ritchie and W. H. Braddick, Stewards; G. W. Outten, Tyler.

The following are the Officers elected on the 13th inst. by the Royal Victoria Lodge, to serve for the ensuing year:—Bros. G. O. Smith, W. M.; H. E. Thompson, S.W.; T. H. Rouse, J.W.; G. Renouard, Treasurer; G.W. Outten, Secretary; the Rev. W. Strachin, Chaplin; Bros. W. G. Robins, S. D.; J. Hodgson, J. D.; W. Cummins and W. Malcom, Stewards; J. W. Moxey, Tyler.

Dec. 27.—At eleven o'clock John F. Cooke, Esq., Right Worshipful Master of the Provincial Grand Lodge of Scotland, convened the Brethren for the purpose of forming a procession to Christ Church, where an appropriate discourse was delivered by the Rev. Dr Strachan, taken from the 15th chapter of St. John, 12th verse—"This is my commandment, that ye love one another, as I have loved you."

Masonic Dinner.—After the conclusion of the discourse delivered on St. John's-day to the Brethren of the Masonic Order, they returned to the Lodge-room, where they adjourned over to the evening, to partake of a sumptuous (Masonic) dinner, prepared for the occasion. About half-past six o'clock, the Brethren assembled at the Public-room, and took their seats at the table. The party passed off with that cheer-

* This office was held in 1753 by his Excellency Governor Tinker, and in 1760 by James Bradford, Esquire, in the room of the Governor, deceased.

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fulness and harmony which should at all times exist among the Brethren of the Craft. The utmost conviviality continued to prevail during the whole evening; the glasses cheerfully, yet prudently, going round. As usual, on the introduction of Her Gracious Majesty and her Royal Consort's health being announced, it was received with that display of loyalty which is always evinced when at any time introduced in this colony.

On the following day, about one o'clock, the party re-assembled to a second breakfast, when several guests were invited to partake with them, which also passed off well, after several toasts had gone round, among the most conspicuous names then introduced were those of Lord F. Fitzclarence, the M. W. G. Master of the Grand Lodge of Scotland, and the Earl of Zetland, M.W., Pro-Grand Master of the Grand Lodge of England, under whom were appointed here the two presiding Provincial Grand Masters of Scotland and England.

I am, dear Sir and Brother,

Your very obedient servant,

Nassau, N. P., Dec. 1843. AN OLD MASON.

[We will with pleasure enter into the most liberal terms with any Brother who will undertake a commission for *ready* money; but we have suffered so much by casualties that could not be foreseen, that we cannot enlarge our difficulties. Our sincere thanks attend the kind suggestion of our Correspondent.]

AMERICA, (UNITED STATES).

AN imposter, known as *John C. Jacobe,* has been successful in his predatory attacks on the Brethren of the United States. Should he find his way to Europe, this warning may prevent similar depredations.

Our budget contains "AN ADDRESS TO THE MASONIC FRATERNITY OF THE STATE OF NEW YORK," signed by the Committee,—James Herring, Wm. Willis, Alex. H. Robertson, John Horspool, and B. R. Wenthrop. The following information is given:—A memorial was presented to the Grand Lodge, signed by one hundred Brethren, showing the necessity of raising a fund for the following objects:—1. The erection of a suitable Masonic Hall; 2. An asylum for worthy decayed Masons, their widows, and orphans. The *necessity* and the *means* to meet it are clearly proved. Unanimity and promptness are urged, and the Committee recommend,—1. That every Lodge make an annual appropriation from their funds; 2. That every member subscribe according to his means; 3. That each Lodge appoint a Committee for subscriptions, and correspondence with the Committee; 4. That the subscription be accompanied with the money. May God speed the work.

The proposed laws of Grand Lodge of Massachusetts contain many points of startling import; *e.g.*, any grand officer withdrawing himself from the Lodge of which he was a member at the time of his election or appointment, shall thereby vacate his seat in the Grand

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Lodge. Grand Master not elegible for re-election after three years, unless by *unanimous ballot.* The definitions are valuable, especially on the term *"expulsion," which ought never to be exercised but with extreme caution, and in cases where a lighter punishment can be of no avail.*

SECRECY, a poem by Bro. Thomas Power. This is a very pleasing effusion; the versification good, and the moral elucidates the purest feeling of piety. It was pronounced some years since at the Boston Encampment of Knight Templars, and has been circulated by permission of the author, by a Committee of the Encampment.

AN ADDRESS delivered before the same body, by Bro. Paul Dean, permitted and sanctioned in a similar manner. This Address is worthy of the subject it treats of, and may be considered as a prose companion to the poetry of Bro. Power.

A MEMORIAL to Congress on the subject of an International Copyright law, by Nahum Capen. Boston, Mass.—Bro. Nahum Capen's mind speaks out on a subject in which honour and honesty are so essentially concerned. The memorial is well drawn up, and states the case clearly —eloquently; there is no part left untouched, and we cannot but think that it must tell.

Our correspondence from across the Atlantic is unusually brief; but we are in daily expectation of arrivals from New York, Boston, and other parts of the Union.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS and Co., Government-place; and Messrs. THACKER and Co., St. Andrew's Library.

CALCUTTA.—We have but little intelligence of importance to communicate. As was feared, the loss of Brother Alexander Grant is still most seriously felt; and the absence of the Provincial Grand Master, Dr. Grant, does not mend our position. We look for Dr. Grant's return with feelings of no common interest. The veteran Bro. Blacquiere has been elected W. M. of the Star in the East; Bro. Ryan, son of Sir Edward, has obtained the chair of Industry and Perseverance; Bro. Birch is elected Master of True Friendship; Bro. Edward Townsend to that of Humility with Fortitude; Anchor and Hope, that sanctum of Alexander Grant, is at present without a new Master. St. John has re-elected Bro H. Torrens; it is in excellent order, and consists of fifty-four members. They have presented their worthy Secretary, Bro. King, with a splendid silver vase, in token of their esteem for him; conscious that to his zeal and indefatigable exertions the happiness of the Members, and the prosperity of the Lodge, are mainly owing. The Chapter of Hope has met but once during the year. What will Alexander Grant think of this apathy? however, the following balance-sheet will speak for the exertions of that excellent Mason, and is the best answer to a few indiscreet, if not un-Masonic members, who were unmanly enough to traduce the character of an

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absent Brother, whom they would have shrunk from encountering had he been present.

Royal Arch Masonry, Chapter Hope. *Dec.* 11, 1843.—Read a letter from Past First Principal the Most E. C. Alexander Grant, containing a statement of his proceedings for the establishment of Chapter Hope, his very zealous endeavours for its prosperity since its establishment, and giving a somewhat detailed statement of his receipts and disbursements from the date of opening the Chapter to the time of his leaving India; shewing that during a period of twenty-two months from February 1840 to December 1841, he had exalted fifty-three Brethren, and that the Chapter had been further increased by the joining of fourteen Members.

Received from Feb. 1840 to Dec. 1841, .	Rs.	3,722	0 0
Disbursements from ditto to ditto		3,719	11 2
Balance		3	4 10

The M. E. Z. H. Torrens expressed great pleasure at the receipt of this document, and it was proposed by the M. E. Z., and seconded by E. C. Geo. Hill, that the satisfaction of the Companions be recorded in the minutes of the Chapter, at the manner in which that M. E. C. had conducted the finance department of Chapter Hope, and it was carried unanimously.—(True extract from the minutes, Hy. Staunton, Scribe E.)

Bro. Burlton, the Pro. D. Prov. G. M. is expected from the Provinces. Bro. Boileau has been appointed to the upper part of India, which will prove a great loss to the Craft; in him the Mason and gentleman are perfectly blended. Bro. Neave, the D. G. M., is so far removed from the scene of Masonic interest, as to be unemployed, but we are glad to report him to be in good health.

Dec. 27.—The Grand Lodge walked in procession to the cathedral, and heard a sermon preached by the Venerable Archdeacon, after which a collection was made for the benefit of the District Charitable Society. In the evening a Masonic banquet was numerously attended by the Brethren. The appointment of Bro. Alexander Grant, as Masonic Agent for the Grand Lodge of Bengal, has been confirmed, and the following are the appointments for the year:—Bros. Torrens and Egerton as Grand Wardens, Bros. Clapperton and Hoff as Deacons, Bros. Seddons, G. Secretary; and Captain Waugh, G. D. Cer. The other appointments are as last year.

St. John's Lodge, *Dec.*—At the meeting of the Brethren, Bro. Torrens, W. M., in the chair—the prominent services of Bro. John King (Grand Treasurer) were acknowledged by the presentation of an elegant vase, suitably inscribed. The Worshipful Master, in addressing the worthy Brother and the company, availed himself of the resources of his own gifted mind in paying a just and honourable tribute to the merits of Bro. King, by whom the warm-hearted compliment is so truly deserved. The vase was filled with fine sound claret; and as a "loving cup" was passed to and quaffed by each Brother with feelings of plesurable delight.

Brethren of the far East, would we were among ye on such occasions. The sun-power of the glowing Ind is rivalled by the thrilling sentiments that warm the Mason's heart!

Testimonial to Dr. Grant *(with an Engraving.)*—One of our most pleasing duties is to carry into full effect those tributes of gratitude and esteem which are deservedly offered to meritorious Brethren. Our readers will remember that some time since a very liberal sub-

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R. Martin. Litho. 8. Gt Newport St.

THE TESTIMONIAL

DESIGNED AND MANUFACTURED BY
BROTHER WILLM EVANS, MASONIC JEWELLER
6, GREAT NEWPORT STREET,
St MARTIN'S LANE. LONDON.

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scription was entered into at Calcutta, to present to the Provincial Grand Master of Bengal a suitable mark of attachment and respect, and we have now the satisfaction of presenting a description and engraving of the same.

The testimonial consists of an elegant tripod pedestal, supported on three richly embossed scroll feet, decorated with acanthus leaves in frosted silver, forming a very pleasing contrast with the highly-burnished work of the base which they support. The three sides of the pedestal are formed into pannels, on one of which the following inscription is engraven:—"To the Right Worshipful John Grant, Provincial Grand Master of Bengal, this testimonial is presented by the Masonic Body of Bengal, as a mark of kind affection and the appreciation of the virtues which distinguish him as a Man and a Mason. Calcutta, St. John's-day, 27th December, 1842." From the centre of the base rises a very handsome broad-leaved palm-tree, overshadowing three figures, representing Faith, Hope and Charity, which are placed around the trunk of the tree, at each angle of the pedestal. Evidently great care and attention have been bestowed on this part of the work. The tree has been much admired by all who have seen it, and the figures are no less remarkable for their graceful attitudes and symmetry of form. Above the palm-tree is a richly chased scroll silver basket, which contains an elaborately cut-glass vase, forming in the whole an epergne; it is also arranged that branches can be added so as to make it a candelabrum at pleasure.

Agra.—In giving prominence in our columns to an account of the laying of the foundation-stone of a new Lodge at Agra, we deem it our duty to give a fillip to the zeal of the Grand Lodge in England. Masonry in India, under the Provincial Grand Lodge of Bengal, is flourishing both far and wide, but it is only in the Craft Lodges that its influence has effect. Royal Arch Masonry, except in the Chapters already established, languishes for want of a responding zeal in the Grand Chapter of England, whence only the authority to convoke a Chapter can emanate. We know of one or two instances in which Lodges, having made all necessary arrangements, have been obliged to wait several years for a charter to enable them to open; surely this is not right. It would perhaps be as well for the interests of the Craft, as well as for the advancement of Royal Arch Masonry, that a Grand Chapter should be established at Calcutta with the Provincial Grand Lodge there, and we are satisfied that the progress of this beautiful branch of the Craft would, in a very few years, be a source of gratification to all lovers of Masonry in general, and, we may add, to the Grand Lodge of England in particular.

Thursday, the 7th December, was a grand day for Agra; so much so, that we deem the occasion to be worthy of a more prominent place than the local column. In so doing we may be excused on the score of a partiality for the ancient and honourable Craft. We allude to the laying of the foundation-stone of Lodge "Faith, Hope, and Charity," by the Right Worshipful Brother Burlton, Pro-Deputy Grand Master of Bengal: the first, as far as we are aware, which has been laid with Masonic honours here. At about a little after three P.M. the Lodge was opened at the rooms at present occupied by it, and the procession was formed. On reaching the ground the procession opened right and left to allow the last four to proceed to the front; when the Right Worshipful Bro. Burlton commenced the ceremony by repeating a prayer in a fine sonorous tone.

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The Secretary then handed the plate, with the inscription, to V.W. Bro. Curtis, who read it out as follows:—"In dedication of Lodge Faith Hope and Charity, opened 19th June, A.D. 1843, A.L. 5843; the foundation-stone laid on the 7th December, A.D. 1843, A.L. 5843." The Treasurer now deposited some coins of the present reign, and copies of the bye-laws of the Lodge—The Agra Ukhbar—The Delhi Gazette—The Hills—and the Government Gazette for the North West Provinces, and placed the plate over the receptacle, on which the Right Worshipful Bro. Burlton spread the cement, fitted the upper stone, and proved it true by Plumb, Level and Square. Ascending to the level ground, the Right Worshipful Brother eloquently addressed the assembly. In the evening a large party of Masons sat down to a sumptuous dinner in the hall of the Agra Press (the Lodge-room being too small,) and the evening passed away in the greatest harmony, the usual toasts on such occasions being given and enthusiastically received, and a number of excellent songs were sung by some of the Brethren.

BOMBAY.—The spell is broken, the Masonic sleepers are disentranced, energy again prevails, and "THE RISING STAR OF WESTERN INDIA" promises "light and lustre to all within its circle," embracing within its ample folds, the citizen of the world and the *native* gentleman born under the Orient sun.

The following brief sketch of circumstances that have led to this happy consummation, will be read by all Masons with the deepest satisfaction:—

It has for some time been in agitation to receive into the bosom of Freemasonry, under certain qualifications, the native gentlemen of India, in this view the Grand Master of England, His Royal Highness the late Duke of Sussex, coincided; and to the zeal, spirit, and intelligence of Dr. James Burnes, the Provincial Grand Master for Western India; under the Grand Lodge of Scotland, we are at length indebted for the first step taken towards the completion of this great measure.

A requisition, dated the 19th November, 1843, has been addressed to Dr. Burnes, to the following effect:—

1. That the time has arrived when native gentlemen of high character, such as are eligible to sit on the bench of justice, and, indeed, all who possess the fear of God, and a due sense of moral obligation, should no longer be excluded from the Freemasons' Lodge.

2. That the admission of such natives would give an impulse to the Craft in Bombay, and throughout India.

3. That to effect this object, however, by preventing unwillingness among any, a new Lodge is essential.

4. That Dr. Burnes is requested to grant a charter, constituting himself the first Master of the new Lodge, and nominate his Wardens.

5. That although most of the requisionists are Members of the Lodge "Perseverance," they have no intention of withdrawing therefrom, but pledge themselves not to grant any Masonic degree to any European, unless especially sanctioned so to do by Dr. Burnes.

The requisition is signed by—P. W. Le Geyt; *E. Danvers*;* W. Purnell; Geo. Bruish; W. Simson; James Boyd; W. Welles; H. Gibb; R. Brown; *H. Barr*; A. Forster; H. Fawcett; D. Davidson; G. Grant; *Spencer Compton*; A. Larkworthy; S. Unwin: J. F. Morier; Manackjee Cursetjee; M. Willoughby; *W. W. Caryill*; H.

* Those names in italics, object to the pledge in par. 5. We think with them.—ED.

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G. Gordon; J. Mullaby; J. C. Ibbs; G. Munbee; R. H. Davidson; *G. Rowley;* G. Kingston; W. Blowers.

The reply of the Provincial Grand Master is highly characteristic of his Masonic qualifications, and we regret that we have only had the opportunity to read a document of so important a nature. In substance Dr. Burnes fully agrees with his Brethren in their views, trusting they have fully considered the probable results attending a Lodge composed as they suggest, advising, however, the utmost circumspection, and a vigorous determination to resist the influx of many who may be urgent to enter, but whom it may be necessary to exclude from our venerable Institution.

Dr. Burnes consents to become the first Master, thereby proving his earnest intention to protect and support the principle laid down, and advises the reconsideration of the fifth paragraph, so that both Lodges may be blended in the most harmonious feeling towards each other. He further advises a code of by-laws, preparatory to the admission of any native candidate, to guard effectually the interests and honour of the Craft.

The terms of the warrant, dated 15th December, 1843, are such as are usually contained in the directions of the Grand Lodge of Scotland.

Officers of the Lodge "Rising Star of Western India:"—

Bro. Jas. Burnes, *L. L. D.*, P. G. M. Western India, W. M.

„ P.W. Le Geyt, P. M: A. Larkworthy, H. Fawcett, Wardens.

„ Spencer Compton, W. Welles, Deacons.

„ Manockjee Cursetjee, Secretary; Jas. Boyd, Treasurer.

May this foundation stone prove the superstructure of a building that shall endure for all ages!—Ed.

REVIEW OF LITERATURE, &c.

Latomia. Leipzig. Weber.—By the Masonic intelligence conveyed in the last number of our contemporary we observe our Continental Brethren are congratulating themselves on gaining a footing in our Lodges. This idea arose, evidently, from a desire expressed by some London Brethren, that a warrant for a Lodge should be granted for the purpose of conducting the proceedings in the French language according to the English ritual, and not, as "Latomia" suggests, according to the French system. It was probably thought that, as the Pilgrim Lodge of London works (in the German language) the German ceremonies and lectures, so the French system was about to be introduced; this, however, is not likely—and for obvious reasons: the English system is one of *universal reception,* and, thereby, superior to any other;—it may have its faults, but they are easily corrected. We are not among those who admire the system of working in the Pilgrim; and have often been surprised that, for so many years, it was included among the eighteen Red Apron Lodges, and simply because its system is contradictory to the universality of the Order. It ranks among its Members Brethren estimable in every sense—Grand Officers of the Grand Lodge of Eng-

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land, and who are too honourable to make converts to work contrary to that Grand Lodge in which they have been raised to honourable distinction.—In fact, it is the only Lodge in England that is exclusively confined to a mode of working that *only* Brethren of a particular sect can witness. This is an erroneous construction of Freemasonry which we should regret to find other Lodges disposed to emulate. Did his late Royal Highness, the Duke of Sussex, know of this? We think not.* If he prohibited Templar jewels in Grand Lodge, how could he knowingly have permitted a Lodge to work under his banner in such close connection with a sectarian exclusiveness?

Our remarks, hitherto, on the various numbers of our esteemed contemporary have been deservedly laudatory—but of the present we cannot speak so satisfactorily. Had our digestion been indifferent, or our animal spirits depressed, we might have set down our disappointments to such cause, but it is not so; we are in our usual health and spirits, and sufficiently awake to know that, if we become drowsy it will be the fault of the fifth number of "Latomia," and not that of mesmerism. What they have been doing in Leipzig we cannot define; with plenty of money, a good fair, railways thriving, abundance of literary talent, excellent Masonic news, brotherly love and charity in the ascendant, and yet, under such auspices has number "*five*" been produced! A portrait is given, stated to be that of his late Royal Highness the Duke of Sussex, M. W. G. M.; it would serve for any unknown. The chair of state has a wreath of roses for the top, and two faces for the arms, one something like a fashionably bearded Persian, the other resembles something between a lion and a bootjack.

We feel grateful for the compliment paid to us by the very copious extracts from our pages, our labours being intended for the advantage of Brethren over the whole world; and if our contemporary should take the liberty to go a step further, and acknowledge the humble fountain from whence he has slaked his thirst, it will stimulate our endeavour to make our pages, if possible, still more worthy the seeking. We shall, however, retaliate, and give our readers some of the earlier articles from this hitherto very excellent and instructive work.

This number contains a Treatise upon the Actual and Ideal Meaning of a Lodge—Remarks at the Lodge of Mourning for Departed Brethren—Remarks upon the position Freemasonry should occupy at the present time regarding Mutual Cultivation—The Temple of Folly—Masonic "Light and World"—The Fancied and Practical Fortune—The Destruction of the Order of Knight Templars, with a Plate of the Death of Jacques de Molay—Upon the necessity of seasonable Alterations in Freemasonry—Three Addresses on the Close of the Year. A short Biography of his late R. H. Most Worshipful Grand Master of English Freemasons—The Correspondence—Chronique—Miscellaneous News, Criticisms, &c. The remainder of the number is an account of the Opening of the Dublin Masonic Hall in 1840.

With so many excellent subjects it is difficult to account for the unprecedented tameness of "Latomia." The style is purely German, and

* The late Grand Master certainly knew of the mode of working, for he more than once visited the Lodge; but we believe that the Lodge in question existed before his Royal Highness became Grand Master, and he felt some compunction in altering the system which his predecessor had permitted Again, the kindly disposition of the Grand Master towards the Lodge was proved by his regret at the voluntary forfeiture of the red apron by the Lodge. The great objection to Templar Masonry on the part of the G M. probably arose from his patronage of the Jewish nation, and may be so accounted for.—Ed. F. Q. R.

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of course may be suited to the readers that are German: but it is not suited to the taste of the general scholar. It is ontological, metaphysical, and abstruse, darkening by its verbosity, and obscuring what should be intelligible.

The list of new works enumerated comprises—Preface to the Freemason, with candid face and clean hands, as shown by their symbols. By an Old Mason, for the use of Masons, &c. &c. Bro. Palm, Erlangen.—Freemasonry and the World, ibid.—Songs of the Lodge, "The Golden Stag," in Oldenburg; can be procured only by the initiated.—The Constitutions of Freemasonry, Underwood, Dublin.—The Laws and Constitutions of the Grand Lodge of the Ancient and Honourable Fraternity of Free and Accepted Masons of Scotland, Edinburgh.* —General Regulations for the Government of Royal Arch Masons of England.—Hoe Donker der Nacht hoe Schooner Morgen, addressed to the Freemasons of Holland, Amsterdam.—Drawings between Square and Compasses will shortly appear, being a collection of Masonic Poems of August. Grebe, in Hildesheim, an author that must command a large sale, from his known talent; the profits will be devoted to a charitable purpose.

The History of Freemasonry in England. Second edition. By Jas. Orchard Halliwell, Esq., F. R. S., &c. R. Russell Smith.

Having reviewed this truly learned *brochure* on its first appearance,† we have but to express our unaffected gratification that a second edition has been demanded. Such an age as the present, which is capable of appreciating, with an esteem proportionate to its power, what is good, however it may patiently excuse what is indifferent, is worth writing for, and Mr. Halliwell is the "man for the hour." It is not surprising that the author has been complimented, by his work having been translated into the German language; it was almost a natural result. The facsimile page of the ancient poem has been extended, and a glossary appended, which facilitates the tyro reader in his progress. The dedication is simply expressed to another friend, and the typography is creditable to the workman. Has the author no leisure to investigate what he may term the *pretensions* of the Order of Freemasonry to an earlier antiquity than he surmises to be the case? or is he content with the doubt?—We should like to hear of his initiation.

A Funeral Oration on the Death of H. R. H. the late Duke of Sussex, G. M. of the Order of Freemasons in England, delivered before the Original Chapter of Prince Masons in Ireland, on the 8th June, 1843. By the Rev. J. A. Bermingham, A. M. Dublin.

As no occasion could present a subject more likely to interest a Masonic auditory than the death of a Royal Prince and illustrious Brother, of such distinguished mental qualifications, so it was to be expected that our reverend Brother would avail himself of the excellent points that presented themselves. The discourse is brief, but it is characteristic; the language is concise, and while it treats of the illustrious dead with sufficient justice, the remarks are the more valuable from their being free from extravagant praise. The sermon was preached before an assembly of which the revered deceased Prince was an honorary member—an assembly

* Our correspondent has fairly beaten us; we, as yet, have not seen this edition.—Ed. *F. Q. R.*

† Page 404, 1840.

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to whom, as they now seriously differ on some immaterial points with a Christian section of their Order, we particularly address the following extract:—"We, my Brethren, here, I trust, shall feel that we best testify our love and respect for his memory by carrying on the Christian work of Masonry according to the example which he has left us, and in that spirit of enlightened benevolence by which he was actuated." May the words of the excellent preacher not altogether fail, but sink deep into the heart.

Remarks on Catechising in conformity with the Rubric. By Dr. Slade, a Minister of the Collegiate Church, Wolverhampton, &c.

This little pamphlet is very appropriately written, and illustrates the necessity of a more congenial conformity with the pure and tolerant spirit of the reformed church; at this particular moment, too, it is as welcome as needful, when the laity is somewhat disconcerted by the infraction of a moral treaty that, if not to the very letter, canon-law, was understood by our great-grandsires to be the purest and best mode of conformity with the sacred object of their hearts; by them it was handed down, sanctioned by Christian ministers, as a guide to our faith. We are grateful to Dr. Slade for his very clear and lucid explanations upon the points at issue, by which we become convinced that to disturb the conscience is a most serious evil.

Maxims, Morals, and Golden Rules. Fourth edition. James Madden.

The modesty with which the compiler of this valuable selection announces his fourth edition, is an evidence of his truthfulness; he hopes that "no one will, on a hasty glance, lay down the book with an intention of not taking it up again." At a glance its value is apparent, and having once looked at its contents, few can resist the desire of frequently partaking of the moral banquet it presents. The author preserves his incognito pretty generally; but those who know him appreciate his motives, and congratulate him on the manner in which he employs an elegant leisure, in the endeavour to improve society.

Time versus Life, an Enigma; attempted to be solved by observation on the three leading phases of human existence, Youth, Manhood, Age;—the ill-concealed imprudence of Youth, the irresolution of Manhood, as prematurely heralding the advance of Age, and during which, Indigestion and Mental Irritation, too surely ripen the seeds of mortality, are treated of; and the moral command of the passions having surrendered to the invasion of error and indiscretion, the probable result, viz., diseases of the urethra, &c. and other disqualifications are considered. By Robert Thomas Crucefix, *M. D.*, Member of the Royal College of Surgeons of England. London: Sherwood, Gilbert, and Piper.

We are glad to have an opportunity of expressing an opinion upon a new work of the original editor of this *Review*. The work is the result evidently of a thinking and instructed mind, and possesses charms for the general reader quite as much as it holds out hope and consolation for those, whom it has pleased providence to afflict with the chastisement of disease; to prove, as we are told, where error cannot be, its love of those whom it afflicts. The progressive operations of time upon the human fabric are philosophically delineated and described in a manner that is equally new and striking. There is no affectation of the jargon of the medical profession, but literally, he that runs may read. The fearful but silent inroads of time upon the human economy, here find an able

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exposition; and the reader who may be now in the enjoyment of robust health and quiet course of vital function, will gather from this small and practically useful volume, hints, how, for the future, he may retain a continuance of those blessings, which will make him consider the day when he read its pages, a fortunate era in his life. The man whose comprehensive mind illustrated this useful page—the concentrated essence—is worthy of long and successful practice; is one, in whose hands, and to whose care, the invalid may confidently and hopingly entrust his case. We feel that we have not said as much in favour of the work as it really demands from an impartial critic, and it is from fear of a charge of partiality that we have "toned down" the force of what we should otherwise certainly have said of it.

A brief Historical Account of the Parish of Allhallows the Great, in the Ward of Dowgate, in the City of London, &c. &c. By J. J. Hubbard. (Printed for private circulation.)

We have been favoured with a copy of the above elegant publication, which is in various ways deserving of notice; but in none more than because it emanates from the liberality of John Johnson, Esq., the worthy Alderman of the Ward of Dowgate, at whose cost the work has been produced. It is highly commendable that a gentleman, placed at the head of a district, should desire to see its antiquities and local peculiarities placed on record in such a way, and it would be of extreme value if so good an example were to be followed through this great metropolis, so that materials for future history would be placed, as it were, out of the reach of time and accident. The work commences with an historical introduction, written with great care and judgment, and, we should think, of considerable value; and this, as well as the compilation of the notices of the several charities, is very creditable to the writer. In conclusion, it is pleasant to see that the old charities are all well and fairly administered, and with a careful view of the change of circumstances dependent on altered times.

Prize Essay, on the Evils which are produced by Late Hours of Business. By Thomas Davies. Nisbet and Co.

Let not the author, whoever he may be, that is now in the zenith of his literary fame, disdain to glance at these pages, produced evidently not by an unlettered man, for this essay contains subject matter of the deepest importance, and calculated to raise the moral condition of tens of thousands of our fellow creatures, expressed in language which shows that however the author may have lacked the opportunity of a high-class education, his school has been the world he lives in, his bed-room his study, his heart the lexicon. The author is a draper's assistant, and the Essay has been awarded the prize from the Metropolitan Drapers' Association;—and most deservedly so; the language is easy, unconstrained, and there is no *false quantity* in it. A preface by the Hon. and Rev. Baptist W. Noel, A. M., gives a pleasing digest of the circumstances attending the Society, and we need hardly say is commendatory of the Essay, which we agree with him in trusting "will be read extensively by all classes." A circular of the society thus emphatically observes, "that a growing desire for studies and amusements of a more refined and intellectual character, has strongly manifested itself among the young men in our trade, with a consequent loathing of those frivolous pursuits, and that heedless dissipation, to which they have hitherto been absolutely

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driven by the pernicious system of which we complain." Let the public apply the remedy—it is in their power.

The Sequential System of Musical Notation. By Arthur Walbridge. London: Strange.

We have heard, that some musical professors do not approve this system, but we have not heard on what especial grounds. Strictly speaking, it may be considered an innovation on established practice—but is it therefore to be condemned? Are all innovations faults? Nature in time will triumph over art; and why may we not assist her in "musical notation" as in other ways? It appears to us, that Mr. Walbridge is entitled to respect for having drawn attention to rendering the modulation of the voice more adapted to natural sounds; his principle is elementary, and if he does not fully succeed now, he will probably not be discouraged, but continue to prove that he is in earnest.

An important Invention for the Blind of all Nations. By G. A. Hughes. 408. Strand.

This, although not a book, but a curious new PUNCTIUNCULAR SYSTEM OF EMBOSS-WRITING, comes especially within the scope of the reviewer; it is a typical mode of impressing on paper the sentiments of the mind and heart among those who must, indeed, otherwise have remained at a perpetual distance. The author became totally blind about six years since, and thus, suddenly deprived of one of the greatest blessings of life, he set about devising some means of restoring it; that he has in great measure succeeded is evident. The method is simple, the instrument is portable, being no larger than a common pencil case. Her Majesty, the Queen Dowager, many of the nobility, as well as numerous scientific and literary men, have given the invention their unqualified approbation; but the most effective proof of the value of the invention is observable in the grateful testimony of those who, deprived of sight, can best appreciate its usefulness.

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TO CORRESPONDENTS.

SOME delay having occurred respecting papers and communications, the Editor respectfully intimates that Dr. Crucefix will receive any confidential letters from his former correspondents, and forward them; he will also notice any communication that does not involve editorial responsibility of a *peculiar* nature, provided the request be accompanied with name and address. CATO and many other friends will rightly interpret this pointed allusion to a Brother, who if he be not officially at the head of affairs, has (as a Scottish contributor says) like a certain great Duke, a considerable *say* in the Cabinet.

AN OLD MASON would be truly welcome with name and address.

M. M. Dr. Oliver's Lectures on the Landmarks are now in the course of publication.

A NEWPORT MASON. Merlin of old was a privileged man—many were his freaks and fancies.—F. G. (query, are the initials Merlin's own?) fancies he has found a mare's nest. "Where ignorance is bliss, 'tis folly to be wise;" few will envy what none can understand.

A LIVERPOOL MASON. Not having received a copy of the poems by Mrs. Frances Hornblower, we cannot judge of the critique thereon.

A WARWICKSHIRE MASON. "A plague on both your houses." In versification the "Farewell" is a painful satire. The Lodge is in error—to say the least of a serious fault—would that the poet had been more merciful.

THE ISLAND OF LEWIS. As the tale of a traveller there is some amusement—and a little matter-of-fact would tell. The island is not clustered among those of Sumatra, but of the Hebrides, where the Begum line is unknown. The revolt of the Peris of Sumatra, in the absence of their prophet chief, is quite natural. Mahomet himself is with them, and it is said is sorely troubled at the non-confirmation of the minutes in December.

A LIVERPOOL MASON. Has he either name or address?

A PROV. G. OFF. OF CAMBRIDGE. We do not know the time and place of the next meeting of the P. G. L. for Cheshire.

R. S. L. Name and address wanted.

A MASON. Differences relating to family or private affairs cannot be noticed.

L. H. We have noticed, and with regret, the serious differences which an honest concession might have excluded from public notice.

A GRAND OFFICER. The case is one of great delicacy, and Masons, of all men, should put the most charitable construction on circumstances.

A BAHAMA BROTHER. We have extracted freely from the report and papers.

BROS. CRANE, DR. SLADE, and others, will please to accept our thanks.

BRO. E. G. WILLOUGHBY. The extract from the *Liverpool Standard* came too late.

THE LETTERS to the Duke of Leinster and the Marquis of Salisbury are inadmissible.

A LETTER from the —— of Sumatra to his Satrap in England, is deferred for dates, facts, and verifications.

A SENIOR WARDEN is too late; but even if in time, the want of name and address would have precluded insertion: yet some of the parts have "concord" in view.

BRO. HAMILTON'S request has been complied with.

CORK. Two communications are declined for want of name and address.

A LIVERPOOL BROTHER has given Mr. Colburn, of Great Marlborough-street, some unnecessary trouble by addressing communications to that gentleman which were intended for us; our publishers are Messrs. Sherwood & Co 23, Paternoster-row.

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WHY—a mystery? "I am directed by a Provincial Grand Master to enquire '*why*' the mystery of Freemasonry—an answer in your next *Review* will oblige P. G. M——." "Who" can solve this "why?"

HONG KONG. An adjutant may be a very useful scavenger in the East to gobble up unseemly matter, but of what use he can be at the George and Vulture, unless to hiss, cackle and bluster, we know not. A march to Coventry is recommended.

BRO. J. C. Smith, W. M. Neptune Lodge, Penang. Masonic communications will be warmly welcomed.

G. P. Such a ladder is not worth the trouble to look at, much less to ascend.

MARATHON. We have heard that coals have been seen at Newcastle, but not that they have been brought from Sumatra. The colour of the gloves is no proof of the employment of the hands.

AMICUS CURIÆ is correct as to a late Grand Registrar's Special pleading in aid of the present——but the letter is hardly admissible.

K. T. (Edin.) Titus Oates was not a Mason.

ANOTHER WIDOW.—In L'oyd's phrase the office is not A. 1. Is it Z. or Auperzan or lower still in the scale? A thing hatched in such a Nadir can hardly reach any Zenith. Widows beware.

DISCIPLINE AND PRACTICE.

T. W. By Art. 31, p. 70, an erased Lodge cannot be restored—the article altogether is a mysterious jumble—the council of five must have been in a right "merrye mood" to have perfected such an absurdity.

B. (Leamington) A Blackball is legal in the case in question—the sufferer may congratulate himself on his escape from membership.

AN OLD MASON. If a P.M. on the installation of his successor be duly invested, his rank is permanent. The English Constitution has no Lodge of "Past Masters." The board of "Installed Masters" is possibly analagous, and a W.M. being duly obligated as an *actual*, not a *spurious* Mason, is eligible to attend such board. The rank of a Depute Master who has also served as Master for a year, is that of P.M. under the G. L. of Scotland.

ARCH MATTERS.

Z. Scriptural readings—*first* portion, first descent; *second*, second descent; chair portions on the installation of the respective principals.

TEMPLARS.

A TEMPLAR. We are obliged by the first number, vol. 3, of the *Freemasons' Magazine*, Boston, U. S., but with the fear of the G. R. of Scotland before us, we *dare* not extract even a wee-bit of the nine chapters. Mercy, if we did, what a clippering would follow.

A DUBLIN KNIGHT is benighted; the Cross of Christ is not only a *regular* encampment, but possibly the *most* regular. That the Duke of Leinster was imposed upon is probable—all we can say is that the Marquis, by being therein installed, both received and conferred an honour of which its members are gratefully sensible—the harmlessness of re-making has no other fault than that of inconsistency.

A SOUTHAMPTON KNIGHT.—The letter to the "Hants Independent" is merely a little coquetting with non-Masons, and consequently harmless.

BROTHER W. LLOYD.—Too late.

THE ASYLUM.

THE FESTIVAL IS FIXED FOR THE 19TH OF JUNE.

FLOREAT ASYLUM

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES.—JUNE, 1844.

A GRAND MASTER of the United Grand Lodge of England has been installed—a new æra has commenced, may it be equally propitious to the governor and the governed!

If we glance at the past year, its history will furnish a gratifying anticipation of the future; not but it has presented a few awkward points—yet these were in some measure unavoidable.

Our society is peculiarly formed; it is an instrument made up of a great variety of strings, which, if well tuned, "discourseth most excellent music"—but as occasionally some two or three of these strings either relax or snap, the vibration produces discordance; it is well they have not been sufficiently audible to cause other effects than what may readily find refuge in Masonic forbearance.

The Earl of Zetland is now no longer the pro-Grand Master appointed by a superior officer, nor the Brother provided by the Constitutions to preside merely in case of need, but he is the Brother elected by the fraternity, to rule over them. In his recent capacity he probably was in

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a degree fettered by a moral construction of his office to carry out the views and objects of the illustrious individual who appointed him; for although the supreme power became vested in him during the interregnum occasioned by the lamented decease of the late Grand Master, he could not but follow the steps of that illustrious Brother; and in proof of this, we are reminded, that his Lordship stated at the especial Grand Lodge in April 1843, that the appointments he then made, were from the list selected by H. R. H. the Duke of Sussex.

At the especial Grand Lodge in April last, the appointments were all his own; and however we may question the probability that he could acquaint himself with the respective merits of all whom he has named for promotion, still the responsibility rests entirely with himself—for the powers granted him by the Constitutions are sufficiently arbitrary to require no other reference, unless, indeed, we may quote from page 6 of that book, wherein it states, that "all preferment among Masons is grounded upon real worth and personal merit only." Some excellent words follow, and the charge concludes with observing that if otherwise qualified, a Brother may at length become "the Grand Master of all the Lodges, according to his merit." We will now advert to the appointments of the year.

The Deputy Grand Master.—In the selection of the estimable nobleman, who has been invested with the dignity of this distinguished office, public opinion, we will venture to say, is unanimous in its favour, and the Grand

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Master has done himself high honour by the selection; nor has Earl Howe gained less honour by his acceptance of the office; we have heard, and we do believe, in fact, that the correspondence on the subject between two such distinguished noblemen, who, differing on other subjects, thus unite in Masonic sentiment, was worthy of each other.

THE WARDENS.—As Brethren of ability and station, the Craft will probably view these appointments with satisfaction; we hope they will attend regularly, and leave their successors an example of emulation, not of regret.

THE DEACONS.—The usual course of selecting from particular Lodges, has this year been altogether departed from; the "Lion and Lamb" and "Caledonian" Lodges can now boast among their senior members, an elect of the purple—both are veterans in Masonry—one, to the best of our recollection, is the first instance of a promotion from the late Athol Section, who, to the very best of his power, has done suit and service; and if there be any trifling stain on the purity of the Masonic escutcheon, let us remember Sterne's aspiration to the recording angel, and also that even the sun is said to have a spot on its disc; in the case of the second, the appointment is as graceful as it is grateful.

THE GRAND SWORD BEARER is but a very young aspirant to the purple, both as to years and service; it is always said, and with truth, that if there be no other fault than youth it is one that grows less by degrees, and as we

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desire the advantage of age and experince, we heartily wish our Brother the attainment of both.

THE OTHER APPOINTMENTS.—With the exception of the Rev. Bro. Hayes as one of the Grand Chaplains, and Bro. Thomas Cooke, who succeeds Sir George Smart as Grand Organist, the others are all re-appointments, on which no opinion need be expressed. The Grand Treasurer was unanimously re-elected. The Grand Secretary is an heir-loom, whose successor to it will be difficult to find, and who cannot be dispensed with; and the Grand Master only followed the usual course in not changing the others, although some change in the ministry was expected; probably because it was hoped for.

We now approach a subject of considerable importance, and one which we are certain disturbs the mind of many a contemplative Mason, and it is this: *The secret power that has for a long time existed, and even now exists.* Why this was ever permitted is among the anomalies that is difficult to account for; but to break it up by all means, and even expose it if necessary, is essential to justice, and by speaking out, to prevent the Grand Master from being placed in a false position, is equally our duty and our determination.

The Grand Master cannot of himself become perfectly acquainted with the best mode of supplying the vacancies as they occur; it becomes, therefore, a matter of necessity, as well as of principle, while these subjects pass in review before him, to seek for information wherever it is to be found, and especially to confer with such Brethren as

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may supply such information as character and experience enable them to do. We do not doubt but that the Grand Secretary has and will continue to place before his superior the just claims of many deserving Brethren; but we do not hesitate to express our regret that the Grand Secretary has suffered his generally excellent judgment to be influenced; and that even in the recent appointments, *the secret power* has, to a certain extent, succeeded. Let there be no more of this; the secret council is confined to three or four, whose claims, by service, or station, if they have any claims whatever, have already been rewarded to excess.

To refrain from a public duty, merely because it is disagreeable, would be to limit the office of a journal within very narrow bounds; to avoid such duty would show a want of moral courage, and to perform it from reflection and conviction, puts moral courage to a severe trial; a consideration of the late election of the Board of General Purposes, is a case in point. We can remember when that section of the Board which was returned by the Grand Lodge, was elected by show of hands, and when, also, the Grand Officers very rarely voted at all—a few, merely from compliment to this or that individual, for whom a personal respect was felt. The late Peter Gilkes was thus circumstanced; when his late Royal Highness was present, he held up his hand for Bro. Gilkes, and his election was considered to be carried; and, certainly, the Grand Officers being, as a body, very abundantly represented, through the appointment of the Grand Master, it is scarcely fair that they should exercise any power whatever on the election of the Board of General Purposes.

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We often are reminded in our discussion of the analogy existing in certain other public assemblies, but the wholesome truth that in election-matters, the interference of one over the other is lost sight of—let many profit by the truth.

But what is the law at present? Why, that, at the Committee of Masters, on the Wednesday previous to the meeting of the Grand Lodge, the names of those Brethren who shall be submitted for ballot, shall be handed in; well, and so they were on the last occasion; but, be it observed, that two Brethren handed in a list of fourteen (the number required), and, let it also be observed that, at the ensuing Grand Lodge these very fourteen were returned! Some of our readers may remember the remarkable prediction of the overturning of a coach on a particular spot, and at a particular moment.* But let us carry out our position—how came it that the scratched lists presented at the Grand Officers' mess, and in the porch-way of the Grand Lodge, were identical?

We do not deny that there are many Brethren of high honour and strict integrity on the Board, but we are certain that such as we allude to would feel their position be improved by a more honourable approach. Let the list be handed in, and promulgated openly by circular to Lodges, but do not allow Grand Officers to controul such list; it is a discourteous exercise of power which is as un-Masonic as it is ungraceful. As we before hinted, delicacy should dispose the Grand Officers (although the law permits them) not to exercise the power of voting on the election of the Board. We also think that the names of those Grand

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* Dickens—Sam Weller.

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Officers, whom it may be the pleasure of the Grand Master to appoint on the Board, should be stated at the Committee of Masters; there should be no concealment, no sudden declaration. It might be that the name of a Grand Officer might appear in *both* lists—a fact not without precedent—we remember that a party was not returned by the Grand Lodge, but did afterwards appear in the return of the Grand Master. To one of the appointed we must take an exception, and on the simple ground that, if he can perform any duty whatever at the Board, he can only do so, by the violation of his obligation as the Provincial ruler of a distant colony. Is this a sound system?

THE MASONIC CHARITIES.—In no preceding year has the real principle of our Order been so nobly sustained as in the season 1844—all have prospered. The Boys' Festival in March, returned £500. The Girls' Festival, in May, upwards of £800. The Benevolent Annuity Fund is progressing in a very satisfactory way; and the cause of the Aged Freemasons' Asylum, on the 19th of June, was advocated in a most triumphant manner by Colonel, the Hon. George Anson, *M.P.*, Provincial Grand Master for Staffordshire, whose address was one of the most characteristic of the principles of Freemasonry ever heard in our noble hall By the report we find that the subscriptions, since the last Festival and on the occasion, exceeded Four Hundred Pounds, including a liberal donation from the Gallant and Honourable Chairman, of Twenty Guineas. Two most important declarations were announced, one, that Brother B. B. Cabbell had consented to take the chair at the

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next anniversary; the other, that the prospect of a perfect union between the Parent Institution, the Asylum, with its offspring, the Benevolent Annuity Fund, is now the sanguine hope of the best friends to charity. These intimations were most warmly welcomed and cheered.

Masonic Fund for Widows.—This desirable object is silently but surely making way in the hearts and minds of thinking Masons. We had hoped that the motion of Brother Crucefix would have come on at the last Grand Lodge. The circumstances under which he gave way, for the time, were very creditable, and, in September it will probably be our pleasing duty to announce that the hammer is ready to strike on the anvil, and give a loud note of preparation. We direct our readers to the various reports on this subject, particularly to the proceedings of the Asylum Festival, and to the recent opening of the Masonic Hall at Wakefield, where the generous sentiments of the Masonic Sisterhood will be found to reflect a moral lustre on that Order, with which their brothers, husbands, and fathers are connected.

The Masonic Offering to Dr. Oliver.—This distinguished Brother has received from the Freemasons of the world a public mark of their gratitude. The proceedings of the 9th of May, will not readily pass from memory; ample as is our report of them, any report will fail of doing justice to the subscribers, and to the Reverend Friend, who has laboured for the Order, and has gained a reputation that will endure to the end of Time.

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THE PRESENTATION CUP.

ACCOMPANYING THE MASONIC OFFERING TO THE

REV^{D} GEO. OLIVER, D.D.

MAY. 9TH 1844.

Manufactured by Bro: John Middleton, Lincoln.
Sketched by Bro. W. Evans.

R. Martin, Lith. 8 C^{t} Newport S^{t}

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MASONIC OFFERING TO THE REV. GEO. OLIVER, D.D.

——— Admirable! How the grace
Speaks his own standing! What a mental power
This eye shoots forth! How big imagination
Moves on this lip! To the dumbness of the gesture
One might interpret ———
* * * *
There is a kind of character in thy life,
That to th' observer doth this history
Fully unfold.

THE Ninth of May 1844, will stand as a red letter day in the Masonic Annals of the Ancient City of Lincoln, when the several Lodges of the Province of Lincolnshire sent their delegates to an assembly of Masons who were summoned to pay the homage of the heart to the reverend and distinguished Brother who has devoted a youth of manliness, a maturity of thought, and the dignity of age, to the service of his Church, society at large, and the Masonic fraternity to which he is attached equally by principle and by love.

The bells rung merrily, and there was joy in the faces of all, the Brethren felt the moment to be a holy-day, and even the denizens of the ancient city, however they envied them the enjoyment of the day, still it was so far from an ungracious sentiment, for the occasion was welcomed by a unanimous feeling of satisfaction, that, Doctor Oliver, so well known, and so much respected by every class of society, was about to receive a public mark of Masonic gratitude.

Having in various numbers given the several accounts of the meetings, in reference to this "Masonic Offering," it is only needed here to enter into some more immediate explanation of a few material points connected with a matter of such interest and importance.

In the month of January, 1842, Dr. Crucefix addressed a letter to Bro. W. A. Nicholson, Prov. G. Sup. W. for Lincolnshire, on the propriety of presenting a Masonic Offering to Dr. Oliver, from which letter we have been permitted to select the following passage :—

"On my return from Grantham, now more than two years since, where for the first time I exchanged personal relations with our justly esteemed and venerated Brother, Dr. Oliver, I seriously determined to plan, aye, and to execute (D. V.) a design which I had long contemplated, viz., that of causing to be presented to him in the name of Freemasonry, some proper tribute as an acknowledgement of his general excellence. I only waited to *see* him—much subject matter of deep reflection passes through the alembic of the "mind's eye" in a few minutes conversation, that years of correspondence, however unreserved, often fail to develop . . . . . During to me a most eventful period, our beloved Dr. Oliver encouraged and sustained me, and by his presence in London on the 24th of last November, he closed a series of kindnesses, but only to renew them with added fervour. I allude to these particulars, to shew that intensely affected as my spirits have been, they could not earlier permit me to enter on the desirable project. . . . . I am aware that the Witham Lodge has paid our friend a compliment, but I am morally assured that an expression of the universal esteem in which he is held by the world of Masons will be regarded by him with feelings of jus-

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tifiable pride; he cannot be unconscious of his own exalted merit. Lincolnshire, his homestead, should lead, London should adopt, and the world should confirm the testimony of our order to its most distinguished member, by the purest wreath that should grace the brow of the Freemason of all time. . . . . There should be a Provincial Committee in Lincoln to co-operate with a London Committee, and all foreign and district Grand Lodges should be addressed.

"The presentation can take place at the Provincial Grand Lodge at Lincoln in the summer of 1843."

Brother Nicholson's reply was couched in the most affectionate acknowledgement of Dr. Oliver's worth, but regretted that his own indisposition, and the still severer affliction of Mrs. Nicholson would prevent him from taking an active part in so important an object.

Bro. Sir Ed. Bromhead was consulted; and here again a serious obstacle presented itself. Sir Edward was afflicted with so serious an affection in the eyes as to preclude him also from taking the lead. At length a Central Committee was formed at Lincoln, with whom the London Brethren put themselves into immediate communication. The Chairman of the Central Committee, Bro. Hebb, (Mayor of Lincoln,) died during last year, and sometime elapsed before the appointment of his successor the Rev. J. O. Dakeyne. Much delay having thus of necessity occurred, some further time was required to address the fraternity in the East and West Indies, and other distant places. The result, however, has been a triumphant testimony of the love, gratitude, and veneration felt for the distinguished Dr. Oliver, which, however, exhibited in the complimentary offering, derives a higher value from the correspondence that has flowed in from Brethren of social rank and Masonic influence in all parts of the world. We have seen letters which, if published, would form a volume of a most interesting character.

It is important for reasons of obvious delicacy, that the attention of our readers should be drawn to the date of the first suggestion of the offering which was in January 1842, now more than two years since; next, that the delay was accidental; and thirdly, that until the subscriptions should be remitted from the distant hemisphere, the "Offering" itself could not have been commenced.

THE PRESENTATION.

The Witham Lodge, No. 374, in which it had been determined to conduct the proceedings, was opened about one o'clock, by the W. M. Bro. the Reverend J. Osmond Dakeyne; at which were present, in addition to the Members of the Lodge, a considerable number of Visiting Brethren from Lincolnshire and the adjoining provinces, as well as from London. The subject of the Meeting was alluded to; and after an observation from the W. M. that the presentation of the Offering would take place after the Banquet, the Junior Warden called the Brethren from labour to refreshment.*

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* A Chapter was opened in the Council Chamber, whereat the first principal of the Witham Chapter, and the second and third principals of the Boston Chapters, were installed by Dr Crucefix.

A visit to Lincoln, for the first time, is interesting; it is a very ancient city; has many remains of the Roman, Saxon, and Norman times; its Cathedral is an object of peculiar investigation; the ruins of the Old Palace and Keep will rivet the attention of the antiquarian; the Site of the City is unique; the traveller discovers at many miles distance, the grandeur of the Cathedral; and on approaching the City, he views the entire display of it grouped as it were on the side of an elevation, surmounted by the holy edifice that has survived so many ages.

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BANQUET.

At three o'clock the Brethren sat down to a sumptuous banquet, provided by Bro. Melton, at the City Arms Hotel. This being only an adjournment to refreshment of the Lodge, all Brethren were in clothing; and the variety caused by the purple and gold of the Grand Officers and visitors, the crimson of the Stewards, and the light blue of the rest of the Brethren had a very attractive effect. Dr. Oliver, as he passed up the room, escorted by the Committee, was most warmly greeted by the company, who rose simultaneously.

Bro. the Rev. J. Osmond Dakeyne, *M.A.*, P. G. C. and P. P. J. G. W. for Lincolnshire, and W. M. of the Witham Lodge, took the Chair, supported on his right by Bro. the W. and Rev. Dr. Oliver, P. D. Prov-G. M. for Lincolnshire, Bro. the Rev. Dr. Slade, P. G. C. for Staffordshire, Bro. Clarke, P. G. Sec. for Staffordshire, and Bro. W. A. Nicholson, Esq., P. Prov G. Sup. Wks, and P. M. 374; and on his left, by Dr. Crucefix, P. G. D., &c., &c., W. H. Adams, Esq., P. S. G. W. for Lincolnshire, Bro. Ewart. D. P. G. M. for Northamptonshire and Hunts, and Bro. R. Sutton Harvey, Esq., Mayor of Lincoln, P. M. of 374, and P. Prov-G. T., &c.

The splendid banquet, to which Bro. Col. Sibthorp, *M.P.* for the City of Lincoln, and P. M. of the Witham Lodge, very handsomely contributed a haunch and neck of venison, was duly honoured. The room was decorated with laurel, flowers, &c. with great taste and elegance.

The cloth having been withdrawn, the CHAIRMAN rose and proposed the health of her Majesty. Although not herself a Mason, she was the daughter of one, and the niece of four illustrious members of the Craft. Knowing her personal and recognising her hereditary claims upon their affection, the Brethren would, he was sure, joyfully drink—"The Queen, God bless her!"—(Great cheering and Three times three.)

The CHAIRMAN next proposed the "Queen Dowager"—(Cheers). He mentioned her name next after that of the Sovereign not only because she was a lady, but because she had a twofold recommendation to the Brethren irrespective of her personal character and high position. She was the widow of a Mason, the munificent Patroness of the Masonic Female School, and a liberal contributor to the Aged Masons' Asylum —(Cheers). The manner in which Her Majesty had conducted herself in her high station, her unbounded benevolence, her gentleness, had endeared her to all.—"Her Majesty, Queen Adelaide"—(Cheers, three times three).

The CHAIRMAN gave next "Prince Albert and the Prince of Wales." He coupled them together for a particular reason, although he wished the Brethren to consider that they were also drinking the healths of the Princess Royal, the Princess Alice, and the rest of the Royal Family. There had been a rumour that Prince Albert wished to join the Fraternity; it was possible that this might happen. The Sovereign could not, as did two of her predecessors, preside over the Craft, but the Sovereign's consort might—(Cheers). The last Prince of Wales was a Mason; it was to be hoped that the presnt Prince of Wales would in due time be enrolled a Brother—(Cheers). For these reasons, in proposing the Royal Family, he most especially named "Prince Albert and the Prince of Wales"—(Cheers, three times three).

Dr. OLIVER—Brethren, I feel gratified that the next toast on the list has been entrusted to me: because it will afford me an opportunity of saying a

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few appropriate words respecting myself, which will be explanatory of a position in which I find myself placed with relation to the proceedings of this day. The toast is—"the memory of our late M. W. Grand Master, H. R. H. the Duke of Sussex." It is due to the memory of that illustrious individual to say, that during the unprecedented period in which he so ably filled the Chair of Solomon, he evinced a most laudable activity, united with learning, talent, and zeal, in the execution of his high office, from which the institution derived the most essential benefits. Always ready to promote its interests to the utmost extent of his power, (and his was not a limited influence) the Craft prospered, under his auspicious rule, far beyond all former precedent; and it has accordingly attained a dignified station amongst the permanent institutions of the country—(Cheers). You, Brethren, who know me well, will be surprised to hear that I stand accused of offering a premeditated insult to this useful and illustrious individual. I am surprised at it myself. And the report has been propagated in quarters where its contradiction appears impracticable. I am sure that you—at least—will believe me, when I say, that the knowledge of this fact has given me extreme pain—(hear, hear); because it is a charge so perfectly improbable—so perfectly at variance with my habits and disposition—(Hear). You all know that I am incapable of insulting any—even the very meanest of God's creatures—(cheers), much less could I make up my mind to violate a solemn obligation by the most indirect slight upon one whom I have been bound, by the ties of Masonry, to honour and obey, and for whom I ever entertained the highest possible respect. I am glad to have this public opportunity of solemnly asserting that there is not the slightest foundation for the report—(Loud cheers). I never entertained a disrespectful *thought* of our late Grand Master, and therefore it is impossible that by either words or actions, such a feeling could have been manifested—(Hear, hear). How the report originated it is impossible for me to say; but I learn with extreme regret, that it has been industriously circulated with considerable prejudice to my Masonic reputation. It is true, in Nov. 1841, I consented to preside at a meeting of the Bank of England Lodge, of which I am an honorary member, for the purpose of lending my feeble aid to the merits of a worthy and excellent Brother; but in the discharge of that duty, I offered no disrespect to the Duke of Sussex, either by word or insinuation; and if necessary, I could produce a hundred witnesses to prove the assertion—(Loud cheers). On the contrary, when His Royal Higness's name was proposed as one of the leading toasts of the day, I represented him as a noble, active, and intelligent Brother, who, by his services, was entitled to the esteem and gratitude of every Mason in the universe—(Cheers). Brethren, I have thought it necessary to allude to this subject, because I may not be favoured with another opportunity of entering my disclaimer against an imputation, which, to say the least of it, would have been discreditable, if it had been true. And, under such circumstances, I should have been utterly unworthy of the testimony of respect, which it is your kind intention this day to confer upon me.—(Cheers.)

Drank in solemn silence.

The CHAIRMAN gave the health of the present M. W. Grand Master, "the Earl of Zetland"—(Cheers). He had the good fortune to be personally acquainted with that nobleman, and a more amiable and excellent man it would be difficult to find. He had had peculiar pleasure in being present, with his Junior Warden (Bro. Taylor), in Grand Lodge

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when the noble Earl was elected to his high office, for which, in every respect, he was so eminently qualified. His Lordship had since then been solemnly installed; his appointments had given great satisfaction and augured well for the prosperity of the Craft during his Lordship's presidency over it. He had, therefore, great delight in proposing "The M. W. Grand Master, the Earl of Zetland, and the Grand Lodge of England"—(Cheers, Masonic honours and chorus.)

Bro. Dr. CRUCEFIX, as a Past Grand Officer, briefly, but emphatically, acknowledged the compliment.

The CHAIRMAN said that, perhaps, he owed some apology to the Brethren from other provinces for proposing a toast which referred exclusively to his own. But the fact of their meeting at Lincoln gave that province some claim upon their attention. The Prov-Grand Master had written to express his deep regret at being unable to attend upon the present occasion. He had reason to know that the R. W. Bro. most cordially supported the proceedings of this day, and had forwarded the handsome donation of 5*l.* to the Oliver Offering Fund—(cheers); but the state of his health, and the pressure of parliamentary business prevented him from joining the Brethren. The D. P. G. M. was also unavoidably absent, but his heart was with them—(Cheers). He begged to propose "The Right Hon. C. T. d'Eyncourt, P. G. M., and the Grand Lodge of the Province of Lincoln"—(Cheers, Musical honours).

Bro. W. H. ADAMS, P. S. G. W. returned thanks. He stated that the Rev. Bro. Coltman, D. P. G. M., was in Paris, and deeply regretted being compelled to be absent from a meeting which he had looked forward to with great interest—(Cheers). The province of Lincoln was delighted, indeed, to receive Brethren from other parts of the kingdom to do honour to one whom it was its privilege to possess as a councillor, and its pride to love as a friend—(Great cheering). On behalf of himself and the Officers of the G. L. of Lincolnshire, he thanked them for the honour conferred upon them—(Cheers).

The CHAIRMAN then requested that the Oliver Offering should be brought into the room. Accordingly, the large cup and certain other portions of the service of plate, placed upon a platform covered with purple velvet, were borne up to the dais by four Past Masters, viz., Bros. W. H. Adams, 339, W. A. Nicholson, 374, Pashley, 611, and Dr. Barton, 612, preceded by Bro. R. Goodacre, P. M. 374, and A. G. D. C. for the province, bearing his gilt wand of office. The Brethren rose, and the cheering became enthusiastic as the Offering passed up the room. Upon arriving at the dais it was formally delivered to the Chairman by Bro. GOODACRE, who said—

W. Sir and Brethren, in bringing up this Offering to be presented by you, in the name of the subscribers, to our Worshipful and Reverend Guest, it may be necessary to say a few words in explanation as to its origination. It will be in the recollection of several Brethren now present, that when, nearly two years ago, we were met at the banquet in this room, after having set apart and dedicated, for the purposes of Masonry, the hall where we this morning assembled, it was proposed to me (having the honour then to occupy the situation which you now hold), that some testimonial of our love and regard ought to be presented to our Reverend Brother, "the sage of Masonry," in acknowledgment of that light with which he had so long and so ably illustrated the Craft; the proposal was made by Brethren of other provinces, and

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it was suggested that such testimonial should be irrespective of province or nation, so that all who had benefited by the patriarchal lessons of Dr. Oliver (as what Mason may not have done so if he would?) might have the opportunity of adding his mite in grateful acknowledgment of the information which he had derived. Circumstances to which it would be improper more particularly to refer, now that the causes of those misunderstandings have ceased—(hear, hear), have in some measure contributed to prevent the Offering attaining to that amount which the proposers desired, and which the services of our very worshipful Brother so richly merited. Still, however, in bringing this Offering for you to present, we are gratified in finding that it is not confined to province or nation; in looking upon this memorial, our reverend guest may say, as of the Craft itself and of our beloved country, that upon the contributors to it, the sun never sets. On referring to the list of subscribers, in whose names we now offer it, we find contributions from both the East and West Indies—and if I may be excused for a moment diverging from the object before us, it is a matter for sincere congratulation that the last accounts from India afford us a flattering evidence of the progress of our Craft; Lodges have long been held there, but they have been almost entirely restricted to natives of Britain settled in India; but this year has witnessed, for the first time, the establishment of a native Lodge, at the request of the natives, and in which some who bear rule are natives of the country. Hitherto the prejudices of caste and tribe have kept from the participation in our mysteries those who, however they may differ in the form of their creed, are not excluded from Freemasonry, inasmuch as they believe in the Almighty Architect of heaven and earth, and practise the sacred duties of humanity and brotherly love. Those prejudices are wearing away, and it is a happy omen to find the natives themselves seeking to participate in the rites of our Craft; how the British sway has been obtained, we as citizens of the world do not discuss, but believing it to be for the welfare of that country it should now continue, I for one hail the introduction of Freemasonry amongst our native fellow subjects of India as but the precursor to that better intercourse which shall terminate in their civilization, and, I trust I am not out of order when I add, their Christianization. Apologising, Sir, for this digression, in the name of the subscribers, I offer you this small token of our Masonic regard, to be by you presented to our Worshipful Brother and guest, Dr. Oliver—(Much cheering).

When the cheering had ceased, the CHAIRMAN rose, and spoke somewhat to the following effect:—

Brethren, I have during my life been placed in positions of considerable anxiety and difficulty, in having to address public assemblies, yet, without resorting to the use of a hacknied phrase, I must say that I never felt a difficulty so pressing as that under which I labour at the present moment; and that, not because I have nothing to say, but because the subject is so full of interest as to make me feel the impossibility of doing it justice. It is, however, a comfort to know that it requires no advocacy to put it forward; our W. Brother, Dr. Oliver, stands too firmly placed in your regard to need any words from me to set forth his merits.—(Cheers.) Yet, upon the present occasion, it is necessary that I should offer some few observations, therefore I beg you to bear with me. I can assure you I am not appointed to present this "offering" to Dr. Oliver on account of my superior fitness, for there are many many Brethren far better qualified to address you; but I owe my

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present position to the accident of my having been elected, upon the death of our lamented Brother Hebb, late Mayor of Lincoln, to be Chairman of the "Oliver offering" Committee, because I at the time happened to be, as I am now, Master of the Witham Lodge. I accepted the office with readiness, and I have endeavoured to discharge its duties to the best of my ability. I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison of Edinburgh, towards the close of the last century, entitled, "Proofs of a Conspiracy, &c.;" in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the illuminati, &c., of the continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which lie before me!—(Great cheering as the Rev. Bro. held up, splendidly bound, copies of Dr. Oliver's Masonic works.) These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George IV. our Grand Master. Was not William IV. our Brother and patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these Princes have belonged to a disloyal society.—(Cheers.) Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! aye, the Duke of Wellington is a Freemason!—(Cheers.) Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge!—(Cheers.) But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light.—(Cheers.) And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour!—(Cheers.) They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes prove, in some measure, that his labours are not unrecognized.—(Cheers.) You all, Brethren, are cognizant of the reasons which have led to the offering of this testimonial to Dr. Oliver. They were based in an anxious desire that he should have tangible assurance that his long devotion to our Craft was appreciated and acknowledged; that he might have something to pass to those who should come after him, by which they should know that their ancestor was honoured and beloved by a Brotherhood spread over the surface of the globe, of which he was at once the glory and the guide. Having been requested to write the inscription to be engraved on the Cup, I with some hesitation, have done so. I deemed it better to write it in Latin, but, "for the benefit of the country gentle-

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men," I have caused an English translation to be printed on the backs of the cards which have been distributed.—(A laugh.) I will read it. (The Chairman here read the inscription in English.) Now, Brethren, I ask you whether, what I have here written, is false or true?—(Great cheering.) I believe every word of it to be true; if I had not so believed I never would have penned it.—(Cheers.) But, being true, it at once shows why we bring this offering to our reverend friend. I did not intend to say so much as I have done, but the feelings sometimes run away with discretion. I am telling you only what you know, and, therefore, will hasten to put the cope-stone upon our day's work.—(Cheers.)

The Chairman here turned to Dr. Oliver and addressed him—

W. Bro. Dr. Oliver, I would that one more able to do justice to the subject had been selected, but, as the lot has fallen upon me, I hope you will take my desire to express adequately what we all feel as in some degree compensating for my want of power. Bro. Dr. Oliver, in the name of the Freemasons scattered throughout the world, who have subscribed to it, I present you this tribute of regard, gratitude, and affection.—(Cheers.) Receive it, not as being an offering fully representing their perception of the debt they owe to you, but as a token that there are some Brethren who know its amount and feel its obligation, although quite unable to discharge it.—(Cheers.) Receive it as something upon which you may look in after years, and transmit to your children's children. Receive it as a token that we appreciate your untiring energy, and unbaffled acumen; and, more than all, your devotion to a holy purpose, which has led you, from the time when you were an humble curate at Grimsby until now, to dedicate your great powers of mind to the illustration of the moral beauties of our Craft, and to the setting forth the honour and glory of our Creator.—(Cheers.) And now, Bro. Dr. Oliver, may the God of Abraham, of Isaac, and of Jacob, the God of our forefathers, bless and keep you! May he preserve you in peace for long years to come, and guard you in happiness through the evening of life. And when it must be that the night shall arrive, may you pass in faith and pious trusting to the Eternal Lodge above, where the world's great Architect lives and reigns for ever!

The most enthusiastic cheering followed this address, which was continued for a considerable time. When it subsided, the Chairman continued—Brethren, we have presented our offering, let us now drink the health of Dr. Oliver, and wish him many many years of life to use what we have given to him, and to continue to be, as heretofore, our instructor, guide, and friend.—(Renewed and prolonged cheers—Masonic honours and chorus, &c.)

Dr. Oliver rose, amidst continued cheering, and said—It was an observation of the best, the most benevolent, and the highest being that ever appeared amongst mankind, that out of the abundance of the heart the mouth speaketh. I am bound to acknowledge the correctness of this observation; and I hope and trust, notwithstanding my present delicate state of health—notwithstanding the interesting situation in which I am at this moment placed, that I shall possess sufficient nerve and presence of mind to verify it. My heart is full, and I hope to be able, through the medium of the Masonic Key, to lay it open before you. My most secret thoughts and feelings are deposited there, and I should be guilty of the basest ingratitude, were I to withhold the expression of them from the best of friends, and the kindest and most sincere of brethren—

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(Cheers). Happily Freemasonry has taught me a different lesson. She has taught me Prudence, it is true, but she has taught me also Brotherly Love, and Gratitude, and Truth. She has taught me that hypocrisy and deceit ought to be unknown amongst Masons; that sincerity and plain dealing ought to be their principal characteristics; while the hand and the heart ought to unite in promoting each others welfare, and rejoicing in each others prosperity. This Masonic lesson presses itself forcibly upon my mind at the present moment, and incites me to that straightforward course of sincerity and plain dealing, which cannot fail to be satisfactory to myself, and, as I most sincerely hope, will show you the sense which I entertain of the obligation which you have this day conferred upon me. Every Brother, who is the least conversant with the true principles of the Masonic institution, cannot fail to have discovered that the most prominent feature of the Order is the moral and practical tendency of its symbols. I have studied them with attention for many years, and have found a rich series of practical illustrations embodied in every token, type, and word, by which the science is distinguished. And the conclusion to which I have arrived is this: that they concur in teaching us our duty to God, our neighbour, and ourselves, which is the primary object of Freemasonry; that they concur in teaching us the important doctrine of a resurrection from the dead; and by inciting us to brotherly love, and kindness, and good will towards each other, they show us how to make that resurrection glorious and happy—(Hear and cheers). I can assure you, Brethren, that I have always considered it my duty, whether as the Master of a private Lodge, or in a higher and more responsible capacity, to inculcate upon that portion of the fraternity which has been placed under my especial charge, that Freemasonry is not merely a speculative, but a practical institution;—that its duties are not confined to any particular branch, but extend to all those obligations which may be expected from the Brethren, in every circumstance and situation of civil and social life, whether as masters or servants, parents or children, magistrates or subjects. I have frequently heard—we all have—Freemasonry censured for lending a sanction to habits of dissipation and waste of time. But we all know it does no such thing. On the contrary, it recommends industry and sobriety—it recommends temperance, fortitude, prudence, and justice—and so far from Freemasonry furnishing an apology for evil habits—so far from Freemasonry lending a sanction to slander and defamation, envy, hatred, and malice—like our holy religion, it instructs us to forgive those who have injured us; to do good to those who hate us; and to pray for those who persecute us—(Hear). And are not these lessons creditable to Freemasonry? Throughout the whole of my Masonic career—and it embraces no short period—I have endeavoured to inculcate them both by precept and example; by addresses from the oriental chair, and from that of Hiram Abiff, and in a series of publications in which they are essentially embodied. And it is solely on account of Freemasonry being the vehicle of such invaluable lessons of morality, that I have ever held it up as the best and greatest of all human institutions—(Cheers). And, let me ask, what other society, or scientific institution, would take the trouble to inculcate such doctrines and duties upon its members? I answer, without hesitation, none whatever. Every society has its specific object, which may be extended to the propagation of science and useful knowledge; but it seldom includes any attention to the duties of morality. In Freemasonry, however,

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morals and science are so intimately blended, that they cannot be separated. And this indelible connexion arises out of the very nature of the system; for both are veiled in allegory, which is uniform and consistent; and both are illustrated by symbols, which are plain, intelligible, and satisfactory. By applying the system of association, morals inculcate science, and science enforces morals. The advantage is mutual; and the intelligent Brother cannot fail to derive considerable benefit from both. Thus, when we find science, in its allegorical references, teaching us, that while we endeavour to promote our own happiness, we must not interfere with that of our neighbour—(hear); when we find it inculcating, in the language of the greatest of all moral teachers, that, as Masons, we ought to be humble and meek; merciful, pure, and peaceable; patient under adversity and reproach; good and kind to all men, even to those whom we may not consider to be our friends. When we find science thus employed, shall we withhold our approbation? Shall we not rather confess that she is employing her rich stores of knowledge to the noblest purpose, the extension of religion and virtue? Such is the true design of Freemasonry. To trace wisdom, and to follow virtue; to add new charms to science, by investing it with the sanctions of religion; and to promote the general benefit of society, by the dissemination of her purified lessons of conduct.

But I find—and I ought to apologize for it—that I am wandering from the point. I find that I am wandering into the wide field of Masonic metaphysics—which have been the delight of many a weary hour in my eventful life—instead of confining myself, as I ought to do on an occasion like the present, to facts. To facts, then, I will endeavour to confine myself; and if I should again wander, I beg that you will attribute it to a weakness of nerve, or a weakness of intellect, or any other cause, except a want of respect for you. My esteemed and highly-talented Friend and Brother Dakeyne, in his too partial view of what he has been pleased to term my services to Freemasonry, has referred to a series of publications which bear my name in the title page. With respect to those publications, I speak it with candour and with humility, whatever be their demerits, the consequences must be visited on me alone. In their composition I have had no colleague—no coadjutor; and very small portions of the M.S. have been seen by any Brother before publication. I may go one step further, and plainly assert that no portion whatever of the M.S. has been read by any individual before it was placed in the printer's hands, except one; and that is a Brother for whom I entertain the highest possible esteem; in whom I have reposed the most implicit confidence for years, and of whom I am gratified in having this public opportunity of saying, that I never, in any one instance, have had occasion to regret that my confidence has been so placed. The Brother to whom I refer is present, Dr. Crucefix. He only has seen any portion of my M.S. before publication. As I am doubtless indebted principally to these publications for the high distinctions of this day, you have a right to expect that I should give you an account of their origin—(hear); and I am the more willing to comply with such a reasonable demand, because the detail may constitute a piece of literary history—(hear, hear)—which may be of service to the present or future generations of Masons, by inciting others to copy my example. When I was first initiated into Masonry, about the year 1801, I resided at a distance of more than twenty miles from the Lodge; and as facilities for communication between one place and another were not so great then

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as they are now, it may be reasonably presumed that I was not very regular in my attendance on the duties of the Lodge. I possessed, however, the advantage of instruction in the lectures from a very intelligent master Mason, and I prosecuted the inquiry with great diligence, and, I may add, with great success, although I was then little more than eighteen years of age—(Cheers). I soon became acquainted with the mechanism of the Order, for the details were very simple, and the lectures, as usually delivered, exceedingly short and common-place. On inquiry, I found that the lectures were, in reality, much more comprehensive; and that they embraced a more extensive view of the morals and science of the Order than was contained in the meagre portions which were periodically doled out to the Brethren in the country Lodges. In fact, at that time, I am afraid a majority of the Brethren thought more of the convivialities than the science of Freemasonry—(Hear). A very short section of the lecture was usually considered a sufficient sacrifice to Masonic labour, while refreshment was commenced with avidity, and often continued to a late and unseasonable hour. And, indeed, this is scarcely to be wondered at, considering the facilities that were afforded for such a course. The appointments and arrangement of a Masonic Lodge-room were very different to our present practice. A long table was extended from one end of the room to the other, covered with a green cloth, on which were placed duplicates of the ornaments, furniture, and jewels, intermixed with Masonic glasses for refreshment—(A laugh). At one end of this table was placed the Master's pedestal, and at the other that of the Senior Warden, while about the middle of the table, in the south, the Junior Warden was placed, and the Brethren sat round as at a common ordinary. When there was an initiation, the candidate was paraded outside the whole; and, on such occasions, after he had been safely deposited at the north-east angle of the Lodge, a very short explanation of the design of Freemasonry, or a brief portion of the lecture, was considered sufficient before the Lodge was called from labour to refreshment. The song, the toast and sentiment, went merrily round, and it was not until the Brethren were tolerably satiated that the Lodge was resumed, and the routine business transacted before closing. On a mature consideration, I felt that this could not be the chief design of Freemasonry—(hear, hear); but a change of situation about that time, and being removed to a distance from my Masonic instructor, drove Freemasonry entirely out of my head for a period of seven years. At the end of this time, I found myself in a position to establish a new Lodge; and I did accordingly establish the Apollo Lodge at Grimsby, and was appointed its first Worshipful Master. Here, then, I had an opportunity of bringing into operation those improvements which had suggested themselves to my mind many years before; and during the ten or eleven years that I presided over that Lodge, I flatter myself it was decently conducted. I am sure it was pre-eminently successful. Still I could not divest myself of the idea that Freemasonry contained some further reference than what appeared upon the face of the lectures, even in their most extended form—(Hear). But of the nature of that reference I was perfectly ignorant. I communicated with my Masonic instructor on the subject, but he was equally at a loss. I consulted other eminent Masons without success. I remained in this state of doubt and indecision for several years; when, at length, an unforeseen accident put me in possession of all the information I wanted. It was about the time when the Union was making a

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noise in the Masonic world—in 1813 or 1814; a numerous and flourishing Lodge, with which I was in the habit of occasional communication, appointed a committee to revise the lectures, for the purpose of making them palatable to all the Brethren. Amongst the members of the Lodge were several Jewish Masons, and they possessed sufficient influence to direct the committee *to withdraw from the lectures every reference to Christianity.* The attempt was rash; because, if it had succeeded, the ancient Landmarks of the Order would not only have been removed, but actually destroyed. The committee entered on the work with great zeal and perseverance. But, as they proceeded, unforeseen obstacles impeded their progress. They complained that on a minute analyzation of the lectures, they found them so full of types and references to Christianity, that they could not strike them out without reducing the noble system to a meagre skeleton, unpossessed of either wisdom, strength, or beauty. After mature deliberation, they unanimously resolved to abandon the undertaking; and pronounced it hopeless and impracticable. This experiment, which I watched with great attention, opened my eyes to the important fact, that Freemasonry is capable of being made, not only more extensively useful, but of great actual value to the moral and religious institutions of the country. I deliberated long on the most feasible method of bringing the Order before the world, as an institution in which Christianity was imbeded, and morals and religion incorporated with scientific attainments; but without the most remote idea that I was to be the instrument for its development—(Cheers). It is true, I instituted a strict search into Masonic facts; I penetrated into the dark and abstruse region of Masonic antiquities; and the further I advanced in my inquiries, the more I became convinced of the absolute necessity of some systematic attempt to identify Freemasonry with the religious institutions of ancient nations, *as typical of the universal religion of Christ*—(Hear). While I was engaged in these investigations, I found an opinion promulgated in several learned writings, that Freemasonry was nothing more than a scion from the Eleusinian mysteries. It was contended that their internal construction, their external ceremonies, and their legend of initiation, resembled each other in so many important particulars, that it was impossible for any candid mind to doubt their identity. This opinion, I regret to say, was hastily taken up, not only by some uninitiated persons, who were very glad of a pretext to throw discredit on the Order, but also—owing to the undoubted resemblance of the legend and ceremonies—by some well-meaning members of our own fraternity. A conclusion, so disadvantageous to Freemasonry, was forbidding; and I determined, as a Christian divine, to abandon it altogether, if the charge should prove to be true. To satisfy myself on this point, I determined to investigate the evidences of both these institutions. With care and circumspection I waded through all the ancient and modern writers who had treated on the subject; and, after mature deliberation, on every point and bearing of the case, which occupied my attention, at intervals, for several years of my life, I came to a conclusion which proved the origin of much anxiety and much labour, and ended in the production of those publications to which my worshipful friend has so pointedly referred, and which, I have the gratification of saying, have, by the favour of the fraternity, passed through many editions, and, therefore, I have just reason to conclude they have not been entirely useless—(Cheers). Still the series is not complete. A great principle remains to be established, on which I have bestowed much care and

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attention. This principle is intended to show, not only that the legends, symbols, and lectures of Freemasonry bear an undoubted reference to the Messiah promised at the fall of man; but also that the Order itself, in the earliest ages, was a legitimate branch of true religion. To establish these points, I have commenced a periodical work, the first numbers of which are in your hands. Should my undertaking be successful, in the language of Shakespeare's enchanter,—

> I'll break my staff.
> Bury it certain fathoms in the earth,
> And deeper than ever plummet sounded,
> I'll drown my books! (Continued cheering.)

Before I conclude, I shall take the liberty of laying before you a brief sketch of my connexion with the Provincial Grand Lodge of Lincolnshire—(Hear). I have already said that I was initiated a minor, and have made a few observations on my Masonic feelings at that period. But it was not until the year 1813 that I attained provincial rank. In that year P. G. M. Peters made me a present of a Steward's apron. Three years afterwards, his successor, P. G. M. White, appointed me to the office of P. G. Chaplain, and I preached my first sermon before the P G. Lodge at Barton upon Humber. The next P. G. Lodge was held at Spalding, in 1818, about which time I was taken into the councils of Bro. Barnett, D. P. G. M., and the sole manager of Masonry in the county; for neither P. G. M. Peters, nor his successor, held a P. G. Lodge in my time. Thenceforward Bro. Barnett never convened a P. G. Lodge, or took any step in the execution of his office, without consulting me, although he did not always follow my advice. It was, however, at my recommendation that annual P. G. Lodges were brought into operation; and they were carried on with tolerable regularity until the appointment of the present P. G. Master. Thus a P. G. Lodge was held at Lincoln in 1820, at Sleaford in 1821, and at Grantham in 1822. Owing to the increasing infirmities of Bro. Barnett, these interesting meetings were obliged to be temporarily suspended; and it was not until the year 1825 that the D. P. G. M. found himself capable of convening another P. G. Lodge. It was holden at Boston on the petition of the Brethren of the Lodge of Harmony. About this time, Bro. D'Eyncourt was appointed to the office of P. G. Master; and, owing to circumstances which he was probably unable to control, no P. G. Lodge was convened for seven years. During this inauspicious period, Freemasonry declined so much that there was scarcely an efficient Lodge in the province. The St. Matthew's Lodge at Barton, the Doric at Grantham, the Apollo at Grimsby, and the Hope at Sleaford, had entirely discontinued their meetings; and even the Witham, at Lincoln, and the Lodge of Harmony, at Boston, were extremely feeble. At length, the P. G. M. saw the necessity of doing something: and accordingly he convened a P. G. Lodge at Lincoln in 1832, and another at Horncastle in the following year, at which my Deputation was confirmed by patent—(Cheers). Thenceforward mine was an authorized interference, and I set myself seriously to the work of regenerating Masonry in the Province. And the process I adopted was this. The P. G. Officers had not been changed for years, which constituted a just ground of complaint. I determined to reform this abuse. I then framed a code of bye-laws for the government of Masonry in the province; and frequently held two provincial Grand Lodges within the year, although I resided, for a great length of time, a hundred miles out of the province—(Cheers). I

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advanced active and intelligent Brethren to the purple; I distributed honours with impartiality, and, I trust, with a strict regard to justice; I instituted an inquiry into the state of the Lodges, and introduced a discipline which operated so effectually, as not only to revive most of the old Lodges, but to cause new ones to spring up in every part of the province—(Cheers). During the progress of these measures for the purification of the Order, I assure you, Brethren, most solemnly, that I never sought for popularity at the expense of principle: I never sought for popularity by the infringement of any Masonic law, or a dereliction of any Masonic duty. In a word, *I never thought of popularity;* I thought only of a strict and conscientious discharge of my duty. I flatter myself that I improved the details of Masonry in the province. I remodelled the ceremonial of the introduction and departure of the P. G. M. into P. G. Lodge, which had been very loosely and inefficiently conducted before my time. I re-arranged the order of public processions; so that regularity and decorum succeeded carelessness and disorder, and, I am happy to add, that other provinces have adopted my arrangement. Thus Masonry became respected; and, instead of continuing to be a by-word and a reproach, it is now considered a title of distinction—(Cheers). A system of lecturing has began to prevail in the Lodges, and the Brethren have shown a disposition to become acquainted with the philosophy of the Order. I had other projects in view, which could not have failed to operate well; and I was making arrangements for opening new Lodges in two or three additional towns, when my unexpected dismissal frustrated the design—(Hear). And now, Brethren, I am anxious that you should not misunderstand me. I am not saying this from a principle of ostentation. I do not mean to infer that I have done more than my duty; but I thought it necessary to give you a brief sketch of my exertions for the benefit of Masonry in the province, as I may not be favoured with another opportunity of doing so. Every thing I did was part of a system prescribed in my own mind for elevating Freemasonry to a high rank amongst the literary and scientific institutions of the kingdom. The plan was in progress, and, though it worked well, I admit was far from completion. And it never could have been completed without the kindness and co-operation of the fraternity at large. Yes, Brethren, I am proud to have an opportunity of admitting, that if I had not been encouraged by your approbation—if I had not been assisted by your zeal—I could never have succeeded in placing Freemasonry in the high rank which it now sustains in public opinion—(Loud cheers). It is more than thirty years since my connexion with the P. G. Lodge of Lincolnshire commenced. During the whole of that period Freemasonry has been my constant and unremitting care. Expense has not been spared, and much personal inconvenience has been sustained for the benefit of the Craft. I have had no common feeling on the subject. It has been a kind of monomania which I have never endeavoured to suppress—(Cheers). The time has at length arrived when I feel myself called on by years and infirmities to bid adieu to practical Freemasonry. You have this day pronounced that I have discharged my duty, during my official rule, like a good and worthy Mason; I shall therefore have the satisfaction of retiring from the scene assured of your approbation. I confess it is painful to sever the link which has cemented me to the Craft for so many happy years; and to mitigate my regret, I must throw myself on your indulgence—(Cheers). Your approbation of what I have done will hallow the remembrance of our

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connexion when our Masonic union has ceased, and we regard each other only in the light of private friends. To the subscribers to the Offering my thanks and gratitude are peculiarly due; and to withhold them on the present occasion, would be a violence to my feelings. For more than forty years I have been a labourer in the forest, the quarry, and the mountain, for the advancement of the Order. Your sympathy and approbation have well rewarded my toil, although I have borne the burden and heat of the day. But I fatigue you—(No, no). I confess, that the very idea of a last word—and that word Farewell! to Brethren with whom I have acted so long and so cordially—whose zeal has given instant effect to all my plans and all my wishes—is exceedingly bitter and painful. But my Masonic course is nearly run. I have told you how I began—I have told you how I continued—I have no occasion to tell you—for you all know too well—how I ended. There are many Brethren present whom, it is highly probable, I may never see again in this world. But there is another and a better. There, I trust, we shall all meet never to part again. There, amidst the Masons of Heaven's high arch, we may practise our system of universal love, and rejoice in the blessings of unadulterated Masonry for ever and ever! Brethren, farewell! and may God be with you all!—(The Rev. Dr. then sat down amidst loud and continued cheering.)

The CHAIRMAN remarked upon the zeal and brotherly feeling shown by the Brethren who had come from considerable distances to attend this festival, and concluded by proposing the healths of "Bros. Ewart, Dr. Slade, &c., &c., and other Officers of Prov. Grand Lodges who were present."—(Cheers and Masonic honours.)

Bro. the Rev. DR. SLADE, P. G. C. for Staffordshire, returned thanks —Very Worshipful Sir, Officers, and Brethren, I rise with the greatest alacrity to acknowledge, on the part of myself and the other visiting Brethren, the compliment you have conferred upon us in drinking our health. Brother Clarke and myself have travelled hither on this joyous occasion thus far from the west towards the east in search of that which has been too long lost to us at Wolverhampton, the presiding genius of the illustrious Mason to whose unparalleled industry, learning, and wisdom, as our philosopher and historian, we have come to pay the homage so meritoriously due. We attend in a threefold character. As personal friends of our venerable Brother we undertook this long journey, to testify our individual and private respect and esteem for him; but, I am also proud to say that we come here as a deputation from St. Peter's Lodge, in our town, of which Dr. Oliver is an honorary member, charged to convey to him the unanimous sentiments of respect and regard entertained for his character and erudition by the Brethren of that Lodge; and I may almost presume to add, as Grand Officers of the province of Staffordshire, respecting that feeling of admiration and applause which was elicited in our Provincial Grand Lodge, when, upon a recent occasion, I had the honour of proposing the health of our illustrious Brother. Our W. Brother, Dr. Crucefix, who is on your left hand, V.W. Sir, and who was present on that occasion, can bear testimony to the enthusiasm with which that toast was received by nearly 150 Brethren of that and the adjacent provinces assembled on that particular occasion. It is most gratifying to find our excellent friend and Brother so highly respected and estimated as he is among you. Such intelligence will communicate an agreeable feeling of pleasure among your distant Brethren, on our return home, to give an account of our

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mission. And it will increase the satisfaction of our report to hear he is enjoying an improving state of health. May that supreme incomprehensible Being, at whose fiat we frail creatures of the dust were made, and by whose power we are sustained—the Almighty God—restore our beloved and venerated Brother to perfect health, and grant him such a renewed lease of years, that the latter days of his life may often be enlivened by contemplating the honours his vast Masonic career has so justly earned him, and among them the fraternal offering which has this day been presented to him as a tribute of the universal attachment of the Masonic fraternity. Dr. Oliver has elevated Masonry to a position in the scientific and literary world which it never at any period before occupied, and, therefore, every truly and enlightened Mason must rejoice in having this opportunity of acknowledging the benefit he has conferred upon the society.

The Rev. Doctor concluded amid the cheers of the company, but overpowered by his own feelings.

Bro. Dr. Crucefix then rose and proposed the health of the Chairman, the W. M. of the Witham Lodge—referring in a very happy manner to the leading points of his address, and expatiating on his general qualifications, which had that day been so admirably proved. "Whether," said Dr. C., "I look on my Masonic friend in the character of Chairman of this Meeting—as the Master of the Lodge, or as the Chairman of the Offering Committee—I find him in every position acting on the square, adding dignity to his office, and gracing that dignity by a courtesy which renders him beloved as well as respected. But, Brethren, you know him too well to require of me to say more than that he has won the best laurels our gratitude can offer in return for his kindness on all occasions, but more especially for the happiness he has this day been the means of affording us. We Londoners must occasionally visit the Provinces to mature our imaginings—to improve our mental powers, and to gain substantial knowledge. Lincolnshire has evidently profited by the example of her great historian, of whom Bro. Dakeyne is an honoured disciple."—(Great cheering, Masonic honours and chorus—"Prosper the art.")

The Chairman returned thanks. He had, in conjunction with his Brethren, done his best to give them a fraternal reception, and he was indeed glad to find that they deemed his exertions not inefficient. To himself it was, in truth, a proud day; for, upon the record of it his humble name would be associated with that of the great light of Masonry, Dr. Oliver. He owed much to his Rev. Brother—he never should have had courage to print the sermon he preached before the Prov. Grand Lodge last year, had it not received the *imprimatur* of Dr. Oliver. He would, however, leave off speaking about *self*, it was always a disagreeable subject. "But," continued the Chairman, "I have a word or two for my good friend Dr. Oliver. He has been somewhat doleful in stating that this was his leave-taking of the Craft; that he must prepare for the closing scene. Why, our excellent Brother seems to have forgotten that he has a father living hearty and well!—(Cheers.) Yes, Brethren, our Brother's father, himself a Brother, upwards of ninety years of age, is not so down as his son, for his motto is, like Barnaby Rudge's Raven's, 'never say die.'—(Great laughter and cheers.) Dr. Oliver's son, himself the father of *Lewises*, is present, making three generations of Masons now living of that one family.—(Cheers.) We will drink the health of the patriarchal Craftsman, and hope that he may live many years to enjoy

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himself as he does at present; and that his son may long survive him. 'The health of Bro. the Rev. Samuel Oliver, the father of all the Olivers.'" —(Great cheering—Masonic honours and chorus.)

The Rev. Dr. Oliver returned thanks. He expressed his great delight that his venerable father having arrived at such an advanced age, could yet enjoy life with comfort. He still was inclined to think, notwithstanding what the Chairman had said, that his venerable father would "see him out," but whether that were the case or not, if he could but tread in the steps, and equal the excellencies of that good old man, he should not fear to pass away.—(Great cheering).

Bro. W. H. Adams,* rose to propose "the Masonic Charities." The learned Brother invoked the spirit of charity in all things in very glowing terms, forcibly reminding the Brethren, of the necessity there was for exercising such spirit not merely in acts of benevolence as alms giving, but in reconciling differences of opinion. He would not enter further into some circumstances that were now by-gone, except to congratulate the meeting which had assembled to do honour to a venerable and a venerated friend on the result of their labours in a duty of such paramount importance; whenever they should hereafter reflect on that day's proceedings, it would be in a spirit of thankfulness they had been allowed to be present.—(Great Cheering.) His duty was to advert to the Masonic Charities. The Schools for the young were touching evidences of the anxiety of Masons, that youth should be directed in the paths of virtue and honour, and it was a subject of heart-felt gratitude to know that these Institutions had affected in a singular degree all that was expected, nay, even hoped for; many a boy became by education the man of honour and integrity; and many a girl became the happy mother of a family in whom she instilled those excellent principles she imbibed in her youth under the fostering care of a Masonic Institution. —(Cheering.) Lately, however, there had sprung up an Institution of a still more extensive nature, embracing the intention of providing a home for the aged Mason in the winter of life; for him, who having passed through the storms and vicissitudes of the world, which if he might not term ungrateful, was at least often unmindful of merit, might in that asylum retire from future anxiety, and direct his remaining powers to the peaceful contemplation of his duty to God.—(Much Sensation.) There was a Brother present, Dr. Crucefix, who had supported these charities by contributing to them, but still more so, by many years of active and devoted service; indeed, the Asylum might be said to owe its existence to his untiring zeal, which instead of succumbing to opposition, appeared to rise the more determined and resplendent.—(Cheers.) Indeed, what could better prove the great value of the services of his excellent friend, that not only the Asylum, the child of his hope, promised at no distant day, to adorn the Annals of Masonry in a two-fold sense, operative as well as speculative; but another Benevolent Institution growing out of this parent stock was already like an infant Hercules, betokening future health and strength. He should conclude, by proposing "The Masonic Charities," and to couple with the toast, the health of Dr. Crucefix, one of the most distinguished

* We have to apologise for the omission of our reporter, who having retired under an impression that the Lodge was about to close, did not take notes of the very eloquent address of Bro. Adams. The few points given to him by a Brother, do not present even the faintest outline of an address in which the power of oratory was surpassed by its beauty.

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Freemasons of the day, and more especially as the energetic supporter of Masonic Charity.—(Long continued Cheering and Chorus.)

Dr. Crucefix.—W. Sir, and Bro., our learned friend has embodied in very thrilling language the characteristic principles of Masonic charity, he has boldly asserted her rights to your consideration, and her claims to your sympathy; his address delivered this day will long live in your recollection; on my own part, I can assure my excellent friend and Brother, that it will be my study to merit some share of the encomium he has so generously bestowed on my humble endeavours in our glorious cause, in which I shall be stimulated by the remembrance of the very cordial manner in which you have welcomed the generous sentiment.—(Cheers.) I might content myself with the expression of my truly grateful thanks, did not a stern necessity exist in my mind that on such an occasion as this meeting presents, there should be nothing left undone or even unsaid which justice may require or gratitude demand. I have listened with breathless interest to what has fallen from the Rev. Chairman, and the other Brethren who have addressed you; their sentiments do themselves as well as our distinguished Brother, Dr. Oliver, the highest honour, and I tremble at the responsibility I shall incur in attempting to follow them; they have woven a garland of moral eloquence, and scarcely left me a stray waif to present you. I have, however, an auditory worthy of the occasion, and shall dismiss all pretence, and throw myself unhesitatingly on its indulgence. How truly may I state that, from the earliest moment, when the "Light" of Masonry first dawned upon me I have been indebted to our historian for whatever Masonic knowledge I have been able to acquire, which has enabled me to pass through a moral alembic of self-examination which justifies me in venturing to present myself before you on this occasion with an unaffected sincerity of purpose. I eagerly sought for such books as treated of Freemasonry, the first I obtained was Dr. Oliver's edition of Preston's illustrations, which I found to be a casket of surpassing beauty; as I read I became an enthusiast, and as often as I returned to the invaluable page, I felt my heart yearning with gratitude to the author who had removed all my doubt by expanding my mind. One by one I procured every emanation of his gifted pen, and at length I dared to contemplate and eventually execute that bold project, which, as I now reflect upon it, I wonder at my courage to incur so fearful a responsibility, but I have told you that I was an enthusiast, and what will not enthusiasm dare! I launched my bark on the wide waters of public opinion, and the *Freemasons' Quarterly Review* was published. I was its editor and proprietor during many eventful years, and even now if I decline responsibility, for reasons which I trust are as honourable as they are obvious, I may observe that, like a certain great Duke, I yet have a considerable say in the cabinet. This reference is almost too personal, but it is in some measure necessary to complete the explanation of the connexion between Dr. Oliver, my elder Brother in Masonry, and myself. I trust, therefore, you will excuse it. I ventured, after the appearance of the first number to write to Dr. Oliver, through our mutual publishers, and regret that I did not write in manifold—for at this moment it would give me much satisfaction to be reminded of the exact mode in which I approached him—but I have his first letter to me, dated May 30, 1834, in which he not only approved the object, but promised a support that has increased in interest, until it has ripened into an affectionate friendship. —(Cheers.) Dr. Oliver and myself have secrets of no common nature.

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Five years passed ere we met; as yet my dear friend had been only painted by imagination on the mind's eye; at length, at Grantham, in the autumn of 1839, we met in the Provincial Grand Lodge, and thus became indelibly fixed on my physical retina the impersonation of this truly noble-minded Brother. Can it ever be effaced !—no; for, if even deprived of the blessing of physical vision, the moral retina will still retain the impression, deep, lasting, ineffaceable. Again we met in London, on a day consecrated to friendship, when he threw over me the mantle of his protection; the remembrance of that day has but one alloy to perfect happiness, and that arises from the circumstance that your dear friend has sustained much disquiet from the un-Masonic misinterpretation of his generosity. Again we met in Spalding—some vivid remembrance of that meeting flit on the memory, but they pass away in the happiness of another meeting at Peterborough in his mother Lodge, and in the delightful sensations of the present moment. R.W. Sir, and Brethren, who can with greater sincerity or so much propriety endeavour, gratefully, to acknowledge the unceasing kindnesses of such steady, undeaviating friendship. Great has been the consolation derived from a correspondence that served to steady a mind which might otherwise have yielded, and which taught at the same time the lesson of purification.

My dear Dr. Oliver, pardon me, if you think I exceed the limit of propriety; I am impelled by a resistless impulse. If I could, I would offer to you the homage of a most extensive community, conveyed in those grateful acknowledgements which I have been directed to deliver, not only from the London subscribers, but from those in every part of the world, expressed in language of fervent truth, but which, alas! so far from being refined by the organ of transmission, will require you to imagine what I am incompetent to perform.—(Great Cheering.)* I look at your Masonic labours from the edition of Preston, which is the cabinet; your signs and symbols as the appropriate lock and key—lifting the lid,—what mental stores are presented, what moral gems of exquisite lustre, which if he would but read, mark, learn, and inwardly digest, would lead man, erring man, imperceptibly into the paths of Masonic Virtue; and these gems are the produce of your herculean labours. But, you have not confined yourself to the publication of your own inestimable works, for with a true sense of Masonic duty, you have snatched from undeserved oblivion, the memory of authors who in their day did good suit and service. You have made Time as it were to give back to us their thoughts and imaginings, nay, even more, like a skilful artist, you have so arrayed them that they reappear to us with even more than their original lustre. Shades of Preston, Hutchinson, and Ashe, look down on this Meeting with approbation. I could almost wish that Smith, Calcott, and other Masonic worthies might also be snatched by the same hand from the womb of Time, and also be given back to us as renewed lights to adorn our modern hemisphere, and thus render the classic literature of Masonry complete. There is, however, extensive labour yet in active progress. "The Mason's task is not done." The Land-marks of the order will, I predict, be the most interesting and the most essentially useful legacy which you can bequeath to an admiring Fraternity, unless, indeed, if it were possible that the Grand Lodge could be induced to avail itself of your powerful aid in com-

* Dr. Crucefix held up a large packet of letters from Provincial Grand Masters, Deputies, and other Brethren.

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piling a new edition of Anderson's History of Masonry, to crown the pillar; then, indeed, my dear friend and elder Brother in the bosom of your thought, you might say to yourself, "EXEGI MONUMENTUM!" May future years of peaceful serenity attend you in this life, and when the awful secret of the future is unfolded, may it ensure your eternal happiness in the Grand Lodge above.

Brethren, I should have observed, that as our Masonic authors were consigned to the tomb, there was a "lull" in the Masonic atmosphere. For many years we did not advance; indeed, I question whether the Union of the two English Societies, excellent as it was, produced a tithe of the expected advantages, for, with the exertions of each Society separately rivaling the other in Masonic interest, there was always a proportionate excitement: but we find no improvement of importance until Dr. Oliver commenced his labours, and the best proof of the value of a Masonic Press, is, that since that powerful organ has been propitiated, it has, to use the words of the late lamented Earl of Durham, so mirrored the talent, energy, and principles of the order, as not only to have restored it, but to have placed it more firmly on the record of Time. By pervading the universe, it realized the words of our immortal Bard, and made the "whole Masonic world akin." Dr. Oliver has materially aided Freemasonry by dispelling the doubts of the Sceptic, and teaching its persecutors a moral lesson;—let me not be misunderstood,—I allude to those opponents of our order who anathematise, what they lack a sense of justice to examine. I am reminded of a few words expressed by H. R. H., our late Grand Master, many years since in the House of Lords, when advocating the claims of his Catholic fellow subjects, which bear some analogy to my present subject.—"Here," said H. R. H., "Bigotry must skulk to the dark and loathsome recess of ignorance, presumption, obstinacy, and ill-nature, making room for truth, knowledge, reason, and generosity." I shall conclude by observing that our Brother is one of those "master spirits who stamp their name upon the age in which they live," and he is also "one of those stars of our moral firmament, which, as in time must sink below the horizon, will rise in another hemisphere, as they set to us; and the youth of other times will gaze on their lustre as he learns their names and marks them clustering into constellations which will recall some interesting event of their earthly existence." Brethren, for the patience with which you have heard me, I am very grateful, but I am still more so, for having been permitted to join this meeting, to partake its mysteries, and to mingle my aspirations with yours in accordant sentiments of veneration and love for the distinguished Brother, whose learning, honour and virtue, we have met to commemorate—(Continued Cheering.)

Permit me, Sir, before I sit down, to propose the next toast on the list, it is one that I can offer with great pleasure, and which you will receive with unmixed satisfaction; it is the health of the worthy Treasurer to the Masonic Offering to Dr. Oliver, a resident medical practitioner well-known to you, and who is also the Worshipful Mayor of this Ancient City.—(Cheers)

In the presence of a gentleman whom I have met this day for the first time, sincerity might prevent my doing him fair justice, but that having been in correspondence with him as a co-treasurer in this happy partnership, I have found such kindness and courtesy that I am glad of the opportunity to testify to both; you Brethren who meet him in the Lodge, the Council Chamber of Justice, and to whom as a profes-

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sional friend, it may be, under Providence, you owe the blessing of health, can appreciate all I ought to say when proposing the health of the Mayor of Lincoln, to whom we are also indebted for the use of the Hall on this day.—(Great Cheering.)

Bro. HARVEY, the MAYOR OF LINCOLN, in returning thanks, observed, that he could not forget that the First Meeting of the "Oliver Offering" Committee, held in the room in which they were assembled, was presided over by a Brother who then held the office he at present filled; the late worthy Bro. Hebb; than, whom a more amiable man, and more zealous Mason never existed.—(Cheers). As Mayor of the City of Lincoln, he was always glad to prove his good-will to the Brotherhood, by rendering them any service in his power; and it gave him unmixed satisfaction to act as Treasurer to the "Oliver Offering."—To have been in any manner associated with that excellent Brother, was a source of pride, and he should ever look back with pleasure to the part he had taken in the proceedings connected with the festival and ceremony of the day.—(Cheers.)

The CHAIRMAN then gave the health of one of the City Representatives in Parliament, Bro. Colonel Sibthorp, a Past Master of the Witham Lodge. — (Cheering). The gallant Brother was unable to leave his Parliamentary duties, but he had not forgotten the present Meeting. He had sent the splendid present of venison of which they had partaken, and also forwarded a handsome subscription to the "Offering" fund.—(Great Cheering.)

The CHAIRMAN was, upon the motion of Bro. Adams, seconded by Bro. Dr. Slade, requested to notify to Bro. Col. Sibthorp, *M. P.*, the thanks of the Meeting for his kind attention.

The CHAIRMAN then, as W. M. of the Witham Lodge, called the Brethren from refreshment to labour; when the Lodge was closed in due form, and with solemn prayer.

The Chairman and several Brethren then retired to an adjoining room to coffee, and Dr. Crucefix took the vacant Chair, when many toasts were given, viz., The Earl Howe, Deputy Grand Master, &c. "Mrs. Oliver and family," responded to by Bro. George Oliver, as follows:—

W. Sir and Brethren—In the name of my mother, myself, and the other branches of Dr. Oliver's family, I thank you for the compliment which you have paid us. This day's proceedings have been long and anxiously anticipated, and I assure you they will leave a lasting impression of gratitude upon our minds for the honour you have this day conferred on my beloved parent. The handsome Offering you have just presented to him will be handed down to succeeding generations, and will, I hope, act as a stimulus, if any should be wanting, to excite his children, and his children's children, to follow in the steps, so far as they are able, of their revered ancestor: and so long as the name continues, I doubt not, it will be found connected with Freemasonry, and its members doing all that good and true Masons can do, to uphold its ancient Landmarks, and support it in Wisdom, Strength, and Beauty.

After a short time, the W. M. of the Witham Lodge resumed the Chair, and acknowledgements of their services were toasted in connection with the names of several Brethren, viz., Brother Spencer of London, Bro. John Middleton, P.G., Steward, the maker of the "Offering" plate; Bro. Goodacre, A. P. G. D. C., the Hon. Sec. to the "Oliver" Committee; Bro. Goddard, P. P. G., Sec.; Bro. W. A. Nicholson, P. M.

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Witham Lodge; Bro. Vinning, (father of the infant Sappho, and who had kindly sung several songs during the evening); Bro. Hawson, the respected veteran Tyler of the Witham Lodge, and P. P. G. Sword B.; Bro. Whitehouse, P. G. Purs., &c., &c.

The proceedings of the day were concluded in harmony and brotherly feeling, leaving an impression which will not readily fade from the memory of those who had the good fortune to be present.

It is only due to Brother Goodacre, the director of the ceremonies to add, that his efficiency in giving the honours and accompanying the Masonic chorusses, tended very materially to add to the effect, as well as to the harmony of the Meeting.

THE SYMPOSIUM AT SCOPWICK VICARAGE.

The public demonstration having passed, the Committee, with the London visitors, Bros. Crucefix and Spencer, were invited to spend the next day (Friday) at the vicarage to handsel the cup—a ceremony, it was the Doctor's wish should have been performed in public, but the Committee ruled that the offering should pass in its purity to the care of Mrs. Oliver and family. The previous meeting had certainly been a joyous one. Of the Symposium, we may truly term it a happy one. The doctor was no longer nervous, but more than cheerful, he was himself, his excellent wife and charming daughters elevated the scene; his two elder sons (the youngest was absent) joined the merry throng, and shared the proud moment of their sire's happiness, in entertaining his friends on such an occasion. The Chairman of the Committee, Bro. Dakeyne, and Bro. Adams, enlivened the meeting with social wit, in which each gave evidence of sparkling thoughts. Bro. Goodacre was not lacking in repartee. Bro. Nicholson had anecdotes at command, and Bro. Spencer proved that a London bibliopolist is no mean addition to a friendly circle. Bro. Crucefix was by the hostess invested with the dignity of master of the revels—by whom all homage was exacted, and to whom it was most readily paid. There are secrets in Masonry, but of Scopwick secrets we were unaware. Birch and Gunter might take lessons—and some London importers of the veritable Sillery—would do well to know what really was drank worthy of the creature comforts; even that rare luxury the "Loving Cup," was surpassingly good. Mirth and good humour presided, and the joyful occasion introduced an old-fashioned visitor yclept "forgetfulness of time," —but we will not profane the mysterics of Scopwick.

Sunday came! and then, reader, the historian of Freemasonry—the learned classic, assumed the sacred character of his ministry—the Vicar of Scopwick, a parish containing scarcely 200 souls—entered the little rustic church, where his flock were assembled to hear the word of God delivered to them in language easy and comprehensive, with an earnestness that convinced them of their pastor's sincerity, to which they paid an attention that betokened their increased desire to observe his directions. The village choir, assisted only by a clarionet, altogether so simple in its melody, was not lost on their hearts, and the children, male and female, who, ever and anon peered at the strangers, betokened that if curiosity for the time prevailed, the "mind" was cared for among the lowly and the young.

We have now seen Dr. Oliver in every stage of his high calling—friend, may God bless you! Thus endeth the presentation of the Masonic offering.

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DESCRIPTION OF THE PRESENTATION CUP.

(*With an Engraving.*)

It is a large cup of exquisite workmanship, and reflects great credit on Bro. Middleton, of Lincoln, who has executed the task with equal taste and judgment. The body is embossed with cherubs' heads, and festoons of roses; the cover and stem with emblems of corn and acacia; the cover is surmounted with a double triangle, and the five points of fellowship intersecting at right angles; on one side of the cup is the inscription in Latin, which we give with its translation; and on the other the arms of Dr. Oliver, from which depends the emblem of a Past Prov. D.G.M., viz.—

ER. on a chief sa.: 3 lions rampant of the first.
CREST, a demi-lion rampant erased er: collared and ringed ar:

INSCRIPTION ON THE CUP,

Part of a Service of Plate presented by his BROTHER MASONS to the Reverend and V. W. Dr. OLIVER, P. D. P. G. M. for Lincolnshire, &c. &c. &c., written by the W. M. of the Witham Lodge, No. 374.
A. D. 1844. May 9th. A. L. 5848.

GEORGIO OLIVER,
S.T.P. ET S.A.E.S.
VICAR DE SCOPWICK PRESBYT: DE WOLVERHAMPTON
NUPER IN COMITE LINDI-COLONIÆ
LAPICIDARUM
PRO-ARCHIMAGISTRO
NECNON ET CŒTUS DE WITHAM 374 SOCIO ET SACERDOTI
PHILOSOPHO ARCHÆOLOGICO
NULLI SECUNDO
REBUS HISTORICIS OPTIME PERITO
ORATORI VEL IN ECCLESIA VEL IN CONSILIO
ET DOCTRINA ET ELOQUENTIA PRÆSTANTISSIMO
UNIONIS MYSTICÆ
IN CARITATE BENEVOLENTIA ET VERITATE FUNDATÆ
PER QUADRAGINTA ANNOS EXPOSITORI ERUDITISSIMO
FRATRI REVERENTIA NUNQUAM NON DIGNISSIMO
FRATRES PER UNIVERSAM TERRARUM ORBEM
LATAMORUM RITUS CELEBRANTES
ET HONORIS ET AMORIS CAUSA
DEDERUNT.
A. D. MDCCCXLIV. A. L. IↃↃDCCCXLVIII.

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TRANSLATION.

TO GEORGE OLIVER,
Doctor in Divinity and Fellow of the Society of Antiquarians Edinburgh,
Vicar of Scopwick, Incumbent of Wolverhampton,
Lately in the County of Lincoln
Of Freemasons
Deputy Grand Master,
Also of the Witham Lodge, 374, a Member and Chaplain,
A Philosopher and Archæologian
Second to None,
In Historical subjects most learned,
An Orator whether in the Church or in our Councils
Both in Knowledge and in Eloquence most excellent,
Of the Mystic Union
Founded in Brotherly Love Relief and Truth
For Forty Years the most Erudite Expositor,
A Brother of Reverence unceasingly most worthy:—
The Brethren throughout the whole surface of the Earth
Celebrating the Rites of Freemasons;
For the sake both of Honour and of Love,
Have given this
Offering.

A. D. 1844. A. L. 5848.

VALE.

The warrior may boast of the laurels he 's won,
The poet exult in his echoing fame,
But far more ennobling the meed that the son
Of the widow, when Brothers reward him, may claim.
Those laurels are dimm'd with humanity's tear,
That fame and its echoes will both die away:
But the good Mason never oblivion need fear,
As long as his emblem the sun rules the day.

E. R. Moran.

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GLEANINGS FROM MASONRY.

The exemplary and unspotted life of a good Mason, and true, would unquestionably be the best treatise that could be written in the defence of our beautiful system, against the attacks of the bigot, and the evil-minded, would the world attribute his many virtuous actions to the moral perfection he had attained, while treading the chequered, though beautiful pavement of Masonry's most holy temple. But, unfortunately, prejudice and bigotry are ever ready to seek, and imagine they find, the source of his virtues in some other spring. The wickedness of undeserving Masons, they are ever ready to imagine, as springing from our mysterious rites and ceremonies; but our good works cannot be allowed by them to arise from the same source. Such being the case, Masonry not only requires us to act up to her promptings, and consequently be good men and true; she requires more, she requires that we should rouse ourselves from the apathy which holds us silent, while foes decry, and false friends shame her, and boldly and fearlessly speak out, and declare to the world that, while our vices are our own, our virtues are gems, gathered in the rich and lustrous storehouses of her immaculate science. Does the friend of your soul thank you in accents of gratitude for the support you have given him in the hour of adversity? Tell him he owes it to Masonry. Do your parents mention with pride the prop and stay of their declining years? Tell them you learned the lesson of filial duty in the records of Masonry. Does a wife cling to your bosom, and confident of the fidelity of your affection, find a haven there, amid the jarring and contending elements of this mortal existence? Bid her behold in Masonry the oasis in the desert of human passion, from whence you have culled the soft affections and the love unstained, which, summed up, compose the heaven of her existence. Do children cling to your knees and bless you for the light you have shed upon their souls, the precepts, illustrated by example, you have given them, which enable them to steer the bark of this life over the rough seas of passion, without quitting the helm of rectitude? Tell them Masonry pointed out to you the advantages of education, and bade you tend with vigilance and care the unfolding instincts of your offspring's mind, and guide it to the paths of virtue and honour. Act in this manner; give to Masonry the honour which is her due, and the wretched cavilling of her opponents will be drowned in the applause of an admiring world. In accordance with this plan, I shall from time to time, give the public such practical lessons, as I may be enabled to glean from the rich harvest before me; leaving to more metaphysical temperaments the task of unravelling its more subtle and abstruse secrets; while, I fancy, I shall be able to prove, even from the few scattered grains, the produce of my gleaning, that Masonry is very far from being the useless system which some would intimate. I will commence with that, which all men, from the philosopher with spectacle on nose, to the unwashed artisan—alike profess to seek and admire; but which has been tortured, strained, and perverted, in exact proportion with the expressed desire of the world for its possession—truth. What is truth! A Mason would tell you that it is the foundation of every Masonic virtue. And so it is. It is the basis on which the Mason rests that ladder, by which he hopes to ascend to those blessed mansions, from whence all goodness emanates. It is the written word

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of the true and living God Most High. Am I wrong in my assertion? Assuredly not! for I have the authority of Him, who is the fountain of truth and wisdom, for what I affirm; for, at that last supper which he gave to his disciples, he prayed fervently to the Father to sanctify them through his truth; and that there might be no error in divining what that sanctifying essence could be, he immediately added—"Thy word is truth." Here, then, I rest—God's word is truth! That spiritual tracing board of the Great Architect of the universe, from which all our doctrines, precepts, and commands are taken, to enable us to build the spiritual temple of the mind, and dedicate it to His glory, and the welfare of our fellow creatures. This truth, which inspires us with Faith, Hope, and Charity, and their attendant graces, is the constant and inseparable companion of Masonry; her wisdom, her strength, and her beauty! without which she does nothing; without which she commands nothing; and with which she fears nothing.

Are we absorbed in the cares of the world! Are we, in our every-day intercourse with man, hurried from enterprise to enterprise, with scarcely one moment that we can snatch from turmoil and business, to look upon light, until we almost forget that there is light! Masonry—when we avail ourselves of a few short moments to retire from the hurry of the world, unto the peaceful calm of her holy temple—directs our eyes again to the all-refreshing stream; says to the whirlwind of the mind "be still," and teaches us to feel that, the more we are adherent to the light of truth, the more we advance our present and future felicity. Is this truth—which I have gleaned from the fields of Masonry—a mildewed ear? Nay, 't is a portion of the bread of life! 'T is the eye of Faith—the anchor of Hope—the heart of Charity; and the vivifying essence of all virtue. Seek not to build upon any other foundation, or the structure you raise, though built of adamant, will crumble to decay, ere the wing of time hath brushed it. Truth is eternal; but the word of folly shall not stand.

This truth leads us to a knowledge and contemplation of its divine author, as far as He has been pleased to reveal His divine nature, and awful attributes to the eye of Faith. It is by His will that the desire of knowledge is awakened in our hearts; it is by His aid that we are enabled to cross the threshold of Masonry to seek it; it is by a sincere trust, and unshaken reliance on His infinite goodness and mercy that we, step by step, advance to a participation in the secrets and mysteries preserved in the archives of Masonry; while an expressive symbol continually reminds us, that the Omnipresent Deity continually observes us, and records our thoughts and actions; before whose glance the hidden secrets of the heart, and the minds remotest thought lie open and exposed. What a contemplation for the inquisitive spirit of man! What an august range for the most expansive intellect! The mind which, from its vast researches into the hidden mysteries of nature and science, is looked upon by its less gifted brother spirit with a feeling of awe and veneration—here beholds its insignificance, and sinks before the awful attributes of the Deity, into a creature, who, conscious of defect, finds its best virtue is humility. By the aid of those reasoning powers with which the Almighty, in His goodness, has indued us, we may imagine the Creator of the vast worlds which circle us in the glorious realms of space—the wonderful author of our being—to be indeed Omnipotent. But to be morally, palpably convinced, that in the vast realms of space we cannot find a spot where He is not; that He is here, and in yon apparently

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remotest star, at one and the same moment of time, is a theme beyond the powers of reason to demonstrate, and the province of Faith alone. And yet it is an attribute of the Deity so confessedly requisite—so in accordance with that which we should pronounce necessary to the preservation of harmony in the complicated machinery of nature; the rewarding of virtue, and the punishment of vice, that reason when guided by the light of truth readily assents to the fact. Masonry, by divine mercy, hath become possessed of this necessary and important truth, and assiduously endeavours to impress us with the awful fact. This ought to silence for ever the tongues of those who accuse us of practising evil within the tyled recesses of our temples; for what greater check can there be upon the perpetration of our evil desires, than the consciousness that the Being, whose laws we are about to violate, is observing our actions, and will visit them with the thunders of His wrath. The contemplation of this expressive symbol must make us more fearful of disobeying any of those divine laws, written for our guidance by Him, whose we are, and to whom we must answer for every action done in this life. Would to heaven Masonry were possessed of some all-powerful charm, capable of transforming us into her divine similitude! She, however, leaves us *free*, but exhorts us, with the accents of a parent, to shun the evil, and to choose the good; with one hand uplifted to warn us from the ways of sin and misery; while the other points to that path which leads to those etherial mansions, that Grand Lodge above, where the just shall be eternally happy with the Great I AM.

Few, indeed, compared with the vast multitudes which time is hurrying to an eternity of bliss or misery—seem either anxious of avoiding the one or procuring the other. The majority, indeed, outwardly regard the laws of their human rulers; and if they practice vice, do so in secrecy and darkness; giving no heed to the fact that, though they escape the detection of man, there is an eye which sees, though hypocricy may spread her veil in the vain attempt to shield them from its glance. Masonry is not to blame, if the end of their career be weeping and gnashing of teeth; her voice is always raised while there is a hope remaining, to warn us of the perils which beset us, and the miserable end of sin. She it was that told us darkness could not hide us from, nor intensity of light dazzle His all-piercing eye. She permits none of her disciples to plead ignorance as an extenuation of guilt. She infuses her spirit into everything which surrounds us; into the air we breathe, the earth we tread—into every atom of created matter; she gives them a tongue to incite us to virtue, and a voice "like angels trumpet-tongued," to warn us that there is no dealing with God as with man; that the sinful thought, and the sinful deed are equally perceptible to our Divine Master, whose all-seeing eye, though the grave hide us, and the depths conceal us, searcheth the heart, and with whom the night is as the noon-day.

CATO.

(To be continued.)

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ESSAYS ON EDUCATION.—No. II.

BY THE REV. H. R. SLADE, D.D.

INCALCULABLE is the mischief resulting from the recklessness with which some parents, to free themselves from the inconvenience occasioned by the immediate proximity of their children, dismiss them to the apartment of the individual charged with their superintendence; while it not unfrequently happens when the child, expelled from the maternal chamber, arrives at his place of destination, that he is received there with an ill-grace, because his presence proves to be importunate. Hence, if he venture to ask a question, his inquiry remains unanswered: if he indulge in mirth, he is enjoined forthwith to silence: if he weep, he meets but with abuse; and if he become irritated, his irritation is speedily surpassed by that of others: so that by degrees he is rendered to the full as melancholy, disagreeable, and choleric, as previously he had shewn himself lively, amiable, and patient. On the other hand, if his superintendent be of a mild and docile disposition, possessing affection for her charge, there are equal dangers, though of an adverse nature, to be apprehended; for in this case, the domestic is apt to flatter the child's caprices; to stimulate his inclinations; to applaud his very passion, and to submit entirely to his dictum; so that, if in the first hypothesis, she acquires a passive slave, in the second, she no less assuredly acquires a perfect tyrant.

Hitherto, I have been speaking but of pure errors, it being perfectly obvious from the little that has been said, how *peril-fraught to the child is a system which proves of so much convenience to the parent.* But, if the individuals to whom the precious charge of childhood is confided, are imbued with real vices, as mostly proves to be the case, then is the mother guilty not only of neglect, but of a flagrant crime in regard to her abandonment of her offspring. Lying, from its prevalence among servants, who possess no other means of palliating their weaknesses, is ordinarily the most common failing of children; for as these are much more feeble than their guardians, and have already found, on various occasions, that by means of a falsehood they can extricate themselves from a dilemma, they no longer hesitate in case of emergency, to avail themselves of a mode of defence, at once so commodious and so easy; while the consequence invariably is, that they thus contract an habitual habit of lying, which is not, afterwards, easily to be eradicated. It is futile in us to tell a child, that lying is a low and hateful vice, neither, at the least, does he comprehend the meaning of such words; what, however, he right well understands, is the means he acquires by lying of doing his behest, without the fear of punishment.

It is by no means an uncommon error, that of attributing to bad disposition, certain defects which, without a doubt, the child has contracted through either the neglect, the ignorance, or the vicious system of the individuals charged with the superintendence of his education: yet, would we, instead of calumniating nature, but apply ourselves to the deriving solid advantages from the great means which she places at our disposal, we should then behold wonders. Nature ingrafted in man a love of self so efficacious, as to impel him irresistibly to seek whatsoever may contribute to his preservation, and his happiness. It admits not of denial, that we very frequently deceive ourselves in our selection of the means which we employ, yet this must be considered less the fault of

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Nature, than of man himself, who does not always impel in a right direction the first energies of inclination. *He who works evil, does it not, because in his heart he prefers evil to good, but simply because he thinks it will prove to him a source of greater profit. No child will continue to be a liar when he knows that truth will be more useful to him than will falsehood; but for this, it will be necessary that he see not lying indulged in by others, and that his personal interest excite him to speak, at all times, the truth.* By a steady adherence to this precaution, there will no longer exist a necessity for bringing before him the horror of a vice of which he could not form even an idea. We know full well, that precept is easy, and practice difficult; but it is this very reason which renders still more imprudent our trusting implicitly to unskilful and unrefined hands. Can we, forsooth, reasonably expect from the care of a strange female, or of a common servant, the results which the utmost vigilance of a mother will not accomplish without a world of labour? Better would it be to confess honestly that *pleasures*, (more especially amongst people of fashion), are, for the most part, held in higher estimation than are *obligations;* and that they are infinitely less anxious to mould the minds and manners of their progeny, than to revel in what are usually termed the pleasures of society. It must, however, be admitted that, notwithstanding its prevalence amongst those matrons, even who pique themselves the most upon being exemplary models, such a line of conduct is, to say the least of it, highly reprehensible.

The whole root of the evil is their not duly reflecting on the importance of the obligations appertaining to their condition, and on the misfortune they expose themselves to, by abandoning those obligations in the manner they are wont to do; thereby leaving the tender susceptibility of childhood exposed to the contact of the most evil propensities.

Finally, however, let us by way of argument, suppose that the female to whom a mother entrusts her child, be gifted with every virtue. Let us suppose her to be a lively, without being of a boisterous disposition; to be good, although not weak; to be upright, but not severe; to be condescending, without being abject; still no progress would be made, insomuch as it would be impossible to prevent her from associating either at home or abroad, with other individuals of her own rank. And what a school, truly, is this for the rearing of a child! One, thinking by this means to please, flatters, and loads him with the grossest adulation: another, either for sheer amusement, or from malice, opposes him in every trivial thing he does, and derives pleasure from witnessing the impotency of his rage; while some there are not wanting whose entertainment consists in provoking him to launch out in imprecations, oaths, and other expressions, of a nature equally reprehensible. With all this, however, such pastimes as these are not always the worst: because, how can we be exact from persons devoid alike of education and of knowledge, to what degree, soever, we may suppose them to be gifted with the good qualities peculiar to their condition, that they be exempt from the vices that are so rife and prevalent in those assemblies, even which we hold to be of the most cultivated and refined?

Are we to seek in the anti-chamber for virtues which are not, at all times, to be met with in the drawing-room? Nevertheless, it must be owned that in the latter, at least, observances are better adherred to than in the former; it, also, not unfrequently happening *that he who in reality*

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is the most corrupt, is, in appearance the most honest, which is all that we require at an age when we are incapable of seeing and of judging save only by appearances; and, inasmuch as a child can have no matters upon which to enter, or subjects to discuss with those by whom he is surrounded, it is of little consequence to *him* that they be *really upright men;* all that he can require being that they should *seem such.* Needing only *good examples,* he finds them in the company of persons, either really virtuous, or assuming for worldly purposes, the outward garb of virtue. I am, of course, here assuming that the parents themselves be honourable and judicious persons, admitting into the interior of their dwelling none but who are equally, or appear to be so. It is alone, indeed, for such individuals as these that we can write upon the subject of education, insomuch as others of a different stamp would be utterly incapable of understanding us.

Vainly should we seek this burnish of honour and of virtue, as well as of good breeding in persons who have never possessed it; and although true it is that servants are oftentimes at bottom less vicious than their superiors; still, at least, to appearance, they are worse, for they know not how, neither do they care to dissemble. They speak, for the most part, as they think, without *détour*, or the garnishment of chosen phrases: and as the grossest expressions are generally the most energetic, it follows, as a consequence, that the child acquires them with corresponding promptitude, and retains them without difficulty on the tablets of his memory.

Such, then, are a few of the dangers to which the culpable neglect of parents exposes the hearts of their children; neither less sensibly felt is the fatal impression that pre-possession and error contribute to stamp upon their minds. If death lay his icy hand on any member of the family or of the immediate neighbourhood, we may be sure that for many days afterwards the engrossing topics of conversation amongst the child's attendants will be the departed, and souls writhing in purgatory; for these are the favourite themes of persons of this description. Each individual delivers his peculiar version of the story, the most marvellous and terrible obtaining the greatest share of attention, and receiving the most implicit belief; while, in the midst of the profound silence which is preserved by all during the harrowing recital, the mere creaking of a door, or falling of a key suffices to fill with trepidation the heart of the most courageous child, and begets immediately a dispute as to who is bold enough to go and ascertain what has happened. If, from a corner of the apartment, we could at this moment behold the poor affrighted infant, we should see him with his outstretched eyes rivetted on the countenance of the speaker, his mouth distended, his cheek blanched with fear, and himself, from the horror with which his mind is filled, scarce venturing to breathe; while placing our hand upon his heart, we should discover by its palpitations the internal agony he is enduring. With night commences a task of no little difficulty, that of inducing the scared youngster to retire to rest; but even then a considerable time elapses before he can compose himself to sleep, which is, after all, doomed to be broken by hideous dreams wherein again appear before him all the horrors he had previously imagined, so that he may be heard venting his soul's agony in sighs, and the most piteous lamentations, if indeed he be not half suffocated with fear. Many are the years which must of necessity elapse ere he can succeed in convincing himself by the *exercise of his own reason* that, never do the departed take delight in re-visiting the earth with the view to terrify the living.

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As a second illustration of my argument I may instance the occurrence of a tempest; when, at the first flash of lightning, the child's attendant begins mechanically to scream, and, on hearing the rolling of the thunder, drops in trepidation from her hand the work on which she may be engaged, to abandon herself wholly to the workings of her distempered fancy. The child, who is compelled to remain a witness of this most extraordinary conduct, concludes immediately that some terrible disaster, if it have not already befallen, is about to happen to him; and hence so coupled in his untutored mind is the idea of danger with the indiscribable sensation produced in him by an exhibition to which he is unaccustomed, that the probability is that a tempestuous day will, for some time forward, nay, very possibly during the whole term of his existance, be to him a day of fear, of horror, and of tribulation. Another habit, too, not less prevalent among nurses and servants, than it is pernicious in its effects to children, is the very reprehensible one of menacing them when they cry, or prove in any way disobedient, with the speedy coming of ghosts and hobgoblins; for, however they may succeed in temporarily appeasing them by the employment of such violent means, it is at the very dear price of their victims' peace of mind and future tranquillity.

In this manner is the heart of the child progressively vitiated, and his mind enervated and impaired by the error of assigning to him hirelings as his primitive guardians and preceptors. Even in his language may be discovered the nature of the society to which he has been accustomed; he having insensibly imbided, by association and the force of example, various extravagant phrases, vicious expressions, and ungramatical terms, of which he cannot afterwards divest himself without an immensity of labour and attention. How often do we here the questions mooted;—whence did that child derive the expressions he makes use of? How is it that he speaks not as ourselves? The answer will be found a ready one:—how else should it be but because he associates constantly with other people, and is accustomed to look up to them far more than to his parents; because he enjoys with them a greater share of liberty, and knows that they are far more ready to converse with him. Such, then, being the case, where is the wonder that he should learn with greater facility their mode of speaking than that of his own parents? While, how many are the motives which should induce a mother not to allow her children to be withdrawn from the shelter of her maternal wing!

Enough, probably, having been here said to form the subject of a single essay, however little it may appear if measured by the importance of so vast and fertile a theme, I shall defer any further observations for another paper.

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FREEMASONRY IN EUROPE DURING THE PAST CENTURY.

(*Continued from* page 21.)

France.

The settlement in France of the abdicated King of England, James II. in the Jesuitical convent of Clermont, seems to have been the introduction of Freemasonry into Paris, and here it was (as far as we can trace) the first Lodge in France was formed, Anno 1725. In the years 1737, 1744, and 1745, during the reign of Louis XV., several decrees against the practice of Freemasonry were published, making it punishable by a fine of 3000 franks or imprisonment; as, however, neither the one or the other were rigorously enforced, little notice was taken, as the fact of the Prince of Antin having received, in 1738, the title of Grand Master for life, will prove, which title he accepted in opposition to the wish of the king, who had previously made known publicly that members of the Order would not be received at court. The death of the prince, in the year 1743, compelled the members of the Craft to look about for a successor, and in the same year, Dec. 11, a prince of the blood royal, Louis of Bourbon, Duke of Clermont, was elected.

During his Mastership he attended but very little to the duty, which in this, as in all cases where duties are neglected, was productive of great injury to the Order. The officers that he appointed were equally negligent; his first deputy, a banker of Paris, named Baure, following the example of his superior, allowed the greatest irregularities; and in 1761 the duke named Lacorne to his place, this celebrated dancing-master had obtained the ear of the duchess, and that was thought the means and reason of his appointment; the Freemasons, however, particularly the Grand Officers, refused to acknowledge him, or meet in any assembly at which he presided, and in revenge he formed a new and independent Grand Lodge, appointing the officers from among his personal friends, and men of his class; by these means the bitterest enmity was caused in the Brotherhood, and it became ridiculous in the eyes of the nation. The Duke of Clermont hereupon, and at the frequent and earnest solicitations of the members, found it necessary to remove Lacorne, (after one year's mismanagement), from the false position into which he had thrust him, and in 1762 Chaillou de Jonville became Deputy Grand Master, who exerted himself to reunite the divided parties, in which he (at least in appearance) succeeded. The seeds of dissention had been unhappily too far scattered to be thus easily eradicated, and the government was obliged to interfere to quell the animosities, (the report of which sounded far over the country), strengthened thereto, no doubt, by the bull of Pope Benedict XIV., issued July 22, 1751, and carried into effect by the Bishops of Avignon and Marseilles. To complete the divisions and disorganization, the members of the Order in Lyons, Marseilles, Orleans, Bordeaux, &c. &c. disagreed, forming associations for local or party purposes, thus making "confusion worse confounded."

At so inauspicious a moment, the Duke de Chartres, the subsequently well-known "Egalite," and father of the present King of the French, (for reasons that it is not my place here to investigate), became the head of the body, appointing the Duke of Luxemburg as his Deputy. The Duke of Chartres, afterwards of Orleans, induced the withdrawal, on the part of the state, of the obnoxious laws against the Freemasons; but

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he did not fare so well in the disputes of the party itself, although his guidance was admitted, and also his title of Superior of all the higher degrees; his installation to the latter was publicly celebrated, with great pomp, on the 28th of October, 1773. This prince was beheaded on the 6th of November, 1793, and during the revolution the Lodges were closed.

The Constitution of the Grand Lodge of France was so far assimilated to the English, that all Lodges were there represented, and every Lodge, no matter what its mode of work, or separate laws, was obliged to be registered in the books of the Grand Secretary; among the registered were Arch and Templar *degrees*. With the re-establishment of good order the Masonic meetings took place, and, although gradually, yet firmly, were the ramifications of the Craft extended. From 1805 to 1812 1200 French Lodges were established (of which about 130 existed in Paris), under Joseph Buonaparte and his Deputy, Cambaceres. It is not, we think, demonstrable where or when the King of Spain, the above named Joseph Buonaparte, was made a Mason, indeed doubts are entertained if he ever answered to his own free will and accord; one thing is certain, that Napoleon, jealous of shadows, managed to inoculate his spy and police system into Freemasonry, and one or more of his emissaries were present at every Lodge; it is therefore not strange that he should cause his brother to be appointed the head of so extensive a body, it is no less certain that he never had any cause to interfere by legal enactment, or from personal motives, with the meetings of the Brethren. Interruptions, caused by the political events of 1814 and 1815, are not to be wondered at, yet they had no material influence on the Fraternity, beyond the suspension for a time of the assemblings. Joseph Buonaparte left the kingdom of Spain and head of the Craft for the shores of America, and the superintendence was vested in a triumvirate, consisting of the Duke of Tarent (Macdonald), Marquis Bournouville (Peer of France, and one of the ministry), and the Marquis of Valence (likewise a Peer, and Marshal of France.)

The Grand Council of Charlestown, in America, granted to the Count Grassi Tilly permission to give the degrees of the Superior Order in any places he might visit; he availed himself of it, by forming in all the towns he had opportunities, Lodges and Chapters up to the 33d degree, agreeably with his Charter. In the year 1804, after his return to France, he joined with Brothers Pyron and Hacquet, for the purpose of spreading on the Continent of Europe these hitherto unknown secrets, but called "the old English system;" the Supreme Council was established in Paris, at which he presided as chief until 1806, then Cambaceres was elected. All the degrees to the 18th were under the control of the Grand Orient of France, but the next 15 were under the dictatorship of the Grand Council, by this means opening the way to continual differences, bickerings, and quarrels, which continued until 1841. We hope the feelings of party spirit are now merged in the desire to benefit the Order, and extend its assistance and charity to the Craft at large.

Holland.

In modern parlance we should call the first Lodge held in Holland a Lodge of Emergency, the Freemasons being called together at the Hague to witness the initiation of the Duke of Tuscany, afterwards Francis the First, and husband of Maria Theresa, which ceremony was performed by the Earl of Chesterfield in 1731; the Lodge was then closed.

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The first of a series of regular meetings took place at the Hague in 1734, under the direction of Bro. De la Chapelle, but in the third year of their establishment, proclamations were issued against them, which were followed by the order of the Emperor Charles VI. in 1738, prohibiting the continuation of Masonic assemblies in his Netherland dominions, or any part of Flanders. Despite these edicts, the Lodge at the Hague continued its work, and adopted, in the year 1749, the title of "Mother Lodge;" diffusing in all directions its kindness, and disseminating to all who required it, assistance. In 1759 the Baron Aerssen Beyeren became Grand Master of the Brethren, and established the National Grand Lodge, which continues to this time; the second Grand Master elected was the Baron Charles von Boetzelaer, in 1759; he retained the office thirty-nine years. To his interference and management much of the fortune of Masonry in Holland may be ascribed. He continued an uninterrupted and profitable correspondence with the Freemasons (Modern Masons) of England, who acknowledged the *independence* of the Dutch Grand Lodge, which undertook, in consideration of such acknowledgment, never to establish, either in England or her colonies in the east or west, any Masonic Lodges.

The Grand Officers from the Hague opened the first Lodge in Amsterdam, 24th October, 1735, but it was among the interdicted, the well-known characters of the subscribers, prevented however, any of the stringent enactments against them being harshly enforced, when some of the members were taken before the Magistrates for contempt of authority; they induced those worthy gentlemen to join the Order.* The effect has been that a Prince of the blood (the present king) presided since the year 1816 as Grand Master of the Craft.

In the year 1808, "the Order" gave the first public intimation of its character, by founding and building the Blind School of Amsterdam; since which it has deserved the protection and support it has received from the State, and the public, by its continued acts of charity, benevolence, and general conduct. The working is the English system, and all nations and religions, if possessing the proper qualifications, are admissible. Holland boasts seventy-five Lodges, the majority are in the Colonies.

Belgium.

The history of Belgium is of so modern a date, that memory will at once supply all that can be ascertained or known of its Masonic career. The clergy is its enemy, and that powerful body uses its force to injure our Brethren in Belgium upon every occasion; it has not quite succeeded, but its interference is unpropitious. About thirty Belgian Lodges exist, and five Dutch, but the latter have been declared irregular by the Grand Orient of Belgium.

Poland.

The King, August II., to assist the Bull of Clement XII., caused, in 1739, enactments to be published, forbiding, under pain of his severe displeasure and punishment, the practice of Freemasonry in his kingdom, which had been introduced there about 1736.

As Elector of Saxony he, however, acted differently; but we have to do with him as King of Poland, after the union of that kingdom and the Electorate, which took place in his person in 1698. In German

* See page 394. vol. x. "During the troubles in Holland," accidentally omitted.

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history he is better known as Frederic Augustus I.; by the Turks he was named Iron-Handed. Perhaps his enmity to the Craft was more political than personal, he having made a public declaration of his recantation at Baden in 1797, his being a Protestant, interfering with his claim to the Polish throne. The historical reader will recollect that he was compelled, at a later period, to retire to his Saxon dominions and swear that he would respect the creed, and support the faith of the Protestants.

The Lodges in Poland were closed in consequence of his proclamation, yet one can be traced to have existed in 1742. In 1747 we find a Lodge at work in Limburg, and in 1749 the Lodge at Warsaw was in existence, and afterwards became (when joined with others) the Grand Lodge of Poland; this occurred sometime in 1769. The Grand Lodge of England acknowledged the first Grand Master in the person of Bro. Moszynski, who, in a very short time, granted a great number of warrants for the formation of subordinate Lodges.

The misfortunes and dismemberment of the kingdom, naturally operated upon society generally, and more particularly upon such portions as sought to build their superstructure of happiness, upon a foundation of charity and brotherly love. With the partition of the empire, in 1794, the meetings of the Freemasons ceased, those who became Prussians ranged themselves under one or other of the Grand Lodges of that kingdom, and became incorporated with its history.

After the year 1807, changes again took place, and we find the Grand Orient of France playing its part in Poland. One of its public laws there being, that every Lodge must be either in the register of France or—closed—this was promulgated in 1811. We need scarcely record all the varied fortunes of the Brotherhood, but every few years a change came over "the doings of the Order." In 1813 *all* the meetings were suspended, and even the Grand Lodge ceased to exist.

The *chequered* annals of Freemasonry in Poland are regular, and succeed each other with the precision of the figures of a chess-board, for scarcely had one storm subsided ere another arose, giving just time enough to make the light and dark more evident, thus forming the alternate space to complete the picture.

The death of the Prince Poniatowski was lamented in a Mourning Lodge, held in March 1814, and the mother Lodge of Poland boasted an offspring numbering nearly fifty. Yet it will cause but little trouble to find the law of the Emperor Alexander, dated 12th August 1821, forbidding entirely Freemasonry in Warsaw or elsewhere in the kingdom. We must admit that several attempts were made to engraft secret societies upon the parent stem, the objects of which societies were different to ours, and if not of a political tendency, still sufficiently unpopular to induce the authorities to watch them carefully and put them down as soon as opportunity could be found. It is only necessary to mention, that the Neapolitan Académie des Sécrets, and Swedish doctrines were introduced, to find some excuse for the jealousy and interference of so absolute a government as the Russian. We believe it is only in Prussian-Poland that Lodges now exist.

Germany.

The independent city of Hambro' led the way for the dissemination of Masonic knowledge in Germany, where its future course was either fostered or opposed as the various religions, politics, or interests of each particular state were effected. From the great variety of Sovereignties,

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of which Germany was composed, it was not to be expected that one system of Masonry, or one general law upon the subject would be sanctioned. All the people, therefore, who speak the German language will come under the present heading. However much they may be divided upon general matters, the language is one common bond of union, and wherever it is spoken on the Continent, is understood to be included under the term "Germany."

Hambro' and Prussia.

A warrant was granted from London in the year 1740, for the purpose of forming a Grand Lodge in Hambro', in which place the first Masonic meeting had been held in 1737. Seventy years elapsed without any necessity being found for dividing the interest, but the political affairs of 1811 compelled the Grand Lodge of Hambro' to sever the connexion, and declare itself independent, having at that time five subordinate Hambro' Lodges, and a number in various other localities.

Up to a comparatively recent period, a strange mode of workings and ceremonials had been introduced into the Hambro' Lodges, and those under its controul, called the Strict Observance; but the indefatigable spirit of that well-known philanthropist, and highly esteemed mason, Bro. Schroeder, could not countenance the disfigurement of Freemasonry by such innovations, and he gently, yet successfully, introduced such reforms, as were needed to reinstate the pure and holy doctrines of the Order; they have likewise been adopted by the Lodges in Saxony, Brunswick, Mecklenberg, Wirtenberg, &c. The manner of work is, what is by us understood as Craft Masonry; higher degrees are obtainable, for which different arrangements are made. Several charitable institutions were founded by the masonic body of Hambro', principally suggested by Schroeder. Many Lodges exist in Hambro' independent, and unconnected with the one of which we have been speaking, they are under the command of either one of the Prussian Orients, or Saxon Lodge. One of the first events of the Hambro' Lodge was the Initiation of Frederick the Great, while Crown Prince, (see vol. x., page 502), a lengthened account of which we have given, as extracted from Campbell's Life and Times of Frederick the Great. This monarch, in the year 1740, authorised the establishing of a Grand Lodge in Prussia, under the title of the Grand Lodge of the Three Globes,—in 1744 it commenced extending its powers by the formation of Lodges,—two other Grand Lodges exist (with the above named) in Berlin—the Royal York, founded 1752, and the National Lodge of 1770, this last holding its patent from the Grand Lodge of England. The Royal patronage and support has at all times been given to the Freemasons in Prussia, and every sovereign since Frederick the Great has been a member of the Order. No Lodge dare exist in the kingdom, unless under warrant of one or other of the Grand Lodges, and no candidate can be received under the age of twenty-five. It is said that the late king was initiated by the Emperor of Russia (Alexander) in Paris. The Latomia, No. I., page 34, remarks, "It is strange that the Freemasonry of one of the most enlightened countries in Europe, should be the most intolerant on the earth, and in preventing the admission of Jews into its halls, place itself in an insulated position as regards the Freemasonry of the world, it would lead one to suppose that the Prussians regarded Freemasonry as an entirely Christian institution, *we* cannot trace any reason for this. They decline not only to initiate the members of the Jewish faith, but refuse admission as visitors to

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such as have been regularly made free of the Craft in other countries, whether Germans or not, insulting by such means the members of Lodges with whom they are in closest intimacy, and offending the Grand Lodges with which they stand in correspondence, undoing one of the principal points and objects of our institution, universal benevolence, and Brotherly love. The members of the Prussian Lodges admit and feel the invidiousness of this law, particularly as the Lodge of the Rising Sun, at Frankfort-on-Maine, consists entirely of Jews, and is under the Grand Lodge of England. The Lodge, the Frankfort Eagle, under the Grand Orient of France, consists of members of various persuasions and creeds, yet those of the Jewish faith are not permitted to visit a Lodge of Prussia, this anomaly must soon be annulled, and we sincerely pray that the singleness of purpose which constitutes the primary object of the Masons, may soon extend itself to our Prussian brethren, and induce them to unite to form a law for the admission of *all* worthy and honourable men."

Saxony.

In the year 1841, the Lodge of Minerva, in Leipzig, celebrated its centenary, and the following year the same happy ceremony was performed in the Lodge of Altenburg, it is pretty clear that Masonry has progressed in an undisturbed state in this kingdom. The introduction took place by an officer in the French service, the General Rutowsky, at Dresden, the first assemblage of foreign Brethren having taken place there in 1738, who formed a Lodge called the Three White Eagles, the subscribers numbered upwards of a hundred the first year Royal support was never publicly conceded to the fraternity, but they were never molested by the police or government. It would be tedious and out of place, in so slight a sketch of Continental Masonry, to re-capitulate any of the details of "the Craft," but we cannot silently pass the charities and institutions of which our Saxon Brethren have been founders and supporters, their charities are as numerous, and as well maintained as any, and reflect alike honour on the Craft, and on the State, among the most prominent are The Educational Institution—The Sunday School—The Children's Charity—Clothing Orphans, &c. The Grand Lodge in this kingdom was formed in 1812, and one universal system is adopted by its subordinates, namely, Craft Masonry, known as St. Johns, two exceptions exist, one working (or professing so to do,) according to the old Scotch system—all the other Lodges acknowledge the Grand Lodge as their head; the Lodge at Weimar (Amalia), is constituted from the Grand Lodge of Hambro'.

Frankfort-on-the-Maine.

The Lodges of Nurnberg, Erlangen, Worms, Mayence, Offenbach, Darmstadt, and Alzey, are under the controul of the Grand Lodge at Frankfort-on-the-Maine, which was acknowledged as a Provincial Grand Lodge of England in 1766, but according to a previous arrangement, it became independent in 1782. Its officers refused to place themselves under the Grand Lodge of Prussia, from a dislike to the intolerance of its laws, and therefore, with others, under the management, and through the indefatigable exertions of Zinnendorf, formed the present Lodge.

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Austria, Bavaria, and Baden,

Are under Catholic sway, and although Freemasonry established itself in those countries, the clergy opposed it with ultimate success. The first law against the practice of the Craft is, that of the Empress Maria Theresa in 1764, in consequence of the refusals of three masters of Lodges to make her acquainted with the secrets and arrangements of the Order, it does not appear that she was aware of her husband being a member, we mentioned it under the head of "Holland." That enlightened monarch, Joseph the Second, allowed the Freemasons every indulgence and privilege, restricting the number of Lodges to three in large towns, but giving distinct instructions to all departments in the State, to support and assist the Freemasons. He publicly patronised them, and a Masonic Journal was published in Vienna, the enthusiasm of the people was at the highest, and daily prayers were offered for the prince; when Leopold the Second ascended the throne, affairs altered, the meetings were prohibited, his successor, Francis the Second, went still further, requesting all the German princes to extirpate all secret societies, by whatever name they might be called; the ambassadors of Hanover, Brunswick, and Prussia, protested against the request, saying, the Emperor might do or order as he pleased in his country, but beyond his dominions he had no right to attempt to legislate. His wish in this respect was confined to Austria, but to be certain of its results, he insisted that every man officially employed should swear, that he was not, and never would become a member of either of the secret societies of Freemasons, Rosicrusians, Illuminati, or whatever other name they might bear. No alteration has taken place, and Freemasonry is not tolerated in Austria. In Bavaria, masonic matters were very similar, it appears to have been introduced from France in 1737. The Prince Frederick of Pfalz was master in 1766, and caused several Lodges to be formed in various places, but as several Jesuitical enactments were attached to the laws of the Craft, and the Illuminati were becoming obnoxious to the state, Charles Theodore, the reigning Duke, ordered on the 22nd June, 1784, the suspension of all meetings. Maximillian Joseph, king of Bavaria, renewed the orders of suspension in 1799 and 1804. In the dukedoms of Bayreuth and Anspach, which were ceded to Prussia, Freemasonry was assisted, the initiation of the reigning Duke being performed by his brother-in-law, Frederick the Great. In Baden, Freemasonry was at all times looked upon as useful and praiseworthy, receiving great protection and consideration from the Duke Charles Frederick, the government supporting the formation of a Grand Orient, a Duke Charles of Ysenberg being the first Grand Master, he formed on behalf of the Lodge an intimate connexion with the Grand Orient of France. The new Duke Charles Lewis took opposite views to his predecessors, and ordered the closing of all Lodges, these edicts were made known 1813 and 1814, and remain in force.

In Wurtemburg, precisely the same fortunes awaited the Masonic body as in Bavaria. The previously mentioned Vienna Masonic Journal contains an advertisement from Wurtemburg, stating the regret of the Brethren to be compelled to discontinue their meetings, and offering to refund the money in hand, the difference between this kingdom and Bavaria is, that in 1836 a Lodge was formed in Stutgard, with the consent of the king, since which, a second has been arranged under warrant from Hambro'.

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Hesse.

In this dukedom, Masonry has always boasted among its members, the reigning Dukes. The Grand Duke Frederick of Hesse Cassell was Protector of the Dutch Masons in 1780. Lewis VIII. tried by every possible means to spread the knowledge of the Craft in his dukedom. The Duke Lewis George was Grand Master of one of the Prussian Lodges, and the Duke Charles was Grand Master in Danemark and Holstein, and Patron of the Hambro' Lodges, to which he added one. Of late all the Lodges have been closed.

Brunswick.

In 1744, the Lodge of Brunswick, (which still exists) was formed, and of which the Duke was a member,—Ferninand of Brunswick was a conspicuous Mason, being the introducer of the Order of Strict Observance, he commenced several Lodges upon that ritual, but was unsuccessful, he officiated personally at all the meetings. His successor, Frederick Augustus, was Grand Master of the National Lodge of Prussia, which office he sustained from 1772 to 1797. The Prince Maximilian Julius Leopold, a general in the Prussian service, was with his regiment in Frankfort-on-the-Oder, and filled the chair of the Lodge there with honour and satisfaction to himself and the Brotherhood; he died while performing an act of Masonry and humanity. He was drowned attempting to save the lives of the inhabitants from an overflow of the river. The Brotherhood has a handsome institute for children.

Hanover.

The Grand Lodge was constituted from London in 1755, and boasts of some of the most distinguished names among its members; it has never been interfered with except in some notable sermons and charges from a neighbouring Catholic Bishop, which have had but little influence on the members of the Craft.

H. F.

THE FREEMASON'S LEXICON.

(*Continued from page 26.*)

Beamten. Officers.—Every Lodge has officers, viz., 1. W. M.; 2. S. W.; 3. J. W.; 4. Secretary; 5. Lecturer; 6. Master of the Ceremonies; 7. Two Stewards; 8. Treasurer. In most Lodges, there are, besides those, a Past Master, a Preparer, an Almonier, a Hospitalier, and a Decorator. Many of the first officers have their deputies or substitutes, and, if they are officers of a Grand Lodge, they are called Grand Masters, &c., &c. The officers of Scottish Lodges are commonly called Worshipful Master, &c., &c. Those officers, particularly the first three, are of great importance to a Lodge, especially if they have another, and a better motive for accepting office, than merely to wear a decoration. It is their duty to propagate Wisdom, Strength, and Beauty, and like the Sun and the Moon, to lighten the paths of the Brethren; but they will not be fit to do this, nor to gain the love and

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respect of the members of the Lodge, if, as before stated, they are not endowed with a zeal for the real objects of the Society, and well acquainted themselves with the means the society takes to accomplish those objects. And it ought to be something of great importance which detains them from the regular meetings of the Lodge. The W. M., and his W.'s, should diligently strive to obtain a thorough knowledge of the mental capacities of all the Brethren of the Lodge, in order that he may know how, with the greater certainty and security, to instruct and improve them in Freemasonry. They ought not to delegate the performance of their duties to their deputies, and thus neglect their own share of carrying on the great work; but they both may and ought to allow their deputies to do the work in their presence, in order that they may obtain a certain degree of practice and skill.

Beamten Collegium. Officers' meetings—It is not customary, in all Lodges, for the Officers to hold meetings, but they ought to do so, at least, once a month. The Officers should there consult and practice the labour they intend to do on the next Lodge night, and to inquire into the merit of the candidates, and generally to canvass over all things which may conduce to the welfare of the Lodge in particular, and the Craft in general. Where the Officers of Lodge hold such meetings, there the work may be expected to be carried on in order, and regularity.

Beamten Installation. Installing of Officers.—This ceremony takes place in every Lodge at the commencement of the Masonic year. The Officers are installed, and diligently instructed in their respective duties, from the ancient statutes of the Order. It frequently happens that, on those occasions, the newly installed Officers prove to the Brethren their qualifications, and it is well for the Lodge when they show that they are duly impressed with the importance of the trust reposed in them by their Brethren.

Beamten Wahl. Electing Officers.—In most Lodges, the election of Officers takes place upon, or near to, St. John's day, when either new Officers are chosen, or the old ones are re-elected, although in some Lodges the W.M., and the Treasurer are elected for life, and the W.M. ever has it in his power to nominate his own deputy. The power of electing Officers is in the assembled Master Masons, with whom those who are in office have a right to vote, but the election must at all times be free from any undue influence by the past Officers. No one but a Master Mason can be appointed to any office, and all Master Masons are eligible to be elected as Masters of the Lodge, no higher degree being required, and it is strictly prohibited to canvass the Members for their votes in favour of this or that Brother; indeed, in a society of Brethren, who know, respect, and esteem each other properly this cannot happen. The majority of votes carries the election in most Lodges, but there are some Grand Lodges which have reserved it as their right to reject or confirm the choice of the Brethren. Whether it is good or not frequently to re-elect old officers, especially the W.M., is left to the discretion of the Lodge. He who aspires to fill any of the chief offices of the Lodge, must not only possess the necessary Masonic knowledge to enable him to assist in carrying on the Lodge work with order and harmony, but he must be a man whose general knowledge, skill, and experience, has gained the esteem and confidence of his Brethren; rank, titles or riches, should never be taken into account, unless the possessor is also endowed with the former qualification, nor, on the other hand,

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should any Brother be elected, whose situation in life will not allow him to devote the necessary time to the duties of the Lodge, without injury to himself, his family, or connexion. Should the election have fallen upon any Brother who feels himself unable to perform the important duties which would devolve upon him, it is his duty immediately to decline the proffered honour. The welfare of the Lodge should be his sole object, and if he feels that he is not able to promote the object so well as he ought to do as an Officer, it is much more creditable to him to continue to do his utmost as a private member.

Beforderung. Promotion.—Every man strives for promotion, either in office or in knowledge. It is for this reason that the Apprentice strives for the Fellowcraft degree; the Fellowcraft for the Master degree, and the Master for a still higher degree, or state of knowledge. Those who really and zealously strive to obtain a correct knowledge of all that is truly good and valuable in the Craft, will not fail in their endeavours to obtain Masonic promotion. But promotion, when obtained by a false profession of zeal for truth, or by a superficial appearance of knowledge, can never succeed in gaining the approbation of the Brethren, for sooner or later the truth is sure to be discovered, and it is then much more honourable to be an Apprentice diligently pursuing his inquiries after truth, and proceeding slowly, but surely, step by step, as it were, until his mind is duly prepared for receiving an increase of knowledge in a superior degree, than to be adorned with the clothing of a Master Mason, if obtained by false pretensions to skill or knowledge. The time which must elapse between one degree and another, varies in different Lodges, some requiring six months, some twelve, and some still more, according to their own laws, and according to the zeal and ability of the candidate; it is also customary to examine him in one degree before promoting him to another.

Begraebniss eines Freimaurers. Funeral of a Freemason.—It is not commanded by the laws of any Lodge in Germany, that the members should accompany the corpse of a departed Brother to the grave, much less that they should use any masonic ceremonies. The last event never occurs in Germany, the first frequently, for the command to do so lies in the breast of every faithful Brother. Who would not willingly pay the last token of respect to the memory of a Brother, with whom he has lived for years in the habits of friendship and intimacy. The public are frequently astonished at beholding a large funeral procession, and cannot conceive how the deceased, who lived in a state of comparative obscurity, could have had so many friends, amongst whom some are of the highest rank in society, and from those friends, one of them advances to the brink of the grave, and addresses the assembled multitude upon life, death, and immortality, in such a touching and feeling manner, that Brethren, relations, and spectators, are bathed in tears. He who can flatter himself that he will have such a funeral, and that he is worthy of it, can go down to the grave in peace, certain that he will receive the reward of all his labours from the Great Architect of the Universe. In England, there is a regular ceremony which takes place at the funeral of a Freemason, any member of the Craft can send for the Master of the Lodge of which he is a member, and request from him that he may have a masonic funeral. The Master must then apply to the Grand Master or his Deputy for a dispensation for a procession, and as soon as he has obtained it, he sends invitations to the Masters and Brethren of as many Lodges as he thinks fit, and the Officers and

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Members of those Lodges are then at liberty to attend the funeral in full Masonic costume, the Officers being distinguished by carrying white wands, and wearing their jewels, which no one else is permitted to do. In the procession, the Lodges are arranged according to their numbers, and the Master of the Lodge, to which the deceased Brother belonged, has the Holy Bible, square and compass, and constitution book carried before him.

Behanenden. A persevering Man.—He who perseveres to the end in a good cause, will finally overcome all difficulties; and those men who are not to be deterred from persevering to the end in a good cause, neither by weakness nor by fear, those are the men whom the Order justly prizes. He who is duly announced as a persevering candidate, and who receives for answer, "He is worthy," will assuredly not be debarred from participating in the light.

Bekleidung. Clothing.—This consists of an apron, gloves, sword, Lodge jewel, and in many places a cockade. The Officers in open Lodge must be adorned with their official jewels.

Benedict der Vierzehnte Pabst.—Pope Benedict XIV., born 1675, and died 5th May 1758. He confirmed the bull of his predecessor, according to which, Freemasons were excommunicated, for at that time it was not permitted for one pope to annul a bull which had been published by another. In the present day, he would probably have acted as Pius VII. did with the Jesuits. But it is well known that Benedict XIV. soon adopted more rational feelings towards the Order of Freemasonry. One of his favourite courtiers, who was much attached to the Order, endeavoured to change his opinion of the Order, by preparing a serenade of such music as Benedict liked, and as he could not sleep at the time, he went to the window, where he heard the words,—

"O Thou our Shepherd, wilt thou forsake thy faithful sheep?"

No, cried he, from the window, and when he was afterwards informed that the serenade had been given by Freemasons, he determined to convince himself of the nature of the Order by being initiated into it. Which actually took place in private, after which he ceased to prosecute the Freemasons in his territory.

A Roman, Br. Tripulo, delivered an address at his initiation.

Berlin.—The Lodges at Berlin may be best described in the four following rubricks:—

A. Lodges of which there are no traces left.
   1. De la Fidelité founded in the seven years' war, and consisted chiefly of French officers who were prisoners of war.
   2. La Candem, a French Lodge, founded about 1770, and shortly after closed.
   3. African Master Builders' Lodge, founded about 1767—closed.
   4. A, so called, Toleration Lodge, which admitted Jews as members.

B. Grand Lodge at the Three Globes, founded 13th September, 1740, and its Daughter Lodges working in the same hall.
   1. The Universal Ancient Scottish Lodge at the Three Globes, founded 1797.
   a. De l'Union, founded 30th November, 1742, from which were formed
   b. De l'Harmonic, 1758. Both were afterwards united under the name of the

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c. De l' Union, the 13th March, 1761. This took
d. The name of the Red Lion, the 6th March, 1767, and at last, from this was derived the above-mentioned Universal Ancient Scottish Lodge in 1797.

There further belong to this Grand Lodge the following Lodges, held at Berlin:—

2. St. John's Lodge, the Union, also called Concord, founded 9th December, 1754.
3. St. John's Lodge, The Flaming Star, founded 5th March, 1770.
4. St. John's Lodge, The Three Seraphins, founded 19th March, 1774. The Lodge was originally called Frederic aux trois Seraphins, and wrought many years in the French language, but now works in the German.
5. St. John's Lodge, Secrecy, founded 2nd September, 1775, was formerly called Secrecy at the Three Clasped Hands.

The Grand Lodge, The Three Globes, must be considered the Mother Lodge of all the above-named Lodges. She is the oldest in Berlin, and when founded, on the 3rd September, 1740, had the French name, "Aux trois Globes." It is true that she existed previous to 1740, but without a name, and was first called Loge Premiere. Frederick the Great must be considered as the real founder of the Grand Lodge, The Three Globes. Immediately after his accession to the throne, he united himself actively to the Lodge The Three Globes, as W. M., and in 1744 he made her a Grand Lodge. The Baron of Bielfeld relates the following account of him in his friendly letters, in the 13th letter, 20th June, 1740:—"The king has openly declared himself a Freemason, and a few days ago his Majesty held a most splendid Lodge, of which I had the entire arrangement. His Majesty himself filled the W. M's. chair, and I assisted him as S.W.; the curiosity of the court was excited to the very highest degree. We initiated Prince William, Margrave Charles, and the Duke of Holstein into Freemasonry, and they testified the greatest pleasure at being admitted into our Order." In 1774, they received from him a Protectorium in due form, and in 1777 he presented his half-length portrait in life size. The Protectorium was renewed and confirmed by King Frederick William II., the 9th of February, 1796. Since her foundation, this Grand Lodge has founded both in and out of the Prussian kingdom, some hundreds of St. John's and Delegated Scottish Lodges. Until the 9th of August, 1766, they wrought in the system as commonly in use at that time; they then adopted the system of the Strict Observance. At the extinction of this system they formed one of their own: in doing which they were greatly assisted by the then Grand Master, Tellner, Provost and Chief Consistorial Councillor, by which system they still work, as well as in the higher degrees. The Lodge possesses two exibitions, and several free boarding scholarships for students, particularly the sons of poor brethren.

In the large and beautiful hall which belongs to this Lodge is carried on the labour, not only of the Grand Lodge itself, but of the before-named Scottish and four St. John's Lodges. They also possess a good library, and an excellent museum of coins, medals, natural curiosities, antiquities, and ancient urns. The following is a list of Grand Masters and Deputies:—

1740—Grand Master, King Frederick the Great.

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1747—Deputy G. M. the Duke of Holstein, at that time Governor of Berlin.
1754—G. M. Privy Councillor, Von Bielfeld.
1757—G. M. Margrave, Charles von Brandenburg.
1761—G. M. Baron von Prinzen.
1772-97—G. M. Frederick August Herzoy von Braunschwing Oels.
D. G. M. John Christopher von Weollner, Royal State Minister.
1798-1805—G. M. John Frederick Zeollner, Dr. of Theology. Provost and Chief Consistorial Councillor.
D. G. M. Doctor Martin Henry Klaproth, Chief Medicine Councillor and Professor of Chymistry.
1805—G. M. Ludwis Aug von Guionneau, Royal General Major and Knight of the Order of Merit.
D. G. M. Klaproth continued, and after his death
1807—D. G. M. George Frederick Ebertard von Beyer, Privy Chief Minister of Finance.

On St. John's-day, 1816, this Grand Lodge had upon its books Sixty-nine St. John's Lodges, forty-three Scottish Lodges, and 6,182 members.

C. Royal York Grand Lodge, Friendship. Founded in 1752, and formed into a Grand Lodge, 1790, under which Grand Lodge, and in the same hall, are held the following Daughter Lodges:
1. St. John's Lodge, Frederick William, Crowned Justice.
2. St. John's Lodge, Urania, Immortality.
3. St. John's Lodge, The Conquering Truth.
4. St. John's Lodge, Pythagoras, The Flaming Star.

Those four Lodges may be said to have been founded on the 11th June, 1798, inasmuch as, before that time they all wrought together as one Lodge, and were divided into four Lodges on the day of the formation of the Grand Lodge. The formation of the Royal York Grand Lodge, Friendship, is ascribed partly to native and partly to French Brethren, whom Frederick the Great had invited to Berlin as Statesmen, shortly after his accession to the throne. This took place in 1750, under the name of St. John's Lodge, l'Amitie aux trois Colombes, on the 12th April, 1761; they took a warrant from the Berlin Grand Lodge, The Three Globes, but separated from that Grand Lodge again in 1767. In 1765, on the 27th July, they initiated the late Duke of York, who was travelling through the city, into the three first degrees of the Order, and from that time have called themselves the Royal York de l'Amitie. In the year 1767, on the 12th June, they joined the Grand Lodge in London; remained in connexion with it until 11th June, 1798, and then came forward as a Grand Lodge with a Royal Protectorium, dated Jan. 4, 1798. Until towards 1796 they had wrought for the most part in the French language, and quite according to the French Ritual, in both the lower and higher degrees of the Order, but, about this time they adopted the ritual of Bro. Fessler, and introduced it in December, 1796; after Bro. Fessler left the Lodge, about the end of 1800, this ritual was abandoned and the English ritual, previous to 1717, was introduced for the three St. John's degrees. Besides those degrees there are higher degrees, which are only communicated to the initiated Grand Masters and Deputy-Grand Masters (or Appertained Grand Masters.)

1796—G. M. John Peter Delagranere, General Excise Director.
D. G. M. Ignatz Aurelius Fessler, Doctor and Professor.

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1798—G.M. Frederick William Augustus Von Selentin, Royal Privy Councillor.
1801—G. M. Ernst Ferdinand Klein, Privy Chief Tribunal Councillor.
1805—D.G. M. George William Rettscher, Master of the Mint.
1810—G. M. John Gotthilf Hey, Minister of State.
D. G. M. Carl Augustus Frederick Amalary, Councillor of War.

In 1816 this Grand Lodge had nineteen Lodges on its books.

D. Grand Lodge of the Freemasons of Germany, and Native Grand Lodge, both of which names are given to its yearly communications. It was founded in 1796, and on the 30th December, 1773, was constituted, from London, as a Grand Lodge of Germany; this constitution was withdrawn in 1788. This is thus according to its date the third Grand Lodge in Berlin, to which the following St. John's Lodges belong, and which work in the same hall:—

1. St. John's Lodge, The Three Golden Keys, founded 11th Aug. 1769.
2. St. John's Lodge, The Golden Ship, founded 11th March, 1771.
3. St. John's Lodge, Pegasus, founded 27th Sept., 1772.
4. St. John's Lodge, Constancy, founded 12th October, 1775.
5. St. John's Lodge, The Pilgrim, founded 1st Nov., 1776.
6. St. John's Lodge, The Golden Plough, founded 8th Nov., 1776.
7. St. John's Lodge, Aries, or the Ram, founded 15th Nov., 1776.

This Grand Lodge was founded by two Brethren, who declared off the Grand Lodge at the Three Globes in 1767. After they had separated from the Grand Lodge in London, they adopted a system somewhat altered by Brother John William von Zinnendorf, General Staff Surgeon. They wrought also in the higher degrees, with a Royal Protextorio, dated 16th July, 1774.

GRAND MASTERS.

1770. Martin Kronke, Director General of the Mint.
1773. Lewis George Charles, Prince of Hesse Darmstadt.
1774. John William von Zinnendorf, General Staff Surgeon.
1775. Ernest, reigning Duke of Gotha.
1777. Jacob Mumsen, Doctor of Medicine, Hamburgh.
1780. Von Zinnendorf, again.
1782. Frederick von Castillor, Professor and Member of the Academy of Sciences.
1789. Charles August von Beulwitz, Captain and Chief of the Cadet corps.
1799. Von Castillon again.
1814. Joachim Friedrick von Neaader, General Major.
This Grand Lodge had at St. John's day, 1816, forty-three Lodges on its books.

Besuchende Bruder. Visiting Brethren.—If a Freemason is a member of any Lodge, he has a right to be admitted into all other Lodges as a visiting Brother, but a visiting Brother must either be introduced by a member of the Lodge, or he must be able to legitimise himself, by producing his Grand Lodge certificate, and proving himself by his work. At labour, as well as at the table, a visiting Brother having duly proved himself, and gained his admittance, should always be

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treated with greatest kindness and civility by the members of the Lodge.

Bewaffnung oder Degen. Arms or Swords.—In ancient times, every Brother was obliged to be armed in the Lodge to protect himself, in case the Lodge was assaulted, and as a symbol of manly strength. At present, swords are not necessary in many Lodges, and in others, they are only used as symbols of obedience, in case that one should be necessary, and to be regarded as the sword of justice. For the protection of his fatherland, every faithful Brother ought to draw the sword of defence cheerfully, but he ought never to stain it with a Brother's blood, even though that Brother is a foe.

Bewegungsgrunde. Motive or Reason.—He who wishes to enter into the Order of Freemasonry, should first be able to render unto himself a good and satisfactory account why he wishes to take that step. This is not easy. A man who is not a Freemason, can only know the Order by hearsay, or by reading masonic books, and it is rather a dangerous undertaking to join a society, with which a person is totally unacquainted. It is quite different to joining any other select society, who publish their rules and regulations, and the names of all their members, and by those means invite others to join their society. Freemasons, on the contrary, try to persuade no one to join their society, do not publish their rules or regulations, and the names of the members are very rarely known, and what is more, the candidate must submit himself to rules and regulations, the purport of which are entirely unknown unto him; it is true, that there is nothing in those rules contrary to the laws of God, or to his duty to his king and country, as a good citizen of the state; but he who is not a Freemason, cannot have any clear idea of what those duties are. What then are the motives sufficiently strong to induce a free man to offer himself as a candidate for admission into a comparatively unknown society. It is a pity that those motives are not always pure, but can the Brother, whose duty it is to examine the candidate as to his motives, penetrate into the deep recesses of the candidate's heart? This one seeks pecuniary assistance, another, high connexion in the order. Here is one who was made a mason because his father was one, another to enjoy the sweets of the banquetting table; a third is induced to join the society from reading the printed addresses and songs of the Brethren. Many believe they will increase their worldly riches by joining the Order, but they ought to reflect that the initiation is expensive, and that we do not wish to make a profit of mankind, but rather that we should freely communicate to them of the good things of this world with which God has blessed us. Those parties act the most prudently, who admit that they wish to join the Order, because as a useful and innocent society, it has enjoyed the protection of the State for such a number of years, because so many prudent men are members of the Order, and because, in general, the members distinguish themselves by the propriety of their manners, the uprightness of their business transactions, and the correctness of their moral conduct in life. Those, on the contrary, act the most unworthily who are induced by their curiosity to join the society, in the vain hope of being enabled to pry into singular, nay, even supernatural things. We seek, and we find only the truths of Nature in our Lodges, namely, a natural and uncorrupted man.

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WINGED WORDS OF ANCIENT ARCHERS.—PART III.

"Certa quidem nostra, est certa tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit."—OVID.

HOMERIC HEROES.

FIRST duly celebrating, in the song of Naso, the arrowy attributes of the Archer-god—who, unpropitiated, no feathered shaft sped ever to its mark—venture we forth with grey-goose point, prepared to single out those heroes for our aim who drew the bended bow on Ilium's plain.

And first the gallant Pandarus appears; a Lycian he

"Of royal blood,
To whom his art Apollo deigned to show,
Graced with the present of his shaft and bow."

Beautiful, divine indeed seems that weapon which he holds in his hand! Yet, we have Homer's word for it, that it is of the earth, earthly: and, perhaps, the owner purposely left the heavenly one behind him (like his horses) at home, lest it should be spoilt. But behold the Bow—

"T' was formed of horn and smoothed with artful toil;
A mountain goat resigned the shining spoil,
Which pierced long since beneath his arrows bled;
The stately quarry on the cliffs lay dead,
And sixteen palms his brow's large honours spread.
The workmen joined and shaped the bended horns,
And beaten gold each taper point adorns."

A model, doubtless, of that of the Pœan god; strength, elasticity, and splendour conjoined! Five feet long at least—four inches more if the goat's cranium be counted as the handle—and, in such hands, no plaything; for well its force could drive through coat of steel, as any drawn at Agincourt or Cressy.

"This, by the Greeks unseen the warrior bends,
Screened by the shields of his surrounding friends.
There meditates the mark; and couching low
Fits the sharp arrow to the well-strung bow."

So says Master Pope—but Homer does not say, "there meditates the mark," nor anything like it. He was then too busy with closely inspecting the new-nocked noose to see that all was right—that there was not a twitch to the right side or to the left; and that the whole string, or thong, or gut, was straight as the arrow to be stuck on it, without a twist from one end to the other. Besides, Pandarus was still close shut in by his comrades shields, and had not yet stepped aside to look out, as he must have done, more or less, to take his aim at Atrides. He had not had time even to uncover his quiver, as Cowper correctly depicts him doing, deliberately searching for a maiden shaft; for some of these sharp barbs had been fleshed before in the foe.

"His quiver's lid displaced, he chose a dart
Unflown, full-fledged, and barb'd with bitt'rest woe;
He lodged it on the cord, but, ere it flew,
To Lycian Phœbus vowed, at his return
To Zelia's walls, in honour of his aid,
A hecatomb all firstlings of the flock.
Then, seizing fast the reed, he drew the barb
Home to his bow—the bowstring to his breast.
And when the horn was rounded to an arch
He twang'd it, whizz'd the bowstring, and the reed
With full impatience started to the gaol."

Pope, who excels in adapting the sound to the sense, finely says here—

"The impatient weapon whizzes on the wing,
Sounds the tough horn, and twangs the quivering string."

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Altogether this portrait of Pandarus is, perhaps, the most minute we can have of an Ancient Archer and his accoutrements—*artillerie*, as the old English term went—and hence the designation of the honourable Artillery Company of London, who were, we believe, all, or part of them, originally Archers. Without elaborating, like Wilkie or Sir William Allen, Homer touches off each detail of his piece with a single stroke; yet is all apparent, and filled up, and in keeping throughout. The only part that does not seem perfectly distinct to our distant and imperfect vision, is the position of the Archer, the precise attitude he assumes when taking aim. That he placed himself at first in a prone posture is indeed specified—"ad terram inclinans," literally in the Latin—but then this was when stringing the bow and ordering it aright; if he continued so stooping when he took aim, the attitude must have been highly constrained and unfavourable to the free use of his arms. Apollo sat—Ulysses sat—but Lycaon's son did not assuredly sit; but being, from the first in a somewhat stooping posture, he would, very naturally, kneel down on one knee, on which he would find himself much more steady than when half doubled up, or down. In an engraving we have seen, after the antique, of Greeks and Trojans contending for the body of Patroclus, but, out of four Archers, all in the act of loosing, two are down on the knee, with the bow-string drawn to the collar bone. Neither Greeks nor Trojans, it may be remarked, pulled to the ear—always to the breast—and that, too, with the fore finger and thumb, as some Orientals yet do. This method must have required great power of arm to have been effectual at a distance, as we know it was—"experto crede Pandaro."

But we must follow his arrows to find that out. In the *gold* it will be fixed, though not in the exact central point where it was intended—the heart of Menelaus—blown aside from its true course, as by one of those provoking spirits of air, or invisible causes, which the steadiest Archer must at times have experienced. Here, however, it was no less an interloper than Minerva herself, for—

> "Pallas, huntress of the spoil
> Approaching, half suppressed the cruel shaft,
> And as a mother wafts the fly aside
> That haunts her slumbering babe, she gave its course
> A downward slope, directing it herself
> To his belt's golden ringlets, where the fold
> Of his strong corslet should oppose it most.
> The bitter weapon plunged into the belt,
> Transpiere'd the broider'd cincture, thro' its folds
> His gorgeous corslet; stayed not even there
> But next encountering his interior quilt,
> Deemed *Arrow-proof* and his securest guard,
> It passed that also, with its point inscribed
> The hero's skin, and dived at last so deep
> That life's warm current sallied from the wound."

But for that side-wind of the unseen one, that shaft had drunk his heart's blood to the dregs. As it was, the wound looked ominous. Go, call the doctor! cried the King of Men:—

> "Summon the sacred Æsculapius' son,
> The Prince Machaon, whom my brother needs,
> Brave Menelaus, by an archer pierced."

and he, the Baron Larrey of the Greek army, forthwith arrived—a king among surgeons, and a surgeon among kings. Unlike the modern *military medico's* he fought himself in the midst of the *melée* and could use the lance, perhaps, better than the lancet, cutting out work

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for his brother-leeches on the opposing side. For he, along with Podalirius—both

"Divine professors of the healing art,"

as well the born sons of Æsculapius might be—brought a trim fleet of thirty well-manned barks to take Troy-town, heading their followers in the field. Somewhat more we may have to see or say of this worthy hereafter: meantime it may be curious to view him, for a moment, in his professional capacity. But where be his surgical instruments? Ten useful ones had he, five on each hand, possessing one great recommendation, that they were always at hand. Nay, he had an eleventh, at the tip of his tongue, between his lips. Approaching hastily the wounded hero, who still stood steady on his legs, showing his blood and game.—

"He strove
To draw the bearded weapon through the bolt,
But, drawing, bent the barbs; he therefore loosed
The broider'd zone, the corslet, and the quilt,
Work of the armourer, and, laying bare
The wound inflicted by the bitter shaft,
Sucked forth the blood, then spread it smoothly o'er
With balms, the gift of Chiron to his sire."

Liston himself could not have done better with such "appliances and means to boot;" and thus ended the delicate operation, to the great relief of the patient, and the credit of the performer,—though to the deep and poignant disappointment of another actor on the scene, the baffled Pandarus, who, at the distance of some five hundred yards off, from "behind the shields of his surrounding friends," witnessed the failure of his very best intentions. How it happened—whether some breath from heaven, or blast from hell, had blown aside his well-aimed shaft—he could not tell; it was unaccountable to one who never missed his mark, even to a hair; and many a hare and wild goat had he hit, when roving but a boy in Lycian land. Not the first Capricorn bow was that he used. But fate was now against him; and like a true philosopher—and all Archers and Anglers are, and must be, such—he abode in patience, determined the next time to do execution; or else that fleecy hecatomb were vowed in vain, and the god had deserted his most devoted votary. Some misgivings, perhaps, had he at the moment about the soundness of his theology; but his creed being polytheistical, he knew that the deities did sometimes fight against one another like demons, or mortal men; and therefore, possibly, some hostile god or goddess had prevented Apollo from favouring his present prayer. Now, again, his eye, like the eagle's, scanned keenly the wide field, in search of further quarry for his aim; nor long sought he for head of noble game.

"In every quarter fierce Tydides raged,
Amid the Greek, amid the Trojan train,
Rapt through the ranks, he thunders o'er the plain."

The Lycian leader saw, and marked his man.

"His bended bow against the chief he drew,—
Swift to the mark the thirsty arrow flew,
Whose forky point the hollow breast-plate tore,
Deep in his shoulder pierced, and drank the gore:
The rushing stream his brazen armour dyed—
While the proud archer thus exulting cried:—
Hither ye Trojans, hither drive your steeds!
Lo! by my hand the bravest Grecian bleeds.
Not long the deathful dart he can sustain;
Or Phœbus urged me to these fields in vain."

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Alas, poor Pandarus! that "deathful dart" was doomed to be thy death, recoiling on thy head in shape of dread Tydides' spear. Galling it must have been to thy gallant spirit, to be a second time frustrated—yet so it was: that meddling Pallas, who before had turned thy dart, breathed straight a balm into the bitter wound, and Tydides was himself again! nay, better than before, with tenfold fury fired.

Æneas did not know the true state of the case, when he harrowed up thy feelings with such words as these:

> "Where, Pandarus, are all thy honours now,
> Thy winged arrows and unerring bow,
> Thy matchless skill, thy yet unrival'd fame,
> And boasted glory of the Lycian name?
> Oh pierce that mortal! if we mortal call
> That wondrous force by which whole armies fall."

To which the chief replied,—'tis Diomed or the Devil!

> "I winged an arrow which not idly fell,
> The stroke had fixed him to the gates of hell,
> And, but some god, some angry god withstands,
> His fate was due to these unerring hands.
> Skilled in the bow, on foot I sought the war,
> Nor joined swift horses to the rapid car.
> Ten polish'd chariots I possessed at home,
> And still they grace Lycaon's princely dome;
> There veiled in spacious coverlets they stand;
> And twice ten coursers at their lord's command.—
> I thought the steeds (your large supplies unknown,)
> Might fail of forage in the straitened town,
> So took my bow and pointed darts in hand,
> And left the chariots in my native land."

Pandarus! we admire thy frankness more than thy thrift: it was, to say the least, injudicious discretion. Yet it would have been all one in the end, whether thou didst fight with buckler or with bow—some god, some angry god, was clearly against thee. Still it was trying to the temper; Job himself could scarcely have refrained exclaiming—

> "In evil hour these bended horns I strung,
> And seized the quiver where it idly hung.
> Curst be the fate that sent me to the field
> Without a warrior's arms, the spear and shield!
> If e'er with life I quit the Trojan plain,
> If e'er I see my spouse and sire again,
> This bow, unfaithful to my glorious aims,
> Broke by my hand, shall feed the blazing flames.

Alas, again, poor Pandarus! but we excuse thee for thy passion; for great, grievous indeed, was the provocation. We would we had thy bow! it would be worth all that Waring ever made or imagined. Farewell, brave Bowman! Fraternal feeling for an unfortunate Archer follow thee to thy tomb!

TOXOTES.

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THE ORDER OF THE TEMPLE.

To the Editor of the Freemasons' Quarterly Review.

Sir and Brother,—The exertions which I understand to be now making in London to revive the Grand Conclave of the religious and military Order of the Temple, and the prospect which appears of these exertions being successful, have seemed to me to give a good opportunity for laying before the Brethren of the Order some remarks concerning its constitution, such as may perhaps assist those who are engaged in the work of revival, and make their performance more complete. It is acknowledged, I believe, by all intelligent Knights Templars, that many irregularities both in government and practice have crept into the Order, connected as it is with the Masonic fraternity; and it seems clear to me, that in order to get rid of many of these it is necessary to look back and revert as much as possible to the ancient statutes and constitution, under which the Order of the Temple spread over the whole of Christendom.

I cannot but admire the zeal and energy with which, since 1837, the Scottish Templars have engaged themselves in remodelling and reviving the Order in their country; but there are several important particulars in which I so decidedly differ from them, that I desire to do what lies in my power to prevent the Grand Conclave of England, in any revisal or remodelling of the statutes and usages in England, from falling into similar mistakes, which may be more easily avoided at first than amended afterwards. As however it is not my purpose to make an attack upon the Scottish Templars, for whose zeal and chivalrous bearing I have a high esteem, I shall only notice such mistakes as I must think they have made incidentally and when they fall in my way; and then as gently as I can.

I will take it for granted that the Order of the Temple has been perpetuated from the days of Jacques de Molai to our own, and that it has been preserved by the concealment of its peculiarities under the veil of Masonic secrecy. I know no other way of accounting for the existence of small bodies of members of the Order in different parts of England, Ireland, and Scotland, except by believing that some few of the Knights, and probably very many serving Brethren, sought the protection of a body so widely spread, and so greatly privileged as the fraternity of Freemasons. Whether any connexion had, previously to the persecution which caused the Templars to seek the protection of Freemasonry, existed between them, it is not easy to determine; and each Brother will form his own opinion on the subject; for my own part, I think there are very strong *esoteric* reasons to decide me in the affirmative. At any rate, there has been such a connexion for centuries; and an attempt now to sever it, and to admit into the Order of the Temple any person without his having a certain degree in Masonry would, in my judgment, be most unwise. It is not, however, to be considered *a degree of Masonry*, but an Order *per se*, which has been long connected for convenience and security's sake with Masonry; although in many particulars of its constitution, rituals, &c., much of Masonic or Masonlike matter has been introduced; which I, for one, would wish to see corrected.

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I. The Order then consisted, and *ought again to consist,* of three *classes, not degrees:* the distinction being, that a person from *one degree* may rise to a higher, but a person in *one class* does not (ordinarily) leave that class for any other; I say *ordinarily,* for there is an exception which I shall notice presently. The three classes are the Knights, the Chaplains, and the Serving Brethren.

1. The KNIGHTS.—Into this class are admissible all persons who would have been capable of the honour of knighthood in the days of chivalry; in different countries the qualification varied as regarded the number of armorial quarterings to which the aspirant was entitled. In England it was sufficient to have four quarterings, that is to say, that one's father and mother should each have been of a family entitled to bear arms; and I should consider that *now,* any gentleman using armorial bearings, by right would be admissible to the class of Knights in the Order of the Temple. There is no authority whatever for the Scottish arrangement which I consider a decided innovation on the simplicity of the Order, of making three degrees of knighthood, Knights Companions, Commanders, and Grand Crosses. These three degrees have been borrowed from the modernized Order of the Bath, together with the "tight white pantaloons, buff boots with red tassels, and gilt spurs with red leathers," which form part of the "Costume;" and the object for which (I understand) this novel distinction has been introduced into the Order in Scotland might have been as well attained by observing, that no person, whatever he may claim, can really be a *Knight* Templar, unless he be by birth and position in society a *gentleman.* The fact was, that the "Knights of the Temple," so long as history mentions them, were all of one grade, the only distinction being that of "Knights Preceptors," which was a distinction of authority and power, not of order or degree.

2. The CHAPLAINS.—Into this class were admissible any clergymen in priest's orders who desired to belong to the Order of the Temple. Their vows, and the mode of their admission were the same as those of the Knights, excepting only such parts as referred to military service. As the first class were either knights or entitled to be knights before they joined the Order; so *generally* the priests were priests before they become Chaplains of the Temple, although in old times persons were sometimes ordained for the office. The exception which I noticed just now to the rule that a member of one class does not leave that class for any other, applies to this of the Chaplains; when a person who had been admitted as a layman to the Order *as a Knight* afterwards is ordained, he should then be considered as belonging to the class of Chaplains, his knighthood notwithstanding. The title given frequently to Chaplains of the now existing bodies of Templars, namely, *Prelate,* is an exceedingly incorrect one; and I am sorry to remark that the Scottish Templars as well as the English and Irish, denominate the Chaplain of their Grand Conclave, the "Grand Prelate." The title Prelate means *a Bishop,* and is applicable to no clergyman of inferior order; the clergymen of the Temple *never* had any higher title than *Chaplains,* and even if one of them became a Bishop, which sometimes occurred, he did not assume any title of Prelate of the Order of the Temple. The fact is, this also has been borrowed from the Order of the Bath, and other similar orders of courtly knighthood, which have an officer called Prelate, who is actually a Bishop. It is even more remarkable that the

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"Grand Prelate" of Scotland is actually *a layman*, Wm. Edminston Aytoun, Esq.

3. The SERVING BRETHREN.—All persons who were desirous of joining the Order, and who were neither of noble or knightly family, "gentlemen of blood and coat armour," nor clergymen, were admitted under the third general head of Serving Brethren. The mode of admission was the same as for the other two classes, except some necessary differences; they enjoyed the same privileges and advantages as Knights and Priests; lived in the same houses, ate at the same tables, and were only excluded by birth from knighthood, and thereby from the higher offices of the Order. From knighthood they were excluded by birth, and could never attain to it by any valour, or talent, or high character; and it was therefore one of the mistakes of the Scottish Order to reduce the classes of the Order to *two* (omitting entirely the Chaplains), calling those two Knight and Esquire, making the class of Esquire *preparatory* to knighthood, and at the same time reckoning the "guards, band," and other inferior officers of a priory, members of that class. In fact, they have actually dispensed with two of the three classes; and substituted partially for the Serving Brethren the Esquires, who were formerly *aspirants* for knighthood; it being a principle of chivalry, that no person can be an Esquire, who is not also capable by birth of knighthood.

I am convinced that a return to the ancient system of the Order would be attended with excellent results: viz., that all gentlemen belonging to the Order should, in assemblies of Templars, be dignified, as now, with the rank of knighthood; that all clergymen belonging to it should be simply called Chaplains; and that the very respectable Brethren who may now or hereafter belong to the Order, being only tradesmen or the like, should, instead of being designated Sir John or Sir Thomas, be content with the title of "Brother" this or that.

II. The costume of members of the Order requires regulation. The proper costume of a Knight is a close-fitting white tunic, reaching nearly to the knee, with a red cross on the breast; this was worn by knights of old over their armour, or over such ordinary dress as was commonly used when the armour was not worn. I see no impropriety in its being worn over the dress of the nineteenth century, or any propriety in assuming a dress which belonged to the fifteenth or sixteenth. The tunic should be without sleeves, and the Knights should wear gauntlets of leather. Over the tunic should be worn a white mantle of woollen cloth, having on the left breast, a red cross of four arms, the under one being the longest. The dress of the Chaplain is similar to that of the Knight, only that instead of the mantle he should wear a surplice with wide sleeves, having also the red cross on the left breast. The academical cap would not be an improper head dress for the Chaplain, in place of the cap of scarlet cloth which belongs to the Knights. The old statutes also specially enjoined that the Chaplains should wear gloves. The dress of the Serving Brother should be a tunic, either of white, which was the original colour, or of black or brown, which was adopted for special reasons afterwards; in either case having the red cross on the breast;—the Serving Brethren wear no mantles. According to the ancient statutes, the dress of the members was supplied out of the funds of the Order, not by private expence.

The *Jewel of the Order* requires also some careful consideration. I have no hesitation in denouncing the Seven-pointed Star, worn commonly by Knights Templars in England and Ireland, as an absurdity of *very*

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modern introduction. There is no trace of any thing of the kind in any early records concerning the Order. We have the authority of Andrew Favine, (Theatre of Honour, B. ix. ch. 7.,) a writer, whose testimony is unquestionable, that the Templars having made their profession in presence of Guarimond, the Patriarch of Jerusalem, "he granted their habit to be white, and thereupon *Une Croix Patriarchale,* in the same form as you see it here figured." And he accordingly gives in a plate the Cross of the Knights Templars, a patriarchal cross, that is, a cross with two transverse bars, *gules, enamelled or.* But afterwards, says Favine, "they exempted themselves from obedience to the Patriarch of the Holy City, and changed their cross, rejecting the patriarchal, and taking one blacke with eight points, like to that of the Hospitallers of St. John, with *an Urle* (orle), *and bordure white.*" This black cross, with orle and bordure white, has been resumed by the Scottish Templars; but they have reserved it for the Esquire, who has no right to wear a jewel at all; and have added a red cross enamelled thereon for their Knights Companions, and surmounted it with a gold crown for Commanders and Grand Crosses: for all which, I apprehend, there is no authority but their own fancy.

The question appears to lie between the Eight-pointed Black Cross, with orle and bordure white, and the Red Enamelled Patriarchal Cross; in either case, suspended round the neck by a scarlet ribbon. I should be strongly inclined to advise the adoption of the Black Cross for Knights not in office, and to give the Patriarchal Cross to Knights Preceptors of houses or bodies of Templars. The Jewel, however, whatever it be, ought only to be worn by *Knights,* or by such Chaplains as were Knights before they were ordained.

III. In a revival of the Grand Conclave, the Offices of the Order, and the titles of the Officers, as well as the proper designation of regular bodies of Templars, ought to be carefully considered.

It is my opinion, that until the different bodies of Templars in different countries shall unite to elect one, no Grand Master of the Order, *strictly speaking,* can exist; and I cannot yield to the assumption of the Scottish Templars, that the head of their body is the rightful Grand Master of the Order. But, as there is historical authority for giving the title of Master, or Grand Master, to persons in England, whose real rank was only Grand Prior of England, and even to persons in Ireland, who were only deputies in that country of the Grand Prior of England, I see no positive objection to the title being used in any country, though I consider Grand Prior would be a more correct, and less assuming one. The other Officers of a local, provincial or *national* Chapter or Conclave, are the following. The Seneschal, (or Vice Prior); the Marshall; the Treasurer; the Draper; the Chancellor (or Secretary-General); the Almoner. Under a Provincial, i.e., National Grand Master, or Grand Prior, may be several Priors, or "Preceptors of districts," having superintendence over several Temple houses. The proper designation of the great representative body is a "Grand Conclave or Chapter:" the proper designation of a regular body of Templars, is a "Preceptory" or "Priory." I consider "Preceptory" the most correct, though there is authority for the other; the title "Encampment" is quite incorrect and modern.

The proper title of the governor or president of one of these bodies is "Preceptor" or "Prior:" he may be either a Knight, a Chaplain, or a Serving Brother; but a Serving Brother should only be allowed to pre-

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side over a small Preceptory, and cannot admit *Knights* into the Order. The proper appellation of a Preceptor, if a Knight, is "Noble and Venerable;" if a Chaplain, "Venerable." The appellation and title commonly in use, "Eminent Commander," or "Grand Commander," is incorrect: "Commander" was the title of the Knights Hospitallers, not of the Templars.

The common mode of addressing or describing a Knight Templar in use in England is incorrect; namely, Sir Knight Crucefix, or Sir Knight Goldsworthy: the practice in Ireland is more correct, Sir William White, Sir George Crichton*, or *Brother* White, &c.; as is also the usage in Scotland, *Fra:* Deuchar.

The proper officers of a Priory or Preceptory should be similar to those of a Grand Chapter; Preceptor or Prior, Seneschal, Marshal, Draper, Secretary, and Almoner, besides Chaplain. The Sword-bearers, bearers of the Beauseant, and other similar officers, are proper to both Grand Chapters and private Preceptories.

These observations may perhaps shock the prejudices of some worthy Brethren, who are disposed to consider the arrangements and system they have been used to as the best possible, and to dread any departure from established usage; but I thought it right to lay them before you, and my Brethren, as the result of much and long investigation, in the hope that some of the hints they contain may be useful in placing the Order of the Temple on a footing more agreeable to its original constitution and form.

I remain, Sir and Brother,
Your very faithful Servant,

May, 1844. BROTHER WALTER, a Chaplain.

"BROTHERLY LOVE, RELIEF AND TRUTH."

FEW there are, (among our Brethren at least,) I think, who will deny the *Universality* of Freemasonry; that it is to be found in each quarter of the globe, flourishing in countries, almost inaccessible to Europeans, and even working onwards (though silently, and sometimes secretly,) in the midst of danger, enmity, and persecution; or that it exists amongst the Caffres, and the *Druses*,† Arabs and Moors; the priests of Persia, and the Bramins of Hindoostan.

We know, indeed, that it has left in all ages, and in all portions of the globe, its peculiar emblems, and mighty monuments, such as, the Pyramids of Egypt, the Cave of Elephanta, temples, and mystic caves, tombs, and monuments in former ages; and in more modern times, cathedral upon cathedral of stupendous grandeur, and yet perfect beauty, that handing them down to future generations of Brethren, as wonderous tokens of its mighty skill, and inexhaustible commentaries on

* Surely to address the members as Sir William or Sir George, is more like an assumption of "courtly knighthood," than to address them as Sir Knight so and so.—ED.

† The Druses, that peculiar people, *whose religion* none have hitherto been able to ascertain, are divided into Aehal Initiated, and Nachal uninitiated, and no Nachal can enter into the place of worship of an Aehal, or even sit at meat with him.

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its own holy love. And, though we may believe this, aye, and much more, the world may not, and will not, for it may say, how do you know that these signs and symbols which you fondly fancy are proofs of your antiquity and truth, are not accidental, and used by *profanes*, for things in no way connected with your mystic secrets.

We may answer, wonderful indeed would it be, if such was the case, in sooth, and that these Holy symbols, which are found in every country, were in truth, merely accidental, and perchance local.

We may refer to one emblem in particular, which is to be found (a wonderful fact) in regions the most remote, and most opposite. I need not say, I imagine, I mean the ✡, which has been found in the Cave of Elephanta, on the great image of the Deity: at Ghuznee, in the wall of the Temple; in Normandy and Brittany on medallions; on the breasts of Knights Templars, as they lie in their recumbent effigies, in their priories, in Litchfield Cathedral, and on the *far famed* gates of Somnauth, and in innumerable other monuments of by-gone ages. With these facts before us, we may safely assert, that this *one emblem* is not merely accidental, and when we know, that their did exist a body in England (a fact which the Cambridge Camden Society fully admit,) which built all the Cathedrals in England, and very many in France, and had the sole superintendence of the building of religious edifices, and that this body was called "the Body of Freemasons," and we know from our own oral traditions, how we are descended from these men, we may account very satisfactorily for the existence of signs and emblems, well known to us, in the cathedrals of our own and other lands. We had thus, though very cursorily "broken ground," before the formidable fortress of the visible proofs of Masonry,—little indeed has been our progress, but we hope on some future opportunity, "to lay the first parallel," by reconsidering the original, and the general proposition, and commenting on other significant emblems. Humbly do we hope you will criticise with mercy, and Brotherly tenderness, this our humble effort, to assist that most excellent journal, the one in which this trifle has the honour to appear.

A. F.

April 13, 1844.

WATERLOO MASONIC ANECDOTES.*

June 18, 1815.—A Belgian officer during the engagement recognized in the opposing army, about six in the evening, a former associate and Brother Mason, member of the same Lodge; they were at such distance apart, that he feared the chance of a mutual greeting was impossible, but he dreaded more the possibility of a personal conflict; at length he saw his friend attacked and wounded—he forgot every thing but that they were Brothers.—The Belgian rushed into the *melée*, and at the risk of being considered a traitor, he protected him—made him prisoner—placed him in safety—and, after the battle, renewed his friendship.

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* Clavel.

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On the same evening, about nine o'clock, about fifty men, nearly all wounded, the miserable remains of two French regiments, found themselves encompassed by a considerable party of the enemy; after performing prodigies of valour, finding retreat impossible, they decided on laying down their arms; but the enemy, irritated by their obstinate defence and the havoc they had made, continued to fire on them. The lieutenant in command, as well as the men, considered that nothing but a miracle could save them; a sudden inspiration seized the officer, he advanced to the front in the midst of the firing, and made the sign of distress. Two Hanoverian officers observed him, and by a spontaneous movement, without consulting their commander, ordered the troops to cease firing, and, after securing the prisoners, they placed themselves at the disposal of their general, for the breach of military discipline; he also was a Mason, and instead of punishing he approved their generous conduct.

MASONIC ANECDOTE.

June 14, 1823.—The Minerva, a Dutch merchantman, returning from Batavia to Europe, with several rich passengers, nearly all of them Masons, among others, Brother Englehardt, Deputy Grand Master of the Lodges in India, arrived on the coast of Brazil, where it encountered a corsair,* under Spanish colours. The Dutchman was attacked, and after a bloody engagement was obliged to strike. The corsair, irritated, ordered pillage and massacre: the conquerors had fastened one party of the vanquished to the masts, but the passengers, by prayers and tears, at length obtained permission to be taken on board the corsair. They were received on board, but nothing could assuage the fury of the captain. In this extremity, Brother Englehardt made the sign for aid, and on the instant the same man, who the moment before was insensible to prayers and entreaties, became moved even to softness. He was himself a Mason, as well as several of his crew, who were members of a Lodge at Ferrol. However, although he acknowledged the appeal, he doubted the truth of it, for the *signs*, *tokens*, and *words* agreed but imperfectly with his—he demanded *proofs*. Unluckily the Dutch Brethren, fearing, and with some reason, to excite the anger of pirates, whom they considered to be the enemies of Freemasonry, had thrown overboard, previous to the battle, all their jewels and Masonic papers; it was, however, providentially ordained, that among some fragments that were floating was a torn parchment diploma; it was seized, and on being shown to the captain of the pirate, his doubts ceased; he acknowledged the Brethren, embraced them, restored their vessel and property, repaired the damage, demanding as the only remuneration, affiliation with a Dutch Lodge; he then gave the ship a safeguard against the Spaniards for the remainder of the voyage.†

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* Qu. privateer.

† Clavel.

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THE GOVERNESSES' BENEVOLENT INSTITUTION.

In our last number we called the attention of the Craft to this institution—one certainly most entirely deserving of the attention of all persons who are desirous either to alleviate human sorrow, or to aid in bettering the condition of a class of individuals, whose most valuable services are too often not only rewarded insufficiently, but whose existences are rendered less happy than they ought to be, by the want of proper appreciation, on the part of their employers, of the high qualities of mind and the moral excellencies of character necessary to fulfil their important offices, even with common propriety. We are glad to announce that since our last, the first dinner of the society has taken place, under the personal presidency of His Royal Highness the Duke of Cambridge, supported by a large number of noblemen and gentlemen, and also to state that a most liberal list of subscriptions was announced. There has also taken place the first election of an annuitant on the funds of the society; at the meeting for which purpose the report of the society was read by the Rev. David Laing, *M. A.. F. R. S.*, the Honorary Secretary, and, in fact, the founder of the society in its present aspect, from the ashes of an abortive attempt some years ago. Of the two meetings, the latter was perhaps the more interesting, from the large attendance of ladies, some of high rank and fortune, and very many members of the honourable profession it is the object of the society to assist.

We have great faith in this institution, and hope to see it equal the Literary Fund, to which it is a sister. If, however, it shall not reach that high destiny, still, beyond its mere monetary aid, it will be useful to the amiable individuals it desires to succour, in calling attention and sympathy to their claims, their virtues, and their endurance, most forcibly stated in the list of cases on the polling list, which are delicately and properly given, with initials instead of names in full.

E. B.

TO THE EDITOR.

Vindication of the Character of a most deserving Brother from the supposition of having committed a Murder.

Sir,—A public dinner was given this day at the White Swan Inn, Market-place, Nottingham, to Mr. John Spencer, of Adbolton, on the occasion of his good name having been most providentially rescued from the foulest stigma that could be cast upon man. More than fifty highly respectable individuals sat down on the occasion. It may not be without interest to advert to the circumstances which had cast suspicion upon a worthy Brother of our Craft, and the providential manner in which his fair fame has been effectually cleared from the vile suspicion which ignorant and censorious people attached to his name.

In the month of November, 1842, Mr. Spencer, who is a market-gardener and a nursery-man, living at Adbolton, four miles from Nottingham, was returning home from the latter place, when, at the bridge over the river Trent, he found a young man, gardener to the clergyman of Holme Pierrepont, (the village a mile further on,) who was about to be

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married, and had been to Nottingham, to draw his savings out of the bank, and to make purchases for the wedding. He perceived that the young man was somewhat intoxicated, and persuaded him to go home, instead of remaining at the Trent-bridge tavern to get more drink. They walked together for a considerable distance, and he parted from Mr. Spencer at the garden-gate of the latter, and was never afterwards seen. The young man's road lay along the bank of the river Trent to Holme Pierrepont, and the waters were dragged to discover his body, but without effect. His basket was found near the river bank; the bottles of wine and spirits which he had bought were emptied. This was near a place where the river makes a great sweep, and a canal has been cut to shorten the navigation. It was supposed that some boatmen had found the liquor and drank it, but did not venture to appropriate the basket or bottles, which might be owned. Time rolled on, and nothing transpired to clear up the mystery; the young man had some few sovereigns, which rumour magnified into a large sum. Mr. Spencer was frequently insulted by insinuations that he had murdered his young friend, and even his children were taunted with the suspicions that accident had thus thrown upon their father. During the month of May last, the long drought had lowered the waters of the Trent below what had been known for many years, and a man fishing in the unfrequented reach of the river, observed something in the shallow water which he supposed to be the carcase of an animal; he drew forth a bone with his stick, and took it home, which he was told, on exhibiting it accidentally, was that of a human being. A medical gentleman, residing in the neighbourhood, having heard of this discovery, immediately repaired to the spot, and after an hour and a half's assiduous labour, succeeded in rescuing the entire body from the bank of sand in which it had become embedded. Personal identification was impossible; but portions of the apparel were recognized as those of the young gardener who had disappeared eighteen months ago, and what was much more important, his watch was found, and as much money in gold and silver as he would be likely to possess after the purchases it was ascertained that he had made. He had stumbled on the bank, let fall his basket, and had fallen into the water; his body had been washed over the Weir, and had been buried in the shifting sands till recently discovered in the late unusual drought, and the objects for which it was insinuated he had been murdered were found safely buried with him, all being recovered through scientific zeal and diligence. The accidental circumstance of being last seen in his company, with one or two trivial incidents, had caused too many to look upon Mr. Spencer with suspicion, and his own consciousness of integrity, and his general rectitude of conduct, were not sufficient to protect him from the injurious effects of the imputation. At the dinner, in the native eloquence of unsullied innocence, Mr. Spencer described the pangs that he had felt from this suspicion thrown upon him, and the conscious rectitude that prompted him to endure them, rather than remove to another country to avoid these taunts, and thereby possibly to give stronger grounds for suspicion, after all hope of solving the mystery had ceased in his mind. To a man who has received many public testimonials of approbation in regard to his avocations in life, none could be so truly gratifying as that in which his friends met publicly to congratulate him on the wiping away of that stain, which had appeared for a considerable time to have sullied his fair reputation.

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THE HISTORICAL LANDMARKS OF MASONRY.

To the Editor of the Freemasons' Quarterly Review.

Scopwick Vicarage, June 10, 1844.

Sir,—I have had rather an extensive correspondence respecting the manner in which it is my intention to treat the subject proposed for the twenty-fifth lecture of "The Landmarks;" viz., "A general view of all the Orders and Degrees which are practised at the present time." I am told that this title is too vague to convey any definite idea of an inquiry so interesting to the fraternity at large. Anxious to afford every facility in my power towards the comprehension of the entire science of Freemasonry, I have determined to give a brief reply through the medium of your widely-circulated periodical.

I candidly admit the impossibility of doing ample justice to a subject of such vast extent as a history of all the "hauts grades" of continental Masonry within the compass of a single lecture. Being in possession of the names of nearly eight hundred degrees, the simple enumeration of such a host would occupy all the space usually appropriated to that purpose. It is my intention, therefore, to trace their origin, and describe their tendency, by a general analysis of "Sublime and Philosophical Masonry," as it was enunciated during the last century; with a corollary displaying the practice of the Order as it now exists in every country of the habitable globe. During this process, I propose to notice the respective systems of Prince Charles Edward Stuart; of Ramsay, of the Jesuits; of Hunde, Swedenborg, Zinnendorff, Rosa, Scræpfer, Gugomos, Stark, Bedarride, Fessler, Scræder, Cagliostro, and Bahrdt; including the Eclectic, the Hermetic, the Mizraic or Egyptian, the Scotch, the Cabalistic, the Swedish, the Adonhiramite, Templary, and Androgyne Masonry; altogether containing the above number of degrees, more than three hundred of which will be named and illustrated. The pretensions of the several governing bodies in the two hemispheres, under whose sanction the "hauts grades" are worked, will be briefly investigated; viz., the Grand Orient, the Supreme Council of the Rite ancien et accepte, the Metropolitan Chapter of France, the Mother Lodge of the Scotch Philosophical Masonry, the Grand Lodges of Germany, Prussia, Sweden, America, &c. &c.

Such a course, it is freely admitted, is too comprehensive for a lecture of the usual dimensions; and, therefore, some latitude will be necessary to afford me an opportunity of doing justice to the subject. I am at present undetermined whether it will not be expedient to divide it into two lectures; but, however this may be, I shall endeavour to produce such an authentic and perspicuous account of the degrees of high Masonry as may be satisfactory to every class of inquirers, and augment their love of the pure and ancient system, by a comparison with the inflated rituals and absurd nomenclature by which the continental innovations of the eighteenth century were distinguished.

I am, Sir, yours faithfully,

Geo. Oliver, D. D.

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TO THE EDITOR.

DEAR BROTHER.—I have long been an admirer of Freemasonry, and have read much on the subject, but regret to add that I have failed to discover the secret, although the penetration of female curiosity has been elevated into a proverb. My curiosity is sufficiently keen, but it has not been gratified; and you, my good sir, must have experienced what the bitterness of disappointment is. Your Quarterly Review has not escaped my notice; but although it contains some very curious matters, it has not enlightened me in the slightest degree. The great secret of Masonry is what I am anxious to know, in common with thousands of my sex, and I cannot but think it unkind that you do not strain every nerve to induce the fraternity to comply with our wishes. Cannot we keep the secret? O fie! Do not believe it. Why should not our minds be as firm as yours, although you do (I know not why) arrogate to yourselves the proud title of lords of the creation? Your periodical, however, has advanced the inquiry one step—a very small one—it informs me that females are not denied this privilege on the Continent: and, therefore, I must say, it is extremely selfish in you to withhold it from us. Can you give any substantial reason why an Englishwoman, free equally by birth, and by the institutions of her country, is denied a participation in those intellectual enjoyments which are liberally conceded to the sex in other countries? and under the most exalted patronage too? I find that the late celebrated Duchess of Bourbon was the Grand Patroness of the female Lodges in France; and that the Empress Josephine, the Princess de Carignan, and many other females, were initiated into the Order of Adoptive Masonry. Is it because an English woman is less capable of estimating the civilities and courtesies of life than a foreigner? Or is it because the influence of the latter over the other sex is greater than our own? I flatter myself that neither of these is the cause of our exclusion. How then can it be accounted for? We are anxious to participate in the mysteries of Masonry;—we have minds (I should hope) to estimate its beauties; and the day is past when a selfish policy can be tolerated in this enlightened country.

Let the fraternity ponder on these few brief observations, and weigh them well. A female governs this great and powerful nation; and she is too amiable—too feelingly alive to the dignity and privileges of her sex, to look quietly on an exclusion, which reflects discourtesy, if not disgrace, on a large portion of her dutiful subjects, whom the laws of gallantry entitle to favour and protection.

In the hope of receiving an assurance from you that the invidious distinction is likely to be withdrawn,

I beg to subscribe myself,
With anticipations of the title being duly legitimatized,
Your faithful Servant,
A SISTER.

June 13, 1844.

[Our Sister's letter will doubtless receive more answers than one; we regret that the lateness of its arrival limits us to the grateful acknowledgement of its receipt.—ED.]

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TO THE EDITOR.

SIR AND BROTHER,—I venture to address you *privately* upon a subject which has long occupied my mind, hoping that you may be induced to notice it, and aid the object I have in view, with your powerful pen.

It has occurred to me that it would be most desirable to establish a "Freemason's Club," upon a scale similar and equal to the great clubs which are so numerous in the Metropolis. There can be no doubt, that the Craft is sufficiently strong in point of numbers, and affluence to carry out this design. I have mentioned this project to a few Brethren only, who tell me that it could not succeed, as there would immediately arise dissentions, which would infallibly defeat it,—also, that there would be strong opposition made by self-interested parties. In reply to the first objection, it appears to me that the establishment of a club would be the means of reconciling these differences, which, among Masons, more particularly, ought not to exist; and in reply to the second objection, I presume the opposition could only proceed from the Licensed Victuallers; but I contend that a "Freemason's Club" would not affect them at all, as the banquets which usually take place in their houses, would still continue to be held there.

I propose that the club should consist of a refreshment room, library, and reading rooms, as in other clubs; but in addition, that a Lodge of Instruction and Improvement should be provided, which might be held every day in the club house—so that Brethren from the provinces, (members of the club,) might obtain the benefit of instruction and improvement in the mysteries of the Craft. The establishment of a Freemason's Club would add to the respectability and advantage of Masons in every way. It would inspire the uninitiated with a belief that Freemasonry was of more moment than a mere affair of guttling and guzzling, by which, at present, they do attempt to ridicule the Fraternity. I am convinced there are many Brethren in the provinces, of high standing in society, clergymen and gentlemen, who do not belong to any club, who would cheerfully join this; besides, many who are at present deterred from entering the Craft, might be influenced (from the respectability guaranteed by the club) to become Masons; and thus strengthen the bonds of unity and Brotherly love, which should ever prevail amongst us.

A much respected Brother wished to know how my project could be sustained. I do not think it would prove a difficult task, provided, our new Grand Master, the Earl of Zetland, could be persuaded to commence his official rule by lending his sanction to the scheme. A thousand members paying an entrance fee of 10*l.* each, would give a fund of 10,000*l.*, amply sufficient for the formation of the club; and a house might be taken for three years, or for a longer period, whilst a building fund was accumulating.

I will not now occupy more of your time than is necessary to apologise for this trespass; and to repeat my earnest hope that you may be induced to enter upon this topic in your next publication, and I have no doubt that it will be favourably received by the Brethren throughout the kingdom.

I beg to subscribe myself,
Sir and Brother,
Yours fraternally,
W.

April 30, 1844.

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TO THE EDITOR.

WILL you, Mr. Editor, be good enough to inform the subscribers to the Testimonial presented to His Royal Highness the Duke of Sussex, R.W.G.M., a few years since, what has become of such tribute of respect, and in whose custody it is at present?

A SUBSCRIBER.

Southampton, June, 1844.

[We understand the "offering" is in the possession of Her Grace the Duchess of Inverness.—ED.]

TO THE EDITOR.

SIR AND BROTHER,—In the last number of your truly valuable publication, there is a letter signed Philo-Masonicus. The writer has touched upon some topics which seem well deserving of the attention of the HIGHER POWERS. I more particularly allude to what he says upon the subject of a *uniformity in the working of our Ceremonies and Lectures*. This want of uniformity is in *direct violation* of the ARTICLES OF UNION, which provide, that "there shall be the *most perfect unity* of *Obligation*, of *Discipline*, of *working* the Lodges, of MAKING, PASSING, and RAISING, *instructing* and *clothing* the Brothers, so that but *one* pure and unsullied system, according to the genuine landmarks, laws, and tradition of the Craft, shall be maintained, upheld, and practised, throughout the Masonic world." This want of uniformity, as Dr. Oliver justly observes, is much to be lamented, because the remedy might be very easily applied. Let a *well selected* Committee be appointed to revise the Ceremonies, Lectures, Charges, and explanation of Tracing-boards; and when done, let the M.W. G. M. call upon his Provincial Commanders to *enforce uniformity* in their respective districts. The sooner something of the kind is *ably and energetically* carried into execution the better; particularly as regards the Lectures. I have given a good deal of time and attention, in endeavouring to make myself master of the correct form; but such discrepancies are constantly starting up, as to render the pursuit almost hopeless. The two great sources, from which the younger Brethren seek to make themselves proficients, are the G. S. L. and a good Lodge of instruction. I have heard the Lectures worked in both, and in some parts give a *decided preference* to the *latter*. Take, for instance, the explanation of F. H. and C., as worked in the G. S. L. Look at the *superfluity* of *words*, and *paucity* of any *definite meaning*, which they convey to the mind. Whilst these various readings continue, and each Lodge assumes a right to use its own version, how can we expect the lectures to be well worked in any private Lodge. The W.M. may have learned what has been pointed out to him as a good version; the respondent may have been trained in some other school. Well—questions are put, and answers made, so at *variance* with what the parties expected, that they become *mutually confused*, and make *shipwreck* of the whole; and all this for want of an *authorised version*, and the command of our head to observe UNIFORMITY.

Another topic in your correspondent's letter is, the limiting the office of the M.W. G. M. to a certain number of years. A measure much deserving adoption; but, I say, go *further*—put an incapacitating terminus to the situation of SALARIED OFFICERS, by length of service, or age. They can become *old ladies* as well as others; and, forgetting they are *only* the SERVANTS of the Craft, *aspire* to be its RULERS. We

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are entered upon a new reign. Let the Augean stable be cleansed. The sooner all *abuses*, *anomalies*, and *irregularities* are swept away the better. There is much in the provinces calling for the early attention of the M.W.G.M. Many of the P.G. Chairs are vacant, and the sooner they are filled, *if* filled by *active* and EXPERIENCED men, the better. If our noble head is a true and zealous Mason *at heart*, he will set about the work immediately; and follow it up, by *superseding* every P.G.M. who does not hold, or cause to be holden, *at least one* Provincial Grand Lodge in every year, in his province.

I am, Sir, yours fraternally,

A SEN.-WARDEN.

[We insert the above as the most clearly defined of a number on the same subject; and, without, however, pledging our opinion on any given point, we may hint that a faithful servant on retiring from office merits ample provision for old age—first, as an act of justice, and, still more so, as an act of gratitude.—ED.]

TO THE EDITOR.

THE MASONIC PROVINCE OF SUMATRA.

Excerpta quædam—

* * * *

Risum teneatis.

"FORT MARLBOROUGH, or BENCOOLEN—ceded to the Dutch on the 5th April, 1825—a most useless and unprofitable colony."—*Hamilton's India Gazetteer.*

Previous to the cession—the late Colonel Macdonald was Provincial Grand Master.

The name of the party stated to be P.G.M. of the colony ceded to the Dutch, (who had at the time, and still have a Grand Lodge of Freemasons,) first appears in the circulars issued by the Grand Lodge of England, on the 25th April, 1827, two years after this "cessio *bonorum*," as Provincial Grand Master of *Sumatra, et cetera.*

What was comprised in the "et cetera?"

If the "et cetera" were correct, why were the words dropped in the circular of 5th December, 1827, and since discontinued?

No Provincial Grand Lodge has been held since the assumption of title.

The fees of honour remain to this day unpaid.

Are the cases of Col. Hamilton and Bro. Goff analogous?

Under theie circumstances, does the office now exist—could it exist after the cess on of the colony on the 5th April, 1825? I think not.

QUID NUNC.

[We agree with Quid Nunc—for the following reasons:—

Not a single article of the constitution has been complied with, not even the first—no installation took place—for no P.G.L. was ever held. Because the fees of honour have not been paid. Because we question the legality of any appointment by the Grand Master of England in colonies belonging to, or ceded to a kingdom, in which a Grand Lodge existed.

The cases of the late Col. Hamilton and the late Bro. Goff are not analogous—there did not exist at the time a Grand Lodge either in Columbia or Hayti, when those brethren were appointed..—ED.]

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FREEMASONRY IN WARWICKSHIRE.

TO THE EDITOR.

DEAR SIR,—Although the Brethren in Warwickshire have not received any official announcement of Earl Howe's appointment as their Provincial Ruler, in the room of the late Earl Ferrers, I would beg to invite his Lordship's serious consideration to the following suggestions:—

1. That diligent inquiry be made as to what gentleman of courteous manners, easy of access, and of independent property, is willing to accept the office of Deputy Provincial Grand Master; so that by possessing the two first-named qualifications, he may gain the universal respect and confidence of his Brethren, and by his standing in society, the latter qualification would give him an opportunity of raising the Craft in the estimation of the uninitiated. That it be well understood, the D. P. G. M. should make a point of visiting the subordinate Lodges in the province, very frequently. Thus sanctioning, by his presence, the discipline and practice of each Lodge, and effecting that uniformity of working which is so essentially necessary.

2. Are *two* a sufficient number of Provincial Grand Stewards in a province containing *nine* Lodges? [Constitutional law: he (the P. G. M.) may also appoint Provincial Grand Stewards not exceeding *six* in number.]

3. That at a Provincial Lodge of Emergency held at Birmingham on the 30th of March, 1841, it was resolved, that it was expedient that a code of laws be framed for the government of the Provincial Grand Lodge for Warwickshire: that the D. P. G. M, the Masters, and Past Masters, and Wardens of the several Lodges of the province be a committee for the purpose of framing such laws, and that they submit their report to the next general meeting. That on the 30th of October, it was announced that the committee had not completed their task, owing to a new Book of Constitutions having been published, and the committee wishing to have the benefit of the constitutions, in order that the by-laws might be framed in strict accordance with the former. [Let it be borne in mind that the new Book of Constitutions was, according to its date, already in circulation when the original motion was carried in March; and yet another six months formed too short a period of time for a suitable code of by-laws to be prepared for the Provincial Grand Lodge of Warwickshire!] In April, 1843, (a lapse of two years), the original motion was continued, with the addition (as far as memory carries me) of these words, "the first meeting to be held in Birmingham *as soon as convenient*, and that the D. P. G. M. be empowered to call such meeting, and all future meetings." It is now June, 1844, and it has not yet been *convenient* to those "high in office," to hold a committee meeting. Surely those who wear "the purple," should, by their circumspection of conduct, and zealous exertions, evince to the fraternity that they richly deserve the honour.

I sincerely hope that this letter will meet the eye of our newly-appointed Provincial Chief, who will at once clearly perceive that it is of essential interest to the honour and success of the Craft, that whoever is to hold office next in rank to himself, should be such an one as I have

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pointed out. Neither will his Lordship think it undeserving of his consideration, that his Provincial Grand Officers should, *one and all,* be men of education and gentlemanly habits, and (following the example set in other Provincial Lodges) capable of, at least, speaking their mother tongue with accuracy and propriety.

Yours, faithfully,

A WARWICKSHIRE PAST MASTER.

June, 1844.

POETRY.

THE FOLLY OF PRIDE.

STUDIOUS of Life, of human things,
Not borne away on Fancy's wings,
To worlds unknown—unseen—
But with a mind serene
As is the silence of the Summer lake,
That Nature's melody delights to break,
An aged man, who, both in peace and strife,
Had known and watched the varying scenes of life,
And meditated much through many years,
On all he saw within "the vale of tears"—
A sage in knowledge, as he sat reclined,
Thus spake of human things and human kind:—

"Men are the slaves of men—a race
That cherish passions mean and base,
To the wild *brute* unknown,
And felt by *man* alone—
The being that can boast of Reason's power,
Yet violate her laws, and every hour
Disdain to listen to the voice divine,
Yet bow in homage at an earthly shrine!
Passion and selfishness, despising worth,
And all that can ennoble man on earth,
Are cultured oft so deeply in the mind
That man forgets his duty to his kind.

What is that duty?—'Tis decreed,
By Him who giveth all we need,
That Nature shall possess
The power to cheer and bless,
Or curse, by her perversion, every heart
That in the gift of Life shall share a part;
It is decreed, by Mercy's voice of love,
And by Eternal Justice from above,
That he who freely giveth to the poor,
From his own ample and o'erflowing store,
Shall be repaid for all that he hath given
By endless joy, prepared for him in heaven.

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And is that sacred promise vain—
The promise of eternal gain,
And everlasting bliss?
In such a world as this,
Where selfishness and passion have control
O'er all the nobler feelings of the soul,—
Where splendid Vice may smile and be caress'd,
While pining Virtue, wounded and distress'd,
Crush'd down by sorrow, and deprived of health,
In vain may plead to pamper'd Pride, and Wealth.—
In such a world—deny it, ye who can!—
Man is a tyrant to his fellow-man.

The being but of transient breath,
This hour in life—the next in death—
May proudly domineer
O'er all *beneath* him here,
As if his wordly pow'r were his for ever!
Forgetting that an hour the tie may sever—
Forgetting that his wealth is nothing worth,
When he shall be a lifeless clod of earth!
O Pride! thou enemy of human kind!
To reason and to truth for ever blind!
Deign but to think and feel, and thou wilt learn,
That *thou* art but a wretched slave in turn!

Thou art a willing slave of self,
In thy desire of wordly pelf,
And well may pity smile
To see thy senseless toil;
For gain of what thou never can'st enjoy!
The love of self must weaken and destroy
The love of others; thou can'st never know
The sacred blessings that exhaustless flow
From Charity's pure fountain, ever bright,
The only source on earth of true delight!—
Would'st thou be happy?—Learn to raise and bless
Thy fellow-man, and live in happiness!

Seek mental harmony divine,
To prove a feeling heart is thine,
And then this life will be
A scene of joy for thee.
And joy for others; Heav'n upon thy way
Will give thee peace and blessings through the day,
And thou, a steward of the riches giv'n,
May'st humbly hope for thy reward in Heav'n.
O man! thy folly and thy pride of birth,
Prove thee the weakest creature on the earth!
Goodness is greatness, if but truly known,
And worth is not in worldly rank alone;
For God may give, as boundless wisdom can,
The noblest feelings to the poorest man." W. H.

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MASONIC INTELLIGENCE.

MASONIC TESTIMONIAL TO THE MEMORY OF H.R.H. THE DUKE OF SUSSEX, M.W.G.M.*

THE artist selected for the execution of this tribute is Bro. Bailly; the model-figure was highly approved by the Committee, and is an admirable likeness of the deceased Grand Master. It is expected to be completed in about two years, by which time the hall will be splendidly re-decorated, and, with the erection of the statue, will present a magnificent appearance.

It is probable that the placing of the statue will be commemorated by a public meeting.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, MAY 1, 1844.

Present, M. E. C. J. Ramsbottom, *M.P.*
„ J. C. Burckhardt and Satterley, as Z. H. J.

There was no matter of particular importance, unless, indeed, that the report of the Committee could not be received, by reason that the Chairman had omitted to sign it, and not being present in his official capacity as Grand Registrar, the several points could not be entertained, except as regarded certain new warrants which the Grand Chapter granted. Other matters stand over for three months! Is it too much to hint that, "ignorantia legis non excusat culpam?"

ESPECIAL GRAND LODGE.

April 24th.—Present—The Right Honourable the Earl of Zetland, M.W.G.M. on the throne; Bro. J. Ramsbottom, *M.P.*, as D.G.M., and a very large assembly of present and past Grand Officers; together with Masters, Past Masters, and Wardens, from the Metropolitan, Provincial, and District Lodges, exceeding four hundred members of the Grand Lodge.

The Grand Lodge was opened in ample form and solemn prayer. Such portion of the minutes of the last Grand Lodge as related to the election of Grand Master and the business of the day, was read and confirmed.

* *Vide*, p. 60, also, p. 384, 1843.

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The solemn installation of the Right Hon. and M.W. the Earl of Zetland, was then conducted by the R.W. Bro. J. Ramsbottom, Prov. G. Master for Berkshire, assisted by the V.W. Bro. the Rev. William Fallofield, Grand Chaplain, in the most impressive manner.

As the Earl knelt, in the presence of the assembled Grand Lodge, and took the solemn obligation of a Grand Master, the scene was most interesting and effective. The ceremony was impressively grand. At its conclusion the Earl was proclaimed Most Worshipful Grand Master of the United Grand Lodge of ancient Free and Accepted Masons of England, and saluted accordingly.

The Grand Master then appointed and invested the Grand Officers for the year ensuing:—

The Right Hon. and R.W. Bro. Earl Howe, (P. G. M. for Warwickshire), Deputy-Grand Master.
The Hon. and R.W. Bro. Ridley Colborne, S. G. Warden.
R.W. Bro. Thomas Smith, J. G. Warden.
" R. Percival, jun., (P. S. G. W.) G. Treasurer.
" T. H. Hall (P. G. M. Cambridgeshire) Grand Registrar.
V.W. Rev. W. Fallofield, and } Grand Chaplains.
" ——— Hayes, }
" W. H. White, Grand Secretary.
W. Bro. Peter Thompson, S. Grand Deacon.
" Chas. Baumer, J. Grand Deacon.
" P. Hardwick, Grand Sup. of Works.
" R.W. Jennings, Grand Dir. of Ceremonies.
" Thory Chapman, Assistant ditto.
" W. B. Webb, Grand Sword Bearer.
" Thos. Cooke, Grand Organist.
" W. Rule, Grand Pursuivant.
" T. Barton, Grand Tyler.

The GRAND STEWARDS, viz.:—W. Bros. Bellville, Scott, Dobree, Wyld, Wood, Mountjoy, Else, Murillo, Woods, Pollock, Carlin, Coakley, Halton, Forman, Rushton, Haughton, Alexander, and Humfry—were then presented.

The Grand Lodge then walked in procession to the hall, in which was assembled a number of Brethren, who rose respectfully as the Grand Master and his Officers walked round the hall. The banquet, provided by the Grand Stewards, was a most liberal entertainment, and gave the highest satisfaction. The Grand Master presided, and delivered his various addresses with considerable animation and Masonic feeling. The vocal department was admirably conducted by the new Grand Organist, Bro. T. Cooke, and the arrangements for the ladies in the gallery were complete.

AN ESPECIAL GRAND LODGE was held on the 17th May, to lay the foundation of a new building, intended to be erected in connexion with the present structure of the CALEDONIAN ASYLUM, in the New Road from BATTLE-BRIDGE to HOLLOWAY.

The Most Worshipful the Grand Master (the Earl of Zetland), attended by the R. W. Colonel Tynte, P. G. M. for Somersetshire, and many present and past Grand Officers, with about 300 members of the Grand Lodge, assembled at COPENHAGEN-HOUSE TAVERN, at THREE o'CLOCK in the Afternoon, when the Grand Lodge was opened, in ample

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form and solemn prayer; after which the Brethren were marshalled in order, and proceeded to the site of the proposed building (a distance of 400 yards), in Masonic form and procession, headed by the members of the Caledonian Asylum, and accompanied by Highland pipers, whose bag-pipes resounded grandly. On approaching the Asylum the boys were marshalled, clothed in the tartan, and saluted the Brethren as they passed, in clan-like respect. The platforms were filled with ladies elegantly dressed, and the Brethren, being in full costume, the scene that presented itself was very animated. The ceremony of laying the foundation-stone, by the Grand Master, then took place, and the Grand Chaplain delivered the following

INVOCATION.

"*Vouchsafe thine aid, Almighty Parent of the Universe, to this our present undertaking. Grant, we beseech Thee, that upon the foundation laid this day, we may be permitted to erect such a superstructure which shall not only illustrate the benevolence of man, but, by its pious and charitable objects, redound to the glory of Thy holy name. Sanctify our purpose, we implore Thee, with Thy heavenly grace: Strengthen it with Thy Almighty power; and so direct the hearts of those who shall partake its benefits, that, having here imbibed the precepts which make men wise unto salvation, they may be finally admitted to those heavenly mansions, where the world's Great Architect lives and reigns for ever.*" —AMEN.

The Brethren, after the conclusion of the ceremony, returned in procession to Copenhagen House Tavern, where the Grand Lodge was closed in ample form, and with solemn prayer.

UNITED GRAND LODGE.

COMMITTEE OF MASTERS.

29*th May*. Present—Bros. Lewis, P. Thomson, Baumer, Crucefix, M'Mullen, Savage, Webb, Rule.

The scrutineers appointed for the ensuing Grand Lodge were, Bros. Marriott, 12; Culverhouse, 15; Fregan, 33; Dawes, 227; Spaul, 237; W. G. Clarke, 329.

NOTICES OF MOTION.

By the Grand Master.—To confer permanent rank on Bro. Sir George Smart, late Grand Organist,—the same on Bro. J. L. Evans, late Grand Sword Bearer.

That the thanks of the Grand Lodge are due to Sir George Smart for his efficient services as Grand Organist during a period of twenty-six years.

By the Grand Registrar—a renewal of the motion respecting Provincial Grand Masters.

THE REPORT OF THE BOARD OF GENERAL PURPOSES, stated that the expenses for distressed Brethren greatly exceeded the income,—and proposed several changes in the present mode of distribution,—that notwithstanding the application of four hundred pounds per annum from

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the fund of Benevolence to the Benevolent Annuity Fund—there had been no restraint to the liberality in monthly casual grants. A change was suggested by the appointment of a monthly Committee in lieu of the present board—and that grants over five pounds should wait for confirmation—but that sums of five pounds should be paid immediately. That Brethren under the constitution of the Grand Lodge of Scotland and Ireland, as well as of foreign Grand Lodges, should only be relieved for the purpose of assisting them to quit England, and the qualification for relief in all cases, should be three years' membership; also, that all expenses of whatsoever kind should be paid out of the fund of the Board of General Purposes.

That, as the committee appointed by Grand Lodge to conduct the arrangement of the Masonic testimonial to the memory of H. R. H. the late Duke of Sussex, had selected Bro. A. H. Bailly as the artist; the Board had paid six hundred pounds to that Brother on account.

That five hundred pounds, consols, had been purchased on account of the fund of the Board of General Purposes.

That fifty-four pounds ten shillings and eight pence was in the hands of the Grand Treasurer, on account of the Fund of Benevolence, and upwards of a thousand pounds on account of the funds of the Board of General Purposes.

Some alterations in the By-laws of the Royal Masonic Benevolent Annuity Fund await the sanction of the Grand Lodge. Five quarters salary at £50 per annum had been paid to Brother Farnfield.

The unanimous thanks of the Board had been passed to the President, Bro. A. Dobie, P. G. D., for his assiduous and devoted attention during two years official services.

Bro. White read the former notice of motion by Bro. Crucefix, *vide* p. 404, 1843, on which Bro. Crucefix reminded the President that he claimed (by consent) precedence of the report of the Board, in virtue of the proceedings at the last Grand Lodge.

QUARTERLY COMMUNICATION.*

June 5.—Present—The Rt. Hon. Earl of Zetland, M. W. Grand Master, on the throne.

Bro. H. R. Lewis	P. G. M. of Sumatra, as D. G. M.
„ J. Ramsbottom	P. G. M. for Berkshire.
„ The Hon. Ridley Colburn	S. G. W.
„ T. Smith	J. G. W.
„ Rev. Hayes, G. Chaplain,	T. H. Hall, G. Registrar.
„ W. H. White, G. Sec.,	P. Thomson, S. G. D., C. Baumer, J. G. D.
„ P. Hardwick, G. Sup. W.	
„ R. W. Jennings, G. Dir. Cer.,	T. Chapman, Ass. ditto, W. B. Webb, G. S. B., T. Cooke, G. Organist, W. Rule, G. Purs., T. Barton, G. T.

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* The circular, with the proceedings of the Grand Lodge of March last, has been issued some time since; but no circular of the Grand Chapter has been issued since August, 1841. Report says, that the Grand Superintendent of all Sumatra is most indignant at this neglect. —"Tremble all those who do such course pursue."

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Several Past Grand Officers, six Grand Stewards, and about fifty Masters, Past Masters, and Wardens of Lodges.*

The Grand Lodge was opened (at half-past eight) in ample form, and with solemn prayer.

The Grand Master stated the regret of Earl Howe, that his necessary attendance on Queen Adelaide prevented him from being present this evening.

The reading of minutes of preceding meetings, and reports of Benevolence, Board of General Purposes, and Annuity Fund, was not concluded until past ten o'clock.

After which a discussion arose as to priority of Bro. Crucefix's motion, first delivered to Committee of Masters on 30th of August last (*vide*, p. 404, 1843); but to relieve the Grand Master from a probable difficulty, Bro. Crucefix proposed the deferring of his motion.

The first suggestion of the Board to change the Constitution of the Board of Benevolence was then moved and seconded; to which an amendment was moved and seconded, that "the consideration of the subject should be postponed until the next Grand Lodge," which amendment was carried by a majority of *three*.

The time for new motions having expired, the Grand Lodge was closed in ample form and solemn prayer.

THE NEW BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.—Bros. Dobie (President), Lewis, Hall, M'Mullen, Bossy, Jennings, Baumer, Lawrence, Savage Jas., Webb, Evans.

MASTERS.—Clarke, W. G., Cubitt, Daws, Foreman, Klein, Manico, Marillier.

PAST MASTERS.—Gibbins, Havers, King, Lee, Parkinson, Truman, Walton.

GRAND CONCLAVE OF THE RELIGIOUS AND MILITARY ORDER OF MASONIC KNIGHT TEMPLARS.

WE regret to state that the Committee have not met since our last report.

A warrant for an encampment to be held at Axminster has been granted to Sir Knight Tucker.

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* There was a grand review at Windsor, which probably had more attraction for the Brethren, and caused the paucity of attendance in Hall, where the June meeting is usually the most numerous.

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THE CHARITIES.

ROYAL FREEMASONS SCHOOL FOR FEMALE CHILDREN.

April 11.—GENERAL COURT.—The attendance of governors was but limited; the candidates were admitted without ballot.

April 25.—GENERAL COMMITTEE.—The following Brethren elected:

AUDIT COMMITTEE.

Bros. Acklam, Cleghorn, Daly, Read, Gibbins, Giles, Harman, Taylor, Miles, Norris, Patten, Wackerbath.

HOUSE COMMITTEE.

Bros. Acklam, Baumer, Bossy, Chandler, Dobie, Lewis, M'Mullen, Patten, Shadbolt, Taylor, Vink, C., White, W. H.

FESTIVAL ANNIVERSARY.

The annual celebration of the festival in aid of this institution, was held at Freemason's Hall on Wednesday, the 15th of May, under the superintendence of the following:

BOARD OF STEWARDS.

Bro. John Ballard Byron . . . No. 2, *President.*
„ William Gray Clarke . . . „ 329, *Vice President.*
„ John B. Bellville . . . . „ 1, *Treasurer.*

Bro. Rev. W. J. Carver	No. 4	Bro. Frederick Vink	No. 66
„ John French	5	„ Charles Milner	85
„ William Mardon	8	„ James Russell	108
„ Geo. H. Marriott	12	„ John E. Body	116
„ Wm. Stephenson	14	„ Jeremiah Pilcher	218
„ T. R. White	21	„ George Alexander	233
„ John S. Robinson	30	„ Stephen Henry Lee	237
„ Henry Tipper	32	„ W. G. Thiselton Dyer	324
„ Andrew Holman	54	„ John Mahon	663

The Right Hon. and M. W. Grand Master, the Earl of Zetland, took the chair, supported by the newly appointed Grand Chaplain, Bros. Cabbell and Pollock, Past Grand Wardens; Bros. P. Thomson, and Baumer, the Grand Deacons, and many other Past Grand officers.

After dinner, a letter was read from Earl Howe, D.G.M., enclosing a draft for 10*l.* 10*s.*, expressing his regret at being absent, in consequence of being appointed the director of the concert of ancient music on that evening.

The Earl of Zetland gave a very satisfactory detail of the objects and success of the Institution, and evinced the most considerate kindness and attention to the business of the day. The Countess, with a party of friends, honoured the meeting with their presence, and expressed themselves highly delighted with the scene, particularly at the interesting procession of the children, attended by the Matron and assistants, escorted by the House Committee and Stewards.

The collection was most liberal, exceeding 800 guineas, embracing, among others, from the list of the Grand Masters' Lodge, 120*l.*; Antiquity, 112*l.*: St. George's, 100*l.*; Bank of England, 70*l.*; Jordan, 60*l.*; Among the donations were the following:—Queen Dowager, 10*l.* 10*s.*: Earl Zetland, 10*l.* 10*s.*; Earl Howe, 10*l.* 10*s.*; Bro. Edwards, G M.L.,

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(per Bro. Crew,) 25*l.*; Bro. French, St. George's Lodge, 31*l.* 10*s.*; Bro. C. Andrews, (same lodge,) 21*l.*; Burlington Lodge, 10*l.* 10*s.*; Grand Masters and Prince of Wales' Lodges, each 5*l.* 5*s.*; Brcs. Cabbell and Petitt, each 10*l.* 10*s.*; and the Stewards generally, 10*l.* 10*s.* each.

The musical department was most ably conducted by Bro. T. Cooke, the Grand Organist.

A medal was presented to Fanny Tucker, with a most affecting address by the Grand Master.

There were ninety ladies present in the gallery.

THE BOYS' SCHOOL.

A GENERAL COURT will be held on the 1st of July, at seven o'clock in the evening, at which six of the eight candidates will be elected.

ROYAL MASONIC BENEVOLENT ANNUITY FUND

FOR THE RELIEF OF POOR, AGED, AND INFIRM FREEMASONS.

*Allowing the Annuitants to reside where they please.**

At the Annual General Meeting of this Charity, held at Freemasons' Hall, London, on Friday, the 17th day of May, 1844,

The Right Hon. the Earl of Zetland, M. W. G. M., in the Chair.

After the general business was disposed of, the Governors and Subscribers proceeded to the election of twelve annuitants, and the following was the result of the poll, viz.:—

†*Sharp Maxfield*‡	4644	William Horrocks	446
†William Bridle	3889	Matthew Naylor	432
†*William Raby*	1721	Thomas Hobson	430
†John Martin	1547	William Riding	387
†John Cook	1492	Thomas Miller	363
†John James Bird	1468	William Yates	350
†*James Cheetham*	1366	Peter Diamond	334
†William S. Swendell	1325	John Clegg	316
†*John Morris*	1315	Edward Lainton	304
†*Joseph Williamson*	992	James Seddon	286
†John Cook	867	Phineas Elton	180
†*Robert Maddock*	762	Robert Stuart	121
Richard Maryon	700	Samuel Hunter	71
George Broughton	646	James Crampton	69
James Swiman	586	Edmund Edmundson	64
Richard Clark	578	James Harrold	58
John Durnford	574	Mark Noble	45
Thomas Spenceley	573	John Sketchley	38
Robert Hutton	452	John Hogg	26
Richard Howell	449	Thomas Robertson	22

WILLIAM FARNFIELD, Secretary.

* Could not this be phrased with more propriety? as it stands, it might be that some of the poor fellows should take a fancy to Windsor Castle, Bushy Park, or Aske Hall; in such case, what chance would they have of residing "where they please?"

† Those marked thus † were declared to be the successful candidates.

‡ Among the successful candidates those in italics are country Brethren. Some further particulars will be found at page 195.

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NINTH ANNIVERSARY FESTIVAL OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS.

On Wednesday, the 19th June, the Ninth Anniversary Festival in aid of the funds for erecting an Asylum for Worthy Aged and Decayed Freemasons, took place at the Freemasons' Hall, Great Queen-street. Lincoln's-Inn-Fields.

Bro. the Hon. Colonel Anson, *M.P.*, Provincial Grand Master for Staffordshire, presided at the banquet, to which 130 gentlemen, the majority of whom were Brothers of "the mystic tie," sat down shortly after six o'clock.

The galleries were occupied by a number of elegantly dressed ladies, who, by their presence, gave an additional interest to the proceedings of the evening. The musical arrangements had been made with great liberality and good taste, and both the business and pleasure of the evening passed off with much *eclat*. Among the professional Brethren and ladies who had kindly volunteered their services on the occasion were, Signor Fornasari, Signor Brizzi, Signor L. Negri, (piano); Signor Emiliani (violin); Mr. and Mrs. Seguin, Mrs. Chatfield, the Misses Turner, Brother Horn, Brother Collyer, Brother Jolley and pupils, Bro. Signor Negri, Brother Crouch, and Brother Kingsbury.

After dinner, which consisted of all the delicacies of the season, and was served in Brother Bacon's best style, had been concluded, the cloth drawn, and the *Benedictus* sung by the musical Brethren present.

The R. Worshipful Chairman rose and said, he was sure they would all anticipate the toast which he was about to give as the first of the evening—it was the health of our gracious Sovereign the Queen and her illustrious consort Prince Albert.—(Loud cheers.) They must not forget that, although she filled the highest station in the realm, her Majesty had, equally with us all, many duties to perform—(hear, hear)—and he felt confident that there would not be one dissentient voice in that company, or throughout the whole kingdom as to the excellent manner in which those duties were performed by our amiable Sovereign, who, not only conferred a lustre on the crown itself, but gave the highest satisfaction to all her subjects.—(Protracted cheering.) He would now, without further preface, ask them to join him in the pleasure of drinking to the health of the Queen and her illustrious consort, Prince Albert, with three times three.—(Cheers.)

The toast was drunk with the greatest enthusiasm, and followed by the national anthem, the whole company standing during its performance.

The Worshipful Chairman, after a short interval, again rose and said, the next toast which he had to propose to them was the health of her Majesty the Queen Dowager, who was a liberal benefactress to this institution, and also patroness of the Girls' School.—(Cheers.) He was quite sure that it was not necessary to do more than state these circumstances to induce the company to receive the toast with all that cordiality and enthusiasm which it so well deserved at their hands.—(Loud cheers.)

The toast was drunk with three times three hearty cheers, and followed by the glee—"Health to Queen Adelaide."

The Worshipful Chairman said, he would now give them the health of his Royal Highness the Prince of Wales, and the rest of the Royal Family; and, all that he would add in proposing this toast was, a hope that many of them would live to see the day when the name of his Royal

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Highness should stand at the head of the Masonic body of this country. —(Cheers.) He called upon them to drink the toast with three times three.

The toast was duly honoured, and followed by a glee.

The Worshipful CHAIRMAN said, the next toast which he had the honour of proposing was, the health of the Most Worshipful Grand Master the Earl of Zetland, and his Deputy, Earl Howe, with three times three.—(Loud cheers.)

The toast was drunk with all the honours, and much enthusiasm. Song—Mrs. Chatfield—"The spring time is coming."

The next toast given by the Worshipful Chairman was, the health of the Grand Masters of Scotland and Ireland, which was drunk with three times three hearty cheers. Song—Brother Crouch—"Kathleen Mavourneen."

The Worshipful CHAIRMAN again rose and said, it was now his duty to propose what they must all agree with him in considering the toast of the evening, namely—"Prosperity and success to the Asylum for Aged and Decayed Freemasons."—(Loud cheers.) In proposing this toast he felt that it would be necessary to offer to the company a few remarks, and he trusted that they would be kind enough to receive these remarks with that indulgence of which they would stand in need.—(No, no, and cheers.) In the first place, he must explain to them that he did not stand in the position in which they now saw him from his own seeking; he should not himself have presumed to think of taking that chair, for he did not think that he was the most proper person to fill it on such an occasion—he did not think he was the most proper person to explain to them the merits of an institution with which he had himself only so recently become acquainted. It was, however, to the kindness of those gentlemen who had asked him to preside at their Festival to-night that the fact of his occupying the chair was to be attributed—(Cheers). He was also much indebted to them for having introduced him to the knowledge of an institution which had for its object the provision of comforts in declining years for those who had not the power or the means of obtaining them for themselves—(Loud cheers). He felt that it was a part of his duty, or he should not do so, to allude to the circumstances which had attended the origin of this institution—(Hear, hear). It had had to contend with difficulties of no ordinary character—with difficulties which, to any less ardent or less generous supporters than those whom he saw around him, might have been considered insurmountable—(Cheers). He trusted, however, that the day would soon arrive when those difficulties might no longer exist—(Renewed cheers). It had been considered the privilege of Grand Lodge to originate all propositions which had a tendency to promote the interests of Freemasonry at large. The other charities which had been established, and which flourished under its parental care, had received the praise to which they were entitled—(Hear). The principle on which they were founded was excellent, and the manner in which they were carried out deserved the praise of every body—(Cheers). But charity did not always stop at one particular point—(Cheers). In fact, it had no limits in the breasts of the really benevolent; and, in some instances, its ardour could not well be restrained—(Renewed cheers). There were those among our Brethren who thought it expedient and advisable to establish a permanent home for some of those who had long been united

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with them in prosperity, and to erect an asylum which might vie with the other institutions which we see around us in various parts of this great metropolis—(Cheers). There could not be any doubt (continued the Honourable and Worshipful Brother), that if they looked around and within the circle of the spot on which they were assembled, they would find many institutions which had been established, and were now flourishing, which had commenced under circumstances of difficulty as great as those in which they had been placed—(Hear, hear). Those institutions excited our admiration, and the admiration of every foreigner who visited our shores—(cheers)—and was it not natural that so ancient a body as the Freemasons—a body foremost in the cause of benevolence, and whose very foundations were based upon the distresses of human nature—(cheers)—and united the people of every clime and country—was it not natural, he asked, that they should be anxious to see a permanent establishment founded, which should be handed down to future ages as really worthy of the principles they professed?—(Loud cheers.) There was no doubt that every one had a perfect right to exercise his benevolence in the manner best suited to his own views, and most beneficial to the purposes for which it was intended. He would not quarrel with the manner in which any one chose to exercise his benevolence, nor would he deprive another charity of one single shilling which was requisite for the purposes which its founders had in view—(Hear, and cheers). But, suppose they were to announce that the project for building was at an end; why, not one sixpence the more would be added to the funds of any of the long-standing charities of the Masonic body—(Loud cheers). The stream of charity would not flow stronger in other channels because theirs was closed up—(Cheers). Those who might be disappointed by such a course, would reserve the distribution of their alms until some other object in accordance with their views presented itself—(Hear, hear). He knew it would be presumption to offer any advice, or to lay down any rule for their guidance; but, at the same time, standing there as he did among a number of gentlemen, with whom he was not acquainted before, occupying that chair, he declared himself the fearless advocate of the cause which had been presented to his notice. He flattered himself that, although this was the beginning of his connexion with the asylum, it would not be the end—(Cheers). He flattered himself that, at some future time, he might see many others associate with him, not only attending to advocate what they had in view, but taking an active part permanently to establish the same—(Cheers). Let them all be united in their one object, and, by perseverance, by cordiality, and by a softening of those asperities, which might have crept in among the advocates of this charity, and some other Freemasons, they would, doubtlessly, succeed in accomplishing their great and good object—(Loud cheers). But, without union and some concession, such an object was difficult of attainment. There was, however, that good sense among Englishmen which would always guide them to the goal at which it was desirable to arrive—(cheers)—and when they once got funds sufficient to enable them to lay the first stone of their edifice, from that moment all doubt as to its ultimate success and speedy completion would be at an end—(Renewed cheers). He concluded by thanking them for the kind manner in which they had received the few observations he had ventured to address to them.—(Great cheering.)

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The toast—"Prosperity and success to the Asylum for Aged and Decayed Freemasons," with three times three, which was drunk with the greatest enthusiasm.

In the interval between this and the succeeding toast, Signor Emiliani played a concerto on the violin, which elicited much applause.

The Worshipful CHAIRMAN again rose, and said, he would, with the permission of the company, confide the next toast to Brother Brewster, —(cheers)—who, he felt, would be much more competent than he should to do it justice. He, therefore, with the greatest pleasure, called upon Brother Brewster for that purpose—(cheers).

Brother BREWSTER rose amid cheers, and said, he felt that the worshipful Chairman had done him great honour, not only in entrusting him with the pleasing task of proposing the next toast, but also by announcing it to the company as he had done—(cheers). It would, however, be both ungracious and ungrateful in him, if he offered the toast to the notice of the company, before he had tendered his sincere thanks to their worshipful Chairman, for the exceedingly gentlemanly manner in which he had that night performed the duties of the chair, and said, how much the company appreciated the humble estimate which he had been pleased to make of himself, while all around had regarded him with the greatest and most sincere admiration—(loud cheers). In tracing the history of the Asylum, the worshipful Chairman had regarded the difficulties experienced by those with whom it had originated, and had encouraged them to look forward to that day, when those difficulties should be at an end, and when its walls should glisten in the light of Masonic benevolence—(cheers). The Chevalier Ruspini had had the honour of having commenced the Girls' School. Preston and Oliver of shedding the light of Masonic science over all the earth; and Bro. Dr. Crucefix had undoubtedly had the honour of being the originator of the Asylum—of the notion, that some day the old man should be taken care of, as well as the young child—(cheers). The credit and the honour of this could never be taken away from him —(renewed cheers). There were two other Masonic charities; he wished there were a dozen—if there were twenty he should rejoice—(cheers and laughter). This, however, was the first in honour—(cheers) —and there was now reason for hoping that the greatest success would crown their efforts, and surmount all difficulties. He (Bro. Brewster) had been, for some time past, in communication with a most efficient Mason and worthy Brother, he meant their worshipful Bro. Benjamin Bond Cabbell—(cheers). He had, before he knew that they were to be honoured by the presence of their worshipful Chairman of this evening, requested him to preside on the present occasion—he had made it a matter of personal request, that he would do them the honour of presiding—(hear). He (Bro. Brewster) was told that he should not succeed, but the result showed that he knew their worthy and worshipful Brother better than those who so admonished him. For although Bro. Bond Cabbell had declined to preside this year, he had promised that he would do so next year, "if he could in the slightest degree promote the object they had in view"—(loud cheers). The letter which contained this communication, he (Bro. Brewster) said, he considered no longer his property; he looked upon it as forming a portion of the archives of the Aged and Decayed Freemasons' Asylum—(loud cheers). He now begged to inform the company, that he had this day taken the liberty of handing in to the Secretary's office, a notice of a motion for

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the next meeting of Grand Lodge, for the amalgamation of the two Charities—the Annuity Fund, and the Asylum—and let those who had the love of the Asylum and Freemasonry at heart, and viewed things as he did, give him their aid—(cheers). Let them hope for a little longer, and the constitution of their Order would convince them, that,although there might be some difficulty, there would not be much—(renewed cheers). He now came to the toast which he had been kindly permitted to propose to them; it was the health of the Treasurer of the Asylum, their worshipful Bro. Crucefix—(loud cheers). He begged to include in the toast, the Committee and Secretary.

The toast was drunk with three times three, and loud enthusiastic cheers.

Bro. Crucefix then addressed the company—"Right Worshipful Chairman, Gentlemen, and Brethren, I avail myself of the privilege which my position as your Treasurer gives me of returning thanks for my colleagues, the Secretary and myself, for the very kind manner in which our healths have been proposed by Brother Brewster and received by you. It is hope of reward that sweetens labour; so it was the anticipation of some such compliment as the present that encouraged us. We feel our position, as the humble instruments of your benevolence and liberality, to be one of equal honour and confidence; and are so hopeful to maintain it, that I beg to remind you of the forthcoming Annual General Meeting, and being eligible for re-election, we now beg to canvass your votes and interest, in our own behalf—(laughter and cheers)—and, with the hope of success, I beg again to return our united acknowledgments."—The Doctor then read the following

REPORT.

It is with a deep sense of gratitude to the Great Architect of the Universe, that the Committee are permitted to announce their Ninth Annual Report; and to show that the funds of the Institution equally justify their hope, and the liberality of the Brethren. The following is the statement of the funds:—

	£	s.	d.
Three-per-Cent. Consols	2,066	1	0
Dividend due in January	31	0	0
Exchequer Bills	1,200	0	0
Saving's Bank	119	5	8
At the Bankers	79	6	2
In the Treasurer's hands	66	5	9
	3,561	18	7
An unsettled Account	306	6	2
	£3,868	4	9

By the above statement it will be seen that, after payment to annuitants, and all contingent expenses, there has been a considerable increase in the funds of the Asylum since the last Report. The increase has been partly caused by the payment of a bequest of £50 (less the legacy duty) by the executors of the late Mrs. Hannah Waldo Astley, widow of the late Brother John Astley; and also by the profits of a ball in January last, which realised £60.

It has been a subject of the highest satisfaction that many ladies, and

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also gentlemen, not of the Order, continue to illustrate the principle of Masonic charity by practical example, and the committee congratulate the friends of the Institution on such a disinterested proof of its utility.

The committee have to report that since the last festival one of their aged friends, Brother Thomas Horth, a most estimable man, together with his wife, have paid the debt of nature, in the full hope of a blessed eternity.

Lastly. The committee beg to observe with unmixed satisfaction, that however the final object of their wishes may have been deferred, yet the gradual approach to it has been marked by such a union of the Masonic virtues as to stimulate them to prosecute their labours with the humility that FAITH directs, the cheerfulness that HOPE inspires, and the confidence that CHARITY encourages.

"In that report, Brethren, there is an important reference to the bequest of an amiable and benevolent lady, the widow of a Mason, which is an additional proof, were any wanting, that Freemasonry is highly esteemed by that better sex, without whose powerful aid this Institution could never have reached its present state. Do not all our festivals record subscriptions from the wives and daughters of Freemasons? Are not our balls, to us a very productive source of income, patronised by them; and do they not always show an anxiety to be present in the gallery, to approve our labours and reward us by their smiles?

He said well, who apostrophised woman, as the morning-star of our youth, the day-star of our manhood, the evening-star of our age. We know that her first duty is to mould the plastic mind of early youth to virtuous conduct, and that on the cultivation of her mind depends the wisdom of man; and it was Sheridan, I believe, who truly observed, that it is by woman that Nature herself writes on the heart of man—(great cheering). Brethren, I must draw your attention for a moment to the first bequest to this Charity, and to remark that it has flowed from the benevolence of woman—not in the moment when she was sharing in joy like the present, but when communing with herself on the graver contemplation of a change of worlds—(hear, hear).

Brethren,—I must dwell a little longer on this subject, and I hope, without fatiguing you. Among other ladies, who took our cause in hand, was the venerable mother of our present Chairman—the Dowager Viscountess Anson—the daughter and mother of Provincial Grand Masters, who, approving, nay, blessing the cause of the Asylum, on finding that the late Brother Horth was a deserving object, personally canvassed the subscribers, and succeeded in placing him on the list. The protectress and the protected now sleep in peace.

Brethren, I will not weaken the effect which the presence of our honourable and gallant Brother in the chair, must exercise on this meeting. I am certain he will not be offended when I say, that the cause which such a mother has blessed, will not only entitle the son to your respect, but endear him to your affection—(great cheering).

Brethren, is it not time that we should be honest to the other sex—somewhat more unselfish in ourselves? Should we not endeavour to repay some small instalment of the great debt we owe to our best friend—whether we view her in the character of sister, wife, or above all, in that of mother? Is it not high time to remove those moral stains from our Masonic escutcheon—a disregard for her interests, and a selfishness for our own? From this moment may there go forth an ennobling sentiment that shall swell into one burst of universal acclamation in

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favour of a fund for the widows of Masons—(loud cheering). I am not a young man, but I am not too old to hope that I may live to see the accomplishment of what I believe to be a general desire—and which it only requires moral courage to ensure—for the means to such an end are abundant.

Experience, it is true, has proved, that in searching the bowels of the earth for the precious metals, the speculator often exhausts all his means, and failure results from the want of a proper adaptation of the means, and also that, in one principle of hydrostatics, you must turn on the great power of water itself, ere the machine can bring up the element—but in such a cause as ours, prove but the necessity to be a principle of Virtue based on Charity, you reverse the order of work, and Relief is placed in your hands. I may speak somewhat enigmatically, but I shall be happy to solve the problem in Grand Lodge, for I am confident in my hope.—(Great cheering.)

The observations of the Chairman add new vigour to our moral courage; he has nobly emulated his predecessors. We must all be delighted with the prospect of a dignified union with the parent institution and its offspring. Brother Brewster has admirably seconded these observations, and the announcement of Brother Cabbell as the Chairman of the next anniversary, is a surety that we are in the right path of charity. May we not hope that every one of those Brethren, whose age and poverty are natural claims on our sympathy, but who cannot all find refuge in one home, may succeed in the other.

I beg to advert to the allusion in the report as to the delay that has attended the completion of our object. Time will not permit (if propriety would) that I should enter into a full explanation. But there is no cause for apprehension, and had there been, the addresses of the honourable Chairman, whose sentiments have been echoed by Brother Brewster, would have dispelled it. Providence has blessed our labour. The first hopes of the originators of the Asylum were limited to the moderate sum of 4,000*l.*, before they should apply to Grand Lodge in aid. It is not too much to hope that your liberality this evening will complete that amount. Is not this very gratifying? It does not often happen that our first hopes are realized.—(Cheers.) The next point to attain is a site, and then, with perfect respect and hopeful confidence, to ask Grand Lodge to aid us in the endowment.—(Hear, hear.)

Brethren, these practical proofs of the necessity of our contemplated Asylum will not be lost on you; they will link it more closely to your heart of hearts, and inspire you with increased moral courage in the cause of our holy crusade, directing you onward and upward, until you shall plant the standard of the Asylum on the loftiest turret of universal charity, and there may it wave for ages in token of your untiring zeal. Masonry is an ark of refuge, where—

> "The hearts that had been mourning o'er vanquished dreams of love,
> Should see them all returning like Noah's faithful dove,
> And Hope should launch her blessed bark on sorrow's dark'ning sea,
> And Mis'ry's children find an ark, and saved from sinking be."

Brethren, I have pleaded successfully for eight years; shall I fail on the ninth? I do not fear I shall, and I leave the cause in the hands of faithful Brethren, who have hearts that feel for the wants of others, and hands to supply those wants. May Heaven sanction the object of

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this meeting, and may those fair tenants of the gallery, like spirits of a better world, reward your labours by their approbation. How true it is that,—

"Want is a bitter and a hateful good,
Because its virtues are not understood."

(Loud and long continued cheering.)

Brother SHAW next rose. He said that it was an old and trite saying, that good wine needed no bush, and it might, with equal truth be averred, that a good toast needed very little compliment—(cheers). He should not, therefore, preface the toast further than by saying that he was confident that it would be responded to with that spirit which always animated them when assembled together for so sacred a purpose as the present—(cheers). He would at once propose to them the health of their Worshipful Chairman—(loud cheers.) He knew full well how that toast would be received—(renewed cheers). The remarks which their excellent Chairman had addressed to them, they had already received in such a manner as convinced him (Bro. Shaw,) that his merits and talents had made a sensible impression upon them; and he knew at once how they would respond to his call--(cheers). Those among the company who were not members of the fraternity, but who attended there that night in the high and holy cause of charity, though a charity exclusively devoted to one particular class of men—felt gratitude to their Worshipful Chairman, for the manner in which he had presided over them, - (cheers)—and how much more deeply ought the Brethren, so far as the Institution was concerned, to feel towards him for his conduct in the chair this evening—(renewed cheers). It had been well said, that the time seemed to be approaching when they should attain to that object which they all had so much at heart—(cheers). Now, he begged to say, that he had never been absent from an anniversary festival of this Institution since the project of the Asylum had been first set on foot—(cheers). But he must say, that his hopes had never been so much brightened with the prospect of success, as at the present moment—(loud cheers)—and this was not only because all difficulties were likely henceforward to be removed, but because no one who had previously come among them had produced such an effect as the Worshipful Brother who now presided—(protracted cheering). The rank and standing, and further, the honest disposition which he possessed, ought to strengthen their confidence,—(cheers)—their Chairman was another and important addition to their strength, for he had the means to do them good, and the will to apply the means to proper purposes—(renewed cheers). Without one word more, he would call upon them to return their grateful thanks to the Chairman for presiding over them, and to join him in expressing a hope that he would continue to the Institution his valuable support, and thus help them to accomplish the very desirable object they had in view. He concluded by giving the health of the Worshipful Chairman, with three times three.

The toast was drunk with all the honours, and the loudest demonstrations of enthusiastic and fraternal feeling.

The Rt. Worshipful CHAIRMAN rose to return thanks. He was indeed most grateful for the kind reception which they had given to this toast—(cheers). He could not but say that he felt very much flattered, but he should be ashamed of taking all the honour to himself, because he had only done that which every person in his position ought to do

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when the opportunity offered—(loud cheers). Until his reverend friend on his right (Dr. Slade), and his friend opposite (Dr. Crucefix), had suggested to him to preside on this occasion, he was hardly aware of the existence of the institution. He was sorry to hear that there had been some disagreement on this point among the members of Grand Lodge and their late illustrious Grand Master; for he had great respect for his Royal Highness, having, in fact, known him since he was a child—(cheers). The very manner, however, in which the matter had been placed before him, put it quite out of his power to refuse to preside—(cheers). Although there might have appeared to be reasons for his declining to come among them, when he came to inquire and ascertain the ultimate object which they had in view, and found that it was solely the erection of an Asylum for Worthy Aged and Decayed Freemasons (loud cheers), how could he, as a man professing to hold those principles which are deeply engraven on the heart of every Freemason, refuse compliance with such a request—(protracted cheering)? He therefore claimed no merit for the assistance that he might have rendered them this day; if that assistance should be beneficial to the institution, that would amply repay him for any trouble he had taken, or for any apparent sacrifice which he had made on this occasion.—(renewed cheers). He now told them fairly, that having once taken the chair, so long as the object was well followed up, so long would he support it and be its friend, as far as lay in his power—(cheers); and if the matter should be brought forward in Grand Lodge, and he could be of use, or if it were their pleasure that he should attend another anniversary, he should be most happy to give them his services—(loud and continued cheering). He would, in concluding, take this opportunity of proposing a toast, which must be highly gratifying to them all. His worthy Brother (Crucefix) had alluded to the great benefits which had been conferred upon their body by the ladies, and the pecuniary obligations which they were under to them—(loud cheers).

At this juncture the ladies began with one accord to leave the gallery, apparently mistaking the toast as a notice to quit. But Brother Dr. Crucefix, with great promptitude, "passed the sign" to them, and they resumed their seats; the Chairman informed them that a song was about to be sung, which would be more pleasing to them than speeches. Brother Fornasari thereupon approached the pianoforte and sung an Italian song (accompanied by Signor Negri), which called forth the most rapturous applause, followed by a general cry of "*encore!*" to which the worthy Brother very good-naturedly and promptly responded.

At the conclusion of the song,

The Worshipful CHAIRMAN said he would now give "The Ladies," with three times three. Drunk with all the honours and much applause.

After a song from Brother Signor Brizzi,

The Worshipful CHAIRMAN gave "the health of the Past Chairmen," with three times three, which was duly honoured; and next, "Prosperity to the other Masonic Charities," which was drunk with the same honours.

Song, Bro. Horn—"Stand to your guns, my boys."

The Worshipful CHAIRMAN again rose.—The toast which he had now to propose was the health of the Rev. Dr. Oliver and the Rev. Visitors—(cheers). The Rev. Dr. Oliver, he believed, was better known to many of them than he was to him (the Chairman), and he was quite sure that he was fully deserving of the reception that they would give to his name

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—(loud cheers). With regard to one of his Rev. Brethren present he might safely aver, that there was not a more zealous Mason than Dr. Slade—(cheers). He would conclude by giving the toast, with three times three—(loud cheers).

Rev. Dr. SLADE.—" Honourable Sir and gentlemen, I am peculiarly happy in being present at this the Ninth Anniversary Festival of the Aged Masons' Asylum, by the side of the distinguished Grand Master for Staffordshire. His presence on this occasion is a harbinger of peace and cessation to the cavils of those who oppose this righteous cause. Intimate as the honourable Chairman was with the late princely leader of our Craft whose remains repose in the bosom of our common mother, and whose spirit, I trust, revives in the regions of immortality, it is gratifying to infer from that fact and his presence amongst us, that all the irritating objections to our charitable project lie now buried in the same silent tomb of oblivion. Requiescant in pace! I may be permitted to say, without courtly flattery or sycophant adulation, that the Chairman is a Mason of that honourable and manly cast of character, who only requires evidence of the just claims of this contemplated charity, upon the universal contributions of the Brethren to be laid before him, to give it his warmest support and encouragement. It was only needful for him to see he was simply following the line of his Masonic duty and obligation, by presiding at this festival, to secure his ready attendance and cordial co-operation with a benignant purpose. It was only necessary to remind him that Masonry knows no bounds to her relief of the worthy aged, decayed, and way-worn Brother but those of domestic prudence—knows no rivalry in her sacred institutions for aid and sympathy to distressed Brethren but that of virtuous emulation, to secure his attendance here this day. The occupation of that chair by my honourable friend is a triumph to Masonry. It is the victory of her benevolent impulses over the baser passions which darken the human mind with prejudice, and alienate the humane from the influences of our better nature. It does infinite credit to the heart and understanding of our Right Worshipful Brother; and we must feel in return deeply indebted for his very able presidency. It confers honour upon the Craft, and upon this increasing branch of its charitable institutions, and a ray of that honour I would snatch to myself. When I received, last autumn, my honourable friend's commands to summon a Provincial Grand Lodge in Staffordshire, I took the opportunity, respectfully, to solicit him to fill the chair at the present festival. It was perfectly natural, as a personal friend of the late M. W. G. M, and filling a Masonic rank and station conferred upon him by the illustrious dead, to request time to deliberate upon the propriety of acceding to my solicitation. Gentlemen and Brethren, you behold the joyful result of that deliberation. It ought to fill our hearts with the most sanguine expectation of ultimate success. It must hasten our anticipation of the time when the grey hairs of the worthy decayed and aged Mason shall find a refuge from the pelting storm of adversity—that tranquil abode where the wicked cease from troubling, and the weary are at rest, where all tears shall be wiped from every eye; a building not made with hands, eternal in the heavens, whose founder and architect is God. [This address created much sensation, and was followed by cheers.]

Rev. Bro. Dr. KNAPP rose and said, he ought to apologize for adding any remarks to those which had been made by the distinguished clergyman who had just sat down; but associated as he was with this ancient

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and excellent body in London, and having had the honour of being attached to Freemasonry now for forty years—(cheers), he could not help offering a few observations on the beneficial effects of Masonry—(cheers). He, and his father before him, had frequently felt, however, the necessity of the benefits of such an institution as this—(hear, hear). He (Dr. Knapp) had taken every opportunity of showing the effects which such an institution must produce, and he begged to tender his thanks, and to acknowledge the obligations which the Masonic body were under, to the founders of this truly useful and charitable association—(cheers). To those who had commenced it, was to be attributed the highest praise; and he hoped, and doubted not, that it would be carried out to a complete realization of the intentions of those benevolent Brethren—(renewed cheers). Encouraged and fostered by such a Brother as they saw in the chair this evening, it could not but prosper—(loud cheers).

Bro. LANE rose to propose the next toast. He said, however anxious every one present might be to contribute towards the prosperity and success of this admirable institution, all together, they could not do anything to be compared with that which would be effected by the power of that engine which he was about to make the subject of the next toast—(hear). They would readily anticipate that he meant "the Press"—(cheers). In every good deed that was done, and in every act of satisfaction performed towards an aggrieved person, the press of England was foremost with its aid, without regard to political principles or private feelings—(cheers). He concluded by giving "the Press," with three times three.

The Rev. Mr. RICHARDSON very briefly returned thanks.

The next toast was, "Our Musical Friends, and thanks to them for the excellent entertainment they had afforded," which Dr. Crucefix prefaced in a neat speech, in which he thanked them for the aid they had so handsomely and gratuitously given to the institution—(loud cheers). The toast was responded to with much warmth of feeling, and drunk with three times three.

The CHAIRMAN now gave a toast, in which he was sure all the company would share the pleasure which he experienced in proposing it, namely, the health of the Stewards of the day—(loud cheers). They must all feel with him how much they owed to those Brethren for the excellent arrangement made on this occasion, and that their best praises were due to them for the good taste and good management which they had displayed—a proof of their cordial feeling towards this excellent institution—(cheers). Without such management it would be difficult to preserve the perfect order and harmony which had marked that night's proceedings, and he therefore tendered to them his personal thanks for the assistance they had given him—(cheers). Without further remark he would call upon them to do honour to the toast which he had proposed, namely, "the health of the Stewards of the day"—(loud cheers). The toast was drunk with three times three hearty cheers.

Bro. J. HODGKINSON, President of the Board, returned thanks for the honour done himself and his Brother Stewards. He could assure the company that they felt the utmost gratification in having rendered some service to a charity so highly deserving of support as the Asylum for Aged and Decayed Freemasons—(cheers). So many excellent sentiments had been uttered with regard to this institution, by those who

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had preceded him, that little was left for him to add; and those sentiments, he begged to remind them, were not empty words or mere professions, but sentiments accompanied by corresponding actions—(loud cheers). Among Freemasons were to be found the first nobles of the land, who had "this world's goods," and on the present occasion they had a bright example in their excellent Chairman, to come forward and give their influence in the cause of charity—(cheers). It was by supporting such institutions as this that they carried out the first principles of Freemasonry, and he trusted that ere long they would be enabled to raise a structure, "perfect in its parts, and honourable to the builder"—(loud cheers). What was more honourable than old age? Surely, then, those actions must be deemed honourable which contribute to its support, when attended, moreover, by poverty, brought on by uncontrolable circumstances—(renewed cheers). He need not say more to influence them in favour of the institution, and he now again returned his most sincere thanks for the honour done them.—(loud and general cheering).

The Chairman and the majority of the company shortly afterwards retired from the hall, and joined the ladies in the music-room, where the musical and vocal friends continued their delightful services. Quadrilles concluded one of the most delightful entertainments ever recorded, even among the annals of the Asylum for the worthy Aged and Decayed Freemason.

It is due to Mr. Harker to state that he acted as toast-master on the occasion, and gave the "fire" in a powerful manner, with distinctness of voice and precision of time peculiarly his own.

THE REPORTER.

The Master Masons' Lodge of Improvement continues its meetings every Friday, without interruption, at the Freemasons' Tavern.

The Stability Lodge of Instruction, held at the George and Vulture, Cornhill, closed for the season in April last, on which occasion there was a very numerous meeting of the Brethren, who attended in compliment to Bro. Peter Thomson, the newly appointed Senior Grand Deacon, who has for so many years presided over the interests of the Lodge.

Cross of Christ Encampment.—A report from this Encampment is necessarily postponed.

Lodge of Honour and Generosity (No. 194). *May* 6.—This day the Lodge closed its meetings for the season. Though not very numerously attended they have been very agreeable, and have been much enjoyed by the members and visitors. It is a singular occurrence that there has been only one initiation in this Lodge for upwards of four years. Its principal Officers for the past year were—Bro. Jas. Parkinson, W. M.; Bro. Davyd Wm. Nash, S. W.; Bro. Daniel Keith, J. W.; and Bro. Henry Emly, immediate P. M. If report says true, Bro. Davyd Wm. Nash, the S. W., will be elected to the chair next year, in which case, we certainly shall do ourselves the pleasure of attending his installation, *if we are fortunate enough to get an invitation!*

Mount Calvary Encampment.—The warrant for this Encampment

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was granted by his late Royal Highness the Duke of Sussex, and his signature to the document was, we believe, one of the last Masonic acts which he performed. The Encampment was opened on Sunday, the 29th of October last, at West Drayton, being the place named in the warrant; upon which occasion several Companions of the R. A. received the honour of Masonic knighthood. On the 26th of last month a Conclave was held at the George Hall, Aldermanbury, when the Grand Sub-Prior of England, and Sir Knights Goldsworthy, Gibbins, Robinson, Pryer, Berkeley, Beaumont, Guyon, and others, having assembled in their field of encampment, proceeded with the preliminary arrangements, and installed Comp. Lee and several others. The Encampment is about to be removed to the George Hall, London, for the better convenience of the members.

☞ *Many other reports of Lodges and Chapters (sixteen in number) came too late.*

MASONIC CHIT-CHAT.

THE DUKEDOM OF SUSSEX.—The House of Lords met on Thursday, May 23, and sat in a Committee of Privileges. The attendance of peers was exceedingly numerous, and the space below the bar was literally crammed with barristers and strangers.

The order for taking the petition of Sir Augustus D'Este claiming the Dukedom of Sussex into consideration, was read, after which Sir Thomas Wilde (with whom were Mr. Erle, Q.C., and Mr. Wilde, jun.) said, he had the honour to appear, with his learned friend, before their lordships in support of the claim of Sir Augustus D'Este to the Dukedom of Sussex, and he trusted that the evidence and circumstances he should lay before the house would fully establish the claim of his client. The learned counsel said, their lordships no doubt recollected that his late Royal Highness the Duke of Sussex, son of his Majesty George III., was born in the year 1773; that, when travelling, at an early age, his Royal Highness, in 1792, met with Lady Augusta Murray and her mother, the Countess of Dunmore, at Rome. At this period the Duke of Sussex had not attained the age of twenty-one; an intimacy took place, and the result was a private marriage between his Royal Highness and her ladyship, at Rome. In 1793 his Royal Highness and her ladyship were again publicly married by banns, at the Church of St. George, Hanover-square, London; but he considered the principal question for their lordships' decision would relate to the marriage at Rome, whether that could be considered a legal and valid ceremony or not.

The learned counsel then proceeded to read portions of the correspondence between the late Duke of Sussex and Lady Augusta Murray, previous to, and after their marriage at Rome, and in London, in all of which his Royal Highness contends for their validity, and appears anxious that it should be generally known that he considered the present claimant, Sir Augustus D'Este, to be his lawful and legitimate child.

At the conclusion of Sir Thomas Wilde's argument, their lordships adjourned.

Thursday, June 13.—Mr. L. Walker, late comptroller of the household, produced the patent of his late Royal Highness the Duke of Sussex,

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which was read; various documents and letters, which were put in at the previous Committee, were again read, and other papers were produced and read, the case was then adjourned to the 25th instant; on which day, after hearing further evidence, the case was postponed until the production of evidence as to the marriage-law valid in Rome.

THE LIBRARY OF THE LATE DUKE OF SUSSEX. — It is at length definitively arranged by the executors that the late Duke's library shall be submitted to public competition, and Messrs. Evans, of Pall-mall, have been entrusted with its disposal. The first portion will include his late Royal Highness's extraordinary collection of Bibles, and a large number of theological works. Among the most remarkable books in this division, are a copy of the Biblia Sacra Hebraica, a splendid volume printed on vellum, of which only one other copy is known to exist, and that is in the library of the Duke of Parma. A copy of the first edition of the Latin Bible, the first book ever printed with moveable types. The New Testament in the Ethiopic languages, with all the Epistles of St. Paul. The first edition of the Polish Bible, printed at the expense of Prince Radziwick, a work extremely rare, the copies having been bought up and burnt by the Prince's son, when he turned Roman Catholic. The first edition of Coverdale's Bible (date 1535), and early copies of the Scriptures in every known language, are to be found in this division. The second portion of the sale will contain the late Duke's valuable collection of ancient manuscripts; and the third portion will consist of historical works. The divisions above described have been rendered necessary by the enormous extent of the library, which exceeds 50,000 volumes. The catalogue has been a work of great labour, but it is at length completed, and will be issued in a few days. Much regret is felt by many persons that this magnificent library should be dispersed, especially as his Royal Highness expressed a wish in his last will that Government should purchase the collection for the British Museum. The Duke ordered that the library should remain untouched for twelve months after his decease, to give Government the option of making the purchase, and if not completed by that time, the collection was to be sold by auction. The prescribed period has, of course now elapsed, Sir Robert Peel has declined to recommend the purchase, and thus the public will be afforded the means of possessing themselves of some of the rarest treasures in bibliography ever offered for sale.

Many Brethren have expressed great anxiety as to the probable fate of the Masonic books and manuscripts, collected by their late Royal Grand Master.

THE POLLOCK FAMILY.—LONDON SHOPS.—Let us resume our stroll, and our casual observations as we proceeded along the leading line of the world of shopkeepers. There is one historical shop—a shop that has made a fortune and founded a family. There it stands, a monument of the supremacy of honest, humble industry in this great and powerful country. There you see it, an estate of five or ten thousand pounds a-year to the tradesman, and the means of a decent livelihood to numbers of industrious heads of families, and yet it is only a sadler's shop. Out of that shop have been turned boys, sons of the sadler who stitched therein. These boys have gone to school and college, and have returned with all the honours that intellectual labour can extort from colleges and schools. The eldest son of that saddler has pushed himself through the several gradations of an arduous profession to a highly

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respectable station; the second son of that saddler is at the head, and is confessed worthy to be at the head, of a profession the most distinguished by public honours and rewards of any in this country. He has long been a senator and an advocate, and before these pages see the light, may probably be a peer. The third son of that saddler has extended in distant lands the power and glory of his country by force of arms, and stands confessedly one of the most distinguished warriors of his time. What an accumulation of honours in one family! What an illustration of the height to which, in this country, the son of the humblest man may, if he is worthy, attain. — *Bentley's Miscellany.* — [Mr. David Pollock, the elder, is a Past S. G. W. of the Craft: and Sir Frederick Pollock, the Lord Chief Baron, is also a Freemason. We are not certain if the General is a member of the fraternity. – Ed. F. Q. R.]

Bro. Stuart Watson.—We have been highly pleased with a large picture, "The Festa of St. Peter, in the Church of St. Peter, Rome." It is very elaborately sketched, and the scenes (for there are several) are well constructed. The colouring of some parts is worthy of great attention, and the grouping of the figures is highly characteristic.

Duelling – The Navy.—The following order is in the new Admiralty instructions, in reference to this matter:—"1. Every officer serving on board any ship or vessel of her Majesty's fleet, is hereby positively ordered neither to send nor accept a challenge to fight a duel with any other person of the fleet. 2. Every officer of the fleet, on becoming privy to any intention of other officers to fight a duel, or having reason to believe that such is likely to occur, owing to circumstances that have come under his observation or knowledge, is hereby ordered to take every measure within his power to prevent such duel, having recourse, if necessary, to the captain or commanding officer. 3. Every officer of the fleet is hereby ordered, in no manner or degree, to evince dissatisfaction with, or to upbraid another officer for refusing or not sending a challenge, and all officers are strictly enjoined neither to reject, nor advise the rejection of, a reasonable proposition for the honourable adjustment of differences that may have unhappily occurred. 4. Any officer of the fleet who may be called on to act as second or friend to an officer intending to fight a duel, is to consider it to be his imperative duty, and he is hereby ordered strenuously to exert himself to effect an adjustment between the adverse parties, on terms consistent with the honour of each, and should he fail, owing to the determination of the offended parties not to accept honourable terms of accommodation, he must refer to instruction No. 2 of this order. As obedience to orders is the essential and governing principle of the naval service, those officers may rest assured of the support and approbation of the Admiralty, who, having had the misfortune of giving offence to, or having injured or insulted others, shall frankly explain, apologise, or offer redress for the same, or who, having had the misfortune of receiving offence, injury, or insult from another, shall cordially accept frank explanation, apology, or redress for the same, or who, if such explanation, apology, or redress are refused to be made or accepted, shall submit the matter to be dealt with by the captain or commanding officer of the ship or fleet; and every officer who shall act as hereinbefore directed, and consequently refuse to accept a challenge, will be deemed to have acted honourably, and to have evinced a requisite obedience not only to this order, but also to the pleasure of the Queen."

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TAUNTON.—We have been much gratified by the inspection of another successful work of art, by a distinguished native of our town, to whom a prize was awarded for the cartoon of "The Fight for the Beacon." Mr. H. Townsend has added another laurel-leaf to his already honourable wreath, by the accomplishment of a group in composition, which is now exhibiting in the Royal Academy; the model details the reception by Cromwell of the famous intercepted letter from Charles to the Queen, taken from the saddle skirt of a messenger at "The Blue Boar," which letter acquainted the Queen that "he was now courted by both factions, the Scots and Presbyterians and the Army, and that which of them bid fairest should have him; that he should close sooner with the Scots than with the others." Cromwell, in relating this to the Lord Broghill, remarks, "Upon which we speeded to London, and finding we were not likely to have any tolerable terms from the King, we immediately resolved to ruin him." A duplicate of this exquisite model has been taken by the gifted artist, and presented to his friend Mr. Eales White, of this town, in whose possession it is, and is courteously shown to those who are interested in artistical excellence.

ANECDOTE OF BURNS.—Being in church one Sunday, and having some difficulty in procuring a seat, a young lady who perceived him, kindly made way for him in her pew. The text was upon the terrors of the gospel, as denounced against sinners, to prove which the preacher referred to several passages of scripture, to all of which the lady seemed very attentive, but somewhat agitated; Burns, on perceiving this, wrote with a pencil on a leaf of her Bible the following lines:—

"Fair maid, you need not take the hint,
Nor idle texts pursue;
'Twas only sinners that he meant,
Not angels such as you."

A CAUTIOUS JUDGE.—The late Chief Baron O'Grady, father of the gallant officer, Lord Guillamore, Aide-de-Camp to her Majesty, tried two most notorious fellows at the Carlow Assizes for highway robbery. To the astonishment of the court, as well as of the prisoners themselves, they were found not guilty! As they were being removed from the bar, the judge, in that manner so peculiarly his own, addressing the jailor, said, "Mr. Murphy, you will greatly ease my mind if you keep these two respectable gentlemen until seven or half-past seven o'clock; for I mean to set out for Dublin at five, and I should like to have at least two hours' start of them."

A curious instance of Russian justice is alluded to in the journals. An old man, a Russian, has just published his memoirs, in which he declares that he passed fifty-two years of his life in toiling in the mines of Siberia, but that he was never tried, never condemned, and never even was informed why he was punished. What a very pleasant country that Russia must be to live in, when such justice is dealt out to the people!

THE PRESS.—In the back woods of America a newspaper appears, in whole or in part, as it suits the health, convenience, or pleasure of the editor; he gives one half of a sheet, and assigns as a reason that he has been out shooting or fishing; the paper does not appear for a fortnight, and he states, for a sufficient apology, that he had got married and had been enjoying himself in a trip to Saratoga Springs. In England,

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neither birth, marriage, or sickness, are known to editors; death itself is no apology: you may die, but you must publish.

BIRTHS.—*May* 3.—At Sydenham, the wife of Bro. Charles Toller of a son.

June 4.—The wife of Bro. Edward Brewster, P. M. of the Lodge of Concord, of a daughter.

MARRIAGES.—*March* 30.—At Sevenoaks Church, by her father, the Rev. H. Creed, Julia Creed, niece of the Right Hon. J. C. Herries, to Frederick, eldest son of Sir Frederick Pollock, now Lord Chief Baron.

Lately, Henry Mayhew, Esq., to Jane, daughter of Bro. Douglas Jerrold, of the Lodge of Concord, No. 49.

MARRIAGE OF THE EARL AND COUNTESS OF ABOYNE.—*Easter Monday.*—The church of St. Martins-in-the-Fields was filled at an early hour to hail the nuptials of the Earl of Aboyne, eldest son of the Marquis of Huntley, with the beautiful and accomplished Miss Pegus, daughter of the Countess of Lindsey, and half sister to the Earl of Lindsey. It was observed that the bride and her six bridesmaids were the most beautiful young women ever seen on one occasion; and the happy event imparted an additional grace to their loveliness. The noble bridegroom was the widower of Lady Elizabeth Conyngham, sister of the present Marquis of Conyngham. His Lordship is favourably known to the fraternity as P. G. M. for Northamptonshire, and as a patron of the Asylum for Aged Masons.

Obituary.

Feb. 16.—At Boston, Brother GEORGE NORTHOUSE, aged 45, artist, a Member of the Lodge of Harmony, No. 339; formerly a highly esteemed comedian in various dramatic companies travelling in Lincolnshire, Nottinghamshire, and Yorkshire.

April 18.—Bro. GEO. DICKENSON, at Kentish Town, of a rapid decline, Past Master of the Bank of England Lodge, No. 329.

Lately, Bro. Roger Nunn, *M. D.*, Colchester.

Lately, Bro. GEO PHILIPE, junior, the son of Bro. G. P. Philipe, P G. S. B. Some few years since a dispensation was granted by the late Grand Master for the initiation of Bro. G. Philipe, who proved himself to be worthy of the confidence reposed in him. His conduct as a Mason was, as far as human nature could permit, perfect; we could expatiate on his moral worth with all the sincerity of a friend that knew him well, and who was not unfrequently consulted by him on topics of no common interest,—to a high sense of honour, he added the humility and meekness of a Christian. He was a Past Master, we believe, before of age, in consequence of the dispensation. He was bred to his father's profession, the law, which, however, he left, and engaged in that of medicine, but in which he had scarcely examined the rudiments, before he was attacked by that ruthless disease, consumption, the malignancy of which, appears to baffle human aid. We most sincerely condole with his parents on this second severe visitation of the Almighty.

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June 19.—Brother THOMAS HUDSON, æt. 54, at his house, Museum Street; the cause of his death was consumption. He was of a very nervous temperament, and very sensitive; but his character was marked by honesty of purpose and strict integrity. What Lodge meeting has not been enlivened by his song? Let the memory of past joy remind the Brethren that he has left behind a widow and a musical daughter, who now require their patronage and support.

April 29, at her son's residence in Paris, aged 58, after a long and painful illness, borne with Christian fortitude and resignation, JULIA, the beloved sister of A. B. Granville, M. D., of Piccadilly, and relict of the late Charles de Lafolie, formerly Secretary to Count Mejan, Minister of Napoleon for the kingdom of Italy, afterwards Prefect of Rimini, and lastly Conservator-General of the Public Monuments in France.

James Rivers, Esq., late Major 91st Foot, at his residence, Westminster, London, Upper Canada, was buried with Masonic honours. The remains of the gallant officer, which were interred in the Episcopal Churchyard, were accompanied to the grave by the Masonic body of St. John's Lodge, No. 209, and by a large circle of friends, by whom the deceased was beloved for his many virtues. Too much credit cannot be given to the body of St. John's Lodge, for the prompt attention to the request of their deceased Brother, from the shortness of the notice given them—nor to the generous conduct on the part of Major Holmes, of the 23rd, for the use of the band which, on this as other occasions, he so generously granted for the use of the Lodge.

UNITED STATES.—Bro. Dr. CRAGHEAD, an exalted citizen and distinguished Brother.

Bro. Gen. T. J. PORTER, a sincere friend, a patriotic citizen, and a worthy Mason.

Bro. Major Ed. COBB, a kind Brother, and a true friend.

Bro. THOMAS WHITNEY, æt. 73; beloved when living by those who now lament his departure.

Bro. LUTHER HORNE, æt. 56; he lived without reproach, and died universally respected.

Bro. Captain J. MITCHELL, æt. 63; he was Tyler for thirty years, an upright Mason and benevolent man.

April 7th.—The much loved and venerated MORGAN LEWIS, most Worshipful Grand Master of the Freemasons of New York, in the 90th year of his age, the 60th of his Brotherhood; he was buried in public with full Masonic honours.

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PROVINCIAL.

GRAVESEND.—The Hon. Twisleton Fiennes, R. W. Prov. G. Master for Kent has appointed his Grand Lodge to be held in the Lodge of Freedom, in this town, on Monday the 1st of July. Bro. Carlin, the W. M. has, we understand, invited many friends; and from his zeal and Masonic reputation, there is very sanguine expectations of a full attendance and a happy meeting.

CANTERBURY, *May* 6.—The Brethren of the province met at the Fountain Hotel, to enter into arrangements for holding a Grand Provincial Lodge at Canterbury on Whit-Monday. Deputations from all the Kentish Lodges attended, with the exception of that of Canterbury. Freemasonry is at a low ebb at the present moment in the "ancient city," and a desire pervades the sister Lodges to restore it once more to the high and palmy position it formerly held here.

EWELL, *March* 30.—GROVE LODGE, No. 593.—Bro. the Rev. Stephen Lea Wilson was duly installed W. M. by his Bro. Richard Lea Wilson, P. S. G. W., Surrey, and a Past Master of the Lodge, and appointed and invested the following officers:—S. W. Bro. Jas. Mason Andrews, J. W. Bro Jas. Josh. Blake, S. D. Bro. Watts, J. D. Bro. Lyon, I. G. Bro. Banks. There was a more numerous attendance of the Lodge than usual, and the W. M., by his suavity of manners, and excellent management, contributed much to the comfort of the Brothers assembled, who passed a most pleasant evening.

April 27. — GROVE CHAPTER. — Comps. the Rev. Charles Vink, M. E. Z., Jno. A. D. Cox, H., Robt. Dever, J. It is rather a singular coincidence that the present Chiefs of both Lodge and Chapter at Ewell are clergymen of the Church of England. Bro. the Rev. Stephen Lea Wilson being W. M. of the Lodge, and the Rev. Charles Vink First Principal of the Chapter.

CROYDON, *June* 26.—FREDERICK LODGE OF UNITY, No. 661.—Brother John David Kincaid was this day installed W. M. for the second time, having been unanimously re-elected, he re-appointed his Wardens, viz., Bro. H. V. de B. Taylor, S. W., and Bro. Frederick Chester, J. W. We are glad to see this Lodge so strong in numbers again, and must say that mine-host of the Greyhound certainly does put on most splendid banquets. We hope the venison too, will be as good this season as last; in our opinion it is a great improvement to a dinner in the country. This Lodge bids fair to keep the high position it has held ever since its establishment some years since, under the late Lord Monson's superintendence, by Bro. Richard Lea Wilson, in spite of certain *untoward* conduct of one or two, who have now resigned.

REIGATE, SURREY LODGE, No. 603.—We regret that we have no report from this Lodge.

UXBRIDGE.—ROYAL UNION CHAPTER.—This Chapter still continues to progress in a satisfactory manner. At the last convocation, Bro. John Jeffkins, and John Hancock (of the Oak Lodge), were exalted, and several companions from London joined.

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OXFORD, *April* 2.—The proceedings of the Masonic fraternity in this city, more especially of the Alfred Lodge, are gaining additional interest at every meeting, and the large accession of new members since the present Worshipful Master succeeded to the chair, is the strongest proof that the science is gaining ground; while the full attendance of Brethren, whenever the Lodge is opened, cannot fail to give a stimulus to the exertions of the Brother who so ably presides, and the Officers who assist him. The Lodge was attended by a large number of Brethren, when no less than four new members were initiated by the Worshipful Master, Brother Haskins, who took the opportunity of communicating that he had that day received from the Grand Lodge the appointment of Brother Charles Ridley, of University College, to the high and distinguished office of Provincial Grand Master of Oxfordshire, an announcement which was received with the greatest satisfaction and delight. The labours of the Brethren having terminated, they proceeded to refreshment in the banquet-room. At the conclusion of the repast, the Worshipful Master entered upon his social duties by calling on the Brethren to assist him in their usual loyal and appropriate manner in doing honour to the toast of the Queen and the Craft, which was succeeded by the other loyal toasts customary on such occasions.

The health of the Grand Master of England, the Earl of Zetland, was paid due honour to.

The Worshipful Master then alluded to the appointment of Brother C. Ridley to the high and distinguished office of Provincial Grand Master of Oxfordshire—(cheers). An appointment merited alike by his zeal and ability in the cause of Masonry, and the high esteem in which he was held by the Brethren, on account of his character and conduct—(loud cheering). The Worshipful Master concluded by giving the health of the P. G. M., which was received with every demonstration of respect and enthusiasm.

The Worshipful Master then gave "The Worshipful Master and Officers of the Apollo University Lodge," and paid a well-earned compliment to them.

Bro. HITCHINGS acknowledged the toast.

The W. M. said he was honoured with the presence of a Brother who held a high station in the Warwickshire Lodge (No. 51)—(The toast was enthusiastically received).

Bro. WHEELER, P. G. S., rose to acknowledge the toast, and said it would be but flattery if he assured them that the mark of respect which they had paid him was unexpected, for it had been his lot to visit various Lodges, and they had invariably paid him that compliment which was usual to visiting Brothers. On no occasion, however, had he felt the compliment so much as at the present moment, for the tongue of good report he had heard in the London and Provincial Lodges in favour of the Oxford Lodge, and he had fondly anticipated that at some future time he might have the good fortune to witness in his own person the zeal, the kindness, and the truly Masonic feeling which characterised it. Brother W. concluded a very eloquent address by wishing prosperity to Masonry in the province of Oxford particularly, and sat down amid loud cheering.

The W. M. then proposed the health of the newly-initiated Brethren, and complimented the Lodge on the accession of four members, who stood high in the esteem of all who were acquainted with them—(loud cheers). In one case they had initiated a Brother who, whether as a

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county gentleman or magistrate, was looked up to with respect. Another was a member of the University, seeking for honours in the path of learning; and the other two were connected with the peaceful but no less honourable pursuit of trade—(cheers). He trusted that their connexion with Masonry would be long and lasting, and that they would endeavour to the latest period of their lives to carry out those just and sacred principles upon which it was founded—(loud cheers).

One of the newly-initiated Brethren returned thanks, and expressed the gratification it afforded them in being initiated in a system that was distinguished not only for its antiquity but likewise for the soundness of its principles.

Bro. MUSGROVE, P. M., proposed the health of the Worshipful Master, which was very cordially received, and acknowledged in his usual eloquent and appropriate manner.

The W. M. then gave the health of the Officers of the Alfred Lodge, responded to by Bro. Hewitt, S. W.; "the Past Masters," acknowledged by Bro. Musgrove; and "the Visiting Brethren present."

Some excellent songs were introduced during the evening, and the Brethren separated, after a most delightful and social meeting

HUNTINGDON, *May* 7.—A Provincial Grand Lodge for the counties of Northampton and Huntingdon, was held in the Socrates Lodge room, at the Institute, the Earl of Aboyne, P.G.M., presiding. His Lordship was supported by the D.P.G.M., the W.M.'s and P.M.'s of the several Lodges in the province, the D.P.G M., and other Officers and Brethren from the county of Cambridge, and several other visitors. We understand that, previous to the commencement of business, the Lodge room was visited by a number of ladies, who expressed themselves much pleased at its appearance. The appointment of the various Officers for the ensuing year, and the initiation of a candidate then followed, and occupied upwards of two hours: after which, the Brethren adjourned to the Fountain Inn, where dinner was provided, the Earl of Aboyne again taking the chair. About seventy Brethren sat down to enjoy the festivities, and many loyal and fraternal toasts were given, enthusiastically received, and appropriately responded to. The whole proceedings terminated early, and to the entire satisfaction of all present. The meeting for next year was fixed to be held at Towcester, in May.

YARMOUTH, *May* 8.—No. 392.—A Lodge of Emergency was held for the purpose of having two initiations. In the unavoidable absence of the W. M., J. C. Smith, Esq., the ceremony was very ably performed by Brother P. M. Whitby, (the Peter Gilkes of Yarmouth), who also gave the tracing board of the first degree; and subsequently round the banquet board, worked a considerable portion of the first lecture. On the arrival of the W. M., he called the attention of the Lodge to a subject which had frequently occupied it, namely, the want of a Provincial G. M. for the county of Norfolk, and read a communication from Brother Dr. Crucefix, to his friend Brother Robert Field, a visitor from London. Several Members addressed the Lodge upon the subject, and what had occurred on a former occasion, when it was first mooted—noticing the want of courtesy which had been exhibited on the part of other Lodges, in not even replying to their letters. When it was resolved, That the W. M. be requested to communicate personally with the Masters of the other Lodges, and in concurrence with them, act upon the suggestions of the letter just read,

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recommending an application to the Board of General Purposes for advice in laying the matter before the Grand Master, or otherwise, as might be considered advisable.

LINCOLN.—The presentation of the Oliver Offering will be found in preceding pages.

BOSTON, *June* 11.—The Royal Arch Chapter of St. Botolph, attached to the Lodge of Harmony, No. 339, Boston, was solemnly consecrated this evening, at their private Lodge-room in Church Street. The ceremony was performed by M. E. Companion Goodacre, Z., assisted by the Rev. J. Osmond Dakeyne, H., and Companion Whitehouse, J., of the Chapter of Concord, Lincoln; the other offices being filled by Companions Taylor, E., Bromehead, P. Soj. Cotton as N., and Hawson Janitor of the Lincoln Chapter. The D. P. G. M. of the province, the Rev. Geo. Coltman, was installed First Principal of the new Chapter, he having been on the continent at the time that Comps. B. Williamson and Woodward were installed as Second and Third Principals, at the "Oliver offering" meeting, at Lincoln. Three Brethren were afterwards exalted as Companions; viz., Bros. Poppleton, W.M., Rice, S. W., and Broughton, of the Lodge of Harmony; Comp. Goodacre occupied the First Chair, and Comp. Taylor officiated as Chief Sojourner during the exaltations, which were very imposingly conducted. The new Companions were immediately appointed to office as scribes and P. S. Other candidates were proposed, but could not attend at this meeting. It is expected that Brethren from Spalding and Spilsby will avail themselves of a Chapter being thus established in south Lincolnshire. The Companions then adjourned to the Woolpack Inn, where they were joined by a number of the brethren of the Lodge, the D. P. G. M. presiding, and the interchange of Masonic feeling was duly observed.

ROBERT-TOWN.—On Easter Monday, a very large concourse of persons (8,000 to 10,000) assembled at Robert-town, in the parish of Birstal, to witness the ceremony of laying the first stone of the new Church (All Saints,) intended to be erected at that place, on a site of land consisting of two acres, given by Sir Joseph Radcliffe, Bart., for that purpose. The Prov. G. Lodge of West Yorkshire assembled in the Lodge-room of the Amphibious Lodge, No. 322, at the Globe Inn, Millbridge, and the Masonic body afterwards formed on the highway, and the procession then moved forward to Robert-town in order. On their arrival at the site, the ceremony commenced by the Rev. W. M. Heald, vicar of Birstal, reading the service selected for the occasion. He then delivered a short address. The stone was then laid in the usual manner by H. Roberson, Esq., Healds Hall. The old hundredth Psalm was then sung by the whole assembly, after which Mr. Roberson delivered a most eloquent and impressive address. At the particular and urgent request of a great number of the gentry and clergy who were present, Mr. Roberson has kindly consented to publish the address. The remainder of the service was read by the Rev. T. Atkinson, incumbent of Liversedge. The Freemasons then went through their usual routine of ceremonial. Bro. Charles Lee, Deputy Provincial Grand Master of West Yorkshire, directed the P. G. Wardens severally to prove the correctness of the stone with the plumb and level, after which he applied the square to the four corners thereof, when, addressing the

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Right Hon. the Earl of Mexborough, he said, "My Lord and Right Worshipful Sir, this corner stone has been proved with the plumb and level, and the square, and found to be correct; and to some it may appear strange that we, not being operative Masons, should thus interfere with the work; but as Freemasons these very implements are significant symbols which constantly put us in mind of our moral duties." The Right Hon. the Earl of Mexborough then stepped upon the stone, and striking it three times, declared it duly laid. Then making a happy allusion to the sun, which was then shining forth in brightness, he invoked a blessing on the undertaking, and declared that to be one of the happiest moments of his life. Corn was then strewed around the stone by the Hon. and Rev. P. Y. Savile, who, in very appropriate terms, expressed his hope that the seed of the word hereafter to be sown there in the hearts of men might bring forth fruit abundantly. Wine and oil were afterwards sprinkled on the stone in a similar manner by the Rev. J. Senior, LL.D., one of the Chaplains. The Vicar then pronounced a benediction, and in conclusion "God save the Queen" was sung by the vast multitude. The procession then left the ground in the same order as they arrived, the band playing "Rule Britannia." About five o'clock the noble Earl, and about fifty Freemasons sat down to dinner at the Yew Tree Inn. The dining-room was tastefully decorated, and lit with gas. A large number of Freemasons also dined at the Globe Inn, Millbridge; and Mr. Roberson entertained a numerous party of gentry and clergy at Healds Hall. About thirty constables and workmen had a most substantial supper provided at the Star Inn, Robert-town.

WAKEFIELD, *April* 10.—Though the annual Provincial Grand Lodge of West Yorkshire has always been held at Wakefield under the presidency of its venerated Chief, the Right Hon. the Earl of Mexborough, yet Masonry has not made that rapid or extensive progress in public opinion, nor has it met with that warm reception from those moving in the higher circles of life, to which it was so justly entitled; while the "fairer part of creation"—"the last, best gift of God to man," have looked upon our Order, if not with contempt, yet assuredly, with "a jealous and suspicious eye." Up to the present period, the town could boast but of "one solitary Lodge," with its Chapter dormant; for this apathy on the part of the Brethren, and indifference on the part of "the popular world," many reasons might be assigned, but probably none more satisfactorily than, that, as in too many instances, the Brethren have been unavoidably compelled to hold their meetings at a public inn, and thus the more serious and religious portion of the Brethren, the clergy and others, though fully aware of the excellence and purity of the Order, and deeply devoted to its interests, still feeling the moral indelicacy of frequenting places of public resort for the celebration of our mystic and solemn rites, were necessarily prevented from taking an active and prominent part, thus leading the "popular world" to infer from their apparent indifference, that Masonry was either "an idle tale and cunningly devised fable," or "the secret school of wild and intemperate excess." Many have been the efforts of the Brethren to raise a Masonic Hall, but hitherto without success. Now, however, a brighter day has dawned; the clouds and thick darkness of uncharitable aspersions upon our Order are dispelled—slander no longer casts the foul and envenomed dart, but Love and Charity reign supreme. Wisdom, Strength, and Beauty dwell together in the Ark of the Lord, which, in Wakefield, is

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no longer seated amid the contagion and impurity of the tavern, but rests in its own hallowed and consecrated Temple. Through the exertions of a small but devoted band of Brothers, a warrant was obtained for a new Lodge on the 1st of March, 1844, under peculiar and gratifying circumstances. The Lodge bears the name of "The Wakefield Lodge," number 727; the meetings are held on the Second Wednesday in the month in a convenient and comfortable private house in Thornhill Street, belonging to one of the Brethren, who, in his zeal for the Craft, has spared no expense, and who has moreover displayed considerable taste in papering, painting, fitting up, and adorning the house for its honoured purpose. The tyler's residence and the cellars occupy the lowest story. The steward's and refreshment rooms the second. The lodge and preparation room, the third; and there are attics above. The house is a new one, and is situated in a quiet retired street, near the centre of the town. The Brethren have not only completely furnished the house, but have also fitted up the Lodge room in a very elegant and appropriate manner, the furniture is all new and unique, and the jewels and regalia are of a chaste, correct, and costly description. Thus fully and fitly prepared for the celebration of our solemn rites, the Lodge was duly opened this day, when Bro. William Statter, Esq., surgeon, was installed in solemn form as the first Worshipful Master of "The Wakefield Lodge." After the ceremonial of installation was completed, and the grateful homage of the assembled Brethren had been heartily paid to their highly honoured Chief, the investiture of the Officers followed, when Brothers Frederic Lumb, Esq., solicitor, and I. Graham, as mentioned in the warrant, were duly appointed Wardens, to these succeeded the other Officers, the appointment of each being prefaced and accompanied by eloquent and forcible addresses. Among the visitors of distinction were the Rev. Dr. Senior, P. G. C., the Rev. G. A. Walker, P. P. G. C. of the province of Durham, the Rev. Thomas Kilby, P. P. G. C., Bro. G. H. France, P. S. G. W., Bro. J. Hargreaves, P. G. Sec., Bro. J. Hill, P. G. O., and several Brethren from the Lodges of Unanimity and Alfred. The more important part of the business being transacted, the Brethren were then called by the W. M. from labour to refreshment, when they sat down to a most excellent dinner. The usual loyal and Masonic toasts were given from the Chair with a fervour and zest, which called forth the most rapturous acclamation. The addresses of the clerical brethren referring to the peculiar circumstances of the occasion, and elucidating the beauty, excellency, moral tendency, and consequent deep responsibility of Freemasonry, elicited the warm and strong admiration of all present, nor ought we to pass over in silence the eloquent speech of the S. W., as well as the apposite remarks of the various Officers and Brethren in general. After having enjoyed themselves as became "men and Masons," and befitting the "hallowed and joyous occasion," the Brethren separated at an early hour, in perfect peace, harmony, and decorum, thankful for the high privilege they enjoyed in being now able to meet in their own private and consecrated Hall, and fervently praying, that e're long Masonry, throughout the length and breadth of the land, might disenthral itself from the contaminating influence of the tavern, and stand like the Ark of the Lord, resplendent in Purity, Wisdom, Strength, and Beauty.

Before closing our report of these interesting proceedings, we must call the attention of the Brethren at large to a most singular and unusual

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circumstance connected with "The Wakefield Lodge," which speaks "trumpet-tongued," and is worthy of especial remark; we advert to the peculiarly zealous way in which the "Sisterhood" have pressed forward to testify their cordial approbation of the principles and practices of Masonry—when conducted, as they ever ought to be, "decently and in order." Not only "smiles and honied words," but "free-will offerings" both "rich and rare," from the mothers, wives, sisters, and female friends of the Brethren, have been prodigally showered upon them. From one a splendid dinner service; from another, a beautiful tea-service of appropriate pattern; from a third, some dozens of silver forks, another again, has presented silver knives to match, together with spoons, salts, &c. &c. Some have contributed pieces of work; others—pictures, antique chairs, large mahogany dining-table, ornaments, furniture, and donations of every kind towards housekeeping. In short, the whole house is fitted up and furnished in a most repectable, and even elegant manner: nor has even the Stewards' department been passed over, but his stores have been considerably increased by presents of Champagne, Claret, and other wines, as well as by the more "solid additions of hams, cheeses, &c. &c.; and we understand, that the ladies are still taxing their ingenuity to show by their "splendid gifts" and "labours of love," their intense estimation for the Craft.

But how can we account for this apparent change in the sentiments and feelings of the fairer part of the creation. The high respectability and standing of the founders of this Lodge could not have effected so "glorious a revolution." To the fact then of their meetings being held in a private house, free from the contagion of an inn, must entirely be attributed so remarkable, inspiring, and gladsome a change. We need scarcely remark that many candidates, moving in the first circles of society, have already applied for initiation, and from the ability, talents, and experience of several of the Brethren, as well as from their determined zeal and enlarged and expansive liberality, no less than from the peculiar position of the Lodge, we can confidently point to the "Wakefield Lodge, No. 727," as one which will, ere long, be a bright ornament to the province of West Yorkshire, and a shining light to the Craft in general.

The Campden Lectureship at Wakefield, now worth £100 per annum, founded in 1652 by Lady Elizabeth Campden, and in the patronage of the Master, Wardens, and General Court of the Worshipful Company of Mercers, London, has been presented to our V. W. Brother, the Rev. Dr. Senior, Head Master of Batley Free Grammar School, P. P. J. G. W., Z., K. T., &c. We also understand, that the Right Hon. the Earl of Mexborough, R. W. P. G. M., has been pleased to appoint the worthy Doctor one of the Provincial Grand Chaplains of West Yorkshire, the other Chaplain being his Lordship's third son, the Hon. and Rev. P. Y. Savile, Rector of Methley. Both the Lectureship and Chaplaincy were held by our late revered Bro. the Rev. Dr. Naylor, Rector of Crofton, the first appointment for nearly half a century, the latter for upwards of twenty years. It is a somewhat singular coincidence, that Dr. Naylor was born at Batley, and Dr. Senior at Wakefield, the one received his education at the Grammar School of Batley, the other in that at Wakefield; the one became Master of Wakefield School, and the other having studied for fourteen years under Dr. N., subsequently obtained the Head Mastership of Batley School,

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and has now succeeded his venerable master, rector, friend, and Brother, as Campden Lecturer of Wakefield, and P. G. Chaplain of West Yorkshire.

HALIFAX, *May* 24.—About thirty Lodges sent delegates to make preparatory arrangements for a testimonial to Bro. Chas. Lee, Esq. P. D. G. M. for West Yorkshire. As might be expected, the meeting evinced the most spirited determination that the testimonial should be worthy the acceptance of that most excellent man and Mason. We shall hope to render a full account of the proceedings.

DEWSBURY.—The 24th of June will, it is expected, prove a day of joy and rejoicing. A Masonic Hall will be consecrated by the Prov. G. M., the Earl of Mexborough, and his Deputy, Chas. Lee, Esq.; it is also expected that the Hon. and Rev. P. Y. Savile will preach a sermon after a procession to church. The presentation of an elegant silver cup to Bro. T. Hemingway, P. P. J. G. D., will take place.

April 23.—DONCASTER.—The dinner of the Brethren of the St. George's Lodge took place at Bailes's Hotel on Tuesday last, the anniversary of the death of the patron saint of England. Mr. Thomas Naylor, W. M., occupied the chair; and Mr. Henry Mann, J. W., officiated as Vice.

DURHAM. — THE GRANBY LODGE. — Among the members of this Lodge who maintain its character, may be reckoned the veteran Brother Alderman Robson, Featherstonehaugh (University), Foster, John Shields, Horner, Woodford (University), Stoker, and Smith. We look forward with hope.

NEWCASTLE-ON-TYNE.—The ball given by the members, in aid of the funds of the Victoria and Northern Asylums for the Blind and Deaf and Dumb, was held in the Assembly Rooms of this town, on Friday, April 19. There was a fashionable attendance, and the assembled company presented a gay and brilliant scene. By permission of the Deputy Provincial Grand Master, Masonic members appeared in full costume, and the effect resulting from the combination of the various orders was highly picturesque and pleasing. The Masonic costumes of W. A. Surtees, and George Hawks, Esqrs., who appeared as Templars, excited much attention, and were greatly admired. The orchestra was excellent, and the admirable manner in which the whole was arranged, reflects great credit upon its conductors. Captain Ellis presided as Master of Ceremonies, in his usual agreeable and urbane manner. It is pleasing to learn that, after all expenses are defrayed, a considerable sum remains for the excellent institutions for whose benefit the ball was projected. It is also intended by the Masonic body that the present shall be the commencement of a series of annual balls; and the brilliant success attending the first affords every encouragement for the future.

KIDDERMINSTER, *June* 12.—CONSECRATION OF THE NEW LODGE.—The proceedings at the Lion Hotel will be long remembered by the very many and much respected Brethren who, to the number of eighty-six, assisted at the ceremonial, enjoyed the intellectual and social treat, and enlived the *banquet*, which we can truly say was not—as, in *some* instances, with too much justice has been objected—the *chief* attraction Nothing could be more impressive than the form and manner of the ceremonial observed on the occasion, with the ancient and solemn prayers and expressive rites introduced. The Rev. Dr. Slade officiated as chap-

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lain, with a quiet devotion of tone and manner which added much to the solemnity of the occasion. The new Master, Bro. J. Simpson, was duly installed, as well as the Officers he had selected. Dr. Roden, to whose indefatigable exertions the new lodge owes its present existence, as well as the prosperity which has already so eminently distinguished it, acted as Master of the Ceremonies, and well did he perform his somewhat arduous duties. The banquet took place at six o'clock, in the large Assembly Room. Dr. Slade presided at the banquet, did the honours, and conducted the ceremonial part of it, (for the Lodge was not closed) in a manner which distinguished him as a gentleman and a Mason—two terms which ought to be synonymous. His speech in defence of the moral dignity, and the real worth and efficacy of Masonry in opposition to the cavils of the uninitiated, who form their ideas of Masonry from misrepresentation, or the character of some unworthy Members, was deservedly and meaningly applauded. Mr. Howard, our young and clever musical professor, as well as many amateurs, added the pleasures of song to the entertainments of the evening, which passed off innocently, rationally, and only regretfully at its close and departure of the brethren to their homes.

NEWCASTLE-UNDER-LINE, *May* 30.—A new R. A. Chapter was opened in this town. The solemn and imposing ceremony of consecration was most ably performed by Bro. John SAVAGE, (P. M. of No. 19—P. Z. Chap. 7, and M. E. Z. of No. 206, London,) whose zeal and talent as a Mason is well appreciated—on which occasion, eight Brethren were installed.

Amongst those present were Bros. Levean, Savage, and W. Evans of London; Bros. Holland, Mason, Wood, Captain Holms, Cork, Fenton, Ward, &c. &c., of Newcastle, Burslem, and adjoining places.

The interior of the Chapter presented a grand and brilliant appearance. The Principals in their splendid robes, and other insignia, and all the Officers and Members being in full R. A. costume.

At the conclusion of the ceremonies, the Companions retired to the banquet, at which,

Comp. A. LEVEAN, M. E. Z., presided in a most able manner, both in the Chapter and at the Banquet.

DUDLEY, *April* 16.—At the ball held at the Swan Inn, Dudley, the Brethren assembled very numerously in support of the Masonic Charities; the fair ladies of Dudley and its environs also testified their estimation of the true spirit of Masonry by their presence. Messrs. Hayward and Tilley's quadrille band ably performed some of their most appropriate music, and the refreshment and viands comprised every delicacy of the season, and reflected the highest credit upon the liberality and good taste of Mr. and Mrs. Patterson. The enjoyments of the evening were kept up with great spirit and hilarity till a late (or rather early) hour, several Brethren from neighbouring Lodges were present, and expressed themselves highly gratified with the entertainment; and it affords additional gratification to add that a handsome surplus remains for the Charities. We are also informed that an annual ball is contemplated, of which we have no doubt additional numbers will in future avail themselves.

FALMOUTH, *April* 16.—INSTALLATION OF SIR CHARLES LEMON, BART., AS PROVINCIAL GRAND MASTER FOR CORNWALL.—There was a large assemblage of Brethren of the various Lodges. There was also

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a large concourse of spectators from the neighbourhood; and the town presented a gay and animated appearance.

The Provincial Grand Lodge was opened in the usual way by Past D. P. G. M. Ellis, at about half-past ten, and at eleven o'clock the Masonic body walked from their Lodge, at Pearce's Hotel, to the church in procession.

At church, the Rev. Hugh Molesworth did duty at the desk, and the Rev. W. J. Coop at the altar. The sermon was preached by the Rev. H. Grylls, A. M., Vicar of St. Neot, Provincial Grand Chaplain, from 1 Kings, 1 ch. 34, 35 v. "And let Zadock the priest and Nathan the prophet anoint him king over Israel; and blow ye with the trumpet, and say 'God save king Solomon' Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah."

The sermon, which was the subject of general admiration, commenced by treating of the anointing of Solomon as typical of the anointing of the Messiah; and then spoke of Solomon's character as exhibiting the virtuous qualities of the Master Mason. It then referred to the building of the temple, affirming it to have been the work of Freemasons, under the direction of Adoniram, as Junior Grand Warden; and asserting that all the tools and instruments employed were designedly typical of the moral duties inculcated among the workmen. Thence the Rev. Chaplain proceeded to a comparison of *Operative* and *Speculative* Masonry, carrying out an analogy between various terms of Masonry and some of the most important moral virtues; and alleging that the object of Masonry "was to form good men; to inspire a love of Fidelity, Truth, and Justice; to promote friendship and social manners; to associate men under the banners of voluntary order and virtue." He then referred to the especial duty which had called the Brethren together that day, enforcing on the Craft the propriety of willing submission to the authority of their P. G. M., and concluded with an eulogy on the Masonic character of the late Duke of Sussex, Grand Master of England. (We understand that the sermon is to be printed.)

The service being concluded, the Brethren left the church in the same order that they had proceeded thither, the band playing the Masonic air. Arrived at the hotel, the ceremony of installation took place. The regularly installed Masters formed a Board in the anteroom, when the usual significant ancient usages were observed.

The W. Bro. Ellis, the presiding Officer, and the D. P. G. M. took their seats on each side the chair. The P. G. M. was announced by the P. G. M. of the Ceremonies, and introduced by the Sword Bearer.

On the Grand Pursuivant's proclamation of silence, and the *Grand Chaplain* having offered prayer, the patent was read by the P. G. S. The P. G. M. of the Ceremonies, supported by the Stewards, then proclaimed the Installation by sound of trumpet.

The Presiding Officer put the question, "How say you Brothers? Do you accede in fraternal regards and respect?" And the assembly answered "We do."

The Grand Chaplain then said, "And may the Great Architect of the Universe make the Union perfect." To which all the assembly replied "So mote it be."

The P. G. M. was then conducted to the chair of State by the Past

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D. P. G. M., &c., after which the appropriate salutations were given; the P. G. M. (having previously gone through the peculiar ceremonies in the ante-room) was then invested with the Ensigns of Office; after which the P. G. Chaplain delivered an appropriate oration. The Past D. P. G. M. Ellis then delivered an oration.

The Cup of Brotherly Love was then presented by the P. G. S. W. to the D. P. G. M., and by him to the P. G. M. who wished "Peace, goodwill, and brotherly love to prevail over all the world." It was then passed to the assembled Brethren.

The P. G. L. was then adjourned with solemn prayer.

The Brethren shortly afterwards assembled, about seventy in number, at the Banquet, music playing as they took their seats. Sir Charles Lemon, Bart., P. G. M. presided; supported by the P. G. Chaplain, and by P. D. P. G. M. Ellis, and the Wardens' chairs were occupied by Brothers Pearce and Cornish. The cloth being removed, the President gave the Queen, the daughter and neice of several Grand Patrons and Masters, and who, if the laws of the Craft allowed, would, no doubt, honour us by becoming our Royal Grand Mistress; the Earl of Zetland, M. W. G. M.; the D. G. M., and other officers of the Grand Lodge of England; the Grand Masters and Officers of the Lodges of Scotland, Ireland, and other countries.

A large party of ladies were then admitted. They were, of course, most courteously received by the Brethren, and were greeted with cheerful music from the orchestra. The P. G M. then said, "We are now honoured with the presence of the ladies, and I propose to drink their health."

The Provincial Grand Master prefaced the compliment with a very fervent and elegant address to the ladies.

The thanks of the ladies for the compliment paid them in drinking their health, and for the sentiments expressed towards them by the P. G. M. were tendered though the Rev. Hugh Molesworth, and D. P. G. M. Robinson.

The ladies then retired.

The P. G. M. proposed that they now drink in silence and in sorrow to the memory of the late Provincial Grand Master, Sir John St. Aubyn.

P. D. P. G. M. Ellis related the gratifying circumstances under which a portrait of the late Sir John St. Aubyn, which adorned the room, had been presented to the Lodge by Lady St. Aubyn. It had been Sir John's desire, shortly before his death, to present his portrait to his Brother Masons, during his life time. Her ladyship, aware of this, had afterwards sent to Clowance, for the portrait by Opie, and employed a celebrated artist in town to make a copy expressly for the Provincial Lodge.

It was resolved, on the proposition of P. G. S. Pearce, seconded by P. G. S. Cornish, that the picture be henceforth considered as part of the regalia of the Province, and that at the several meetings, it be forwarded to the various towns where such meetings may be held, to be exhibited in their Lodge room.

The P. G. M. proposed the health of the Provincial Grand Chaplain, who had that day given them one of the most impressive sermons he had ever heard. He would add to the toast, especially the Rev. Mr. Coop.

The P. G. Chaplain returned thanks.

The P. G. M. proposed the health of the Deputy Provincial Grand

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Master (P. V. Robinson, Esq). That worthy Brother had been called away from them in the morning by business; but his zeal had induced him to return to join in the latter part of their proceedings. In consequence of his absence, however, a portion of their ceremonies had been necessarily omitted—the investiture of the D. P. G. M. with the jewel of his office. The P. G. M. therefore called on the Past Deputy Provincial Grand Master, and now newly appointed P. G. Secretary, to bestow the investiture, as he had done the others on his behalf.

The health was drunk with loud applause.

D. P. G. M. Robinson thus returned thanks—"R. Worshipful Master, and Brethren all, I beg to offer you my most sincere thanks for the honour you have conferred upon me in drinking my health in so distinguished a manner. I also beg to offer my grateful and respectful thanks to our Most Worshipful P. G. M. for the eulogy he has been pleased to pass upon me. I also wish to express my gratification at the kind and complimentary manner in which my too indulgent Brother, Ellis, has invested me with the jewel I have now the honour of wearing. He himself, however, could better tell you that the merits he has been pleased to ascribe to me, should more justly be attributed to that spirit of Freemasonry which inculcates every Christian virtue, and induces us to unite in that bond of fraternal friendship which should always draw man towards his fellow-man. I will admit, however, that my disposition in early life linked me in bonds of friendship with those of my associates whose sentiments were congenial to my own. Still, what merit is there due to *me* for this feeling? I sought my own gratification and happiness. I need not, I think, on this occasion, remark to you that happiness is sought after by every rational man, from the early budding of his maturity to the last days of his earthly pilgrimage. Still the question is, where is it to be found? Neither the high-born sons of ambition, nor the low-bred children of avarice, nor the slavish votaries of dissipation had ever yet found it. It is to be sought only in efforts to make others as happy as we would be ourselves.—(Applause.) Self, my Brethren, is an idol that can no more contribute to its own well-being than could the idols worshipped of old. Take a man out of the world, and place him in solitude, and you will see that all his hopes of felicity fail him at once. The gifts of heaven itself would be unprofitable to him, if not diffused by him to others.—(Hear.) Sentiments like these, my Brethren, first induced me to enter a Freemason's Lodge, in search of social happiness; and I rejoice to say I have been amply successful in my search.—(Cheers.) Here, all are on a level; all unite in efforts to make each other happy. Each Brother sympathizes with his fellow in his misfortunes, and rejoices with him in his prosperity. Charity, benevolence, and brotherly-love form the main-spring which impels the whole system of Freemasonry.—With these feelings, Right Worshipful Master and Brethren, I again beg to thank you for the honour you have paid me, and to drink your healths in return."

The P. G. M. proposed the health of the Masters, Past Masters, and other Officers of the Lodges in this Province.

Bro. Cornish, as Master of the Mother Lodge of the Province—the Lodge of Love and Honour—returned thanks.

The toast was also acknowledged by Brother Lakeman, of the One and All Lodge; Brother Pearce, of the Mount Sinai; Brother Edwards, of the True and Faithful; by Brother Cornish, of the Lodge of Fortitude; and by Brother Hodge, of the Lodge of Love and Harmony.

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The P. G. M. next gave the health of the P. G. Stewards, Brothers Clarke, Edwards, Wright, and Johns.

Brother CLARKE, P. G. S., returned thanks.

The next toast from the Chair was the health of all the private members of all the Lodges in the Province.

Brother ROBINSON, D. P. G. M., begged the attention of the Brethren whilst he proposed the health of their distinguished and Most Worshipful Grand Master, and congratulated him on the cheering ceremony of the day. The worthy Brother then turned to the President, and said—Right Worshipful Master, taught by the principles of our Society that all its members stand on a level, we now assume that station, and approach you with a freedom which, while it lessens our difference, in no wise mitigates the respect we entertain for you in the various exalted duties of your position in public life. Anxious to renew and extend every boundary of social happiness, and to pass them on unbroken to future ages, we, your Brethren here assembled, representing the whole body of the fraternity of Freemasons in the Province, convinced of your attachment to the principles of Freemasonry, and of your anxious desire to encourage its benevolent designs, hail you with those sentiments of attachment and regard which, if converted into language, would lose half their intrinsic meaning, force, and beauty. Knowing your acknowledged labours in ameliorating the condition of the destitute, and in promoting the general welfare of mankind, we have drawn you within the sphere of our fraternal regards; and we would fain assure ourselves that your attachment to our principles will increase, and that under the auspices of your liberal encouragement, Freemasonry will regain that eminence which, under the mild, paternal rule of your exalted and revered predecessor, was wont to be the pride and boast of every member of our fraternity. The health of the P. G. M. was then drunk with loud cheers.

The RIGHT WORSHIPFUL P. G. M. returned thanks. He began by saying that he felt he might perhaps be chargeable with some degree of blame for not having met the Brethren earlier, to celebrate the ceremony in which they had that day been engaged. But, as they were aware, very shortly after the seat of the Grand Master of this Province was vacant, the seat of the Grand Master of England also became vacant, so that there had been considerable delay in filling up the Patent of his appointment. From that time, there had been some hesitation about the appointment of the Duke of Sussex's successor; since which, his own engagements of a public nature in another place, had made it impossible for him to meet them earlier. At the same time, they would give him leave to wish them joy—not of the appointment of their P. Grand Master—but of the re-edification of the P. G. Lodge of this Province.—(Hear.) The structure now stood complete, as part of that edifice, the antiquity of which no man could well deny; though he did not mean to rest its claim to their approbation on its antiquity only. Their excellent Chaplain had that morning pointed out its high moral attributes—piety, love, charity—virtues most acceptable to God, and most conducive to the happiness of man. But there was another consideration which did not come within the scope of the reverend gentleman's observations. The fact to which he alluded was, that so far as his knowledge of history went, the Brotherhood to which they belonged took its rise in this country at that interesting period of English history which laid the foundation of English liberty.—(Hear.) It was in the cradle of the Saxon free institutions that Freemasonry established itself in this country. He spoke of the

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guilds, established at a time when, as Sharon Turner informed them, the tradesmen of all kinds were a servile class, more *adscripti glebæ*, conveyed and passed with the lands in which they resided. Carpenters, architects, and smiths, were then men in the retinue of the great nobles, or attached to the monasteries. [Sir Charles quoted from Sharon Turner a law of Edgar's, obliging the clergy to learn some handicraft; and next referred to the gradual formation of a class of independent artisans.] To have been then a *Free*mason was a real distinction; and they (the present brethren of Freemasons' Lodges) were the representatives of those men who, by their association, bore up against the feudal tyranny of their age. Subsequently, the *talents* of the brotherhood obtained for them respect, and honour, and power, in times when power was almost exclusively obtained by superstition or by military rapine. Then it was that the *good* were associated with the Brotherhood, to enable them to carry out their pious designs; while *evil* men sought relief from their superstitious fears, engendered by the violence of their conduct, by favouring the art to which the Brotherhood devoted themselves—sacred architecture. And it was quite impossible to look at the magnificent structures which marked that period of our architecture—Salisbury Cathedral, for instance, built as was known by a company of Freemasons—without wondering at the gigantic talents possessed by the Brotherhood which they now represented. Who could see that beautiful spire, pointing to the sky, and directing man's attention heavenward, as undoubtedly the emblem was intended to do,—and see it, too, resting on piers almost too slight to support an ordinary roof,—who could look on this and not admire the scientific skill and hardihood of those who planned and erected it? Freemasonry, then, in the earliest period of its history in this country, having represented the *freedom* of their ancestors, in the subsequent period to which he had just now referred, represented their *science*. And he felt justified in saying, that in the earlier period, it represented only the *freedom* of their ancestors, because they had scarcely any remains of *Saxon* architecture, most of that which went by that name being, in fact, Norman. Both those periods, however, had passed away. Freemasons were no longer the representatives of the existing science of the country. He believed any one intending to build a church would hardly think of sending for the Earl of Zetland—(laughter)—and incompetent as he himself felt to preside over that august society in the province of Cornwall, he should feel infinitely more so, if it was part of his duty to construct the public buildings of the country. Well, then, those eras to which he had referred having passed away, what remained? Why, those *moral* qualities which his reverend friend had pointed out. They were, to a certain degree, representatives of these; and it would be a dereliction of the character of Freemasonry, grossly to sin against any of those high moral principles, to which his reverend friend had pointed attention. They were connected with a glorious past; they were associated with great deeds gone by. With reference to its antiquity, they could but wonder at the unshaken stability which had distinguished their Order from its origin down to the present time. A traveller in the East, happening to be in Egypt at the time of a great storm, was struck by the contrast between the scattered sands of the desert and the stability of the pyramids, which for ages had reared their mysterious forms amid the changing scenes around them. This, to him, seemed very much like the position Freemasonry maintained in this and other countries.

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Its origin unknown;—amid the changeful circumstances of human life, keeping its ground — its purposes but dimly guessed at; but possessing the charm of a reverential antiquity that connected it, he had almost said, with the origin of the human race—(Hear, hear). Sir Charles concluded by again expressing his thanks, and sat down amid the cordial cheers of the Brethren.

Brother ROBINSON, D. P. G. M., proposed, in terms of high praise, the health of the zealous and efficient Past D. P. G. M. the P. G. Secretary, Brother Ellis. Brothers Cornish and Pearce also expressed their sense of the deep obligations the P. G. Secretary had conferred on the Lodge, and the toast was drunk with long and hearty cheers.

The P. G. SECRETARY returned thanks in an appropriate speech. He felt honoured by being appointed the Presiding Officer on this important occasion, and having officiated as Deputy to two Hon. Baronets, P. G. Ms. of the province; but the duties consequent upon this meeting had so exhausted both his bodily and mental energies, that he could now say no more than quote the testimony in favour of Freemasonry from a speech by the late Lord Durham:—"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections, because it mitigates without and annihilates within, the virulence of political and theological controversy, because it affords the only neutral ground on which all ranks and classes can meet with perfect equality, and associate without degradation and mortification, whether for purposes of moral or social intercourse. Upon such grounds I take my stand, and reply to the cavils of any one without the boundary of our 'mystic circle' who may ask me my reason for being a Freemason, and for such a similar reason it behoves every good and true Brother to cultivate and propagate the principles of our moral allegory."

This concluded the business of the evening, or, at least, such as we are at liberty to publish. The greatest harmony and pleasure reigned throughout the happy day.

BIDEFORD, *April* 25.—This day was appointed by the R. W. Provincial Grand Master (Earl Fortescue), for the consecration of the Lodge of Benevolence, No. 719, recently established at Bideford. The Brethren assembled in considerable numbers to the highly interesting ceremony of consecration, which, with the installation, were most ably and impressively performed by the Noble Earl, assisted by the Deputy Provincial Grand Master (Dr. Carwithen), and the other officers and members of the Provincial Grand Lodge. Great effect was given to the ceremony by a beautiful Masonic Hymn, composed by Brother Moxhay, of Exeter, being sung by a full church choir introduced for the purpose, under the superintendence of Brothers Edwards and Wickham, and accompanied by Brothers Edwards on the seraphine. The oration delivered on the occasion, by the Provincial Grand Chaplain, Brother the Rev. H. T. Templer, was so admirably appropriate to the occasion, so eloquent, and so truly Masonic, as to receive the thanks of the Provincial Grand Lodge; and it was likewise requested to be printed, for general circulation, at the expense of the Provincial Grand Lodge. After the Lodge had been duly consecrated, brother J. R. Chanter was installed as the First Master, and Brothers Charles A. Caddy and Captain Pyke appointed and invested as Wardens. At four o'clock the brethren adjourned to the Assembly Rooms, where nearly fifty sat down to

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banquet. The chair was taken by the R. W. Provincial Grand Master, supported by the Rev. W. Carwithen, D.D.; the Hon. Bro. Butler, Past G. Treasurer for Ireland; Dr. Heywood, Rev. H. S. Templer, P.G. Chaplain; R. Bremridge, Esq., P. G. Treasurer; G. E. Kingston, Esq., P. G. Registrar, and other Present and Past Provincial Grand officers. J. R. Chanter occupied the S. G. Warden's Chair; and W. Tucker, Esq., of Coryton Park, that of J. G. Warden. Immediately on the cloth being removed, about seventy ladies were admitted, and accommodated in temporary galleries erected for the purpose. *Non nobis* was sung by the musical Brethren, and several professional assistants; after which, "The Queen," "The Grand Master," and other usual Masonic toasts were given. Refreshments were, from time to time, handed round to the ladies by the stewards; and their healths, with thanks to them for honouring the Masonic festival by their presence, was proposed by the Hon. Bro. Butler, and replied to in a humorous address by the P. G. Secretary, W. D. Moore. Several highly interesting addresses, applicable to the occasion, were delivered. The parting toast, "To all poor and distressed Masons throughout the world, wherever dispersed, however distressed," was given by the Noble Chairman at nine o'clock, when the ladies retired; and the Brethren separated highly delighted with the proceedings of the day, and trusting that the light thus kindled is but the commencement of a bright Masonic era in Bideford.

Barnstaple, *May* 6.—The Devon Provincial Grand Lodge was held in Barnstaple by the Right Hon. Earl Fortescue, Provincial Grand Master. The Assembly Room was magnificently decorated with the paraphernalia of the Lodge, which is of the most costly description. The respectable part of the public were admitted to view it on the previous day, and some hundreds, we believe, were gratified with the sight. There would have been a procession to the church intended to have been arranged with great splendour; but this part of the usual proceedings on such occasions was prevented by the refusal of the vicar to allow a sermon to be preached. This is the more to be regretted as it would have been for the benefit of those useful institutions, the North Devon Infirmary and Barnstaple Dispensary. The Brethren dined in the evening at the Fortescue Hotel.

Axminster, *May* 29.—The consecration of the new Lodge was completed in a manner well worthy the Order, and alike complimentary to the excellent Mason and man (Bro. Tucker), who had been the chief means of restoring its valuable operation there. Colonel Tynte arrived at eleven, when an encampment of Knight Templars was immediately formed by the M. E. Commander, Sir Knight Tucker, assisted by the Grand Prior of the province of Somerset, Col. Tynte, Sir Knights Carwithen, Randolph, Eales White, Still, and Hayman. Companions Templar, Maher, and Herniman, were solemnly received into this interesting degree, and knighted accordingly. The noble G. M. of Devon (Earl Fortescue) opened the Grand Lodge soon after twelve, when the Grand Lodge of Somerset, with their G. M. (Colonel Tynte) were received with all the honours; and all Master Masons were admitted to witness the solemn and impressive ceremony of dedication and consecration, which was admirably done. The new W. M. Bro. Tucker, was also installed after the ancient manner, the whole was superintended by Dr. Carwithen.

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We must not omit to mention the singularly-eloquent oration delivered on the occasion, by the Rev. H. Templer, P. G. Chaplain; and we need but mention it because it is wisely requested to be printed, so that *all* may have the benefit of reading and knowing on what principles Masonry is founded. We venture to hope that some Brother will send a copy each to the vicar and his bishop, who managed to offend Freemasonry, as unnecessarily as singularly.

On the closing of the Grand Lodge, the whole body of assembled Masons, about 150, proceeded, fully clothed and jewelled, to the large area of the Market-place, which had been prepared for the dinner, the decorations and arrangements doing infinite credit to the persons to whom this part of the goodly work was entrusted. Earl Fortescue took the chair at four o'clock, supported by Brothers Carwithen, Tucker, Moore, Cann, Randolph, Maher, Eales White, Sutton, (from G. M.'s Lodge, No. 1), Cridland, Templer, and other distinguished Masons. On the removal of the cloth, the ladies were admitted, and we were pleased to see upwards of 100 of the fairer portions of God's creatures take an especial interest in the proceedings.

The first toast of "the Queen," elicited the Masonic version of the National Anthem, exquisitely sung by Brothers Spark, Risdon, and Carpenter.

"The Earl of Zetland and the Craft."

"The Grand Masters of Scotland and Ireland." Acknowledged by Brother Dr. WOODFORDE, of 327, Taunton, late of the Celtic Lodge, Edinburgh.

The W. M. of the Lodge of Virtue and Honour, Axminster, then called on the Brethren to prepare themselves for a toast which he would offer, and as it would be almost impertinent in him to attempt any eulogy on a name which resounded so widely with everything that was excellent, he would at once propose "our Brother, the Earl Fortescue."

The noble Brother, in acknowledging the fervent manner in which the Brethren responded to the toast, took the opportunity of congratulating the town and neighbourhood of Axminster on the acquisition which they had that day obtained, and expatiated on the benignant influence which Masonry was calculated to produce, especially under the auspices of their valued neighbour—(cheers)—who was so zealous and discreet of the varied duties of his office. The noble Lord warmly and eloquently detailed the merits of Col. Tynte, who had done the new Lodge the marked honour of his attendance at the consecration, and proposed "the P. G. M. and the Grand Lodge of Somerset."

Brother RANDOLPH, the D. P. G. M., returned thanks.

Brother RANDOLPH, in an exceedingly apt address, detailing the Masonic as well as other rare acquirements of Dr. Carwithen, proposed his health.

The worthy Doctor made an exceedingly humourous speech, ever and anon raising the curiosity of "his fair audience" by promises of revealing the grand secret, which he assured them, was to teach all, as well as each other, to lead better lives—(cheers); he proposed "the Grand Wardens of Devon."

Brother TUCKER returned thanks.

"The P. G. Chaplain, Brother Templer;" who eloquently acknowledged the toast.

"The Grand Secretary, Brother Moore;" whose gallantry in ad-

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dressing the ladies who had illuminated the festival by their presence, was both eloquent and elegant.

"The Lodge of Virtue and Honour."

The W. M. in returning thanks said, that it had been a proud day indeed for him; he had employed his best endeavours to perfect the blessings of Masonry in this his native neighbourhood, and how well he had succeeded, he thought, could be ascertained by the brilliant appearance of the day.

"The Musical Brethren." Acknowledged by Brother SPARK.

"The ladies who have kindly honoured us with their presence."

"Brother Eales White, whose name was so well-known in Masonry as to require no more than the mention of that name."

The worthy Mason acknowledged the high compliment by a very happy address.

The noble Chairman then took his leave, when Brother Tucker was vociferously called to the chair.

"The health of Mrs. Tucker" was proposed, and received in a manner testifying that the benefit which had accrued from this lady's exertions in the cause of charity, was abundantly and properly estimated.

The healths of Sir W. Pole—Mr. Richards—Brothers Cridland, Langworthy, Farnell—Keech (the respected remnant of the old Lodge of Axminster)—and many other local compliments, with an abundance of exquisite singing, completed this important day. It is seldom that a period embracing so many combinations, and so much caution in the varied details of arrangement, has been finished without one, at least, circumstance to mar the order, and consequently the enjoyment; but on this occasion it exhibited a master mind directing the whole, and it went off altogether most satisfactorily.

JERSEY.—ROYAL SUSSEX LODGE, 722.—The members have presented to Bro. T. O. Lyte, W. M. of the Farmer's Lodge a very handsome Past Master's Jewel, in testimony of their respect for his zeal in Masonry, and especially of his valuable assistance in the ceremony of the consecration of the Sussex Lodge on the 27th December.

SCOTLAND.

TO CORRESPONDENTS.

The letter of a "Scottish Knight," although correct as to facts, might not be agreeable to *some* of our readers, and would not, probably, interest many; we, therefore, decline to insert it. The reports of M. S. and H. require authentication. The animadversion contained in the letter of "Marcus" is too vague; hints and inuendoes, worry, it is true, but do not convince the peccant The poetry of "Emma" is not suited to our columns.

Our intelligence from Auld Reckie is literally a blank. Even the Templars have betaken themselves to the Highlands, and are waging war against, and committing havoc among, black cock and moorgame.

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EDINBURGH.—A Masonic funeral service was lately held in the Freemasons' Hall, by the Edinburgh Lodge of St. Andrew, on the occasion of the lamented death of Bro. G. M. Kemp. A large and respectable attendance of Brethren from all the Lodges honoured the ceremony. R. W. Bro. Stevenson presided. The Rev. Bro. Boyle, of Portobello, delivered the oration in a style of impressive eloquence, calculated to bring home the solemn character of the event to the hearts of all. He offered a beautiful and touching tribute to the talents and memory of the deceased architect. Messrs. Kenward and Keizer conducted the musical arrangements in a highly effective manner.

ABERDEEN, *May* 1.—The St. Nicholas Lodge of Freemasons held a special meeting in their hall, Adelphi, to honour and receive light from the worthy Proxy Master and Brother, Morris Leon, Esq., from Edinburgh. A scheme for life assurance, and for granting annuities and endowments by the Grand Lodge to members of the Craft, on a much more moderate and economical scale than has ever yet made its appearance, was, amongst other matters submitted to the meeting, and received the cordial and unanimous approbation of the Brethren. On the business being finished, the Brethren sat down to an excellent supper, prepared by their kind hostess, Mrs. M'Hardy, and spent the evening in true Masonic hilarity, enlivened by many excellent songs from Bro. Cooper, of the Celtic Lodge, Edinburgh.

IRELAND.

TO CORRESPONDENTS.

The second letter of "Fidus" to the Grand Lodge is deferred.

W. J (Nenagh), S. P. R. C. (Dublin), "Verax," "A Provincial of Cork," and an "Unintelligible," will perceive that all their opinions and views have been carefully examined and acted on, with the exception of "An Alarmist," in regard to a diploma from Edinburgh, on which subject we are silent for the present for obvious reasons.

TO THE EDITOR,—Sir and Brother,—I think it necessary to bear my weak testimony to your candour, and while, therefore, I agree to your confidential request to defer for a time the further progress of my forthcoming "Exposition," to be addressed to his Grace the Duke of Leinster, I reserve to myself the right to preserve my incognito, less from any fear of consequences, than from the probable inconvenience I may sustain from publicity. VERAX.

DUBLIN.—Although we have not the happiness to announce the restoration of unanimity in the higher sections of Irish Freemasonry, the following documents will prove that there is a considerable advance made towards so desirable an object, and we unaffectedly congratulate the Brethren who have in so Masonic a spirit, made the first advances:—

To His Grace the Duke of Leinster.

"MY LORD DUKE,—In compliance with the wish of the Grand Chapter of Ireland, it becomes my duty respectfully to announce to your Grace that on Tuesday, the 16th instant, that body was convened, upon the summons of the M. W. S., for the consideration of matters of the utmost

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importance to the Free-Masonic Order; and upon that occasion the following resolutions were unanimously agreed to, of which resolutions, and of the spirit which dictated them, we shall all rejoice to hear that your Grace approves:—

1. That the Grand Chapter of Prince Masons of Ireland has upon all occasions been most anxious to establish, by every means, the harmony of the Masonic Order in general, and especially in this Christian Order to promote peace, good-will, and unity.

2. That the dissentions which have distracted the whole Masonic body in Ireland, in consequence of the contending claims of the G. C. and those of the Council of Rites, since its formation in the year 1838, can never be contemplated by us without the most poignant feelings of regret, and the most anxious desire that they may not be perpetuated or renewed.

3. That we are most desirous to aid in the removal of all those unhappy dissentions by every means that can be adopted or devised, without dishonourable compromise, or the abandonment of the principles which we have always professed and maintained.

Thus, my Lord Duke, the G. C. has displayed its anxiety to convince your Grace, that there is not a single member of it who is not ready, in the most cordial manner, to reciprocate every proffer of Masonic feeling, and even to anticipate and be the first to offer all reasonable proposals of peace.

My Lord Duke, it has been further entrusted to me to forward to your Grace the within memorial, in the framing and revision of which I beg to assure your Grace, that the utmost anxiety has been felt to meet your Grace's wishes, as expressed in your Grace's letter of the 14th of April, and altogether to avoid standing upon punctilios in preliminary matters. I have the honour to be,

My Lord Duke, your Grace's most obedient Servant,

Signed, H. O Connor, M. W. S."

April 18, 1844

To His Grace the Duke of Leinster, Grand President of the Council of Rites, &c. &c. &c.

"We, the M. W. S. and Princes Rose Croix of the Grand Chapter of Ireland, most respectfully address your Grace, earnestly requesting that your Grace's fraternal assistance may be afforded to us in our present attempt to heal the unhappy differences which at present distract the whole Masonic Order in this kingdom, in consequence of the disputes which have for some years been subsisting between the Grand Chapter and the Council of Rites.

Anxious to leave no means untried by which that harmony, which has been disturbed, may, if possible, be restored to the Free-Masonic community, we respectfully urge, that these differences and dissentions might, with the utmost propriety, and with honour and credit to all parties engaged in them, be submitted to impartial arbitration.

We therefore take the liberty of requesting your Grace, as Grand President of the Council of Rites, to consider of the propriety, and also of the mode of appointing as an arbitrator, to examine into and report upon the respective titles and pretensions of the Grand Chapter and of the Council of Rites, to the rank of Princes Grand Rose Croix, some Prince Mason of foreign initiation, and acknowledged and agreed upon by both parties, whose decision shall be final, and whose recommend-

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ation towards the promotion of peace, the Grand Chapter will pledge themselves to give the most attentive consideration.

And we respectfully recommend to your Grace the Venerable Archdeacon Walter Mant, a Prince Mason of the Chapter of Bristol, and now, or lately, an honorary member of one of the Chapters under your Grace's superintendence, and Provincial Grand Master of Craft Masons in Carey and Dunluce, as a person peculiarly qualified to unite in the discharge of the duties of that office the conciliatory disposition of a Christian, the honour and influence of a gentleman of rank, and the intelligence of an experienced and accomplished member of the Masonic body.

Signed on behalf of the Chapter,

April 18, 1844. H. O'Connor, M. W. S."

It may be that after the very strong expressions that have hitherto sullied the discontent in the differing Chapters, that the first advances may not be so cheerfully met as the friends of good order might hope for; or there may arise some questions that require the deepest consideration of the arbitrator to whom this important affair is confided by the Grand Chapter—a mark of confidence coming from a body of Masons hitherto acting on the defensive, and therefore differing materially in opinion with the gentleman, a member of the other section, but now selected by themselves—which is, in our opinion, a moral guarantee of the earnest desire of the Grand Chapter to put an effectual termination to the differences. Indeed, if the Grand Council of Rites be actuated by a desire to support their noble President, they will spare him the necessity of appealing to their consent, by placing the honour of the Council at once in his hands, and thus the arbitrator becomes a free agent, and the peace of Irish Masonry will be placed beyond a doubt. Indeed, the Council have so little to gain by protracted dissention, that we are surprised one moment should be lost in availing themselves of the present opportunity; what they may ultimately lose is of that priceless value, which years of regret may not restore.

Already we find that many Companions prefer to be installed in England, rather than present themselves under doubtful circumstances; others proceed to Paris: thus reverting to a system which, it was hoped, might altogether have been put a stop to.

Grand Lodge of Ireland.—*New Rules.*—"The following resolutions passed the Grand Lodge, on the 1st of February, 1844:—Resolved—That from and after the festival of St. John, in December, 1844, no Brother shall be considered eligible for, or admissible to the office of Junior or Senior Deacon, in any Lodge in Ireland, until he shall have, by a strict examination passed in presence of his Lodge, proved himself able to administer the mysteries of initiation to a candidate for the first or Entered Apprentice Degree; or for the office of Junior or Senior Warden until he shall, by a like examination, have proved that he is able, in like manner, to advance a Brother to the Second or Fellow-Craft Degree; or for the office of Master of a Lodge, until by a like examination in open Lodge he shall have proved himself qualified, in like manner, to initiate, advance, and raise a Brother to the S. D. of a Master Mason.

And, that in each and every case a certificate of such examination and qualification as aforesaid, of the Brother elected to any of the before

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mentioned offices (to be signed by the Master and Secretary, and sealed with the seal of his Lodge), shall be returned to the office of the Deputy Grand Secretary, at the same time with the names of the Brethren proposed for approval for offices in such Lodge, for the then ensuing six or twelve months, as the case may be; or in any case, at least one calendar month before the induction or installation to any such office take place, such induction or installation not to be proceeded with on any account, if objected to by the Grand Lodge, or by any Brother or Brethren directed to act for it in this way, until such objection be satisfactorily answered.

This resolution not to affect any Brother holding any of the aforesaid offices previous to St. John's day, the 27th of December, 1843.

Also resolved—That this Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other Masonic bodies recognised by and acting in unison with the Grand Lodge of Ireland.

By order, JOHN FOWLER, Deputy Grand Secretary."

May 30.—*Presentation of an Address and a Service of Plate to William White, Esq., late Deputy Grand Master of Freemasons in Ireland.*—On Thursday a most gratifying tribute of respect and affectionate regard was paid to William White, Esq., who for fourteen years filled the highly important and arduous office of Deputy Grand Master of Freemasons in Ireland. The Grand Lodge of Ireland, in token of the long and valued services of their much respected Brother White, appointed a committee to prepare an address and select a testimonial suitable for presentation; and their wishes were carried out on Thursday in the most gratifying and agreeable manner. At four o'clock a deputation, consisting of the Grand Officers of the Order, and other representatives of Lodges in Dublin, composing the committee, waited upon Brother White, at his residence, Rathmines-road, to present the address, &c. Several ladies were invited to be present at the ceremony, and their presence added greatly to the interest of the proceedings. The Brethren from the various Lodges, as well as the members of the committee, appeared in full costume. When the deputation arrived, and were ushered to the drawing-room, the Deputy Grand Master, Bro. Hoyte, expressed his great gratification at having the happiness to be the medium of presenting the address to his valued and respected predecessor Brother White, and called upon the Deputy Grand Secretary to read it, which he did. The address was signed by the Duke of Leinster.

Brother White, in a very feeling and admirable style, delivered a very elegantly written reply.

The service of plate consists of a superb tea and coffee service, salver, &c., magnificently chased after the newest pattern, from the establishment of Waterhouse and Co. It was the subject of very general admiration from the style of the workmanship. After the presentation the company sat down to a sumptuous repast, consisting of all the delicacies of the season. The viands were of the richest kind, and the wines, in great abundance, of the most choice vintages. After devoting some joyous hours in the sprightly dance, the happy party separated at an early hour, highly pleased with the evening's amusement.

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CARLOW, *May* 15.—The Lodge met for the appintment of Officers for the ensuing year, and Bro. Thomas H. Carroll was elected Master. Bro. William R. Fitzmaurice, Senior Warden, and Bro. James Porter, *M.D.*, Junior Warden.

NORTH MUNSTER, *April* 9.—Prince Masons Chapter No 4, met for the installation of officers, and to initiate a member into the sacred mysteries; after which they joined The Encampment of Hon. Knight Templars, No. 13, conferring on two members the degrees of Knight of the Sword, East and West, Hon. Knight Templar, and Masonic Knight of Malta, when the united Conclave adjourned for refreshment, to enjoy the pleasures of a society cemented by ties of virtue and love, as those high grades must ever be; and it was resolved that a similar Festival be celebrated every Easter in future.

LIMERICK, *May* 15.—The Union Lodge, No. 13, met in full strength to open their very handsome new establishment, 77, George-street, in this city. At hight noon, the sublime and impressive ceremony of consecration of their new Temple (one that cannot be surpassed for chaste classic elegance, and Masonic arrangement) was conducted by their exemplary Chaplain, Brother Willis, and their devoted P. Grand Master, Brother Furnell—snbsequent to which, the requisite labours of the day, initiations, election of officers, &c., took place, when Brother Paine was elected to succeed the present excellent W. Master, the Hon. John O'Grady; Brother Ralph Westropp, Sen. Warden; Brother Edward Villiers, Jun. Warden; Brother John Southwell Brown, Sen. Deacon; Brother James Sexton, Jun. Deacon; the Rev. H. D. L. Willis, Chaplain; Brother Robert Hunt, Treasurer, and Brother G. A. Dartnell, Secretary. The Lodge then adjourned, to permit the Chaplain and Treasurer to conduct the Orphans round the room, and nothing could be more creditable than the healthy and neat appearance of those children of their deceased Brethren, whose bodily and mental wants are provided for by Lodge 13. Immediately on their withdrawal, it was magnanimously voted to add *seven* more to this the brightest and most enduring of good works. The day concluded, by about fifty Brethren partaking of an excellent dinner, with that harmony and temperate conviviality which should ever characterize this moral and benevolent society, presided over by their W. Master, the Hon. John O'Grady, with that manly decision and social suavity, so peculiarly his own – and may their Temple, dedicated to Freemasonry, religion, virtue, science, and universal benevolence, long continue what it professeth, a school for morals and manners in our city, where 13 has continued since 1732!

ENNIS, *May* 31.—*Grand Masonic Ball.*—This splendid festival "came off" this evening, at the Ennis Masonic Hall, in a style of magnificence rarely equalled, and we might safely add, never surpassed in this locality.

The promenade-room was tastefully wreathed with flowers, having also four pillars, covered with rosettes; on the south and west were brilliant stars, with swords, pistols, &c., hanging upon the walls, as it were, to guard the sacred emblems. Here was stationed the admirable band of the gallant 82d depot, whose musical powers were unremittingly exercised during the night. The Lodge-room was appropriated as the dancing apartment, being decorated by the shield of each member, having at one end an elegant and accurate likeness of the Provincial Grand Master of North Munster placed over the orchestra, which was

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occupied by a quadrille band, under the superintendence of Mr. John Curtin. At the opposite end was the chair occupied by the Master.

About nine o'clock the members of the Lodge in their gorgeous costume, were in attendance to receive the guests in the Hall, who were severally conducted to the Master's chair and presented. After partaking of tea, coffee, &c., in the refreshment-room, quadrilles and waltzing followed alternately. Here a scene presented itself that baffles description. The rich dresses of the Brethren in varied costume, bearing the emblems of their offices. The varied dresses of the "laity," the scarlet of the military rustling with golden ornaments, the profusion of wax-candles that poured a flood of light illuminating all, and bright as anything we could contemplate, save the brilliant orbs that beamed from beauty's peerless brow.

About half-past one o'clock the Officers of the Lodge ushered their guests into the supper-room. Supper being concluded, the Master, after an appropriate preface, proposed the health of her Majesty, which was received with unbounded applause, and drank standing, with all the honours. The national anthem was then sung, by Brother Henry O'Donnell, the entire company joining in chorus.

Then followed in succession—"Prince Albert and the Royal Family," after which the "Grand Masters of England, Ireland, and Scotland." "The Provincial Grand Master." "The Ladies"—which were severally received with enthusiasm and applause.

The MASTER next said he would propose the health of the Lieutenant of the County, who honoured them with his presence. As a country gentleman and a resident landlord he stood almost unrivalled. His grandfather was a Mason, and his father twice filled the chair which he (the Master) had now the honour to occupy.—(Applause, and hip, hip, hurra, with three times three.)

The Hon. Baronet returned thanks.

Sir LUCIUS O'BRIEN then proposed the Master's health, and prosperity to No. 60, which was received with Masonic honours, and duly acknowledged.

Dancing was then resumed.

That the attention of the Stewards throughout was laborious and indefatigable, apparently possessing the ambiguity ascribed to birds, and attenting to the comforts of all but themselves.

The company did not separate until Dian had faded in her wane, and Phœbus half-way proceeded towards his meridian career, when the company, still loth to depart, wished

> "To all and each a fair good night,
> And rosy dreams and slumbers light."

ATHLONE, *April* 30.—Lodge, No. 101, met for the dispatch of business, for the first time these six years. The impulse given to Masonry of late has been remarked by all classes. The Brethren pledged themselves to meet regularly on the first Tuesday of every month.

LONDONDERRY.—We are progressing as well as may be expected; a change in system requires time to ameliorate the defects of apathy. If we could be aided by some decision at head quarters in favour of improvement, the seeds of error might not be difficult to eradicate. We must abide our time.

COMBER, *June* 24.—The foundation stone of the monument to Major-Gen. Gillespie was laid by his friend Col. Cairns, K. H., whose excellent address we regret that time will not allow us to give.

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FOREIGN.

BAHAMAS.—*Sayings and Doings; or the Three Black Balls.*—Something less than five hundred years ago, the Union Lodge met one evening for the special purpose of receiving the application of a most respectable gentleman, of unimpeachable character, holding her Majesty's commission in the army, and *he* a "*Lewis*" to boot, desirous of being initiated into Freemasonry.

You can easily imagine the surprise of the Brethren, when at the close of the ballot, three black balls were found against the candidate! "It must be a mistake. It must certainly be a mistake," resounded round the room; after some deliberation, a second ballot was determined upon by the unanimous consent of the Brethren, and what do you think was the result? Guess. Cannot you guess? Then I will tell you. On examination of the ballot-box, three black balls again appeared,—astonishment, disappointment, and regret, was depicted in every countenance, except three young Masons, whose visages bore rather the appearance of triumph. It is to be hoped that the ballot-box of the Union Lodge will never *again* be used as a weapon, to gratify private pique, was the expression of many of the Brethren.

The next morning, the suspected three went to the W. Master, clothed in innocence as regards the charge of private pique, and made a voluntary confession of the part they had acted on the previous evening, at the same time stating their reasons, which were briefly as follows: That the aspirant had often, in their presence, uttered sentiments in ridicule of the Institution, tending to bring the Craft in general, and the Union Lodge in particular, into disrepute. That he was therefore blackballed by them to prove to him the incorrectness of his assertion, that any scoundrel could become a Mason on paying the initiating fee!

The greatest praise was then bestowed on the Three Blackballers. They were right said one. They deserve the thanks of the Lodge, said another. and *he* deserve to be ——, said a third.

It is said that the gentleman afterwards acknowledged having expressed sentiments as above stated; but that it was all in jest.

Did he merit the treatment he received for his "*joke*?"

NASSAU, *May* 10, 1844.—*To the Editor.*—Dear Sir and Brother,—We have experienced another disappointment in not having received by a recent arrival from London, a supply of the *Freemasons' Quarterly Review*. By the non-receipt of that, the only source of Masonic information known to us, as a periodical, we have been kept in total ignorance of the proceedings of the Masonic world for upwards of a year. If I knew the name of the gentleman who so kindly undertook to procure and forward the *Freemasons' Quarterly Review* for our Library, I certainly would request the favour of you, to inform me whether he be dead or alive, and if alive, and a Brother Mason, I would invoke the powers that be, to cause the Masonic Attorney-General to institute proceedings against him for his sins of omission; but as he is beyond the reach of the parties concerned, he must of course escape, even prosecution. If he is still among the living (*I fear he is not*) may he repent, and make amends by being more attentive to his engagements in future,

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and relieve the mind of our little Librarian, who is unceasing in his inquiries, "*is there anything for our Library?*"

The first annual meeting of the Provincial Grand Lodge, under the registry of the United Grand Lodge of England, look place on St. George's day, when the appointment and investiture of P. G. Officers for the ensuing year, was proceeded with, and concluded in a manner reflecting the highest credit on our worthy R. W. P. G. M. Brother, the Hon. George C. Anderson, both for ability and true Masonic feeling displayed by him on the occasion, especially as regards the promotions which he was pleased to make.

There is much talk about building a new Masonic Hall, indeed, the increasing number of the fraternity, and the present Hall (being very much out of repair,) renders it necessary either to build or hire another, for really the internal appearance of the Hall, and its furniture, are such as to throw a gloom upon, and tarnish the splendid purple and gold supplied by Bro. Acklam, and the no less beautiful green and gold sent from Edinburgh by Bro. Lawrie. Building a new hall certainly would be preferable; but how to raise a necessary fund, seems to be a puzzler, whether it is to be done by voluntary contribution, by loan, or by shares, I know not. I understand that a scheme has been submitted for carrying so desirable an object into effect, but I believe that no step has yet been taken in the premises.

Fraternally yours,

AN OLD MASON.

AMERICA, (UNITED STATES).

WE received on the 26th June, a packet of very interesting intelligence, several pamphlets, and other miscellanea, of course, too late to furnish even a slight abstract.

The project of a delegate from the Grand Lodge of Boston to that of England is yet in embryo.

Two new State Grand Lodges have been formed, one of them in Wiscousin, both are doing well. Masonry may be said to be looking up in the States generally. The General Grand Chapter, and the General Grand encampment will hold their triennial meetings at the city of New-Haven in September next.

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INDIA.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS and Co., Government-place; and Messrs. THACKER and Co., St. Andrew's Library.

TO CORRESPONDENTS.

A BOMBAY MASON.—The brief notice of the ceremony of laying the foundation stone of the "Jamsetjee Jejeeboy Hospital," in No. I., New Series, was certainly dated 3d Dec. 1842, instead of 3d Jan. 1843, as furnished by a *London* correspondent, and proves our desire to give the earliest intelligence Several months afterwards, we received a printed account; but we did not think it necessary to repeat the notice. Our correspondent should bear in mind that we gave an ample account of the Missionary Crusade against Freemasonry, and that in No. 5 (N S), we also adverted, at some length, to the "Rising Star of Western India," so that, instead of passing over the Masonic evolutions of Bombay, we have been pretty industrous. Contrast our industry with the marked silence of those who ought to send us a periodical account.

OUR own correspondence is unusally meagre—nor do we find from some intelligent friends, that they have any communications of importance. It will afford our friends in Bengal much pleasure to know that their esteemed Grand Master is now in renewed health, having recovered from an operation, which he submitted to on the day following the Especial Grand Festival, at which he was present. He is now in Scotland, and on his return, he proposes to leave England, and resume, by the blessing of Providence, his important, social, and Masonic duties.

REVIEW OF LITERATURE, &c.

The Historical Landmarks, and other Evidences of Freemasonry Explained. By the Rev. G. Oliver, D. D. Spencer, London.

Already has a fourth number of this great work found its way into our community, where it will be cherished as it deserves. It concludes the third, and goes far into the fourth Lecture, in which the tracing board is explained.

We may be pardoned for not attempting to review this work of promise, and for confessing that, by confining ourselves to a simple acknowledgment, we trust not to offend the amiable author, or to be thought negligent in our duty. All we can trust ourselves to say to our readers and to the world is, that they should "read, mark, learn, and inwardly digest."

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Three Sermons. By the Rev. W. J. Percy, M. A. Spencer, London.

This volume contains a series of three Sermons preached before the Provincial Grand Lodge of Dorsetshire in the years 1841—2—3, and published at their request. The profit of the work is to be devoted to the Masonic Charities. The subjects are—1. The chief corner stone, Mark xii. 10, 11.—2. The only foundation stone, 1 Cor. iii. 11.—3. The spiritual temple, Eph. ii. 19, 22.

In these Sermons the Mason will find admonition and instruction conveyed in the most acceptable words that religion and morality can breathe; there is considerable talent as well as a most refined taste displayed, showing that Freemasonry will bear the strictest scrutiny, and proving its basis to be founded on the principles of piety and virtue. It is refreshing to find such delightful fountains within our reach, more especially just at this moment, when the unkindness of a few ministers of the tolerant Church of England, have followed in the wake of many misguided Roman Catholic priests, who mistake the tenets of a system they have not the moral courage to examine. The reverend Brethren of the Masonic Order, and they are very numerous, need not fear the censure of the world, while their affiliation with us is among the most gratifying sureties of the holiness of our cause. We thank Bro. Percy for his Sermons, the perusal of which will tend to purify the heart and sanctify the soul.

A Selection of Masonic Prayers for the use of the Craft. By the Rev. H. Grylls, A. M., P. G. C. for Cornwall. Helston: W. Penaluna.

This compilation from the Portfolio of our reverend Brother will be found very useful; he justly observes, that it frequently happens that particular prayers cannot readily be found for certain ceremonies. This desideratum is now supplied; there are prayers for every occasion, and we need hardly say they are well adapted to all. We thank Bro. Grylls, who is favourably known to the Craft, and whose Masonic Sermons breathe piety and peace.

The Masonic Trestle Board; adapted to the National System of Work and Lectures. By C. W. Moore, and S. W. B. Carnegy. Boston, N. Y.: Moore.

This work is by authority, and has been revised and corrected by the United States Masonic Convention, who delegated the publication thereof to Brothers Moore and Carnegy; and they have executed the task with careful diligence. Their labours have been rewarded by the recommendation of the Grand and Private Lodges of the United States. Would that the Grand Lodges of England, Scotland, and Ireland would unite and appoint a Committee of delegation, composed of Brethren equal to the task of examination, and desirous of removing animosities, and promulgating some valuable system that shall stand the test of time. What a great moral change would be effected! How much human intellect might be aided, and to what extent Masonic principle might be conducted, it is not possible to conceive. While on this subject, we venture to express a hope that the Grand Lodge will request Dr. Oliver to compile a history of Masonry, in continuation of the last edition of Anderson, revised by Noorthuck, so far back as 1784. We have heard that some Brethren of rank are not favourable to Masonic publications; this we can hardly credit; such an illiberal view can only tend to

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dissatisfy the popular world, and prevent the enlightenment of the initiated. However, to our task. The Masonic Trestle Board is precisely such a work as we should like to see emanate from our own Grand Lodge, and of how much greater advantage would the consideration of such subjects be than having our time absorbed in the useless arrangements which at present often render it impossible to bring forward a motion that has utility for its object.

An Oration on Masonry. By the Rev. H. S. Templer, S. C. L., Cheen, Barnstaple.

This Oration was delivered at the consecration of the Lodge of Benevolence, 719, Bideford, on the 25th of April last, printed by request of the Earl Fortescue, P. G. M. Devon, and published by order of the P. G. Lodge. If we view this address as merely the result of a conviction in the mind of the reverend orator of the power of Freemasonry over the heart, it would be sufficient proof of its value; but in conception of thought it is an inspiration—in language, a combination of those beauties which create a powerful interest, and make a lasting impression. The time and circumstance that originated the address are aptly noticed; the principles of Masonry, "*Light, Charity*, and *Morality*," are traced by the hand of a master-spirit, and, in quoting a thrilling passage from the work of a great moral master, Dr. Chalmers, of whose connexion with our Order the author was unaware when he delivered the address; he observes of that excellent man (in a note)—"Hence we may easily divine from whence he derived the colouring of the beautiful picture quoted above." We recommend the Oration of Bro. Templer to the consideration of the Craft, who can appreciate its merits, and still more especially to the Bishop of Exeter, and some few whose conversion from prejudice would not be uninteresting to the popular world.

Constitutions of the Grand Lodge of Massachusetts. Boston, U. S.

Our Trans-Atlantic friends are active. This revised Code of Laws shows evidently that a strict examination has produced considerable advantages. This book is somewhat similar to our own Constitutions, without its defects. The report or preface is particularly worthy of perusal.

Masonic Melodies; adapted to the Ceremonies and Festivals of the Fraternity. By Thomas Power. Boston, U. S.: Oliver Ditson, 1844.

The preface to this little volume is characteristic of Masonry, and explanatory of its title; the Author observes—"No apology is asked for its deficiencies, no forbearance is asked for its errors. It is written for the Brethren of the Masonic Institution; and from them every indulgence will be extended. From its enemies no favours are asked or expected."

As a repertory of Masonic Lyrics, it is incomparably beyond any previous competitor, and embraces every point it professes to treat of, and may be referred to by every Lodge, Chapter, and Encampment. We consider ourselves fortunate in having a copy, and would advise any Brother desirous of these Melodies to enquire of Brother Spencer, the Masonic Librarian, London, as to the readiest mode of obtaining one for himself.

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The Freemasons' Monthly Magazine, Vol. iii. Nos. 2, 3, 5, 6, and 7. Boston (U. S.)

Our contemporary continues to stand forth as the champion of the Order; as an investigator of facts, a reporter of events, and as a literary biographer; we most heartily wish the Magazine may continue to exercise its wholesome influence not only over the wide field of our own community, but over the world. A press of subjects prevents us at present from making extracts, but we hope in our next to do so; and take this opportunity of thanking the editor for having transplanted from our own columns many flowers that will flourish anew in his own luxuriant soil.

Explication du Tableau intitulé Sapientia Generalis. By D. Rosenberg. Paris. Spencer, London.

This work shows the manner of following the systematic course of a tableau, drawn by the erudite author, and comprehending the emblems that are displayed, with the references to all the various subjects. Like all the former tableaux of the author, it is unique, and may take a foremost rank with them; it is Masonic as far as regards the high attributes of supreme power, but it may be termed a truly Christian work, teaching the great moral, to rely through Jesus Christ, on the power and mercy of God. The author is a Hungarian Jew—does the reader start?

Suggestions to the Jews. By a Jew. London: Galabin.

This brochure is intended to direct the attention of the Jews to improvement in reference to their charities, education and general government; and if a clear and candid statement of circumstances can effect so desirable an object, the "Suggestions" will be thankfully received. The author conceals nothing. He states the Jews are not a *united* body: that they require a head, with a corresponding governing power, and that the mere confinement of certain members to a synagogue is insufficient to effect the moral view of "means to an end;" in fact, that there is a want of moral union and co-operation. It is also well observed, that until a proper reform shall take place in such respects, they must continue to labour under the unmerited opprobium with which so many of the Christian world visit them, and that they must show a greater desire for intellectual culture, in order to disabuse the minds of their neighbours from prejudice. It appears that the charities of the Jewish nation ought to be amalgamated, and a system of improvement generally adopted. That the author is sincere there can be no doubt; the brochure is well written, and we heartily wish that its benevolent views may be adopted by those for whose moral comfort it is intended.

On the Use of the Sympathetic Nerve and its Ganglions. By T. B. Prockter, M. D. (with Drawings.) Highley, London.

The author of this Treatise on a most important medical subject has dedicated it to the memory of the late Baron Dupuytren, to whom he pays a very grateful mark of respect.

The nervous system of the human economy appears to be less understood than the muscular, vascular, and respiratory systems, which the author attributes, among other reasons, to the difficulty attending experiments, owing to the too probable destruction of essential parts. In

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the anatomical examination of the sympathetic nerve the author has been a devoted labourer; and in its physiology and pathology he displays an acquaintance with all those authorities that have thrown light on the subject, particularly Sir C. Bell, Scarpa, and Bichat. The practical deductions are important, and a reference by analogy to light and heat, as performing for the vegetable world what this system of nerves does for the animal, appears to agree with the theory of Liebig, who is no mean authority. The notes appended explain the author's leading principles, and the cases exhibit that powerful agent strychnine as a very useful remedy in disorders arising from derangement in the nerve and its ganglions, and the success appears to have been more especially favourable among females. The work is exceedingly well written.

Travels in Southern Abyssinia, &c.—By Charles Johnson, M. R. C. S., 2 vols. Madden and Co. 1844.

These very interesting volumes are briefly dedicated to the author's father, in the fewest possible words. But what more is required from a son to his parent? In the preface, our young author, who is of the medical profession, which he resigned in favour of an opportunity of exploring regions generally looked upon as impervious to the general traveller, Mr. Johnston acknowledges candidly some embarrassing circumstances, and thereby claims with the better grace a title to respect. He possesses great powers of observation, which he has brought to bear on his subject with very great advantages, and has given in these volumes more practical information on the Abyssinian nation than any predecessor, Bruce hardly excepted: he has also examined into their manners, customs, religious and general ceremonies, with all the ardour of youth, combined with the tact and acumen of experience. During his travels, we observe the marked advantages which the professional experience of the author invested him with, although he nearly fell a sacrifice to the native doctor, who, however successful in the "water cure" among the red Abyssinians, nearly settled the account with the "white European," who found James's powder and quinine the only remedies. The author had some offers of marriage; but the ladies were too unscrupulous; one of them was a powerful woman, and had rejoiced previously in the possession of five husbands! The grander scenes of his observation are described very powerfully, and the minor details of domestic scenes are given with such attention to minuteness, as to bring them before the reader as if he were actually present. In fact, there is no system of the Abyssinian nation that is not explained and discussed; the legist will be as interested as the geologist, and whether the volumes be consulted for information needed by a traveller, or to gratify the curiosity of the general reader, they will equally satisfy both. The concluding chapter is a most important one, containing a summary of the mental qualifications of certain races of man, and opinions are hazarded, which will probably interest some great philosophical inquirer. Altogether, these volumes are remarkable for depth of information and perseverance in a desired object, and will, doubtless, be well received. The author is fortunate in his publisher. Mr. Madden has not merely a relish for travels himself, but he has sufficient power of observation to attract authors by affinity. All his publications have a powerful utility.

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Mr. Burford's New Panorama of the Ruins of the Temples of Baalbec.

Having been favoured with a private view of this most interesting picture, we cannot but urge every parent to take his family to this view, which, with others of a similar description, gives the youthful mind a far more correct idea, and more substantial data, than can possibly be conveyed by either a lengthened survey of maps, or tedious perusal of documents; whilst, at the same time, it causes the wholesome reflection to arise as to the transitions which must take place, not only in the current events of life, but in the most grand and solid monuments of antiquity. Independently, however, of these valuable considerations, the picture exhibits that exquisite perspective and aeriel effect for which Mr. Burford is so eminently celebrated, and is worthy the inspection of every admirer of the arts, whether as relative to the subject itself, or the way in whichit is treated.

POSTCRIPT.

We regret the late arrival of many papers—among them the *Londonderry Standard,* containing an Address to Bro. Alex. Grant from the Hiram Lodge.

We have omitted to state in its proper place, that the reported subscription of the Asylum Festival exceeded £400, including 20 Guineas from the Hon. Chairman, 10 Guineas from Bros. Hodgkinson, Robert Bell, and Turner, 5 Guineas from Bros. Brewster, Carlin, Archer, &c.

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TO CORRESPONDENTS.

BARON DE NETTLEBLADT.—We are requested by Dr. Crucefix to acknowledge the letter of Bro. Sansum, conveying the favourable opinion entertained by the Grand Master of Mecklenberg of the *Freemasons' Quarterly Review*, and to assure the M. W. Brother that we shall endeavour to preserve the approbation of so distinguished a Mason, whose future correspondence is respectfully solicited.

VIATOR.—The Emulation Lodge of Improvement for Master Masons is not held under the warrant of No. 21, but under that of 318, and is, therefore, totally unconnected with the squabbles alluded to. As a Lodge of Improvement, it ranks deservedly, in Lloyd's phrase, as A. 1., and may be quoted for sure work by able men.

PAST MASTERS AND OTHERS.—We believe the letter to be a hoax. A hard task-master, not a gentleman of feeling, should rule over such. *Verb. sat.*

A CONSTANT READER.—Many agree with our Correspondent; but there are many difficulties. The interests of our tenants at the hall must be considered.

A. W. will please to accept our thanks.

A MASONIC REPORTER would be still more welcome with name and address.

PRY.—If any such paper was NOT forwarded, the report is discreditable, and is calculated to injure a very harmless creature; but, if really presented, it was as offensive to good manners as to the dignity of the Grand Master, who is entitled to our perfect respect. It is to *services*, not to *follies*, that his attention should be directed.

A MEMBER OF 302 falls under the class "without name or address." We have been puzzled, and perhaps the names may not be correct.

R. M. B. A. F.—We are requested by Dr. Crucefix to request that all proxies consigned to his care should merely be signed by the subscriber.

SEVERAL SUBSCRIBERS.—Three out of the four candidates were successful.

BRO. GEO. WATSON.—The letter was sent as desired.

P. M. (Devon), is deferred, wanting name and address.

A ROMAN CATHOLIC FREEMASON has been attended to.

CATO complains with too much justice of many blunders in his last paper, entitled A Short Tale with a Long Moral. The reader is requested to observe the following *errata* :—

Par. 5, line 3, for *have*, read *has*.
Par. 7, line 1, for *layness* read *laxness*.
Par. 7, line 6, omit *and answered*.
Par. 8, line 2, for *scrutiny*, read *serenity*.

AN EXPECTANT.—The office of Grand Sword-Bearer is as much respected as any. The list of those Brethren on whom the honour has been conferred comprises the names of some of our best Masons—Ruspini, Hobson, Simpson, Laurie, and Cabbell are proofs; the latter served in 1826 and 1827. None but a silly goose-cap would refuse the office. We, however, fully agree that the invidious restriction attached to the office should be abolished.

TYRO EXONIENSIS.—"The Principles of Masonry Delineated" were published in 1777, by Bro. R. Trewman, R. W. M., Union Lodge, Exeter. The book is a compilation of practical working at that period, and even now may be consulted with advantage. Bro Trewman, of Exeter (of the Flying Post), is a worthy descendant of the author. "The Freemasons' Guide for India," published at Calcutta in 1812, proves to what great extent Freemasonry was then practised in the far East.

AN ANGLER.—Angling for an Editor may be very amusing, but it is "*No go*" now-a-days. Like Isaac Walton of old, you may sit in a punt all day, and not get even a nibble.

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A RECRUIT.—The recruiting system for the ——— may be good fun to the panders; but there are some whose disgust makes them loathe the mode of enlistment—Unclean birds defiled the banquet of Bro. Æneas.

A SKETCH. The Colour Serjeant—the would-be Corporal—little Jot (in the distance), and a Clever Logical Rogue, all on the look out, are well grouped. The preparations for a scrimmage between a Sumatra gentleman, and a representative at Hong Kong, is worthy of the Masonic Punch, who offers a million to one on the Chinaman, and no takers.

SLY-BOOTS is not a *Jot* better than his neighbour *arcades ambo*.

FIDUS, on the Masonic Tontine, in our next.

A KIDDERMINSTER BROTHER. We cannot insert the letter, although fully agreeing with the writer on the moral disqualification. What can be expected of the "slanderer?" Place a pigmy on the topmost height—he is a pigmy still.

A WORCESTER BROTHER (June 24) We regret that the late arrival of the *Worcester Chronicle* prevented our giving the excellent addresses of Bros. Dr. Slade, Dr. Roden, Bennett, Simpson, Eckersall, and T. C. Roden; indeed, the very brief report of the interesting meeting at Kidderminster was previously worked off.

ARGUS. One eye would be sufficient to see the unblushing effrontery in packing the board.

A DUTCHMAN is welcome to fly away with the soi-disant of his colony.

SCOTUS inquires, when will "Laurie's History," long since announced as nearly ready, be so? The London publisher refers "Scotus" to Bro. Laurie for an answer.

SEVERAL SUBSCRIBERS to Bro. Percy's Sermons should apply to the W. M., of 459, Sherborn, Dorset, or to Bro. Spencer, 314, High Holborn.—(*See Advertisement*).

P. M. (Cornwall). The sermon preached by Bro. Grylls at the installation of Sir C. Lemon, Bart., P. G. M., will be published in July, and may be obtained from any bookseller in the province, as also from Bro. Spencer.—(*See Advertisement*).

DISCIPLINE AND PRACTICE.

P.M. A Past Master of a Lodge holding of the Grand Lodge of Scotland, joining a Lodge under the Grand Lodge of England, does not thereby attain rank as P. M. in the latter; such qualification can only result from *actual* service as W. M., under the jurisdiction of the Grand Lodge of England, * * * The office of Master can as easily be dispensed with as that of Inner Guard * * * A Past Master may officiate in the Chair, and any qualified Brother as Inner Guard; but both offices should be efficiently filled pro tem., in the absence of the duly invested Brethren.

A DEPUTE MASTER (Scottice) is not analogous with the Deputy Master appointed by a Prince of the Blood-Royal, but merely a Deputy in case of need, and is usually elected W. M. on the expiring of his term; until he has served as an actual Master, he does not attain the rank and privilege of a Past Master.

A NORFOLK MASON. There is no remedy but in the appointment of a P. G. M.; a petition respectfully couched, and addressed to the Grand Master, would, no doubt, meet due consideration.

ARCH MATTERS.

JUSTUS. The Chapters did not suffer by the inexcusable neglect of the President. Why did not "Justus" move an admonition?

A MEMBER. Although we have not room for the descriptive letter relating to the new Chapter at Newcastle-under-Lyne, we readily admit that the splendid, we had almost said unequalled paraphernalia, does great credit to Comp. W. Evans, and the exhibition of which at his show-rooms, in Great Newport Street, London, gratified many visitors.

TEMPLARS.

A LIEUTENANT. The Encampment is not acknowledged by the G. C. of England.

A KNIGHT. The Grand Conclave of England assumes no title of precedence, and is unpolluted by quarrels.

THE ASYLUM.

Faith, Hope, and Charity are inscribed on its banner. FLOREAT.

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES.—SEPTEMBER 30, 1844.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st Jan,* 1834.

"This obedience, which must be vigorously observed, does not prevent us, however, from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. * * * *

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."—*H. R. H the* DUKE OF SUSSEX, *April* 21, 1812. *House of Lords.**

OUR first care, on this occasion, is to invite anew the attention of our readers to the announcement contained in our last Number. We assure them that the subject concerns them more nearly, more deeply, than ourselves; and that we shall be directed by their resolves, whichever way they may preponderate, stipulating merely that such declaration be supported by practical proofs of their sincerity.

The following extracts from our correspondence will put the whole matter more clearly before our readers than could be done by any observations of our own.

REV. GEO. OLIVER, D.D.—"A report is in circulation amongst the fraternity here that it is your intention to abandon the "Freemasons' Quarterly Review" at the close of the present year, and let it sink into oblivion. Surely there is no foundation for such a report? I should consider the loss of our "Review" as the greatest calamity that could befal Freemasonry at the present period. Where are the Craft to find an organ for the record and promulgation of their transactions and opinions, if you forsake the helm? To what source can the future historian look for his materials, if the great Register of British Freemasonry be suppressed! The extension of the Order for the last ten years is mainly to be attributed to this publication; and should it be unfortunately withdrawn, it will require no great sagacity to anticipate that "a great blow and discouragement" will have been inflicted on the Craft, which will operate unfavourably for every interest connected

* *THE SUPPLEMENTARY NUMBER WAS PUBLISHED ON THE* 15th *OF MAY* 1843, *CONTAINING ALL THE INTERESTING PARTICULARS, MASONIC AND OTHERWISE, RELATING TO H.R.H. THE DUKE OF SUSSEX, THE LATE ILLUSTRIOUS GRAND MASTER. WITH A PORTRAIT, AND MAY BE HAD OF THE PUBLISHERS, MESSRS. SHERWOOD AND CO., 23, PATERNOSTER ROW. PRICE THREE SHILLINGS.*

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therewith. The Brethren individually derive a great benefit from the existence of this periodical, because a perusal of its varied contents will add to their stock of useful information on the subject of Freemasonry. The Lodges reap considerable advantage from it, because they thus become acquainted with each other's proceedings, and are enabled practically to apply that sagacious admonition which is annually addressed to the Wardens at their installation. "That which you have seen praiseworthy in others, it is expected you will carefully imitate; and what in them may have appeared defective, you will in yourselves amend." The Charities will benefit from its continuance, not only because it is their consistent and untiring advocate amongst the Brethren, but because it produces conviction in the minds of the uninitiated; which, being followed by initiation, causes the funds to be increased by an augmented number of subscribing Brethren, and produces a feeling in their behalf which cannot fail to operate beneficially. And the Grand Lodge must be desirous of continuing this useful periodical, inasmuch as it is the parent and protector of the institution, and consequently rejoices when it beholds its children directed into the way of truth. There are many other reasons why the existence of the "Freemasons' Quarterly Review" ought to be preserved; but the above will be sufficient to convince you, that—loving Masonry on its own merits, as I do—I should consider it an irremediable misfortune if it were suffered to become extinct."

Bro. Edward Ralfigh Moran.—"I read with much sorrow and deep-felt regret the announcement in your last Number that there was a probability of your ceasing from your valuable and instructive labours in the "Freemason's Quarterly Review." When you started your periodical some ten years since, its first Number came into my hands in my critic's position as a pronouncer of book-opinions for a daily paper. I had then seceded from Masonry for some years, and chiefly because of the too evident departure from the light of the ruling powers, the absurdity of the command that leaden darkness should cover its benevolent and holy intentions. The perusal of that first Number awakened in me the dormant hope that good *might* be found in its ceremonials, and benevolent utility in its doctrines. Nor was I mistaken, when, yielding to its influence upon me, I rejoined the Craft. I have, during the interval which has elapsed, witnessed much, I admit, that had better not have been—all uncharitableness when it was least to be expected, and suspicion of motives on the part of those whose own would have borne no scrutiny. In these remarks I neither war with nor allude to the dead—death has, as it ought always to do, "killed our enmity." I know that in the minds of many, who, like myself, smile at all traditionary lore, your successive numbers kindled up the desire and the hope to accomplish for our mysterious body, through its symbolical apparatus, some of the good which the Craft declare to be its aim, as it can be its sole sustaining object. Although you have not been able to accomplish all that your original intention had in contemplation, still, Brother of the "Freemasons' Quarterly Review," believe me you have done much. You have given the electric spark to that universal chain of Masonry whose links encompass the globe, and make us, Christian, Jew, Mahomedan, and Hindoo, brothers of one faith and children of one Great Father. Let me implore you, then, to re-consider your avowed intention. Your departure from the sphere of periodical literature will be, I fear, to the Craft what the extinction of the great

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symbol the sun would prove to this portion of the universe. I hope, therefore, that in my humble way it may be permitted to me to be a contributor to your pages for many years to come; and I feel that when we shall be called to account hereafter before the Grand Master himself for the actions we shall have done in the flesh, that neither you nor those who have aided you in the endeavour to propagate the light will dread the sentence of HIM who knows all things—acts and motives alike—the word and the deed as well as the unexpressed thought, and the unperformed intention."

BRO. ALEX. GRANT.—"Your intimation has almost paralised me; and when I reflect on the result of your withdrawal as the advocate, friend, nay, defender of Anglo-Indian Masonry, I tremble for the result; and as an act of justice to that community you have banded together by the deepest ties of moral and social gratitude, I implore you to pause, at least for a time, in order that they, the Brethren in the glowing East, may know your reasons and explanations, and, if possible, by their adhesion to your wishes, avert the threatened calamity that awaits them. There is much yet to be gained. I am gratefully sensible of the value and importance of the Masonic labours of our learned Brethren, and more especially of that best of men, Dr. Oliver. Still what would these avail were it not for the "Freemasons' Quarterly Review?" Oh, far better it had never appeared than that now we should lose the sun to which we have been so long accustomed. You have removed the moral blindness to which we were accustomed, and you are about to consign us again to the mental darkness! I have spoken for the fraternity in India; I can speak out as fully on behalf of the fraternity of Ireland, in which kingdom I now reside, who more than ever require your support, and which (barring a very few) they appreciate as beyond price."

BRO. JOHN LANE.—"I heard, with much regret, that there would be a doubt of the continuance of the "Freemasons' Quarterly Review"—a periodical, from the existence of which our Craft and its greatest ornament, its charities, have derived so much advantage. As I think this periodical has benefitted our institutions much, so much do I fear they might be injured by its discontinuance. Need I say that if I have hitherto helped it on in its course I will gladly lend my aid, so far as I can, to give it permanence, and trust to see it flourish long."

AN ORIGINAL PRINCE MASON OF IRELAND.—"What is the cause of your intimation in the last Number? I pray you pause ere you commit us to our intestine war. Deceit and mistrust—which the "Review" has partially defeated, will rally and Chaos will come again. I feel my insignificance, or rather what you will term, want of moral courage, in requesting you will not place my name at the foot of this heartfelt ebullition of feeling; but such is the state of things here that the moral atmosphere of Masonry is tainted. We require more than even the reclaiming power of your pages to lead us back to the consideration of the ark and the covenant. It is at head quarters that the moral power is required to be felt—for I must say that the provinces look on more in sorrow than in anger. You can have no conception of our position. I am aware of the folly of our Grand Lodge in withdrawing its subscription; but such a silly act has improved your circulation. One copy was, it is true, filed, but now many copies are read."

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Bro. the Rev. H. R. Slade, D.D. W.M., 607, P. G. Chapl., Staff. —"No announcement hardly could have created more concern in my mind than that which appeared in the last number of "The Freemasons' Quarterly Review," the probability that your editorial labours will *terminate at the close of this year!* If such is your determination, I must be permitted thus publicly to record it as my deliberate conviction, that intellectual, philosophical, moral Masonry—were so great a solecism in Masonic language permissible—will receive a great blow and dire discouragement. But surely you will ponder and reflect upon the matter before you commit so palpable an act of treason to the sacred cause of Masonic reform, which your periodical has so consistently and undauntedly, and with eminent success, promoted from its very first commencement. There cannot be a doubt but that the "Review" has placed Masonry before the public in a position which it never previously occupied, and won for the system a respect and consideration which the convivial practices of its members were fast forfeiting. With reference to my own profession, severe remarks have been passed upon myself for connecting myself with the fraternity, and very strong prejudices have been imbibed by some of my clerical brethren against it, in both instances, from the unfavourable impression certain characters and certain habits had given of Masonry to the minds of the community in general. I always say it, and am satisfied with the correctness of my opinion, that this "Review" has and will continue to generate a feeling towards the fraternity which did not previously exist among the uninitiated. What then can induce you to think of resigning a duty so replete with the best interests of Freemasonry? Your staff of contributors and correspondents is not diminished; the circle of your subscribers is not narrowed; the goodwill of your supporters is not less in generous means to sustain your invaluable efforts to dignify Masonry with those literary and scientific pretensions which adorn and recommend other institutions in the state. Yours is not the *mens* to succumb to a cabal; yours is not the cause that need be surrendered to the scruples of the weak, or the intrigues of envy, hatred, malice, and all other base and unworthy passions. A mission has been assigned you which it would be a great dereliction af duty to desert; nor can I conceive you capable of the folly of building up to gratify your enemies with the opportunity of pulling down. It is reported to me that *we* who write for the "Review" are esteemed "wicked and unprincipled" persons. If this insinuates that we have violated our O. B., I for one, most strenuously deny it. I am not aware that in any article contributed to the "Review," one single secret, mystery, or landmark has been betrayed. On the contrary, more antiquarian research, more literary illustration, more general intelligence, have been brought to bear on the subject of Masonry through the pages of the "Review" than it was thought capable of eliciting. I can honestly declare, that often when the proceedings of certain parties, in certain high Masonic quarters, have so thoroughly disgusted me, that I have determind to renounce the Order, the perusal of some eloquent burst of Masonic ardour, by some distinguished Brother at some provincial meeting, reported in the "Review," has rekindled the decaying embers of my affection for the Craft, and I have determined not to withdraw my hand from the plough, which shall pass over in triumph the resistance that has been long offered to the progress of Masonic reform. Go on, then, with the good work, and let no apprehensions or machinations

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deter you. Let wisdom and truth be your guide; the former is found of all her children, and the latter shall ever prevail. Where any little alteration in your plans can be adopted to conciliate, without infringing the design of the work, let prudence direct you: but let fortitude and justice make you resolute to continue your editorial labours, which are as successful as they are eminent.

Metrical Remonstrance to the Editor of the Freemasons' Quarterly Review.

Dear Sir—Is it true,
That we lose the *Review*,
At the close of the year forty-four?
If so, I must say, sir,
That ill-fated day, sir,
The Craft will have cause to deplore!

For, who e'er may be said
To be chosen the Head
Of the Purple, the Crimson, and Blue,
The right and the reason,
Whatever the season,
Has always been with the *Review*.

Our Mentor when storms,
In manifold forms,
Have threatened around and above;
Our friend in all cases,
All times, and all places;
Our leader in brotherly love!

You're the sinews and veins,—
You're the heart and the brains,—
You're the breath to preserve us alive!—
You *must not* depart, sir,
But "prosper the Art," sir,
As of old, in the year forty-five!

J. Lee Stevens.

Bro. Eales White, P.P.G.W., Somerset.—"I observe with infinite regret a notice in your last number, implying that the existence of your most valuable publication may possibly terminate with the year; as there is nothing connected with the Craft which has elevated it so much in the estimation of the outer world as this very publication, I may be excused for exercising what I conceive to be among the better attributes of a Free and Accepted Mason, namely, a feeble yet sincere endeavour to preserve so interesting an adjunct to the library of the reading and intelligent portion of the brotherhood; its loss would be a serious deprivation to the Masons of the provinces and the colonies, as well as to the traveller, for it is the only legitimate means by which distant Brothers can know or be interested in each other, while it offers an acceptable facility for introductions oftentimes of the most profitable as well as agreeable character. Moreover, it is the eloquent advocate of all the Masonic charities; the uncompromising supporter of the virtue and honour, of all that is worthy and of "good report" in our Order; and it is a matter of history, that many of the most eminent of the

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fraternity, who now write and speak so powerfully on the excellencies of the institution, were induced to enrich our numbers with their honoured names through reading the pages of that faithfully Masonic publication. Sir, pardon me, but I am at a loss to conceive a sufficient reason for your withdrawing this indulgence from us; I have seen it surmount frowning difficulties and dangers of no ordinary calibre—when powerful favour and patronage were converted, as if by magic, into obstruction and dislike, as unexpected as it was misplaced. I have sighed over the tyrant *fashion*, when it instigated many to side with might, and pour in their reckless interruptions; and I have observed its then intrepid editor, steadily and unshaken (except in health), endure the fury of the storm, and pursue the even tenure of his way, to the glory of *Free*-masonry, and the maintaining of its most precious attributes! These, Sir, were seasons of perilous difficulty, which might well appal the stoutest, and would justify the contemplation which I have alluded to; but, Sir, they are passed away; all is now peace, and it is to be hoped, harmony—no party or faction is tolerated by the present periodical; it appears to be founded on the purest principles; it has amusement and proper information to the Craft for its aim, and CHARITY *for its end!* Then, Sir, looking at it as a useful Masonic publication alone, apart from every other consideration *but* that of an occasional friendly grip, I trust those who are desirous of its continuance will do as I have done now, not under shelter of anonymous communication, but in the mode most becoming the object solicited."

BRO. WILLIAM PRINGLE.—"Touching the menaced extinction of the "Freemasons' Quarterly Review," I am not without hope of its surviving; surely the *original architect* will step forward to support and preserve our Palladium, should it be doomed, which I cannot bring myself to believe. I, in common with many Scottish Masons, will lose a fertile source of edification and instruction—one to which we looked forward quarterly with anxious pleasure and expectation. In a public point of view, as a great moral and Masonic instructor—as the vehicle of interchange of sentiments among the Brethren of every quarter—as the depository of historic facts and Masonic statistics, in my humble opinion it is truly invaluable. No man can rise from its perusal without being, I will venture to say, both a better and a wiser man. Under such circumstances would you be justified in distroying such a structure? With deference, I think it must not be allowed to perish. I await, with anxiety, the divulging of the mystic reasons for the threatened loss of our intellectual Review."

FRATER BRISTOLIÆ.—"Having been a reader of your publication from its commencement, and watched its progress with interest, until I thought I saw it emerging from its difficulties, and about to become firmly established as the organ of the Craft, I was grieved at the perusal of your notice in the last number—"that it is more than probable the close of this year may terminate your labours." I hope not; and I hope, also, that the "Freemasons' Quarterly" may continue to advocate the cause of the charities, and live to congratulate the Brethren upon the union of the Asylum with the Benevolent Annuity Fund; for, to my mind, (looking at the subject from a distance, and unprejudiced by the unhappy differences which have been excited by the discussions upon these subjects), the true interest of all parties concerned, and of the Craft at large,

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would be promoted by their union; and when I see another subject introduced, which I trust will meet the approbation, and receive the willing aid of all the Brethren, I mean that of the adoption of a fund for the widows of Freemasons. It is a further reason to contemplate with regret the loss of your journal, which I fear would leave us who reside in the provinces, dwelling in a land of darkness upon this and many other Masonic subjects, and how that loss is to be supplied is a question which, I think, we shall not easily get answered. But, Mr. Editor, if we must lose your services, it is with the greatest pleasure that I see you have reported the happy termination of the "Offering to the Rev. Brother Dr. Oliver;" and, but that our Masonic Ritual forbids envy at another's bliss, I would envy you the pleasure you must have felt in being present at the consummation of that great Masonic act."

A GRAND OFFICER OF SCOTLAND.—"I regret to observe by your last number, that there is a possibility of that work, so invaluable to the Craft being discontinued; if this intention arises from want of adequate support, I am sure it has only to be known and it will be remedied, for there is no zealous Brother throughout the British dominions who does not appreciate the great services you have rendered to Masonry, and that these should not be adequately supported would be a disgrace and dishonour to our body. * * * I cannot conclude without gratefully acknowledging the very handsome manner in which you have always made mention of the proceedings of Scottish Masonry."

DR. CRUCEFIX.—"I anticipate with deep interest, need I say, with what intense feeling, theresult of the announcement in the last number —few know better the moral effect produced by the "Freemasons' Quarterly Review" on the Masonic mind by eleven years undeviating service; it was the conviction of its almost incalculable value as a moral agent, that stimulated me to enlist in the cause of Masonic intelligence, with Brethren who have enlightened the Order, by dissolving the moral darkness caused by mental serfdom. But the "Freemasons' Quarterly Review *was*, and *is*, too much a-head for the many; this I felt at a very early period of its existence. I became at length so satisfied of this view, that in the valedictory address for the year 1839,* I pretty clearly stated the fact, observing that "*the Review would continue to issue in its quarterly form, provided nevertheless, so the legal brethren phrase the term, its circulation shall be* DOUBLED. *The manner in which this can be done is not difficult, let every subscriber take* TWO *copies, and find a friend to take* ONE *off his hands; let every Lodge take* ONE *copy. This we must know before hand, &c.*"

The address at the time met with the warmest *expressions* of support, but these expressions were not sufficiently accompanied by the *practical* proofs.

That the "Review" was too much a-head in 1841 for the powers that were, may be inferred from the course by them taken, but it is a silly thing to meddle with the *public* press; we all know that it is a breach of privilege to report the proceedings in Parliament, yet it is understood that the members speak more to the reporters and through them to the public, than to themselves; and in the Houses of Parliament now erecting, a complaint is actually made against the erection of a gallery over the reporters gallery, lest it should by the noise over head interfere with

* Page 394.

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the taking of reports! I find that the opposition to the "Freemasons' Quarterly Review" of 1841 has not had the effect intended. That it remains too much a-head is still proved, for it is not understood by the many who form the "Legion" of the Society, and yet it must not retrograde in principle or intelligence, but should continue to raise the many to comprehend the intelligence of the few. It has done the Masonic circle much service; it has showed to a class of men to view as in a mirror, those proofs of a beautiful union of science with morality, that have led them to examine into the working tools by which these proofs became evident—but I am getting prolix—so will conclude with requesting that all concerned will be pleased to refer to the valedictory address of 1839, and if they will only *act* upon the suggestions it contains, the "Freemasons' Quarterly Review" will continue to maintain and uphold the Order of Freemasonry.".

After the expression of such opinions by our best Masonic authorities, it remains for us simply to state that our literary fellow-labourers having thus expressed themselves, it remains only for the Lodges, the Masters of Lodges, and "Oi polloi" of the Order, to take some tangible means to satisfy us of the course we must pursue; viz. either to close our labours with the next number in a circumstantial valedictory address, or to continue them with re-invigorated power. We await the decision of the Craft at large—their negation of our utility, or their determination to extend the field of its operation by more general, if not universal support.

The events of the past quarter have been of unusual interest; and, it is pleasant to add, have operated materially in favour of Masonic principles. We shall refer to them as they severally occur to us.

The foundation stone in honour of the late EARL OF DURHAM was laid by the present Grand Master, the EARL OF ZETLAND, attended by some of his immediate Grand Officers, and by upwards of four hundred of the Brethren of Durham and Northumberland; over which provinces the deceased noble Brother had presided with so much advantage to the Order; to all the Lodges of which he was as affectionately attached, by all of whom he was beloved. Our readers will find an ample report of the proceedings in this number; but we cannot refrain from quoting in this place, a few words from the address of Lord Zetland, which so admirably mark the character of his deceased friend.

"*And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love, towards which great objects no one during his earthly career exerted himself more zealously and more successfully than that nobleman whose memory we are assembled to commemorate.*"

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These words are truthful. The late Earl of Durham was a nobleman by nature, and wore gracefully the coronet his virtue won.

The Festival in honour of Burns, was impressive and unique; the gathering of the shepherds from the "banks and braes," and the tens of thousands of bonny lads and lassies who assembled to do honour to their native poet was most effective. The uncovering of the multitude as they passed in procession by the platform on which the three sons of Burns were seated had a thrilling effect. The music of the pipers and the bands, playing airs adapted to the poet's songs entered the heart, and while it enraptured the feeling, gave rise to a universal and grateful sentiment of cheerfulness—it was a burst of affection—a triumph of genius. The banquet business and the after-dinner speeches, however excellent, were as nothing in the balance. The after-meeting in the Tarbolton Lodges was worthy the occasion.

THE MASONIC JEWS.—This class of our fraternity have sustained a very uncalled for attack on their privileges by being prevented from entering the Masonic Temples of Prussia and elsewhere. *This violation of the Landmarks* must be looked to; and it will, or PUBLIC OPINION will judge severely on the case, and the sentence may well be dreaded. We have no fear for the Order, but we have no desire that it should be desecrated; let us have our altars free, or in still greater secresy than now we may be obliged to maintain their purity. In America the Lodges are unanimous in favour of their injured Brethren. It is the same in France, and we can state, without contradiction, that had not the two representatives of the Grand Lodges of Berlin and Hamburgh, to the Grand Lodge of England stated in the latter assembly on the 4th instant (when the attendance was unusually numerous), that they believed the impediments alluded to certainly were, or would be removed, the address of the Grand Lodge of England to the Prince of Prussia, on his visit to England, would not have been voted unanimously, if at all. We are glad it was moved; and we look confidently to a full verification of what was averred.

THE MASONIC WIDOWS' FUND still remains an affair of hope; the debate on the report of the Board of General Purposes having retarded the time until it was too late for new motions, and this after twelve months of patient endurance.

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THE MASONIC CHARITIES may be reported as generally prosperous.

THE LATE REPORT OF THE BOARD OF GENERAL PURPOSES.—The first clause of this report, suggesting that a Committee be appointed to regulate the application of the funds of the Board of Benevolence, in lieu of such power being vested, as now settled by the constitutions, in the Masters of Lodges and Grand Officers, met with a perfect defeat; it was negatived by an opinion as impressive as expressive—some members of the Board disagreed most materially in their statements. Sophistry was destroyed by truth; morality pointed its lance, "fearful to wound, but not afraid to strike;" and Charity was gallantly supported by Benevolence—thus presenting a pleasing contrast in favour of good order and a proper continuation of Masonic law by the observance of its spirit.

IN SCOTLAND there is little stirring, if we except the experiment of the annulling, on the part of the Grand Conclave, of that clause which for time immemorial has existed, restricting its members to the fraternity of Freemasons. It appears to many that there has not been a timely and well-arranged concert between all parties concerned.

IN IRELAND, it is much to be regretted that the ridiculous obstinacy of a few should so seriously inconvenience the comfort of the many. If we allude to this subject too mildly, it is not from any indifference to its importance, but that we cannot dissuade ourselves from the hope that matters have come to their worst, and that, therefore, they must necessarily amend, and that *immediately*. At any rate, we rely on the noble Duke at the head of Irish Freemasonry to interfere in time, and by disentrammelling himself from two or three foolish counsellors, at once exert his lawful authority, and confer the blessings of a peaceful restoration to goodwill among those, whose moral happiness he is under a moral obligation to promote.

AMERICA (United States).—The Grand Lodges are engaged in the praiseworthy attempt of bringing about such a uniform system of discipline and practice, as will greatly facilitate the objects of our Order.

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ON FREEMASONRY.

ON THE EMBLEMATICAL REFERENCES OF THE SUN IN A MASONIC LODGE.

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

In some of our ancient Tracing-boards we find the letter G inscribed within a Blazing Star or Sun, which has induced the opinion that Freemasonry is but a continuation of the solar superstition, as it was practised in the mysteries of heathen nations. Thus a writer of our own country says,—"Masonry is the remains of the religion of the ancient Druids, who, like the magi of Persia, and the priests of Heliopolis in Egypt, were priests of the Sun. They paid worship to this luminary as the visible agent of a great invisible first cause, whom they styled *Time without limits*. In Masonry many of the ceremonies of the Druids are preserved in their original state, at least without any parody. With them the Sun is the great emblematical ornament of Masonic Lodges and Masonic dresses; it is the central figure on their aprons; and they wear it also pendant on the breast in their Lodges and in their processions. It has the face of a man. As the study and contemplation of the Creator in the works of the creation, of which the Sun, as the great visible agent of that Being, was the object of the Druid's adoration, all their religious rites and ceremonies had reference to the apparent progress of the Sun through the twelve signs of the zodiac, and his influence upon the earth. The Masons adopt the same practices. The roof of their Temples or Lodges," he continues, "is ornamented with a sun, and the floor is a representation of the variegated face of the earth, either by carpeting or Mosaic work."* And therefore he concludes that Freemasonry, like the religion of the Druids, is a system of Sun worship.†

* Paine's Masonry, p. 6.

† Col. Stone, the American antimason, takes some pains to refute the above reasoning. "The argument," he says, "in regard to the druidical character of Freemasonry, is founded chiefly upon the fact, that the Sun is a Masonic emblem; that frequent references are made to the Sun in the rites and ceremonies of the Lodge: that Masonic edifices are always erected due east and west; and that the words of the formularies—as the Sun rises in the east to open and adorn the day, so does the Worshipful Master stand in the east to open and adorn the Lodge, &c., convey the same allusion. But there is neither history nor tradition to support the hypothesis."—(Letters on Masonry and Antimasonry, p. 103.)

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It is true, these are the words of a professed atheist, but they have been adopted in substance by many a serious Christian, to throw discredit upon Masonry; and used as a powerful and unanswerable argument to identify it with the heathen mysteries. An hypothesis which, if true, would place the Indian Vedas, the Persian Shaster, the Koran of Mahomet, the Jewish Mikra, and the Christian Gospel, on one and the same level. There can be little doubt, but the spurious Freemasonry recommended and practised the solar superstition; a devotion which was not confined to any one country or people, but was as widely disseminated as the migrations from the plain of Shinar. When a new Lodge, or place of initiation was to be established, the hierophant sought out some natural cavern, and in default of this he excavated a rock artificially, and formed it into a series of galleries and apartments which would be convenient for the exercise of the secret rites. These usually terminated in a sacellum, which was furnished and decorated for effect. The fitting up of this room or saloon formed a matter of grave consideration; but, however the enrichments might be diversified in other respects, it always contained a series of astronomical emblems, which were closely connected with the mythology of the country, and consisted generally of a zodiac and central Sun, with planets and stars revolving about it; for they compared the Deity, amidst his host of mediators, to the Sun in his career through the heavenly bodies;* and in the euresis of the initiation, or revivification and raising of the patron demon, who was no other than the Sun, it was symbolized by a new-born infant, seated on the calyx of the lotus, or water lily. The candidate was considered the representative of that holy personage, in his character of the great benefactor of the universe.

The most ancient astronomers were so struck with the dimensions of the solar orb, and its properties of light and

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* The apostates from the true faith, entertaining an idea that the Sun, the moon, and the stars had been objects of more than common importance with the astronomical patriarchs, watched the motions of these luminaries, to find out a reason for such distinction. The first apostate is called by Sanchoniatho, Genus, and by Moses, Cain; who, in token of adoration to the Sun, "lifted up his hands to that luminary, and worshipped him as the Lord of heaven." This may account for the passionate attachment of his posterity to the worship of those heavenly bodies, which, being erratic, were supposed to be sensitive, and the arbiters of human destiny.

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heat,* that, under the influence of reason only, they pronounced it to be the seat of the everliving God. As it appeared to be the fountain of life, and source of all their pleasure, they assigned it as the residence of the Supreme Being,† and the inferior deities were placed in the planets and fixed stars. According to Macrobius, "quod Sol auctor spiritus caloris ac luminis humanæ vitæ genitor et custos est; et ideo nascentis dæmon; id est, Deus creditur." Hence the Sun became the chief object of worship in all nations where the spurious Freemasonry was practised. Tacitus says, "proprius honor Soli, cui est vetus ædes apud circum." Tertullian describes the mode of adoration. "Plerique affectione adorandi, aliquando etiam celestia, ad Solis initium labra vibratis."

There appears to have been an universal disposition, in the structure of the spurious Freemasonry, to assimilate the principal deity with the Sun; whose figure, as an immense blazing star, always occupied a prominent situation in their caverns of initiation. Macrobius asks, "Saturnus ipse, qui auctor est temporum, et ideo a Græcis immutata litera κρονος, quasi, χρονος, vocatur, quid aliud nisi Sol intelligendus est?" And he occupies seven chapters of the first book of his Saturnalia in proving that Saturn, Jupiter, Pan, Nemesis, Osiris and Orus, Adonis and Isis, Atys and Serapis, Salus, Hercules, Mercury, Esculapius, Mars, and Apollo, were all of them the Sun.‡ Plato denominates Jupiter the Sun;§ Mars, according to Faber, was M'Ars, the Great Sun; Mercury, on the same authority, was M'Erech—Ur, the great *burning* divinity of the ark; Bacchus is celebrated by Sophocles as the leader of the host of heaven;‖ Apollo is well

* The disease called "coup de soleil," was anciently considered as an act of divine vengeance. And St. Austin affirms that certain malefactors of his day were exposed naked to the piercing beams of the sun, as the punishment of their crimes. (De Liv. Dei. l. xii. c. 4.)

† Aristotle, however, says (de Cœlo, l. 2), that the Pythagoreans called the Sun the prison of Jupiter.

‡ Porphyry's enumeration of the various names given to the divine unity is curious, because he blends males and females in remarkable confusion. He says (Euseb. de præp. evan. l. 3), that Vesta, Rhea, Priapus, Ceres, Proserpine, Bacchus, Themis, Attis, Adonis, Silenus, and many more, are one and the same deity.

§ By the people of Campania he was called Lucretius, from Lux, because he cheers mankind by his light and glory.

‖ M. Cuper has proved, by an infinity of reasons, (see Banier, tom. ii. p. 356,) that Harpocrates is the Sun. We see under many repre-

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known as the Sun, and is called Sol, as Cicero informs us, "vel quia solus ex omnibus sideribus tantus est; vel quia cum axortus est; obscuratibus omnibus, Solis apparet." Mithras was denominated by Zoroaster* Μεσιτος θεος, and referred to the same luminary.

In like manner the Hindoo deity was the Sun, under his three well known forms: Brahma rising in the east; Vishnu southing at his meridian: and Siva setting in the west. The aborigines of America worshipped the Sun under the name of the Great Father; and the Peruvians celebrated a grand festival in his honour, at the autumnal equinox; a period, "when their divinity in advancing from the north passes over the equator, and may be seen to repose himself upon the pillars of his temples." In the Gothic system of spurious Freemasonry, practised by the northern nations of Europe, the same reference is obvious. Their god Thor was the Sun, and he was depicted with twelve stars in a circle round his head, to represent the twelve signs of the zodiac. In the description of heaven in the Edda, universal space is denominated "a hall," wherein are twelve seats for the gods, besides the throne of the universal father, or the Sun.

The Celtic mysteries which were practised in our own island, were constructed on the same general principles; being instituted in honour of Hu, the solar divinity; who is represented by the Bardic writers as the ethereal being who is belted with the rainbow; and in Egypt, the girdle of the hierophant, which was frequently a serpent, to express his eternity, was emblematical of the Sun's orbit. The grand periods of initiation and festival in Britain were regulated by the times when the solar deity attained the equinoctial and solstitial points, and then the Bealtine fires were kindled, and hymns were chaunted, and hands were kissed in honour of the Sun, which was esteemed, in the degeneracy of the Druidical mysteries, the one governor of the world.

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sentations of this deity, a serpent embracing a demi column, and forming about it many twisted folds. There is no doubt but this reptile was intended, in these representations, to design the obliquity of the ecliptic.

* "Zoroaster was not the inventor of the religion which bears his name; but the reformer of the ancient worship consecrated to the spiritual Sun. His name signifies, star of gold, brilliant, liberal, shining star." (Inman's Translation of M. Portal's Essay on Symbolic Colours, in Weale's Arch. p. 23.) Zéréthoschtrô, de Zéré qui signifie doré ou d or. (Anquet. sur le Zent. t. i, p. 4.)

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Now this is legitimate Sun worship, as it was undoubtedly practised in the spurious Freemasonry; and the emblems were always present in the sacellum of the Lodge, or cavern of initiation; and nothing can show the purity of our own system of Freemasonry in a clearer and more amiable light than its unequivocal condemnation of such practices. Instead of indulging the pollutions of the solar worship, Freemasonry, as we practice it, recommends and enforces an adoration of that Great Being whose laws the Sun, the moon, and stars obey. It is true, we use many of the same emblems as the spurious system, but they are regarded merely as references to *human* virtues, and not to a personation of the divinity. "When the Free and accepted Mason," say our lectures, "exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how great is his astonishment. If, on the principles of true philosophy, he contemplates the Sun, the moon, the stars, and the whole concave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable; and, as far as they exceed human comprehension, baffle his most daring ambition, till, lost in the immensity of the theme, he sinks into his primitive insignificance. By geometry we trace nature through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Great Architect of the universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law."

But while Freemasonry thus makes use of its symbols to inculcate great moral truths, it never falls into the extravagancies which disfigured its spurious imitator. For it is remarkable, that while we are considering the solar deity of the mysteries as a male person, and the resolution of all the hero gods into that one luminary, we are struck with a very extraordinary anomaly when we refer to the female deities

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of the gentile world, who are often described as being of the male sex. Thus Venus was a personification of the moon. By some she was called Juno; by others Isis, Vesper, and Lucifer; but she was sometimes represented with a beard, &c. as a man. Est etiam, says Servius, in his commentary on the Æneid (ii. 632) in Cypro simulacrum barbatæ Veneris corpore et veste muliebri, cum sceptro et naturâ virili, quod Αφροδιτον vocant. Minerva is thus addressed in the hymns called Orphic, Αρσην μεν και θηλυς εφυς. In like manner the Gothic female deity, Friga or Frea, was of both sexes; sometimes she was worshipped as a female, and at others as a god, depicted in male attire, and armed with a bow and arrows. The moon is spoken of as a male in the Orphic fragments, and was so worshipped at Cabira, among the Albani; and in Greece she was occasionally adored in conjunction with Esculapius. At Antiochea, in Pisidia, and various other places, temples were dedicated to the rites of Meen Arkæus, or deus Lunus. So likewise in India, the moon was considered a male deity called Chandra; represented as seated in a chariot drawn by antelopes, with a lunette at his head and another at his feet. The explanation of the fable, I believe is, that when the moon was in conjunction with the Sun it was female, and when in opposition, male.

And equally extraordinary are the absurd fables of the spurious Freemasonry, which represent Jupiter at one time as the *father* of men; at another, as the *mother* of the gods; and sometimes as an hermaphrodite.

> Jupiter omnipotens Regum Rex ipse Deumque
> Progenitor, Genetrixque deum. Deus unus et idem.
> *Val. Soran ap. Aug. de civ. dei,* l. 4.

On this curious subject the learned Cudworth thus expresses himself.* "Proclus, in the Timæus says, Jove is both a man and an immortal maid. But this is nothing but a poetic description of αρρενοθηλυς, male and female together; they signifying thereby emphatically the divine fecundity, or the generative and creative power of the deity; that God was able from himself alone to produce all things. Hence Damascius, the philosopher, writing of the Orphic theology, expounds it thus, 'The Orphic theology calls the first prin-

* Intell. Syst. l. i. c. 4.

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ciple hermaphrodite, or male and female together, thereby denoting that essence which is generative or productive of all things." After all, it is highly probable that this androgynal doctrine might be derived from a passage in the Book of Genesis, which records that man was created male and female, and that God called their name Adam.* Some of the Rabbins understand this literally, and assert that the man and woman were created *in one person*, and that God subsequently separated them from each other.† Plutarch considered the eternal God as an Intelligence; both male and female—light and life, and that he brought forth another Intelligence, who was the Creator of all things.

My limits will not allow me to go further in detail on this part of the subject; and therefore I must take it for granted that I have adduced sufficient evidence to prove that the Sun was actually worshipped as a god in all the religious mysteries of ancient nations, however the peculiar ceremonies might vary; and that such an impure system of devotion led to the most grievous errors both in faith and practice.

I proceed to contrast this complete identification of the Supreme Deity and Creator of the world with the Sun in the spurious Freemasonry of ancient times, with the references to the same luminary in our own pure and holy system.

The Sun, in our Lodges, is represented merely as a creature in the hand of God to convey benefits to man. Besides, if Freemasonry in the nineteenth century consider the Sun as an object of worship, it may with great propriety be asked, which Sun? for the centre of our system forms only an unit amidst the 75,000 systems, each having a central Sun, with which modern discovery has furnished universal space. Freemasonry speaks of the Sun as a fixed body, producing the phenomenon of being always at its meridian height to some part of the earth's surface, from the revolution of the latter body on its own axis; it speaks of the glorious Sun beheld by the candidate at his first entrance into the Lodge, emerging from darkness in the East, and diffusing light and nourishment to all sublunary things; and represented by the Master, who is placed in the

* Gen. v. 2.

† See authorities in the Conciliator of Manasseh ben Israel, vol. i. p. 17.

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East to open his Lodge as the Sun opens the day, to diffuse light, knowledge, and instruction to the Brethren; to enlighten with true wisdom his Masonic companions, and to guide all his fellow-craftsmen to work out their salvation with fear and trembling. It speaks of the Sun as seen in its meridian splendour, when its vertical rays are most powerful, and the cool south most pleasant, represented by the Junior Warden, who, at the hour of high twelve invites the Brethren to rest from their labours, to repose in the cooling shade, and to regale; and provides for their return to labour in due time, that profit and pleasure may be the mutual result. Freemasonry further regards the Sun setting in the West, and lulling, as it were, all nature to repose, in the person of Senior Warden, who stands in that quarter to close the Lodge by the Master's command, to confer on every Brother the due reward of his merit, to see that none go away dissatisfied, or unimproved in moral virtue and pious resolutions.

Here then we have an evidence, taken from our own peculiar disquisitions of the use we make of the Sun, as a Masonic symbol. It calls our attention to holy things. It is esteemed as an agent—a most stupendous one, I admit—of the power and goodness of God. How can we, as Free and Accepted Masons, after the lessons we hear in the Lodge, look up to the heavens, and behold the sublime order and the vast dimensions of those glorious orbs of light which glitter in the firmament of heaven, with the regularity in which they perform their various revolutions, without humbly and devoutly confessing them to declare the glory of God? How can we meditate on the vast and boundless space in which they move, without acknowledging his handy-work is there? They convey a noble idea of Him whom the Sun, the moon, and the stars obey; and elevate our thoughts and aspirations far beyond all created matter, to the Throne of the Great Creator; that ever present Deity whose All-seeing Eye beholds our actions in the dark as well as in the light—in the absence of the Sun as well as in its presence—in the depths of the most obscure cavern in the bowels of the earth, equally as on the most exposed mountains in the blaze of day—and alike at the bottom of the fathomless ocean at midnight, and under the beams of the meridian Sun. This is the Holy Being whom Masons adore; who "by his excellent wisdom made the heavens;

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who laid out the earth above the waters; who made great lights; the Sun to rule the day, the Moon and the Stars to govern the night; whose voice shaketh the wilderness, and divideth the flames of fire; whose kingdom is an everlasting kingdom, and his dominion endureth throughout all ages." *

The truth of these observations may be proved from our own lectures. In a lucid illustration of the three great pillars of Masonry which form the allegorical support of the Lodge, we find the following exquisite passage. "The universe is the temple of the Deity whom we serve; wisdom, strength, and beauty are about his throne, as pillars of his work, for his wisdom is infinite, his strength is omnipotence, and his beauty shines forth in all his works in symmetry and order. He hath crowned the heavens with stars as with a diadem; the earth he hath planted as his footstool; *the Sun and Moon are messengers of his will*, and all his law is concord."

What can more plainly express the fact that Masons regard the Sun and Moon as messengers of His Almighty will and pleasure, and invest them with no higher rank? Nay, so far is the science of Freemasonry from assigning any undue influence to the Sun, that some of our Brethren of the last century conjectured that it was created for other purposes than to be the glory of the world, by conveying light and nourishment to all things here below. They ventured to suggest the probability that, when all the purposes of its first commission shall have terminated by the destruction of this globe which we inhabit, it will be destined to another office which is equally registered in the designs of Omnipotence, viz., to be the local place of punishment for those unhappy beings on whom the final sentence of reprobation shall be pronounced.

To maintain this opinion they assumed as an axiom, that the Sun is a body of real, corporeal fire.† If any one, they said, doubt this, let him subject his naked body to its scorching

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* Psalm cxxxvi. 5—9. xxix. 7. cxlv. 13.

† This was not a novel opinion; for it had been embraced by the philosophers of old. Empedocles and his disciples affirmed the Sun to be a mass of fire. Pythagoras called it "the fiery globe of unity." Heraclitus taught that the heavenly bodies were all fires, but the flame of the Sun is the hottest. Xenophanes said "the Sun is a fiery cloud." And, not to be tedious in the detail of authorities, the philosophers of almost all the schools entertained the same opinion. The Jewish prophets also speak of the heat of the Sun. (Ps. xix. 6. Isai. xliv. 10.)

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beams; or endure the power of his rays when collected and transmitted through a convex lens. At its present distance from the earth it is a blessing and a comfort, but a nearer approach would scorch and burn up this globe and all that it contains.* This is confirmed by the Sun's magnitude.† Tycho Brahe estimates it to be 139 times larger than the earth; Landsberg says it is 434 times as large, and Flamstead 11,000 times. "I do not think then," concludes Mr. Swinden, "that any one can have much to object against this hypothesis, either from the nature of the body of the Sun, or from the magnitude of it. For since it is expressly revealed in the Word of God, that there is such a thing or place as hell-fire; and that the same is appointed for the punishment of an innumerable company of devils and wicked men. And since this is so far from being found a thing impossible, that we have plain demonstrative proof of such a place of fire in the world, abundantly large, and capable of receiving vast, infinite numbers both of devils, and also of the bodies of men; have we not some reason to infer that this is possibly the hell? I am sure no one, without an express revelation from God, can say it is not."‡

However this may be, the above remarks are sufficient to prove every hypothesis erroneous which tends to charge the Freemasons, or any other body of men who have been blessed with the light of revelation, with an addiction to the solar worship; for who in his sober senses would pay divine

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* Thus Faber derives the name of Phaeton from Ph'Aith-On, the burning solar orb. A learned and pious writer of the last century observes—"when I contemplate this great, glorious, and burning object, I am filled with wonder and amazement to think what Pyrenean mountains of sulphur, how many Atlantic oceans of scalding bitumen, are requisite to maintain such mighty, such rapid flames. The Ætnas and Vesuvios of the earth are mere glow-worms to it. The meanest culinary fire that is, is far larger, compared to them, than the very largest of them all; nay, than they all put together are, when compared with it."

† "If we reflect," says Derham, (Astro. Theol. p. 12.) "upon the prodigious masses of those many heavenly bodies that present themselves to our view, and many more are unseen; what a surprising scene do the heavens afford us of the Great Creator's power? A train of such immense bodies, that what less than an Almighty hand could first find matter sufficient for, and then compose such magnificent works? But yet what is the magnitude of all these bodies to that immense space in which they are?"

‡ See Swinden's Inquiry into the Nature and Place of Hell, where all the arguments in favour of the hypothesis are condensed in a scientific form.

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honours to a place of punishment, or to any creature which God has provided for the benefit of man?

The places of the three superior officers of the Lodge are regulated by the Sun in his three most prominent positions: and the Sun, the Moon, and the Master, form a triad of antitypes, which exhibit these luminaries as agents of the divine Being to work out His beneficent designs, and place one of the Master's duties in a striking and unequivocal point of view. As it is by the benign influence of the two former that we, as men, are enabled to perform the duties of social life; so it is by the ceaseless activity and intelligence of the Master, that we as Masons are enabled to understand and discharge those duties which the Craft requires of us.

Similar references are found throughout all the lectures of symbolical Masonry, the particular instances of which will occur to every well instructed Brother; and they all treat the Sun as a creature—though a very useful one, and a symbol of moral and divine truths—without exhibiting the slightest tendency to create an interest beyond what arises out of its allegorical references. Even the foreign degree of Chevalier du Soleil, or Knight of the Sun, although it leans to deism, and is consequently unworthy to be practised by a Christian Mason, affords no evidence of an approach to the solar superstition; as will appear from a very brief analysis of the degree, which is seldom practised in this country, and has only a very equivocal connexion with Freemasonry, although it forms a part of the French system of the rite ancien et accepte.

In this degree the presiding officer is seated in the East where the Sun rises, robed in the colours of the sky at dawn of day, and round his neck a chain of gold, which, as a metal, corresponds with the planet Sol,* and both are expressed by a point within a circle, which was anciently considered a symbol of perfection. From this chain a figure of the meridian Sun in the same metal is suspended;† while

* "La Colombière, in remarking the relation that exists between gold and yellow, and between silver and white, says, that as the yellow from the Sun may be called the highest of colours, so gold is the noblest of metals. Thus, says he further, sages have called it the son of the Sun. Silver is, as respects gold, what the moon is to the Sun; and as these two planets hold the first rank amongst others, so gold and silver excel the rest of the metals." (Symbolic Colours, as cited above, p. 22, n.)

† The author last quoted says (Symb. Col. p. 30.) that "gold corresponds with the Sun and with the heart; and that the same relation

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in his right hand is a sceptre terminating in a globe to represent the earth, which is nurtured and made prolific by the Sun's rays. The Warden has also a Sun attached to his collar. These, as we shall soon see, are emblems, but not intended as objects of adoration. When the Lodge or Council is at work, the Sun is said to be at its meridian, while to the profane it is considered low twelve or midnight. *It is opened with a public profession of the divine unity.* I pass over the ceremonies for obvious reasons, with a simple declaration that they do not bear upon the question, and proceed to the lectures.

These contain explanations of the emblems of the three degrees of symbolical Masonry; the greater and lesser lights, the Tracing-boards, &c., in the following manner. The candidate is addressed by the Grand Master—"Brother, you are already acquainted with the symbol of a Bible, Square, and Compasses; but of its allegorical meaning you remain in ignorance. Be it my duty to enlighten you. The Bible refers to the religion which the first man practised—the religion of nature. The Compasses teach that God is the central point, as well as the circumference of the universe; and always present to us all. The Square is intended to show that God has made every thing equal; while the cubical stone shows that you ought to govern your actions so correctly, as to make them all equal in respect to the sovereign good. The pillars teach you firmness, the tressle-board the employment of reason, &c."

I do not acquit the professors of this degree of heterodoxy with respect to religious faith, because the symbols are strained to a meaning which their natural signification will not justify; and it would puzzle a plain man to understand how the volume of revelation can be an appropriate symbol of natural religion. Still I am convinced they are not addicted to the solar worship. Thus, in the Philosophical Lecture, while explaining the reference of the Compasses, they say—"the difference between good and evil in the estimation of God, may be explained by the compasses.

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exists between silver, the moon, and the brain. This passage is curious, because it offers the symbolic signification of white and of yellow, during the middle ages. Yellow or gold, corresponding to the heart, designates Love; white, or silver, emblem of the brain, signifies Wisdom. The Sun and the moon, gold and silver, the heart and the brain, preserve herein the symbolic attributes transmitted by antiquity.

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While inscribing a circle, the moveable leg of that instrument recedes from the point where it commenced till it arrives at the greatest possible distance; it then approaches nearer and nearer till the line unites, which forms a perfect circumference. This process represents the distance between the several degrees of good and evil; and the completion of the circle is God; whose centre is everywhere, and whose circumference is nowhere."

The doctrine throughout corresponds with these specimens. The Sun is said symbolically to represent the divinity of the Supreme Being who created the world; for as there is but one Sun to enlighten and invigorate the earth, so there is but one God whom we ought to worship. The physical lecture adds, the Sun points out the infinity of God's will, as the only source of light and benefit to his creatures.

That the reader may understand the references in this degree more perfectly, I subjoin its Tracing-board. The explanation of its emblems would not accord with my limits. I shall confine myself to the two most obvious. The triangle in a circle with the Sun in the centre is a symbol of the eternity of God, who, like the perfect circle, has neither beginning nor end. And the four conjoined triangles point out the four principal duties of a Mason, fraternal love; conferring benefits; believing nothing till it be clearly demonstrated; and doing to others as you would have them do to you. From all this it will appear evident that even the Knights of the Sun were not solar devotees. And it will be amply sufficient to show the real value which Masons in general place on this significant emblem.

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AN ABSTRACT OF A SERMON,

Preached at Gravesend, 1st of July, 1844, by the Rev. D. Jones, B.D., Provincial Grand Chaplain.

"A GOOD MAN IS SATISFIED FROM HIMSELF."
Prov. xiv. 14, latter part.

THE term "good" is in holy Scriptures a word of very extensive signification, and stands opposed to any thing that is found to our interest in a religious, moral, or social point of view, and is put in contradistinction to "evil;" the beneficent person is in those Sacred Records invariably called good, owing to the benevolence evinced in his general deportment, and the benefit derived from his example. Such a man is pious towards God without hypocrisy, is charitable towards man without ostentation; whatever his situation in life may be, he practices the virtues peculiar to his position in society with credit to himself and with profit to the public. Such a character is satisfied with the dispensations of Providence, and with his station in life, and looks forward to the time when virtue shall receive a full recompence of reward, and pities the trouble and afflictions of his fellow-creatures; whereas the selfish person makes provision only for himself, and is quite unconcerned about the miseries that surround him, and never attempts to calm the sighs of sorrow. But what would be the enjoyment of existence without the kind offices of social life. No man ought to live to himself, but for the good of others; and he ought to consider that kindness, right, and compassion are every one's due, and that hence he owes a duty to his neighbour, as well as to God and himself; he considers all men as brethren. I have but few remarks to make on Freemasonry, nor is it necessary, as the members increase in number and influence all over the country, and by their practice evince its beneficial effects in all departments of society; its most prominent qualities are benevolence and brotherly love, the main pillars of Christianity. It has been instrumental in a variety of instances to deliver a Brother from his distress, and to befriend him, not only in this kingdom but in every part of the habitable globe. It is well calculated to create union, to promote friendship and harmless hilarity among neighbours; and as we cannot find a date of its origin, so can we not set bounds to the beneficial effects it confers on the community at large.

Secondly, If benevolence be compared with other virtues, its superiority will most evidently appear. Frugality, for example, regards a man's own estate; temperance his own health, and industry his own subsistence; justice may prevent or punish evil; all kinds of activity, ingenuity and exertion may add to our individual reputation and comfort, but benevolence sanctifies every quality, and looks earnestly to the general good; it considers a brother in distress, and extends its aid to the poor and needy.

It is customary on these occasions to make a collection after the sermon, to be applied to the benefit of some charity; and I have to observe, that the amount of your Christian liberality evinced this day will be given partly to assist the Aged and Decayed Freemasons who have seen better days, but have been reduced in circumstances, owing to the accidental losses and misfortunes to which all men are liable. The other moiety of your charitable offerings will be apportioned between those neighbours of yours who have suffered so severely from

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the sad effects of the late calamitous fire that occurred in this town. Remember that we are here in a position alluded to by the Apostle when he said, "It is more blessed to give than to receive;" let us therefore thank the Lord that we are in that happy state to be the givers and not the receivers; let us contribute with such means and with such a mind as to be satisfied with our own benevolent actions in the great day of the general and final account.

Thirdly, With regard to the reward of virtue, and more especially benevolence. The kind and charitable person has a happiness within himself which no outward opulence or pleasure can procure, or adversity destroy; which ambition, vanity, and riches must sigh for in vain. Such a character is guided by the Divine spirit; he breathes a purer air, he beholds a fairer earth, and a brighter heaven, than what the sordid and the selfish enjoy. Such is the truly benevolent person; happy in himself, exalted in his principles, beneficent in his practices, approved of God and men; blessed in his deeds, but far more blessed in his prospects, for he shall dwell in the house for ever. Who then among us would not be inclined to imitate so bright and so beautiful an example? which of us would not one time exclaim, in the words of Balaam, "Oh, let me die the death of the righteous, and let my last end be like his?" Likewise, at the general resurrection of the dead, the pious and benevolent person, being arrayed with a spiritual body and adorned with never-fading youth, may appeal to his merciful Creator, and say, "O Lord, thou hast created me at first in thine own image, which I unhappily greatly defaced during my mortal existence on earth; however, thou hast been graciously pleased to forgive me my sins, to restore my soul to perfection, and hast now raised me from the dust of death, clad in thy holy and glorious image, and I am entirely satisfied with it." *Amen.*

ESSAYS ON EDUCATION.—No. III.

BY THE REV. H. R. SLADE, D.D.

THERE will not, doubtless, be wanting some to tell me that the foregoing doctrine, although possessing in theory much that is beautiful and to be admired, carries with it, nevertheless, the capital defect of impracticability. How, will such inquire, is it possible for a mother to live surrounded always by three or four little creatures in a state of continual movement, who, if they be not tormenting her with questions, are distracting her by their boisterous mirth, their crying, or their screams? How, in the midst of such an uproar, will it be possible for her to devote herself to her various occupations of reading, writing, drawing, singing, and touching any musical instrument? Is she, forsooth, to have a head capable of enduring so much noise, or a sufficient stock of patience to respond to all the tiresome inquiries of her children? And supposing even that she be imbued with all the virtue requisite for enabling her to put up with such a mode of life, the friends and acquaintances who are in the habit of frequenting her abode, will they, too, be possessed of equal resignation? The eventual result would be not only a sensible diminution in the number of such visitors, but the reducing an amiable and accomplished woman to the unsociable existence of an African!

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But I must not be understood as exacting so much as this: I require only that somewhat more attention should be paid to the voice of nature and of reason; and replying partially, I would say that, if the question be of a mother who has to gain as well her own, as her children's subsistence by means of her personal exertions, it will be necessary to make some concessions in her favour without the fear of their being absurd, retaining of course, in all its pristine vigour, the principle laid down; with respect to those more favoured matrons who have only to acquit themselves of the especial duties accruing to them from their maternal quality. What an error, truly, to speak of reading, writing, drawing, music, singing, and other like amusements, as the habitual *occupations* of the mother of a family—how prepostrous the idea! They must be considered at the most, merely in the light of *agreeable* and *lawful distractions*, worthy of holding the *second place* only in the regular distribution of the hours of the day, which every good mother ought to make; but her chief ambition, her most pleasing duty, should be the rearing of her offspring; that is, in laying the foundation of their future happiness, as well as their rank and consideration in society; while, on the other hand, she, who from a feeling of insensate egotism, consents to the abandonment of such noble, such important functions, commits an excess of cruelty which can scarcely find even a trifling palliation in the irreflection and want of steadiness distinguishable in those who live submerged in the continual vortex of dissipation peculiar to great and populous cities.

Nevertheless, we perceive among the most barbarous and unenlightened people, no less than among the nations the most advanced in civilization—in the wilds of Africa, as in the crowded cities of Europe—that women are universally excluded from the exercise of any public avocation. Upon what basis then, does it rest this assent so perfectly unanimous on a point respecting which *nations could not possibly have consulted amongst themselves so as to have come to a common understanding?* Can it be, perchance, on an usurpation of command made by the stronger sex? It should seem not; insomuch that all usurpation implies violence, and in whatsoever partakes thereof, there neither is, nor can be duration or uniformity. Moreover, if women are weaker in their physical faculties, they are, on the other hand, endowed with other qualities for governing far more important and efficacious than even force. Delicacy of observation, persuasive eloquence, quickness of comprehension, and occasionally, heroic fortitude, are qualities which we are very frequently called upon to admire in women; while by means of these auxiliaries, they have been able, on various trying occasions, to rescue lordly man from situations of the greatest difficulty and danger.

Peter the Great, when encompassed on the banks of the Pruth by ten thousand hostile Turks in arms, retired to the solitude of his tent, to give himself up, free from the prying eye of curiosity, to the overwhelming bitterness of his grief and his despair. He was immediately followed by Catherine his wife, who, in her affectionate efforts to console him and raise his drooping courage, having inspired him with a faint glimmer of hope, he started from his tent, and by means of his jewels, some money, and two costly fur pelisses, formed a handsome present, which being forwarded to the Grand Vizier, opened the road to negociations which were forthwith commenced and satisfactorily concluded: and thus, did a woman acquire the glory of placing in a state of comparative safety both the Emperor of Russia and his army.

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Ancient, no less than modern history, abounds in traits of similar magnanimity and devotion, and yet we do not find that the softer sex have at any period been in the enjoyment of the civil and political pre-eminence to which they would seemingly appear entitled to aspire. In those countries even where the crown is permitted to devolve to females, both the ministers and the judges are uniformly of the opposite sex; while in France, despite the dominion which beauty has at all times arrogated and exercised, we find that the women, however they may *command*, still do not *ostensibly govern*, and the reason is found in their being called by nature to the exercise of functions less brilliant perhaps, but certainly not less useful than those allotted to man. It is in the interior of her dwelling that woman must be considered as a real legislator; her husband, her children, and her servants, being so many vassals subject to her sway, and if the one bows submission to her will whilst appearing only to follow the dictates of his own, the rest implicitly obey her—yielding either to her kindness, or to the respect and love which, according to circumstances, she may inspire. Such is the destiny of the good mother of a family, while to well fulfil it, there requires not assuredly, any extravagant display of learning. The sole requisites are the being a good mother and a good wife; and as these two precious qualites arise entirely from the *heart*, it is unneedful that the *understanding* be tortured to acquire them; it being quite obvious that she who possesses them, so far from experiencing the slightest inconvenience from the presence of her children, beholds with pity the mother that abjures so sacred a title by ceding unnecessarily to mercenary hands the sweetest and noblest prerogatives of her feminine condition.

With regard to this point, it will not be difficult to understand how absurd, to speak with moderation, are the reasons assigned for a non-compliance with this most sacred of obligations, and we may rest assured that there would be a great many more happy families were it not for this unnatural distortion of principles which in confounding obligations, equivocates the principle with the accessory, and substitutes the varied diversions of pleasure for the cares which are prescribed by maternity. True it is that, children are naturally restless, talkative, and capricious, but it is for this reason still more especially that I exact their not being separated from their mother. If, for instance, they prove tumultuous, the possession of *patience* to endure them is an indispensible requisite, *and if a parent have it not, how is it reasonably to be expected of a hireling?* The payment of her salary recompenses the servant's labour, although it can scarcely possess the power of inspiring her with those virtues of which her employers are themselves devoid.

If children are garrulous, and importunate in putting frequent questions, it is solely because nature has ordained that they should be so; for having to learn a language, they find themselves compelled to repeat many times the same words and essay a thousand periphrases, without which they would never be able to obtain a knowledge of their native idiom; and did we reflect for a moment on the labour which it costs an adult to master any language, whether dead or living, notwithstanding the powerful auxiliaries of study, reflection, and reason already formed, we should wonder still more at the singular facility with which a child learns in the course of a few months, thousands of words and phrases that a man, no matter how great his application, would not acquire in two years of close and severe study. How accounted for, then, is this prodigy to which, from its being of diurnal occurrence, we pay but little

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attention? Surely in the force of that flux and reflux of speech in children which we are so prone to consider tedious. Such being the case, let us not compress so powerful a resort before we shall have taken every care to impel it in a right direction, and let this be the mother's especial charge for the reason that there is no one else capable of fulfilling it so well. Children have but to acquire ideas because they at first know nothing, and consequently, have every thing to ask. How important, therefore, how necessary it is for us to take advantage for their gradual instruction of this great means which presents itself at almost every step. But, at the same time, what a store of patience is required to listen to their inquiries, and what close attention to give to those inquiries answers of a befitting nature. If we are to imbue the child with secure and proper notions, and it is unquestionably our duty so to do, the reply which we make to his interrogation should be in every sense exact—that is, it should be at once clear, genuine, and conformable with truth—and can any reflecting individual deem this method of instruction so easy of accomplishment, as to allow of its being confided to the charge of a domestic? A child's first preceptor should be indubitably the mother who administered to him his primitive bodily aliment. Be her's also the task of feeding his understanding and moulding his heart during these tender years; thus fulfilling the law of nature, secure of eventually reaping the reward of her pleasing labours.

Lastly, are alleged the obstinacy and caprice which children are for the most part found to possess; but are not these qualities that are partaken of also by servants? and who would ever think of appointing as the guardian and assistant of an infirm person another to the full as helpless as himself? For the very reason that children are apt to be capricious, it is expedient they be treated with much discrimination, abstaining as much from humouring them as from adopting any mode of procedure which may tend to irritate them, although the falling into one or other of these equally pernicious extremes is what most frequently happens; they being sometimes humoured from a disinclination on our parts to incur the opposing them, and at others, irritated because we lack the necessary patience to endure them. I am acquainted with the very excellent mother of a family who never allows of her children being separated from her, while she knows immediately by their very manner of crying, if their tears have been occasioned by grief, necessity, or malice. In the one case, she hastens to their succour, but in the other, remains perfectly at ease, contenting herself with saying to the child in lieu of chastising him—"retire into yonder closet, and remain there until you are called, when you will not fail to come." The child repairs to his place of destination, but is very soon on his return, because his disquietude not meeting in the solitude to which he has been banished, either excitement or contradiction becomes immediately appeased in default of stimulant.

I think I have now satisfactorily refuted the principal of the objections which may be urged against my system, and I shall reserve for another Essay a few observations which remain to be said on the subject of the inconvenience which it is considered children, for the most part, cause to such individuals, as either from friendship or other motives, are in the habit of frequenting their parents' habitations.

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SHOULD FEMALES BE INITIATED OR NOT?

To the Editor of the Freemasons' Quarterly Review.

Sir,—Observing that "A Sister" has addressed you on the subject of initiation into the Masonic mysteries, I presume "A Wife" may be permitted to do the same.

The very enlightened ideas you have ever expressed with regard to the moral and intellectual qualities of woman, induce me to hope that you will receive without displeasure the observations I am about to offer for your consideration in this letter. Allow me to preface it by assuring you, that it is written with no presumptuous wish of intruding my own views, but rather with the desire of leading you to bestow your consideration on the subject to which I request your attention. I refer to the exclusion of the female sex from participation in Masonic instruction. The idea of admitting us to any share in the mysteries which have, for centuries past, been guarded from our inquiries with the most zealous care, would doubtless be exceedingly startling to the generality of men; but you, Mr. Editor, have ever professed to respect both the understanding and the moral sentiments of woman, and have ever concurred in the opinion expressed by a few of the Craft, that the time had arrived when the fountains of wisdom, from which men are invited to draw instruction, should no longer be closed against the female moiety of our species, or at least, that we should be permitted to cool our thirst for knowledge by sipping of those streams, which are gushing forth for the refreshment of our husbands and sons. Our desire for instruction was, I believe, regarded with approbation by the late Lord Durham, and hopes were held out to us that his influence would be exerted to admit us to partake of Masonic privileges, in such degree as might, on consideration, be deemed advisable. His death, however, extinguished all these anticipations, and, I believe, no one has since ventured to bring the subject forward. If my memory does not fail me, Lord Durham, in speaking of the rules adopted in remote ages for the exclusion of woman, reminded his Brethren of the very great difference in the relative position of the sexes in those times and in our own; and in adverting to the subordinate condition which they necessarily occupied in times when physical strength or handicraft skill alone sufficed to raise one man above another; he drew their attention to the qualities which now rendered a human being fitted for the reception of Masonic benefit—these he did us the honour (may I not say, the *justice*) of allowing that we possess, in a degree little, if at all, inferior to yourselves—truthfulness of character; understanding to *appreciate* wisdom, if not to originate it; purity of sentiment; and temperance, in its extended and highest sense.

I remember to have read in a quaint old historian, that from the time (1646, I believe) when Elias Ashmole, one of the earliest of the Rosicrucians in England, became a Freemason, the character of the Craft has been gradually changing from practical operative Masons to speculative reasoners on certain abstruse doctrines and theories. From that era then the *necessity* of excluding women from the Order ceased to exist, and the expediency of so doing has been continually diminishing, as their education, and consequent position in the moral world, have been advancing. During the last century, the literature of almost all civilized countries has afforded abundant proofs of the intellectual powers of our

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sex. To use the words of Henry the VIth., in describing a certain Peter Gower, through whom, I think, he says—"Masonic arte in processe of tyme passed into Englande, we have been wacksynge and becommyne myghtye wyseacres;" and now in our own days, when men profess to attach such great importance to the influence of mothers on the characters of their sons, it is surely desirable that those institutions, from which they assert that *they* derive so much instruction, should be open to us likewise. They tell us, that Freemasonry tends to purify and elevate the mind; that every moral virtue is inculcated by its precepts; that no man can be a good Mason without becoming thereby a better husband, father, friend, and citizen; if such be the fruits of the doctrines taught them, does it not follow that if imparted to us also, we must be rendered thereby better wives and mothers, meeter friends for our husbands, and more able instructresses of the little citizens whom it is our duty to train up in the paths of loyalty and virtue. The habits of the world would appear to imply, that there is a feminine code of morality to be found in the Holy Scriptures, and another *somewhere else* for the guidance of the masculine conscience—where this second rule of life may be found we women know not; and we should deem ourselves exceedingly uncharitable were we to imagine that *the secret of the Craft* was the indoctrinization of the lords of the creation in the very dubious morality which seems to regulate the conduct of many of them. But if, as we wish to believe, the one true and perfect moral law be the foundation of your system, why should we be debarred from joining those meetings, professedly for purposes of instruction, which are now closed against our whole sisterhood. The idea of Freemasonry is connected with the most frightful images in the minds of half the women in the world—flashing swords, horrid oaths, magic incantations—the bare imagination of which causes their flowing locks to erect themselves "like quills upon the fretful porcupine," while they tremble to fancy what "awful doings" may be performed at those secret conclaves, about which they must not venture to make a single inquiry! The less credulous of us, however, are disposed to think that all these appalling ideas have been disseminated by a few artful men (to be found in all sects), who have sought, by frightening their wives and daughters almost out of their wits, to raise themselves to a kind of supernatural position, very convenient for those who have little real ground on which to build a title to respect. We therefore consider that all this array of horrors forms no part of true Freemasonry, but that it is, as we are told by the well-disposed amongst the Brethren, a system of such purity as would bear the investigation of even female delicacy, which, permit me to say, supplies whatever may be deficient, in our judgment, on any question wherein morals are concerned. If so, Mr. Editor, why not let us attend the Lodges of instruction, and place yourselves and us on the proper footing for rational husbands and wives—why not let us partake your mental food, instead of only feasting us so magnificently at your festal meetings? Something is due to us on another account—were we so lightminded as not to be worthy of trust, we should long since have been in possession of your secrets, without having to ask admission to them as a boon. Is it to be believed by any observant person, that out of the many men who attend Masonic feasts, none of those who take too much wine (and you must not deny there are many who do), should happen to display the powers of the grape by becoming particularly communicative? *in vino veritas*, you know; thus, either women have heard

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and *do keep the secret* doctrines, or whatever they are, or they are too careful of their husbands' honour to take advantage of these moments of weakness.

I think I have heard or read that you date some of your rules from the time of Solomon; if so, I would ask permission to refer to what Josephus tells us of some of the occurrences which took place during the reign of that wisest of men. He says that a woman of Egypt, Queen of Sheba (or Sabœa, in South Arabia), came to visit Solomon to inquire concerning the truth of the reports which had reached her of his wisdom. She did not content herself with merely *hearing* of wisdom, but "she was *inquisitive* into philosophy, and on that and other accounts was to be admired," and "in order to have trial of his wisdom, proposed questions of great difficulty, and entreated that he would solve them." This the king did, and it would appear was really too wise to assume the appearance of superiority, for he also proposed questions to her; thus not only instructing, but placing her on terms of equality with himself. I do not of course know if any of these dark sayings may form a portion of the doctrines now held by the Craft, but at least I would hope that the words in which the queen expressed her admiration and edification when she had heard, and seen, and understood the wisdom of Solomon might be applicable to Freemasonry, if open to our investigation. "All things indeed, oh king, that came to our knowledge by report, came with uncertainty as to our belief of them. But as to those good things that to thee appertain, both such as thou thyself possessest—I mean wisdom and prudence—and the happiness thou hast from thy kingdom, certainly the same that came to us was no falsity. As for the report, it only attempted to persuade our *hearing*, but it did not so make known the dignity of the things themselves as does the sight of them, and being present among them. I indeed, who did not believe what was reported by reason of the multitude and grandeur of the things I inquired about, do see them to be much more than they were reported to be."

In conclusion, Mr. Editor, let me beg you to advocate the adoption of one part of Solomon's conduct towards his inquisitive fair guest, for it was certainly the best possible proof that he knew how to gain a lady's heart. "Solomon also repaid her with many good things, and principally by bestowing upon her what she chose of her own inclination; for there was nothing which she desired which he denied her."

I am, sir, yours very respectfully,
A Freemason's Wife.

[We have received some other letters on the same subject, to which we have replied, suggesting some explanation; the answers to our replies have not yet reached us.]

TO THE EDITOR.

Sir, and Brother,—For as the mother as well as daughter of Freemasons, I presume I may address you in this friendly manner—I have perused the letter of "A Sister," in page 185 of your last Number, with mingled feelings of pleasure and regret; of pleasure, under the impression that your correspondent, being unmarried, has evidently derived both instruction and amusement from your excellent publication—but of regret, if being married, she should really be desirous of entering an

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assembly to which her husband might object, even though himself a Freemason. But should he not be one of the order, how possibly could your "Sister" expect to enter a society that did not include him to whom her conjugal fealty is impleaded by the holy name of wife? For myself, I would not accept a diploma from the Lodge of Adoption in Paris, for I am credibly informed that such Lodge is no more Freemasonry than it is a house of parliament; indeed, it is said to be a mere pleasant fiction, to amuse a woman's fancy. I am thankful, as a daughter, that the moral duties of my dear father pleasingly impressed me with that favourable opinion of the Order which led me to approve of my sons following so excellent an example—yet my husband was not a Mason.

I have selected from some Masonic papers one by Dr. Watkins,* from which I extract the following portion, as bearing somewhat on your correspondent's letter :—

"It is further objected, that if *friendship* be so highly esteemed by us, and that of the purest nature, 'why do we seem to abandon the sweetest part of it, which is enjoyed only in an association with female beauty, gentleness, and sensibility?'

"This is an objection by far more plausible than just. In answer to it we might barely mention, that all nations, in all ages, have considered women as ineligible to certain societies and offices; but I add, that the *spirit* of our institution is to abstract us, as much as possible, at certain intervals, from those impediments to mutual confidence and social improvement which we meet with in the world.

"But our moral imbecility would be equally increased by the diffusion of a soft captivating vapour over our hearts, if we admitted the fair sex at our assemblies, and this would give many passions a play in our breasts, particularly rivalship and jealousy, totally incompatible with the *spirit* of our order, and destructive of its very foundation.

"As our principles, however, most powerfully tend to improve us in all those virtues of the soul on which the happiness of every domestic relation so greatly depends, and which alone can render us deserving the regards of those whose love it is our duty to attract and preserve, let me press upon you the constant cherishing this *spirit*, by the practice of every moral and social duty. If our amiable female relatives observe us acting in unison with those principles, which we profess to constitute the *Masonic character*, they will be as proud of it as we are. By that subjugation of the passions which Masonry teaches you, your habitations will be all *Lodges* of peace, harmony, and happiness."

This opportunity should not be lost of paying a mark of respectful acknowledgment to you for the very great delight so many "Sisters" (for I know many), as well as myself, have derived from the high moral tone of your truly valuable periodical.

A Mother of Freemasons.

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* A Charge delivered on the Consecration of a Lodge at Bideford, 23rd of May, 1792, by John Watkins, LL.D.

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THE LIBRARY AND MUSEUM.

SCIENCE AIDED BY POVERTY.

It is with sincere regret that we cannot announce favourable tidings of this pyramid of promise, which should long since have towered into its expected altitude of Masonic intelligence, receiving and imparting treasures of general as well as of mystic import. Alas! it but winds its slow length along—a significant proof of the apathy of the Committee (whose views and imaginings have, we presume, no aptitude for such things), who do not condescend even to report on the inanity of their efforts.

Where is that estimable Brother who first mooted the matter in Grand Lodge? why does he repose in a questionable retirement? the elegant leisure of a man of mind surely could be directed in aid of the foster-child of a moment of honourable distinction. Let him remember that he has never been *supplanted* in the estimation of the Order to whom, in common with all, he owes a fealty that he cannot be honourably relieved from. From some of his successors we never expected much, and we have not therefore been disappointed—their unenviable forte lay in other directions.

But to the subject, after too long a period of silent neglect, a most talented Freemason, Brother D. Rosenberg, of Paris, has presented to the Library and Museum some Masonic charts or tableaux, of surpassing value, which we shall not here attempt to enlarge upon. Some gifted pen among the *custodiers* of the too limited collection will not, we trust, disdain to do justice to them, which, as containing the true salient points of Masonic and general philosophy, require the examination of a well-instructed mind—being, we agree, too abstruse for mere dabblers in science. The history of the presentation, however, is not without interest:—

In 1841 or 2, as we believe, Br. Rosenberg visited England ostensibly with the purpose of bringing about some alliance between the Grand Lodges of France and England, being delegated by the former as a representative to H.R.H. the late Royal Grand Master of England.* The mission was unsuccessful. During the interview, however, the Grand Master was pleased to express himself so well satisfied with the general view entertained by Bro. R. (as well he might) that he suggested some improvements in a contemplated chart to be termed "*Sapientia generalis.*" It is not to be wondered at that on his return home he pondered not long on the matter, his own opinion being sanctioned by that of so illustrious a Mason. He set to work, and at an expense to him so considerable (being in very humble circumstances) that he could not find sufficient patronage in Paris; so he hied over to England, the land of promise—but, alas! to him, the promise of broken hope. The death of His Royal Highness left him without a patron, and he soon found that the "Philosophy of Masonry," however well understood by a few, was practised by fewer, and altogether unknown to the many. He *presented* some few copies, which were *accepted.* He solicited the Board to purchase a set of his Charts for the Library and Museum, and to honour him by their patronage as a stepping-stone to fame.

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* Hereafter we purpose to make some important observations on this and other subjects connected with the case.

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This request was declined, on the plea that on examination of the same the Board did not feel justified in complying with his request!

Poverty—that lawless depredator on the human heart—became his merciless tyrant; and in his extremity poor Rosenberg sought relief from the Lodge of Benevolence: and to the honour of the Masters of Lodges, who might not perhaps have been able generally to appreciate the philosophy lithographically described in the French language—they listened attentively to the contents of the simple petition, and to the statement of the Brother who supported it, and unanimously granted him ten pounds, which was more than treble what the cost would have been to the Board of General Purposes.

But to the moral. At the moment poor Rosenberg could not speak; he was near sinking with the good fortune, for "joy and sorrow have a twin-like power." But the next day he called upon the supporter of his petition, and entreated of him to cause to *be presented* to the Library and Museum the very Charts he had requested them *to purchase*; hence an illustration of the fact that "Science has been aided by Poverty." *How many talk about Landmarks!*

FIDUS.

THE MASONIC TONTINE, AND WIDOWS AND ORPHANS.

TO THE EDITOR.

SIR AND BROTHER,—From "time immemorial" (as those of us who are over sixty may say) we of the present estate have glorified in the possession of a Masonic Tontine, not that I am an admirer of the levelling system, or desirous of forgetting the good that our Masonic forefathers have done, but in my simplicity and innocence, or ignorance (as you will), would just venture to draw your attention to the subject; and I take this opportunity of noting what has been pretty generally observed, that if you will only take the matter *up*, by bringing *down* the attention of the Board of General Purposes, there is no doubt but a goodly result will follow.—And now to the Masonic Tontine.

At present, if you will only consult the printed circulars of the Grand Lodge, you will find that the dividends payable half-yearly amount each time to 148*l.* 5*s.* 6*d.*, being an annual payment of 296*l.* 11*s.*, which has been so long in course of payment that although, Masonically speaking, no one can desire the death of a Brother, still it would be some satisfaction to be able to calculate the probable period when the exit of "the last man" may enable the Grand Lodge either to set aside such amount as an accruing fund for some future object of high importance, or dispose of it in small annuities to the "widows and orphans" of members of the Order.

What I should like to be informed of is, *first*, the *names* and *ages* of the respective proprietors; second, whether any account be kept of the transactions, as the payment of so large an annual sum surely is entitled to some explanation.

A MASON.

[We advise our correspondent to put a simple notice of motion on the paper, to the effect that the subject of the Tontine be referred to

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the Board of General Purposes to report thereon; the probability is that if such course be not immediately taken, some other member may take the matter up, and then when about to be discussed it may be seen to have attracted attention, and in due time a reply will be vouchsafed; but the principle advanced by "A Mason" is too important to be lost sight of by us.]

ROSE CROIX.

A MASONIC MUSING.

Some short time since the writer was informed of a very interesting discussion between two very learned Thebans—the one a French bishop, the other a French, or rather a Hungarian Jew, by name Rosenberg, not a minister, but evidently a man well versed in more than the mere forms and ceremonies of his faith.

Having but a very indifferent knowledge of the French language (in which the information was given) it was difficult for the writer to follow very clearly the line of argument of the learned disputants, who, it appeared, became much excited in the conversation.

At length it was said that they agreed to an armistice, as both appeared to have approached the goal whence neither would move; and as the writer was given to understand that each thought he had dumbfounded the other.

After a short pause the Jew insisted that the "sun *passed* the equator."

The Priest was equally positive that the "sun *crossed* the equator."

And on the imputed signification of the words "passed" and "crossed" the disputants resumed their arguments with added force; and indeed they parted neither convinced or satisfied.

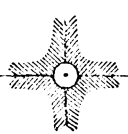
The writer has since thought much on the subject of this discussion, and ventures, through the *Freemasons' Quarterly Review*, to solicit some interpretation of what to him appears to possess some interest.

One of the disputants maintained that the "sun passed the equator" at the vernal equinox, and that the "pacque" or passover—the solemn festival of the Jews, as instituted in remembrance of their departure from Egypt—had also an allusion to the time of the sun passing the equator.

The other maintained that the "sun traversed the equator in the form of a cross, for in its course it described a rose croix, illuminated by its own lustre," observing that at the vernal equinox the rose begins to bloom—and hence the derivation of the Rose Croix; also, that the period was a typical allusion to Christ and the Easter Feast.

The writer retained a diagram which had been hastily sketched in Bro. Rosenberg's presence, and which he now presents; and shall feel obliged by some one of your correspondents, qualified by his learning and research, taking up the subject.

Fidus.



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MASONIC ANECDOTES.

GENERAL PUTNAM.

"My native town, Brooklyn, Conn., was formerly the residence of Sen. Maj.-Gen. Israel Putnam, *a true patriot and a devoted Mason.* He was ploughing in a field not a mile from where I am now writing, when he received intelligence of the skirmish at Lexington—what followed is a matter of history. But there is one incident connected with his life, which is not so generally known. In the 'French and Indian War,' Putnam commanded a corps of partizans on the frontiers. In a severe skirmish, it was his fate to become a captive to the Indians. So gallant a warrior was worthy of no ordinary death. After being insulted and tortured in their villages, he was led to the stake. The faggots were piled around him; the flames leaped and played over his wasted form. He had taken his last look of earth, and was consigning his soul to God, when he beheld a French officer approaching. As a last resort he *hailed* him, in a way that speaks with more than trumpet tones to the heart of a genuine Brother. Quick as lightning the cords were severed, the burning faggots were dispersed, and the officer rescued Putnam at the imminent peril of his own life. *So powerful is the word that binds our Brethren in the hour of peril!* Putnam always said that he owed his life to Masonry, as he felt confident the Frenchman never would have incurred the risk of displeasing the Indians so much, to save any but a *Brother.* Through life his zeal and services to the '*Good Cause,*' were equal to the debt he owed, and after a long life spent in the service of his country, *on the square,* he met the *grim tyrant* with the firmness of a Mason, and the hopeful resignation of a Christian."—*Freemason's Mag.* (*U. S.*)

Eugene Marie Lagratia, a Spanish Creole, was following his occupation as a general merchant in Port au Prince, in the republic of Hayti, was in prosperous circumstances, and highly respected, when, a few months since, the revolution took place in that country. Notwithstanding his reputed character for being free from political bias, he was suspected of being hostile to those who sought for a change in the government, and being fearful of consequences he meditated escape, but was arrested before he could effect it. His intention to escape was pleaded as sufficient reason for the punishment of DEATH, and he was ordered for immediate execution. The fatal guard was ready, the unhappy man knelt on his coffin in prayer previous to being blindfolded; and in this attitude, while lost to all hope but that of futurity, he felt himself suddenly seized in the arms of some one, when he swooned. On recovering his senses he found himself in the guard-house, in the custody of the Haytian officer who commanded the fatal guard, and who, while struck with the awful scene of the sufferer while imploring Heaven in the last agony, observing his features, recollected having met him in open Lodge; one look was enough—on his own responsibility he bore him away, and had the further happiness to preserve his life, the

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government being contented with the confiscation of all his property. Bro. Lagratia was put on board a vessel bound to New York, where he made himself known to Bro. James Herring, the Grand Secretary, who caused him to be relieved, and who also gave him a recommendatory letter to the Lodge of Benevolence of the Grand Lodge of England, to which he presented his petition on the 31st of July, for aid to procure a passage to Barcelona, where he had some commercial as well as general relations. We need hardly say that his petition was favourably entertained.

THE MASONIC PROVINCE OF SUMATRA.

"Andi alteram partem."

To THE EDITOR.—In your last number (p. 188), your correspondent "Quid Nunc" appears to have been so much in error, that the following explanation may be acceptable. About the year 1821 (as I have heard), the present P. G. M. for Sumatra, at that time a member of the Lodge of Felicity, now 66, was an aspirant for the honour of the Crimson, but as he was about to return to Sumatra, and as the late Colonel Macdonald,* the retiring Provincial Grand Master of that district was anxious for his appointment, he being considered "a Resident," although absent in England on business, the late Brother W. Meyrick (G. R.), brought the subject before the notice of H. R. H. the Duke of Sussex, who appointed Brother Lewis to the vacant office; and he accordingly took his seat for the first time in Grand Lodge on the 6th March, 1822, as Provincial Grand Master for Sumatra, without any "*et ceteras.*"

He appears to have attended Grand Lodge pretty generally during that year, and occasionally until June, 1824, when, although at the time a newly appointed Prov. G. M. for Sumatra *he was actually nominated on the Board of General Purposes!*

At the Annual Festival in 1825, the Brother appears to have the "*et ceteras*" attached to his office, but was not re-appointed on the Board, probably because he returned to Sumatra, as from May, 1825 to April, 1827, I find no mention of him in the papers of the Grand Lodge; then, however, he re-appears, but without the "*et ceteras,*" which however will be found appended in June following; but were finally discontinued in September. These "*et ceteras*" are, or rather, were, I presume, a "vagary" of the Right Worshipful Brother.

It is believed (I do not vouch for the fact) that the P. G. M. did really visit the seat of his Masonic jurisdiction, but his sojourn there must have been but brief; from April, 1827, he is reported to have been present in Grand Lodge, and was again appointed on the Board of General Purposes, a sufficient proof that he was not likely to enlighten the gentles of his own district, but very likely to make one of a quorum,

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* Descendant of Flora Macdonald, who, as Flora Mac Ivor, is celebrated by the author of Waverley.

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at a time when quorums were not every-day occurrences. Peter Gilkes* had an exalted opinion of quorum numbers, e.g., "Never mind," (he would say), "the P. G. M. for Sumatra and myself are, in my opinion, the most useful members, for they do manage to make a quorum, when we *are* present, which is not always the case when we are *not*."

He was re-appointed on the Board in 1829, and has been regularly so until the present day; he has also been President of the Board of Finance.

I cannot gainsay, or vouch for, the holding any Provincial Grand Lodge by him; but I fail altogether in obtaining any satisfactory information relative to Art. 6, p. 55, of the Constitutions; as however there is but one Lodge stated by the Calendar, to be under the sway of the P. G. M. for Sumatra (if such Lodge really exists at all), it can be a matter of no importance whether it be held as a private or Provincial Grand Lodge. The matter altogether is a farce.

You are mistaken about the payment of the fees of honour and the P. G. M. himself, who, "Obscuris vera involvens" has, in some degree tended to the mistake. I in common with many, understood him to say in Grand Lodge, "with respect to the fees of honour, they were in my case remitted." He probably meant to say, "a portion of the fees of honour were in my case remitted;" whereas, he should have said, "In my case, being a district Provincial Grand Master, I was only called on for 21*l.*, which sum I paid on my appointment."

Seneca observes, "veritas simplex oratio est;" but some folks will make a mystery even of truth.

It is perfectly clear that the P. G. M. did pay the 21*l.*, as will be seen by reference to the Grand Treasurer's account in March, 1822, together with three guineas (the custom then), as the honorarium to the Grand Secretary.

It is also clear that by the Constitutions (p. 110), a district Provincial Grand Master is exempted from the payment of 21*l. to the fund of Benevolence provided the Brother be a resident in such district.*

Now, as the *residence* could not have extended to two years, voyages, "*et cetera*," included—say from May, 1825, to April, 1827—and as the P. G. M. for Sumatra is very often the *presiding officer* of the Board of *Benevolence*, it would be but a *decent* compliance with the *spirit* of the law, if he were no longer to avail himself of the mere *letter* thereof. Some folks may have doubts whether being no longer "a resident" of Sumatra (many sincerely wish he were an actual resident there), the money is not positively due by him to the Lodge of Benevolence. The point may be reserved; as the judges sometimes phrase it "We'll take a note, Brother."

The Brother in question having been appointed previous to the cession of the colony to the Dutch, the opinion given by "Quid Nunc" and yourself does not hold.

I have previously adverted to the part taken by the late Bro. Meyrick in this appointment; it is only due to him to observe that he never would have meddled with it, had he supposed it possible that he was likely to be the means of placing over the heads of all the Grand Officers of England, a Brother who might be well suited for so limited a sphere

* Conversations with Peter Gilkes.

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as the district Provincial Grand Mastership of Sumatra; indeed, he frequently expressed himself rather sharply on the subject when he discovered the error into which he had fallen, and, at one time, seriously entertained the intention of giving notice to alter the law altogether, and place the P. G. M.'s next in rank to the Grand Wardens; on this principle, that when in the proper sphere in their respective provinces, they were the presiding officers; but that when in Grand Lodge, they were only the representatives of such provinces. I was but a Tyro at the time, and Bro. Meyrick's arguments struck my attention; he afterwards agreed to take no further notice of the matter, and except some occasional disputations, more animated than congenial, reminded him of the "first cause," he bore his disappointment pretty well. Bro. Meyrick was really a worthy Mason, was Grand Registrar from the Union to his death, a period exceeding twenty years, during which he annually paid his fees of honour.

As you have amused your readers by breaking a fly on the wheel, I may, perhaps, be pardoned for endeavouring to put the little matter straight.

July 24, 1844.* FIDUS.

TO THE GRAND LODGE OF IRELAND.—No. II.

" If there's a hole in a' your coats,
I rede ye tent it;
A chiel's amang you takin' notes,
An' faith he'll prent it."—BURNS.

" And now, ye generation of ——, who raise yourselves up, as if it were, brazen serpents, to hiss with your tongues, and to smite with your stings, bow yourselves down to your native dust, and acknowledge that yours have been the thoughts of ignorance, and the words of vain-foolishness. Lo! ye are caught in your own snare, and your own pit hath yawned for you. Turn then aside from the task that is too heavy for you; destroy not your teeth by gnawing against a file; waste not your strength by spurring against a castle wall."—SCOTT.

MAY IT PLEASE YOU.—The above quotations contain sharp words, my Masters—words culled from the thoughts and imaginings of two Masonic worthies, who, although their souls have long since winged their flight to the Grand Lodge above, their spirits have at length awakened a tardy gratitude, and the passing twelve months record " repentant" homage to the memory of the Highland Poet and the Great Wizard of the North. I do not desire it to be understood that this impress of their words applies to all of you, but they do to many, and if you are ignorant, as " oi polloi," that your " posse comitatus" is somewhat out at elbows, it may be well to be reminded, that the industry of " oi polloi" should bestir itself to mend the holes in the coats of the " posse comitatus," or the proofs of ignorance or vain-foolishness will become apparent to others, as well as to the chiel that's amang you.—Awake—be warned in time.

What, as a Grand Lodge, have you done for the advancement of Masonic science? shall we find any proofs of service among the records of your quondam hall in Dawson-street, or at Ingle's tavern in D'Olier-

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* Is our correspondent aware that Quid Nunc's letter formed the subject of conversation at the Board of General Purposes on the 23rd July?—ED.

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street, any more than we can in your present location. You may, among your archives (!), have proofs of having there met, but it would puzzle your "evergreen," the D. G. Secretary (who is, by the way, the most irresponsible *deputy* existing), to bring one single proof of good service in the cause of Masonry. Show me my error, and I will on conviction make you the most ample atonement.

It is my intention to address you a series of letters, may it please you, on certain topics.—The present will glance at the circumstance of a late suspension of a member of your body, and the more recent citing of one of the most exemplary Masons of the universe before you, to show cause why he departed from some of your customs. Do not you laugh when I candidly assure you, that it puzzled me then as it does now, to know how he could depart from customs he never saw, and which very customs you yourself have no knowledge of whatever.

I freely admit, may it please you, the power you possess to cite Brethren before your tribunal; but there is an adage to the effect, that however it *may* be well to have a giant's strength, it *may* not be well to use it—yours is a case in point—your bodily strength is an overmatch for your mental. In the first case in question, there was doubtless a plausible case for inquiry; but then, may it please you to remember, you permitted a most unwarrantable anomaly, *in re*, "Masonic law *versus* Masonic justice;" the *prosecution* was urged at railroad speed: but when the defendant attended to state those facts necessary to the case, and which he had not entrusted to any other party, you declined to admit him, and he was actually suspended, during a scene of turmoil, much after the manner of Macbeth's ladies, unsurpassed in any annalia, without being permitted to show cause why he ought not to be suspended!* Your conduct on the occasion resembled the bursting of a steam-boiler, by which many were hurt; and thus scalded by your own carelessness, they visited on the absent defendant a sentence which, but for the folly of those who passed it, might be thought severe: whereas you should have committed the unfortunates themselves to some Masonic asylum in Dublin, where they might by time and care have been brought to their senses—when, may it please you, will you come to yours? Observe, the wound you inflicted has left no dishonourable scar; time may have marked him, as it does all mankind, but the marks of the scythe bearer are a correction, not a curse; it is to be hoped that the mark of your cicatrix may not be eternal.

To show the good temper and high principle that influence an English Mason, whose reputation and character some of your silly members took the opportunity to attack in his moment of trouble, I will (by his permission) extract a paragraph or two in relation to the Brother you suspended.—"I am of opinion that the punishment exceeds the fault, and that his position is a violation of Freemasonry, which ought always to *demand* that the veil of *Charity* should be gently thrown over all error —and nothing can alter my opinion." Again, in a letter to the object thus shamefully dealt with, the same Brother observes,—"Power loses its moral effect when exercised as power—true principle in its correction is slow to judge, but in the end is sure to reform the error or punish the fault."—May it please you, ponder well.

* A Printer's Devil, a very useful kind of attendant on matters of mystery, told an amicus curiæ, "that such a plan was the only way left to silence the rebels, for otherwise there was a charge on the paper affecting one of the Council of *Wrongs*." The P. D. told a few more, ana, of which hereafter.

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In case the second, an accomplished Mason, whose laurels as such were gained in the far-east, under a district province of the Grand Lodge of England, was compelled by ill-health to return to his native city in Ireland, where he found Masonry in a state of hapless inanition, hopelessly so than to such a Mason. It is sufficient to state, he raised this district (under your sway) to a state of health and strength. Science and morality resumed their power, and a cheerful spirit revived Masonic influence. How has this good man been rewarded? I'll tell you; for I verily believe, although many tricks fantastic are practised in your name, you are generally innocent of them yourself. Well, the Brother in question worked his Lodge so well after the English ritual (*knowing no other*), that many old Masons rallied round him, and still more of the gentlemen of the neighbourhood flocked to his standard.—But envy attended merit as its shade.

A silly Mason actually prayed your Grand Master and Wardens to make inquiries, and stated that the S. G. W. having been present at the Lodge (and mark, he was a member of it), observed that you did not recognize the mode of working. Are you aware, may it please you, what mode of working you do recognize, when it is a matter beyond contradiction, that no three Lodges under your sway work in one system. What, however, the S. G. W. did really say was, *that he never saw such work in the Grand Lodge!* and I believe him—and what is more, so do you. Our attributes, brotherly love, relief, and truth, require to be written in large text on your pedestal, the little crowquill characters require a microscope to develop—What resulted? after a deal of coquetting, you declared, or your Board rather, that the Master had not *wilfully* departed from your practice. Odds me, as old Queen Bess would say, and she at last loved the Masons, this is a queer result!—a man is stated as having not wilfully departed from a point at which he never arrived. Is this Masonry—legal, practical, philosophical, or profound?—it cannot be termed profane, for those of the profane world might term it ridiculous.

To continue—there being no Provincial Grand Master in the neighbourhood, and wherever there is such an officer of thine, there is improvement, *e. g.* Carey and Dunluce, Cork and North Munster (by the way, you would not have Monaghan), so the Brethren were desirous of having your Senior Grand Warden as P. G. M., but no—you gave as a reason, I understand, that the Lodges are too much in arrear, and in too unsettled a state to deserve instruction and regularity! and so, until the dawning of a better day, you coolly leave your children to the tender mercies of the want of both; what results?—why this, having succeeded in creating a bad feeling, envy makes a further attack on merit, and stops not until the Master in question is compelled to meet it in Grand Lodge, and on the same ground; for as there is no one to instruct him in your system, as there is no recognized one, and envy being, naturally enough, either innocent or ignorant of any, so the English system or none was the only one left. This meeting, after a scene as unworthy Masonry as common decency, was satisfied that the Landmarks should be preserved; and it follows, that as soon as some explanatory system shall be issued, and, if possible, comprehended, the Master may rejoice in the knowledge of some mysteries hitherto restricted to the cranium of the "Old Gentleman" of Dublin, who boasts that *he* will have no innovation; that at the union, it was attempted to have something of the kind,

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but that *he* resisted, and that *he* ever will; that the R. A. of Ireland is the only pure, &c. &c. &c.

Some old lady is said to have declared that there is nothing new under the sun; consequently, I presume that you consider that there can be nothing new in Freemasonry, nor can there be unless you look for it. But now, what I should like to see, and, I believe, may it please you, so would you, would be the "Old Gentleman" equipped in the style of 1780, with shoes and buckles, silk stockings, breeches, long vest, and a coat of the day with its long back, cravat, full wig and tail, duly powdered, a sword by his side, and in his hand a gold-headed cane, the whole surmounted with a cocked hat, laced with gold. Let the buck of 1780 be presented to the old gentleman of 1844, and what would he think of himself. Is there a moral here? No, not for him, he would not understand it. We must wait—the Masonic fowler comprehendeth not.

You are yourself to blame, "*quod facis per alium facis per te ipsum.*" It is painful to think of the scene on the 4th of July last. Such things are reprobated by those on whom alone *your existence* rests; despise the warning, and you will become non-existent. You have the means to prevent annihilation—DE-FOWLERIZE—grant an annuity—in this be honest,—but be free.

FIDUS.

WINGED WORDS OF ANCIENT ARCHERS.—PART IV.

HOMERIC HEROES.

THE best bowman of his day—himself being witness—was Ulysses; with the exception of Philoctetes, his comrade-in-arms in the field of Troy. We are instructed of this in his famous challenge before the Phœacian sportsmen, who were taunting the unknown castaway as a man of small experience in sports or war. So lightly does he hold their strength and skill, that he tells them he could throw a heavy spear as far, or further, than they could shoot an arrow. Either they must have been but poor hands at the craft, or Laertiades had drawn a very long bow indeed. As it happened, no trial took place. Let us turn our eyes, however, to an arena, where the great Unknown does show himself. Time, ten years after the sack of Troy; place, the palace of Ithaca.

"Now came the dreadful hour when Pallas urged
Icarius's lovely daughter, the discreet
Penelope, with bow and rings to prove
Her suitors in Ulysses' courts, a strife
Most fatal in conclusion to them all.
First taking in her hand the brazen key,
Well forged and fitted, with an ivory grasp,
Attended by the women of her train,
She sought her inmost chamber, the recess
In which his brass, his gold, and temper'd steel,
Ulysses kept. There hung his stubborn bow,
And there his ample quiver filled with shafts,
A deadly store."

Having with her own fair hands succeeded in opening the huge locks of that treasury of precious arms—precious to her solely as the relics of her long-lost lord—she entered, and

"With lifted hand she lowered from its hold
The bow, within its glittering case secured;
Then sitting there she laid it on her knees,
Weeping aloud, and drew it from the case.

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An affecting trait that! Memories too deep for utterance rushed upon her soul at the sight, and she would give vent to them only in tears. Resuming her sad serenity, the queen now descended to the festal hall, attended by her maids of honour, bearing the bow and quiver. There sat the sensual suitors; and them, pausing at the portal, Penelope thus addressed:—

"Ye bold intruders here, who never meet
But to devour the substance of a chief
Long absent from his home, nor can invent
Pretext or palliative for such abuse,
Save your desire to make a bride of me,
Attend this game to which I call you forth.
BEHOLD THIS PONDEROUS Bow! my godlike spouse
Hath bent it oft; the suitor who shall bend
This bow with ease, and who shall speed a shaft
Through these twelve rings, him following I forsake
The mansions of my youth, so fair, so filled
With all abundance, and which, doubtless, oft
I shall remember, even in my dreams."

Here was an astonisher to the assembled rivals, as well as to all present, except one poor and scorned beggar, to whom Penelope had, in the simplicity of her heart, imparted her purpose the preceding day. Let us look at the literal version of the princess's private and previous communication to the unknown wanderer.

"For now will I propose a contest,—
The axes which he (Ulysses) in his own courts
Set up in order, like the props of a ship, twelve in all.
And he, standing at a distance, shot through them his arrows.
Now truly to the suitors will I propose this contest.
He, indeed, who shall with ease bend the bow in his hands,
And shall shoot through the axes,—all the twelve,
Him will I follow," &c.

This is the first intimation of the game or contest, in which there is no mention whatever of "*rings*," but "*axes*," as the marks to be set up and shot at. The word employed in both passages is πελέκες, axes or hatchets, which certainly cannot be legitimately twisted into rings. The same expression occurs repeatedly, and sometimes the general term of "iron" or "brass" is used; but never any word that can be clearly construed into rings. Cowper, Pope, and Dacier, all, however, translate it such. It would be presumption in us to say that they are wrong, though we confess we cannot see that they are correct. Perhaps they did not advert to the fact that a man, aye and a modern, could drive an arrow into and through a steel plate or target of some inches thick; and therefore they had recourse to the substitution of a ring or rings, which, certainly, though requiring some skill to thread, did not demand the strength and power imbedded in a hero's arm, and by which the exploits of Ulysses are almost always characterized. Power, in fact, is the pervading principle of the whole episode of the bending of the bow.

If the Turks of the present day are not the bowmen which that people once were, it is because the use of fire-arms now generally prevails. But in the days of Sandys, who sojourned among them during the seventeenth century, they excelled in feats of archery, and used bows of an exceeding strength. The English ambassador at that time, in shooting with such a weapon, sent an arrow through a steel target of two inches thick. What could not a native, therefore, have done? Lord Bacon mentions the same fact. As to skill and precision of aim, the modern Persians have been known to divide a horsehair, and put an arrow through a finger-ring with perfect ease.

Taking these points into consideration, is there anything extraor-

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dinary in the author of the Odyssey describing his hero as shooting through a certain number of steel or brass targets, in the shape of thin axes, or hatchets, planted pretty close to one another, we will suppose, for no specific distance is particularized? If we reckon each blade of the twelve axes at one quarter of an inch in thickness at the point pierced, we shall, of course, have an aggregate of three inches altogether. And surely either practically or poetically, the force of the godlike Ulysses may be allowed to effect such a feat; and that such was the impression meant to have been conveyed by the bard we are bound in all classic fealty to believe.

To have threaded a ring or a certain number of rings was no such very wonderful performance; for that we would have backed any of the suitors to have done if they had had power to have bent the stubborn bow: but to have shot sheer through a dozen of axes (possibly, for what we know, each half an inch thick), was an exploit more worthy of the arm of Ulysses, and which probably none but he could perform. It is not unlikely, indeed, that the game or sport was one of his own invention, and practiced by none but himself. Telemachus had never seen it before; and though but an infant when Ulysses left home for Troy, he must have seen it practised sometime during his minority, had it been known or common to the princes or people of Ithaca. Neither do any of the suitors seem to have been in the least familiar with it—and among them were experienced warriors from different quarters. The game, then, it may be inferred, was invented by Ulysses, (some captious critic may here say—by Homer.)

But let us pass to the issue of the contest—for to pause in contemplation of the many interesting passages of the "Bending of the Bow" would take up a "quarterly" entire. Telemachus has dug a trench or furrow to insert the ends of the axes therein; the bright blades are gleaming in a line parallel to each other's surfaces; and all (but the young Telemachus) have proved themselves utterly unable to bend the stubborn horns. Ulysses now takes his turn, despite of the opposition and taunts of the suitors.

> "So they; but when the wary hero wise
> Had made his hand familiar with the bow,
> Poising it and examining—at once,—
> As when in harp and song adept, a bard
> Strings a new lyre, extending first the chords,
> He knits them to the frame at either end
> With prompted ease—with such Ulysses strung
> His own huge bow, and with his right hand trilled
> The nerve, which in its quick vibration sang
> As with a swallow's voice.
> He seized a shaft, which at the table's side
> Lay ready drawn; but in his quiver's womb
> The rest yet slept, though destined soon to steep
> Their points in Grecian blood. He lodged the reed
> Full on the bowstring, drew the parted head
> Home to his breast, and aiming as he sat
> At once dismissed it."

Where flew that shaft? not through any rings, for none were visible, but—

> "Straight through every axe
> It sped, perforating from first to last,
> Nor slacked its forceful course, till the huge gate
> Resounded, by the polished point transfixt."

Well might Ulysses, yet redolent of youthful vigour, exclaim, ἔπι μοι μένος ἔμπεδον ἐστιν.

TOXOTES.

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MUSIC AND FLOWERS.

Who loveth not music and beautiful flow'rs?
Can aught that is earthly more pleasure impart
Than the fragrance that breathes in the evening hours
And the music that touches the chords of the heart?
As Nature's own choristers, birds in the air
Sing hymns to the morning, with innocent mirth,
And when the soft moonbeams are brilliant and fair
What melody falls on the flow'rs of the earth!—
Who loveth not music and beautiful flow'rs?

O lovely young children are angels in smiles,
For earth-scenes to them are all heav'nly bright
At the opening of Life, ere the world and its toils
Have taught them that Earth is the region of Night!
And they who delight but to look on their features,
As tracing in each the faint outlines of mind,
May ask if there's one of those innocent creatures—
The buds and the blossoms of future mankind—
Who loveth not music and beautiful flow'rs?

Observe the young lover who hears the sweet voice
Of her whose affection's the star of his life!—
Hope brightens his thoughts, and his feelings rejoice
As he watches the looks of his youth's lovely wife;
And the maiden confesses, with blushes besure,
Her true love for him, as they walk in the grove—
For her heart is all his, and her mind is as pure
As the light that descends on the scene of their love.
O they are like music and beautiful flow'rs!

See wedded old age in the garden of peace
Content to look back on the years that have pass'd
And, thankful that worldly anxieties cease,
Enjoy the calm haven of quiet at last.
The faithful old pair who have travelled with truth
Through the journey of Life to its weary decline,
Remember the blessings and joys of their youth,
And see in the skies their bright destiny shine—
For their spirits love music and beautiful flow'rs!

W. Hersee, Shakspere Lodge (356.)

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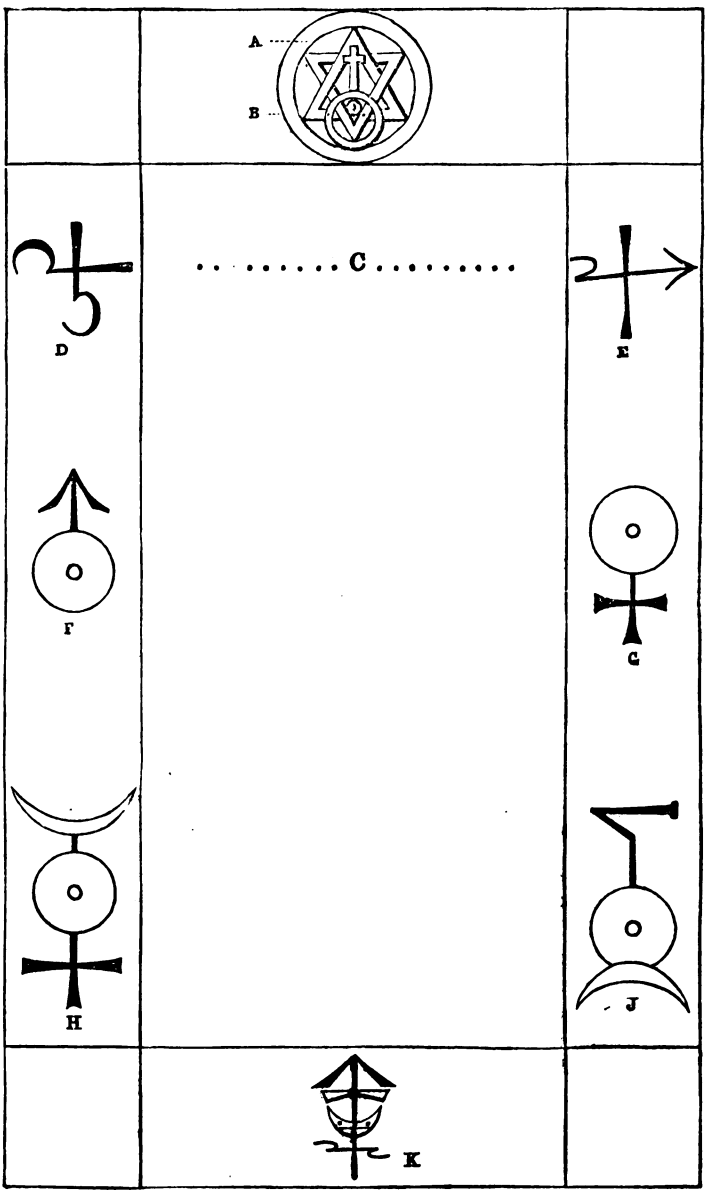
רוח אלהים



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SKETCH OF THE FRAME WORK OF A DOOR IN A COMMON GARDEN IN THE VIA MAGGIORE AT ROME.

(*With a Wood Engraving.*)

This door had evidently been removed from its original position, as there was no other connecting link in the associations of the place.

Where the letters are placed the several sentences were engraved, but from the ravages of time, the decyphering of them was attended with some difficulty.

We present it to our readers as an object of interest, and at the same time express our thanks to Bro. W. Tucker, of Coryton Park, by whom the design has been kindly communicated.

A. TRIA SUNT MIRABILIA DEUS ET HOMO MATER ET VIRGO TRINUS ET UNUS.

B. Centrum in trigono centri.

C. Horti magici ingressum Hesperius custodit draco et sine Alcide Colchicas Delicias non custasset Jason.

D. Quando in tua Domo Nigri eorum parturiunt albas Columbas tunc vocaberis sapiens.

E. Diameter spheræ * * circuli crux orbis non orbis prosunt.

F. Qui scit comburere aquâ et lavare igne facit de terrâ cœlum et de cœlo terram preciosam.

G. Si feceris volare terram super caput tuum Ejus pennis aquas torrentium convertes in petram.

H. Azot et ignis dealbando Altonam venit sine veste Dianæ.

J. Filius noster morbus vivit Rex ab igne redit et conjugio gaudet occulto.

K. Est opus occultum veri sophi aperire terram ut germinet salutem pro populo.

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TO THE EDITOR.

Berlin, 25th July, 1844.

DEAR SIR AND BROTHER,—You are no doubt acquainted with the fact that the Prussian Lodges not only refuse at present to initiate Jews into Freemasonry on account of their faith, but decline to admit the members of that Creed as visitors to their Lodges, should any perchance be passing through or sojourning in any of the places where Lodges exist. This *exclusive* system of Freemasonry has led, as you may suppose, to many debates upon the subject in, as well as out of the Lodges, many talented and distinguished Brethren having declared themselves favourable to the proposition for their admission. As the present seems a peculiarly proper time for foreign Grand Lodges to notify their opinions, I take the liberty of writing to you upon the subject. It will, perhaps, be as well to mention here, that there exist in Prussia at this time three Grand Lodges unconnected with each other, the Prince of Prussia being *the Protector* of the whole, but no meetings take place, consequently, no uniformity can exist, and but little sympathy and friendship. One of the foregoing three Grand Lodges, named the Royal York of Friendship, finds it desirable to remodel and re-arrange their laws every nine years; the time has now arrived, and the new code will be submitted on St. John's Day, 1845; it would be extremely important to the Craft at large, if the Grand Lodge of England would immediately communicate to the Royal York at Berlin, its opinion upon the non-admission of our Jewish Brethren, particularly those of England, who were taught that "Freemasonry is universal," as it will otherwise be necessary that in future, every Mason shall declare his religious opinions on presenting himself at the door of a Lodge; the same applies to other countries; but I understand the Grand Lodges of France, &c. &c., have protested against this unmasonic act, and the opinion of England's Lodge is anxiously waited for. The Royal York of Friendship possessing a representative of England's at their meetings, we hope your Grand Secretary will be requested to instruct him from the Grand Master, the M. W. the Earl of Zetland, upon the subject. I do sincerely hope that something definite will be done by the Grand Lodge upon the subject, as Masonry is becoming a religious instead of social question, and from that to political, it is but one step. I trespass thus upon your valuable time that the English Brethren may, through your influential and widely circulated Review, become acquainted with the subject.

I am, dear Sir and Brother,
Yours, very respectfully and fraternally,
(Signed) JOSEPH BEHREND.

[We insert the above letter most cheerfully; our heart goes with the writer, nor shall our humble efforts be wanting to second his views. Already the subject has found its way to the Grand Lodge of England, and at a most opportune moment, for, on the 4th of this month, when an address was voted from the Grand Lodge to the Prince of Prussia, as Protector of the Grand Lodges, it was suggested as an amendment, that some allusion should be made to the intolerance of excluding Jewish Brethren. This amendment was withdrawn by consent, in order that the vote might be unanimous—but the "VOICE" was heard, and will speak out.—ED. F. Q. R.]

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WHAT WILL THE GRAND MASTER DO?

Sir,—Although I know I am late in my communication, yet I trust, in a matter of such importance, room will be found in the Freemasons' Quarterly, in order that an understanding may be arrived at, it being a question affecting our Grand Master, the Most Worshipful the Earl of Zetland. If I rightly understood the debated question, on the 4th instant at Freemasons' Hall, of an address to the Prince of Prussia, the Grand Lodge refused to allow the Most Worshipful the Grand Master to sign an address in its name without first calling a meeting of its members, and instead of the Grand Lodge being satisfied with having thus far vindicated its privileges, and giving the Most Worshipful the Grand Master an opportunity of redeeming his error, by calling a Special Grand Lodge immediately, and voting, in conjunction with him, an address to the Prince of Prussia, Protector of Prussian Freemasons, the Grand Lodge, there and then assembled, without its Grand Master being present, voted an address to the Prince of Prussia, and never mentioned the name of the Grand Master, but deputed immediately the Deputy Grand Master, with the Provincial Grand Master for Berks, and Wardens, to present the said address. What must be the feelings of the Most Worshipful upon this subject? To me it appears to be a vote of censure, an act without a remedy, an act of Grand Lodge unheard of and uncalled for. I am free to admit the inadvertence of this act of the Grand Master, but after Grand Lodge repudiated his act, a day or two would have set all right, by calling a meeting and voting the address. It is nothing to say the following day was appointed by the Prince to receive the address, for the Prince, I am sure, is too good a Mason not to have yielded immediately and appointed a subsequent day, if he had been informed that some Masonic forms had not been complied with, and another day or two was necessary to give the address its full and proper authority according to the law of the Craft of England; it may be observed further, that a member of Grand Lodge suggested that some respectful reference should be made to the Grand Master on the subject, but which suggestion was disregarded.

The debate that occurred respecting the Jews not being admitted to Prussian Lodges I was delighted to hear, and hope the Chevalier Hebeler will fulfil his pledge, "that it will not be found so in future;" but I doubt not, if a Special Grand Lodge had been called, the remarks made by a Brother upon the subject would have been privately communicated to the Most Worshipful the Earl of Zetland through the proper channel, and the stigma which now attaches to the Prussian Freemasons, been kept in obeyance or remedied without a public debate.

Under these circumstances, what will the Grand Master do?

An Interested Looker-on.

Sept. 6, 1844.

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TO THE EDITOR.

SIR,—Among the many authorities that have been quoted upon the antiquity of Freemasonry, I do not recollect having met with the following two passages; they are copied from "Stowe's Survey of London." Describing the Bridge Ward, he says:—

"On the east side have ye the fair parish church of St. Magnus, in the which church have been buried many men of good worship, whose monuments are now for the most part utterly defaced, I find John Blund, mayor, 1307. Henry Yeuele, *Freemason* to Richard II. and Henry IV., who deceased 1400; his monument yet remaineth, &c. &c."

That the above term "Freemason" means something beyond mason or builder may be inferred by the second passage, as Stowe speaks then of the Mason's Hall, and not as of Freemason's Hall, to my mind, showing the two terms to have different significations.

"Basing's Hall Ward. Monuments on the east side thereof, amongst divers fair houses for merchants have ye three halls of companies—namely, the *Mason's Hall*, for the first—but of *what antiquity* that company is I have not read; the next is Weaver's Hall," &c. &c.

Some of your learned contributors will be enabled perhaps to throw some light on the foregoing.

Yours, &c.
H. F.

TO THE EDITOR.

SIR AND BROTHER,—I have been (as have, probably, many others) attracted by the letters of Bro. Walter, Scrutator, and others, on the Templar and Royal Orders, but must acknowledge that I have not had my doubts thereby solved; indeed, each party appears so much more desirous to oppose the other than to aid conviction, by admitting error, that I, for one, venture to request of you to enter into the subject at the earliest convenience, and to give your readers the result of your deliberate examination into the merits of the case.

ANGLO-TEMPLARIUS.

[In the present state of affairs we decline the honour; but when some difficulties shall be cleared away by mutual consent, it will give us much pleasure to offer a dispassionate view of the case.—ED.]

TO THE EDITOR.

Masonic Club.—Page 68.

Allow me to suggest that it be a club for the resort of all country Masons visiting London. Instead of visiting various hotels, why not their club?

A CONSTANT READER OF REVIEW.

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TO THE EDITOR.

The Freemason's Calendar and Pocket-Book.

If you have any interest with the Editorial Board of General Purposes, do I pray you exercise it in favour of our sadly-disgraced Calendar, which stands the lowest of its competitors, whether number or utility be considered. Of what value can such an abortion be to the charities, the subject of which is so flauntingly heralded in a preface of some thirty years' standing? I have addressed many letters to the Grand Secretary, but have never received a single reply. The charge for such a farrago is an imposition; but for a creditable pocket-book it would cheerfully and thankfully be paid by your obedient servant,

A Graduate of Oxford.

POETRY.

THE CHOICE.

When first to this earth,
From the place of its birth,
Sweet Charity flew on Love's mission:
All nature confessed,
The heaven-born guest,
And welcomed the beautiful vision.

"I yield to thy sway,
The realms which obey,
My sceptre," cried Earth, "with zeal glowing,
From jewels whose beams,
Shame Light's golden streams,
My coffers are full to o'erflowing.

The depths, to where rise
My brows to the skies,
Be thine, from circumf'rence to centre.
Select for thy throne,
Whate'er I have shown,
And Envy perforce shall content her."

The goddess surveyed,
The riches displayed,
And gladly embraced the occasion.
"My choice," she exclaimed,
"With pride be it named,
Is the heart of an accepted Mason."

W. Snewing.

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LINES

SUGGESTED AT THE GRAVE OF BROTHER ALFRED ALLEN, LATE OF 689 AND 707.

No marble column marks the spot
Where thy remains in peace repose;
But still thy memory's not forgot,
Nor shall the grave thy history close.

For in our hearts thou yet shall live,
A monument thy deeds shall be,
(Such as no artist could achieve),
Erected in our souls to thee.

Unknown to thee, the field of fame,
No warrior's crown e'er stained thy brow;
'Twas thine to bear an honest name,
A name more dear now thou art low.

Though lowly is thy humble grave,
Some living statues here around,
To thee the last sad requiem gave
For thee, their friend that's in this ground.

HANDSWORTH, 689 & 707.

A FRAGMENT.

YE beautiful! ye holy
Hieroglyphics bright!
Whose mystic rays are wholly
The birth of teeming light.
Not Light whose rising giveth
Its tints to rosy day,
But light whose lustre liveth
In Truth's eternal ray.

I feel thy mighty teaching
In nature's erring hour,
All solemnly beseeching
With silent voiceless pow'r.
My heart with chastened feeling
Attentive bows, while through
Its chords, like music stealing,
Thy language breathes anew.

As a mother interposing
Her form 'tween me and ill,
Is the honied truth that flows in
The lore thou dost instill.
And stripped of gloom and terror,
Appears the flow'ry way
Whose portals lead from error
To Wisdom's rising day.

W. SNEWING.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ENGLAND.

QUARTERLY CONVOCATION, AUGUST 7.

Present—E. Comps. J. Ramsbottom, *M.P.*, — Burckhardt and Prescott, as Z. H. J., and a few other members.

There were two charters granted for Provincial Chapters.

A report of the Committee of General Purposes was approved, by which Scribe E. will be empowered to issue certificates as soon as the report shall be confirmed by the ensuing Grand Chapter. Comp. Peter Thomson made some stringent observations on the unnecessary delay caused by the want of the President's signature to the former report of the Committee. Adjourned at a quarter to nine.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, AUGUST 28.

Present,—Bros. McMullen, Crucefix, Baumer, Bossy, Norris, Evans, Webb, Rule, &c.

An intimation was given from the Grand Master, that he should forward an address to the Prince of Prussia.

The report of the Board of General Purposes stated that the model statue of H. R. H. the late Grand Master, having been completed, a further instalment of 600*l.* had been paid to the artist Bro. Bailly. The Finance report was altogether satisfactory.

The business paper contained the subject of the suggestions of the Board in relation to the alteration in the constitution of the Board of Benevolence; also the motion of Dr. CRUCEFIX so long deferred, and the following notice of motion by Bro. BREWSTER.

"Whereas, in the fourteenth general regulation for the government of the Craft, it is stated, "That the Grand Lodge has the inherent power of investigating, regulating, and deciding all matters relative to the Craft."

"And whereas, it is stated in an unanimous vote of the Grand Lodge of the 6th December, 1837, "That this Grand Lodge recommend the contemplated Asylum for the Aged and decayed Freemasons to the favourable consideration of the Craft."

"Therefore a Committee shall be immediately appointed consisting of deputations from the Grand Lodge, from the Committee of the Asylum for Aged and Decayed Freemasons, and from the Committee of the Royal Masonic Benevolent Annuity Fund; with a view to the union of the two latter excellent institutions, under the patronage of the Grand Lodge; it being alike detrimental to the two Charities, and discreditable to Freemasonry, that any evidence of past disunion in the Craft shall be longer permitted to exist."

The scrutineers appointed, were Bros. Imrie, 25; Klein, 198; Canstat, 223; Lazarus, 223; Daws, 227; Sporl, 237.

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QUARTERLY COMMUNICATION, SEPT. 4, 1844.

Present,—R. W. the Earl Howe, D. G. M., as G. M.

Bros. J. Ramsbottom, *M.P.*, Prov. G. M. Berks, H. R. Lewis, Prov. G. M. Sumatra, J. Leander Starr, Prov. G. M., Nova Scotia (G. L. Scotland), a visitor, B. B. Cabbell, as S. G. W., — Smith, as J. G. W., Rev. — Hayes, G. Chaplain; Pollock, Hebeler, Burmester, Prescott, Willett, Shadbolt, White, Crucefix, Dobie, Thomson, Baumer, M'Mullen, Hayward, Norris, Bossy, Evans, Jennings, Chapman, T. Cooke, Rule. The Grand Stewards of the year, the Masters, Past Masters, and Wardens of the Grand Stewards' and of many other Lodges. The attendance was very numerous.*

The minutes of the last Quarterly Communication were read and confirmed.

A communication from the Grand Master relating to an address to the Prince of Prussia, the Protector of Masonry in that kingdom, who was about to leave England, was taken into consideration, and it was proposed that an address from the Grand Lodge should be presented to His Royal Highness.

Bro. Faudel rose and objected, on the plea that the Grand Lodge could hardly vote the address, as the Grand Lodge in Prussia excluded the Jewish Brethren from their rites and ceremonies.

Bro. Hebeler observed that such might have been the case, but that now such exclusion was no longer practised.

Bro. Burmester confirmed the statement of Bro. Hebeler.

Bro. Faudel in reply observed, that letters received in the morning did not agree with the statements of the preceding Brethren.

Bro. Brewster would support the address, provided a very gentle allusion to the subject was inserted therein.

Bro. Crucefix observed, that as the Prussian Lodges were what is understood as St. John's or Christian Lodges, and were not based on the glorious universality of the system of the Creation, it was more the misfortune of the Prince than his fault, to persist in the mode in which he had been instructed; he (Bro. C.), therefore recommended that the address should pass unanimously. The Brethren who had so properly adverted to the subject, might be assured that sufficient had transpired to tend very materially to the restoration of the Masonic Jews to their rights and privileges.

The address was then passed unanimously.

Bro. Dobie then addressed the Grand Lodge on the report of the Board of General Purposes submitted to the last Quarterly Communication, which report was deferred for consideration this evening.

The first article of that report was to alter the constitution of the Board of Benevolence altogether, viz.—

"*That it should consist of twenty-five members; the President and ten thereof to be nominated by the Grand Master, and the remaining fourteen by the Grand Lodge.*"

He (Bro. Dobie) had arrived at the necessity of some great amendment in this law, after a service of many years on the Board of General Purposes, at which he had also officiated for three years as its Presi-

* The heat was greatly felt, and was no doubt productive of serious effect, from the small Temple being immediately over the kitchen of the tavern; it is only fit for the winter meeting.

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dent; that the Funds of Benevolence had been improperly diverted from legitimate objects; that many Lodges made a property of the funds; and that the attendance of Masters of Lodges was not only very scanty, but they frequently retired after the disposal of their own cases, and left the country petitions to be disposed of by the few that remained. He then entered into a financial statement, by which he showed the possibility of repairing the exhausted state of the Fund of Benevolence, which he frankly stated was greatly attributable to the vote of 400*l.* per annum to the Benevolent Annuity Fund, and observed that he did not propose to tax the Craft according to a proposition about to be offered by a worthy member, but by removing all the expenses on the fund, to be charged to the Board of General Purposes; a sufficient saving would thus be made to render any additional taxation unnecessary. He observed, that he long hoped that some more experienced member would have taken up the subject, but as no one had done so, he thought it became his essential duty. He then moved the adoption of the resolution, which being seconded,

Bro. M'Mullen entered into a very elaborate statement, detailing his views, which were diametrically opposed to those of the worthy mover, whose statement he had no doubt was drawn from sources on which he relied, but which were in all main particulars erroneous; that so far from the Funds of Benevolence being in an exhausted state, seven hundred pounds were some two or three years since bought into the public funds, and the claims on the Board were gradually reducing in number. The charge against the Masters of meeting in small number was not borne out, it could be proved that they averaged at a meeting seventeen. Bro. M'Mullen moved as an amendment—

"*That this part of the report be referred to the Board of General Purposes for their reconsideration.*"

Bro. Crucefix stated his objection to a reference to the Board to be insurmountable, for that if the Board were honest at first they would only arrive at the same conclusion (here Bro. M'Mullen observed, that the present Board was not the Board who arranged the report); that (said Bro. C.) if the Board were not identically the same, they were so nearly the same as hardly to admit the technical doubt; that if a reference were to be made, the Grand Lodge must, in December next, be needlessly occupied, and have to postpone much important business. He was himself already put to serious personal inconvenience by the delay, for a twelvemonth he had an important motion on the paper, which stood over meeting after meeting, and (pointing to the clock) that dial taught him to feel that he must still wait patiently, for that to-night there was for him no hope. He thought the worthy mover should not have alluded to his (Bro. C.'s) intended motion, but as he had done so, he begged the Grand Lodge to consider that, like a jury, they should keep their mind free from prejudice. In one essential point the worthy mover was in error, for so long back as 1835 (Bro. C.), having given notice of a motion to revise the constitutions, was commanded by the late Grand Master to attend him, when some propositions were not merely entertained but acted on, and other subjects were in progress, when events occurred not necessary to be now otherwise noticed. The Grand Lodge would bear in mind, that in 1841 the then President of the Board and four other lawyers (one since deceased) produced the revision of the laws, which they triumphantly announced as perfect! yet now, after a lapse of three years, that book is by the same junta declared to be so faulty,

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as in its most important part to require the disfranchisement of all the Masters of Lodges. He had no confidence in the Board of General Purposes, and should vote that their resolution be met with a decided negative.

Bro. Bigg had intended to have voted for the amendment of Bro. M'Mullen, but the arguments in support of it had so signally failed, that he should vote for a decided negative. At the last communication he felt it necessary to investigate the subject, and as a Past Master he applied at the office of the Grand Secretary, to have access to such books and papers as would enable him to arrive at a proper conclusion; it would scarcely be believed that he was denied the examination or even perusal of everything necessary, so that he could only trust to such matters as might fall from the condescending admissions of the Board itself; and what resulted, but declamation without argument, and assertion without proof; and upon such data the Masters of Lodges were coolly called on to surrender their most important privileges—they, the moral trustees of the Funds of Benevolence, were, on the demand of those whom they elected on the Board, to become outcasts. He believed, firmly believed, that the Masters, Past Masters, and Wardens of the English Craft had other views than those of a suicidal character. The Masters were charged with paucity of numbers at the meetings—how were the numbers of those clothed in purple and fine linen who attended? why, about two and an eighth on an average. There were many important points connected with the subjects which he had intended to have introduced, but their place had been supplied by the total want of that clearness of statement, elucidation of facts, and above all by dealing in assumptions which only mystified doubt; no oratory, not even of one, at whose gigantic powers many trembled as he rose, could save the motion from its inevitable fate—the negative. The Grand Lodge would ponder well on the contradictory statements of the members of the Board.*

Bro. Havers supported the original motion, and challenged inquiry into the details. He denounced the address of the previous speaker as vague and indefinite; also that it was personal in many respects, and disrespectful to the Board. As a proof that the abuse of the Fund of Benevolence existed to a great degree, he instanced the fact, that on the death of a candidate for the Benevolent Fund, the Lodge, consisting of only five members, actually surrendered its warrant because their best friend and supporter was no more.

Bro. Stevens considered the report of the Board to be altogether uncalled for; it was an interference justified by no circumstance whatever. Instead of making out a case for the deliberate and considerate attention of Grand Lodge, they made out a case against themselves. It had been clearly proved that instead of limiting the exercise of charity they had abundant means to be liberal. Would it be believed that those who would emasculate charity of her brightest gem would often state to the Brethren, "You must not give much—you must be very economical; we are in debt to the treasurer," and similar language. Was this conduct to be borne? He further avowed that he had seen such behaviour to a Masonic Brother during an examination as would not take place before a board of guardians of the poor, and that with a knowledge that there was

* The speech of Bro. Bigg was loudly and deservedly cheered; our apology is due to him for so meagre a report of it.

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funded property untouched. He ridiculed the late revisal of the Constitutions, which were rendered worse by the Committee, and relied on the Grand Lodge this night to do itself justice by negativing the motion.*

Bro. WALTON supported the original motion, and denounced the opposition to it as partial, unjust, and unfair; avowed the statements of the mover to be correct to the letter, and that those of the mover of the amendment were altogether wrong. He commented on the various addresses of those who differed with him with some severity, observing that not one of them touched the merits of the case.

Bro. HILL opposed the original motion, and, as a Master of a Lodge, disclaimed the power of the Board to deal with the subject in the manner they had done. He forcibly called on the Masters generally to show, by their vote to-night, their determination to resist so unworthy an attack on their privileges; and he appealed also to the Wardens to appreciate the conduct of the Masters by supporting them in their endeavours to maintain those rights they themselves would in time be called upon to exercise.

The amendment was then put, and rejected by a great majority. The original motion was then put, and rejected by a still greater majority, not above seven or eight hands being held up in support of it.

The Grand Lodge was then closed.

GRAND CONCLAVE OF THE ROYAL ORDER OF H.R.D.M. K.D.S.H. PALESTINE.

Ne plus ultra.

(CIRCULAR.)

"SIR KNIGHT,—You are respectfully requested to attend the duties of the Grand Conclave at Freemasons' Hall, on Monday, the 26th of August, 1844, at THREE o'CLOCK in the afternoon *precisely*, to receive a report from the Committee appointed at the last Grand Conclave, 'to examine into the statutes and the financial department of the Order,' &c.; and upon other matters. A.D. 5848, A.D. 1844, A.O. 726, A.C. 530.

WILLIAM H. WHITE,
Grand Chan. and Regist."

Freemasons' Hall, London, Aug 13, 1844.

N.B. By the statutes of the Order, the Grand Conclave consists of the Grand Officers and the E. Commander, and two Captains of each Encampment.

MEETING OF THE GRAND CONCLAVE.

Aug. 26.—Present—Sir Knight J. C. Burckhardt, G. Sub Prior as G.M.
" " Spencer, G. Captain, as D. G. M.
" " J. H. Goldsworthy, as 1st Gd. Capt.†
" " Baumer, as 2nd Gd. Captain.†
" " Crucefix, as Gd. Chancellor.
" " Warriner, as 1st Gd. Expert.

* We are equally at fault with Bro. Steven's address as with Bro. Bigg's, who will, we hope, also overlook our defective report.

† These Knights attend by virtue of being members of the Committee.

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Sir Knts. J. Udall, Alex. Grant (Sepulchre, Calcutta), Robb, Major (Royal Naval Portsmouth), Gibbins, Dover, &c. &c.

The Grand Conclave was opened in due form and with solemn prayer.

The minutes of the Grand Conclave of the 22nd of December last were read, and confirmed unanimously.

The report of the Committee was read, and ordered to be entered on the minutes.

Resolved unanimously:

"*That the foregoing report (with some slight alterations, as now made) be adopted, and that the laws therein contained become the statutes of the Order.*"

"That the thanks of this Grand Conclave are hereby presented to the Committee for their very zealous and effective services," (moved by Sir Knt. A. GRANT).

"That the Committee are requested to resume their meetings until the next Grand Conclave, and to report on the costume and regalia of the Order.

"That an especial Grand Conclave be convened to meet on or before the 31st of October.

"That the thanks of this Grand Conclave are due to Sir Knight Crucefix for the very efficient manner in which he has acted as Grand Chancellor during the necessary attendance of Sir Knight W. H. White on the Earl of Zetland, Grand Master of Freemasons, who has arranged to lay the foundation stone of the monument to be erected in memory of the late lamented Earl of Durham."

Sir Knt. CRUCEFIX returned his grateful thanks for the honour conferred on him, and drew the attention of the Grand Conclave to an article in an Edinburgh paper, by which it appeared that the ring of profession, a chain, &c., as belonging to His Royal Highness the late Duke of Sussex, and worn by him as Grand Prior of England, had been presented to the Scottish Order of the Temple by its Grand Master, Sir David Milne. Sir Knt. Crucefix requested to know if the Grand Sub-Prior could explain this circumstance; on which Sir Knt. Burckhardt observed that the articles in question were unconnected with the Grand Conclave of England, nor did they relate in any way to the dignified office held by the deceased Royal Duke as Grand Prior of England, but they were worn by him as member of some French order, unconnected with Masonry, and were probably purchased by Sir David Milne, and that the designation of the late illustrious duke in connection with those articles as Grand Prior of England was incorrect. Sir Knt. Crucefix then read the following Circular issued to the Masonic Lodges in Ireland:—

"THE GRAND LODGE OF IRELAND has been officially informed that Knight Templars admitted in Scotland will not be required hereafter to be FREEMASONS, as was heretofore the case; the Lodges in Ireland will, therefore, not infer from a Knight Templar's certificate or diploma that the bearer thereof is a Freemason, but resort to such proofs of Masonic qualification as they would have had recourse to if no such certificate had been produced."

Whereon it was resolved unanimously, "That the Committee are requested immediately to issue a circular on the subject to the Masonic encampments under the Grand Conclave of England."

The Grand Conclave was then solemnly adjourned.

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THE CHARITIES.

THE BOYS' SCHOOL.—This year the good old practice of having our excursion to the Nore, which, in the time of the Masonic Admiral Coe was so productive, was revived; but we have not received the particulars.

THE GIRLS' SCHOOL.—A General Court will be held at the School-house on the 10th of October for the admission of four children—there are five candidates. It may be proper to state that ONLY ONE VOTE can be given for such four candidates as may be preferred by the party voting.

THE ASYLUM, *Sept.* 10.—A Committee. Bro. Partridge in the chair. The report was generally of a pleasing nature.

THE MASONIC BENEVOLENT ANNUITY FUND appears to progress very satisfactorily.

THE REPORTER.*

RICHMOND, SURREY, *July* 16.—The Lodge of Harmony met this day to celebrate their annual festival; we missed those old friends, Bros. Sir Felix Booth, Day, Clarke, and others; but then we found the Patriarch Walton, who, in his 80th year, was hale in a green old age; his delivery of the charge to a newly initiated candidate, Brother Bowyer, was among the finest deliverances of that Masonic composition. The ceremonies of initiation passing and raising were very ably conducted by the W. Master, Bro. J. A. D. Cox, assisted by the Rev. T. T. Haverfield, who may be justly styled the presiding genius of this excellent Lodge. Bro. Haverfield was a pupil of that celebrated Mason, Dr. Hemming, whose steps he has deliberately followed; we observed, during the ceremony some remains of former practice, which, however exceptionable in point of strict discipline, was effective and interesting. The social hour lost nothing of its anticipated pleasure; the Master, as chairman, proved how well the mantle of "Old Harmony" fitted him. Many excellent addresses were made by the Master, Bros. Haverfield, Walton, the newly initiated Brother, Captain M'Donald; also, by several visiting Brethren, among whom were Bro. Smith, the Junior Grand Warden, Dr. Crucefix, P. G. D., Forman, &c. &c.

CROSS OF CHRIST ENCAMPMENT, *Aug.* 16.—The imposing ceremonies of the Degrees of R. C. and N. P. U. were most ably conducted by the M. W. S. Goldsworthy, who exalted two candidates on the occasion. Sir Knt. Crucefix afterwards addressed the Knights on the principles of the Order, and made some pertinent remarks on Masonry in general.

Sept. 20.—The Quarterly Meeting was held this day, when Comp. W. Shaw was installed.

CHAPTER OF JOPPA, *Aug.* 14.—This Chapter is establishing itself in a very satisfactory manner. This evening the exaltation of Companions was witnessed by Comps. P. Tomson and Rosenberg, both of whom, the latter especially, expressed themselves in terms of high admiration.

THE MASTER MASONS' LODGE OF IMPROVEMENT has continued its meetings without interruption, and will hold its anniversary on the 4th of October.

THE LODGE OF INSTRUCTION at the George and Vulture, commenced the session on the 6th of this month.

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* Our reporter being one of the great unpaid, and therefore his own master, it is no wonder that he, during the holidays, has sent in a very meagre report.

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MASONIC CHIT-CHAT.

STATUE OF THE LATE DUKE OF SUSSEX.—Mr. E. Hodges Baily, R.A., has just completed his model of the statue of his Royal Highness the late Duke of Sussex, which is to be executed in marble, according to a vote of the Grand Lodges, for Freemasons' Hall. It has been exhibited by the sculptor, and has received the highest commendation. The statue is seven feet six inches in height, and the pedestal six feet; and his Royal Highness is represented standing upright, in the action of addressing an assembly. He is habited in the robes of a Knight of the Garter, and, in addition, wears the insignia of the Guelphic order. The sculptor has been very successful in the delineation of the features, and in imparting to his work the characteristic traits of the figure of the illustrious personage it is designed to portray. Like all the statues Mr. Baily has hitherto executed in an upright posture, this is remarkable for its ease and natural aspect; and more especially for the firmness and stability with which the figure stands upon the pedestal. The robes, though gorgeous in character, are yet not frittered in detail, but present a broad and massive effect. At the side is placed a small altar, on which the Masonic emblems are figured.—*Illustrated News, July* 27, 1844.

The liberality of our contemporary, the editor of the *Illustrated London News,* has enabled us to present to the notice of our readers a very admirable woodcut, representing the model for the statue of our late illustrious Grand Master; and on the part of our readers, as well as on our own, we beg very gratefully to acknowledge so courteous a compliment, and at the same time to express our gratification at the correctness of the representation, which does the artist great credit. The pedestal which is to support the statue will be about six feet high; so that the figure, which will be colossal, may be perfectly seen at a distance, even although persons may be grouped below it while speaking or otherwise.

LITERARY NOTES OF THE DUKE OF SUSSEX.—Among the books recently sold, which formed part of the library of the late Duke of Sussex, were copies of rare books, the notes to which proved that his Royal Highness not only read them, but reflected upon their contents. There were some specimens of the Duke's notes to T. B. Browne's "History of the Laws Enacted against the Catholics," page 302: "I cannot join in the praises which this historian (Plowden) bestows on the liberal views of 'this great statesman and excellent governor' (Lord Chesterfield, Lord-Lieutenant of Ireland), because I feel persuaded that it was fear drove him, as in Mr. Plowden's own words, it 'drove Great Britain to do justice to Ireland for some months of danger.'" (The Duke thereon remarks—"I *fear* this to be true." Page 133, in a note on Oates's plot—"The King, who is supposed to have disbelieved the whole of the plot, never once exercised this glorious prerogative of mercy. 'It is said,' remarks the right hon. gentleman, (Fox, in his history of the reign of James II.), 'that he dared not; his throne, perhaps his life, was at stake; and history does not furnish us with an example of any monarch with whom the lives of innocent or even meritorious subjects ever appeared to be of weight, when put in balance against such considerations.'" (The Duke says—"This is a very severe remark,

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STATUE OF H. R. H. THE LATE DUKE OF SUSSEX.

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but I am apt to believe that the idea is formed upon fact, and not merely speculation.") Again, the author observes that when Charles I. "found it necessary to dissolve the sitting of Parliament, he had recourse to that impolitic measure of openly compounding with the Catholics for the penalties to which they were subjected." (The Duke of Sussex observes —"This was certainly a political error; the Sovereign of this country ought never to be a party man.")

THE DUKE OF SUSSEX'S LIBRARY.—Unusual interest was given to the fourteenth day's sale of the theological portion of the library, owing to the circumstance of the very large sum given for a Common Prayer Book, excessively rare, without date, but printed in the year 1559, two vols. in one, exquisitely beautiful copies, in old red morocco; it sold for 101*l.* The produce of the whole of the third part of the Duke of Sussex's extensive and valuable library is 2,093*l.* 12*s.* 6*d.*; that of the first (theological) part, 6,417*l* 15*s.* 6*d.*: and that of the second part (manuscripts), 5,153*l.* 1*s.* Thus the grand total is 13,664*l.* 9*s.*

SIR AUGUSTUS D'ESTE.—After many sittings in the House of Lords on the claims of Sir Augustus D'Este to the honours, titles, &c. of his illustrious parent, His Royal Highness the late Duke of Sussex, their lordships finally decided that however the marriage of his Royal Highness with Lady Augusta Murray might be morally viewed, yet, in a parliamentary sense, it was not a legal marriage.

THE KING OF SWEDEN.—*A propose de tatouage,* it is affirmed that the King of Sweden's physicians were greatly astonished the other day, on bleeding his Majesty, to find the words "*Liberté! Egalité! ou la Mort!*" very legibly stained on his arm. They could not recover from their amazement. Charles John has been so long a king that it is forgotten that he began by being a mere hero, and he is so good a king that one cannot persuade oneself that he was formerly so good a Republican. But how strange—a king tattoed with liberty! Our whole age is exhibited in that *rapprochement;* liberty, equality or death! Yet it is with such mottoes that one reached a throne in our days.—*Madame de Girardin.*

LOUIS PHILIPPE.—(From the *Voss Gazette*, a Swedish journal.)—"On the 2nd of August, Vice-Consul Burk celebrated the eighty-second anniversary of his birth-day. On the same day he received a letter from the King of the French, written with his own hand, accompanying a gold medal, bearing on one side the profile of his Majesty, and on the other the following inscription:—'Given by King Louis Philippe to M. C. Burk, as a memorial of the hospitality received at Hammerfest, in August, 1795.' The letter, which was dated at Neuilly, June 6, is in these terms—'It is always agreeable to me to find that the traveller Muller has not been forgotten in a country which he visited in simple guise, and unknown; and I always recal with pleasure this journey to my mind. Among my recollections I give the first place to the hospitality so frankly and cordially granted me, a stranger, throughout Norway, and particularly in Norland and Finmark; and at this moment, when a lapse of forty-nine years since I made this journey into Norway has left me but few of my old hosts remaining, it is gratifying to me to be able to express to all, in your person, what grateful feelings I still entertain.'"

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Bro. Edward Leeks.—A testimonial is in progress, as a mark of respect to this very estimable man and Mason; we believe that the subscription list is closed, and that in a very short time the committee, of which Mr. B. B. Cabbell is the president, will appoint some early time for the presentation of the testimonial. The subscribers are by no means confined to the Masonic body, but embrace leading members of the various societies with which Mr. Leeks is connected, and by whom his zealous services are most gratefully appreciated.

Bro. Thomas Gibson, *July* 10.—A friendly party met at the City of London Coffee House, Bucklersbury, to show their regard for their Masonic friend, and enjoyed themselves, both socially and Masonically, under the presidency of Bro. Edward Brewster.

Married.—*Aug.* 8.—Bro. Richard Dover (late of Madeira) of the St. Alban's Lodge, &c. to the only daughter of S. J. Van Butchell, Esq., Baker-street.

Births.—*June* 28.—The lady of Bro. the Rev. Dr. Senior, Prov. Grand Chaplain of West Yorks., of a daughter. In memory of the founder of the Wakefield Lectureship, Lady Viscountess Campden, our little sister was baptised "Elizabeth Campden" with water brought from the river Nile, in Egypt.

Aug. 6.—At Shepton Mallett, the lady of Bro. J. R. Ashford, R.A., of a son.

Aug. 27.—The lady of Bro. James Heron, Esq., banker, Dewsbury, (P. M. 251, and P. G. Steward of West Yorkshire), of a daughter.

Sept. 2.—The lady of Bro. Wm. Betts, of Highbury-place, Islington, of a daughter.

Obituary.

June 24.—Suddenly, Bro. John Bond, Past Grand Steward and P. M. 66. The deceased was known masonically, as having derived an unenviable notoriety from the part he took as one of the informers, in instigating the unhappy dissentions in 1839-40, *requiescat in pace.*

July 20.—Thomas Hyatt, æt. 86, at Shepton Mallett. This zealous patriarch of Masonry was of an unpretending character; but in his time did good suit and service. He was the oldest member of the Lodge, and for many years had lost his sight, but with him there was no mental darkness. The "Light within" prevailed, and, as we hope, directed him to the path of eternal peace. His funeral was attended by his son, Brother Thomas Hyatt (a Mason well versed in the mysteries), and many thousand persons.

July 25, at Monmouth, Rev. George Ashe Gabb, Vicar of Sbirenewton, aged 63, Deputy Provincial Grand Master for Monmouthshire.

July 31, in her 21st year, Dora Margaret, youngest daughter of Brother James Savage, P.G.D., of 31, Essex Street, Strand.

Aug. 12.—Brother Alexander Deuchar, æt. 70. This eminent Scottish Mason closed his labours among the Lodges of the earth. Initiated at an early age into the mysteries of the Craft, he became attracted by the interest of their hidden history and signification, exhibiting an energy and enthusiasm which never deserted him under any

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discouragement, but continued to animate his life and conversation. If ever a man sacrificed his time and worldly interest in favour of the promotion of Freemasonry, that man was Alexander Deuchar. Through good report and evil report he persevered and prosecuted his object, and was as satisfied, it may be averred, with being present in communion when only two or three were gathered together as if surrounded by hundreds. He was for many years Grand Master of the Order of Knights Templars, and was the mainstay of that Order during his protectorship. His last acts as its ruler was the appointment, by patent, of his friend Dr. Crucefix, as Procurator General from the Grand Conclave of Scotland to that of England. He resigned the office shortly after. He was also a Grand First Principal of the Royal Arch, and had often presided as Master of Craft Lodges. The melancholy loss of his three sons by drowning (that of Bro. David Deuchar, who was lost in the ill-fated "President," is probably fresh in the reader's memory) had much afflicted him.

A link is broken—a light extinguished—a pillar removed.*

Bro. Joseph Bonaparte.—This individual, at one time King of Naples, and afterwards of Spain, died on the 28th ult. at Florence, after a long illness. His brothers, Louis and Jerome, were with him in his last moments. Louis is now the head of the family, but his health is also very bad, and his successor is Prince Louis Napoleon the prisoner at Ham.

Death of one of the Patriarchs of the Craft.—In allusion to the decease of Bro. George Hirtzel of Exeter, Bro. Eales White thus portrays this interesting character:—"His Masonic career was quietly useful and important in his own immediate sphere. For the unfailing attachment of a clear-headed and good-hearted man, whose age closely approximated to fourscore and ten, to the straightforward principles and practice of the Craft (three-fourths of which protracted and honoured life he had been a member), could not be without a great moral and physical influence on the younger portions of the fraternity. Not many months since he assisted in the festival and ceremonies attendant on the opening of the admirably appropriate new Masonic Hall, when his accurate detail of occurrences in the Craft sixty years since, enriched by singular pungency of wit and clearness of anecdote, evinced a freshness of memory and powerful mind rarely surpassed. Though a firm supporter of those in office, he refused any higher jewel than that of Senior Warden, in the Devon Provincial Lodge. He was first appointed to an important office, that of Grand Director of Ceremonies, which he held until age and infirmities interrupted his due performance of the active duties thereof; he refused to appoint a deputy, carrying out the principle which he ever advocated, viz., that no man should hold an office which he could not *efficiently* execute." The noble P. G. Master, the Earl Fortescue, who highly valued his venerable and faithful officer, immediately invested him with the purple, as J. G. Deacon, which constituted him a Grand Officer for life.

Bro. George Hirtzel was one of the *few valuable* members of the Craft, who, disregarding personal labour, and, moreover, personal annoyance, will struggle almost single handed for the honour of Masonry, and defend it from *assault*, however it may be sheathed by appearances.

* Having had much correspondence with the deceased, we shall refer to it, and probaby give some particulars of our lamented friend and Brother.

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Many Lodges are now flourishing, and numbering among members the distinguished and good of the fraternity, that would have been crushed but for the Spartan intrepidity and endurance of a mere handful of faithful ones. Above a quarter of a century since, the venerated Brother, who is now no more, re-organized a Lodge, now remarkable for its excellence and respectability, No. 129, Exeter, to which he continued a subscribing member until his removal to the Grand Lodge above. His three sons, and his much respected son-in-law, the able Past Grand Secretary for Devon, Bro. Denis Moore, are all members of that Lodge, and three out of the four have filled the chair thereof with consummate skill. Having attained the very extremity of old age, this good man, with faculties acute and unimpaired to the last, obeyed the call of the Most High, bequeathing to his survivors the riches contained in the character of a kind, sincere, upright, and honourable man.

PROVINCIAL.

GRAVESEND, *July* 1.—The Grand Provincial Masonic Festival was held here. At an early hour the Brethren of the various Lodges in the province assembled at the Town-hall, which had been granted by the Worshipful the Mayor to the Lodge of Freedom, No. 91, held at Bro. Curtis's, the Talbot Hotel, West Street, where the Lodge was opened by Bro. William Coles, the W. M. of the Lodge of Sympathy, No. 709; the W. M. of the Lodge of Freedom being engaged in receiving the D. P. G. M. J. Ashley, Esq., and the officers of the P. G. Lodges at the Talbot, where a splendid champagne breakfast was served up by the host to their distinguished visitors. At twelve o'clock the D. P. G. M. opened the Provincial Grand Lodge at the Hall; after which the large assemblage of Brethren repaired to the market-place, and were marched in order of procession to Gravesend Church, the route being to the top of High Street, along the New Road, down Bath Street. The concourse of spectators was immense, and the brilliancy of the day added to the splendour of the scene.

On entering the church, every eye was turned towards the galleries, which were filled with ladies, presenting, in beauty and elegance, one of the most fascinating scenes the imagination could possibly pourtray. After the evening service had been read by the Rev. Mr. Joynes, son of the respected rector, and the following hymn sung by the children of the National School:—

Peace, peace on earth, good will to men,
Echo India's wilds again,
As saving love descends;
And still through paths beset with fear,
Bursts the glad strain on mortal ear,
Which calls you brethren, friends.

And sure if mercy 's doubly blest,
Imparting transport to the breast
That gives and that receives,
Then swell each heart with joy sincere,
And humble gratitude be here
For kindness which relieves.

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Lord! o'er the waste of waters wide,
Still let thy ark of mercy ride,
Prompt to the orphan's prayer:
Ope wide its sheltering gates, and win
By gentle love from shame and sin,
Those who seek refuge there.

A sermon was preached by the Rev. D. Jones, of St. Nicholas, Deptford, and Provincial Grand Chaplain to the Order. An abstract will be found at p. 274. After a most impressive discourse, the party left the church, and proceeded in the same order of procession, by Bath Street, West Street, and High Street, to the Town Hall, the band playing "The entered apprentice Freemason." After closing the Lodge, nearly 100 of the Brethren, including the Officers of the P. G. Lodge, proceeded to the Talbot Hotel (late the Puncheon) to

THE DINNER,

which was indeed a banquet deserving the occasion.

J. Ashley, Esq., D. P. G. M., presided, supported on his right by Dr. Crucefix, and on the left by the P. G. Chaplain; and surrounded by his P. G. Officers.

After the removal of the cloth, *Non Nobis* was sung most delightfully by the professionals present, Messrs. Ransford, Lloyd, Turner, W. H. Jones, and Van Buren.

The CHAIRMAN then gave successively "the Queen," (The National Anthem was divinely sung by the vocalists, assisted by the band in chorus), "the Queen Dowager," "Prince Albert, Albert, Prince of Wales, and the rest of the royal family," all which were received with loud plaudits.

The CHAIRMAN then begged to call for bumpers to the Army, coupling with it the name of Major Kelly, commandant at Tilbury Fort, whose great assistance rendered at the late calamitous fire had entitled him to the thanks of the inhabitants. With the duties of a soldier he had blended the true principles of Freemasonry, in lending aid in the moment of peril and distress—(great cheering).

The gallant Major KELLY said he felt unable to return thanks for the honour they had done him, in coupling his name with the service to which he had the honour to be attached; as an officer he felt it much. With respect to the services he might have rendered during the late calamity, and which the Chairman and his Brethren had been pleased so warmly to applaud, he begged to say that he had only done his duty in rendering all the assistance in his power to a neighbourhood where he had so many friendly associations. He felt honoured by the marked manner in which they had drunk the Army and himself as associated with it. He was most grateful, and drank most cordially the health of every Brother present.

"Bro. Hallowes and the Navy, with three times three."

Bro. HALLOWES briefly returned thanks.

"The Right Worshipful the Earl of Zetland, the Grand Master of England," was drank with three times three.

The CHAIRMAN next gave, "The D. G. M., Earl Howe."

"Bro. Crucefix and the Officers of the Grand Lodge," with three times three.

Bro. CRUCEFIX responded to the compliment paid him with his accustomed eloquence, lauding the Craft for its universal promulgation of virtue and benevolence. Every Freemason, (said he,) practices its divine

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precepts, not because he believes them to be good, but because he knows them to be so; the inspiration of Freemasonry springs from the Heart of hearts. We should never meet but in the practice of every charitable virtue. The principles of the art had been forcibly depicted by their esteemed Chaplain in his eloquent sermon that day in the true religious and Masonic feelings of the science." The worthy Brother dwelt upon the great benefit to religion and morality derived by the dissemination of the principles of Freemasonry, and concluded by proposing "the health of the D. P. G. Master, J. Ashley, Esq., the President at their festive board," with three times three.

The D. P. G. M. returned thanks expressive of his gratitude for the honour done him. Masonry, said he, powerfully developes the best feelings of the heart; it is the only neutral ground on which men can meet to disseminate the true principles of morality, when the darkness of bigotry is dispelled by the bright rays of religious truth.

The CHAIRMAN next gave, "Bros. Hallowes and Jones, the Senior and Junior Provincial Grand Wardens."

Bro. HALLOWES returned thanks in an eloquent speech.

"The D. G. Chaplain, and thanks to him for his very excellent sermon," was drank enthusiastically with three times three.

The Rev. Gentleman returned thanks in a speech of much interest expressive of the great moral worth of the Order, and concluded by hoping that the Brethren would live in plenty and die in peace.

The health of the Mayor and Corporation was next given with grateful thanks to the Mayor for the use of the Hall.

Mr. Alderman SADDINGTON briefly returned thanks, during which, some rockets which were discharged from the Gem as it passed the windows of the room, in honour of the festival, caused some little interruption, for which the worthy alderman facetiously observed, he felt most thankful, as it relieved him from making a long speech, the *feu de joie* being a better substitute.

The health of Bro. Jeffreys, P. C. S., and the other officers of the P. G. Lodge, was received with much applause, to which Bro. Jeffreys very briefly responded.

The health of the W. M. and members of the Lodge of Freedom, No. 91, and thanks to them for their hospitality.

The W. M. Bro. W. H. CARLIN, returned thanks.

Song, Bro. Ransford—"My home is on the deep blue sea," which the rich and full toned voice of this gentleman gave full power to.

The Lodge of Sympathy, No. 709, was given with usual honours.

Bro. COLES the W. M. returned thanks.

The CHAIRMAN then gave "speedy relief to all poor and distressed Masons throughout the globe," which was drank with a fervency befitting all of the Brethren.

The hilarity of the evening was proceeded with to a late hour, the company departing full of warm expressions of the enjoyment.

To the vocalists, Bros. Ransford, W. H. Jones, Lloyd, Turner, and Van Buren, the highest praise is due for their splendid talent, so much enhancing the pleasures of the evening. All honour to Bro. W. H. Carlin who, as P.G. Director of Ceremonies, set an example worthy of imitation.

BIRMINGHAM.—LODGE OF LIGHT, 689.—This Lodge will in future hold its meetings on the *third Tuesday* in the month, instead of the third Wednesday, at Bro. Dee's, Royal Hotel.

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HANDSWORTH.—THE ST. JAMES'S LODGE 707, *July* 29.—About twenty-five "*good men and true,*" from Birmingham, Wolverhampton, Shrewsbury, London, &c., honoured the Lodge with their presence. The Board of installed Masters having been formed, consisting of Bros. William Lloyd (the installing and retiring Master), Wm. Broomhead; J. Taylor, of the Grand Master's Lodge No. 1; S. Wood, W. M. of the Salopian Lodge No. 328; Dr. Bell Fletcher, W. M. of the Lodge of Light 689; and Perkins, W. M. of the Faithful Lodge, No. 696. The new Master, Bro. Broomhead, was regularly installed, saluted, and proclaimed, according to ancient custom. The following are the officers appointed for the ensuing year—viz., W. Tayler, S. W.; Dee (Royal Hotel, Birmingham), J. W.; Westley, Treasurer; J. M. G. Underhill, Secretary; J. L. Brierley, S. D.; Russell (Wednesbury), J. D.; Lowe and Woodward, Directors of Ceremonies; and Buckle, I. G. The Lodge having been called from labour to refreshment, the Brethren *ruralised* for a short time upon the splendid bowling-green adjoining the banquet-room. From this green is seen certainly one of the most extensive and picturesque views in England, comprising Bar Beacon, the newly erected Roman Catholic College at Oscot; that ancient mansion, Aston Hall, where Charles I. was entertained for two nights shortly previous to the battle of Edge Hill, now the residence of James Watt, Esq.; the far-famed Soho, and the town of Birmingham; while to the right the beautiful villas at Edgbaston, and in the distance Bromsgrove, Lickey, &c., present themselves to view. Dinner having been announced, the W. Master took the chair, and evinced throughout the evening his usual tact, ability, and courteous demeanour. He was supported on the right by Bros. Sam. Wood, and G. Jones, of the Salopian Lodge; and on the left by Bros. Lloyd and Dr. Bell Fletcher. Bro. Tayler officiated in the west, and Bro. Dee in the south guided the social spirit around him, and promoted the happiness of the meeting by his "*righte merrie*" powers. The cloth having been removed, the usual loyal and Masonic toasts were given from the chair. Dr. Oliver's celebrated Lincolnshire fire was introduced with the mention of his name. The admirable and scientific singing of Bros. Baker, Dee, &c. elicited a commensurate share of applause. Towards the close of the evening we were much pleased with a sight of Bro. Lloyd's splendid silver Hebe cup (presented to him by the members of the Lodge of Light 689, Birmingham) wending its way between East and West, teeming with some of Mr. Crockett's primest claret. The Brethren separated at an early hour, highly delighted with the day's proceedings, and with cordial good wishes for the next happy meeting.

WOLVERHAMPTON.—A Grand Lodge for the province of Staffordshire will be held at the Assembly Rooms on the 26th of September, at which the P. G. M. Colonel the Hon. G. Anson intends to preside. The Grand Lodge will be opened at one, and the banquet will take place at four o'clock. It is expected to be a GALA day; but we much regret that our time of publication will scarcely permit the hope of giving any particulars.

LOGNOR, *June* 24.—The Brethren of 143 met to celebrate the anniversary of St. John at their Lodge Rooms. After obeying the Junior Warden's call, passing from labour to refreshment, they spent a most delightful and intellectual evening, the W. M. R.B. Manclarke, Esq.,

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presiding with his accustomed ability; but what gave a peculiar zest to the evening's enjoyment was a most eloquent and impressive address from their highly esteemed Brother, Dr. W. B. M'Eyan. redundant as it was with oratorical fire, beautiful metaphor, and true Masonic charity; proving to conviction the incalculable advantages derivable from Masonic institutions. Masonry is in a very flourishing state in this district; our Lodge well attended, though many of the Brethren have from seven or eight miles to come to labour. All this has been in a great measure owing to the untiring zeal of Bro. J. Milward, who is ever ready to diffuse light to his Brethren, and lend his powerful aid in teaching them the truths of our beautiful system. The following officers were elected for the ensuing year:—W. M. Bro. Johnson, of Stemdale; S. W. Bro. Melville Attwood, Eaton Mine; J. W. Bro. Dr. W. B. M'Eyan, of Alstonfield; Treasurer Bro. John Milward, Lognor.

GATESHEAD, *Aug.* 6.—A Provincial Grand Lodge was held in the Town Hall, Oakwellgate, Gateshead, after which the Brethren, to the number of sixty-five, dined together in the large refreshment room of the new station, belonging to the Darlington Railway Company, the directors having kindly granted permission for the occasion. The chair was filled by Sir Cuthbert Sharp, P. G. M., who was ably supported by the stewards of the different Lodges. The chairman, during the course of the evening, informed the Brethren that the Earl of Zetland, Grand Master of England, was expected to lay the foundation stone of the Earl of Durham's monument, at Pensher Hill, on Wednesday, the 28th inst.

PENSHER HILL.—MONUMENT TO THE LATE EARL OF DURHAM, PROV. GRAND MASTER.—*Aug.* 28.—The foundation stone of the monument to be erected on Pensher Hill, in the county of Durham, to the memory of the late Earl of Durham, was this day laid with Masonic honours, amidst an immense concourse of spectators assembled from all parts of the adjoining district. Pensher Hill is the western extremity of a long range of lofty mountains, running, in a direction nearly east and west from the sea-coast, a considerable distance into the county of Durham, and the elevation of it is such as to command an extensive view of the adjacent country. At the foot of this lofty mountain range the river Wear pursues its meandering course to the German Ocean, which is also visible from Pensher Hill. The locality of the monument is on the estate of the late earl, in a neighbourhood full of romantic associations, and a more suitable spot for the erection of a monument to the late lamented earl could not have been selected.

In order to render every facility to those desirous of visiting the spot on this interesting occasion, the Great North of England Railway Company, whose line passes little more than a mile from the hill, arranged that special trains, at reduced fares, should start simultaneously from Durham, Sunderland, South Shields, and Newcastle, and arrived shortly before the ceremony commenced. Many hundreds availed themselves of these arrangements, and, the day being fine, a more animated and picturesque scene was perhaps never witnessed in this part of the country.

In a field on the south side of the hill a large pavilion was erected for the accommodation of the Masons, and here a Provincial Grand Lodge was opened by the Earl of Zetland, the Most Worshipful Grand Master. The entrance of the pavilion was tastefully ornamented with evergreens, amongst which the laurel, the yew, and the cypress were conspicuously visible.

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After the usual ceremonies the Masonic Brethren formed into procession, with a band of music in front, and proceeded by a winding path to the summit of the hill.

On reaching the place where the interesting ceremony was to be performed, and which was protected from intrusion by a wooden barricade, guarded by a detachment of rural police, the Brethren divided right and left, facing inwards, and forming an avenue for the Most Worshipful Grand Master to pass through, preceded by his banner, and followed by the Ionic light, the Deputy Grand Master, and grand officers, who took up their respective stations on a platform, which had been erected for the purpose. The scene at this moment was exceedingly attractive. The gorgeous insignia of the Masonic Brethren brilliantly reflected the rays of an almost vertical sun, the various banners fluttering in the gentle breeze, the gay dresses of the ladies, and the vast assemblage of spectators on every side, formed altogether a magnificent spectacle. All having been arranged, the foundation stone was elevated a little by means of a winch placed for the purpose, and the lower half (it being divided into two) having been adjusted, the Grand Secretary read aloud the inscription, engraven on a brass plate, intended to enclose a cavity which had been formed in the stone, as follows :—

"This stone was laid by the Earl of Zetland, Grand Master of the Free and Accepted Masons of England, assisted by the Brethren of the provinces of Durham and Northumberland, on the 28th of August, 1844, being the foundation stone of a monument to be erected to the memory of John George, Earl of Durham, who, after representing the county of Durham in Parliament for fifteen years, was raised to the peerage, and subsequently held the offices of Lord Privy Seal, Ambassador Extraordinary and Minister at St. Petersburgh, and Governor-General of Canada. He died on the 28th of July, 1840, in the forty-ninth year of his age. This monument is erected by the private subscriptions of his fellow-countrymen, admirers of his public principles and exemplary private virtues."

The Grand Treasurer then placed a phial, containing a number of coins of the present reign, in the cavity, and the brass plate having been placed thereon, the Grand Master proceeded to adjust the same, and spread the mortar with a silver trowel handed to him for that purpose. The trowel bore the following inscription :—"This trowel was used by the Right Hon. the Earl of Zetland, Grand Master of the United Lodge of Freemasons of England, in laying the foundation stone of the monument erected to the memory of the late Earl of Durham, *G. C. B.*, Provincial Grand Master of Durham and Northumberland, the 28th of August, 1844. John and Benjamin Green, architects."

The Grand Master then proceeded to adjust the position and form of the stone by the plummet, level, and square, which were delivered to him by the Deputy Grand Master. Being satisfied in regard to these particulars, he gave the stone three knocks with the mall. The cornucopia containing the corn, and the ewers with the wine and oil, were then handed to the Grand Master, who strewed the corn, and poured the wine and oil over the stone, with the accustomed ceremonies, in performing which he said impressively :—

"As we have now laid this stone, may the Great Governor of the universe in His kind providence enable us to carry on and finish what we have begun : may He guard this place, and this country in general, and preserve it from ruin and decay to the latest posterity. I strew

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this corn as the emblem of plenty; I pour this wine as the emblem of cheerfulness; I pour this oil as the emblem of comfort and consolation; and may the All-bounteous Author of nature bless this place and the kingdom at large with abundance of corn, and wine, and oil, and all the necessaries, comforts, and conveniences of life.

"*And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love, towards which great objects no one during his earthly career exerted himself more zealously and more successfully than that nobleman whose memory we are assembled to commemorate.*"

The Rev. R. GREEN, of Newcastle, the Provincial Grand Chaplain, then offered up an appropriate prayer, with which the interesting proceedings were closed.

The Earl of Zetland and others present examined the plans of the proposed erection, which were submitted to them by Mr. J. Green, after which the procession was re-formed, and the Masonic Brethren returned to the pavilion. A great number of ladies and gentlemen, comprising many of the principal county families, were present during the ceremony, and capacious galleries were erected for their accommodation on each side of the place, so as to command an excellent view of the whole proceedings.

The proposed monument is already in a very forward state, the works having been in operation some months, so that the spectators could form a pretty accurate conception of what it will be when completed. The form approximates to that of the Temple of Theseus, with a rectangular basis of solid masonry a hundred feet long by fifty-four feet in width. The foundation rests on the solid lime stone rock, twenty feet below the surface of the soil, and the base rises ten feet above the platform of the hill. At the sides of this rectangle stand eighteen lofty open equidistant columns, thirty feet in height and six and a half in diameter, supporting at each end a magnificent pediment, and at each side a deep entablature, which will serve as a promenade when the building is complete. The promenade will be reached by spiral stairs to be formed within one of the pillars. From the ground to the upper point of the pediment will be about seventy feet. The structure stands nearly due east and west, and will form a prominent object to travellers on the line of the Great North of England Railway between Darlington and Newcastle, and will soon become a place of resort for parties of pleasure.

The stone for this magnificent edifice was presented to the building committee by the Marquis of Londonderry, and was obtained from his lordship's quarries at the village of New Pensher, distant about a mile from the top of the hill. The lime is from the Earl of Durham's kilns at Newbottle, about the same distance; and the sand from an excellent bed at the foot of the hill. The materials are conveyed up the hill by a temporary winding railway, the bed of which will form a permanent carriage drive when the building is complete.

The Most Worshipful Grand Master was attended by the Grand Secretary, Grand Director of Ceremonies, and the Grand Tyler. The other officers of the Grand Lodge were filled, *ad interim*, by some Provincial Grand Officers.

The Provincial Grand Officers and Brethren of Durham and Northumberland mustered in great numbers under their respective banners, headed by their Deputy Grand Masters, Bros. Sir Cuthbert Sharp and

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— Lorraine, Esq., exceeding three hundred. Among the public were many persons of rank, and gentlemen distinguished in science.

It was pleasant to observe in the procession the two old silk banners used in 1820, during the struggles of J. G. Lambton, Esq., to win and secure the electoral independence of the county. The inscription on one of them appears emphatically to embody the guiding principles of Lord Durham's career as a public man—"Loyalty to the King, and protection for the People." The other bore the words, "The flag of liberty."

There were several dinner parties at Monkwearmouth, Sunderland, and other places; but as these were not of a Masonic character, it is only necessary to state that the memory of the lamented nobleman was drank in solemn silence, that of the present youthful earl with hopeful enthusiasm, and the Earl of Zetland and the Freemasons with great respect.

We regret most sincerely the necessity that compelled our absence from the thrilling scene. The memory of the living virtues of one of the noblest of England's sons was not, however, lost on our heart, and although absent from Pensher Hill, we breathed a requiem, which we trust was accepted by the spirit of a departed patron, friend, and Brother.

RUGBY.—We are contemplating the establishment of a Lodge in this town. Several influential gentlemen have been initiated in the Shakspeare Lodge at Warwick, preparatory to the occasion.

LEAMINGTON.—The Provincial Grand Master for Warwickshire, the Earl Howe, it is expected, will hold his first meeting in this town in the ensuing month. His lordship will be welcomed with the liveliest enthusiasm.

KIDDERMINSTER.—Our noviciate Lodge is following the good example set them by some excellent Brethren, which they are emulous to profit by; the meetings are well attended, and some additions to our number have taken place. Some surprise has been felt at the very brief notice taken of our proceedings on the 12th of June last, which was the less expected, from an especial invitation having been forwarded to the Editor of the *Freemasons' Quarterly Review;* we were most anxious that the addresses of the several Brethren should have been given at some length, more especially those of Dr. Roden and the Rev. Dr. Slade. We hope, however, that on some future occasion we may be more fortunate.*

WORCESTER, *June* 27.—On Thursday the Brethren celebrated the festival of St. John. The Lodge was opened in due form at half-past four, and the business of the meeting having been transacted, the Brethren were summoned to the banquet at half-past five. About sixty gentlemen, including several visitors, sat down to dinner, the W. M., Bro. Joseph Bennett, presiding, assisted by his Wardens, Bros. Knight and Rising. The banquet would have done no discredit to the civic majesty of London, had it been served in the Egyptian Hall at the Mansion-house, and had the *convivés* been nobles or ministers of state,

* It is due to ourselves to observe that there must be some mistake—we have no recollection of an invitation, and our memory is pretty good; nor did we receive any newspaper *in time* to extract sufficiently *ad longum*; indeed, we had some difficulty in arranging to give the brief report we did, at page 224, and having done so much at the time, however little it may appear, we are altogether prevented, after so long an interval, from inserting the very excellent addresses alluded to, in consequence of a very press of Irish intelligence, and the recent arrival of the overland mail from India.—ED.

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even during the reign of Humphrey the magnificent. The usual Masonic toasts were given from the chair, and the Brethren, ever bearing in mind the injunctions of the ancient charge of carefully avoiding excess, separated at an early hour.

BRIDGEWATER, *August* 30.—The Grand Lodge, Bridgewater, was numerously attended. The Grand Jury-room was kindly lent for the occasion. The W. M. of the Lodge of Perpetual Friendship, Bridgewater, Bro. Down, opened that Lodge at eleven, to which all the Lodges were admitted, and the assembly received their Grand Master and his Grand Lodge with full honours at high twelve.

Nearly every Lodge in the province was represented. The P. G. Master addressed the Brethren at considerable length, and eloquently detailed the benefits which had been extended by the operation of Masonry, and enjoined the Craft to persevere in those wholesome regulations which tend to elevate the Order, and gratify themselves by the exercise of brotherly love. Officers for the present year were appointed, and the affairs and accounts of the province were presented by the highly-esteemed Treasurer, Bro. Stradling, and declared to be highly satisfactory, and many grants to make glad the heart of the Mason's widow, and the poor and distressed, closed and blessed the business of the day. The office of Provincial Grand Secretary was kindly undertaken and carried through by Bro. Eales White, P. P. Grand Warden, with his accustomed ability, Bro. Maher, the actual Grand Secretary, having been absent at Cork, from whence his son and *Brother*, Bro. Charles Lennox Maher, embarks for India. Among the newly-invested officers with the "purple," we were glad to notice Bros. May and Henderson, of Taunton.

About sixty Brethren sat down to banquet at four, to which the P. G. Master had presented a fat buck. The Right W. P. G. Master presided, and his S. G. Warden, Bro. Procter, occupied the chair of Vice-president; toasts and addresses emanated from the Chairman with peculiar force, and on the health of the Prov. G. Master being proposed, the *manner* of its reception well proved the sincere esteem in which he is held—the healths of the D. P. G. Master, Bro. Randoph; Bro. Tucker, G. Warden; Bro. Milborne Tynte, the newly-appointed Grand Registrar; Bro. Stradley, Treasurer; Bro. Muttlebury, P. G. W.; and Bro. Eales White, were severally proposed from the chair (except that of the Grand Registrar, Bro. Milborne Tynte, which was given by Bro. Randolph), and were received with cordial greetings, and acknowledged by those distinguished Brethren. The evening was additionally enlivened by some delightful vocal music, from Bros. Randolph, Eales White, G. Knight, and Down. (*Verb*: *Sap*:—Would it not be as well if the D. C. would appoint each Grand Officer, past and acting, to a place at the banquet)?

CARMARTHEN—(ST. JOHN'S DAY.)—The Brethren of St. Peter's Lodge, 699, dined together at their hall to celebrate this festival, and the day passed most pleasantly. Bro. Ribbans, Past Grand Steward, for 21, and Past Provincial Senior Grand Deacon for Warwickshire, was a guest, and spoke most favourably, feelingly, and fervently of the Asylum for Worthy Aged and Decayed Freemasons and the other Masonic Charities.

NEATH, GLAMORGANSHIRE, *July* 16.—The readers of the *Review* need not be told that Freemasonry is not only founded upon, but takes

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every fitting opportunity for inculcating the purest principles of piety and virtue, benevolence and charity.

A report has reached us of a meeting lately held of the Cambrian Lodge, No. 472, at Neath, a short account of which may perhaps be interesting. We have not the means of referring to the date of the formation of the Lodge, which was formerly called the "Gnoll Lodge," but it is known to have been in existence for more than sixty years,* and to have contained in its list of members some Brethren of rank and the greatest respectability. The meetings of the Lodge were held up to the year 1833, when they were discontinued, in consequence of the number of members having dwindled, from death, removal, altered circumstances, and other causes, down to three or four. In the beginning of the year 1843, the present W. M. of the Lodge thought there was a reasonable probability that it might be successfully re-established, and the event has proved that he had formed a correct opinion. With the assistance of three or four other zealous Brethren the Lodge was reorganized, and held its first regular meeting in June, 1843, with as long a list of members as could have been reasonably expected. Neath is a very small town, and the neighbourhood but thinly populated; and it is therefore more pleasing to be able to say, that, since the re-opening, the number of members has doubled, and is increasing every month. Bro. Savours, the worthy landlord of the Castle hotel, having built a commodious room for the use of the Lodge, it was determined to celebrate that event, and the re-organization of the Lodge, by a dinner, to which the Brethren from the neighbouring Lodges should be invited. This event took place on the 16th July last. The Lodge was opened at one o'clock, when there was much gratifying discussion of subjects interesting to the Craft, and then closed. The dinner was served up at five o'clock, the W. M., George Evans Aubrey, presiding. It is sufficient to say, that there was not one dull moment, at either the morning or evening meetings; and it is believed that every Brother left entirely satisfied with having passed a rational and gratifying day; and the members of the Cambrian Lodge hope that the visiting Brethren felt the pleasing consciousness of having served a cause, which every Mason *ought* to have at heart. The visiting Brethren consisted of a few members of the Indefatigable and Beaufort Lodge, Swansea; the acting W. M. and a deputation from the Loyal Cambrian Lodge, at Merthyr; and the W. M. and about a dozen members of the Silurian Lodge, at Newport. The last-mentioned deserve especial praise for their attendance, as they could have been influenced only by zeal in the cause, not a member of the Silurian Lodge having the slightest acquaintance with any member of the Cambrian, and their avocations requiring that they should post the whole distance to and from Neath, the two towns being fifty miles apart.

St. Austell, *July* 6.—The opening of a new Lodge at St. Austell took place this day.

The morning was ushered in by the firing of cannon, and the officers and members from all parts of the county were wecolmed by the ringing of the fine harmonious parish bells. At ten o'clock the Presiding Officer was announced in the chair for opening the Lodge by blast of trumpet, and at half-past ten it was close tiled. The preliminary busi-

* There is some mistake here, by the calendar the Lodge was established in 1821.—Ed.

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ness being over, the grand pursuivant arranged the Brethren in order of procession for church. The sacred edifice was thronged, and the service was performed in a solemn and impressive manner by the Rev. Vicar and Brother Fortescue Todd, after which an admirable sermon was preached by the Provincial Grand Chaplain of Cornwall, Brother the Rev. Henry Grylls. *A. M.*, vicar of St. Neot's, from the 47th to the 50th v., 4 chapter of Acts, "But Solomon built him an house," &c.

The procession returned from church, in the same order, to the Lodge-room, when the presiding Officer, Bro. Ellis of Falmouth, performed the ancient ceremony of constituting the New Lodge and installing the various Officers, in a manner highly gratifying to the large and respectable assembly of the Brotherhood,—and which, from its unusual occurrence, and the ancient forms being so *rigidly observed*, excited considerable interest.

The Brethren then went in procession from the Lodge-room to the spacious Town Hall, which forms the front of a commodious new market-house lately erected by the spirited inhabitants. Here a splendid repast was laid out at the Queen's Head.

On the removal of the cloth the D. P. G. M. Ellis gave the usual loyal and Masonic toasts, and stated his regret that Sir C. Lemon, Bart, *M.P.*, whom he eulogised as the patron of every scientific institution of the county, was detained by parliamentary duties, being appointed on the secret committee on the letter opening question, &c. On proposing the health of P. V. Robinson, Esq., D. P. G. M., he read a letter from that gentleman, who was prevented from being present by unavoidable circumstances.

The ladies were then introduced, and never but on one occasion of the kind were so great a number present at a Cornwall Masonic meeting, the spacious apartment affording opportunity for the accommodation of, it is said, at least from three to four hundred. The chairman proposed their health in terms of which we could give no idea, unless he were to transmit to us the highly wrought language he employed.

The acting D. P. G. M. Bro. Pearce of Penzance, returned thanks for the ladies, and in conclusion proposed the health of the Chairman in terms of eulogy peculiar to himself, which was responded to by the whole assembly with nine times nine and the musical hips. The W. Bro. Ellis replied by tendering his thanks for the honour, and begging the Brothers' forbearance for not giving a lengthened speech, the unexpected position he occupied having so engaged his attention for several hours, as to bear down his energies. The health of Bro. R Pearce, of Penzance, acting D. P. G. M. was warmly cheered.

Bro. Pearce replied, and introduced the subject of his visit to France, where he had the pleasure of witnessing the introduction of two ladies—and really charmed the fair who were present with this speech, in which he was repeatedly cheered.

The P. G. Chaplain's health, and that of the Rev. Vicar were given, with thanks to the former for his sermon, and to the latter for his kindness in lending the church, and performing duty. They replied in appropriate terms.

Several visitors were present from the neighbouring county of Devon, whose healths were drunk.

The ladies then retired, and the Brethren resumed their duties. The whole terminated in the most happy and orderly manner.

Dr. Pearce, one of the St. Austell Stewards, gave a gala at his resi-

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dence in the evening, at which from forty to fifty ladies and gentlemen were entertained in the most elegant and hospitable manner. Music and singing made up part of the fete, and refreshments, in a style of fancy and beauty seldom surpassed, were plentifully dispersed.

AXMINSTER.—MASONIC KNIGHT TEMPLARS, *June* 27.—A numerous body of these distinguished professors of the Royal Craft met at Coryton Park, Devon, the mansion of Sir Knight William Tucker, on Thursday last, for the purpose of receiving several pilgrims into the Order, who were anxious for the honour of being knighted in the famed "Coryton Encampment of the Holy Cross." The encampment was held in the chapel of the mansion, which has just received some additional paintings of the first masters in Florence; indeed, the elaborate paraphanalia was superb and extensive, a quantity of plate worked in exquisite taste, enriched the assemblage of materials required for the various ceremonials attendant on the reception of the candidates for the supreme degrees of Knight of Malta, Knight Templar, and the *ne plus ultra*, while the costumes as well as every arrangement were most complete, bearing gratifying testimony to the singular proficiency of the eminent and excellent Commander of this distinguished Encampment, Sir Knight Tucker, who is also its founder, and who conducted the interesting and solemn ceremonies of the day with much effect, assisted by Major Still, as first Captain, Eales White, second Captain, P. Hayman, Equerry, East, and other experienced members of the Orders. Companions, Rev. T. Walker, T. Pickering, and R. Newberry, were severally installed, after the ancient manners, into the exalted degrees before mentioned. On the breaking up of the Encampment, the sir Knights were all invited to partake of a splendid banquet, by the estimable professor of the Coryton, which was served in the spacious library of the mansion, with all the elegance and state with which the hospitalities of the fine old mansion are enriched. The M. E. Commander desired that the 18th June should be considered as an anniversary of the formation of the "Coryton Encampment of the Holy Cross," and that the sir Knights be summoned to attend to celebrate it accordingly; swords were raised in token of approbation, and at a discreet hour the company separated, each Brother being much impressed with the observances consequent on the important duties which are now expected of him.

WAREHAM, *Aug.* 28.—The Provincial Grand Lodge of Dorsetshire was holden in this town; it created a lively interest, as it is many years since a similar meeting was holden. A large concourse of people assembled to witness the procession. The town Hall was tastefully decorated by the Lodge of Unity, who kindly admitted many persons to see it. At ten o'clock the R. W. P. G. Master, Wm. Elliot, Esq., attended by the W. D. P. G. M., and the Officers of the Provincial Lodge, proceeded to the Town Hall, where the Brethren and visitors were assembled, and the Grand Lodge was opened in ample form with solemn prayer. The Brethren being in due order arranged, proceeded as usual, before the transaction of the business of the Province, to church to attend divine service, and supplicate a blessing on their Masonic labours. The rector, the Rev. R. Capel, read prayers in a most impressive manner, and the Provincial Grand Chaplain, the Rev. W. J. Percy, preached an admirable sermon from the first chapter of Genesis, the 1st, 2nd, and 3rd verses; which, from its learning, eloquence, and truly scriptural exposition, rivetted for an hour the deepest attention of

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the Brethren, as well as of the large congregation assembled. After returning to the Town Hall, the business of the Provincial Grand Lodge commenced by passing votes of thanks to the worthy rector, for the grant of his church, and his great kindness in reading prayers—to the P. G. Chaplain for his eloquent and truly scriptural sermon—to the churchwardens for their kind services in providing such excellent accommodation—and to the Mayor and corporation for the use of the Town Hall. The general business of the province was then transacted, after which the P. G. Lodge was closed in ample form. The Brethren then proceeded to the Red Lion Inn, to partake of the banquet. The evening was spent in brotherly love and harmony. There was no Chapter of the Royal Arch Masons holden on this occasion, but the G. M. announced his intention of holding it at Sherborne, on the 23rd of October next.

SOUTHAMPTON.—The annual meeting of the Provincial Grand Lodge of Hampshire took place on the 12th August. The Brothers attended Divine service at the parish church of All Saints, where the Chaplain to the Prov. Grand Lodge, Brother T. T. Haverfield, rector of Goddington, preached the sermon. The Brethren then returned in procession to the Royal Victoria Assembly Rooms, and the Masonic business of the province proceeded. C. E. Deacon, Esq., of Lansdowne House, presided as Provincial Grand Master in the absence of Admiral Sir Lucius Curtis, Bart., who is at Malta, and Brother George Stebbing, the Senior P. M. of the province, acted as deputy. The appointment of Officers was made for the ensuing year. In the evening 120 of the Brethren sat down to a superb banquet, and by the gallantry of C. E. Deacon, Esq., D. P. G. M., a gallery was erected, which was occupied by nearly 100 ladies, for whom every delicacy in the way of refreshment was provided; and the evening harmoniously passed with eloquent speeches, professional singing, music, &c. The meeting next year will be held at Gosport.

SCOTLAND.

TO SEVERAL CORRESPONDENTS.

We are not in the secret as to the delay in Bro. Lawrie's revisal of his father's "History of Freemasonry," and recommend application to the worthy Brother himself. Respecting the "Scottish Order of the Temple," we reserve ourselves for time and circumstance.

To the Editor of the Freemasons' Quarterly Review.

SIR, AND BROTHER.—In the June number of your periodical I have perused with interest the letter bearing the signature of "Brother Walter," relating to the Order of the Temple. In now addressing you upon the same subject, it is not my intention to interfere with or throw unnecessary obstacles in the way of those exertions which Bro. Walter states he understands are "now making in London to revive the Grand Conclave" of the *Masonic*, religious, and military order—I merely wish to offer a few remarks in reply to what is incidentally stated in the course of the letter upon "THE ORDER," which now exists and holds its chief

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seat in Scotland, the members of which are erroneously designated by Bro. Walter as the *Scottish* Templars;" and in doing this, I may be held to touch upon what appears to me to be the proper method of restoring the Order in England.

Before entering upon these remarks, however, let me bear testimony to the general accuracy of the statements in Bro. Walter's letter, which evince much knowledge of the history of the Order as it flourished in the days of chivalry; although in regard to its existence and preservation in Scotland subsequent to the death of De Molay, Bro. Walter does not seem to be quite so well informed.

Differing as I do from that Brother, with respect to the connexion between the Order of the Temple and Masonic fraternities, I cannot see that any necessity exists for debarring from admission into a chivalric order all gentlemen except such as belong to a fraternity of Freemasons. Indeed, I conceive that so long as such a connection is maintained, the Order of the Temple will never be considered either by the uninitiated —nay, I may add, by many of the initiated—as anything but a degree in Masonry, and as an important step in the Masonic ladder. Such a connexion has been partially dissolved by the Chivalrous Order, at the head of which is placed the gallant and venerable Sir David Milne, G.C.B.

No one who did not belong to the Order—the head quarters of which are at present, though not necessarily, in Scotland—and at the same time take an active part in the proceedings from the year 1825 downwards, or be otherwise conversant with its proceedings, is well qualified to form a judgment upon the expediency of innovations which have since then been introduced into an ancient institution for the purpose of purifying the Order, and restoring it to its pristine position. Such innovations may easily be avoided in forming a new society, such as that contemplated in London;* but in correcting the workings of an old and established order, new regulations could alone have availed for carrying out the objects which the chivalry of the Temple had in view. As a duly admitted Knight, I have no hesitation in so far agreeing with what Bro. Walter has advanced as that the Commanders and Grand Crosses may be innovations upon ancient simplicity. At the same time, the Knights of Malta certainly had such gradations; and considering the low state into which the Order had fallen during the half century that had elapsed since an amalgamation between it and the Masonic or irregular Templars took place in Scotland, without the introduction of some such degrees, and the adoption of a distinguishing costume, gentlemen of rank and station could not be expected to join it, and the Order would not now have attained the high position which it has again been able to resume throughout the Christian world. Should it continue to progress, as I sincerely hope it may do, and be exclusively composed, as in former days, of members holding nearly the same rank in civil society, then the distinctions of Commander and Grand Cross may very properly be done away with, the three primitive classes restored, and alone acknowledged in the Order.

There has been no "Grand Prelate" in the Order since March last—a committee appointed on the subject having reported, that in a *cosmopolitan* Christian Order such an appointment might involve religious questions. They, therefore, recommended that the office should be

* Jacobus is in error; there is no new society forming in London, nor does there appear to be any such required.—ED.

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discontinued, which has been agreed to, and Fra Aytoun is now Preceptor of the *whole* Order and Grand Prior of *Scotland;* so that the anomaly complained of by Bro. Walter, of having a layman acting as Grand Prelate or Chaplain, no longer exists.

That there is historical authority for giving the title of *Master,* Grand Prior, or Grand Preceptor of England, to persons in England *previous to* 1313, I freely admit. But the style of "*Grand Master of the Order*" never was given, and never belonged to any of the Masters, or rather Priors, resident in London. It is quite well known that the Order was annihilated in England, and in most other countries where Priories or Preceptories had existed, early in the fourteenth century, Scotland being a solitary exception to this general suppression. Till comparatively lately—certainly not till some years after the reformation of religion in Scotland, and the passing of the Act 1560, prohibiting all allegiance to the Papal See, in consequence of which both Hospitallers and Templars ceased to be a *military* body, strictly so called; indeed, scarcely before the commencement of the seventeenth century—no attempt was made to revive the Order in England, and that attempt was in a form purely Masonic, in which state only has the Order since existed in England and in Ireland. With regard to Scotland again, not only has the Masonic degree existed from the end of the sixteenth century, but from the days of De Molay down to the present period the Chivalric Order has been perpetuated, and the Chiefs or Masters of the Temple have since then generally belonged to this country. France also claims to have continued the Order since the suppression by Pope Clement V. and Philip the Fair, and presents to notice a formidable list of Grand Masters. His late Royal Highness the Duke of Sussex was Grand Prior of England under the French Grand Master,* but this claim being unsupported by historical evidence, and most of the documents founded thereon being now allowed to be forgeries, little credit is due to the legend. Nevertheless, the French, as well as the Scotch, have had their Grand Masters; and as both are understood to be purely chivalric, their amalgamation might be beneficial. But no intercourse is at present maintained between them — the Order, as existing in Scotland, having, it is said, been excommunicated by Joannes Larminius, the *imaginary* successor of Jacques de Molay, in a Bull containing these words:—"*Ego deniquæ, &c. Scotos Templarios Ordinis desertores dominiorum militiæ spoliatores (quibus apud Deum misericordia), extra gyrum Templi nunc et in futurum volo dico et jubeo.*"—Statutes of the Order, Historical Notice, p. IV. This pretended excommunication is still acted upon by the spurious branch in France, although the members of the Order recognised in Scotland and elsewhere, would gladly hail the advent of a better feeling on the part of their French Brethren. It is allowed by all that there can be but one Grand Master of the Order at the same time in the whole world, as has been already stated in your periodical for March last, p. 41. England claims only to elect one for that country, which proves at once that the degree *there* practised is not the Cosmopolite or true Chivalric Order, but a Masonic imitation of it. The claim for the real Grand Mastership remains in dispute alone between the Knights belonging to the Order as existing in France, or holding under French sway, and those of the Order ex-

* This may be true, but it is as true that his late Royal Highness was actually the Grand Prior of Masonic Knights Templar of England. We have seen his signature as such, and he so used it when voting by proxy at the Masonic charities.—Ed.

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isting in Scotland, or holding under Scottish authority. Any other Order now starting into being, calling itself the Order of the Temple, and claiming the right of electing a Grand Master, may do so *Masonically,* or as a modern chivalric institution, but it will no more be the Ancient Religious and Military Order of the Temple, which has existed for more than seven hundred years, and is now represented by Sir David Milne, than would a society of individuals forming themselves into an Order as Knights of the Garter be deemed by the Sovereign or by the world at large the genuine members of that most noble Order. It is preposterous, therefore, to say that the English modern Masonic Knights Templars can form themselves into a Priory of the ancient Order, and appoint either Grand Masters or Grand Priors thereof; but, as in consequence of past Masonic connexion, every facility would be afforded by the members of the genuine Order for receiving English and Irish Masonic Templars of a certain station in society into the Chivalric Body, so it is conceived that by that union alone can genuine Priories of the ancient Order be established out of Scotland. In forming such a union, articles might be proposed and acceded to, giving nearly as great powers to Grand Priories as the Grand Encampments or Conclaves of England and Ireland now claim; but the whole Order would still require to be governed by one set of regulations, one Conclave, and one Grand Master. The members of such new Priories would of course have votes on the elections of Grand Masters and other Grand Office Bearers—the qualifications for which elevated positions rest neither upon place of nativity, nor upon the residence of Knights in particular countries.

I am, Sir and Brother,
Your most obedient servant,
FRA JACOBUS, Miles Templi.*

EDINBURGH, *July* 29.—The propriety of celebrating, by a grand procession, the ceremony of laying the foundation-stone of the public baths for the working classes, about to be erected in this city, having been concurred in by the Lord Provost, Magistrates, and Council, was promptly recognized by the various bodies whose co-operation was requisite to give full effect to the proceeding, including the trades.

The various bodies, with their several bands playing lively airs, proceeded from the head of the Links to the entrance of the University. At this point the procession received an accession by which its picturesque effect was in a very considerable degree heightened, in the Grand Lodge, headed by the Right Hon. Lord Glenlyon, Grand Master for Scotland. The various office-bearers carried the insignia of the Lodge, and were preceded by the superb band of the Scots Greys, which greatly contributed to the exhilarating effect of the pageant. A party of the same regiment also escorted the procession, and lined the streets for some distance during the performance of the ceremony. At the bottom of Leith-street, the Lord Provost, Magistrates, and Town Council, in their robes, joined the procession, accompanied by the High Constables as a body-guard, the constables of Portsburgh, Easter and Wester, and those of Canongate and Carlton were stationed at different points in the progress of the line.

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* We must, in justice to our vocation, remind correspondents of the necessity of timely notice. In the present case there is no excuse; and we have actually cancelled some general matter in type to comply with the present request.

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The Ceremony.—The site of the baths is a spacious area in the Low Carlton, lately occupied by some old tenements, immediately behind the range of lofty buildings which form the south frontage of Waterloo Place. A slight excavation had been here made for the foundation-stone, on the side of which was a raised bench, covered with green and crimson, for the accommodation of the Grand Lodge. Opposite to this erection was a commodious platform, which was assigned to the Lord Provost, Magistrates, and Town Council.

The approach of the procession to the site was announced by the inspiring notes of the Freemasons' march, performed in excellent style by the band of the Greys. The various bodies were arrayed in the stations appropriated to them without the slightest confusion taking place. The Grand Lodge was represented by the Right Hon. Lord Glenlyon, M. W. G. Master Mason of Scotland, and his office-bearers. On the bench before the Grand Lodge were the cornucopia, and silver vases containing wine and oil. The effect of the entire scene at this point of the proceedings, owing to the accumulation of civic and Masonic splendour which it displayed, and the eager curiosity manifested by thousands of spectators on the ground, perched in windows, and on the roofs of the adjoining houses, was in the highest degree striking and picturesque.

All being arranged, the ceremonial was commenced with the offering up of an impressive and appropriate prayer, by the Rev. Bro. Boyle, of the Episcopal Church, Portobello, Chaplain to the Grand Lodge. The stone having been lowered, the different parts of the Masonic ceremonial, which need not be here detailed, were gone through in due form. The Grand Master then descended, and took his station beside the stone with the mallet in his hands. Having satisfied himself, by inspection and inquiry, that everything had been executed in due Masonic order, his lordship (addressing his Masonic Brethren) said—"Having perfect confidence in your skill, it now only remains to me to finish this ceremony." Then, striking the stone three several blows, he said—"May it support the work during all future generations," a sentiment which was greeted with immense applause. His lordship then ascended to his place on the platform, and addressed the Lord Provost, the gentlemen, and originators of the institution, and concluded in the following words:—"I beg again to congratulate you upon this occasion, and my earnest prayer is, that what we have this day begun may be continued in prosperity, and be attended with benefit to the working-classes of Edinburgh."—(Renewed cheers).

The Lord Provost, in reply, said—"Right Worshipful Grand Master, I congratulate your lordship on being privileged to lay the foundation of this structure. Your predecessors have laid the foundation-stones of gorgeous palaces and solemn temples, and undying monuments, which have been planned with most exquisite taste, and finished with the most perfect skill, at a cost which has often drained the treasuries of kingdoms. These were generally raised to gratify the self-love of vain-glorious mortals; but the structure which we have now commenced, though comparatively humble, has an importance which few of those magnificent edifices could pretend to."—(Loud cheers).

The Rev. Bro. Boyle, after alluding with (he said) singular satisfaction to what had been said by the Grand Master and Lord Provost, pronounced the parting benediction.

The immense assemblage then dispersed with the same quietness and order which had characterized the entire proceedings.

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The Soirée.—In the evening a fruit and cake soirée, in honour of the occasion of laying the foundation-stone of the baths, took place in the Music Hall, George-street. Lord Dunfermline was in the chair supported on the right and left by the Lord Provost, Sheriff Spiers, Lord Mackenzie, Professor Christison, Bishop Gillis, Duncan Maclaren, Esq., Councillors Russell, Miller, Neil, Mr. William Chambers, &c. &c.

The Noble CHAIRMAN, the Lord Provost, Lord Mackenzie, and other gentlemen severally addressed the meeting.

The testimonial to Mr. Simpson, consisting of a massive and elegant ornamental device in silver, representing a fountain, supported by male and female figures, was then presented to that gentleman, in an address by Mr. Andrew Orr, letter-carrier. The testimonial, which was furnished by Mr. Howden, silversmith, was much admired.

Mr. Simpson having replied, the meeting shortly after broke up.

ORDER OF THE TEMPLE.—The Grand Council of this Ancient Chivalric Order met 19th July, when the Registrar, in terms of a letter which he had received from the Grand Master, Admiral Sir David Milne, *G.C.B.*, presented to the Order, in name of his Eminence, the massive gold ornaments formerly belonging to and worn by his late Royal Highness the Duke of Sussex, as Grand Prior of England. These valuable decorations consist of the Ring of Profession, charged with an enamelled red cross; a chain of 178 links, with two crosses attached to a ring, pendant from a chain. All the articles are of the purest gold. The cordial thanks of the Council were, on the motion of Francis Gordon of Cairnbulg, which was unanimously agreed to, tendered to the Grand Master, for his very handsome donation. It is gratifying to think that these intrinsically valuable articles are now possessed by the successors of those gallant Knights of the Temple who fought in Palestine; and their value is enhanced to their custodiers, not merely by reason of the exalted station of their royal proprietor, whether within or without the pale of the Temple—but still more because of the channel through which they have been conveyed to and become the property of the Order—viz. by the kindness of its present Grand Master, the chivalrous Sir David Milne, Commander-in-Chief of her Majesty's Naval Forces at Plymouth.—*Edinburgh Paper.*

The Lodge Edinburgh St. James' has enrolled the Right Hon. the Earl of Zetland a full Member of their Lodge. A deputation from the Lodge has since waited on his Lordship, and presented him with the diploma of membership.

GREENOCK ST. JOHN'S LODGE, No. 176.—The Brethren assembled in their Hall, to celebrate the anniversary of St. John the Baptist. After the Lodge was constituted in due form by the Right Worshipful Master and Wardens, the Brethren, as well as several other Brethren from distant Lodges who were present, enjoyed themselves in "this social feast of mirth and song," with more than ordinary hilarity, and separated in proper Masonic time. It is possible many of our readers may not be aware that, of the many Lodges for disseminating the principle of Freemasonry instituted in Greenock, this is the only one surviving "in good working order;" for, while others seem sleeping, careless of existence, she has ever been foremost in lending a helping hand to poor and distressed Brethren, and has at this moment on the pension-roll upwards of seventy pensioners who receive an annual payment from the

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funds of the Lodge; and, besides this system of charity, it will not have escaped the recollection of some of our readers that the Greenock Infirmary has more than once received very handsome donations from her funds.

THE BURNS FESTIVAL,* *August* 6.—This great fête was celebrated this day; the joint presidency of the festive board was entrusted by the active and influential committee to the Earl of Eglintoun and Professor Wilson, in a field of some twenty acres in extent, beautifully situate on the banks of the Don, and distant but a few yards from the monument erected to Burns's memory in 1820, in the sloping vale immediately below the cottage of his birth; it had the additional charm of being in the very centre of the scene of *Tam o' Shanter*, and within view of Alloway's "auld haunted kirk," where the revels of the unearthly legion were held. The pavilion, calculated to hold over 2000 persons, was lined with cloth of various colours.

The town and neighbourhood of Ayr literally swarmed on the occasion; the residence, celebrated by Burns as that of "honest men and bonnie lasses." It was a living panorama—puir auld Scotland never exhibited a more animated sight.

By eleven o'clock all was ready for the grand movement, a regimental band led the van, then followed a large party of "Freemasons," in their several orders; the "Ancient Foresters" were headed by a remarkably fine young fellow, in a suit of Lincoln green; various trades succeeded; then a company of archers; but the most interesting scene was the concluding procession of shepherds; a huge bunch of thistles brought up the rear.

The procession halted before the cottage of Burns, and as it reached the kirk of Alloway, and neared the platform where the visitors were assembled, in the front of whom were conspicuously placed the three sons of Burns, the procession as it passed them uncovered to a man, hat and bonnet were doffed in memory of the deceased poet, and in respect to his living sons. The band played several airs adapted to Burns's songs, which created a stirring sensation.

On reaching the pavilion the procession separated, and the business of the festival commenced.

The Chairman, the Earl of Eglintoun, was supported by Mr. Robert Burns, eldest son of the poet; Major Burns and Colonel Burns; Mrs. Begg, sister of the poet; Sir John M'Neill, Bart.; the Lord Justice General; the Countess of Eglintoun, and other ladies and gentlemen. Professor Wilson, as croupier, was supported by Mr. A. Alison, Col. Muir, Mr. A. Hastie, *M.P.*, Mr. J Oswald, *M.P.*, Sir J Campbell, &c.

The Noble CHAIRMAN'S opening address, although pithy and condensed, was yet sufficiently conclusive and comprehensive, delivered in a calm and impressive manner, and with a chivalrous zeal, which showed how the mind and heart were interested in the issue—there was an expression that told a home truth, it was this, that the occasion exhibited the feelings of "*repentant*" Scotland.†

* A graphic account by an intelligent Freemason has been accidentally mislaid, the reader will please to accept the best substitute in our power, by a liberal use of the "Illustrated London News;" but we make some amends by giving an account of the meeting of the "Tarbolton Lodge," of which Burns was a member.

† How truthful! yet it may be inquired, how came it that the deserted neglected sister of Burns, Mrs. Begg, was rescued by the exertions of the noble-hearted Robert Chambers, who, though present, was not alluded to, either by the noble Chairman, the learned Croupier, or even by the sons of Burns? Robert Chambers, friend of humanity, thou art rewarded here in thine own sweetness of purpose—hereafter mayst thou be blessed!

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The learned CROUPIER (Professor Wilson) introduced the toast, "Welcome to the Sons of Burns," and spoke to the subject for upwards of an hour. Enthusiasm was excited to the highest degree—the effect of his eloquence was enhanced by the "forceful" style of his delivery—augmented by the "picturesque" appearance of the speaker, his manly form, expressive features, intellectual head, and deep-toned musical voice.

ROBERT BURNS replied for the sons of Burns to the generous welcome in a brief address, during which he observed, "we have no claim to attention individually, we are all aware that genius, and more particularly poetic genius, is not hereditary, and in this case 'Elijah's mantle has not descended upon Elisha.'"

Sir JOHN M'NEILL proposed the health of "Wordsworth and the poets of England."

HARRY GLASFORD BELL, Esq. (Sheriff Substitute of Glasgow) gave "Thomas Moore and the poets of Ireland." During his address he also introduced the names of Sheridan Knowles and Mrs. S. C. Hall, which were received with such enthusiastic cheers as almost overcame Mrs. Hall, who was present.

ARCHIBALD ALISON (the historian) proposed the "Memories of Scott, Campbell, and Byron."

W. AYTOUN, Esq. (the distinguished advocate) proposed the "Memories of James Hogg and Allan Cunningham."

Sir D. H. BLAIR having proposed "the Ladies"—Col. MUIR "the Peasantry of Scotland"—the LORD JUSTICE GENERAL "the health of the noble Chairman"—and the Earl of EGLINTOUN that of "Professor Wilson"—some other complimentary toasts followed, and the proceedings terminated.

It is worthy of remark, that those who addressed this meeting (Professor Wilson included) were nearly to a man Brethren of the "mystic tie."

A few words, neither in sorrow nor in anger. How came it that at a festival in honour of Burns, such insufficient arrangements were made for the comfort of tens of thousands of the countrymen of the poet, whose heart-whole sympathies were enlisted in the spirit to do honour to his memory—was there any endeavour to maintain for them the honour of the day—were there roasted oxen or flowing bowls—did Burns' "*quaich*" circulate among them?—ah no.—While all within the "pavilion" were amply regaled, and the glass circulated, the shepherd countrymen of Burns, many of whom walked perhaps upwards of seventy miles, did the best they could to hallow the memory of one of their own class. We cannot close our remarks without protesting also against the indifference of the higher order of Scotchmen to this occasion, which left to a single peer, and some twenty Scotsmen of the true breed, the honours of the day.—Is this the way to win the hearts of their "puir fellow-subjects," who on this occasion, at least, proved themselves the better men?

FRATERNAL FETE TO THE SONS OF BURNS AT TARBOLTON.—One beneficial result to Masonry accruing from the late celebration of the memory of Robert Burns has been the revivification of several Lodges, more particularly of his mother Lodge, the St. James, Tarbolton, a body which we confess to have thought, if not altogether defunct, at

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least in a deeply dormant condition,—having failed in eliciting any acknowledgment from either Master or Secretary, of repeated inquiries which we had fraternally addressed to them, when preparing the Masonic notice of the bard some time since. We are happy, however, to state that, on the occasion of the great procession in honour of Burns, the Lodge in which the poet first saw the light made a sufficiently prominent and respectable appearance, and, when it passed the platform where stood the sons of Burns, its banner attracted particular observation. For thereon were inscribed the well-known words,

> "One round, I ask it with a tear,
> To him, the bard that's far awa' "

A round, a glorious round was given to the appeal, a shout that made the welkin ring, led by the distinguished Brethren, Professor Wilson, Wm. E. Aytoun (Past Master of the Canongate, Kilwinning), H. G. Bell (also of the Canongate, Kilwinning), the sub-sheriff of Glasgow, Mr. Sheriff Alison, seconded by the whole multitude—for every man there claimed to be one of the Brethren of Burns, in a wide and national sense.

Three days after this grand public jubilee, the members of the Lodge of St. James, Tarbolton, met to receive and welcome within their walls, the sons of their immortal Master,—he who had there made his first profession of the Masonic faith, and had shown himself true to the last in his fealty and affection by passing there almost the last moments which he thought he should have to spend before quitting for ever his native hearth, and the friends of his soul. To pay all honour to their expected guests the Brethren went in full Masonic dress to meet the sons of Burns on their entering the village, and escorted them in joyful procession to the threshhold of the Lodge-room. There they were with all ceremony and courtesy received as honorary members of the Lodge. The Right Worshipful Brother, Dugald Hamilton, Esq., son of one of Burns's very earliest patrons and friends, presided on the occasion, and some there were there present old men and old Masons, who had sat in the same place, at the same board, with him, the master-spirit, the mighty genius, whose buirdly form and lofty brow and lustrous eyes they yet well remembered as if he were still before them. At such a scene as this, in such an hour, who would not have rejoiced to have been present? and it is only to be regretted that the event was not made sufficiently public previously, to have enabled the reporter for this Review to have attended.

The proceedings of the evening we understand, were conducted with all becoming propriety and tact; and what added to the interest of the meeting was, Major Burns singing his father's inimitable song, the "Farewell to the Brethren of the Tarbolton Lodge." Spirit of the immortal bard, couldst thou have witnessed it, the scene of that night in thine own lowly but favoured haunt, hallowed to all the kindly and noble feelings of humanity, might have yet more delighted thee even than the proud and public preparations and displays of that broad-day jubilee which men of all ranks and classes celebrated for thy sake!

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IRELAND.

TO CORRESPONDENTS.

A MASON is in error; the party incurred the censure of the Grand Encampment, and would have been suspended for two years had he not made a timely apology for his un-Masonic conduct. We decline to insert the letter.

A QUEEN'S OFFICER.—You may safely and honourably join the Grand Chapter.

TO ONE OF THE BEST, IF NOT THE BEST OF MASONS IN IRELAND.—"Everything is possible to a man of courage and activity; but to him who is timid and hesitating every thing is impossible, because it seems so."

A REFORMER.—Do not talk, but act. Reform abuses; regulate dues; have a "court of conscience;" establish charities; cease to be slanderers; love one another; observe the conduct of the P.G.M. for North Munster, and a very few others, whom you alarm but do not convince, and thus lose the aid of those who possess both "the will and the power."

A CORK MASON, on the "apron and breeches," is inadmissible.

———— "Such apparatus
Was meant for nobler uses than belong
To a mere private feud. But I have fought
A battle for high principle, and taught
Convention, when it dares to tread down *man*,
Man shall arise in turn and tread it down."

THE MASONIC DIFFERENCE.

IT is with deep regret we announce that the advances to reconciliation have not been successful. We have all along refrained from animadverting with severity on the conduct of either party, and shall leave to our readers a perusal of the various reports which are presented to them. In our next we shall, if the same obstinacy exists on the part of those who have thus pertinaciously refused justice, feel ourselves called upon to attempt to treat this "moral ulcer;" it may be by seemingly sharp practice, but which in such case will have been rendered necessary by the un-Masonic departure from the high principles of the Order.

GRAND LODGE OF IRELAND.

(CIRCULAR.)

"THE GRAND LODGE OF IRELAND has been officially informed that Knights Templars admitted in Scotland will not be required hereafter to be FREEMASONS, as was heretofore the case; the Lodges in Ireland will therefore not infer, from a Knight Templar's certificate or diploma, that the bearer thereof is a Freemason, but resort to such proofs of Masonic qualification as they would have had recourse to if no such certificate had been produced."

July 4.—Present—Right Worshipful Bro. Geo. Hoyte, D.G.M. as G.M.
" " Norman, as D.G.M.
" " M. Furnell, as S.G.W.

Bros. Thos. Wright, M. B. O'Ryan, — Brownrigg, Creighton, Alex. Grant, Burnside, and about sixty Masters, Past Masters, and Wardens.

After the usual business had been transacted, the letter of Bro. ——, dated June 22, 1843, was read; also his letter of February 9, 1844, inculpating the conduct of the Master of a Lodge, as working a Lodge

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after the English ritual; —— also read a letter of such Master, dated May 15, and addressed to the Grand Lodge.*

Bro. ——— addressed the Grand Lodge in support of the charges in a rambling and inconclusive manner.

The Master accused replied at considerable length, in a most lucid explanation, that rivetted the attention, he recapitulated the contents of his letter of explanation to the Board, stating his active Masonic exertions in India and elsewhere. He anticipated not merely an acquittal, but an honourable testimony of the Grand Lodge in his favour: and concluded his admirable address by agreeing that, as the best means of promoting peace, it would be better to revive Masonry in Ireland by all prudent means in preserving its Landmarks.

A Provincial Grand Master of high standing, and others, warmly supported the Master.

A Brother, differing in opinion, moved a vote of thanks to the accuser!—which motion met with the derision it deserved. After a scene *à la* ———, the affair terminated in the adoption of the Master's suggestion, to promote peace if possible.

Supreme Grand Encampment of H. K. T. of Ireland.—*July* 17.—Resolved unanimously, "That this Grand Encampment does not recognise, and refuses to acquiesce, in the order of the Grand Lodge of Ireland of the 1st of February last, relative to Masonic meetings, because such order, if acted upon, would be an acknowledgment of the right of the Grand Lodge of Ireland (constituted for the management and government of the Blue or Craft degree *only*), to interfere with the privileges and restrict the independence of this Grand Encampment and its subordinate Encampments."

Royal Albert Lodge (100), *Aug.* 26.—Anniversary Meeting.—The Lodge was opened by Bro. Dr. Whistler, P.M., in the absence of Bro. Major, W.M. The attendance of the members and visitors was very numerous.

A loyal address to the illustrious patron of the Lodge, Prince Albert, elegantly printed in gold letters on blue satin, was unanimously agreed to. Captain Chatsworth was then initiated, after which the Lodge adjourned to banquet. The bill of fare was unusually elaborate, and after the contents had been duly discussed, and the cloth removed, the customary loyal and Masonic toasts were given by the chairman, and received by the company in the most enthusiastic manner.

The Master in the chair was particularly happy in his addresses, but in none more so than when alluding to the Grand Master of Ireland, the Duke of Leinster, whose protection of the Order, when it was endangered by the Unlawful Oaths' Bill, deserved its lasting gratitude.

Bro. Captain Chatsworth returned thanks, on the proposition of his health, in very neat terms.

Bro. French, of Lodge 167, in returning thanks for a similar compliment, eulogised the working of the Lodge, and the character of its members, particularly as Prince Masons; and afterwards, in the course of the evening, proposed the health of Dr. Whistler, the Master present in the chair, which was drank with acclamation.

Bro. Dr. Whistler replied in a very excellent address.

* An excellent letter by the Master, in reply to the charge, although *acted* on by the Board of General Purposes, was not *read* in Grand Lodge.

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Bro. M'CORMACK, of the Celtic Lodge, Edinburgh, whose health had been drank to, observed, in reply, that the Irish Brethren were always justly received with the most cordial welcome in Scotland, and none more so than such Prince Masons as Bro. M'Dona, by whom he had been brought to "light."

The CHAIRMAN gave the health of Prince Mason Henry M'Dona, P.W.S. of the Grand Chapter of Ireland and P.M. of the Royal Albert Lodge.

Bro. M'DONA briefly returned his best thanks.

Bro. MURPHY proposed the health of Bro. Geo. M'Dona, M.W.S. of No. 2, under the Grand Chapter of Ireland.

Bro. GEO. M'DONA, in return, replied at some length, and during his address took a rapid glance at the origin and effects of the dissension that still unhappily divided the Masonic community of Dublin, but which the Grand Chapter had, to their honour, done all they could to put an end to.

Other toasts followed, and the evening was enlivened by some excellent singing.

DUBLIN WAGGERIES.

TO THE EDITOR.

SIR AND BROTHER,—There is a stirring rumour in the present stagnation, (nothing else flourishes here just now), of a Royal Road to conquest—but I must defer the particulars until my next letter. The news-market is unusually dull. I might perhaps send a notice to the Masonic Mark Lane that Proselytism is *lively*, Councils of Rites (or wrongs, query), beginning "*to look up*," and Grand Chapters rather flat. Some *Cork* business is said to be rather *light*, which has not however produced a corresponding depression, but on the whole a favourable turn is expected in the market. I think there is no danger of a fall of "invoice," and above all Crucifixes (excuse the pun), are in *great demand*. I may add that in consequence of the unsettled appearance of the atmosphere the most experienced "Fowler" has grossly missed his aim in allowing himself to be seduced into a correspondence with the most courteous (!) and accomplished (!!) descendant of that singular Freemason O'Connor (King of Kerry ! ! !)

TO THE EDITOR.

PERMIT me to solicit your attention to the resolution * passed on the 17th of July in the S. Grand Encampment of High K. T. in Ireland.

By the second rule of the Constitutions of that body, the Grand Master of the Craft Degrees is declared to be *virtute officii*, as such, the most excellent and S. Grand Master, (upon being properly qualified).

Now, by that resolution, the Duke of Leinster, G. M. of the Blue Degree, must accordingly be as strictly bound as by the resolution passed upon the 1st of February in the Grand Lodge, which the present resolution condemns;—he is equally an assenting party to each, and is as responsible for either as its opposite.

Is not this a lamentable state of facts? And must there not be some-

* Vide p. 336.

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thing which requires "radical reform" in the circumstances which have given rise to such incongruity? The Grand Lodge declares that certain Masonic Bodies are illegal, to wit, all Bodies, Chapters, Conclaves, &c. which meet in Ireland, of, or in, any degree of Masonry whatsoever, not holding certain warrants and so forth.

The Supreme Governing Body of the H.K.T. immediately come forward and declare that the matters insisted upon by the Grand Lodge, are wholly unnecessary, and *insinuates*—more than INSINUATES—that the Grand Lodge, in the passing of *its* resolution, neither understood the subjects with which it professed to deal, nor was competent to take such matters into its cognizance. And the Duke of Leinster is obliged to approve of both!

I believe there can be no doubt upon the mind of any person who for a moment considers the respective rights of these two jurisdictions, that the Grand Encampment, at the head of which is the Duke of Leinster, has taken the correct view; and that the Grand Lodge, at the head of which also the same nobleman presides, has outstepped its proper bounds, and fallen into an error. But *this* is *not* the precise point of my argument—what I think is best and fittest (because least offensive) to be inferred, is, that there must be something radically vicious in the state of things which can admit of such inconsistencies, and of such unseemly contests and dissentions in the Free-Masonic Order. And if this be true, it is equally evident that the root of all the mischief lies in the contending claims of the Grand Chapter of Ireland, and of the Council of Rites, concerning which bodies both of these resolutions have reference. To the settlement therefore of these claims, on strictly just and proper terms, to that, and to that *alone*, must we look for the remedy. The Duke of Leinster owes it to his high character as the representative of the most illustrious and oldest branch of the aristocracy of his country, to insist upon a just and impartial settlement of these disputes, which are now no longer confined to the city of Dublin, but have filled the United Kingdoms, and, (as I understand that a history of these matters is now in progress of translation into the French language) threaten, ere long, to spread over all Europe.

His Grace, perhaps, may not have had the subject heretofore represented to him in this light, and as I would have no excuse for addressing him upon it, I can only hope that the expression of public Masonic opinion (through the medium of your pages, as its recognized and influential organ;) may reach his ears, and recommend these important subjects to his attention. Trusting that you will kindly take into consideration the above remarks, I remain, Brother,

Your obliged and faithful Servant and Brother,

OUTIS.

THE ROSICRUCIAN CRUSADE.

BY AN EYE-WITNESS.

IT must be admitted by all that there is one function which a Masonic periodical is eminently bound to discharge, and by which it may at all times render itself pre-eminently useful, and that is by calling the attention of all wise, experienced, and moderate Masons to any dangerous wounds or divisions which may from time to time occur in the great Masonic body—by appealing to their wisdom and experience for

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remedies, and thus preventing discord and dissension from permanently establishing their sway.

Never in the annals of Masonry was there a time when the exercise of this function was more required than the present—never was there a dissention more angry—never was there a discord more dark and threatening than that which is now rending asunder the Masonic Order in Ireland, and which we have above denominated "*The Rosicrucian Crusade.*"

We shall briefly relate the origin of this Masonic disunion, and the events which have lately tended to embitter and extend the feud, events which at present threaten to carry the dissension across the Irish Channel to the peaceful shores of England; and we shall conclude with a series of questions and an earnest appeal to the learned and experienced of our Order for full and explicit answers.

A body of Prince Masons known and styled as the "Grand Chapter of Prince Masons of Ireland," has for many years held its meetings in Dublin. This Chapter lays claim to very high antiquity, and its members especially pride themselves upon the fact that their sovereign derives his authority directly from Bros. John Peree and John Boardman, who presided over the Grand Chapter towards the end of the last century, and who are universally acknowledged to have been amongst the most accomplished and highly instructed Prince Masons ever known in Ireland, or probably in the world.

Some question having been lately raised as to these claims of the Grand Chapter, and more especially as to its regular and unbroken descent from the great lights of Masonry; all doubts upon these subjects were completely set at rest in the spring of the present year in a manner, and by a process which presents a pleasing contrast to the other episodes in this crusade, and which we are delighted to have an opportunity of recording here.

Bro. Archdeacon Mant, Provincial Grand Master of Carey and Dunluce feeling that an exact knowledge of the truth was the only sure basis on which the Temple of Peace could be erected, called upon Bro. Snowe, the able Secretary of the Grand Chapter, and requested that Bro. Snowe would allow him to examine its records.

Bro. Mant is a member of the body of Prince Masons, which acknowledges the sovereignty of the "Council of Rites." Yet so perfect was the confidence reposed by all in the honour and intentions of Bro. Mant, that Bro. Snowe unhesitatingly laid before him all the records and muniments of the Grand Chapter, and after a careful perusal of these documents, Bro. Mant at once declared that the claim of the Grand Chapter to an unbroken descent from these worthies was undeniable.

The opposing party in this most unfortunate and unseemly contest is called "the Grand Council of Rites of Ireland."

The history of the Council of Rites is extremely short and simple. In the year 1804 Bro. John Fowler formed in the city of Dublin a Prince Mason Chapter under the name of "the Original Chapter of Prince Masons." Bro. Fowler formed this Chapter by virtue of an authorization received by him in the year 1802, from a person of the name of Emmanuel Zimmerman, who had been expelled from the Grand Chapter in the year 1800.*

* Bro. Fowler would at the present day be as well able as in any former part of his life to refute these statements were they untrue.

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"The Original Chapter" thus formed continued working as a private Chapter of Prince Masons till the year 1838, when it attempted to form itself into a supreme governing body without the adhesion or permission of any other Chapter of Prince Masons, and denounced the Grand Chapter as irregular because it did not hold a warrant from it.

Such is the *casus belli!*—such the cause and origin of this Crusade.

We extract in a very condensed form an account of some of the skirmishes which ensued after the formal declaration of the crusade from a book published last year, entitled "*A few Words upon the Degree of Prince Grand Rose Croix.*"

The author of this book is a member of the Irish Bar, and a gentleman well known in the literary world. His estimable character is a sufficient voucher for the truths contained in the pamphlet.

"The Order of Templars in Dublin was only a few years since enrolled as a Grand Encampment. At the time there was no Council of Rites; such a *soi-disant* body arose self-constituted, and its first act was one of Masonic violation, by the issuing of hand-bills and advertisements in the newspapers, denouncing the "Grand Chapter," and assuming the supremacy of the Order.

"From the first moment of its existence the Council of Rites has continued to assail the Ancient Chapters of Ireland by open attacks as well as by secret insinuation, and by passing a resolution that none but those whose certificates were signed by their President, the Duke of Leinster, were duly authorised as Prince Masons. This resolution was published by them in a hand-bill at the funeral of a Mason, and circulated as a letter over the United Kingdom.

"The Council of Rites thus set the example of adopting the press as a Masonic weapon. But the Grand Chapter did not retaliate until all hope by mild remonstrance and amicable interposition was lost; in fact, until the attempt to remove dissention by the meeting of a committee from each body had failed in its object.

"The views of the two bodies presented a singular contrast—the one praying for mutual and effective examination into their records, the other declining to show whatever proofs they had of any existence, arising probably from the conviction of their defective title. The convention, if such a term can be given to the meetings, broke off.

"In August 1840, the Marquis of Kildare, who had previously been admitted into the Order of Masonic Knights Templar in the Cross of Christ Encampment, London, was received into that of the Pelican and Eagle and Rose Croix by the same authority; and on the occasion Bro. Hercules Ellis was introduced as a visitor. An announcement of these circumstances appeared in the Dublin papers.

"Two months after such publication the Grand Council of Rites issued a paper (*dated Aug.* 22), stating that the name 'Hercules Ellis' did not appear on their registering books, and denying that such a body as 'the Grand Chapter' existed!—and such paper bears the approval of the Duke of Leinster, under date September 20, at Paris, where his Grace was at the time.

"Bro. Hercules Ellis replied to this attack in a very elaborate explanation of material facts, which drew from the 'official' of the Council of Rites a vulgar and gross missive in the form of a 'Caution to Freemasons.'

"On this Bro. H. Ellis published another letter, 'Addressed to the

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Prince Masons of Ireland,' in which he very severely commented on the 'official,' and most effectually turned the tables on the Council of Rites, and the Grand Chapter, in a subsequent manifesto, supported his declaration." *

It will be seen, then, that Bro. Hercules Ellis, the Sovereign of the Grand Chapter, visited the Chapter of the Cross of Christ in the year 1840. To this distinguished body of English Rosicrucians Bro. Ellis was introduced in the usual form and with the usual preliminaries by Bro. Dr. Crucefix. This introduction of a person who did not acknowledge the lately assumed sovereignty of the Council of Rites was deeply resented by that body, and led to four most important results, which we subjoin in their chronological order.

First. The alleged expulsion of Bro. Dr. Crucefix from all the higher degrees of Masonry.

Second. The suspension of Bro. Hercules Ellis for two years.

Third. The declaration of the illegality of all British Chapters † of the degree of P.G.R.C.

Fourth. The assumption ‡ by the Grand Lodge of Ireland of power over the higher degrees of Masonry.

With respect to the first of these results—namely, the expulsion of Bro. Dr. Crucefix—we can only give the declarations of members of the Council of Rites upon the subject, and we do not pledge ourselves to the accuracy of this fact, as we do unreservedly to that of all our other statements.

In every Masonic meeting in Dublin it was stated by members of the Council of Rites that Bro. Crucefix had been expelled from Prince Masonry and from all higher degrees as a punishment for having introduced to an English Chapter a person who denied the supremacy of the Grand Council of Rites of Ireland.

This statement, which was announced in terms of much discourtesy towards Bro. Crucefix, deeply affected the Masonic mind in Dublin. The long and faithful services rendered by that Brother to the Craft, of which he is one of the brightest ornaments, his establishment and support of the *Masonic Review*, the glorious success of his efforts in behalf of aged and decayed Masons; his noble and gallant struggles in behalf of Masonic privileges; all crowded on the memory of the hearers, and almost induced a belief that some deep error must have been committed by that most eminent, respected, and accomplished Mason.§

The second result—namely, the suspension of Bro. Hercules Ellis—was effected in the following manner.

The manifesto of the Council of Rites, dated August 22, 1840, and set out above, stated *that there was not any Chapter in Ireland entitled the Grand Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, and that the name Hercules Ellis did not appear on the Masonic Register books of Knights of the Eagle and Pelican Princes Grand Rose Croix in Ireland.* Both these statements, as has been above mentioned, are now admitted by competent authorities to have been incorrect.

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* We regret the necessity, owing to want of time and space, of still further condensing our extracts from the pamphlet, but no other alternative was left us unless to have postponed the article altogether.—ED.

† This does not clearly appear.—ED.

‡ The Grand Lodge of Ireland, by the constitutions, appear to have such power.—ED.

§ We never understood that Bro. Crucefix was expelled by the Council of Rites; in fact, they had no power to expel him.—ED.

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Bro. Ellis, in his letter of the 6th of October, 1840, contradicted these statements; and for this letter he was arraigned before the Grand Lodge of Ireland on a memorial presented to that body by the *Secretary of the Council of Rites!*

Bro. Ellis attended in his place in the Grand Lodge of Ireland in the month of December 1840, prepared, as he alleged, to disprove every charge brought against him; but he was not allowed to utter a word in his own defence.

For, before the charge preferred against him was proceeded with, Bro. Ellis was ordered, by a vote of the Grand Lodge, to leave the Lodge room, and to remain in the porch. In that position he was able to hear the accusations, but was unable to reply to them.

Three several times Bro. Ellis demanded, through the Grand Pursuivant, admission to his place in the Grand Lodge, and permission to defend himself, alleging that he was perfectly able to refute every charge: but the Duke of Leinster, who on that night occupied the chair, did not accede to this demand.

Bro. Richard Martin moved the Grand Lodge that Bro. Ellis should be allowed to defend himself, but in vain.

The late excellent Brother John Mitchell went up to the chair, and called upon the Duke of Leinster to admit Bro. Ellis to his place in the Grand Lodge, and to grant him a hearing, according to the usual practice, but his grace declined to do so.

It was then moved, that Bro. Ellis should be suspended for two years. And an amendment was proposed by Bro. John Norman, the Vice-president of the Council of Rites, that Bro. Ellis should be suspended during pleasure. The Duke of Leinster proceeded to put the question in the following manner:—"*Those who are of opinion that Bro. Ellis should be suspended for two years will please to go to the right—those who are of opinion that he should be suspended during pleasure will please to go to the left.*"

Bro. Martin resisted this mode of putting the question, and showed that there was no place where those who were opposed to the infliction of all punishment could stand, and that by adopting this mode, all possibility of escape was denied to the accused; but his resistance was unavailing, and the punishment of suspension for two years was inflicted upon Bro. Ellis; most of his friends voting for this sentence from a belief that it would prove the lightest, and being prevented, by the form in which the question was put, from voting against all punishment, and according to their inclinations.

With respect to the third result to which we desire to draw the attention of the Craft, namely, *the declaration of the illegality of all British Chapters of the degree of S. P. R. C.* We shall insert an extract from the work alluded to, containing the letter of the Duke of Leinster, which announced this decision of the Council of Rites.

"London, 14th May, 1842.

"Sir—I have received your letter of the 12th of May, and am happy to find I may be the means of promoting peace, love, and harmony.

"Will you kindly send me the names of those Brethren you state to be Prince Masons, and an assurance that no more will be made until my proposals are accepted or rejected—viz. 'That the old books you state belong to your Chapter be handed to me; that you will take a warrant from me, and conform to all the usages and customs thereof;

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that you will make again the members according to our forms, and no charge to be made.' I assure you I have no motive in proposing this but the welfare of the Order. Lord Kildare was made in England, in a Chapter not duly authorised, and before I would admit him as a Prince Mason he consented to be made again. By agreeing to these propositions you will find the Prince Masons in Ireland will be most respectable, and a credit to the Craft.

"I have the honour to be, &c. &c.

"LEINSTER."

In this letter the Duke of Leinster says, "Lord Kildare was made in England, in a Chapter *not duly authorised;* and, before I would admit him as a Prince Mason, he consented to be made again."

This most unwarrantable act—which is attested by the evidence of the Duke himself, under his own hand, in a letter now in the possession of the Grand Chapter—is neither more nor less than a solemn public disavowal of the rights of almost every Prince Mason Chapter in the United Kingdoms;—an act sanctioned, as it seems, by the Grand Master of the Freemasons of Ireland;—and by him deliberately stated, under no terms of secrecy, or confidence, to the Grand Chapter.

The fourth event in the Rosicrucian crusade to which we desire to draw the attention of experienced Masons, is the assumption by the Grand Lodge of Ireland of power over the higher degrees of Masonry.

This event occurred in the course of last spring, and was effected by a vote of the Grand Lodge, declaring all Masonic bodies illegal except those recognized by itself, or by those governing bodies in union with it.

Having thus rapidly traced some of the leading events of this unfortunate dissension, we respectfully but earnestly call upon all experienced, independent, and impartial Masons to assist in putting an end to it, and for the purpose of effecting this desirable result, we request, through the columns of this "Review," answers to the following questions, a solution of which will remove the causes of this long protracted and unfortunate dispute:—

1st. Can an expelled Mason confer, or assist in conferring degrees in the Order from which he has been expelled?

2nd. Can a single Lodge, by any Masonic process, constitute itself a governing body in Masonry, and by so doing render illegal the other properly constituted Lodges of the same degree?

3rd. It being admitted that the Grand Chapter of Prince Masons in Ireland was, up to the time of the formation of the Council of Rites, a regular and properly constituted body of Prince Masons, have its members lost their rights by the assumption of authority on the part of the Council of Rites?

4th. Was the introduction of Bro. Ellis (he being at the time sovereign of the Grand Chapter) to the Chapter of the Cross of Christ, a proper and legal act, notwithstanding his refusal to acknowledge the supremacy of the Council of Rites?

5th. Was Bro. Crucefix expelled, or otherwise censured, for such introduction?

6th. Was the denial of right to speak in his own defence, and the mode in which the question as to his suspension was put, in the case of Bro. Ellis, conformable to the laws and customs of Masonry, or to any practised method of debate?

7th. Is the declaration, that the Chapter of the Cross of Christ *is a Chapter not duly authorised*, true?

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8th. Can a Lodge of an inferior degree exercise any jurisdiction over a superior degree, or decide as to its legality or regularity?

If these questions were clearly answered and settled, the causes of the Rosicrucian crusade would be removed. An anxious desire for this happy consummation urges us to press most earnestly for full, speedy, and decided answers, in the name of peace, love, and harmony.

As Bro. Crucefix's name has been mentioned, and his alleged expulsion stated in this article, a copy of it has been sent to him. If that most eminent Mason would in person reply, and afford the Masonic public the benefit of his great experience and enlightened advice, the advantage would indeed be great; for in addition to his general knowledge, experience, and capacity, we are aware that on this subject Bro. Crucefix has peculiar means of information, and that, amongst other sources, all the books and documents of "the Grand Chapter" have been submitted to his perusal and examination.

AN EYE WITNESS.

FROM BROTHER CRUCEFIX.

"Having received what is stated to be a duplicate paper, entitled "The Rosicrusian Crusade," in which, among other points of reference, I am called upon to deliver an opinion, I venture to claim the indulgence of the readers of the Freemasons' Quarterly Review, on the very delicate position in which I am thereby placed. Implicitly to comply might compromise strict propriety, to refuse altogether would certainly compromise good taste and feeling; nor do I feel that "in medio tutissimus ibis" is altogether a safe course, the rather I may evidence the Latin adage "Incidit in Scyllam qui vult vitare Charybdim."

Imprimis. With regard to my *alleged* expulsion from the higher degrees of Masonry, the best answer is, that I have never been expelled from any degree whatever. As to the silly declaration of any person or persons in the affirmative, they must have been misunderstood. No honest Mason could have been so base as to give currency to a falsehood. It is, however, true, that, because I had introduced Bro. Ellis to the Cross of Christ Encampment, the "Council of Rites" desired me to return a diploma, which, when I thought they had time to reflect on the course they had chosen, I of course complied with.*

Secundo. On the suspension of Bro. Ellis I can hardly express an opinion; inasmuch as, from all I have heard of the circumstances attending his trial, there appeared to have been an absence of justice. She not only took the scales with her, but also enwrapped the Grand Lodge altogether in such mental darkness, as to have covered it with the confusion of tongues. He expiated a crime, against which, *Scottice*, even his enemies, might have been returned a verdict of "not-proven."

Tertio. As to the declaration of the illegality of all Rose Croix British Chapters, this is only made out by inference. The Duke of Leinster, whose *original* letter I have seen, certainly charges the Encampment of the Cross of Christ with being *illegal*; whereas, from that very Encampment, its Commander (myself), and two of its Past Commanders (Goldsworthy and Baumer), have been elected on the Committee of Management of the Laws and Regulations for the Supreme Grand Conclave of England. I have heard, from an authority not likely to be

* It would take up too much space to give even an outline of the mistakes on the part of Council of *Rites* on this particular point.—R. T. C.

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doubted, that the Grand Council of Rites were self-elected. The contrast is remarkable.

Quarto. With regard to the assumption of power by the Grand Lodge of Ireland, over the higher degrees of Masonry, there is something so ridiculously absurd in this system, that the sooner it is corrected the better. Suppose a ladder of many steps, a man on each, what would be thought of him who, on the lowest step, should have the foolishness to describe and explain what could be only visible to those above him? But what must be thought of him who, on the topmost step, could see and describe an horizon of illimitable extent, yet would seek for information from him whose sight was naturally limited to a circumscribed space?

Quinto. The declaration of the Council of Rites, that there was no such chapter as the "Grand Chapter," was unbecoming and impolitic—unbecoming, because masonic courtesy should have prevailed—impolitic, because, if there really had been no "Grand Chapter," the Council of Rites itself, which de facto (but irregularly) grew out of it, must declare itself non-existent as a Council of Rites.

Sexto. A Mason expelled from a Lodge or Chapter, certainly loses his moral caste, until he makes due reparation; but he can hardly be prevented from exercising his mental power. It was a serious fault in Zimmerman to act as he did towards the Grand Chapter. It was a still greater in those who aided, abetted, and afterwards associated with him for the purposes they did. It proves, that what commences badly can hardly work well; and that the Council of Rites, wanting a sound basis, was obliged to seek from the Grand Lodge a confirmation of their own self-constitution.

Septimo.—Excepting in Ireland, the Grand Lodge of the Craft cannot controul the higher degrees; but, until repealed, the act of the Grand Lodge, however militating against good sense, is the law. In England it is otherwise, each degree has its jurisdicial power.

Octavo. The Grand Chapter can hardly have lost its rights, unless it was summoned AS SUCH, by the Grand Lodge, to the consideration of that proposition of the Council of Rites which endangered its privileges. If the Grand Chapter was summoned, and its members attended as such, they became parties to their own disfranchisement.

Nono. For the introduction of Bro. Ellis to the Cross of Christ Encampment, I was responsible. I obligated him at the time; Lord Kildare expressed himself pleased with his company; I was hardly aware then of the differences in opinion between the Grand Chapter and the Council; but I have since most carefully examined the books, papers, and other muniments, of the Grand Chapter; and I give my opinion most unhesitatingly, that they equal in correctness the transactions of any Masonic Community that I know.

I had intended to have given a history of all the circumstances, compiled from documents in my possession; but I deferred this until the public mind should be prepared to receive it. Your former correspondent VERAX appears to have had a similar intention; but is said to have also deferred it, from respect to a Venerable Brother, whose exertions to conciliate have, like my own, failed. I reserve, however, to myself the right to publish my statement at a future period, merely pledging myself to support my proof by correspondence where possible, (and it is both extensive and interesting); and by all reasonable statements, where correspondence cannot be supplied."

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ATHLONE, *June* 24.—Lord Clonbrock was admitted a member of St. John's Lodge this day.

LIMERICK, *June* 24.—The Brethren of Eden Lodge 73, met at high noon, in their rooms for the installation of officers, when Bro. W. Smith was duly installed Worshipful Master, Bro. W. Myles, Senior Warden, and Bro. Joseph Fogerty, Junior Warden. The ceremony was conducted by M. Furnell, Esq., the Right Worshipful Provincial Grand Master of North Munster, in his usual impressive manner, and to whose zeal for the Order, 73 is largely indebted. After the usual routine of business, the Worshipful Master presented Bro. Joseph Myles (late W.M.) with a splendid Past Master's jewel, bearing the following inscription:—"Presented by Eden Lodge, 73, to Bro. Joseph Myles, unanimously voted in full Lodge, in testimony of his zealous and fraternal care, as Master.—1844." The new Master and Wardens then attended their places in Pro. Grand Lodge, and at half-past six o'clock, with their own Lodge and several visitors, sat down to an elegant dinner, when, after the cloth was removed, the usual loyal and Masonic toasts were happily introduced, and the Brethren separated, after enjoying an evening in true Masonic harmony.

No. 13 Encampment met on the 31st of July at high noon, and conferred the Knight of the Sword, East and West, Knight Templar, and Masonic Knight of Malta, on Wm. Ponsonby Barker, of Kilcooly Abbey, High Sheriff of the County of Tipperary.

ENNIS.—The ancient Masonic Lodge 60, Ennis, met at their rooms at high noon, for the installation of officers, when Bro. Luke Brady was inducted into the chair of the Worshipful Master, and Bros. Johnstone and O'Brien were installed Senior and Junior Wardens, Bros. Crowe and Arthur, Senior and Junior Deacons. In the evening the Brethren celebrated the festival of St. John, the Worshipful Master presiding, who pronounced a glowing eulogium upon his predecessor in office, Bro. John D'Arcy, and presented him with a Past Master's jewel, voted by the Lodge as a testimony to his high Masonic character.

TRALEE.—Lodges 66 and 379 dined together at Blenner's Hotel, Tralee, to celebrate the festival of St. John. The chair was taken by Bro. Robert Rae, Master of 66, supported by Bros. John Weekes and Richard Blennerhasset, P.M. The vice chair was filled by Bro. Jerome Quill, Master of 379, supported by Bros. Robert Thomson, and Thomas Quill, S. W. A select band was in attendance.

CHARLEVILLE.—The Brethren of Emerald Lodge 139, assembled at Mountmellick, in conformity with ancient custom, to celebrate the festival of St. John. The officers of last year were re-installed, and the Brethren dined together, many visiting members from other Lodges having attended. We are happy to find that this Lodge is in a flourishing condition, and promises to vie in respectability and character with the most distinguished Lodges in the kingdom. The prosperity of this ancient and honourable Order still provokes occasional attacks from the unenlightened and envious. A triumphant vindication of the society, by Milo Burke O'Ryan, Master of Lodge 206, Dublin, and dedicated to M. Furnell, D.L., Grand Master of North Munster, has just issued from the press. This noble defence by a zealous and talented Brother must effectually overwhelm the enemies, lay or clerical, who yet persist in their attempts to injure the "Ancient and Honourable Society of Free and Accepted Masons."

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CORK.—The Masonic Lodges in this city met at their respective Lodge rooms on Monday evening to celebrate the festival of St. John the Baptist. Altogether six assembled, viz., Nos. 1, 3, 8, 67, 71, 95. As is usual on such occasions, an interchange of visits took place, when assurances were given of Brotherly kindness and harmony existing between all. The First Lodge of Ireland dined in their spacious room at the Imperial Clarence Hotel, and about thirty members sat down to an excellent dinner, served up in exquisite style by M'Dowell. The chair was occupied by Bro. George Newenham, of Summer Hill, Worshipful Master; the vice chair was efficiently filled by Bro. Edward Deane Freeman, of Castlecor, Deputy Provincial Grand Master of Munster, Acting Senior Warden, and Bro. Walter Nugent, Junior Warden. The other officers present were, the Rev. James Pratt, Chaplain, P.G., R.C; Henry Hewitt, Treasurer; John Osburne, Secretary; Robert Gregg, Senior Deacon; John Thomas Hodder, Junior Deacon. The usual routine toasts were given from the chair, and introduced by the Worshipful Master in happy and appropriate language. On proposing prosperity to the "Masonic Female Orphan Asylum of Munster," the worthy Brother, Thomas Hewitt, P.M. P.G.R.C., was called on to return thanks, and he did so in a forcible and effective manner, clearly demonstrating the advantage of such an institution in connection with the Order, and dwelling with evident satisfaction on the proud position occupied by Cork over all other parts of Ireland, in educating and supporting, by local exertions, so many orphans of deceased and distressed Brothers. He urged, with peculiar emphasis, the obligation of *every* Mason, possessing the means, and connected with any Lodge in this county or city, *ought* to feel to contribute to so necessary, useful, and deserving a charity: the speaker concluded his remarks amidst general applause. The following members were amongst those present:—Richard Kenah Exham, P.M., William Rogers, J. C. Atkins, F. C. M'Carty, *M.D.*, Q. Kennedy, C. R. Munro, Bro. Clements, No. 5, Waterford: Bro. Roberts, No. 9, Hayti; Charles Creed, &c. Bros. Moeran and Gillespie presided at the piano, and some excellent songs were given during the evening, and the meeting was remarkable for the hilarity and enjoyment that existed from the commencement to the end.

BANAGHER.—The Worshipful Master and Brethren, 306, met at high noon, on St. John's day, to celebrate the festival of their patron saint, and to elect the officers for the Lodge. The following Brethren were re-elected—viz., J. J. Bird, W.M.; H. Sheane, S.W.; T. Fleetwood, J.W.; P. Langford, S.D.; E. Mann, J.D.; W. Smith, Treasurer, and Frederick Hall, Secretary. At six o'clock the Brethren again met, and dined at Bro. Mann's hotel. The toasts generally given on this occasion were drank with all the honours of Masonry. At ten o'clock the Brethren departed in peace, love, and harmony.

TOOME.—*Masonic Procession near Toome Bridge—Riot.*—Monday, the 24th June, being the anniversary of St. John, or "St. John's Day," as it is called, a number of Lodges of the Masonic Brethren walked in procession, according to ancient custom, in the neighbourhood of Ballyscullion Grange, near Toome. On the same day, a match of cockfighting was held on a hill, a short distance from the Cross-Keys, and on the leading road to Portglenone. This barbarous rendezvous was got up, it is presumed, in order to gather together kindred

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spirits for the purpose of assaulting and annoying the Freemasons when passing that way. Hamilton Jones, Esq., *J. P.* of Moneyglass, a young magistrate, to whom much praise is due for his timely interference, had arrived at the cocker's rendezvous, with a small party of police, a short time before the Masons came up; and, had it not been for this circumstance, doubtless much blood must have been shed. The Masons, however, got passing with much difficulty, and Mr. Jones's presence put a stop to the cock-matches, though the concourse of people remained stationary for some time. By and by, numbers of the cockers stepped off—changed the scene of action, for the purpose of dogging and assaulting the Masons elsewhere, in the absence of the police. They met the Masons between the Cross-keys and Grange Mill-town. They immediately commenced a scuffle; by and by, the action became general, and, in the *melee*, missiles of every description were flying in all directions. By this time Mr. Jones came forward with the police, and succeeded in arresting nine or ten of the combatants. Several individuals were severely beaten. One man, named Dunlop, got his skull fractured, and both he and his wife are dangerously ill at present. The authorities of the land should put a stop to that most cruel and barbarous sport of cock-fighting; it is a disgrace to the district of country in which it is practised, and totally incompatible with a civilized state of society. Too much praise cannot be given to Mr. Jones for the prompt and energetic manner in which he interposed his authority for the purpose of keeping the peace and dispersing the rioters; and the inhabitants of Grange are delighted with the idea, that they have in their local magistrate a young gentleman possessing every qualification necessary to that very important office.

CAIRNCASTLE.—Monday the 24th, being the anniversary of St. John's, the Masonic Lodge in the neighbourhood of Cairncastle, went for the purpose of hearing a sermon preached in their parish church, by the Rev. Benjamin Matturin, who took his text from the 4th and 5th verses of the second chapter of the First Epistle of Peter, which portion of Scripture, the Rev. Gentleman expatiated in a manner to the satisfaction of a large and respectable audience.

COMBER.—June 24 being St. John's Day, was set apart for the laying of the foundation stone of the monument to be erected at Comber to the memory of General Rollo Gillespie, who was a native of that town. The different Lodges of Freemasons in the neighbourhood, to the number of thirty-five, walked in procession on the occasion, many of them having come several miles in order to be present. The monument is to be erected in the Market Square. The foundation-stone was to have been laid by the Most Noble the Marquis of Londonderry, but that nobleman was prevented by unavoidable circumstances from attending, and Lieut.-Colonel Cairnes, K. H., of Portstewart, officiated in his stead. The monument is from an improved design by Mr. Johnston, of Great Patrick Street, Belfast. A temporary platform in the Market Place was erected, on which, amongst other gentlemen, we observed the following:—Colonel Cairnes, Major Houghton, the Rev. F. Jex Blake, William Kirk, Esq., Captain Powell, *J. P.*, John Andrews, Esq., *J. P.*, Wm. G. Andrews, Esq., John Miller, Esq., Henry T. Higginson, Esq., John Fraser, Esq., County Surveyor, &c. &c.

The Brethren having formed into order, Henry T. Higginson, Esq., introduced Colonel Cairnes.

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Colonel Cairnes, on coming forward, was received with loud cheers. He went on to say that he felt very highly honoured by the position which he then occupied. They had called on him to lay the first stone of a monument to as brave a Freemason as ever lived—(loud cheers)—an honour which he would never forget—(cheers). Scotland has reason to be proud of the heroes whom she has sent forth. She has given to the world her Moore, and the three brothers Napier. England may well be proud of her Nelson and her Howe; but if these have reason to glory in their heroes, Ireland has reason to be proud of her illustrious names also. She has given a Wellington, who is, undoubtedly, the greatest man of the age—(cheers). He is the man who, after gaining immortal honours in the field, is now enlivening the councils of his sovereign by his advice—(loud cheers). He was proud to say that he then stood on the spot that had given birth to General Gillespie, and he was proud to see so many friends around him, among whom he might mention Percy Boyd, Esq., a nephew of the gallant general; Major Houghton, and John Andrews, Esq. He was happy to see a number of the gallant regiment present (the 8th Hussars), which General Gillespie at one time commanded, and whose deeds, while under his command, as well recorded on the page of history, and will stand so long as military honour keeps its place in the world. The gallant Colonel concluded amidst loud cheering.

Percy Boyd, Esq., Barrister-at-law, next addressed the assemblage in eloquent and appropriate terms. Major Houghton followed. The Rev. Jex Blake, and John Andrews, Esq., joint treasurers to the fund, severally addressed the meeting, after which the ceremony of laying the foundation-stone was proceeded with. Colonel Cairnes having deposited a bottle, hermetically sealed, in the cavity of the stone, which contained the Belfast newspapers of the past week, the *Commercial Chronicle* of the day, Belfast Almanack for the present year, a parchment scroll, with the names of the subscribers, and the current coins of the realm, the stone was then lowered into its place, amidst great cheering from the Brethren. The ceremony was concluded by those assembled giving three hearty cheers for the Queen, the Marquis of Londonderry, and Colonel Cairnes.

Londonderry, *Sept.* 16.—Hiram Lodge (93). The officers of the 85th depôt are almost to a man, Masons, many were present in Lodge, and expressed themselves delighted with the work.

The Rev. Dr. Oliver and Dr. Crucefix were unanimously elected honorary members; and it was also unanimously resolved that the compliment should be communicated to those eminent worthies in the name of the Lodge by the Worshipful Master, Brother A. Grant, which direction we need hardly observe, has been complied with; these Masonic expressions having lost nothing of their import by passing through Bro. Grant's medium. We only regret that time will not permit us to give the resolutions themselves—the letters of the Worshipful Master, nor the replies of the two Masons who have been thus honoured by their Irish Brethren.

Address to Alexander Grant, Esq., Master of Lodge 93, *and Past Grand Secretary of Bengal, &c.*—The following address, signed by the Junior Grand Warden of Ireland, the Wardens, and members of Lodge 93, was presented to Alexander Grant, Esq., in open Lodge, in this city, on Monday, the 24th instant, (St. John's Day):—

Worshipful Sir and Brother,—We, the undersigned, members of

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Hiram Lodge, Londonderry, the Presidential Chair of which you have so honourably filled, deem it incumbent on us, on this occasion, to express our unqualified approbation, and sincere thanks, for the able and fraternal manner in which you have presided over us for the last twelve months, and also for the varied and valuable instruction you have on different occasions so willingly bestowed on us. To your activity, knowledge, and zeal, the Hiram Lodge owes its revival; and we rejoice in the hope, Worshipful Sir, and dear Brother, that, under your fostering auspices, it will exist for years to come, that at the termination of the century, when every eye in our assembly shall be closed in death, when every pulse shall have ceased to beat, and the green sod be laid over our mouldering remains, the members of that period may offer up a silent memento, to the honour of one whose talent, as a Mason, was only equalled by his virtue as a man, and whose perseverance and Masonic tact had entitled him, while living, to the esteem of every worthy Mason. —With Christian and fraternal affection, we remain, Worshipful Sir, and dear Brother.

(Here follow the signatures.)

FOREIGN.

FRANCE, *Paris.*—A powerfully written article appeared in "the Globe," upon the non-admission of Hebrews to the Masonic Lodges in Prussia, declaring Freemasonry to be more intolerant and unenlightened than any other society in Christendom; and calling upon the Prussian Masons to reconcile such conduct with the assurance that religion and politics are the excluded (subjects of conversation or) objects of Masonry.

Bro. Morand, who had visited London by desire of the Grand Orient of France, to bring about a unity of purpose and correspondence with the Grand Lodge of England, has made known, that, although received with much kindness and condescension by His late Royal Highness the Most Worshipful the late Grand Master, received, as a reply to his application, that the Grand Lodge of England would *never* enter into correspondence with any Grand Lodge, that entertained degrees, or granted them, beyond those of Master.—See Clavel's *History of Freemasonry.*

As perhaps not much is known in England of the persecution in France, of those enlightened and highly talented Brethren, Ragon and Clavel, it will not be out of place, if we allude to it shortly here. Bro. Ragon has published a work, entitled "Cours Philisophique et Interpretatif des Imitations Anciennes et Modernes; and Bro. Clavel, "The Histoire Pittoresque de la Franc Maçonnerie." In consequence of the publicity given to these books, the respective authors were requested to attend before the Council of the Grand Orient, to explain and answer to a charge that had been brought against them. It will be necessary here to remind the readers, that the Lodge of Trinosophes notified to the Grand Orient, on the 8th of November, 1839, that Bro. Ragon, who was a member of Grand Orient, had, at the meetings of their Lodge,

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delivered a series of Lectures, "On the Ancient and Modern Initiations," which evinced so much erudition, and were likewise so instructive and amusing, that the Lodge wished for permission from the Grand Orient to publish the same, for the enlightenment and instruction of the Craft. On the following 7th of July, the Grand Secretary communicated to Bro. Ragon the desire of the Grand Orient to see the Lectures in print, and notified the intention of Grand Orient to assist all such praiseworthy efforts of talented writers, on the subject of Freemasonry, accompanying the same with his own testimonial in favour of the book. This same work was, in the year 1843, *prohibited*, and declared to be interdicted, *bad in the extreme*. The case against Bro. Clavel is somewhat similar, although by far more laughable: he is accused of publishing without permission, and made known, the secrets and ceremonies of the Order, &c.; and the charge concludes with the ludicrous announcement, that the complaining parties "had, however, never had time to read the book they seek to have prohibited, from want of time; and had, in fact, *not seen it at all.* Bro. C., in reply to these charges, answers, that the Grand Orient are not the censors of the press, and have no right to interfere; and that he finds it strange, that a society, formed for the good and enlightenment of mankind, should seek to crush his efforts to disseminate his ideas. In consequence, the Grand Orient assembled on the 29th February, 1843, to enter on these important questions. In the absence of Bro. Clavel, Bro. Bailleul, of the Lodge Clemente Amité, was announced as his representative; but he declined acting, "as he did not think it came within the duty of Grand Orient to entertain the complaint at all." Upon this, a second nomination and election took place, when Bro. Grodequin was appointed. The Lodge then adjourned to 20th October, 1843. The debates on this subject have been stormy in the extreme. The sentence, however, is suspension for two months, and a fine, amount of which is not yet stated. The Grand Orient has decided to hold quarterly communities on certain days, similar to those of England, Ireland, &c.

On dit.—"The Prince de Joinville has yielded to the solicitation of the Duke Decazes, and will accept the office of Grand Master of the *Grand Orient* and the *Supreme Council,* which, however, are not to be united."

It is reported from Toulon, that the Lodges are daily inundated with applications from poor Brothers from Africa. The Lodges that exist in the French possessions in Africa are said to be almost numberless.

The Grand Orient has issued warrants for the establishment of Lodges, to be named "The Perfect Unions," at Rheims; for the "Foresight," at Belleville; for the "Primitive Antipodiens," at Akawa, New South Wales; and for the "Saint John of Uloa," at Vera Cruz.

Avignon.—It is reported that some irregular Lodges exist here, composed of persons expelled from the Craft. These, together with their friends, meet at low public houses, and are bringing much discredit on the Order.

Bordeaux.—Unfortunate differences have taken place here between the Lodges, owing to the Lodge "La Candeur" having improperly admitted unworthy men to the mysteries of Freemasonry. Due notices and protests were, in regular order, transmitted to those Lodges, without producing the necessary caution. The Grand Orient being informed thereof, deputed a commission to investigate. The result has unhappily caused greater dissensions than originally existed.

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Marseilles.—The objects of the Lodges here seem to be, to procure money for initiations. Neither working nor lectures are given; newly made Brethren are consequently disgusted at the very threshold of the building. Comments upon such doings would be useless.

Lyons.—Enquiries, from certain high and mighty quarters, have been made, respecting Fremasonry, similar to those at the time of the Restoration. The answers were, that the Lodges were well known to the government, and regularly constituted by the Grand Orient, to which all answers would be sent upon the questions they might think proper to ask. Whispers are, however, abroad, that the Grand Orient is endeavouring to lessen the number of Lodges in France.

On the 30th of April, 1843, the Lyonese celebrated the féte of "the Order," to commemorate the Union of the following Lodges:—The Perfect Silence; the Sincere Friendship: the Candour; the Union and Confidence; the Children of Hiram; Square and Compasses; and Constant Simplicity. The attendance of strangers was very great. Brother Virier presided, and addressed the company at considerable length.

GERMANY,* *Brunswick.*—The Lodge of "Charles," at the crowned columns, has had a medal struck, in honour of the W. M. Bro. Jacob, of Langerfeldt, who completed, on the 24th of June, 1843, the twenty-fifth year of his occupying the Master's Chair.

The 11th and 12th of February, 1844, were appointed for celebrating the close of the one hundred years of the existence of the Charles Lodge, of the Crowned Columns, and the commencement of a new term. As this is the tenth event of the sort that has been celebrated in Germany, it created a great sensation; congratulatory letters were received from all quarters, many Lodges sent theirs by representatives, or by means of members of the Lodge, accompanied with presents. A medal to commemorate the event was distributed. The banquet, which was attended by all the vocal strength of the opera, took place each day at five o'clock, in the gardens of the Botanical Society.

Coburg.—In consequence of not having a suitable meeting-place, the Lodge of "Truth, Friendship, and Right," in this city, had suspended its meetings; but, on the 24th of August last, recommenced its sittings. The Master is Councillor Bro. Bergner, the same to whom the warrant was directed in 1816.

Goldap.—The "Royal York Lodge of Friendship," of Berlin, has granted a warrant to establish a new Lodge here, on the 22nd March, 1843, to be named True to Union.

Grandenz.—The Lodge of Victoria, at the Three Crowned Steeples, distributed clothing and means for education to a number of orphans, at Christmas last. Many ladies were very active in the cause.

Halle.—A large assembly, not fewer than four hundred, of the Brethren met here on the 14th of December, to celebrate the centenary of the Lodge called the Three Swords. A grand procession was formed, and a number of foreign Lodges were therein represented by deputations from various parts. The Grand Officers from Prussia, Saxony, &c. were present. The Grand Lodge of Hamburgh congratulated by letter. A variety of presents, such as a silver charity box, silver com-

* We are mainly indebted to our contemporary "Latomia," for the German and French intelligence.

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passes, &c., were received. Among other gifts, the first number of a Masonic Periodical, dedicated to this Lodge, was presented; it is called "Masonic Hall for 1844." The presentations, ceremonies, and speeches lasted two days.*

Konisberg.—The number of subscribing members having increased from year to year, it has been found necessary to add a hall to the meeting-house, which was opened 10th September, 1842, being the anniversary of the amalgamation of the Lodges.

Rustock.—On the 9th of June, 1843, we were deprived by death of our much esteemed and highly valued Bro. Von Nettleblatt, Doctor of Law, and a Grand Officer of Mecklenberg. His loss will be felt by the fraternity.

Berlin.—A periodical, supported by the clergy, has attacked Freemasonry, for being Anti-Christian, and everything that is improper and dishonourable. We should consider it too ridiculous to notice, if our Brethren in Berlin had not taken the matter up seriously. It appears to us to be rather a satire upon the system, for no enlightened Protestant clergyman, of the present day, can be so ignorant of our Order as to condemn, much less abuse it, if he knows it; if he does not, the earlier he joins, the sooner he will become a better man, unless he thinks—

"Where Ignorance is bliss, 'tis folly to be wise."

Greifswald.—A new Masonic Hall has been built here, and an establishment commenced for widows and orphans. It is to be named after the much respected Master; Bro. Gustav. V. Möller having fulfilled the duties of venerable twenty-five years.

Luxemburg.—The wife of a poor soldier named Millem, who had been Tyler of a Lodge many years, presented herself, the other day, before the Bishop of Chersones, to be consecrated (Millem being a rigid Catholic, and twice previously married); but the *enlightened* bishop refused unless and until Millem seceded from the Masonic Fraternity: this Millem declined. As both parties remained firm, the question came before the king, but Millem's cause was not bettered. The members of the Craft are extremely enraged, and vent their spleen in epigrams. The worst wines in Holland, since this affair, are called Chersones wine.

West Indies, *Jamaica.—Farewell Dinner to John Nunes, Esq., Master of the Royal Lodge, Kingston, Jamaica.*—The above took place at Mason's Hall, Port-Royal-street, 19th of June.—At a few minutes past seven o'clock, the Chairman, P. J. Ferron, Esq., accompanied by the guest of the evening, the Worshipful John Nunes, and the members of the committee, entered the banquetting room, and took their seats. Grace having been said by the Chairman, and the good things, which had been provided for the occasion, freely discussed, the Chairman gave the health of her Most Gracious Majesty the Queen, God bless her; and afterwards, of Prince Albert, the Prince of Wales, and the rest of the Royal Family, and the Army and Navy.

The Chairman said, he now rose to propose health and long life to our esteemed guest.—The toast was received with immense cheering. Silence having been restored, the Chairman proceeded—"I ask you, my Brethren, to join me in wishing health and happiness to our esteemed

* As a full account of the proceedings has reached us, we may, at a future time, be induced to publish it.

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guest, the Worshipful John Nunes. I assure you I feel that there is much sincerity in those heartfelt cheers you have so repeatedly given him here, and that it would be presumption in me, by any lengthened observation, to hope I could induce you to do additional honour to the toast I now propose. I cannot deprive myself of the gratification of assuring our distinguished guest that our esteem and respect for him are not confined within these walls, but that they will be carried without, and accompany us wherever we go. I am satisfied nothing I may urge can strengthen or increase the feelings you entertain towards our friend and Brother; I shall therefore conclude by saying, that in honouring the Worshipful John Nunes, you do honour to yourselves, and testify your love for Masonry, which I believe is uppermost in the bosoms of us all. As he is shortly to leave us (only for a while) and to cross the Atlantic, may the Great Architect of the Universe watch over, protect, and preserve him and his family. Cordially do we bid him farewell, but most cordially will we hail his safe return among us. I have now to propose health and long life to our esteemed guest, the Worshipful John Nunes."

The Worshipful JOHN NUNES rose and said, he felt overpowered by the kindness which had been shown to him. Such a testimonial of affection from the fraternity was unprecedented. "How ardent, my Brethren, must be your love—how steady and deep must be your desire to see our institution prosper! What have I done to merit so distinguished a mark of your esteem, is a question I have asked myself. The answer is, nothing that I know of. Whilst among you, I have done nothing more than my duty. This I certainly have endeavoured to perform to the best of my abilities. In those endeavours I have received your cordial co-operation. I assure you, in the sincerity of my heart, that you have convinced me of the existence of a degree of brotherly love which I was quite unprepared for. The reception I have met with this evening will never be obliterated from my memory—the feeling of gratitude it has produced will only be extinguished with my life.—(Great cheering.)—I thank you sincerely for the compliment you have paid me, and as sincerely pray that God may bless and prosper you all." Bro. Nunes sat down amidst great cheering.

The CHAIRMAN proposed the Grand Master, the Earl of Zetland.

The VICE-PRESIDENT then gave the Sister Lodges.

The Worshipful J. TRIMMER returned thanks in a neat and appropriate speech.

The Masters of the Sister Lodges, the Chairman, Vice-president, the Ladies, and some other toasts, were then given. Some fine songs were sung, and the party broke up about midnight, quite delighted.

Barbados, June 24.—The Brethren of the Scotia Lodge have much to be proud of in every instance connected with the Order, of which they are prominent members, and manifest a desire to please, and to do good to the Craft; this truly Masonic feeling appears visible to all who have had the pleasure of visiting their Lodge-room, from the worthy Master and his Wardens to the junior officer in the Lodge; and no one who has been a spectator will contradict the assertion that "brotherly love" prevails, and is the motto most suitable to the "Scotia."

The Brethren of this Lodge held their first jubilee at Massiah's hotel, in celebration of the festival of St. John the Baptist.

At six o'clock dinner having been announced, the Lodge was opened, and the Brethren proceeded in procession to a splendid banquet. The

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Right Worshipful Master presided, supported by his Officers, and surrounded by many Brethren attached and unattached. After dinner was concluded, the Right Worshipful Master rose and gave the usual loyal and Masonic toasts, amidst loud and continued cheering; he then proposed the Most Worshipful Grand Master and Grand Lodge of Scotland, and expressed himself highly gratified that the Brethren present had this day assembled under its auspices—which was cordially responded to with three times three cheers.

The Worshipful Senior Warden then rose, and requested that every Brother would fill a bumper to the toast, which he was sure would be received by the Brethren of the "Scotia" with every demonstration of fraternal love, and concluded a very appropriate and impressive address by proposing the Right Worshipful Provincial Grand Master, the Hon. William Stephenson, Provincial Grand Master of Masonry in the West Indies, under the Scotch roll, and the Right Worshipful Provincial Grand Lodge at Grenada—which was received with hearty and deafening applause.

The Worshipful Junior Warden then addressed the Brethren in a becoming and neat speech, and proposed the Most Worshipful Grand Master and Grand Lodge of England.

The Secretary proposed success and prosperity to the Most Worshipful Grand Master and Grand Lodge of Ireland.

Various other toasts were proposed and drunk with equal enthusiasm —amongst them the Right Worshipful Master of the "Scotia," the Right Worshipful Provincial Grand Master and the Sister Lodges of Barbados, the Caledonia Lodge, the Governor and Legislature of the Island, the Lord Bishop and Clergy of the Diocese, and the Ladies of Barbados; in introducing these toasts some excellent speeches were made. The Right Worshipful Master proposed, as a parting toast, the Brethren of the Committee, who have so ably and satisfactorily discharged their duty, in the choice selection of their wines, &c. &c., and expressed the general approbation of the Lodge in flattering terms towards them. The senior member of the committee returned thanks.

Several excellent songs were introduced between the toasts.

The pleasures of the evening having ended, the Brethren returned in the same order, and closed the Lodge; the evening passed off with that brotherly love and harmony for which the "Scotia" Lodge is proverbial, and which should always characterize good and true Masons.

Bahamas.—After much saying, there has been a little doing also. A general meeting of Masons has been held, and a scheme for raising a fund to provide suitable accommodation for the fraternity was laid before the Brethren, which was approved of. A subscription list was immediately opened; several Brethren came forward liberally with their voluntary contributions, and many more are expected to do likewise. The funds raised from time to time are to be deposited in the public bank on interest, by the trustees appointed for that purpose, who are authorised to build or purchase a suitable building so soon as they shall have sufficient funds at their disposal. The Lodges have bound themselves to contribute towards this laudable undertaking all their surplus funds; some considerable time, however, must elapse ere a sufficient amount can be raised by voluntary subscription, unless some would come forward with large sums. It is said that Bro. Dr. Clutsam, P.M., is to take a deep interest in the premises, and that he is about getting up

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a play to be performed in the private theatre, the proceeds of which are to be appropriated in aid of the building fund. We have been at length gratified by the arrival, among other books, of the *Freemasons' Review* for 1843; would we could receive each number as it appears.

On Wednesday, June 26, a deputatation of the fraternity of Freemasons, consisting of Bros. C. G. Anderson (Attorney-General), P.G.M. (England); J. F. Cooke, P.G.M. (Scotland); G. O. Smith, W.M., Victoria Lodge (England); J. Jarrett, W.M., Union Lodge (Scotland), waited on his Excellency the Governor, at the Government House, and presented the following address:—

"*To his Excellency George Benvenuto Mathew, Esq., Governor and Commander-in-Chief in and over her Majesty's Bahama Islands, Chancellor, Vice Admiral, and Ordinary of the same.*

"May it please your Excellency,

"We, her Majesty's dutiful and loyal subjects, the Provincial Grand Masters, Deputy Grand Masters, with other Grand Officers and Brethren, who constitute the Provincial Grand Lodges of Free and Accepted Masons for the Bahama Islands, holding under the respective registries of England and Scotland, in accordance with that feeling of loyalty which has been ever a distinguished characteristic of the British Freemason, and of that dutiful respect to our superiors, and that love of social order which is imperiously inculcated by the principles of our venerable institution, beg leave to approach your Excellency, and to offer our sincere and hearty congratulations on your arrival in this colony, and your assumption of its government, as the representative of our young and beloved Queen.

"While thus addressing your Excellency as the representative of our Gracious Sovereign, we must be allowed at the same time to express the gratification which we feel at finding that your Excellency not only belongs to our ancient and venerable Order, but that your Excellency has risen to that high rank in the Grand Lodge of England which can only be attained by those who are proficients in the Royal Art.

"We ardently hope that your Excellency, Mrs. Mathew, and your young family, may, during your sojourn in this colony, enjoy the blessings of health and domestic happiness, that success may attend your Excellency's administration, and that the Almighty Architect and Ruler of the universe may at all times, in all seasons, and in all places, be mercifully pleased, in the plenitude of his goodness, to take you and yours under his Divine protection, and to extend to you his choicest blessings. Given under our hands at Nassau, this twenty-fourth day of June, A.D. 1844.

G. C. Anderson, P.G.M., under the Registry of England.
John F. Cooke, P.G.M. under the Registry of Scotland."

His Excellency's Reply.

"I receive with real gratification from the Grand Masters, Officers, and Brethren of the Provincial Grand Lodges of the Bahama Islands, this address so expressive of those feelings of loyalty and of respectful obedience to the authorities and laws of our country, which it has ever been the successful aim of Masonry to inculcate.*

* His Excellency will, we trust, not feel offended by our reminding him of what took place in the Grand Lodge of England in December and March last, and to express our hope that he may, as a *Governor*, never have to encounter the difficulty of indiscipline, nor the unkindness of discourtesy.—Ed.

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"I acknowledge, with heartfelt thankfulness, the sentiments of personal feeling towards myself and my family which you have been pleased to profess with a warmth and cordiality that demand my sincere gratitude.

"Ere long, I intend myself the pleasure of seeing the working of your Lodges, and I trust, that under the blessing of the Great Architect of the universe, our ancient and venerable institution will ever flourish in these islands, extending in its onward progress the hand of brotherhood to mankind, and encouraging the cultivation of every moral and social virtue.

GEORGE B. MATHEW."

His Excellency and lady received their friends on Saturday night, the 29th of June (for the first time publicly), at Government House. It would be easier to say who were not than who were there; and nothing could possibly be more apparent than their pleasure and gratification in seeing so many around them, and their united desire to welcome, and by every possible means entertain their guests.

We regret, however, that there were several attended who had no right there, and although their annoyance could not be perceived to have been noticed by his Excellency and lady, it was no doubt deeply felt by them, as it was by all others, and we trust on any future occasion something will be done to prevent its occurrence.

A more gross imposition on kind hospitality and good nature we have never witnessed, and certainly could not have supposed it possible to have been borne as it was; and in saying this we express, we are confident, the sentiments of all who witnessed the intrusion.

In consequence of the weather, the inhabitants were prevented, on Thursday, June 27, from accepting the kind tender of the Government House grounds by his Excellency as a public promenade. It however was accepted yesterday afternoon, and we were glad to find well attended. His Excellency and lady joined in the promenade, which continued until even after the hour named for its termination.

The band of the Third West India Regiment played at intervals, and really from the short time they have been under tuition reflect great credit on their instructor Mr. Macdonald; indeed, their performance exceeded the possible expectation of all present, and this more especially as not one of the band had ever seen or perhaps heard of the instruments on which they played previous to Mr. Macdonald's arrival, now not more than eight weeks ago.

HALIFAX, NOVA SCOTIA.—In this district we have two Provincial Grand Masters—viz., Bro. Keith, under the Grand Lodge of England, and Bro. J. Leander Starr (member of her Majesty's Council), under the Grand Lodge of Scotland. The latter Brother is most zealous and indefatigable, and has exemplified much forbearance in some differences between himself and his English colleague. Bro. Starr is now absent in Europe about his private affairs, and will, it is hoped, have some personal explanations with the Masonic authorities in London which may tend to prevent any dissension among us. Bro. Starr has the good wishes of all Masons here.

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SOUTH AUSTRALIA.

ADELAIDE.—We are pleased to learn that a new Masonic Lodge has just been formed in the town of Adelaide, South Australia. It is founded on the principles of the Scottish Lodges, and application has been, or is about to be, made to the Grand Lodge of Scotland for a charter. Its title is the Adelaide St. John's Lodge. The meetings are held at present in the large room at the Old Port Lincoln Hotel. We are informed that the applications for initiation are very numerous. The number of admissions in one week was twelve, and the week after an equal number were added to the Brotherhood. A friendly or benefit society is also to be formed in conjunction with the Lodge. We wish it every success, as the objects the members have in view are of a most praiseworthy character. The following are the present office-bearers and founders of the Lodge: J. F. Bennett, Master Mason of the Stirling Ancient Lodge, No. 13; Andrew Birrell, Royal Arch, of the Canongate and Leith Lodge, No. 6; David Spence, Past Master of the Melrose Ancient Lodge; R. A. M'Euen, Master Mason of the Greenock St. John's Lodge, No. 176; Robert Hamilton, Master Mason of the St. John's Lodge, Paris.

Feb. 6.—The ceremony of laying the foundation of the new Scotch Church in Grenfell Street, took place amid the rejoicings of the general community. The duties devolved on the members of the Masonic Order, who acquitted themselves with great credit. Bro. the Rev. R. Haining, minister of the Scotch Church, offered up prayer; after which, an address on the principles of the Order was delivered. The Brethren afterwards dined at Paine's Hotel. The "Observer" has thought fit to pass some sneering remarks on this occasion, which, however, have had no other effect than to show the contrast between a ribald jest and a moral precept.

HOBART TOWN.—*Tasmanian Masonic Benevolent Fund.*—A general meeting of the members of the above institution was held at Mezger's Hotel, on Tuesday the 12th March, at seven o'clock precisely, for the purpose of receiving the report of the Committee of Management, confirming the rules and regulations for the government of the Institution, and for transacting other business. The attendance of members of the Institution, and also Brethren and friends disposed to assist in this benevolent object was respectable.

It was resolved that the subscribers be requested to pay the amount of their subscriptions to the Treasurer, Brother Mezger, or to C. Toby, Secretary to the Committee of Management.

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AMERICA, (UNITED STATES).

The fraternity, and especially that of England, is cautioned against an impostor who has various aliases:—in Boston he is William Bird —in New York, Roseberry—in Paris, Rosenberg. He is about 55 years of age, by birth a Prussian. Beware of him.*

[We trust our highly esteemed contemporary, the Editor of the *Freemasons' Monthly Magazine*, published at Boston, U. S., will pardon our referring to the article "Foreign Matters," at p. 232, vol. iii., where he observes, in relation to our remarks on "Secrecy," by Thomas, and on an Address by Bro. Dean, that an American writer rarely elicits a compliment from any of the foreign periodicals. We can only state, on our own part, that whenever American publications reach us, we consider it to be a bounden duty to examine them with great care, and to notify to our readers the general tenor and character of each work. That our opportunities of doing this are but few, is not our fault. There are American agents (booksellers) in London, through whom books for review might be transmitted in general parcels.]

Our correspondence from our trans-Atlantic friends is generally of a very pleasing nature. A spirit of emulation in the several Grand Lodges is maturing, and the effects of the "convention" are developing themselves.

The question of uniting all the State Grand Lodges under one governing body is not finally decided, opinion on the subject being divided; the greatest objection lies in the great distance of the city of Washington from the other States; and where else could such a Grand Lodge be held than in the capital? Some entertain a wish that a septennial Grand Lodge should be held at Washington, to confirm as edicts the proceedings of all the State Grand Lodges.

The hope of a delegation to the Grand Lodges of Europe remains still a question more of promise than expectation.

A Masonic free school has been established at Natchez, in which forty scholars have been admitted. It is well observed by the Editor of the *Freemasons' Monthly Magazine* (Boston, U. S.), "Exhaust the treasury of the Lodge, and it matters not; there is a treasury which is always free—the *benevolent Masonic heart*—its discounts are certain, if the drafts be accepted."

The exclusion of the Jews from the Prussian Lodges has created a great sensation among the Brethren of the United States, who justly view such unmasonic conduct as a violation of our precepts, and a desecration of our Order.

Condensed Extracts from the Freemasons' Monthly Magazine for June, July, and August.

The report by the Grand Master of Boston is without a parallel.

Iowa.—A new Grand Lodge has been organized in this territory; the Constitution and By-laws are admirable; among them, and particularly so, are the power of the Grand Lodge to constitute new Lodges, to ensure uniformity in work, and a power of visitation to lecture and

* Our readers are requested not to confound this impostor with our excellent Brother D. Rosenberg of Paris.

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instruct. The Grand Lodge also pays a merited compliment to the Freemasons' Magazine.

A correspondence between a committee appointed by a Grand Lodge of Michigan, and that of New York, of a very interesting but controversial nature, relating to the former Anti-Masonic excitement and some of its consequences does not promise well, unless the Committee of Michigan adopt the course suggested; viz., that of an honourable retreat from their present position.

A new Provincial Grand Lodge under the Scottish Constitution, has been opened at Halifax, comprising Nova Scotia and New Brunswick. The Hon. J. Leander Starr is the P. G. M.

Some very trite and important observations are given as to the authority and prerogatives of the Grand Lodges—the conferring of degrees, and on the Trestle-Board; also, a concise history of Masonry in Iowa, with proceedings of the new Grand Lodge of Wisconsin. A chapter on Masonic Jurisprudence is highly interesting, as is a Danish address, by Bro. Rahbeck (translated). The "persecutions of Freemasons" is a valuable condensation of the very important circumstances ranging from 1425 to 1798. The letter from Bro. Teulon on the working of the degrees, &c. is sound and practical in its objects. Some observations the triple Tau are interesting.

Altogether, the "Masonic Intelligence" is a compendium of valuable information, and we congratulate our contemporary on the justice of the State Grand Lodges, which appreciate as they ought, his great services by their public approbation while here—but no matter. The following quotation from the August number is significant.—"OUR OWN AFFAIRS." *The result has been attained at graat labour and expence, and both are still necessary to maintain it. The labour rests with us—the expence must be defrayed from the proceeds of the work. This can only be done by a large subscription list and punctual payment.*" So that Brother Jonathan and ourselves are pretty much in the same position—both enterprising and hopeful.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS and Co., Government-place; and Messrs. THACKER and Co., St. Andrew's Library.

TO CORRESPONDENTS.

FRATER is most welcome; we court his correspondence.
DR. BURNES—We are requested to offer Dr. Crucefix, thanks for his kind remembrances.
A FRIEND TO THE REVIEW.—We have not heard from Capt. T. for a great length of time.

CALCUTTA.—"We are, it is gratifying to report, in a state of improved regularity, and are therefore looking up; but the army movements have so generally affected our system, that some time must elapse ere we shall

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be able to report fully; but we shall take care to maintain the glorious cause in the far East to the best of our power. We have at length received our warrants, certificates, &c., and trust to our esteemed Brother, Alexander Grant, to continue his invaluable services in our behalf with the authorities at home. We are anxiously awaiting the return of our Prov. Grand Master—and then won't we have a holy-day?"

Such are the feelings of the Masons in Calcutta, anxiously, hopingly, and merrily too, anticipating the return of their Grand Master to his Masonic jurisdiction—they are worthy of each other—but they must yet wait a wee-bit, the Grand Master finds it needful, to the perfect restoration of his health, to delay his return till after the winter. The Bengal Masons will be gratified to know that their esteemed associate and agent, Bro. Alexander Grant, has not only set a bright example to the Masons of Londonderry, but has also been indefatigable in his exertions in the cause of Anglo-Indian Masonry; he attended the last Grand Lodge of England, and took an active part also at the last meeting of the Grand Conclave of England.

Accounts from the provinces state that the Deputy Grand Master, Bro. Robert Neave, continues at work with all the zeal and enterprise that characterizes him. In a district where all was arid and without promise new Lodges have been constituted; at *Futtegurh* there is the "Pilgrim" Lodge, at *Bareily* the "Rohilla Star," not forgetting the "Faith, Hope, and Charity," at *Agra*. We hear, likewise, that this estimable Brother has granted a dispensation for "St. John's Lodge" at *Ghazepoor*, which he intends to consecrate as soon as the weather will admit of locomotion. The officers nominated are Bro. Kneebone (*H. M.* reg. 29th foot) W. M.; Bro. Milne, S. W.; Bro. Le Marchant, J. W.

Natives (Mussulmans) are applying eagerly to be initiated, but it is considered that great caution is needed, as the majority of them are by no means eligible.

Bombay, *June* 19.—*The Royal Arch.*—A spirit of life and vigour has been imparted to this degree of Masonry, and its workings are now carried on in the manner promulgated by the G. C., the Irish method having been practised until its late revival; all the chairs are ably filled, the indefatigable P. G. M. being pleased, for the advancement of the Craft, to occupy that of H., that of J. being also occupied by a P. Z.

The martial notes of an Encampment may yet be heard for the first time on the shores of Western India.

June 24.—The Brethren mustered very strong at their Lodge rooms, Mazagon, to celebrate the anniversary of their patron saint. Previously to the meeting of the Grand Lodge of Western India, Lodge Perseverance met for ordinary purposes, and after it had closed its labours, about seven o'clock, the Right Worshipful Bro. Burnes. P.G.M., attended by the Grand Wardens and other officers of the Grand Lodge, visited Lodge Perseverance, when the chairs being vacated in favour of the Grand Officers, as is customary on such occasions, the Masonic business of the evening was entered upon and transacted. About nine o'clock the assembled Brethren retired for refreshment, when the tables were filled in a double sense—there being scarcely room for the Brethren, who had assembled in greater force than was calculated upon. The Right Worshipful Past Grand Master occupied the Master's chair at the centre of the table: over the chair floated a Masonic banner, and throughout the hall were scattered several appropriate emblems and decorations.

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The chair opposite to that of the Right Worshipful Past Grand Master was filled by Right Worshipful Bro. Le Geypt; Right Worshipful Bro. Wm. Crawford and Right Worshipful Bro. Mullaly filled the chairs of Senior and Junior Grand Wardens at either end of the line of tables.

Right Worshipful Bro. Burnes discharged the duties of the chair with his usual ability and efficiency, and in the course of the evening delivered what has been since pronounced by competent judges to be his best speech—no mean praise, if we remember the celebrity attained by our gifted Past Grand Master at Calcutta and elsewhere. Several other speeches followed, full of true Masonic feeling, amongst which we must not omit to notice very able addresses from Right Worshipful Brothers Le Geypt and Mullaly, and a striking and appropriate speech from Worshipful Bro. Larkworthy, the Master of Lodge Perseverance. Right Worshipful Bros. Harry Carr and Crawford made some modest observations on their healths being drunk, and Bro. Manockjee Cursetjee wound up the speeches of the night with great point and fluency.

The interest of the evening was greatly enhanced by the presence at Lodge, and afterwards at refreshment, of eight Native Brethren—Parsees and Mahomedans. Nothing could exceed the propriety of their demeanour; and their presence at the festive board was a novelty to their European brethren of the most agreeable nature. Nothing could better illustrate the beauties of the system than this Brotherly association of the most discordant elements—opposed to each other in religion, yet still harmonizing—taught to speak different languages from their youth, now holding converse together in the universal language of the Craft. The disciple of Zoroaster, the follower of the Prophet, and the Christian here met together as children of the same Father, bound indissolubly by that unbroken and imperishable tie that unites the Brethren.

Shortly before twelve o'clock each Brother betook himself to his own home, highly gratified at the progress Masonry is making in Bombay, under zealous and competent Masters.—*Courier.*

Masonry and Misrepresentation.—We are proud to say that the press of India, "licentious" though it be, so far as our experience carries us has never merited the imputation of lending itself to wilful and malignant misrepresentation. This remark applies to the European press exclusively; how far a portion of the native press of the country is entitled to respect may be gathered from the following gross and wilful perversion of facts by the *Bombay Chabook* newspaper.

In our issue following the festival of St. John we gave a short description of the meeting of the Masonic Brethren on the 24th of June. We made allusion to the appearance of Native Brethren.

With reference to the above quoted remarks, the *Bombay Chabook* of the 29th ult. (as appears in the *Gentleman's Gazette* of the 6th inst.) contained an article which we print, and to which we would invite attention, observing that the writer in the *Chabook*, whoever he may be, had neither the courage nor candour to *translate* the article from the *Courier*, but meanly and contemptibly imposes upon his readers what he terms "an abstract" of that article, but which, as will sufficiently appear, is a wilful perversion of truth and fact from the beginning to the end.

Translation from the Chabook.—"In our last publication we made an allusion to the Parsee Freemasons. Since then the notice of the celebration of St. John's day at the Masonic House, Mazagon, has been published in last Friday's *Courier, an abstract* of which we publish below

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in such a manner as to render it intelligible to our countrymen. Our contemporary says that on this occasion there were eight Parsees and Mahometan Brethren present, who afterwards, with their European Brethren, *partook of their meals*; and the circumstance afforded them more than ordinary gratification that evening, and no less surprise, to witness the propriety with which they (the Parsees and Mahometans) conducted themselves at the ceremony of this pious festival and at the festive board, and that nothing can be more satisfactory than to observe such new order of things *when the Parsees and Mahometans joined in partaking of a meal with their Christian Brethren* on the occasion of this distinguished festival. Although they fight against each other on the score of religion, yet on the occasion of this St. John's festival they cheerfully united as one; although they were brought up from their infancy in different languages, yet now they are acquainted with and converse with each other in that of Freemasonry. The holy disciples of Zoroaster, the true believers of Mahomet, and the Christians, severally of a different creed, but united by indissoluble and everlasting ties, as if sons of one Father, met together on the day of St. John's festival.

"*We have not translated the language of our Brother of the 'Courier' verbatim, as such translation would be unintelligible;* we have consequently given, we hope, the *figuratively correct version* of our Brother's article.

"On a careful examination it appears that the ostensible object of our Brother in stating this, was to show that he has been actuated by nothing but impulse of affection and regard—at the same time to notify that, though the Parsees have been, and are, so hostile to Christianity, *they have done honour to a Christian festival; joined a Christian assembly, and ate and drank with freedom and without prejudice, with their European Brethren, from their glasses and on their plates.* Another motive which has actuated our said Brother was to tell the world at large, and the people of Europe in particular, where the Parsee religion has been so eminently praised, and where people are so well conversant with rites and ceremonies of the Mazdesnian religion, which have excited no small curiosity, and to acquaint those who live so far off, and who believe that a Parsee will neither give water to others to drink, nor drink that which others give, (except their own tribe), that the Parsees think it no disgrace thus to join with Christians with a strong tie, on such occasion.

"Those natives who are acquainted with the English language will not be at a loss to make out on reading the 'Bombay Courier' of Friday, the 28th June, 1844, that *between the Parsee Freemasons and Christians their exists no difference.*

"Previous to the publication of the aforesaid article in the 'Courier,' and when there appeared a notice in the English newspapers inviting Masons to celebrate St. John's festival, we declared that the Parsees who have become Freemasons, and the Parsees who had received baptismal water and become Christians, are alike, we reckon, no Parsees, because it is nowhere written, and nowhere enjoined in, or by the Parsee religion for the Parsees to join any assembly celebrating a Christian festival, or to join with them in taking their meals. Some say that the ceremony of this festival was made by Freemasons—we ask them on what account was it made? It was on account of the St. John, nothing but St. John's festival, and *those who can worship St. John* must once, an hundred

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and thousand times over and over, be considered as having separated themselves from the Parsee Tribe.

"Our prophecies have often been fulfilled, and those Parsees who formerly heeded not our hints, have often had cause to repent. We throw out now only a hint, that as Freemasonry has began to attract the special attention of the Parsees, if a stop is not devised to be put to it, we are persuaded that in five or seven years the Parsee religion will be more and more enfeebled, and that of Christ abundantly spread in its stead.

"Had any poor Parsee, even mistakingly committed such an act, our Brother of the Jami-Jamsed would have girded his loins with all the twelve weapons; flashed like lightning, growled like thunder, and deluged him with rain; (but different has been the case), *here sons of setts are eating dirt by way of amusement*, and our brother (the Jami-Jamsed) being one of the elected buffoons of their table, he has hidden himself under clouds like the moon in the monsoon!"

From perusal of the above, it will abundantly appear that the *Chabook* has written untruly in using the words "*partook of their meals*," and again in repeating that "*Parsees and Mahomedans joined in partaking of a meal with their Christian brethren.*" Also in the following passage: "they have done honour to a Christian festival; joined a Christian assembly; and *ate and drank with freedom* and without prejudice, with their European brethren, *from their glasses and on their plates.*"

Not a word of all this will be found in the "Courier," of which it professes to be an intelligible "abstract." It is all fabricated with the object apparently of creating a prejudice against Masonry in the minds of the native population, and also of attacking the highly respectable families of those Parsees who are *classically* described by the "Chabook," as "sons of setts *eating dirt* by way of amusement."

The knowledge possessed by the writer in the "Chabook," of the Christian religion, is clearly demonstrated by his attributing to Christian Freemasons the "*worship* of St. John," but——we apologise to our readers for the length of observations, which we have been induced to make, solely with a desire to relieve our Parsee and Mahomedan friends from the annoyance of uncontradicted misstatements.

The writer in the "Chabook" exhibits a wonderful degree of ignorance also as to the progress made by Europeans in the art of cookery; —of the perfection to which his sect may have brought the gastronomic science we have no means of judging, not being admitted to their feasts, but as to the cleanliness and wholesomeness of the good things provided on St. John's Day last, we feel some degree of confidence in pronouncing them good and nutritious, and if the Parsee brethren had joined in their demolition, there would have been no danger of "the sons of setts eating *dirt* by way of amusement,"—that being one of the pastimes prohibited by Freemasonry. This we mention in confidence.

[All works well—the Parsees and Mahomedans in India are being enlightened; the Prince of Prussia, too, may take a lesson from the "Chabook," and timely step forward to do justice to his Jewish Brethren, who may safely bide their time.—Ed. F. Q. R.]

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To the Editor of the Freemasons' Quarterly Review.

Sir,—"May this foundation-stone prove the superstructure of a building that shall endure for all ages." Such is the concluding remark of a brief sketch you have given of the Lodge "Rising Star" of Western India, in No. 5 of your Review, dated March 31, 1844; and in it you are most cordially joined by the whole fraternity of that distant province, and no doubt by all the Brethren scattered throughout the globe. Personally I have not the honour of your acquaintance, of your predecessor I had; him I knew to be zealous, and have no reason to doubt but that you are the same; consequently I suspect it will give you, as well as no few of your readers, pleasure to hear a little of the progress of Rising Star; and being myself fond of masonic chit-chat, I will, if you will allow me, tell you what we have been doing, and how we have been doing it.

You are perhaps aware that the island of Bombay can boast of a greater number of languages, religions, and nations amongst its inhabitants than almost any other place in the known world; for, besides considerable numbers of every Christian sect, it contains indefinite numbers of Musselmans, Hindoos, and Parsees, neither are Jews, Chinese, and more or less of every neighbouring nation wanting, including in its 300,000 souls some of almost every European as well as Asiatic country, America being not altogether unrepresented. Be it remembered too, that the vernacular language of each of these parties is still in use at Bombay; although, to some little extent, the English is known to most. The Romanist still uses the Portuguese; the Musselman Arabic, Persian or Hindustanee, according to the country from whence he is derived; the Parsee clings with cherished fondness to his adopted language, the Guzrattee, whilst the Hindoo of Bombay is colloquial in his native Mahrattee.

But to a person unaccustomed to India, what idea can be given of the prejudices of caste, or of the impassible barrier it opposes, not only between the various nations, but the different families of the same nation? Amongst all of them, certain foods are religiously forbidden; and no two of them will together participate of the same meal, the Christian alone being above the prejudice, and freely using all God's creatures; each sect looking upon another with no little jealousy, and some dread; the Hindoo and Parsee still recollecting the horror and persecution of the Mahomedan invasions, and all feeling the present supremacy of the British power. With people then of these different habits and feelings is the great society of Bombay composed; but it will not be necessary for me further to particularize their peculiarities, as I wish to tell you why, and on what principle, the native Lodge has been founded. You will recollect, that, about the beginning of the year 1843, the foundation stone of the Jamestjee Jejeeboy Hospital was laid in Bombay, with Masonic honours, in the presence of the founder and the Honourable the Governor; and nothing of the sort having been witnessed there before that impressive ceremony, which was beautifully performed by the R. W. P. G. M. of Western India, and a large assemblage of Brethren, it made a considerable impression upon the wondering natives; and nothing more so than by observing the high and wealthy of the Residency in such close communion with their more humble brethren; and constant and earnest were the after-enquiries, respecting the mystic tie, that could bind them so intimately together. To the inquiring mind the Craft have ever been ready and willing to explain to the uninitiated the grand

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principles upon which our Order is founded; nor were the Bombay Brethren to be the first exception, and the result was, that many became eager for the privilege of wearing the badge of innocence, and to be received into the fraternity, some of whom were men of well known talent, enterprise, and honour.

This feeling being observed and examined, some of the leading Brethren in Bombay, after mature consideration, determined to gratify their laudable inclinations; but now appeared the difficulty, for, on more than one occasion, the only lodge in work in Bombay had negatived the admission of any native, even as a joining member; therefore there could be no hope in that quarter, the opinion of the Lodge having been so decidedly given. But however we may admire the sincerity of its members, we may certainly doubt their judgment in the decision come to; and hope that, by the future culture of Masonic principle, and observation of the fruit produced by "Rising Star," the opinion acted upon may be proved to be erroneous.

The only plan then that could be adopted was to found a new Lodge for the purpose of the admission of native gentlemen, which was accordingly done, in the manner you have described in your former number, doubly guarding each of the grand landmarks of our Order; every responsible office being filled by tried men and true, till others shall be found to be worthy. One thing, however, admits of but little doubt, that "Rising Star" will, before many years shall have passed away, have gained such altitude in the heavenly science, that it will shed a brilliancy over the whole of Western India, returning in tenfold degree the light it is now borrowing from the European Brotherhood; for Lodges in India generally have not been able long to sustain a character they have, for the most part, ephemerally or accidentally acquired; for in India most men are but mere birds of passage, here to-day, and gone to-morrow; and although a Lodge may have been ably and zealously presided over for a time, the Master, even before his term has expired, has perhaps been ordered off to a distant station, where he may possibly be the only brother. On the contrary, the greater number of the Brethren belonging to a Lodge in England are permanent residents, who can not only fill the various junior offices in the Lodge; but after they have received command, can remain to teach the principles and doctrines they have learned, and ever afterwards to watch over the well-being of the Craft in their immediate neighbourhoods. In this way too may we hope to see the Lodge "Rising Star," in after years; the majority of its members being residents, it will remain as a depository for the Masonic lore of Western India; and by the correctness of its ceremonial, and accuracy of its working, become a means of permanent instruction, that has been but too seldom available in this distant land.

Our ancient charges having particularly guarded us against admitting any one to a participation of our secrets, who we have not good ground for believing will ultimately reflect honour on the Craft, would of course induce an attentive listening to all the dangers and inconveniences attending the admission of the native of India into our Lodges, that were made by some anxious and zealous Brethren; and every precaution that foresight and knowledge could take have been adopted to sustain the purity of the sanctuary; and, consequently, two or three deviations from the usual customs have been adopted, for instance, the declaration commences, "I ..... in the fear and belief of the only one true and living God, of a state of reward and punishment after life, for deeds done in the flesh, and of the nature and import of a solemn obligation."

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Then follows the usual one, p. 85, par, 3 of the Constitutions, which is not only signed in the English, but the vernacular of the candidate, after a vivâ voce examination by a brother in whom confidence can be placed. Again, an examination is entered into regarding the nature and import of the serious promise before it is made a solemn obligation; so that no part of it may be by possibility misunderstood, or rashly entered into, but impressed with all the solemnity that part of the ceremony is so peculiarly capable of receiving; but the great point, the obligation, how is that administered? In every respect in the usual way; but again with an addition, for each is re-obligated on what he considers as most binding on his conscience; for instance, the Mahomedan, although he believes in the Old Testament, does not believe in the divinity of Christ; therefore, any obligation taken by him on the Gospels would not be binding on his conscience, as is the case with an obligation taken on the Koran; therefore, he is re-obligated upon that book, in the same way as the Jew is re-obligated on the Pentateuch. As Masons, the Bible is ever open before us, it is our great light—the light of the Law and the Prophets; but as Christians we have also the light of Revelation attached to it, to guide us in our pilgrimage of life, and which is necessary for the obligation of a Christian Mason, as no other would be binding on a Christian's conscience, but which would not be so either on the Musselman or the Hebrew, the one in his faith stopping short, and the other going beyond it. These deviations, or rather additions, were considered necessary and proper; and to afford a sufficient additional safeguard for the keeping inviolate our sacred mysteries; and were determined on by those who have taken the responsibility of the Native Lodge upon their shoulders, and who will not leave their Native Brethren with a bare initiation into the ceremonial mysteries of our Order, but who can and will carefully instruct them in the principles, and in the working out of the grand end and aim of the institution, to shew them that there is at least one place here on earth, where men of every denomination may meet on terms of brotherhood and equality, whatever may be his colour, or whatever may be his creed, so long as he believes in the one true and living God, looks forward hereafter for reward or punishment for deeds done in the flesh, and lives an honest and upright life before his God, and with his neighbour; and to prove to them, that although their different prejudices will not allow them to eat together, they may advantageously join together in the performance of good works, and in the cultivation of every virtue; that brotherly love may be encouraged, relief practised, and truth be triumphant; that they may be taught to despise the littleness of sectarian prejudices, and to view in every son of Adam, a brother of the dust.

At the first regular meeting of the Lodge, two initiations took place; one a Parsee, the other a Mahomedan, both of them of the most respectable amongst their own people; the former a particularly intelligent and clever man, a F. R. S., and possessing considerable scientific acquirements; but unfortunately those who are nearest and dearest to him are not quite so enlightened as himself, and cannot be brought to look with complacency on the step he has taken; and consequently he has been subjected to considerable annoyance, so much so that others have shrunk from encountering it. But this is nothing more than Freemasonry has been accustomed to in all ages, from the powerful ignorant, and the bigot; and what is not even discontinued by the enlightened (!) European in our own day, as so recently exhibited to the world at large.

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in the Malta Pastoral; therefore, it is not to be expected that its course can be more smooth and even among a new people, with manners and habits so different from European nations. Nor are we astonished or surprised, at finding some of the old but most influential native gentlemen, putting, as far as they can do so, a direct veto on those over whom they have influence from entering into the Order, whilst the only reason assigned is, that it will bring them into too near a contact with Europeans; and that they may be led to eat and drink with them; and most Indian families being still conducted on the patriarchal principle, and all branches of it generally residing under one roof, this check has had some influence, especially amongst the Parsees. Still, however, there have been already eight initiations of native gentlemen into our Order; and others have gone through preliminaries that will enable them to be introduced at subsequent meetings; and their conduct and example will no doubt ultimately soften down, if not entirely do away with, existing prejudices, which a want of knowledge alone has given birth to; for the bright light of truth must one day clear away the dark and dismal clouds of calumny, superstition, and ignorance.

Nevertheless, the Bombay Brethren do not look forward to, or wish for, either a great influx of members, or a rapid advancement of them through the different degrees; on the contrary, they are most careful and cautious in their selections. It is not to all who knock that the door is opened; but most anxious are they that no objectionable person should gain admittance. The fee is high, and the scrutiny severe, whilst the examination before advancement is critical and searching; and a good practical knowledge of one degree is required before a second step is given—the by-laws requiring a much longer period to elapse than stated by the Constitutions.

One point more, and I have done for the present—the Lodge "Rising Star" ranks under the banners of the Grand Lodge of Scotland, in common with all the Lodges at present working in Western India. Unnatural mothers will ever produce undutiful children; the Grand Lodge of England having proved herself an inattentive and disobliging guardian, a foster mother has been found, who will watch more carefully over her adopted children. To the citizen of the world it little signifies under what banner he ranges himself, provided it be a truly Masonic one; and whether the Rose, the Shamrock, or the Thistle be emblazoned upon it, he can still work on with that love and harmony that should ever characterise free and accepted Masons. But with age parents become feeble, and often even disabled; it, therefore, behoves them to cherish their offspring, so that in the evening of weakness and in trouble, youthful and willing Lewises may be found to lend their strength and support when needed. But children cannot always endure neglect, even from their own parent—much may be borne; but there is a point at which even filial love will cease.

Bombay, June 19, 1844. FRATER.

HONG KONG.—The latest intelligence from this country announces, that Bro. H. C. SIRR (representative from the Grand Lodge of Ireland to the Grand Master of England), has thrown up his appointment as Consul, and intends practising as a lawyer.*

* So John Chinaman is to be treated with a dish of law. How will he eat it—with chopsticks? We should like to see Bro. Sirr with his Chinese clients.—ED.

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REVIEW OF LITERATURE, &c.

A Sermon. Preached by the Rev. Hugh Hatton, *M.A.*, at Birmingham, on the 21st day of January last. Josiah Allen, Jun. Birmingham.

This impressive discourse was preached on the melancholy occasion of the decease of a most estimable young man, Bro. Alfred Allen, who was initiated in the "Lodge of Light," and who was also instrumental in the formation of the St. James's Lodge at Handsworth. He died at the early age of twenty-five, highly esteemed and greatly beloved by all who knew him, and they were not few—

"*He cometh forth like a flower, and is cut down.*"—Job xiv. 2.

How appropriate is the text, and how beautifully did the pious preacher illustrate it; well did he exhibit "the frailty and uncertainty of human life, typified by a flower." This type pervades the sermon in its various points, both of divine revelation and human nature—the germ, the bud, the blossom, and the prematurely withered stem, weighed down with its ripened treasures by the unsparing scythe—are all touched on in a spirit of peace, and the reader is taught how the good man may meet death. The symbolical allusions are powerful, and the course of the mysterious transition from life to death is traced by a master-mind in feeling, by an earthly minister of the holy word. The example of the youthful sufferer, as a son, brother, and friend, in piety and devoutness, is offered to the consideration of those who survive, and it must be a consolation to his bereaved family, that his brief life of fervent and truthful holiness has but heralded his acceptance at the throne of grace.

A Sermon. By the Rev. H. Grylls, *A. M.* Spencer.

This Sermon was preached on the 16th of last April, in the parish church of Falmouth, at the installation of Sir Charles Lemon, Bart., *M.P.*, *F.R.S.*, as Prov. Grand Master for Cornwall, to whom it is dedicated.

"*And let Zadok the priest and Nathan the prophet anoint him here king over Israel; and blow ye with the trumpet and say, God save King Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead, and I have appointed him to be a ruler over Israel and over Judah.*" 1 Kings i. 34—35.

As the text implies (and a more appropriate one could not be chosen for the occasion), the discourse treated on the ceremonial of the day. The reverend Brother, competent to his task, entered into the subject with that fervid and natural eloquence for which he is so deservedly reputed. Himself a Master in Israel, he knew full well the inexhaustible source from whence to draw the materials of his sermon. The temple of Solomon furnished ample means. Freemasonry, with its grand attributes, was in the mind's eye, and found in Bro. Grylls a moral champion equal to his task. Speaking of Solomon and the temple, he observes—"*Piety* contrived the plan, *devotion* laid the foundation stone, and *religion* raised the top stone." We have perused former discourses of our reverend Brother with grateful attention, and the present yields to none of them in construction or effect.

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The Historical Landmarks, &c. By the Rev. G. Oliver, *D.D.*—Spencer.

This "serial" has progressed to its eighth number, and advanced into the 11th Lecture, embracing the twelve grand points in Masonry. It is embellished with a plan of Jerusalem, from the most approved authorities. We are astonished at the compendious notes, which show to what an extent the learned Mason has directed his researches; he may be well termed the "man of the hour;" but it may be also observed, that as he has himself created an impetus of Masonic intelligence, so he will not be surprised that a grateful fraternity appreciate his untiring service.

Latomia. J. J. Weber. Leipzig. Nos. VI. and VII.

The numbers 6 and 7, being those of December, 1843, and March, 1844, are now before us.

After two years experience we are much pleased to find this publication taking the rank its well written essays are entitled to command; that it gains strength by age, and as its voice becomes firmer its tones are heard at greater distances, and listened to with attention. We hope it will continue the course it has taken, and disseminate knowledge and instruction, news and amusement, in every part of the world. We strongly, we might say strictly, recommend its perusal to every Freemason, for the spirit of truth it breathes in all its chapters, and for the great research conspicuous in all its articles. The present numbers contain the usual local gossip, poetry, intelligence, criticism, and extracts from the "Freemasons' Quarterly Review;" the latter, by the way, are not acknowledged.

The contents are—The Spiritual and Corporeal in Mankind and Freemasonry—Masonic Light and World, being a continuation from the previous number—Respecting a Secret Society in China—Why is Freemasonry prohibited in so many European States?—A History of Freemasonry in Denmark—Account of the Centenary of the Lodge of St. George at Hambro'—A short but general History of Masonry—The Object and Life of Masonry—Statistics of Freemasonry in North America—Extracts from Dr. Oliver's Works, &c. &c.

This mere recapitulation of titles of contents will show the variety of matter contributed, and the information to be found by a perusal; we find every article treated by scholars, gentlemen, and men of taste, and hope their own mental profits will keep pace with the profit their readers must derive from their works.

The following new Masonic works have appeared in Germany:—Bibliotheca Magica et Pneumatica, Leipzig—Bibliographie der Freimaurerei, Frankfurt, A. M.—Niederlandschs Jaarboeke voor Vrijmetsalaren, at Amsterdam.

Will shortly appear a work in three volumes, published by Palm in Erlangen, entitled "The Seven Wise Men of Greece," which we are told every Mason should possess.

Freemasonry contrasted with Intolerance. Dublin: Grant and Co., Grafton-street; Curry, Sackville-street. Price Two Shillings. By Bro. Milo Burke O'Ryan, Master of Lodge 206, Dublin.

The extreme press of matter upon our columns, and the unusual space which we have been obliged to devote in this number to Irish Masonic

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transactions, oblige us to curtail considerably the notice which we had intended to give of the above tract. Its production has been elicited by the unjustifiable attack made last year upon the Order of Freemasonry by the Edict of Caruana, and its object is to prove "*that recent denunciations of Freemasonry by churchmen are wholly unsupported by the councils of the Roman Catholic Church, or by any real ecclesiastical authority whatever.*" This pamphlet is very pleasingly dedicated to the Right Worshipful Bro. FURNELL, Prov. Grand Master of Masons in North Munster.

The author, we are informed, is not only a member, but a strict and zealous adherent of the communion of the Roman Catholic Church. It is therefore highly gratifying to us, who are of a different persuasion, to perceive that the AUTHORITY of so ill-advised a document as that to which the Archbishop of Malta has given his sanction is contested, and that, too, by a Roman Catholic, whose mode of dealing with so delicate a subject bears a highly creditable testimony to his candour and erudition.

To our mind the adhesion of so many honourable and enlightened Roman Catholic Brethren as have joined the ranks of Masonry has always appeared a sufficient demonstration that the creed which they conscientiously profess *can* contain no doctrines opposed to the principles of our moral union; and, satisfied with this guarantee, we have always endeavoured to abstain from entering upon the discussion of the subject in the arena of polemics.

Others, however, may require more rigorous arguments than those which, we confess, are entirely satisfactory to ourselves. And to such persons—especially to our Roman Catholic *Brethren* (whether belonging to the Masonic body, or unacquainted with its friendly ties)—we do not hesitate to recommend the attentive perusal of this elaborate pamphlet of Bro. O'Ryan.

Bro. O'Ryan, we also understand, is a young Mason; and in his tract he very modestly, but with proper spirit, deprecates and condemns the censure which, he supposes, may be directed against his publication, as the production of "a man not possessed of wealth, or holding an elevated position in society" (page 9). But we rather hope that such illiberal and senseless strictures are rare, especially among the members of the Order for whose use it may be presumed this tract is chiefly designed; and, moreover, we would estimate the writer's abilities at a lower valuation than we are at present disposed to give him credit for, if we thought them insufficient to enable their possessor to cope with far greater obstacles to fame.

A Circular Letter addressed to all Jewish Freemasons in Prussia, &c. &c. By Bro. Adolphe Trenel.

This *brochure* originally appeared in the German language, and has been translated by the original author into the French. The necessity of this letter is clear and obvious. The Prussian Lodges having refused admission to the Jewish Brethren, for no valid reason, place themselves out of court as a body of Freemasons; in fact, by such violation of the "first principles" of the Order, they are answerable to the Masonic world.

In a letter dated January 23, 1842, written with much temperate forbearance, couched in the most respectful terms, signed by twenty-three Brethren, and addressed to His Royal Highness the Prince Royal, Grand

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Master of the Grand Lodge of Prussia, the true principles of Masonry are explained, and a pointed reference made to those ancient charges as from time immemorial they have been and continue to be observed by the Grand Lodge of England. On the 26th of April, in the following year (!), his Royal Highness replied to this memorial, declining, however, to interfere, on the plea that, having been elected according to the statutes, he was bound to preserve them from innovation; and as those statutes precluded the initiation of any but Christians, he could not comply with the request to admit Jews, however laudable such request might appear to him to be.

The Grand Master of Prussia in this case is evidently in error, for the Grand Lodge of Berlin, the Royal York (so named after the late Duke of York), was founded on the English system, and consequently the innovations commenced at an after-period.

Our Jewish Brethren, we understand, are much depressed at the present aspect of affairs; we recommend them to be of good cheer. The days of prejudice are numbered, and in the future there is hopeful expectation. May the words of HIM who stilled the waves and hushed the tempest, "This do in remembrance of me," enlighten the Grand Master of Prussia, and prove to the Jewish Brethren that the "DIVINE REFORMER," who submitted, for their sake, to rites and ceremonies, inculcated the importance and necessity of patience to endure, and of hope to ensure its reward.

The Miseries of Prostitution. By James Beard Talbot. Madden.

It may be remembered that on the withdrawal of the Bishop of Exeter's bill in relation to this subject, it was considered desirable that further evidence should be adduced, this it is the object of the author to supply. He has shown great industry in the collection of a vast number of papers, which have been arranged with so much care as greatly to enhance their value. "To the pure all things are pure;" and in approaching a subject fraught with such vital importance to the interests of society at large, it has been necessary "to show virtue her own image; vice, her own deformity." The haunts of vice and misery, with their attendants, prostitution and crime, have been explored, and the result shows such a hapless statistical account of profligacy, leading by sure degrees to moral and physical *death*, under circumstances so harrowing to humanity to contemplate, that we go heart and soul with our author in the endeavour to impress the public with the stern necessity that exists for providing the remedy; indeed, unless they do so, it is too probable that the moral endemic may, like the plague of old, visit their own homes, and not leave them scatheless. Let it be borne in mind that there is no evil without a remedy, if we but determine that a remedy be applied to its root. To that accursed portion of our race—be they lords or commoners—who think lightly of the seduction of woman, and afterwards abandon her to a still lower hell, we have not one word to say; our hope is with the father, husband, and brother, whose happiness is centered in the joys shared by the daughter, wife, and sister, and who valuing those joys as the choicest gifts from Heaven, will not neglect the best means of bringing within the folds of its mercy those who have strayed from the paths of virtue and peace. Among the causes of prostitution are some within the power of every one to assist in removing—viz., inadequate remuneration for female work; want of employment; want of proper surveillance of servants; the countenance

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given to vice; the small encouragement given to virtue; bad example of parents. Our own observation points to the necessity of promptly removing the first cause by a simultaneous movement among all classes.

We felt some hesitation in noticing this pamphlet, but our hesitation yielded to principle; and we trust not merely that we have acted rightly, but that our attempt to awaken the public to the investigation of the subject may not altogether fail.

Memoranda of Irish Matters. Machin, Dublin; Simpkin & Co, London.

"Ireland is our party." With these ominous words the author of these "Memoranda" ushers them in to the notice of the critical world. They certainly do not fall within the bounds of Masonic examination, inasmuch as they have not merely a very strong political bias, but they are altogether of too un-English a nature to stand such a test; indeed, had we not good grounds for referring their authorship to an Irish Masonic Brother of high reputation, we should have hesitated in presenting these "Memoranda" to the notice of our readers. We entertain hopeful expectation that the dignified conduct of Lord Denman and others on the recently delivered judgment, will tend to remove from the author's mind some of that prejudice which obscures some otherwise excellent writing, and that a more liberal tone will consequently be imparted to the second number or series of the "Memoranda of Irish Matters;" so that they may be more acceptable to the English reader, and their merits appear in their proper light. The seventh memorandum is curious; it charges the poet Campbell with piracy, or with plagiary at the least, in having assumed the authorship of that beauteous composition "The Exile of Erin." The details are startling. Some biographer of the deceased poet will surely remove this stigma, or explain the circumstance. Meantime we refer the author of the "Memoranda" to *Fraser's Magazine* for this month, page 342, where it is observed of Campbell that "He set sail for Hamburgh, where, struck with the sight of many of the Irish exiles in that city, he strung his harp anew, and sung that touching song 'The Exile of Erin,' which will endear his name to the heart of every honest Irishman."

My Dog Brace. A Poem. By the Rev. Calamus Kurrens. Mortimer.

This is indeed a curiosity "in very irregular verse, and otherwise very irregular, with a singular postscript in prose, addressed to the working classes in England by a little country parson, and secretary to the Anti-Kant Society."

The dedication to those in England who live by the daily labour of their hands is unique in its way, but although quaint, is not sufficiently easy and fluent to interest them; it is rather written *for* than *to* them. The cantos are somewhat after Butler, and have an earnestness, although they do not flow as trippingly. My Dog Brace is a study, and requires more looking into than a mere glance. There is soul in it.

On the advantages of a triform System of Colonization to South Africa. By Edward King. Longman & Co.

The author is a medical psychologist converted to his theory by a politico-christian philanthropist; he states that he uses a phraseology as little in vogue as the science of psychology. His views of ensuring the

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existence and prosperity of the British empire in South Africa by establishing Christian love, by renouncing the devil and all his works, and by taking the last Commandment of God for sole guidance, are pretty good evidences of a moral spirit. Another triform influence is the arrangement of rent, interest, and capital, from which he draws very strong inferences and appliances. The difficulty of his work to the general reader will be found in the proof of his own acknowledgment that he uses a phraseology so little in vogue. He concludes his pamphlet by stating that mankind, after a hundred generations, are as far from perfection as they were a thousand years ago, and that "it may be strictly questioned whether Diabolism be not more rampant, now, than ever heretofore." What will the Bishop of Exeter, or the R. C. Bishop of Malta, say to this sweeping denunciation of their respective merits? It is but fair to state that the pamphlet deserves attention.

Chapters on Working People—how to elevate their Morals and improve their Social Condition. By Benjamin Love. Simpkin & Co.

This pamphlet differs from the former in the simple fluency of its language, which may be easily comprehended by those to whom it is addressed; yet it is not unworthy the attention of the higher order who, as stewards of the blessings entrusted to their bestowal, may learn to examine into the facts, and it may be, exert themselves to improve the social condition of their fellow-creatures.

The Hand-book of Bathing. By a Physician. Sherwood & Co.

This unpretending little treatise is deserving of attention; it treats in a comprehensive manner "on the use of baths and sea bathing, including directions for administering the cold, warm, shower, and medicated baths;" nor does it confine itself to these matters, for it offers "general instructions for the bathing of infants and children." Small as is this little Hand-book, it should be translated into German for the benefit of Preissnitz, Claridge, *et id genus omne*, to whose voluminous works on the water cure, or, rather, curse, it stands forth as a moral contrast. The observations on the skin as a recipient and conductor of vital influence and impressions, although not new, are very sensible. The Hand-book of Bathing must be useful to all, but is especially adapted for the dyspeptic patient and the traveller.

Spectacle Secrets. By Geo. Cox. Hamilton, Adams, & Co.

Although the author may be considered as one who would advance his own case to the favourable consideration of the public, we, who do not *see* so well as formerly, have, by the aid of *Spectacles* discovered some *Secrets*, and by his means; and we would certainly infinitely prefer being assisted by spectacles recommended by such a gentleman as Mr. Cox, than be tortured by the tricks of unprincipled *soi-disant* opticians, whose rapacity and assurance are only equalled by their ignorance.

Chymical Delectus. By the same Author.

A very useful little work, which will repay attention.

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ARTS, INVENTIONS, &c.

Betts's Patent Metallic Capsules. Under this head we class a most excellent invention.—Whoever succeeds, in these days of active competition, in producing a superior article of consumption, particularly if it be applicable to general use, must make up his mind to maintain his ground against a host of assailants. Nor must he be surprised if, foremost among his competitors, some will develop the faculty of imitation in a manner closely approximating to fraud. An inventor, therefore, must be forearmed, if it be possible, for his own protection; and, as a sort of trustee in common, for the security of the public, he must be equally in a condition to save every purchaser from imposition. Now this is, perhaps, the fortunate position of some single originator of a good thing out of a thousand of his less successful compeers.

Just in that enviable situation stands our worthy Brother, William Betts, as one of the firm of J. T. Betts, jun and Co., proprietors of the Patent Brandy Distillery, Smithfield Bars. Having made great and well deserved progress in the sale of that article, the purity and healthfulness of which are vouched for by the best chemical analysers, and backed by the opinion and practice, (by prescription,) of the highest medical authorities, in the most celebrated hospitals in the kingdom, their success has caused numberless attempts to be made for the introduction of inferior and spurious articles, in substitution of their Patent Brandy. But, by the use of an invention, patented in this country by Mr. J. T. Betts, sen., their predecessor at the distillery, they are enabled to set imitation and fraud at defiance.

This invention is called the Patent Metallic Capsule. With it the neck and mouth of the bottle is hermetically sealed; and, the capsule having the name and address of the firm embossed upon it, and being necessarily destroyed on the extraction of the cork, any attempt at fraud must be instantaneously detected. The capsules are made of the celebrated *Banca* tin, the produce of the East Indies. The machinery by which they are made is so beautiful that it deserves particular mention. The metal is cast in long strips or bands, which are passed successively between four pairs of cylinders, until the proper degree of tenuity and polish is obtained. The ribbands of metal are then placed in the grip of another machine, which cuts them into circular discs. The process of shaping the discs into capsules is very ingenious; and the machinery employed is complex and elaborate. The discs are dropped into a hopper, and each one is separately thrust by a plunger, or stamper, into a circular orifice, which gives to the disc its first approximation to the cap form; the embryo capsule is then transferred, by the self-acting movement of an eccentric wheel, to about a dozen other stampers: by each of which it is thrust successively into corresponding orifices, until it is completely formed. The name and device required are subsequently stamped with a die by the usual process. The method of fastening the capsule on the bottle or jar is very simple: a small cord twisted round the neck of the vessel, bow-string fashion, effectually secures it, with the addition of a touch of cement.

Of course the valuable application of this invention is not confined, by the proprietor, to his own immediate purposes. It is of the most extensive utility; and has been already adopted by a long list of wine merchants, soda water manufacturers, pickle and sauce makers, and, in

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short, by all who desire to preserve the contents of bottles and other vessels from loss, substitution, the ravages of insects, &c., and to avoid the clumsy and uncleanly contrivances of wire, wax, resin, or other objectionable means; and who would have clean table-cloths and carpets.

Montiero's Anglo-Spanish Chocolate.—We make no apology for introducing this elegant preparation of a very essential article of domestic use to the notice of our readers; the proprietor (a Spanish gentleman of distinction), has, for reasons not necessary to be stated, offered the article to that test of public approbation which, if purity in its preparation can entitle it to, it is certain to secure. Some of the most eminent physicians have highly recommended it, more especially to the dyspeptic, or to those afflicted with indigestion. The Lozenges composed of the same material, as an agreeable companion to those who suffer from debility, will be found a ready resource, particularly when travelling, or during the night.

TO CORRESPONDENTS.

MEDICO-FRATER.—The late Sir Astley Cooper was a member of the Watford Lodge. Bro. Robert Keate, the present serjeant-surgeon to the Queen, was, and may be still, a member of No. 2.

A NON-CARBONARI SED NUPER ILLUMINATUS.—If our Correspondent will be more communicative and embody his views, we will not only enter into the subject, but place before our readers some musings of a reflecting mind.

A NOTICE, from the "Orient," published at Leipsig. "If any of our readers know of the following work, or where a sight of it may be obtained, they are earnestly entreated to inform the Editor. Title—'*The Hebrew Mysteries, or the Oldest Religious Freemasonry.*' Leipsig, 1788." (Translated.)

BRO. MICHAEL BERKLEY.—The mistake arose from the printed card, in which the name of Bro. Charles Milne, as Steward to the Girls' Festival, from Lodge 85, appeared, instead of that of our esteemed Correspondent.

PHILO LATT.—We are in the same predicament with our intelligent Correspondent, and are desirous to know the "unde derivatur" of the word. If a lawyer, "Philo-lat" would signify "he lurks," (a legal fiction.) All we complained of at the time was a lack of generosity in the author.

JACKIN AND BOASH.—We thank our esteemed friend for the spurious jumble of trash, which has been evidently copied from an attempt at imposture under a somewhat similar title, in 1809, which was fostered on the credulity of the "Dupes of a Day." Carlisle, of infidel notoriety, followed; and their successor need not otherwise be alluded to than with pity and contempt. We caution the Brethren instead of drinking from a polluted source, to read DR. OLIVER'S works. We court correspondence, but under a more appropriate signature.

ORANGE BOVEN.—The State Papers of the Spice Islands are spicy things, and will serve now and then to season a dish fit for a king as well as a Lewis.

A PAST GRAND STEWARD is in a pet about nothing. Will he bear in mind that his "Admirable Crichton," although he may be 66, cannot altogether help wandering from the straight line.

MARCUS.—The papers of "Antiquity" are most welcome.

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A MASONIC JIM CROW is hardly admissible. Has the dedication been seen by the patron? If so, how he must have wheeled about, turned about, and jumped—just so (!)

AN IRISH BROTHER.—The anecdote of the late Bro. Charles Matthews, from the "World," (a Dublin paper) originally appeared in the *F. Q. R.* All our contemporaries are freely welcome to our pages; but in fairness they should acknowledge the source.

ONE DESIROUS OF A SEAT AT THE BOARD.—The course has been for some time to *kou tou* to *two* members.

KEY-HOLE.—*23rd July.*—The will was strong, but not the power.

A MEMBER.—Enquire of the Secretary to the Grand Officers' *Mess.* Sumatra, we believe, is not a member; the gallant adjutant is.

A PAST MASTER.—Thanks for the hint; but we should prefer the fact. The tenants of the "Augean stable" will assume consequence, and like to hint that they cannot answer even proper queries, lest their replies should find their way to us. That such a Past Master could be so easily imposed upon is marvelous—bide your time.

ANOTHER P. M. OF DEVON.—Either put yourself into communication with the B. of G. P. or send in particulars, with names and addresses.

AMERICUS.—Bro. J. Leander Starr is P. G. M. for Nova Scotia, under the Grand Lodge of Scotland.

"THE DOGS IN OFFICE."—This satirical sketch is, we presume, a parody on Landseer's "Laying Down the Law," and his "Dog Bill," but as we declined a similar drollery in the grosser days of snarling, barking, snapping, and biting, we will not encourage hydrophobia among the well disposed of the present day.

AN ODD FELLOW.—We respect the Society, but decline the article. We have read Mr. Deacon's sermon with much satisfaction.

BRO. LARKWORTHY.—Many thanks.

MYSOGYNIST is inadmissible; he has mistaken the subject; has misunderstood, and consequently misquoted both Shakspeare and Scott.

A FRIEND TO DEPARTED WORTH.—The decease of Bro. Alfred Allen was noticed in our number for March.

A MASON.—The party was excluded from the G. S. L. on the 18th November, 1829, and thereby became better qualified as "informer," in 1839.

BRO. W. TUCKER.—Many thanks.

FRATER.—The Masonic Widows' Fund is not yet commenced. Let the Provinces be staunch, and success is certain.

A TYRO.—By purchasing such trash, you merely transfer money from the pocket of a fool to that of a knave.

BRO JOSEPH BEHREND.—The exclusion is passing-wonder. Our Jewish Brethren may rely on our support in their cause.

OXONIENSIS may probably gain information of the "Churchill" Lodge from some Oxford Mason. Has he written to Bro. John Lane?

A CASE OF DIFFICULTY is increased by illegible writing. We take this opportunity of soliciting most earnestly that our Correspondents will only cover one side of their paper.

A PAST GRAND OFFICER.—"Waltoniana" is received. We request further contributions.

A LADY.—We cheerfully comply with the request to supply her album with an autograph of the late Grand Master; but regret we have not one left of our ever to be lamented patron the late Earl of Durham.

BRO. WATSON, CATO, and others.—Their articles are unavoidably deferred.

BRO. JOHNSON.—For the list of the Board, vide p. 196. Bro. J. L. Evans is the V. P.

A LINCOLN MASON.—We cannot solve the problem in reference to the corporation and the Lodge.

A NON-MASON might have very properly signed himself "No Gentleman." His account of the "Milford Nonsense," as he terms it, is a poor return for the kindness he confesses to have experienced.

THE SHORT NAIL AND THE LONG, is not bad, but yet inadmissible. The tin tack may hold some little matters together, but the four inch is unfit for small talk, and unequal to argument.

THE MORAL GHOULS await correction.

A NOTTINGHAM MASON.—We entertain too *exalted* an opinion of the P. G. M. and his

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Lodge to trouble ourselves about the matter. They can settle the *hash* the day following the *haunch*.

A CHESHIRE MASON.—Avoid the trap—it is not safe.

A DISCIPLE OF BRO. COCKER.—The *excess* of income of the Board of General Purposes, averages £1000 per Annum.

HINT.—The order or request to *scratch* the printed list has been discontinued; a still more *cunning* mode has been adopted. Hint should not wink at this in June next.

REDRESS.—Give *Address* with name.

BRO. MORRIS LEON.—Our notice of the lamented Bro. A. Deuchar was worked off before the receipt of the letter, which was on the 21st inst.

BRO. MELNOTH'S FUNERAL.—The report of the decease of this estimable Brother reached us too late. The report from Wareham had been previously received.

DISCIPLINE AND PRACTICE.

THE ORATOR.—We presume this office was not created in the Lodge of Antiquity—"pro honoris causâ." In the olden time, such officer could descant on the "principles" of the Order; but "tempora mutantur," the Orator and Lecturer are "sine curâ." The anecdote of the late Royal Grand Master and one of his Orators, is reserved for the forthcoming annalia of No. 2.

P. M.—The Lodge cannot of themselves proceed to judge the case of their Master, which can only be examined into by the Board of General Purposes. We have very carefully examined the case, which we think should not be made public. Shake hands, forgive, and forget.

A MASON.—We see no Masonic objection to the advertisement. There are but few Lodge jewels intrinsically worth £60; but if *warranted*, the question is settled.

ARCH MATTERS.

A PRINCIPAL complains of what is offensive to all. Some Masonic Hercules can alone succeed in removing the cause; otherwise we must wait.

H.—If a Brother be expelled as a Craft Mason, it does not follow that he *must* suffer as a R. A. Vide art. 10, p. 5.

IS IT POSSIBLE?—Aye marry. The —— is absolutely a Past Grand Officer of the Supreme Grand Chapter; whether he is of the "*Mess*" we know not.

TEMPLARS.

BRISTOLIENSIS.—The Encampment of Baldwin is NOT independent of the Grand Conclave of England. By the Statutes of 1809, it ranks the third on the roll as "by time immemorial."

MANY CORRESPONDENTS.—The Non-Masonic experiment in Edinburgh is a scheme of very questionable policy, and was, we believe, broached under the idea of inducing certain chivalric characters to enter, who, *it is said*, will not join the Craft. More anon.

THE ASYLUM.

AN AGED BROTHER.—If you are sincere, you will not take offence; address Dr. Crucefix, who will not deceive you; a legacy may be safely devised; other parties have consulted him. He has received the legacy bequeathed by the late Mrs. Astley.

A SUBSCRIBER.—The notice of motion given in by Bro. Brewster, renders it expedient to postpone the very excellent letter.

A PAST MASTER.—Deferred for the same reason.

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THE

FREEMASONS' QUARTERLY REVIEW.

NEW SERIES.—DECEMBER 31, 1844.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."—*The* EARL OF DURHAM *on Freemasonry, 21st Jan,* 1834.

"This obedience, which must be vigorously observed, does not prevent us, however. from investigating the inconvenience of laws, which at the time they were framed may have been political, prudent—nay, even necessary; but now, from a total change of circumstances and events, may have become unjust, oppressive, and equally useless. * * * *

"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."—*H. R. H. the* DUKE OF SUSSEX, *April* 21, 1812. *House of Lords.**

SINCE the publication of the last Number of the *Freemasons' Quarterly Review*, we have received a vast accession, in the way of remonstrance and of promises of support, to the correspondence previously mentioned. To print all that we have received on the subject, however important to ourselves or interesting to the Craft, would be impossible; unless, indeed, we devoted every page of the current number to that purpose. We have therefore classified these earnest and stirring appeals, as far as the nature of their contents would admit; and have selected one letter, as a specimen, from each class, to place before our readers. These we insert just in the order in which they happen to be dated, for we really cannot prefer either one to another as a matter of choice—they all breathe the true Masonic spirit, and differ, merely, as the subject may be viewed under its various phases, by different original minds:—

* *THE SUPPLEMENTARY NUMBER WAS PUBLISHED ON THE* 15th *OF MAY* 1843, *CONTAINING ALL THE INTERESTING PARTICULARS, MASONIC AND OTHERWISE, RELATING TO H.R.H. THE DUKE OF SUSSEX, THE LATE ILLUSTRIOUS GRAND MASTER. WITH A PORTRAIT, AND MAY BE HAD OF THE PUBLISHERS, MESSRS. SHERWOOD AND CO., 23, PATERNOSTER ROW. PRICE THREE SHILLINGS.*

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Sir and Brother,—In your recent number, after some remarks of your own, in reference to a previous announcement, are numerous letters (which I have read with delight), from Brethren of high estimation in the Craft, remarking, with much truth, on the value of the publication, and expressing very warm feelings of regret at a prospect of its discontinuance. The Rev. Dr. Oliver considers it the greatest calamity that could befall our Order; and it is fair reasoning to suppose that no true Brother would allow any calamity to befall Freemasonry, more particularly the greatest, had he the power to prevent it. Another of your correspondents compares the loss that the Craft would sustain by a discontinuance of the *Review*, to the extinction of the sun in that part of the universe in which we dwell, while all seem to vie in praising your past literary labours; at the same time, not one of your correspondents proposes any plan to maintain the publication, or even alludes to the cause of your announcement in a previous number, our esteemed Brother, Dr. Crucefix, excepted; and he even, in my opinion, does not enter sufficiently into the useful part of the subject, or I should not venture to address you. If one plan has not answered, why not try another? The skilful Mason should leave no stone unturned when in pursuit of what is really good. The question is not—

What shall we do
Without a Review?

but it is—

What can we do
To *support* the Review?

In my opinion, a Quarterly Review emanating from so respectable and influential a body as the Freemasons of England, should be established on a firm and solid basis, and not entirely depend on its circulation for support. It should be considered as a public good, and as a means of upholding the interests of, and extending the pure principles and actions which Freemasonry is calculated to enforce; and, from being so considered, should meet with partial support by voluntary subscriptions from the Craft, or otherwise, as circumstances might require.

Having been a subscriber, myself, to your journal since its first appearance, is some proof of my estimation; and I have pleasure in adding my testimony to your able advocacy of our Charities, more particularly the cause of our aged and poor Brethren; indeed, I might say that our Masonic Journal has been partly instrumental in establishing so noble a charity as the Aged Freemasons' Asylum. But the only use that can be derived from my favourable opinion of the publication is, Mr. Editor, that it gives you a right to expect from me every encouragement and support under existing circumstances.

Call a meeting of the Craft to consider the best means of perpetuating our Journal; enlist on the occasion, not only your numerous correspondents, but all who take a delight in Masonic knowledge; and we shall then, at least, make an attempt to obtain a very desirable end, while a volume of letters in admiration of the past usefulness of the *Freemasons' Review* can little avail. Yours sincerely,

Jnô. Hodgkinson, P. M., 113.

6, Highbury Terrace, 26th Oct., 1844.

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DEAR SIR AND BROTHER,—No one has read with greater concern than myself your intimation in the last number but one of the *Freemasons' Quarterly Review*, that, "with the close of the year it was more than probable your labours would terminate." From that notice I could not possibly glean or have anticipated the real cause for such an announcement—an announcement which must have given a terrible shock to the Masonic edifice in general, but to the English portion of it in particular. With the last number of your excellent and well-directed periodical the whole truth came out; and it must be pretty evident to all your readers, that you have for years been the untiring advocate of Masonry and its Charitable Institutions, to your no small pecuniary sacrifice, and still greater mental anxieties for the success of your undertaking. Although bound to believe this is the status of affairs, I cannot help saying I was more than astonished, nay, thunderstruck, to find that the Craft was so apathetic as to its best interests, and so heedless of "the ways and means" by which the *Review* was to be maintained; especially after the statement in the valedictory address for the year 1839. I should rather have thought that our Masonic *Review* was one of the most widely and extensively circulated periodicals of the day; and that every zealous Mason, who could afford it, was possessing himself of it, if only to have had a record *on his own shelves*, of the events and occurrences, the literature and transactions of the Fraternity, from the time he first saw the light, and became a branch of the goodly tree.

But it seems my surmises have been incorrect, the larger part of the Brethren have not given this proof of their zeal; only a small portion of the Masonic body (and that, perhaps, not the most affluent), have shown their intellectuality and their spirit of inquiry: their *desire* of knowledge appears to have been forgotten, much more the *means* by which this handmaid to such knowledge (the *Review*) is to be fostered and supported. I cannot, however, think or believe that the Craft, containing as it does, so many great minds, and so much rank, opulence, and talent, does not possess the *disposition* to support a vehicle for its news. It can only be, either that it remains latent or dormant. One or two active members in every Lodge, if they would put their shoulder to the wheel, would soon arouse the Brethren from this lethargy. They should instil into the minds of their members, that every Brother who has the means (and, it is evident, the will requires stimulating more than the way), should take a copy, not only for the above purpose, which would always afford him information and amusement, at those times when the mind, by previous close occupation, has become unfitted for heavier reading, but for the *support* of the work; for, if strength be not called into requisition to support the great organ of Brotherly love, relief and truth, the Fraternity will, necessarily, it appears, be robbed of the wisdom and the beauty which have contrived and adorned—have ever illumined its pages. The strength, in this instance, resides in the supply to, the individual members of Lodges, and not in the meagre supply to the Lodge only; indeed, it is to the intelligent and thinking portion of the Brethren generally, that such a work looks for a pillar of support for its means of existence. Every Lodge should, nevertheless, take a copy, but the object of this copy should be to afford the poorer Brethren of the Lodge the same advantages which the Brethren, who are placed on the higher spokes of fortune's wheel enjoy, and afterwards to be deposited in the Lodge as archives of the Order.

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Consonant with these views I have thought it my duty, as moreover I conceive it is the duty of every member of the Craft at this crisis, who has the furtherance of our 'best of institutions' at heart, to bring the subject before the Lodges in my neighbourhood, and to take their sense. And the more immediate object of this communication is to inform you (in accordance with the requirements of the last number) of the results of my inquiry; and I am happy to be enabled to say (and I doubt not *practical* proofs will be given) that the circulation of the *Review* in this neighbourhood will be "doubled" at the least. Both Lodges here have given their Secretary instructions to order the work, and several new subscribers amongst the members have already announced themselves. Before, however, I close this letter, permit me to state an opinion, and which is the opinion of all the members to whom I have as yet mentioned the subject, that a *monthly* form of publication, instead of the quarterly, as at present, would better answer the ends in view. Of this I myself feel pretty confident; but of course it is very possible there may be many points to be considered, of which I am incapable of judging; to your own consideration, therefore, must the prudence of taking such a step be left. The following are some of the reasons I would give why the monthly form of publication would be the most judicious.

1st. The trifling sum of one shilling per month would easily be afforded by a great portion of the Craft, who are not able to spare three shillings at one payment, and consequently do not take the work in. Many very zealous Masons of contracted means are doubtless thus circumstanced.

2nd. Reports of Lodges and transactions of value are now frequently either entirely lost to the fraternity, or become less interesting, on account of the length of time which often necessarily elapses before they gain publicity. A monthly magazine would form a *continual* record of Masonic literature, science, and facts, which would be *read through* eagerly by a larger number of Brethren; a fate which I suspect does not always attend the great mass of intelligence contained in the *Review* in its present form.

3rd. The Order would be benefitted by the *stimulus* which would be kept up by a monthly journal; whereas the zeal and assiduity of even the most active supporters of our ancient and honourable fraternity are apt to flag between the perusal of one Quarterly and the issue of another.

4th. The annals of publishing afford practical proofs that quarterly forms of publication, as a general rule, have seldom been so successful as monthly ones, unless we except a few standard productions, such as the *Quarterly Review*, the *Edinburgh Review*, &c. Most periodicals of a religious cast are published monthly, and answer very well.

But whatever may be the general opinion as to the *form* of publication, none of your able correspondents in the last number can be more deeply convinced than I am of the irreparable injury that would accrue to the Craft and its institutions, by the *discontinuance* of a medium for its transactions; indeed after the opinions of so many writers, so forcibly expressed, you cannot longer remain in doubt as to the course to pursue: and I look forward with pleasure to the host of assurances of support from all quarters, with which I doubt not your next will teem (I trust the Brethren will not omit the practical part,) to seal with a favourable

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impression your decision for the forthcoming future. I need not further occupy your space by any argument of my own; but the following lines, which I have just stumbled upon from Dr. Oliver's Preface to his History of Freemasonry, record with such exactness and truth the achievements of the *Review*, that I cannot help quoting them on the present occasion, as a further inducement to you to continue your labours. The words in the parenthesis have been added. He says—"There cannot be a doubt but much of the prosperity of the Order has been owing to the *Freemasons' Quarterly Review*, which by offering a vehicle for recording its proceedings in every part of the globe, has introduced a spirit of emulation amongst the Lodges, to compete with each other in promoting the holy feelings of brotherly love and charity. This 'invaluable record' displays moral worth and active diligence, wherever it is found to exist; and while any remissness in the Masonic authorities receives its proper stimulus, a steady and regular discharge of duty produces applause. Hence the Craft is highly indebted to this periodical for the benefits it has conferred on the Institution, and its *prolonged existence* forms a striking feature in the history of Freemasonry at the present momentous period. It gradually works its way amongst the Craft, and the labours of its talented Editor are (ought to be) rewarded by the approbation of the Brethren. To this periodical the historian is indebted for his most valuable materials, and the annals of Masonry *in its absence would be meagre and uninteresting.*"

As perseverance is necessary to establish perfection, so is it necessary to promote success in all our undertakings. Persevere then in the good work before you, and may the Great Architect of the Universe reward your labours, not only by the approbation of your Brethren in this world, but by more real and substantial rewards in the world to come!

Believe me, yours very fraternally,

WM. RODEN, *M.D.*, *A.M.*, *F.L.S.*,

S.W. of No. 523, and Sec. of No. 730

SIR,—If *you* only were concerned in the continuation or abandonment of this publication, it would be the greatest presumption in a stranger to attempt to influence you, or even to offer an opinion: but you are about adopting a measure in which every member of the Masonic fraternity is interested; I will not scruple to say that the very existence of the fraternity, as a united body, becomes involved in the continuation of our organ of communication, and by some means we must endeavour to have the power of extending from mind to mind the feelings that influence the few. Yet how, Sir, do you propose to continue the feelings of affection and brotherhood by which Masons are directed, by abandoning at a moment when we particularly want your powerful aid, the only journal we possess for any purpose, and why? That is a question more easily asked than answered, for I have read with great attention and considerable surprise your notice in the June number: but I must also state with dissatisfaction. No cause, not even a hint why we are to have no more opportunities of knowing the progress of Masonic affairs. I have heard that the Editors of the *Freemasons' Quarterly Review* are about making their peace with the "powers that be," and that the discontinuance of our *Quarterly* is one of the conditions; others report that it has been purchased—nay, bribed off for party pur-

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poses. I deny both; I will not, nor can I believe that you, who have so nobly on all occasions fought in the van for the benefit of the Craft at large, will cease till you have obtained an honourable victory; nor can I think that an attempt or wish to gag the expression of public opinion in the present day, will be listened to by you or tolerated by the Craft; in fact the effort to prevent the spread of information or knowledge is as ridiculous as it has proved impossible.

The man who thus addresses you is a friend. If power be your object, do not compromise with a party, but retain it as Editor of this work; if honours, do not imagine they are to be purchased by seceding from your post; and those who advise either, are your enemies in disguise. If, on the other hand, you will remain and persevere in those resolutions for the Masonic public good, which, although not always successful, are always honourable, you will draw around you all those disinterested Masons, whose co-operation must be a pride and desire with you. And here I must avail myself of a remark in the letter of Dr. Crucefix, in the September number, "that the *circulation must be doubled.*" If it is only a matter of profit, I cannot imagine any Freemason standing aloof. I am ready to send my share to any place appointed to defray all the expenses of the work, and place that reliance on the initiated, that if it is but stated *such* aid will ensure the continuance of the *Review*, vast numbers will be pleased to join with me in so glorious an opportunity. I look for an answer in your next number, and beg most respectfully to enclose my card (privately.)

I am, Sir, yours fraternally,
H. F.

Dear Sir and Brother,—I beg to enclose you a short poetical effusion, which (from your recent declaration) will in all probability be the last I shall have the opportunity of presenting to the *Review*.

I cannot allow the present occasion to pass without expressing my deep regret at the possibility of the demise of the periodical organ of the Craft. The intelligent portion of the Masonic body would bitterly lament such an event, and Masonry would weep at the untimely death of so lovely a scion from her ancient stock. It is a publication wherein *Faith* can breathe its pious musings, where *Hope* can utter its exstatic emotions, where *Charity* can plead with all the fervency and zeal which active benevolence inspires; and where every virtue can rear its lovely form, and prove to the uninitiated world that Masonry is something more than a name.

Such being the excellencies of the publication, poignant indeed was my grief (and so must be that of every well-wisher to the Order) on reading your announcement that, perhaps its days were numbered.—In sincerity and truth,

I am, dear Sir and Brother,
Your obedient servant,
Cato.

The preceding letters are easily to be identified; in fact, the writers have no motive for concealment. And the following extract from a letter, dated the 26th of November,

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1844, is given in that form, simply because we have had no opportunity of knowing, from the very influential and able Brother who penned it, whether or not it would be pleasing to him to have his name announced. Of his rank and high standing in the Craft, however, we can have no difficulty in speaking. He is Deputy Provincial Grand Master of one of the northern counties. After some introductory matter, chiefly personal to himself, our excellent Brother says:—

"And now, my dear sir, with reference to the *Review*. It MUST NOT be discontinued. It is the only medium of communication which the Masonic world possesses; and, if it expire, the Masonic body will be in ignorance of what is passing among their Brethren, not only in this kingdom, but throughout the globe. It must not be, if your powerful influence can prevent it. Is a subscription necessary to maintain it on its footing? If so, I will commence one, in this province, with my offering.

"I receive the *Review* always with delight—turn to it with avidity—and read it with intense interest. Pray exert your power to keep it up. I beseech you, most earnestly, let it not die! And—must I tell you?—*my wife joins me in this prayer!*"

To these extremely interesting, honest, emphatic, and truly Masonic appeals, we quote one, from the many remarks of a similar tendency, made by the London, Dublin, Edinburgh, and Provincial press of the United Kingdom. The following paragraph, with the omission of less relevant matter, appeared in the *Globe* of the 1st of October last:—

"THE FREEMASONS' QUARTERLY REVIEW.—There is something about the Secret Societies of the present day that might be turned to proper and valuable account. Most of them profess, beneath the hidden veil of their operations, the great object of humanity—the relief of worthy indigent fellow man. None of these societies, at least so far as what we have heard of their operations enables us to judge, have been so comprehensively charitable as the Ancient Order of Speculative Freemasons; and certainly—trusting again to what has been told us about it—none has higher claims upon persons of rank and social condition than the Masonic Fraternity. That a body so full of men of inquisitive mind should have an organ of their own, is indubitably a matter of course; but that this exclusive organ should lack support from the children of Masonry, is not more an anomaly than it is a reproach; and yet it would appear that even a cheap quarterly record of the doings of the Craft languishes from want of adequate support. The opening article by Dr. Oliver, one of the best antiquarian scholars that England has produced, is of that masterly description which attracts attention to any subject; how very attractive it must be to the Masonic reader we can easily imagine."

The whole case being thus placed before the readers of the *Review*, a declaration of our intentions will be naturally

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expected. We make that declaration promptly, and with great pleasure.

THE PUBLICATION OF THE FREEMASONS' QUARTERLY REVIEW, WILL BE CONTINUED, WITH INCREASED CONFIDENCE AND RENEWED ENERGIES; BECAUSE, TO THE MOST PERFECT RELIANCE ON OUR INDIVIDUAL RESOURCES, WE NOW SUPERADD THE UTMOST FAITH IN THE MANIFOLD PROMISES OF OUR MASONIC FRIENDS.

Thus determined, there is a duty, owing alike to ourselves and to our supporters of all classes, which we feel called upon to perform; and, that is, to say in what manner individual and mutual assistance may be most effectually afforded to the *Review*.

Any notion of a subscription fund we trust will be abandoned; much as we are grateful to its kind proposers. Such a mode should only be had resource to *in extremis;* and that, we have the gratification of saying, is not the present position of the *Review*. Nor, as far as regards the requisite outlay has it ever been so; although no return has been made for capital expended; with the personal labours of our literary friends, and of ourselves, gratuitously given.

Our friends can aid us effectually and easily, by promoting an extension of circulation, for which there is a vast field before them. Every subscriber may, by personal application, add another, or several others to the list: as well as secure its introduction to the library of every Lodge with which he is connected. Whilst, with reference to the latter, we may here observe, that there still remains to our publishers, the ability of supplying back numbers, and even of providing perfect sets of the Review. Nor will their help be less acceptable, if applied in the way of increasing our advertising pages. This latter department is essential to the existence even of "the leading journal of Europe." The *Review* is not merely a work of periodical interest, but is one, also, of continued after-reference; and it will be seen that, so advantageous has been found our advertising medium, that scarcely one in ten of those who advertised herein, at the commencement, but still seek publicity—to them profitable publicity—in the *Review*.

And, above all, can good service be performed towards us, by the avowed or confidential communications of contributors or correspondents in every part of the world. Where money is expended, money should be produced. With us

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aught like positive profits are things beyond our wish. To pay and be paid will ever suffice us in that respect. But, to make the *Review* better even than it ever has been—to excite new Masonic interest in its pages—to go on progressively improving in our reports of the proceedings *in*, and the benefits conferred *by* Freemasonry—to make this work an absolute reflection of the aggregate Masonic intellect—to these high points of excellence we aspire; and, to attain them pray for the kind and zealous aid of the most active, the deepest read, the wisest, as well as the wealthiest of our Fraternity.

Extremes meet; and this seeming anomaly, in the moral world, is not affected by what might be thought to be the most marvellous dissimilarity of the extremities. So that creatures of the most contemptible character, are, even, more successful in exercising their baneful influence over Royalty, than they would be in ear-wigging those of, comparatively, inferior rank.

That our late illustrious Grand Master was sometimes inveigled into acts of folly, in opposition to his own better judgment; that he was too often delusively instead of truthfully informed; nay, that his confidence was betrayed to such an extent as to cause him to commit positive injustice, is indisputable. The apology his own generous feelings prompted him, on a remarkable occasion, to make in Grand Lodge, to a Worshipful Brother, of whom and to whom he had spoken in terms of the severest reprehension, *founded upon the secret assurances of certain servile calumniators*, all of which assurances were utterly false—this instance, infinitely more disgraceful to the base originators than to their Royal dupe, may be taken as sufficient proof. And, unhappily for those departed days, many others might be cited.

But Royalty, alone, does not suffer, or is made the means of suffering to others, by the reptile tribe. If the backbiter can no longer prey upon the credulity of a Prince, he *may* probably calculate on some chance with a Peer. Or, having once basked in the smiles of Royalty, and had his tergiversations hidden beneath the skirt of an ermined robe, he may deem himself equal, at least, to Nobility; and, condescending no longer to fawn, he may look lower down the purple ranks, and discover where, with impunity, he may venture to command. Not with open violence, certainly, although with all absence of courtesy; but, more in conformity with

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previous practice, by private importunity ever and anon swelling into almost offensive enforcement.

That the excellent Nobleman, our present Masonic Chief, is exempt (we almost believe entirely so), from those assailings to which his Royal Predecessor was, alas! too liable, is, so far, a happy circumstance for the Craft. One of the most simple minded, and honest of men, the most unlike a courtier, and the least likely to be affected by deceitful sophistry, the M.W. Grand Master who now presides over English Freemasonry, is free from the direct attacks of the insidious. But is he safe from their indirect efforts? Is he unassailable or unassailed through the quarter, to him, the very last to be suspected? Is his adviser free from their advice? Would that we could answer in the affirmative.

The thirst for power, which, in the good man is restrained by humility, and the apprehension of his losing the quiet of conscientious rectitude in the contentions of rivalry, is, in the unscrupulous, increased, instead of being satisfied, by success. And, where this inordinate appetite is possessed by the imperfectly educated, the untalented, the meanly-vicious,—by those who have attained their respective positions through artfulness more than by desert—by those, in fact, who, with all their self-sufficiency have discovered that they cannot publicly exercise power in their own persons—the alternative is to obtain what they desire by the aid of undue influence with the credulous; or with him whose natural energies have become impaired by age and long servitude. The Grand Master, therefore, being beyond their petty arts, in direct application, they seek to turn his position to their advantage, by the influence they are enabled to exercise on the mind of his official adviser; and the latter becomes their scarcely conscious instrument.

It is with the utmost reluctance that we bring this subject before our readers. But it is imperatively demanded of us by our honest allegiance to the Grand Master; by the respect and veneration, which we would fain continue, for the Grand Secretary; and by the duty we owe to the Craft, as unshrinking expositors of whatever may have a tendency to injure the Order.

And who are the sycophants—the power-loving men of little minds—the detractors of their betters—the promoters of petty tools, to honours they tarnish, and to places they are unfitted to fill—who are they against whom the Grand Secretary should be cautioned, and of whom the Grand

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Master should be made aware? "Give us their names," our readers will say. Well, the time may come when this more particular mode of exposure may be necessary. It has not yet arrived—we trust it never will—

> "For a word to the wise,
> Should ever suffice."

But should all our warnings be in vain, and the necessity become obvious, we will not hesitate to individualize every member of the clique.

Many who peruse our lucubrations will need no indices, by which to guide them a-right in detecting the Masonic delinquents to whom we have alluded. But, lest there should be any mistake on the part of the few, to whom it is all important that no error should arise, we give them clues almost as clear as those which Ovid assigned as the indications of a lover.

Among them are those who seek to have everything their own way in the Board of General Purposes, and, to effect that object, procure the election of a certain number of puppets, on that Board, from year to year;—those who poisoned the ear of the late Grand Master against some of the most excellent members of the Fraternity;—those who do not scruple to show the influence they have obtained over the Grand Secretary, by speaking to him in tones and terms of disrespect, verging upon impertinent command;—those, who, wherever presiding, create strife instead of harmony;—those whose overbearing disposition and easily excited tempers leave them without personal friends, although followed by still more servile imitators;—and those whose masonic assumptions are as ridiculous as their social pretensions.

Who is there, intimately acquainted with the details of masonic polity and management in London—with persons, places and things—who has not every servile sycophant of the clique in his mind's eye?

We have every reason to believe, that the "unquiet spirits," to whom a very happy allusion was recently made, in Grand Lodge, will be rendered less obnoxious to the Craft, by change of place. Instead of being permitted to run riot wherever they may happen to obtain temporary promotion, they will be reduced to a more natural altitude —much nearer the base than the apex.

If these anti-benevolent and troublesome associates were

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limited to the exhibition of their peculiar fancies in the private Lodges of which they are members, or to the districts of which they are the imaginary representatives, their vagaries would be less mischievous and obtrusive. But when, by dint of intolerable pertinacity, and by a too successful admixture of cunning and obstinacy, they contrive to bring such bodies as the Board of General Purposes into the most equivocal positions, it is high time for the interference of the Craft.

And, when the next annual election shall have arrived, we have some hope that, whatever be the motive assigned, or by whomsoever the request may be made, the members of Grand Lodge, as far as they are concerned, will effectually exclude such parties from the Board.

With the prerogative of the Grand Master we cannot presume to interfere. Nor can we deem a respectful suggestion, on general grounds, to be construed in that light. And we do, very respectfully anticipate, that such a change will be made in the list of *nominations* to the Board of General Purposes, as will afford to the very excellent and worshipful Brother, who presides over that body, the intellectual and moral, as well as Masonic support, to which he is justly entitled.

The extent of our previous remarks on very important subjects, compels us to conclude briefly on other passing events.

THE MASONIC DIFFERENCES IN DUBLIN.—It will be seen by reference to our leading article on Ireland, that there is now hopeful promise. The Duke of Leinster has taken the initiative step, by recommending peace and goodwill, and the directions of his Grace will prove effectual. The Grand Master of Ireland has won golden opinions.

AMERICA. — The stirring questions continue to be—A mission to the English Grand Lodge, and protection to Jewish Brethren against the interdict of the Grand Lodge of Prussia.

TEXAS.—The Representative from the Grand Lodge of Texas, Bro. Richard Lea Wilson, was received on the 4th inst., with full honours, by the Grand Lodge of England; but, no doubt, in consequence of the unavoidable absence of the Grand Master, he was not invested with the customary badge.

Many important subjects necessarily stand over for consideration.

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ON FREEMASONRY.

AND ON THE OBJECTIONS OF SOME OF THE ANGLO-INDIAN CLERGY.

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

"Masonic faith acknowledges the Holy Bible to be the word of God; that it was written by persons divinely inspired, and reveals the whole duty of man. It exhibits the nature, character, and perfections of God, as essentially and infinitely excellent, and himself as a Being in whom all our holy affections should ultimately centre. Masonry, in the strongest and most impressive language, inculcates the same interesting truths. The Scriptures enjoin supreme love to God, and universal benevolence to all mankind. These are the first duties impressed on the heart of a Mason."

TOWN'S SPECULATIVE MASONRY.

THERE is nothing perfect under the sun. The Almighty disposer of events has ordered it for wise and beneficent purposes, secret to us, that the attainment of knowledge should be progressive. Thus the endowments or qualities of inanimate stones are exceeded by those which appear inherent in plants; their properties must succumb to the instinct of animals, and that to the reason of man. But man, compared with the higher range of beings, is as imperfect as the rough stone compared with himself; for he is incapable of attaining to the perfection of the heavenly hierarchy. Hooker says,* "In the matter of knowledge, there is betweene the angels of God and the children of men this difference. Angels alreadie have full and complete knowledge in the highest degree that can bee imparted vnto them; men, if wee view them in their spring, are at first without vnderstanding or knowledge at all. Neverthelesse, from this vtter vacuity they grow by degrees, till they come at length to be even as the angels themselves are. The soule of man being therefore at the first as a booke, wherein nothing is, and yet all things may be imprinted, we are to search by what steppes and degrees it riseth vnto perfection of knowledge."

* Eccles. Pol., folio Ed., no date, p. 12.

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Experience teaches that, at different periods of his life, man is unequal in his talents, and advances by slow and progressive steps to such a measure of knowledge as may reward his industry and application. In his infancy, he is little superior to the animals which are void of reason. Light gradually springs up in his mind, and he becomes intelligent. As he advances in years, he learns to know the difference between good and evil, right and wrong. Learning, science, and religion, follow in due course, as the ripening faculties expand; and he may in the end, by assiduity and research, attain the limited knowledge of which his nature is capable; and this is but to understand and feel his own weakness and incapacity; and humbly to aspire to an increase of light in a better and happier state, through the influence of his religious feelings, and a firm reliance on the aid of that great and perfect Being, who has placed the means of knowledge and happiness within his reach.

The framers of our present system of Freemasonry had some such reference in view when they struck out the comprehensive plan on which it is founded. Its benefits were intended to be progressive; increasing with every step, till it arrived at the great sacrifice of atonement by which we are sanctified, and made capable of a divine inheritance. The first, or blue degrees, are symbolical. They contain no *direct* allusion to the Christian plan of salvation, although the entire system of Craft Masonry is *typical* of that one event. Every historical landmark is so evident a type of this auspicious scheme, that the coincidence can neither be overlooked nor misapplied. What are the references of Jacob's vision; the three grand offerings; the deliverance from Egyptian bondage; with the burning bush, and the pillar of cloud and of fire; the pot of manna; the scape goat; the brazen serpent; the tabernacle; the ark of the covenant, and its appendages; with many other adjuncts to Blue Masonry, if they are not typical of the Christian dispensation? The whole system is *essentially*, though not *professedly*, Christian.

The reception of these degrees was intended as an exercise of the judgment, and a trial of virtue. The process is gradual, from the rough stone in the north-east angle of the lodge, to the perfected aspirant standing on the five points of fellowship. His progress, however, can only be matured by serious reflection and mental assiduity; without which he will never understand the typical references contained in the

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degrees he has received, or their tendency to dignify his nature, and make him a wiser and a better man. Still these steps, sublime though they be, are only preparatory to something infinitely more striking, and more directly applicable to the great dispensation on which all our hopes of happiness, both in this world and a better, are suspended. Red Masonry displays the direct prophecies of the Messiah—the star of Jacob—Shilo—the corner stone—Moses at the bush, &c. In Military Masonry, all these prophecies are fulfilled, and the Christian system clearly developed; while in the Rose-Croix it is displayed in all its comely and perfect proportions.

There are abundant reasons for believing that Freemasonry had no stated lectures before the great revival in 1717; and the disquisitions enjoined at that period were compiled by Drs. Anderson, Desaguliers, and other worthy and learned brethren, from ancient records, and the *viva voce* information of experienced members of the four old lodges then in active operation. It is evident, from a copy of these primitive lectures in my possession, that the compilers intended to associate Freemasonry, to a certain extent, with Christianity. Thus, at the very outset, in the first degree, we find the candidate assuming to have been recommended by "the brethren of the holy lodge of St. John," and professing the Christian doctrine of "ruling and governing his passions, and doing to others as he would have others do to him." He also refers a significant part of the ceremony to an observation of Jesus Christ, "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you." They had also a tradition of St. John the Evangelist being invited to take upon himself the Grand Mastership of the Order. Now, although this tradition may be of no authority, yet its very existence proves that our ancient brethren were desirous of connecting Masonry with Christianity by a decided and unequivocal link.

In the lecture of the second degree, we again find a reference to "the Lodge of St. John;" and, which is more to our present purpose, we have also an explanation of the Masonic meaning attached to the title "Great Architect of the Universe;" who is plainly declared to be Jesus Christ. These are the words:—"The Grand Architect and Contriver of the Universe, or *He that was taken up to the top of the pinnacle of the Holy Temple.*" In another course of lectures, used a few years later, called the "Old York

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Lectures," we find the five steps in this degree referred to "the birth, life, death, resurrection, and ascension of Jesus Christ." The ceremonies of the third degree were openly explained by learned brethren, not many years after the revival of Masonry, to be typical of Christianity.* And it does not weaken the force of the argument, to urge that these direct references were expunged from the system at the revision of the lectures consequent on the Union of Ancient and Modern Masonry in 1813; it is enough to shew that they existed in the earliest known ritual; and hence constitute an evident proof that Freemasonry, at its revival, was considered applicable to that religion which is the perfection of Judaism, and the glory of the whole earth.

I have been led into these observations by the receipt of a letter from an eminent Mason in India, who has obligingly furnished me with some objections against Freemasonry, which appear to be urged with great force and effect in our eastern dependencies, and tend to obstruct the progress of the Order amongst the inhabitants of those distant regions. They are made to assume the form of three separate arguments, and are stated as follows:—

1. "It is objected that a true Christian cannot, or ought not, to join in Masonry, because Masons offer prayers to God without the mediation of our Redeemer, through whom alone our prayers can meet with acceptance."

2. "It is objected that we inculcate the principles of brotherly love and charity as peculiarly incumbent on us because we are bound by the ties of Masonry; whereas such acts, to be acceptable to God, should proceed from a love of God, reconciled to mankind through the sacrifice of Christ; any other motive being not only not acceptable, but sinful."

3. "Objects that the mention of the Lord's name in the Lodge is a contravention of the third commandment. It is fully acknowledged that this Name is never introduced with levity, but with the greatest reverence; yet, is not its use in some degree objectionable, in the same way as is its heedless introduction into any ordinary discourse?"

These objections are specious in appearance, but extremely superficial when submitted to the test of critical examination. They all originate in a mistaken idea of the nature and design of Freemasonry. It is assumed to be a system of

* See Hutchinson's Spirit of Masonry, New Ed., Sect. ix.

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religion; whereas, in fact, it merely embraces one branch of religion, which is common to all the modes of worshipping God that exist upon the earth. "It is a system of morality, veiled in allegory, and illustrated by symbols." The arguments, therefore, are unsound, and the conclusion groundless; as will appear from a slight examination of their tendency.

1. This objection pronounces it improper to offer up prayers to God without a reference to the mediation of Christ. Now, although prayer is undoubtedly of much greater efficacy when used in the Redeemer's name, yet it will not be difficult to prove that the offering up of such prayers is not without precedent, even amongst the formularies of devotion which have been prescribed for the observance of Christians. Nor will it be necessary to cite the extreme cases of Socinians and Roman Catholics—the former denying the efficacy of Christ's atonement, and the latter in some cases using the mediation of the Virgin and Saints, in proof of the position. In the Liturgy of our own church, we have no reference to the mediation of Christ in many of the prayers. For instance, in the prayer of St. Chrysostom, the collect for Trinity Sunday, the bishop's prayer in the confirmation service, and, most of all, in that divine prayer which Jesus Christ recommended to his disciples for their daily use. This constitutes an undeniable proof that those pious and holy men who compiled our formularies, did not maintain the exclusive opinion that prayer to God would be unacceptable, even though under peculiar circumstances, the name of Christ were not directly used.

It may however be demanded of the objectors to verify their assertion, that *our* prayers have no reference to a Saviour; because nothing can be more incorrect; for in all our appeals to God, His Name is actually used, and His mediation implied.

The legitimate prayers of Freemasonry, are short addresses to the GREAT ARCHITECT OF THE UNIVERSE, for a blessing on our labours. Now, who is this divine Being whom we thus invoke? Why, according to the interpretation of our ancient Brethren—"Him that was carried to the top pinnacle of the Holy Temple," or Jesus Christ. Nor is Freemasonry singular in this interpretation. St. Paul says, "Jesus Christ laid the foundations of the earth, and the heavens are the work of his hands;" or in other

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words that he is the Grand Architect of the Universe. One of our ancient Masonic parallels, St. John says—"All things were made by Him." The Scriptures abound with testimonies to this fact; and as our prayers are all addressed to this glorious Being, I see no force in the objection, although grounded, as it evidently is, on the supposition that Jews, Turks, and Hindoos may join in the prayers, and apply them to the supreme object of their respective adoration. Our ancient Brethren, in the construction of an universal system, have adopted a style in their addresses to the Throne of Grace, which, while it may be undoubtedly applied to the God of the Jews and Mussulmans, is still more particularly applicable to the Redeemer, under the Christian Covenant, because it is the very title by which he is designated in the inspired writings of the New Testament; and therefore every Christian Mason, in appealing to the Grand Architect of the Universe, ought to be fully impressed with the salutary truth, that his prayer is directed to God, through the mediation of Christ; precisely according to the precedent in the Collects for the third Sunday in Advent, and the first Sunday in Lent, as set forth in the formularies of our Church.

The same reasoning will apply to the Tetragrammaton, or Name of Jehovah used in the Old Testament, which is universally understood to mean the Messiah or Christ. Some of the Rabbins believe that the Messiah will reveal himself to man by this Name; and our Saviour did so; and commanded his disciples to baptize in the name of the Father, Son, and Holy Ghost, which Trinity is comprehended in the name Jehovah. The first letter Jod signifying the Father; the second He, the Son; and the third Vau, the Holy Ghost; the repetition of the letter He referring to the humanity of Christ, as the former He refers to his divinity.

Objection 2. St. Paul's directions to the Galatians on this point are, "As we have therefore opportunity, let us do good unto all men, *especially unto them who are of the household of faith.*" The doctrine of Masonry respecting brotherly love and charity is founded upon this model. "To extend relief to all mankind, *especially to those who are brother Masons.*" In many parts of the Lectures, however, the precepts are general and unrestricted. Thus at his initiation the candidate is instructed "never to shut his ears against the cries of the distressed, but listening with atten-

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tion to the recital of their sufferings, pity should flow from his heart accompanied by that relief which their necessities require, and his own circumstances will admit." The definition of Charity contains a similar recommendation. "By the exercise of brotherly love, we are taught to regard *the whole human species* as one family; who, as children of the same parent, and inhabitants of the same planet, are to aid, support, and protect each other." It is unnecessary to multiply examples. The general doctrine pervades the entire system. Indeed the charge to an E. A. P. confirms it by saying that "the basis on which Freemasonry rests is, *the practice of social and moral virtue, including benevolence and charity.*"

As to the charge of relieving a distressed brother "because he is a Mason," the principle is borne out by the practice of all civilized nations. What are the various asylums, hospitals, benevolent societies, and public charities, but associations for purposes which are exclusive in their operation? The clergy of this country have a fund for the relief of aged and decayed ministers, their widows and orphans, and none other can participate in its bounties. The medical profession, the law, the army and navy possess similar institutions; which indeed are not uncommon amongst other classes of the community. How then can Freemasonry be consistently condemned, because she has her Benevolent Fund for widows, her schools for orphans, and her asylum for worthy aged and decayed Brethren, which are exclusively confined to those for whose benefit they have been peculiarly established? Can a subscription to any of these institutions be offensive to God? Our Saviour answers the question in the instructions which he gave to his apostles when he sent them forth to preach the gospel. "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely you have received, freely give. Into whatsoever city or town ye shall enter, *inquire who in it is worthy;* and there abide till ye go thence. And whosoever shall not receive you nor hear your words, shake off the dust of your feet;" or in other words, withhold from them the benefits of your ministration, and confer them only on those who are worthy.

But it is urged, that "such acts, to be acceptable to God, should proceed from a love of God, reconciled to mankind through the sacrifice of Christ." This argument

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displays an utter ignorance of the true design of Freemasonry. On the very threshold of the First degree, when the candidate represents the corner-stone of the intended building, the intent of the Order is expounded as a moral edifice of the love of man *founded on the love of God*, and of three great duties linked together, and proceeding from each other, the basis being his duty to, his dependence on, and his reverence for, the Great Architect of the Universe. Nothing can be clearer than this exposition;—nothing can more satisfactorily show that in whatever manner we may perform our duty to our neighbour or ourselves, by conferring benefits, all must be founded on a love of God. under the name of the Great Architect of the Universe, which, to the Christian Mason, means Jesus Christ.

Objection 3. To understand this objection rightly it will be necessary to premise that there are three ways of using the holy Name of God, which have been pronounced sinful. 1. By wilful perjury. 2. By rash and profane swearing. 3. By an irreverent use of it in common conversation. It does not appear, however, that either of these is included in the objection, although it is so loosely expressed as to render the precise meaning rather equivocal. The words are—"it is fully acknowledged that this Name is never introduced with levity, but with the greatest reverence. Yet is not its use in some degree objectionable, in the same way as its heedless introduction into any ordinary discourse?" Now it appears to me that if it be not used in the Lodge with *levity*, it cannot justly be classed with the "*heedless* introduction of it into any ordinary discourse." The first application of this Name is not sinful except in its violation. It is introduced into all legal institutions in every part of the world, without the least impropriety. Moses says—"Thou shalt fear the Lord thy God, and shalt swear by his Name." And Bishop Sanderson remarks, "the obligation of an oath ariseth precisely from this, that God is invoked as a witness and avenger. And it is a matter well worthy of the consideration of every man, that as the object of a lawful oath is God alone, so it contains a solemn confession of his omnipresence, his omniscience, and his omnipotence." Apply this reasoning to Freemasonry, and it will appear perfectly justified in the limited use of God's name which prevails in our Lodges.

I am unwilling to believe that the use of the name of the

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Lord in *serious* discourse is either sinful or improper. Indeed I cannot understand how the work of the ministry is to be carried on without it. How is the sinner to be turned from darkness to light,—how are the wicked to be brought to know the error of their ways, if the Redeemer's name is not to be used as an incentive to their reformation. St. James, however, is explicit on this point. He says, when instructing the christian converts on the correct method of performing their worldly duties—"Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For that *ye ought to say*, IF THE LORD WILL, we shall live, and do this or that." Here is an unexceptionable rule for the use of the Lord's name "in ordinary discourse." It is universally understood, and universally practised by men of the greatest piety and virtue. It follows therefore that its introduction into the serious rituals of Freemasonry is neither unnecessary nor sinful.

I conclude this article with a few apposite remarks from an American publication.* "Freemasonry, though constantly assailed, has hitherto remained unhurt by ignorance, superstition, or tyranny; and by the aid of her enlightened philanthropy and undefiled religion, has soared aloft, dipped her broad pencil in the clouds of heaven, and spread the cement of brotherly affection through earth's remotest realms. She has shed her rays in every portion of the habitable globe, and extended her salutary influence to the distressed in every clime. The widow's thanks, and the orphan's tears, are her grateful encomiums. Courtesy and friendship hail her with gratitude. She has promoted the kindly intercourse of nations—she has softened the asperities and diminished the miseries of war—she has smiled upon science and literature; and in concert with other institutions, she has aided christianity in introducing this distinguished era of light and salvation."

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* Brown's Narrative, p. 237.

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ESSAYS ON EDUCATION.—No. IV.

BY THE REV. H. R. SLADE, D.D.

ALTHOUGH it cannot be denied that the noise and restlessness of a child prove oftentimes troublesome to his parents' guests, does it therefore follow that we should condemn to banishment an amiable and interesting being whose vivacity, from its being peculiar to his age, can be considered neither as a vice nor a defect? Let us no longer entertain this error: it is necessary that children indulge in laughter, nor less so that they prattle, cry, and keep in a state of continual movement, insomuch as this constant agitation enters into the designs of nature as an indispensable requisite for developing as well the physical, as the moral faculties of the individual. The tender kid manifests its joy in the midst of the flock by a thousand sportive leaps and gambols; while the cub of the most ferocious species—the wolf's whelp—sports in freedom round its dam; and shall we desire to keep a child nailed to his seat without allowing him the liberty of speech, or else remove him from the society of his parents simply because he may chance occasionally to incommode? In other words, shall we, in order that an idle and, perhaps, insipid conversation may not be interrupted, or that some patientless female acquaintance may be spared a trifling inconvenience, afflict a poor little innocent being by the enjoining him to an irksome silence, or, on the other hand, expose the tender susceptibilities of his heart and understanding to the chances of contamination and every possible species of danger, by banishing him to the society of servants? Would she who could do this be worthy of the name of mother?

But I go even further. Is it, I would ask, a well established fact that the company of children is really so intolerable as to be endured only by their parents? So far from such being my belief, I am, on the contrary, persuaded that here, as in many other circumstances, we are apt to blame the innocent for faults essentially our own, not observing, or perhaps not caring to observe, that if the child is impertinent, restless, it is because we have ourselves, in unguarded moments, inculcated these evil habits in him without reflecting on the consequences. In proof of this observation, we need only inquire how he is treated. The moment he makes his appearance, he becomes the object of general attention; every one calling to, and making much of him—while caresses and endearing terms are lavished on him in abundance. Hence, in the midst of so much obsequiousness, he scarcely knows whom he shall attend to first; and relishing with a degree of pride the venom of adulation, he begins already to consider himself a person of some importance, who shall always experience similar treatment, and bask in the same sunshine; ignorant, poor innocent, that favour is a thing at once excessive, fragile, and of short duration. Enthusiasm speedily subsiding, the idolators become indifferent, and soon forget their late idol, who thereupon begins putting forth his endeavours to draw attention to himself, and thinks to achieve his object by the practice of noise and violence. Nevertheless, as his transitory reign is already over, his utmost efforts prove abortive; and hence, by the display on one side, of forgetfulness and indifference, on the other, of vexation and uneasiness, the flames of discord are not long in being kindled. The result remains to be considered: the weak becoming necessarily sacrificed to the strong, that

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tender and interesting creature, so graceful and so docile—the child—is already considered such an insufferable little demon as to render it imperatively necessary for him to be withdrawn from society; so that being thus, in a moment deprived of all the flattering delusions of his departed grandeur, he retires to expiate in the chamber of a domestic, the crime of having abused the indiscreet favour which had been shown him.

If children were but treated after the manner prescribed by the dictates of reason, they would be excused for many of their offences while the case would not happen of the great acting towards them with injustice, nay, even with barbarity. For this, it is the mother who is often very much to blame, since to please her, the child is lauded beyond measure, while in an equal ratio are extolled his beauty, his liveliness, and his talent, besides any other qualities which he either does not possess, or which, if he do, are, in reality, defects; and, if hereto be added the demonstrations of pleasure which even the most serious individuals are in the habit of manifesting towards children as an effect of the irresistible attraction peculiar to infancy, we must come to the conclusion that every circumstance conspires to encourage insensibly their vanity, and to prepare for them a source of future unhappiness.

This, however, is *not arguing* that children should be treated with harshness and severity. It behoves us, on the contrary, to act towards them with much indulgence; to speak to them uniformly with kindness, and to convince them of the interests which we take in their well-being; yet, at the same time, as little must we—as is too frequently the case—extol to excess, and still less stimulate them importunately to the saying witty things, or applaud as extraordinary any silly expression which they may be in the habit of mechanically repeating. In a word, it is necessary at the same time, *that we watch over the child with the utmost vigilance, to dissimulate our very care,* contenting ourselves with replying judiciously to any question which he may think fit to ask, but without in any case provoking him; diverting him opportunely with such pastimes as may assimilate with his taste and inclination, and may least require in their management the co-operation of another person—especial care being taken that they be of a noiseless nature—and if we did not, with such precautions, succeed in making of the child (and much to his misfortune it would be) a little Cato, we should, at the least, render him supportable to others, which is all that need at present be required.

But let us put the hypothesis of the child being of a character so daring, so turbulent, and so troublesome that he cannot exist unless he be continually creating a disturbance, while no one but his mother, or some very bosom friend shall be able to bear with, or tolerate him. In this case, at least, should I be told that it will be necessary for her to remove the society either of the child or of the world, my answer is, that between two such alternatives not an instant would a *good mother* vacillate in her choice; since she must not certainly consider *her existence as centering in the splendour of a crowded assembly;* in giving ear to, and accepting a string of unmeaning and insincere compliments; in applauding any flash of raillery: in condoling with the luckless gamester, or in herself incurring the hazards of the card table—for such is the summary of what takes place in assemblies of this description: *the noble title of mother imposes obligations which are only to be properly discharged in the retirement of home;* while so far from their being onerous, they, on the contrary, bear with them a thousand plea-

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sures difficult to be conceived by such as have never experieneed them. How many are the times when I have chanced to find entirely alone with her children that very exemplary matron of whom I made mention in my last essay! On one of these occasions, it being then nearly eight o'clock, and she having passed in this manner the entire day, I could not help observing to her how strange was this retirement in a person gifted with every requisite for insuring her both pleasure and diversion in society, where, for the same reason, she could not fail to be well received; and venturing at the same time to inquire of her if she did not occasionally grow weary of such an unvaried mode of life, her immediate answer was—what! grow weary of being with my children?

Let us no longer allow ourselves to be deceived: the pleasures accruing to domestic life are those alone which can really occupy a heart that is uncorrupted, and which best can sweeten the labours and bitternesses of life. The father of a family who after having digested in the solitude of his cabinet the reading of a complicated and disagreeable legal process—he who has just succeeded in concluding a hazardous commercial speculation—he who has passed the greater part of the day in the arduous task of administering justice, or he who has perambulated the whole city in visiting the sick—whichsoever, I repeat, of these individuals as may stand in need, after the fatigue of his professional labours, of rest and some little distraction, where shall he seek or find it better than in the society and caresses of his children? But, what will be his disgust if, when on entering his wife's apartments, he looks in vain for those interesting little beings who are wont, the moment they discern him to run to meet him, and throwing themselves into his arms to receive his caresses and return them with their own. In lieu of this, what is it he beholds? His wife seated in the midst of a brilliant circle consisting of some score of female friends vieing with each other in appearance, or, at the least, in presumption and coquetry, and an equal number of giddy young men affecting to be on a familiar footing in the house, the room being at the same time crowded with musical instruments and with card tables! Truly, it was not this display he sought—he sought his children, and should he venture to inquire the reason why he sees them not, he is immediately answered: your children are insufferable; when they are here, we cannot hear ourselves speak—it is necessary that they be kept at a proper distance from hence, for if not, who would ever feel desirous of coming near the house.

What language is this to issue from a mother's lips! and yet, unfortunately, no one can deny that it is such as is usually held by those matrons who falsely consider that they must of necessity be better employing themselves by shining in what is termed the great world, than by attending to their progenies at home. But here let us pause to ask what will be the result of such a line of conduct? Why, that the husband not partaking in his own abode of those pleasures so sweet and endearing to a parent's heart, is compelled to seek abroad for the distractions which, in that case, he stands in need of. He becomes gradually estranged from home, and begins to look upon his wife, not of necessity as the mother of his children, but at the best as a woman with whom he can contrive occasionally to pass, without much repugnance, a few desultory hours, and whom he sees without pleasure, and quits without regret. Such are the lamentable consequences to which exposes herself the mother who is not endowed with sufficient fortitude to make, for the benefit of her children, the sacrifice of her affection for a life of

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pleasure and dissipation. When she removes them from her, she alienates also her husband's heart; and the day on which they are driven from the maternal chamber, may be considered as the signal for the commencement of domestic disgusts.

Blind indeed must be that individual who cannot perceive the defects of this vicious system; while the certainty, however, is, that it is adhered to by many mothers without their reflecting that eventually nature never fails to avenge the outrage she has been called upon to sustain at their hands. What punishment, indeed, can be more painful to a mother, although at the same time more merited, than that of witnessing the indifference manifested towards her by her children, and their predilection for those domestics who have been their habitual companions in their sports, their walks, and even at their meals, by a natural effect of that instinct which inclines us to regard with preference the individuals that evince for us the greatest show of affection, and contribute most to our well-being. Moreover, as everything savouring of instinct partakes of greater energy in children, insomuch as they are able to effect little or nothing by the exercise of reason, I leave to be surmised what, on such occasions, must be a mother's anguish, if she have not succeeded in stifling every maternal sentiment with which nature has imbued her, and more especially if thereto be added the indifference of her husband, and perhaps also, the vacuum experienced by her own heart in the progress of an useless and a dissipated life. To reverse the picture, what a variety of pleasures does the immediate proximity of children afford to matrimony! what disgusts does it not prevent! what dissensions not supersede! Children may be considered between married people as the common centre where their sympathies unite, and the strongest link that binds them. Nay, the very uproar which they create in a dwelling, possesses the utility of diffusing throughout it both life and motion, and are they absent from it but a day, their loss is sure to be felt by its various inmates, who one and all heartily desire their return.

Should these truisms produce in others the impression they have made in me, I feel persuaded that my theory will not be considered a severe one; although I am equally well aware that whosoever comes forward with plans of reform must be prepared to encounter a variety of contradictory opinions. But truth must sooner or later triumph, and from thence it will be acknowledged by all, capable of judging rightly, that if for some years past, much and visible advancement has been made in the physical part of education, there still remains much to be done with regard to the *moral* part, which, while it is the most important, is assuredly the most difficult.

GLEANINGS FROM MASONRY.

(Continued from page 151.)

After having thus lead you, by a contemplation of the wonderful phenomena of nature, to form some idea of the great Jehovah's power, and endeavoured to convince you, by the force of truth, of his all-pervading omnipresent spirit; Masonry next proceeds to lay before you that unerring line of conduct laid down for your guidance in the mystical characters sketched upon its walls by the finger of Deity, that you may not through ignorance act in a manner offensive to a Being so powerful

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to punish, and necessarily so conversant of every phase and feature of your mortal life.

Not that Masonry is a system of religion, arrogating to itself the power of justifying man before his Creator! Far from it! Masonry leaves us to worship the God of our fathers according to the tenets and form of worship which we—in the conscientious conviction of our hearts—believe to be correct; and only assumes to herself the power of dictating to us such rules of conduct—as acceptable sacrifices before God—as the learned and devout of all ages, sects, and opinions, have concurred in pronouncing good, necessary to the well-being of society, and the extension of peace and good will among the numerous families of the human race. Not but that I imagine I see shadowed forth in it the beautiful outlines of the religion of Jesus: but as that is a point in which there would be a difference of opinion between me and many of my brethren, I shall confine myself in this particular to the main features of the science, in which we may all agree—and I hope profit. Masonry distinctly and emphatically reveals to us the exact position in which we as creatures stand with respect to God the Creator. Almost the first occurrence which transpires after our feet have passed over the threshold of Masonry's most holy temple, is one admirably calculated to impress us with the wholesome truth of our utter dependence upon God: it is figuratively and verbally an acknowledgment of the helplessness of our nature, and a call upon him that he will vouchsafe unto us that aid necessary to complete the good work just commenced. Then, in that state of mental darkness and uncertainty, we are assured of a rock of refuge and safety in all cases of difficulty and danger; and are taught to feel that no permanent evil can ensue to him, whose trust is in the true and living God Most High. Thus are we instructed to call upon Him in the hour of need, to lean upon Him in the time of danger, and at all times to reverence and adore His Holy Name. We are reminded of His faithfulness, of His strict and impartial justice; and may thus hope, through his mercy, to become partakers of the blessed promises contained in the volume of the sacred laws.

To prescribe a particular mode of faith and worship, would be utterly incompatible with the spirit of the institution; which professes to unite men of mature age, sound judgment, and strict morals, in the bonds of love. It contents itself, then, with the plain intelligible exhortation, "Love thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbour as thyself." This is a broad and simple basis, upon which we can all meet and form a beautiful and harmonious whole, whose grand principles are, "Love of God, Brotherly Love, Relief, and Truth." To that Almighty Being, whose every action seems to have had the happiness of His creatures in view, what more gratifying spectacle can we present than Brotherly Love? and in Masonry—secondary only to the love of God—is the love of our brethren; that immeasurable and unbounded charity which, commencing in the bosom of our families, spreads its benign influence wherever its tear can commiserate or its smile console. Blessed is the community whose vivifying principle is Brotherly Love! it has within itself the seeds of immortality. It was the love of bestowing happiness that woke a world from chaos; beautiful even now in its fall; and what must it have been when it sprung fresh from the hands of its maker! Any approach to this virtue is a step towards that happiness the world once knew.

Hand to hand, and heart to heart, and we have an agent whose powers

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of usefulness it is impossible to overrate. Were the whole human family thus united, passion would be subservient to the proper business of life, penury and despair would cease to wring the vitals of the poor, while philanthropy might revel in another golden age. Being all created by the same Almighty Being, to whom we *all* stand in the relation of children, partakers of the same promises, sharers of the same hope, and all awaiting that irrevocable hour, when death, the grand leveller of all human distinctions, will reduce us to the same state—how unwise to place (during the brief space which comprises mortal existence) an impassible barrier between man and his fellow man! to divide the whole world into classes, between whom there is no interchange of sympathy, and whose relationship to each other is founded merely upon mutual dependence. Man should be connected with man by other ties than those of self. Without the cement of Brotherly Love, society will ever be a loose disjointed structure, incapable of fulfilling its duties to itself or its Maker. The level must be passed over it: not to destroy rank and influence—not to level distinctions or encourage insubordination; but to exorcise the phantoms of the mind, to remedy the alienation of the head and the heart, and the members of every-day life: to suppress the growling discontent of the poor and the selfish indifference of the rich. Not by the giving of alms without sympathy, or donations without charity; but by the exercise of Brotherly Love: by a communion of feeling. The grand desideratum is sympathy. The world wants a heart, in addition to the hand and the purse: an open heart: a heart round whose chords are entwined the interests of all; which would weep with those who weep, rejoice with those who rejoice, and hallow the gift of the hand with the precious balm of charity.

Labour plies the spade from morn till dewy eve, while Ease's gilded equipage rolls by his place of toil. Why should supercilious pride gnaw the heart of the one, while moody discontent preys upon the soul of the other? The same gentle breath of heaven feeds the flame of life in the nostrils of either; the great God of all things is equally the father of both, and condemns alike those who grind the faces of the poor, and those who nourish envy against the rich. It is brotherly love is wanting—love which might convert the cot of that poor son of toil into a home of peace, and the bed of that son of wealth into a place of rest. Such would be the happy effects of an exercise of that virtue so repeatedly urged upon us, under circumstances most calculated to leave an indelible impression upon our minds. Happy indeed is he who has it in his power to minister to the necessities of the poor and the unhappy! And who of us has not some opportunities of affording consolation? How often may a kind word or a considerate act of forbearance accomplish more than the riches of princes: and who of us is not sometimes called upon for this little act of charity? The weakness of man is continually calling upon others for forbearance or sympathy; which they in their turn require, and it is from this mutual dependance that spring so many of the most delicious sensations which the heart of man can experience. We depend upon others for happiness from the first moment of our being, until the clod of the valley of death closes over us. Who has not experienced the delight of making a friend acquainted with any occurrence which may have transpired agreeably to our wishes; and felt almost as if our hopes were not fully realised until the congratulations of a friend reached our ears! In the absence of his species man

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has contracted a friendship for the reptiles of his dungeon; and if there is such a yearning in the heart of man, what must be its pleasurable emotions when it finds a legitimate object? And legitimate objects are as plentiful as the necessity of practising this virtue is imperative. The desire only is wanting, and blessed be that holy institution which ever strives to awaken in us the will. There is a short sentence often upon the tongues of persons when they wish to express a listless and apathetic state by a simile, it is "cold as charity." I never hear it but I blush for the man who utters it; and it occurs so frequently, that did I not see the fruits of charity ripening around me, I should be tempted to believe the world ignorant of the virtue. Cold as charity! What a libel upon one of the holiest impulses of the soul! "Cold as charity!" then where shall we look for warmth? Try it; exercise the virtue, be it in never so small a degree, and say if your heart do not burn within you. "Cold as charity!" say rather, "cold as the heart where charity is not." Inducements even of a selfish nature are not wanting to incite us to acts of benevolence. Our Lodge is furnished with Mosaic work to remind us of the precariousness of our state on earth. We know not how long the sun of fortune may shine upon us, or how soon the depths of adversity may ingulf us. To-day we may tread in prosperity, to-morrow we may totter on the uneven paths of weakness, temptation and adversity. Such being the mutability of terrestrial things, how wise to make ourselves friends, even of the Mammon of unrighteousness. We know not but that the disease-stricken hand which our bounty is restoring to health, may ere long be the humble instrument whose grasp shall save us, when the waters of sorrow are about to overwhelm us in their dark and chilly depths.

The crushed and stricken heart, upon whose wounds we are now pouring the oil of consolation, may ere long be the *one*, sole ministering angel whose sympathy shall support us, amid the wreck of hopes now in appearance budding into reality. Should the dreaded and bitter hour arrive, where would be our help, had we suffered that friendly hand to stiffen in death; and where our consolation had that heart's fond beat been stilled.

Among the other selfish inducements to acts of benevolence, may be classed the pleasurable emotions which are experienced during their exercise. We are told it is more blessed to give than to receive; we read of the luxury of doing good; a luxury which, far from enervating, strengthens the mind, and through the mind the body. What millions of golden pieces are squandered, and what millions of aching heads and hearts are caused, in procuring pleasures, whose most intense and self-gratifying exercise is as nothing, compared with the soul-exalting, ecstatic enjoyment, of *doing good.*

CATO.

(*To be continued.*)

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THE FREEMASONS LEXICON.*

TRANSLATED EXPRESSLY FOR THE FREEMASONS' QUARTERLY REVIEW.

(*Continued from page 270.*)

Bibel. Bible.—Amongst the great lights of Freemasonry the Holy Bible is the greatest. By it we are taught to rule and govern our faith. Without this sacred light we find no Masonic altar. Without it no Lodge is perfect; neither can any one be legally initiated into the Order unless he believes in the grand truths which are therein contained, unless he supports and is supported by that blessed book. The square and the compasses stimulate us to investigate into the truths which are therein contained; for truth, justice and mercy are best supported by true religion. By it we are taught "In the beginning was the WORD." The sacred writings are a symbolical chain, by which we are all united in the bonds of brotherly love and universal philanthrophy, as John the meek and lowly disciple of Jesus says in his gospel. In this blessed book is to be found the true rule by which every real christian will endeavour to regulate his conduct, whether he is a Lutheran, a member of the Reformed Church, a Roman Catholic, or a member of the Greek Church. He who is a true christian can swear upon the Gospel of St. John, and his mind will be duly impressed with the sanctity of his oath. He who is not a christian cannot, dare not, neither ought he to be allowed to swear upon this holy book.

Bibliothekar. Librarian.—For a number of years past the most respectable Lodges of Freemasons have had libraries and museums of antiquities and natural curiosities attached to them. Those libraries are not confined to Masonic works alone (although the collection of them ought to be as perfect as possible,) but of all that is useful and valuable in literature. The funds are generally formed by appropriating a small portion of the initiation fees to the library, and by members presenting copies of valuable works to it. One of the Brethren, who has devoted a portion of his time to literary subjects, is the appointed librarian, to whom the Brethren must apply, should they want the use of any of the books. Every Lodge ought to make a rule of having a good and well-assorted library, for by so doing they not only prove their own attachment to the liberal arts and sciences, but that they are doing all in their power to cultivate a similar taste in their younger Brethren.

Von Bielfeld. Jacob Frederick Freiherr.—Born at Hamburgh about the year 1716, and died 5th April 1770 (although out of office,) Chief Inspector of the Prussian University, upon his own estate, Treben in Aytenburgh. According to his familiar epistles, he presented wedding gloves about the 6th February 1738, and it is very probable that it was about the same time that he was initiated into the Order. He is well known in the literary world by some valuable works, particularly by his Familiar Epistles. When Frederick the Great was initiated into the Order as Crown Prince, at Brunswick, he was one of the deputies sent from Hamburgh. He was the principal person who induced the monarch, at the commencement of his reign, to found the Grand Lodge, the Three Globes, at Berlin, and was Grand Master of it some years.

* In justice to our esteemed translator, we request our contemporaries who may re-copy our articles, will acknowledge the source from which they are derived.—ED.

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He served the Prussian family fifteen years, and then retired into private life upon his own estates.

Biester. Johan Erich.—Was born at Lubec 17th November 1748, and died 20th February 1816; Chief Royal Librarian and Member of the Royal Academy of Science at Berlin. A man of most extensive knowledge, and whose labours contributed much to promote the cause of literature and science, the proofs of which are to be found in the many valuable writings he has left, and in the Berlin Monthly Magazine, published by him, in company with Nicolai and Gedicke. In his controversial work with Starke there is much valuable information concerning Freemasonry, in which Order he had obtained the highest degree. He belonged to the Grand Lodge at Berlin, in which Lodge he held the office of Grand Lecturer up to the time of his death. He was also W. M. of the Lodge at the Golden Plough.

Von Bischofswerder, Johan Rudolph.—Royal Prussian General and Cabinet Minister, died in October 1803. A very celebrated person in the time of Frederick William II., partly on account of his knowing so well how to manage that monarch, and partly on account of his zeal in promoting the Rosicrucian system, and his attachment to that Order.

Blau. Blue.—This colour of truth is highly prized by every Freemason; and the more he makes his clothing of the mantle of Truth, the greater will be his progress in real knowledge. The clothing blue and gold, or gold and azure, is an ornament of the greatest value. The unchangeable heavens are blue or azure, and its golden ornaments are the Sun, the Moon, and the Stars.

Blau Grade. Blue Degrees.—The three first degrees are cloathed in or ornamented with blue, from whence this name is derived. The following degrees have not the same uniformity in their outward appearance. Blue is the colour of Truth or Fidelity; and it is a remarkable fact that the Brethren have ever remained true to the blue degrees, while the authenticity of the other degrees has often been disputed, and in many places altogether denied. Under the reign of William the Third of England, blue was adopted as the favourite colour of the Craft.

Bleiwage Wasserwage, Richtbrett oder Setzwage. Level.—The Level is used by operative Masons to lay levels and to prove horizontals. It is the duty of the foreman or superintendent of every building frequently to prove the various parts of the building by the level, in the course of its erection, and he who neglects this important part of his duty lays himself open to severe censure.

Bode. Johan Joachim Christoph.—A man who has rendered very valuable services to the cause of Freemasonry. He was born on the 16th January 1730, of very poor parents, and died on the 13th December 1793, in Weimar, a Privy Councillor of Hesse Darmstadt. In his youth he studied music in Brunswick, under the city musician Kroll, as hautboist, and was made a member of the city band. His love for music drew him to Helmstadt, where he studied under a virtuoso upon the bassoon; and it was in this city that with assistance of a few friends, he not only made himself acquainted with various languages, but also made a good progress in the study of the arts and sciences. From Helmstadt he returned to Celle as a hautboist, and in 1757 he went to Hamburgh, and commenced business as a bookseller, was initiated into the Order, and obtained very great celebrity by various translations, viz. Yorick's Sentimental Travels, Humphrey Clinker's Travels, The Life of Tristram Shandy, The Vicar of Wakefield, and the History of Tom Jones. By

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a rich marriage he was enabled to retire from business, and devote the remainder of his days to literature in Weimar. About 1793 he translated that important work, Michael Montaigne's Thoughts and Opinions upon all Subjects, in six volumes. He contributed to Masonic literature, Scottish Masonry compared with the Three Obligations, and the Secrets of the Knight Templars of the Fourth Century, from the French, in two parts. As a Freemason, he belonged to the convent in Williamsbad. About the year 1790 he joined the Order of the Illuminati, in which Order he obtained the degree of Illuminatus Dirigens. As a Freemason, no one knew the history of the Order better than he did, and no private member possessed a richer or more extensive Masonic library; no one was more diligent in increasing his stock of Masonic knowledge, and opening for himself the richest and the rarest springs of knowledge. He was one of the most active promoters of the newly-introduced system of the Strict Observance, so long as he believed in its correctness, and one of its most indefatigable enemies as soon as he was convinced of its errors. He opposed with all his strength the different errors which had crept into the Order; but most especially he set himself to root out the errors of superstition, priestcraft, supremacy, &c. &c., and pursued this many-headed hydra, through all its changing forms, into its last retreat of infamy and disgrace.

Bohn Jacob.—It has frequently been asserted that Freemasons adhere to this ancient theosophist and mysticician, and for this reason we dare not pass him over here. Jacob Bohn was born at Obalausita, in 1575; in his youth he was a herdsman, and it was while tending cattle that he first became susceptible to the beauties of nature, and the wonderful works of Almighty God. His poor parents afterwards sent him to school, where he was taught to read and write, and then learned the trade of a shoemaker. He died a master shoemaker in Gorlitz, 26th November 1624, in his 49th year. His sedentary life and diligent study of the Holy Bible made him a religious enthusiast, to which the religious controversies of those days, with which he became acquainted while tramping as a journeyman shoemaker, contributed a great deal. Otherwise he was correct in his conduct, modest in his discourse, patient in suffering, and humble in spirit. His agreeable behaviour had a very great effect upon very rough men, and he was thus enabled, without molestation, to hold meetings for religious purposes. In 1612 he published his first work, under the title of Aurora, or the "Commencement of the Dawn of Day," followed in 1619 by the "Three Principles of the Supreme Being," and more than twenty other works. A complete collection of his writings was published at Amsterdam by Von Gichsel, in 1682, in ten volumes; and it is from this circumstance that many of Jacob Bohn's followers were called Gichtelianians. Another edition of his works, in six volumes, has the title Theologia Revelata. He found many admirers in England, and in Dr. John Pordatel one of his ablest commentators; and there was afterwards a Bohemian sect established in England, as well as one at Philadelphia, founded in 1697 by Jane Lade, one of his admirers.

Braunschweig.. Brunswick.—The Rulers of the Grand Duchy Brunswick Wolfenbuttle have always favoured Freemasonry; many of them have belonged unto the Order. But it is not on this account alone that Brunswick is celebrated in Freemasonry; it is much more so, because that in Brunswick, the capital, the most extensive system of Freemasonry that has ever existed in Germany had its Directory, or

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Court of Directors. This was the system of the Strict Observance of which the Grand Duke Frederick, the hero of the seven' years war, was Grand Master, which office he held up to the time of his death, after which the Order was broken up. In 1775 a Convent, or Conference of the Strict Observance was held here from the 22nd of May until the 6th of July, where the Orders of the Knights Templars and of the Adepts were discussed, and in which conference the "Clerici" of the Temple Order appeared, but were not acknowledged. Brunswick is also the Orient in which Frederick the Great was brought to light. In the year 1771 the Lodge Charles Union founded an institution for instructing young people in mathematics, history, drawing, &c. &c., but limited their foundation to four pupils. During the famine in 1772 this Lodge fed above fifty people every day for some months, and this prevented them from extending their foundation. Some time after this the whole of the Lodges in Brunswick united, and altered the school, so that they could instruct twelve pupils. To encourage them in their studies, Duke Ferdinand caused a silver medal to be struck, which was given to the best scholar at the annual examination (which took place in presence of the Duke, and of all the members of the various Lodges,) as a reward for industry and good conduct. This institution has since been more extended, and the Brethren also support a society for widows adn orphans. In Brunswick there was formerly

St. John's Lodge Jonathan, founded, from London, 1738, and closed 1768.

St. John's Lodge Charles the Union, founded 1770, also from London.

Scottish Lodge, at the Nine Stars.

Grand Lodge, founded 6th February 1775, by Duke Frederick, unto which all the Lodges of the Strict Observance joined themselves.

Those four Lodges have gone down, and there is now here only the St. John's Lodge Charles, at the Crowned Pillar, to which the above-named Institution belongs.

The medal which has already been mentioned for the pupils of the Institution, has upon its principal side a pillar, built upon seven steps, and surrounded with different Masonic emblems, referring to the name of the Lodge Charles, at the Crowned Pillar. It is crowned with a Prince's coronet, upon which is resting an Owl, the emblem of Industry and Learning, with the inscription, "Neglecta redire virtus audet." Beneath is the inscription, "Praemium virtutis et diligentiae." Upon the other side is a charming landscape, watered by a stream flowing from a rock, with the inscription, "Solis et rivi beneficio surgunt," and the year of the foundation, 1771. The Lodge Jonathan struck a medal in 1774; upon the principal side was David and Jonathan embracing each other, with the inscription, "Idem velle, iden nolle." The other side had a Beehive, with a swarm of bees, and the inscription, "Odi profanum vulgus et arceo." A third medal was also struck in 1774; upon the principal side it had a crowned pillar upon seven steps, surmounted by a triangle, from which rays were emitted; the other side had three hands coming from the clouds, with the Square, the Level, and the Plumb Rule. Upon the floor was an oblong square, with a charter upon it with the letter H. A fourth Brunswick medal of 1774, is called the Freemasons' Ducal; upon the principal side is a representation of Hercules, with his finger upon his mouth, with the inscription, "Favete

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linguis;" beneath "Aequitas concordia et virtus." The other side contains a hand coming from the clouds, and suspending a level over various materials upon the earth, with the inscription "Aequa lege fortiter insignes et imos."

Brema.—St. John's Lodge, at the Olive Branch, constituted 16th June, 1771, by the Grand Lodge at Berlin, and its P. G. Lodge at Hamburgh.

Von Brentrans, Dominick.—Born at Nappersweil, and died in the monastery at Kempsen in June, 1797, Dr. in Theology, Spiritual Counsellor and Court Chaplain. He was a very enlightened Roman Catholic Theologian, which he has proved by publishing a large work upon the Holy Bible. In 1792 he gave up all his livings that he might proceed with his work upon the Bible with less interruption; but he continued to reside in the Royal Abbey at Kempsen. A new Royal Abbot removed him from out of his neighbourhood because "he *was* a *Freemason.*" He held the office of lecturer in the Lodge the Rising Sun, in Kempsen.

Breslau. Breslaw.—The three Grand Lodges in Berlin have the following daughter Lodges here.

A. The Grand Lodge at the Three Globes in Berlin has—
1. St. John's Lodge Frederick, at the Golden Sceptre, founded 10th December, 1776, from the Lodge, The Golden Ball of Heaven in the East by Glogaw, and joined the above Grand Lodge 1st May, 1803.
2. Scottish Lodge, at the Golden Sceptre, founded May 1st, 1803, by the same Grand Lodge.

B. The National Grand Lodge has—
1. Its Provincial Grand Lodge for Silesia.
2. St. John's Lodge, at the three Dead Gripps, founded 1st February, 1742, and belonged to the Grand Lodge at the Three Globes for a long time; but on the 20th March, 1772, joined the National Grand Lodge.
3. St. John's Lodge, at the Pillar, founded 19th May, 1774.
4. St. John's Lodge, at the Bell, founded 9th April, 1775.

C. To the Royal York Grand Lodge belongs
1. The Provincial Grand Lodge for Silesia, founded 6th September, 1816.
2. St. John's Lodge, Horns, founded 22nd February, 1813.

Briefe. Letters.—When Brethren write to each other they do not fold their letters in the form of a triangle as they used formerly to do, but fold them in the common form. Brotherly love must be apparent through the whole letter, all titles are to be omitted, and the conclusion must breathe the purest fraternal affection. To address a Brother by the title of Noble, or Most Noble, or Royal Sir, is quite contrary to the spirit of Freemasonry. But in business letters, or letters not referring to Freemasonry or Masonic business, we must be careful not to use Masonic titles or addresses. When writing to the Lodge it is only necessary to use the Masonic title, as W. M., S. W., &c., &c., unless the letter has to go into a foreign country, and then it is necessary to address it to the Brother by his name and title.

Brieg.—St. John's Lodge, Frederick, at the Rising Sun, founded 24th March, 1783, and joined the Grand Lodge at the Three Globes, Berlin, 21st November, 1799.

Scottish Lodge, at the Rising Sun, founded by the above Grand Lodge, 4th February, 1802.

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Broener, Johan Carl.—John Charles Broener, senator and bookseller in Frankfort-on-the Main, where he was born 4th June, 1738, and died 22nd March, 1812. One of the most active Freemasons, and for many years Provincial G. M. of English Provincial Grand Lodge at Frankfort-on-the-Main. A medal with the following inscription shows how highly this Brother was prized. Obverse, Broener's bust, name, and birthday, reverse, a chain, and in it the words, To the R. W. G. M.'s 50th F. M. Jubilee, dedicated by the Brethren of the Union in the Orient at Frankfort, A. M. 4th June, 5809.

Bruder und Brudername. Brother and Brothers name. Operative Masonry is not a brotherhood, but Freemasonry is; the latter has this in common with many spiritual orders, even Protestant clergymen call each other brother in Germany, Herr Bruder, or Mr. Brother. Freemasonry leaves the Mr. out. In the Orders of Knightood the Knights do not call each other Brother. In the Lodge, Masons always call each other Brother, and the poorest among them, even the serving Brethren, dare not address them by any other title, although they may fill the highest offices in the state, or even be monarchs. Out of the Lodge, in the presence of strangers, the word Brother may be dropped; but when a Brother meets a Brother even out of the Lodge, and no other person is present, then the title of Brother must not be omitted. It must be much more agreeable to every Brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the Lodge as out of it when no strangers are present. No one hath a Brother except he be a Brother himself.

Bruderliebe. Brotherly Love.—This can be manifested in innumerable opportunities not only in the Lodge but also out of it. It is acknowledged by the nearly imperceptible pressure of the hand as much as by the vindication of an innocently accused absent Brother on the throne. It is an essential element to bind the Brethren unto each other; we have pledged ourselves to exercise it, and it is one of the greatest duties of a Free and Accepted Mason to deny it unto no man, more especially to a Brother Mason. To exercise brotherly love, or to feel deeply interested in the welfare of others is a source of the greatest happiness in every situation in life. The king upon his throne would find his situation insupportable if his subjects showed their regard unto him through fear alone and not through love, and so would those also who have a superabundance of worldly possessions. Even in Paradise we will desire to be beloved. He who does not find his heart warmed with love towards all mankind should never strive to be made a Freemason, for he cannot exercise brotherly love. Neither do those prove true brotherly love who only exercise it at the banquet, and must first be warmed with wine before their hearts will sympathise with the distressed. A good father loves his children not only in the house, but out of it also,

Bruckenbruder, Freres Pontifes oder Freres du pont. Brethren of the Bridge or Bridges.—This Order existed in the twelfth and thirteenth century, and the Brethren were in the noblest sense of the words, the first foresters, gamekeepers, military escorts, troopers, and police officers, as well as the revivors, or rather, creators of domestic trade and of architecture. They, as well as the Knights of the Temple and of Malta were engaged in protecting and providing for travellers whether they were sick or well, and in escorting them with their arms in their hands, and in erecting and keeping in repair bridges, roads, and ferries. To enable them the better to devote their whole lives to this

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object they took vows of celibacy, poverty, and obedience to their chiefs. The expense of maintaining this brotherhood, and of keeping in repairs the roads, bridges, &c. &c. which they had built, was defrayed by alms, gifts, and legacies from pious people. All which we now know of the origin of the Order of Bridge Brethren rest upon a bull issued by Pope Clement the Third in the year 1189, to one of their superiors called Raymond. It is said therein that the holy father following the example of his predecessor, Lucius III. 1182, took this brotherhood and all its possessions under his most especial protection as a mark of his respect and gratitude to the Order for the many benefits they had conferred upon mankind, not only by building the bridge of Bor Pas, three miles from Avignon, but for their mercy, liberality, &c. &c. They built many other bridges, and the celebrated bridge "Pont St. Esprit," in the Departement de Gard in former times, called portus Sancti Saturnini, is a beautiful and lasting monument of the industry, skill, and activity of this brotherhood. Its foundation was laid on the 21st August, 1265, and near it, as well as near the bridge of Avignon, they built an hospital and a house for the Order, in which they lodged and refreshed travellers. It is believed that the Knights Hospitallers of St. John in Jerusalem, as well as the Maltese Knights, or Knights of Malta, originated from this Order. So much is certain, that the possessions of these Brethren in Bor Pas came into the hands of the Knights of Malta.

Burge Pathe oder Cavent. Surety, Godfather, or Bail.—This is commonly undertaken by the Brother who proposes a candidate, he becomes surety for him, that he will pay the customary fees of initiation, and that the candidate will perform all those duties which the Craft requires from him. If the candidate is accepted by the Lodge it then becomes the duty of the Brother who proposed him to encourage him, and to endeavour to lead him forward to the performance of every moral and social virtue, should he do this part of his duty, then the Lodge cannot punish him if the Brother whom he has proposed falls from the path of virtue. It is therefore a duty imposed upon every Brother who proposes a candidate that he should make himself intimately acquainted with his moral character to prevent bringing a scandal upon himself and the community at large.

Cabbala. Jewish Tradition.—This was amongst the ancient Jews a mystical philosophy inasmuch as they professed to possess cabalistical secrets from the earliest ages, even from the days of Adam. There was also a philosophical cabala which had its origin in Egypt. Modern cabalists have introduced many things into this so called science, and have divided into symbolical and real cabala. In the symbolical cabala the secrets of numbers is taught, and the real cabala is subdivided into theoretical and practical. In the theoretical the sacred writings are explained by a host of traditions, and the practical is, that cabala which has found the most followers as it professes to teach the art of performing miracles. As spiritual errors are frequently the subject of Masonic lectures, we could not pass the word cabala without notice.

Cagliostro.—The self-styled duke, really Ginseppa Balsamo, has made a most improper use of Freemasonry, and thereby hurt the feelings of every good brother. He was born on the 8th of June, 1743, at Palermo; studied the medical science; was a debauched character; practised secret deceptions of various descriptions; and by duplicity found means to travel through the world, particularly through France, England, and Italy,—first under the name of the Marquis Pellegrini, and then under

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that of Duke Cagliostro. Under the last title, he gave himself out for a teacher of how to prepare the philosopher's stone, as well as a manufacturer of the tincture of life and water of beauty. He afterwards led his scholars into the depths of magic, in which he was greatly assisted by his wife; and every one of them was thus duped out of considerable sums of money. He further gave himself out as a restorer of the ancient Egyptian masonry, stating that he was Grand Coptha in that order. But he was taken into custody at Rome on the 27th December, 1789, for an impostor—thrown into prison—convicted, and died in the prison at St. Leo in the summer of 1795.

Calender. Almanack or Calendar.—Nearly every Lodge gives out on St. John's day a so-called Lodge Calendar, or causes it to be appended to the list of the members. This calendar merely contains the days from St. John to St. John on which it is intended to work, and the different degrees which will be wrought in on those days. This calendar is especially useful to those brethren who reside at a distance from the Lodge, and cannot be invited by the regular circulars. Without very important reasons, it is not allowed to alter the days nor the work mentioned in the calendar. A peculiar Freemason's Almanack has been published since 1775, in the shape of a pocket-book, by the Grand Lodge in London; and this book contains a great deal of useful information and instruction. Similar almanacks are also published in France and Germany, and those as well as the English may be obtained of a bookseller.

Candidat. Candidate.—A candidate for initiation into Freemasonry, is a person who has been proposed by a Brother, and whose name is written upon the tables of the Lodge, that the brethren may be reminded to make the necessary enquiries into his moral and social character; for which purpose four weeks is generally allowed.

Canzler Carl Christian.—Charles Christian Canzler was born at Burkardtsdorf, near Chemnitz, 30th September, 1733; and died librarian at Dresden, 16th October, 1786. In the Magazine of Ancient Literature and Modern Lectures, published by him and Bro. A. G. Meissner, from 1783 to 1785, he has given some very excellent essays upon the Order, particularly upon Masonry, and upon the origin of Freemasonry, and of the African Lodges.

Capitel oder Capitel halten. Chapter, or holding a Chapter.—The word chapter means the divisions of a book or of information into various parts. But as in the assemblies of the brethren such information is generally given, so are those assemblies themselves called Chapters. But there is difference made even in those assemblies; and those are particularly distinguished by the name of Chapters which are composed of those who are capable of voting, and are called Capitulares.

Carbonari.—A political society, which distinguished itself in Italy in the years 1810 to 1814, and is here and there falsely given out as a Masonic society. The name Carbonari, literally translated, means a charcoal burner.

Carl Frederich, Grand Duke of Baden, was born the 22nd November, 1728, and died on the 10th June, 1811. He was a zealous patron of Freemasonry until the day of his death, when the Lodges in Baden ceased to meet.

Carl Ludwig Frederick, Grand Duke of Mecklenburg-Strelitz, was born the 10th October, 1741, and died the 6th November, 1816. Held the office of Provincial Grand Master from the Grand Lodge in London for many years; and before he began to reign over Hanover as its vice-

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roy, he was Grand Master of that kingdom; which high situation he filled since 1786. He was also for many years (although absent) Worshipful Master of the Lodge Charles zum Rautenkrantz, in Hildberghausen. Shortly before his death, he, as Grand Master, founded the Lodge at the Bond of Peace in New Brandenburg, and wrote many letters of recommendation with his own hand to foreign Lodges.

Carl Nassau, Reigning Prince of Nassau Usingen, born the 9th November, 1735, died 17th May, 1808. He was Ancient Scottish Grand Master, and W. M. of the Lodge zur Bestandigen Eingkeit, in Biebrich.

Carl Wilhelm Frederich, Marggraf of Brandenburg, born 12th May, 1712, and died the 3rd August, 1757. He was initiated into the Order by Frederick the Great himself, at the Lodge at the Three Globes in Berlin, in June, 1740.

Carl der Dreizehute, Charles XIII., King of Sweden and Norway, born the 7th October, 1748, and died 5th February, 1818. From the time of his manhood he belonged to the Order, and, as Duke of Sudumanland, he was Grand Master of Sweden. As a king, he proved himself a most zealous protector of the Order, and founded the Order of Charles XIII. (See Sweden.)

Carlsruhe.—Grand National Lodge Union of Baden, 23rd May, 1809. Grand Master Freden Carl Frederick Schilling von Canstatt. As daughter Lodges, this Grand Lodge has,

1. Carl zur Einigkeil zur Carlsruhe.
2. Edele Auricht in Freiburgh.

After the death of the former Grand Duke of Baden, 1811, this Union, as well as the St. John's Lodge, Carl zur Einigkeil, have been closed.

Cassel.—The Grand Lodge Royal York at Berlin founded here, a Provincial Grand Lodge of Churhessan, 25th April, 1814: and the St. John's Lodge, Wilhelm zur Standhaftikeil; as also St. John's Lodge, zur Volkommenen Eintracht und Freundschaft.

This Provincial Grand Lodge changed itself in 1817 into an Independant Grand Lodge of Churhessan.

Its Daughter Lodges are the two last named, as well as the Lodges at Escheveige, Marburgh, and Rinteln.

Castellan. Warder or Warden, but may be Masonically construed as Landlord or Host.—This officer is found in nearly every Lodge-house, and is really the housekeeper. This office is generally given to an educated serving Brother, or, what is better, to a member of the Lodge whose business allows him to act as landlord. The Castellan must have taken every degree the Lodge has, and in case of necessity be able to prove a visiting Brother whether he is a Freemason or not.

Von Castillon Frederick Gustav Adolph Maximilion, born at Lausanne the 22nd September, 1747. His proper family name was Salvemini, for he was of Italian origin. He died, Professor of the Mathematics and member of the Academy of Sciences in Berlin, 27th January, 1814. We have many French works written by him, and all the articles upon the ancient and modern theoretical and practical music in the supplement a la Encyclopedie, ect. (Amsterdam, 1776 and 1777), came from him. He also translated Hirschfield's Theory of Gardening, in five volumes, into French. In the Order, he filled the important office of G. M. in the Grand National Lodge at Berlin; which office he filled with the greatest activity until his death.

Catechismus. Catechism.—This is the most ancient document of Freemasonry. The Catechism was formerly only communicated by

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conference from one Lodge to another, or from one Brother to another; and this is the reason why we have so many different forms of the Catechism, although in spirit there is no material difference in any of them. As a religious catechism contains a summary of all that is taught by that religion, so our catechism contains the essence of Freemasonry; but it is not to be understood without the teacher taking great pains in instructing the student, nor without having previously been instructed in a Lodge, and being able to reflect upon and remember the instructions there given. Every degree has its own Catechismus; and in many Lodges it is customary to explain part of it at every meeting, in order that the members may become intimately acquainted with it.

Celle.—St. John's Lodge, Helleuchtenden Stern, joined the English Provincial Grand Lodge in Hanover, 1814.

Censor.—This is really not an officer of the Lodge, but introduced here and there. They are commonly found where the Lodge has its own private house, in which on certain days mixed assemblies are held of Freemasons and their families or friends. Of those assemblies the Censor has the superintendance; but as he must act with the greatest caution and circumspection, so as to avoid giving the least offence, while at the same time he takes due care that everything is carried on with order and decorum, so this office requires to be filled by one of the most accomplished members of the Lodge, and one whose situation in the world entitles him to the respect of the visitors. To judge upon the morality of the brethren, and when it is necessary to censure their conduct, is the duty of the W. M. W.'s and M. of the ceremonies.

Centraliston—Centralists.—A society which has been broken up, but which, in the years 1770 to 1780, made use of the Alchmical Terminology and figures to conceal their secrets. It is believed that the object of this society was under this veil to propagate *Jesuitism.*

Ceremonion Meister. Master of the Ceremonies.—He must be the first at every assembly of the brethren, that all preparations are made that are necessary for holding a Lodge, and then invite the brethren to enter. He introduces the visiting brethren, and shews them their places. He must enter into conversation with every stranger who comes into the ante-chamber, to discover if he is a Brother. In the Lodge he must pay attention, and see that everything necessary for due solemnity is prepared before the Lodge is opened, and that nothing may disturb that solemnity while it is open. His seat is so placed that the W. M. has him in full view, and he can leave it as often as he thinks necessary without asking leave of the W. M. He has the same charge at the banquet, and the serving brethren are generally under his direction. Visitors generally apply to him first; and it is therefore necessary to fill this office with an experienced Mason, and, if it be practical, with one who speaks different foreign languages.

Certificat. Certificate—Every Brother who travels, and who wishes to visit the Lodges in the cities he comes to, must not only provide himself with Masonic clothing, but with a certificate. These certificates are granted by the Grand Lodge of England to every one who has been regularly initiated, and contain an account of when and where the bearer was made, and a recommendation to all Lodges to admit him to their labours. They are sealed with the seal of the Grand Lodge, and are signed by the Grand Secretary, and the Brother to whom they belong. This description of certificate was introduced by the Grand Lodge of England, 24th July, 1755.

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Chaldaische Mysterien. Chaldaic Mysteries.—The Chaldeans were inhabitants of Asia, and descendants of Shem. This widely-extended people are considered to have been the first workers in metals, and also the first discoverers of the science of astronomy. Their priests were pre-eminently distinguished by their knowledge, which they concealed from the people in their sacred writings. As far as we know, magic and conjuring were included in those secrets.

Chiffer Schreibart. Writing in Ciphers.—It is not customary in Freemasonry to write in cipher, neither is there any law commanding it to be done, although there is a very ancient cipher extant taken from the Square and Triangle. This is also called the Ammonian writing of the ancient Egyptian priests. In the year 1808, Bro. J. G. Bruman, Director of the Academy of Commerce and Professor of the Mathematics at Mannheim, published a programme of a Pangraphia or universal writing, and at the same time an Arithmetical Krypto-graphic, which was to be extremely useful in Freemasonry; but so far as we know this work has never appeared.

Circulare. Circular.—The Brethren must be invited by circular from the secretary on every Lodge night; which circular must contain the place where and the time when the lodge is to be held, as well as what degrees will be wrought (German custom). This circular must be subscribed by every Brother to whom it is presented by the Tyler, but they are prohibited to write anything upon it but their name. Those who have any objection to the work described, must state their objections either personally or by writing to the W. M. Subscribing the circular binds the subscriber to appear at the work or send an apology.

Cirkel Correspondenz. Circular Correspondence.—This is a useful and interesting custom, practised by some but not by the majority of Lodges. Circular correspondence exists either between different Lodges, or between the Brethren of the same Lodge who remain at home, and those Brethren who are abroad. The materials of the circular correspondence must be exclusively Masonic; and when this is practised amongst Brethren, they have many good opportunities of exercising their minds, and committing their opinions to paper.

Claudius Matthias—commonly called *Asmus*—was born at Rheinfield, in Holstein, 1743, and died at Wansbeck, near Hamburg, 21st January, 1815. Many of his poetical works have obtained great popularity. They were published in seven parts, in one volume, with the title, "Asmus omnia sua secum Postans," or, the whole works of the Wansbecker Postman. Who does not know his Rhine wine song? Many of his songs were purely Masonic; but he has not given that title to any of them, although he has written other things concerning the Order, to which he was much attached. Amongst which may be reckoned the translation of the history of the Egyptian King Sethos, and St. Martin's celebrated work,—Errors and Truth.

Claviculae Salamonis.—A celebrated work among the Magical Visionaries, which they commonly offer in manuscript; but there is a printed copy published at Wesel, Duisburg, and Franckfort, in 1686, by Andreas Luppius. The work is called the Key to the Wisdom of Solomon, but the key is not there. It treats of seven supreme godly, seven middle natural, and seven inferior human secrets, of the art of life, or how to attain whatever age a person choses; to be able to converse with spirits, and to learn from them the use of all things, visible and invisible, with which they are surrounded; to have a true knowledge of God the Father,

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God the Son, and God the Holy Ghost; to be able to accomplish your own regeneration; to become a man full of wisdom and understanding in all sciences; to take whatever name you chose, &c. &c. But it is a pity that, to obtain all those glorious privileges, we are directed to a host of spirits, who are, it is true, very minutely described in this Solomonic Claviculae; but no mortal has ever obtained the key to open it.

Clemens, Duke of Bavaria and Elector of Cologne, was born on the 16th August, 1700, and died 6th February, 1766. The suppression of the Order of Freemasonry by Pope Clement XII., in the year 1738, with which every Roman Catholic prince was obliged to comply, disgusted the Elector Clemens August, who was a Freemason, and was the reason why he founded the Mops Order in the year 1740.

Clerikat oder Cleriker—called also Clericorum Ordines Templar.—A system which arose in 1767, about the same time as the Strict Observance began to spread, but which has since been broken up. The discoverer of this system was the late Chief Court Chaplin Stark, in Darmstadt. He maintained that he had received those secrets from the fathers in Auvergne, and would probably have exercised the functions of the ancient High Priests—namely, of those who professed to be entrusted by the Almighty with the greatest secrets, and grand seal of nature; of which, also, Aaron and his successors in the Mosaic dispensation, were chosen Chief Preservers, in the Holy of Holies of the chosen people of God. It was given out that there was a secret Chapter of the Clerikers, who possessed the highest degrees of Freemasonry—which had penetrated into its most secret recesses—which knew the supremacy of the Order, and which did the secret work of the Orders: and not only of the Orders which Freemasonry had created, but the Order which had brought forth Freemasonry itself, and which made use of Freemasonry as of an hierogliphically wrought veil—those Clerikers now wished to be the priests of the new Order of Knights Templars. The degrees of this system were the three degrees of Freemasonry corrupted; 4, The Young Scot; 5, The Scottish Ancient Master and Knight of the Order of St. Andrew; 6, The Provincial Chief of the Chapter of the Red Cross; 7, The degree of Magus, which consisted of five divisions.

Clermontsches System, or High Chapter.—This was formerly wrought in the Clermontish College at Paris, and at the time of the system of the Knights Templars. The priests of this Order were said to be in possession of the secret of the higher degrees of Freemasonry, and that the source of all the higher degrees was to be found in its High Chapter. This Order became known in the years 1735 to 1746, but had existed previously.

Cocarde. Cockade.—Many Brethren consider a blue cockade on the hat as a sign of freedom and equality; those Brothers consider such a cockade a part of their clothing. Others consider the hat only to be this sign.

Conferenz Loge. Conference Lodge.—There are commonly assemblies of M. M., in which the financial affairs of the Lodge, poor money,* correspondence, &c. &c. are discussed. It is good for the Lodge when such conference Lodges are held monthly, as they serve to strengthen the interest which the Brethren take in the welfare of the Lodge.

Constitution. Warrant.—In former times a Lodge formed itself without any ceremony wherever a sufficient number of Brethren dwelt

* Before closing the Lodge there is a collection made for the poor every Lodge night.

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to form a Lodge, and one of the neighbouring Lodges formed it for them. But in 1722 the Grand Lodge in London determined that every new Lodge in England should have a patent, and since that time all those Brethren who wish to form a new Lodge strive to obtain a warrant from the Grand Lodge. The new Lodge then joins the Grand Lodge as a daughter Lodge, binds itself to work according to its system, and to keep within the ancient landmarks, and subscribes a small sum annually towards defraying the expenses which every Grand Lodge must incur. Then is such a Lodge called a just, perfect, and regularly constituted Lodge, and is acknowledged as such by every Lodge which works under the same constitution. This regulation was found necessary, because that here and there private Lodges were formed by false and unworthy Brethren, who formed a ritual according to their own ideas, and pretended to make men Freemasons for the sake of their money. Some countries, particularly Denmark and Prussia, have passed laws that no Lodge shall be held or formed, in any part of their dominions, without having first obtained a warrant from one of the Grand Lodges in the country. In Germany there are a few of the ancient Lodges which are independent, and which have not joined any Grand Lodge, but which, on account of their age, are acknowledged as regular Lodges by all the others. The present Grand Lodges are formed from united St. John's Lodges. No St. John's Lodge can form itself into a Grand Lodge of its own power.

Copenhagen. Grand Lodge of Denmark.—Grand Master for 1792, Prince Charles of Hesse, Landgraff zu Thuringen; Royal Danish Field-marshal and Stadtholder of Schleswig and Holstein; resides in Gottorp.

St. John's Lodge, Zorobabel zur Nordstein, founded from London, 1745.

St. John's Lodge, Frederich zur gekrönter Hoffnung.

Besides these, the Grand Lodge of Denmark has daughter Lodges in Altona, Odensee, Rendsburg, St. Croix in the West Indies, St. Thomas in the West Indies, and in Tranquebar.

Correspondence.—The Lodges correspond with each other, but more generally with their Grand Lodge, and send it an account of their activity. This correspondence is different from the circle correspondence. This correspondence generally takes place shortly after the festival of St. John, on their anniversary festival, and is frequently very interesting, and generally read in open Lodge; every Lodge should endeavour to have something interesting to communicate, and as soon as it has anything of the sort, should immediately communicate it. Many Lodges have a Secretary for recording the transactions, and another for the correspondence. Those letters are not addressed to the Lodge but to a Brother appointed for that purpose. In the Prussian states, where every Lodge possesses the privileges of a private individual, the letters may be addressed to the Lodge, as the secrets of a private correspondence are as much respected by the officers of the post-office as are those of a Freemason.*

* The Translator of this valuable Lexicon is requsted to look to the replies to correspondents.

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TO THE GRAND LODGE OF IRELAND.—No. III.

"Hominis est errare, insipientis vero persevare."

"Toujours perdrix," exclaimed the French Abbe to his amourous monarch—but I say bide awhile, and partake with me of another dish, which, although on the same subject, has more of the sauce piquante.

MAY IT PLEASE YOU.—At the Union in 1813, H. R. H. the late Duke of Sussex was desirous that there should be a uniformity of work in all the Grand Lodges of the Britannic Isles, and to this end letters were addressed to the Grand Lodges of Scotland and Ireland.

By the Grand Lodge of Scotland the matter was gravely considered, and some promise was held out that the subject should be taken into future consideration; but the *future* is still to be wooed, for, excepting that the two Grand Lodges of Scotland and Ireland maintain a certain degree of respectable acquaintanceship—they are as far as the poles asunder from that of England in regard to working—the attempt to produce so good a result fell—like "*the seed by the wayside.*"

The advances towards a uniformity of practice by the Grand Lodge of Ireland, was not however met by the mere tameness of inanition, but was accompanied by circumstances "werry peculiar—werry peculiar indeed."

At that time (1813) Royal Arch Masonry could scarcely be known even by name in Ireland; for when the Earl of Donoughmore, the then Grand Master, adopted the suggestion of his Illustrious colleague the Grand Master of England, and promulgated the direction that Craft Masonry should consist of only three degrees, including the Royal Arch, you at the ensuing Grand Lodge peremptorily demanded of his lordship what he meant by the innovation of adding to Masonry what was not understood to exist. The heat of excitement—for to call it either debate or argument would be to libel common sense—raised your barometer of prejudice to so fearful a height, that a vote of censure was actually passed on the Earl of Donoughmore, who frankly told you that he, like yourselves, was innocent of any knowledge whatever of Royal Arch Masonry.

I have said a vote of censure was passed—I ought to have observed that such vote was commuted from an intended sentence of the *expulsion* of the Grand Master from Masonry altogether. The latter measure his lordship anticipated; for he so observed to H. R. H. the Grand Master of England, and stated that any further attempts to improve Masonry as a science in Ireland must fail. I have little doubt but that the estimable nobleman who succeeded him entertains a pretty similar opinion.

Shortly after this, one of the best instructed Masons of the day, the then Master of the Grand Stewards' Lodge, visited Dublin on his private affairs, and was introduced by an official letter from the Grand Secretary of England to the Grand Secretary of Ireland. The Brother alluded to was also honoured by a private letter from H. R. H. the Duke of Sussex to his Grace the Duke of Leinster, who had recently been elected the Grand Master for Ireland. By that nobleman he received the most considerate attention and kindness, and was empowered to visit Lodges, and if possible to effect the object so much desired. But did he succeed? By no means; the then youthful Fowler was not in favour of the slightest approach to a unity in work; and in this sentiment he remains unchanged. The "old gentleman" is of those, who

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as was said of an unhappy royal family, could neither learn nor forget any thing; he could neither learn what was useful nor forget what was useless. To him Irish Masonry owes no debt of gratitude.

I have shown that Royal Arch Masonry was not known in 1813, but soon after, somehow or the other, it never directly appears in what way, some system, yclept the Royal Arch, was discovered by your Grand Secretary, and when so discovered was by him declared to be, not only the only good system, but the very best that ever was; I have seen it under his handwriting (which will, I suppose, be considered pretty good authority) that, by his version of this essential point of Masonry, the repairing of the temple in the reign of Josias is commemorated; and that the rebuilding of the temple is illustrated by the English mode; but which latter subject, in his opinion, belongs to another branch of the Order, distinct from and subsequent to Royal Arch Masonry. He proceeds, most erudite old gentleman, to admit his knowledge of the fact, that the Grand Chapter of England has amalgamated the two periods, *but that in Ireland, alterations on such subjects are avoided,* and that the English ceremonial is not to be recognized in Ireland!

Pretty well this for a body who, in 1813, were by their own Grand Master's admission altogether innocent or ignorant of any system of Royal Arch Masonry whatever!

I am pretty clear that "Christian Masonry" was in 1813 little practised; that encampments, consistories, colleges of philosophy, &c., were things "done of them in secret," if at all. How they came amalgamated with the Grand Lodge of Ireland may be the subject of some future letter; meanwhile it is proper to observe, may it please you, that you would do well to state when you thought fit, and why, to disturb that beautiful and comprehensive system of Masonry universal, which was admitted in the halcyon days of your youth, when you followed the example of your elder sister, England; whose system, admitting, and profiting by age and experience, preserves the veritable land-marks by the best illustrations of "wisdom, strength, and beauty;" whereas, owing to the obstinacy of a very few, who put the drag on the wheel when the ascent is in view, goaded by one that enacts the part of the old man on the shoulders of Sinbad the sailor, the good and the faithful of your society are compelled to await their deliverance at the hands of Providence.

Excuse my brevity, but it is Christmas, and the cakes and ale are a more inviting subject. FIDUS.

INSTINCTIVE AVERSION.

WE sometimes (rarely, it is true) meet with persons who not only express a dislike for an individual, but who by their conduct do every thing in their power to injure him; not by slighting him, for that is an unimportant matter, but by slandering in private and sneering in public. In such a case, one is led to enquire into the cause and effect. The cause arises, probably, from a mind ill-regulated, and whose conceptions have been thwarted by a suppositious prejudice of its views. The effect produced on the other party is, too probably, the exercise of a principle of repulsion; and hence the persons implicated become odious to each other. Antipathy succeeds, and swelters in the pestilence that spreads

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itself among the society in which the parties concerned move and have their being. But are there no means of remedying this evil? Are the slanderer and the slandered to be equally the object of condemnation? By no means. Observe the motives of the two, and it will be seen that, having determined to hate, it is assumed to be necessary to injure. The injured party exhibits, as before observed, a protective principle of repulsion—which is perfectly natural, although it may not be altogether dignified; but then it may be borne in view that, although it is more Christian-like to bear the contumely with patience, still to a mere human being it is difficult to do so. The slanderer has no natural feelings; and having continued the course of unnatural enmity, must abide the time when he will either awake from a distempered dream, or be compelled to read the hand writing on the wall. Is there a case in point! There is; but the odds are three to one—viz., ENVY, HATRED, and MALICE, *versus* TRUTH.

MORAL.—The consciousness of honourable exertion should direct Truth, that the solution of the problem for the attainment of happiness cannot be worked out by the sophistries of "Instinctive Aversion," but by its own purity.

MASONIC ANECDOTE.*

WE were staggering along, under light canvass, when the look-out a-head announced a light on the weather-bow; it was evidently coming towards us, and scarce half a mile distant; we had no more than time to hang out a lantern in the tops, and put up the helm, when a large ship, whose sides rose several feet above our own, swept by us, and so close, that her yard-arms actually touched our rigging as she yawed over in the sea. A muttered thanksgiving for our escape, for such it was, broke from every lip; and hardly was it uttered, when again a voice cried out, "Here she comes to leeward!" and sure enough the dark shadow of the large mass, moving at a speed far greater than ours, passed under our lee, while a harsh summons was shouted out to know who we were, and whither bound. The "Northumberland," with troops, was the answer; and before the words were well out, a banging noise was heard—the ports of the stranger-ship were flung open—a bright flash, like a line of flame, ran her entire length, and a raking broadside was poured into us. The old transport reeled over and tumbled like a thing of life—her shattered sides and torn bulwarks let in the water as she heeled to the shock, and for an instant, as she bent beneath the storm, I thought she was settling to go down by the head. I had little time, however, for thought; one wild cheer broke from the attacking ship—its answer was the faint sad cry of the wounded and dying on our deck. The next moment, the grapples were thrown into us, and the vessel was boarded from stem to stern. The noise of the cannonade, and the voices on deck, brought all our men from below, who came tumbling up the hatches, believing we had struck.

Then began a scene, such as all I have ever witnessed of carnage and slaughter cannot equal. The Frenchmen, for such they were, rushed down upon us as we stood defenceless and unarmed; a deadly roll of musketry swept our thick and trembling masses. The cutlass and the

* Extract from "Arthur O'Leary," vol. i. p. 193, by Harry Lorrequer.

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boarding-pike made fearful havoc among us, and an unresisted slaughter tore along our deck, till the heaps of dead and dying made the only barrier for the few remaining.

A chance word in French, *and a sign of Masonry*, rescued me from the fate of my comrades, and my only injury was a slight sabre-wound in the fore arm, which I received in warding off a cut intended for my head. The carnage lasted scarce fifteen minutes; but in that time, of all the crew that manned our craft—what between those who leaped overboard in wild despair, and those who fell beneath fire and steel—scarce twenty remained, appalled and trembling—the only ones rescued from this horrible slaughter.

A sudden cry of "She's sinking!" burst from the stranger ship, and in a moment the Frenchmen clambered up their bulwarks—the grapples were cast off—the dark mass darted onwards on her cource, and we drifted away to leeward, a moving sepulchre.

TWO VENERABLE BROTHERS.*

THE writer of the following interesting anecdote is the Grand Lecturer of the Grand Lodge of Ohio. We would almost make a journey to the residence of the venerable Bro. McLane, for the pleasure of taking him by the hand. Dr. Barney says:—

"We have in Ohio, two venerable Brethren whose names I should be pleased to see published in your Magazine. The first is Capt. Hugh Maloy, aged about ninety-three, now living in or near Bethel, Clermont Co. He was initiated in the year 1782, in Gen. Washington's marquee. *Gen. Washington presided in person, and performed the initiating ceremonies.* The other is Bro. J. McLane, now in his *one hundred and seventh year!* His diploma is dated, I think, in the year 1762. He has consequently been a Mason *eighty-one years!* In his hundred and fourth year, he received, in a Chapter at Maysville, Ky., the several degrees conferred therein!"

THE INVISIBLE SHIELD.†

I HAVE been much pleased with the little stories and incidents that you have from time to time published in the Magazine, and I hope you will continue to insert them, as they interest many readers who are not of us, but who are induced to pry into our books, to see if by chance an idle word may not have escaped us, whereby they may catch an idea. The "Invisible Shield" has interested me much, and could those females whom I have heard often and again abuse the "Masonic tie," see and hear what I have both seen and heard, they would stand upon the house top and proclaim far and wide, that the "Invisible Shield" has been

* Freemason's Monthly Magazine, Boston, U. S. † Ibid.

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the preservation of many, very many of their sex. Many instances have come under my own immediate observation. One I will relate.

In the little town of J—, in the "far west," there was a Lodge of Freemasons. It had commenced its operation only a few months previous to the arrival of a young man, who, after a few weeks residence, had become the general favourite, not only of the softer sex, but he was beloved by his own. He was a Freemason—a bright one; for although he had been initiated only a few months, so great progress had he made, that he was capable of teaching even many of the older Brethren. This made him popular among them;—he was so with all, young or old, serious or gay. In the course of his wandering among the ladies, a day or so after his arrival, he was much captivated by the elegant form, and the beauteous face of Laura G— ; and after a few hours conversation with her, his heart was completely enslaved. Never had he seen before one like her, whose every motion conveyed the idea of grace. To a disposition whose gaiety was unchecked for a moment, she united that peculiar piquancy which is so attractive in the young. No one that he had ever seen, possessed in so eminent a degree that naiveté, so peculiar to the French. With all these enticing and attractive qualities, he was charmed. An ardent admirer of beauty, he had passed but a few moments with this charming girl, ere he was her slave; but, when he beheld her other qualities gradually unfold, he vowed within himself that he would make her his for ever. Need I say that the feeling was reciprocal? Almost at the same time that he made this vow—(and he had raised his eyes to her's, to see there what answer he should find, if any)—such thoughts had been rapidly coursing through her own mind. Their eyes met—they dropped and again they met—he took a steady gaze and looked deep, deep into her's, which she seemed unable, transfixed as they were, to move. I say he gazed deep—searching in those dark blue eyes, the answer to his burning, consuming thoughts. He seized her passive hand, and imprinting a fervent kiss upon those taper fingers, exclaimed, in a burning tone, "Laura, I love you as my own soul—for ever am I your slave." Let me here change the scene. You have learnt his character. He was in earnest,—he meant what he said, and would have continued in his faith. But we must see the other side of the picture.

In the same room was his friend, who had introduced him to the house. He was conversing with a friend of Laura's, who was staying with her. All that I have related did not escape the attention of Staunton, he well knew the character of Walter Lacy, for they were schoolmates;—and he knew, that if these two beings were brought in contact, love at first sight would be the result. I will here digress and explain how these two old school mates had met in a western village. They were in the same College in N. England. Walter was a Virginian by birth, but had been sent to N. England to receive a collegiate education. There he had met Staunton, and through their intercourse had become somewhat intimate. They were both of a class in the community that is termed middle, *i. e.* neither wealthy, nor yet dependent on a daily business for support. Although from different sections of country, they had been accustomed to the best society; for in our own happy land we do not find the best society among those who are the wealthiest, but among such as are removed above want, sufficiently, to give them leisure to be devoted to the acquisition of knowledge. Staunton's father was an eminent lawyer, and Walter's was equally eminent as an engineer. They

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had each received from their parents high notions of honour. They had separated after the termination of their studies; the one to repair to his father's office, there to con over Blackstone, Chitty, and a host of legal authors; while the other proceeded to his own fair home in the south, there to make preparation to move with his father and family to the far west. Let this sketch suffice. Walter had taken up his quarters in J—, where he was stationed to superintend the construction of the C. and G. rail-road. I may here remark, that it was this, in part, which gave him so much importance among the good citizens of J—. Of course it had its influence on the girls. There he had met Staunton after some six years' separation. They had changed but little, except in years; Staunton had become more and more artful; Walter, more free and frank, and less on his reserve; he had not yet learned to keep his own counsel; but since his entrance into the mysteries of Masonry, he had somewhat curbed his naturally too confiding disposition. The great truths therein exhibited, had confirmed his good qualities and checked his bad ones. In addition to his good qualities, he had learned in a measure to "maintain secrecy," even in his own affairs. Staunton was an attentive observer of the enamoured pair; he saw the kiss and the following blush that suffused the neck and face of the fair Laura; and he doomed her to destruction! Why? Reader, he too had bowed at that shrine and his offering was rejected. From that moment, he vowed her destruction. He had for months brooded o'er his disappointment, and sought a means of retaliation; but none offered. He still visited the house, and when company was present, he was as gay as usual; but it was a silent meeting when the two were alone. The arrival of Walter Lacy had somewhat revived his spirits. He voluntarily offered to introduce him to Laura, and to render the surprise the greater, he had but barely hinted at her beauty, well knowing that to be the best way to effect his object. He had designed her destruction. Walter was to be his tool. And oh! with what triumph did he witness that kiss and that blush.

We will now transfer ourselves to the room of Walter Lacy. He and his friend Staunton have seated themselves near the fire, with a bottle of fine old sherry between them.

"Well, Walter, let us criticise the qualities of the girls you have seen to-day, while we discuss the merits of this old sherry. What do you think (to begin with the last first) of Miss Laura G., you seemed to be quite taken with her, eh?"

"Staunton, do you remember the bright eyed little witch that so captivated me, at the first ball I attended in M—?" "Yes: why?" "Laura G. is enough like her to be her own sister; and I tell you Staunton, when I heard the next day that Ellen G. was engaged to be married, I vowed solemnly that I would not give my affections to any except that one who should resemble her, and to night *her* I have seen, and if all things be favourable, I solemnly vow that!"——"What?" said Staunton, almost breathless, both from anxiety and jealousy—"that—that, oh nothing—ha! ha! What a fool I am—Staunton, to fall in love with every pretty face I see—had I married every pretty girl I have fallen in love with, I should have as many wives as the Grand Bashaw."

We will pass over a few months, in which time Staunton had suffered Lacy to entangle himself completely in his meshes, ere he should spring

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the trap. Laura had given her whole soul and affection to the keeping of Lacy. Night after night, in the soft moonlight, had they strolled through the beautiful groves around this most delightful village. Spring had come with its thousand varied sweets—here mingled the wild flowers of the prairie and forest with the more cultivated scion of the garden. It was their pleasure by moonlight to gather the early flowers of the season; and yet there had not passed from the mouth of either any more definite words than those uttered by Walter at his first interview. But they knew and felt that their love was reciprocal. Often and again had Walter lifted his eyes to her's, and would have told her he loved, but he needed not to convey his meaning by words.

Staunton now concluded the plot ripe, and the time arrived to perfect his plans. He saw that if ever man or woman loved, these young creatures were strongly under that influence. Oh, how fair and how lovely to behold is the pure and holy love of two such bright beings! A serpent crept into Paradise, and the fiend, Staunton, now stept in to spoil the holy affection. On the 1st of May (I remember it well,) the young ladies and their beaux had sauntered out early in the morning to try their fortunes, and either by design or by chance, I know not, Laura had seen Walter's image reflected in the well; but the forbidding countenance of Staunton almost concealed it from her view. With a shudder and a smothered shriek, she turned and discovered both Walter and Staunton leaning over her, and also looking into the well. The former gazed into her eyes to read there if possible, that deep and dark secret, which a few moments before had been revealed to him by Staunton. All there was innocence, and yet he could not doubt Staunton: he said he positively knew it; nay, was present in J—, when it occurred. I will not follow this couple through that joyous day. To one it was a day of unmingled pleasure—that one was Staunton. He had shot the poisoned arrow, and he saw how well it took effect. A month from this time Walter Lacy had made up his mind,—yes, reader,—he had deliberately concluded to betray the innocence of this lovely, this confiding girl. One month had he struggled between a sense of duty; yea, against his honourable feelings and his deep, his burning love. Reader, I will tell you why. Previous to that first of May, his love for Laura was as pure and as unmingled with any base motive as was that pure love first given from heaven: but Staunton, the fiend, had told him that he was giving his heart to a—— I forbear the word. He told him this, that she had been betrayed and was lost. As I said before, one month had he tried to stifle his animal nature; but it was too strong, and he yielded! Ah! then should he have sought aid from a higher power; and, like Joseph, have resisted even to death. He was seated in his room when he came to this rash determination; it was about dusk, and he seized his hat to repair to the accustomed place, when a rap was heard at his door. "Come in. Ah! good evening Uncle Tom—what's going on to-night?" "We have several on whom we confer the M. M. deg. to-night, and we wish your assistance. By the way, Bro. Lacy, you have not been to visit us for some months;—I fear these women interfere; we shall have to marry you off, and then you will come every night!" "Ah! Uncle Tom! you are an old bachelor, and we allow you to say that; but if I were married I should be less often there than now. Well, I will be there to-night." ******. He had been in the Hall but a few moments ere he was aware that the

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"Invisible Shield" was thrown over the fair Laura G. Her father was that night made a Master Mason. Thus was that beautiful girl saved. Shall I finish the picture?

Staunton saw that his scheme was not working as rapidly as he desired, and overstepping his usual caution, suggested the course to Walter, that his own wild passions had prompted. Walter was led to suspect that something was wrong, and using that deep penetration which he possessed in an eminent degree, he discovered that Staunton must have had a bad motive in all the information that he had given him. At his next interview with Laura, he learned by inquiry from her, that Staunton had addressed her and been rejected, only a few months before his own arrival in J—! The whole matter was explained. He was to have been the instrument to destroy his innocent victim. He took his leave immediately, vowing vengeance on the head of that base wretch; but he was not to be the instrument of his punishment. A severer punishment had been inflicted on him by his Maker. In managing a fiery horse, he had been thrown, and his skull so badly fractured that his life was despaired of. He called incessantly for Walter and Laura, and when Walter was admitted to him, he commanded his attendants to leave them alone. He then told his own story, and the means he took to injure him and Laura; and now, said he, pardon me—pardon and forgive me, and then I will ask the forgiveness of God. I need not say that his forgiveness was freely given, and he died as all hoped, after he had made his peace with God. And now, reader, in a few weeks Walter Lacy and Laura G. will be man and wife. Such is the "Invisible Shield."

THE PRUSSIAN GRAND LODGE AND THE JEWISH FREEMASONS.

We regret to be obliged to admit that we cannot congratulate our readers on the satisfactory settlement of the truly Masonic, we may say vital, question—the non-admission of our Jewish Brethren to Freemasons' Lodges in Prussia; for, although we heard the pleasing assureance of the representative of Prussia, in the Grand Lodge of England, that "no such intolerant and un-Masonic exclusion would now be found to exist," we have since then received a large number of letters, and some of very recent date, boldly asserting that it continues; we have also received *the law* upon which has been founded this improper innovation upon Freemasonry. We shall say but little at present on the subject, resting our silence on the promise "*that it would not be found so in future;*" and as we know that the laws of the Grand Lodge (Royal York) at Berlin are to be revised in January next, the nine years of their legal existence (during which they have been allowed to spread their baneful influence), expiring at that time, we are willing to give the Brethren who were so much ashamed of them, the benefit until then. The section of the laws containing the obnoxious clause runs thus:—"CHRISTIAN Brethren of all other Lodges, whether at the time subscribing members or not, are admissable to the work and banquets on all occasions, except at deliberations."

It must be evident to every Freemason, that such law is incompatible

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with his Masonic obligation; and much more likely to inculcate, on the one side, an intolerant religious or bigotted prejudice, while on the other it will cause a hatred of the oppressors, and a disgust for the order, rather than universal love of mankind, and a desire to make Freemasonry the neutral ground for the display of brotherly love.

Our (the English) Grand Lodge, in its own publication, distinctly tells us, "we are to pledge ourselves to discountenance *all impostors* from the *original plan of Freemasonry*, to promote the general good of society, and to cultivate the social virtues." But how have the Prussian Masons acted in this respect, and what course has been adopted by our rulers to enforce this doctrine? The first page of the Book of Constitutions says,—"Masons unite with the virtuous of *every persuasion* in the firm and pleasing bond of fraternal love." This is either true or false; if true, how is it that the Prussian Freemasons have been allowed for the space of nine years to disregard this first Masonic law?—if false, what is Freemasonry, and for what purposes is it continued?

Our Brethren in Holland, France, America, &c., have upon the very first intimation of the intolerance and injustice of the Prussian Freemasons, adopted the mildest but readiest course open to them, namely, remonstrance, to the Royal York Lodge at Berlin; seeing clearly that the attempt to make Freemasonry a religious question is improper, and in direct violation of every Masonic feeling; which, if allowed to continue, must strike at the very root of the existence of the society, and cause Masonic Lodges (as they may be called) to be established for the purposes of supporting Mahomedanism, Judaism, certain Christian or Hindu sects. We annex a couple of the addresses, copies of which have been forwarded to us, not having room for more; but we are delighted to find the Grand Lodge of Hambro', which has hitherto acted under the instructions of the Royal York of Berlin, has, among others, within the last few weeks, requested the Royal York to admit the Masonic Jews to the Lodges under its controul. We can only suppose this change in their opinions has taken place from the publicity lately given to the question, and the assurance of their representative in the Grand Lodge of England, that all religious distinctions would be abolished in Hambro'.

We are pleased to find that our Jewish Brethren are not disposed to enforce their claim while any other course remains open to them, for in the true spirit of Masonry they write to us—"We doubt not, were we to come as complainants to our Grand Lodge (for we are English Freemasons, duly and regularly initiated), it would interfere for us, and we cannot but suppose that it has the means and the power, as it unquestionably has the inclination, to obtain justice for its members, and that it will carry out the system of universality, upon which Masonry is founded, and which can only be its support; but we come *not* as *complainants*, we ask of the Grand Lodge of Prussia, the Royal York, to withdraw a strange incongruous absurdity, which has crept into its laws, and we doubt not that what we claim will be granted magnanimously by them, instead of waiting until the Grand Lodge of England *insists* upon its being yielded as a right. A remonstrance from the Grand Lodge of England would certainly much facilitate the subject, and perhaps prevent the unpleasant alternative of the public seeing an angry altercation in our day; for we cannot but think the Grand Lodge of England, the source as it is the home of Masonry, will not be bearded, nor tacitly admit itself to be powerless to carry out its own laws, its

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unanimous wishes, and its system." This is Masonic, and we agree with it; we should likewise regret to see the day when the Grand Lodge of England will be compelled to attempt to enforce its doctrine.

Since this question has been broached many remarks have been made, but we have not heard one that has attempted to justify it, nor has any one, by a perversion of argument or special pleading upon our law, shown, or attempted to show, the slightest point in its favour; yet strange as it may seem, it is admitted that Prussian Freemasons are not indisposed, when absent from their "father land," to make friends of their Jewish Brethren, visit Lodges with them, and should misfortune overtake them, are not prevented by their laws of exclusion seeking their assistance.

We sincerely hope our Grand Lodge and authorities will communicate with the Freemasons of Berlin, reminding them, in accordance with that sacred book which is to be the guide of all our actions, that it is written—"thou shalt not hate thy brother in thine heart, but, on the contrary, honour all men, love the Brotherhood, fear God, honour the king."

Looking, therefore, at the anomaly in the Prussian system of Freemasonry, it behoves us to be on the alert, and obtain for our Brethren what is their due speedily, honourably, and quietly; but if our forbearance is too far taxed, we shall feel ourselves compelled to insist on the fullest, most ample, and most public reparation for the Masonic Jews.

TO DR. JOS. BEHREND, BERLIN.

Respected Sir and Brother.—A translation in French, printed at Nancy, has made me acquainted with the position of Freemasons, of the Jewish Religion of the Orient of Berlin, and in the Prussian Lodges.

In a journey to Frankfort S. M. I had been so fortunate as to make prevalent the unalterable principles of the Grand Fraternity, but the letter of the Prince Royal has completely neutralised the objects I had obtained.

As a member of the Supreme Council of France, Lieutenant Grand Commandant, and an ancient Mason, I believe it my duty to represent to you, that in France, in our rite, under the obedience of the Very Mighty the Duke Decaze, our Grand Master, we question no man who presents himself as to his religion, but rely on his principles.

The Ancient Order of French Masonry believes that to allow the existence of any sectarian divisions would be in direct opposition to those excellencies for which Masonry was instituted, our God is not distinguished either as Bramah, Jehovah, or Christ, but the Great Architect of the Universe, the Eternal mover of all, who prospereth the works of those who labour in the vineyard of rectitude, and who loves and protects every man, of *every* religion, who pursues a just and independent path.

To preserve the religious prejudices of the middle ages would be to perpetuate ignorance and barbarism and disown the law of progress, and to presume that the data of Masonry is from the Christian era, to deny all sacred tradition: the constant image of the temple of Solomon, the same designation of our divine Master in the Lodges, with many other

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customs, establish the indisputable fact, that Masonry existed before the coming of Jesus Christ.

Freemasonry is a religion, inasmuch that it binds man to man in the indissoluble bond of unity : it invites universal brotherhood, it tends to uphold and support all that is great and noble in the human understanding, to venerate and extol morality.

Such, then, Dear Sir and Brother, are the universal principles that the Supreme Council of France has always defended, the testimony of which I freely give you, that in the end, virtue and justice may meet their reward.

Accept, dear Sir and Brother, the expressions of affectionate sentiment,

The Lieutenant Grand Commander of the accepted Ancient Rite,

COMTE DE FERNIG.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

Orient, Bourdeaux, A. M. 5844.

THE R. L. DE L'ETOILE DE LA GIRONDE.

To the respected Brother Jos. Behrend, Orient of Berlin.

DEAR SIR AND BROTHER,—We have the pleasure to hand you annexed a copy of the resolutions adopted by the R. L., after having heard the report presented at its meeting on the 17th of September last, contained in a circular letter addressed by twenty-eight Israelitish Freemasons to the Orient of Prussia, of whom you are the representative and most conspicuous.

We deplore to see reigning in the Prussian Lodges that spirit of intolerance so despicable in the present enlightened age, and which every Masonic institution, holding sacred the promulgation of truth, virtue, and morality, should assist to destroy.

The R. L. de l'Etoile constitutes all that is beautiful, grand, and sublime, and would, were the application of its principles *universal*, confer everlasting benefit on mankind, by expunging prejudices, so fatal and detestable as the prejudices of religion. Nor can any institution, desirous of promoting the cultivation of liberal and charitable doctrines, view, without the deepest regret, the destruction by the Prussian Freemasons of the holiest and most sacred duties of the fraternity; and with these sentiments the Orient Bourdeaux offers to the Masonic Israelites of Prussia its concurrence, if it be of any service, in arriving at a favourable result in the very praiseworthy object they seek, and which merits, and ought to draw the attention of all Masons, and more particularly the Masonic authorities at the head of every institution in every kingdom; for observations forcibly addressed by them will, without doubt, be understood by the L. L. of Prussia, and by showing them they are pursuing a false system, induce them to pursue the same course with the same principles as other institutions.

We do hope, in this state of things, the L. L. of Prussia will not long withhold replying favourably to the circular letter, which only seeks that which morality, right, and equity entitle it to demand.

We entreat you, very dear Brother, to submit our resolutions to those Freemasons who, like yourself, signed the circular addressed to us, and we earnestly beg to assure you of our sincerity and sympathy.

(Signed) Master; T. Debessé; Wardens, Igoret and E. Mons.

G. VILLENEUVE,

Secretary by order.

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MASONIC KNIGHTS TEMPLAR.

MR. EDITOR,—Allow me to offer a few remarks on the present state of the Order of the Temple and Sepulchre of St. John of Jerusalem.* A great movement is now seemingly taking place in that body in this kingdom, those of Scotland having thrown off their allegiance to Freemasonry, while in England, there seems to be much difference of opinion as to whether it is advisable to follow our Scottish brethren.† The original connexion between the Masons and Templars seems to me to have taken place in Scotland, in the troublous times which immediately followed the murder of Jacques de Molay, in Paris. The Templars, who were then hunted with every species of persecution, fled to the Masons' Lodges for protection; joined in their assemblies and ceremonies; and, more, adopted the Masonic dress. In return for this protection, the Templars admitted some few of the Masons into their Order, and thus the Knight Templar, for the time became a species of superior degree of Freemasonry; wearing the Masonic garb, with this only difference, that it was trimmed somewhat differently, by way of distinction. The great point of dispute in England now is, shall this absurd dress of an apron, (for absurd it is in regard to Templars in the present day, however necessary it may have been when first adopted), be continued? and the universal voice of all those who have studied the matter says, no; but let us return to our proper and legitimate dress; ‡ our Scotch brethren have done so, and let us do the same; while those, on the other hand, who have become Templars (merely as a *high degree of Masonry*), neither knowing, or at all caring for its origin and history, say, why shall we put off our aprons, and with it the PROTECTION OF Masonry? Then comes the point, and I think I can show that, as we are now constituted, we have NO PROTECTION from Masonry, but ARE *an illegal society, liable to be prosecuted for every meeting, whereas were* we, as our Scotch brethren have done, *to throw off the apron, and with it Masonry*, we should not only *become a lawful but a more honourable society*, and be more worthy of a succession from those noble knights of old, with whose names history is embellished. But to the point, by the 39 Geo. III. c. 79, s. v., a protection is extended to all regular Lodges of Freemasons, *held before the passing of the act*, upon the condition that they, in compliance with s. vi., register their Lodge with the clerk of the peace of their county every year, and at the same time deposit a list of the members of the Lodge with him. The constitutions of Masonry say—"Pure ancient Masonry consists of three degrees and no more, including the Royal Arch." *By this are all encampments of Knight Templars at once put out of the protection of the law.* The law protects all *regular Lodges of Freemasons.* The constitutions of Masonry say, none but E. A. P., F. C. and M. M.. including R. A. are Masons. Now, then, are Templars protected? *No, they are not;* they are another and a separate society; a society that has *got intermixed with Masonry* in troublous and dark times, and it is now necessary, for the united good of each body, that a separation should take place. An en-

* It may hardly be necessary to state that we do not hold ourselves responsible for the opinions of our correspondents. On the present subject having, as yet, not expressed any opinion, it may be as well to enter a general disclaimer.

† We are not aware that there is *much* difference of opinion.

‡ Not universal—partial would be a better term.

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campment of Templars, formed after the model of our noble Scotch brethren, has nothing to fear from prosecutions of law; *it is not a secret society, Templars never were so;* it is true, the absolute power of admission was not, nor is it now, published to the world at large, but this does *not constitute a secret society.* Whereas, the *present English Templars* are, to all intents and purposes, *a secret society,* and as such, and not being protected by the law, which protects Freemasons, are *liable* to the most constant, vexatious, and tedious, and expensive law proceedings. But to put all this aside, no one who is well acquainted with the present society of Templars in England, can help admitting that a great proportion of those who have been of late years installed Knight Templars, have been *unfit* from their *rank and position* in society, even to have received *the honour of Knighthood,* such as these ought to have been created *serving Brothers of the Order,* and treated with all respect and Brotherly affection; but they should never have been admitted among the more honourable of the Order, for whom the honour of Knighthood was reserved. The fact is very clear, the whole Order demands a thorough revision, and, in my opinion, that revision can only be made by following so noble an example as our Scotch Brethren; viz., by *throwing off the apron, and with it all allegiance to Masonry.* I agree with the Scotch again, out of RESPECT to Masons, I would always give them a PREFERENCE, but I would not DETER a man from joining the ancient society of Templars, because, perhaps, he had a conscientious scruple to prevent his becoming a Mason. I most firmly believe that if the G. C. insists on the apron being worn, and thereby retaining the visible connexion with Masonry, that all the camps which are composed of proper Knights, (viz., gentlemen, for as Knights we do NOT meet on the level), will secede, and either join the Scotch Encampments, or else hold themselves as an independant body.*

Your obedient servant,

FRA. GULIELMUS DE CORYTON, MILES TEMPLI.

28th November, 1844.

COLLECTANEA.

THE BENEFACTORS OF MANKIND.—It has not been permitted to individuals to effect with their single arm those great revolutions which urge forward the destinies of the moral and intellectual, and the political world. The benefactors of mankind labour in groups, and shine in constellations: and though their leading star may often be the chief object of admiration, yet his satellites must move along with him and share his glory. Surrounded with Kepler, and Galileo, and Hook, and Halley, and Flamstead, and Laplace, Newton completes the seven pleiads by whom the system of the universe was developed. Luther, and Calvin, and Zuingle, and Knox, formed the group which rescued

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* The implied threat of secession had better have been omitted, but, as correspondents sometimes feel tenderness in either omission or correction, we give the letter without other comment, than that whether the apron be worn or not worn, is not worth the time spent in discussion. The English is a commercial nation, and many of the nobility are descendants of honest parents of the humblest class.

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Christendom from Papal oppression. Watt, and Arkwright, and Brindley, and Bell, have made water and iron the connecting links of nations, and have armed mechanism with super-human strength, and almost human skill. By the triple power of perseverance, wisdom, and eloquence, Clarkson, and Wilberforce, and Fox, have wrenched from the slave his manacles and fetters; and we look forward with earnest anticipation to the advent and array of other sages who shall unshackle conscience and reason—unlock the world's granaries for her starving children—carry the torchlight of education and knowledge into the dens of ignorance and vice—and with the amulet of civil and religious liberty, emancipate immortal man from the iron-grasp of superstition and misrule."—*North British Review.*

"Mankind might do without physicians if they would observe the laws of health; without lawyers if they would keep their tempers; without soldiers if they would observe the laws of Christianity."

"The magnetic power of a compass needle will be entirely destroyed or changed by being touched with the juice of an onion. This fact may seem trifling, but we regard it as one of the first importance; and, investigated, it may lead to consequences as astonishing as those of the magnet."—*Magazine of Science.*

"Firmness without mildness is harsh and forbidding; mildness without firmness becomes weak and contemptible; both united make a character respectable and amiable."

"The first and most important female quality is sweetness of temper. Heaven did not give to the female sex insinuation and persuasion, in order to be surly; it did not make them weak in order to be imperious; it did not give them a sweet voice in order to be employed in scolding; nor did it provide them with delicate features, in order to be disfigured with anger."

Sheridan said beautifully—"Women govern us; let us try to render them perfect; the more they are enlightened, so much more shall we be. On the cultivation of the minds of women depends the wisdom of man. It is by women that nature writes on the hearts of men."

Education.—"In whatever light we view education, it cannot fail to appear the most important subject that can engage the attention of mankind. When we contrast the ignorance, the rudeness, and the helplessness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide that they can hardly be regarded as one of the same species. Yet compare the infant of the savage with that of the most enlightened philosopher, and you will find them in all respects the same. The same high, capacious powers of mind lie folded up in both; the organs of sensation adapted to their mental powers, are exactly similar. All the difference which is afterwards to distinguish them, depends upon their education."

Religion.—"Religion is exalted reason, refined from the grossest parts of it: it is both the foundation and crown of all virtues; it is morality improved and raised to its height by being carried nearer to Heaven, the only place where perfection resides."

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THE YOUNG OXONIAN AND PROFESSOR PORSON.—"Porson was once travelling in a stage-coach, when a young Oxonian, fresh from College, was amusing the ladies with a variety of talk, and, amongst other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach too! roused our slumbering Professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears and rubbing his eyes, 'I think young gentleman,' said he, 'you favoured us just now with a quotation from Sophocles; I did not happen to recollect it there.' 'Oh, sir,' replied our tyro, 'the quotation is word for word as I have repeated it, and in Sophocles too; but I suspect, sir, it is some time since you were at college.' The Professor applying his hand to his great coat, and taking out a small pocket edition of Sophocles, coolly asked him if he would be kind enough to show him the passage in question in that little book. After rummaging the pages some time, he replied, 'Upon second thoughts, I now recollect that the passage is in Euripides.' 'Then perhaps, sir,' said the Professor, putting his hand again into his pocket, and handing him a similar edition of Euripides, 'you will be so good as to find it for me in that little book.' The young Oxonian returned again to his task, but with no further success, muttering however to himself, 'curse me if ever I quote Greek again in a coach.' The tittering of the ladies informed him that he had got into a hobble. At last, 'bless me, sir,' said he, 'how dull I am! I recollect now, yes, yes, I perfectly remember, that the passage is in Æschylus.' The inexorable Professor returned again to his inexhaustible pocket, and was in the act of handing him an Æschylus, when our astonished Freshman vociferated, 'Stop the coach—holloah, coachman! let me out, I say, instantly—let me out; there's a fellow here has got the whole Bodleian library in his pocket; let me out, I say—let me out; he must be Porson, or the devil.'"

"THE LAST TIME.—The simple act of separation from those with whom one has been for any length of time domesticated, even though we quit them with the determination of revisiting them shortly, gives a pang—it disarranges the habits—it unsettles the mind, and leaves the heart desolate; and this, not only if our associates be full of talent, mind, and genius, but even if they be the merest matter-of-fact kind of persons, yet still we feel a painful sensation at separating from them for 'the last time.' A man quits his house where he has lived for years—he removes to one better built, better situated, yet he likes not to think that to-morrow will be the 'last time' he shall sleep in the house endeared to him by a thousand recollections. From such natural feelings what a moral may be deduced. In one only situation can a man be placed where the dreadful doubt is converted into a tremendous certainty. Not the sick patient to all appearance on the bed of death, he may linger—he may recover, the ray of hope beams, and those who love him share its brightness. *His* hours are not numbered. The sinking mariner clings to the last fragments of the ill-fated ship—holds on while nature's strength remains, and as he mounts the rising wave, strains his anxious eye in search of help—a vessel may heave in sight—he may be drifted to some friendly shore—*his* fate is not decided. The unhappy wretch who alone lives his 'last day,' hopeless and in unmitigated misery, is the sentenced convict on the eve of execution. The sun gleams through the bars of his cell in all its parting brightness, for the 'last time' to him—he hears the prison clock record the fleeting moments—to him how

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fastly fleeting—each hour throughout the night sounds for the 'last time'—seven strikes upon the bell—at eight he dies! He is summoned to the scaffold—the apparatus of death is ready—he feels the pure air of heaven blow upon his face—the sun of summer shines upon him—he sees for the 'last time' the verdure of the fields, and a thousand objects familiar to us all—his tearful eyes are closely covered with the cap—external objects are shut from his sight for ever—he hears, for the 'last time,' the sacred word of God from human lips—in another moment the death struggle is upon him. To him alone, then, is the exit from this world known with certainty, both as to the manner and the moment—to us the 'last time' is a secret."

"The first great gift we can bestow on others is a good example,"—*Sir Charles Morrell.*

"Frugality is a fair fortune, and industry a good estate."

"He whose jests make others afraid of his wit, had need himself be afraid of their memory. It is more grievous for a man to be ridiculed than beaten."

"As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors."—*Fuller.*

"The poets feigned that Daphne was changed into a laurel when flying from Apollo—to show that girls who avoided their lovers must be green."

Female Confidence.—"Women should be careful never to make unnecessary confidants. The choice of intimates should always be a point of consideration. A woman should remember when she admits another to her friendship, how much she places in her power; and as she should ever have a guard upon her own tongue, so should she instantly check all idle indiscretion in her presence. The mischief to society, and the individual misery occasioned by the vicious practice of retailing the faults of others, is incalculable in extent. Let it be called tittle-tattle, or scandal, or what you will, it springs ever from selfish vanity, and can only be encouraged by vacant indolence or listless folly. If a woman be well informed, she will have more interesting subjects of conversation; if she be industrious, she will have other matter to employ her mind; if she be amiable, she will hate it; if she be talented, she will despise it; if she be wise, she will avoid it."

"Affection for the dead is the memory of the heart."

"Not to grow better is sure to end in growing worse."

"The prerogative of infancy is innocency; of childhood, reverence; of manhood, maturity; and of old age, wisdom."

"A curse is a stone flung up to the heavens to return on the head of him that sent it."

"We are all complaining that our days are few, yet acting as though there would be no end to them."

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"We gain nothing by falsehood, but the disadvantage of not being believed when we speak the truth."

"A young wife remonstrated with her husband, a dissipated spendthrift, on his conduct. 'Love,' said he, 'I am like the prodigal son; I shall reform by-and-by.' 'I will be like the prodigal son, too,' she replied, 'for I will arise and go to my father.'"

"Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and ingenious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the falling industrious. Much might be said in favour of adversity, but the worst of it is, it has no friend."

Beautiful Little Allegory.—"A humming-bird once met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship. 'I cannot think of it,' was the reply, 'as you once spurned me, and called me a drawling dolt.' 'Impossible,' exclaimed the humming-bird, 'I always entertained the highest respect for such beautiful creatures as you.' 'Perhaps you do now,' said the other, 'but when you insulted me, I was a caterpillar. So let me give you this piece of advice—never insult the humble, as they may one day become your superiors.'"

A Mother's Love.—"The love of a mother is never exhausted, it never changes, never tires. A father may turn his back on his child, brothers may become inveterate enemies, husbands may desert their wives, wives their husbands—but a mother's love endures through all, in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on; still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with delight, the merry laugh, the joyful shout of his childhood, the opening promise of his youth: and she can never be brought to think him all unworthy."

The Sanguine and the Over-Cautious.—"There are many men, especially at the outset of life, who, in their too eager desire for the end, overlook the difficulties in the way; there is another class, who see nothing else. The first class *may* sometimes fail; the latter rarely succeed."—*S. T. Coleridge.*

Reconcilement.—"It is a blessed thing—and they who love sincerely know well how blessed—when, after a moment of misunderstanding—nay, perhaps even of mutual transgression—to repose heart against heart, and feel, sincerely feel, that one certainty is to be found on earth, one certainty which defies all the power of hell, one certainty which is heaven upon earth—that they love one another—that they belong to one another—that nothing, nothing in the world, shall divide those who have found each other in true, celestial love. O! this is a certainty, the most beautiful which is to be found upon earth—a certainty, the ground and guarantee of every other. He felt it well, that man, who, about to pass from the theatre of life, laid his hand upon his heart, and said, 'I love, therefore I am immortal!'—*From Mary Howitt's new work, "The President's Daughters."*

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GENEROUS LIBERALITY

ON THE PART OF BROTHER HOBBS TOWARDS A BROTHER MASON WHO IS IN DISTRESSED CIRCUMSTANCES.

The following case cannot be too strongly recommended to the notice of the Craft in general, more particularly to the wealthy and humane.

Brother James Gardner, who for many years kept the Greyhound Inn, in Croydon, with his wife and two daughters, (one aged 17, in ill health, and the other aged 10), being without the means of providing for their daily wants, a few benevolent individuals at Croydon are engaged in the humane and charitable task of endeavouring to raise a subscription for the purpose of affording them food and shelter for the present, and if possible to aid them in supporting themselves for the future.

On the subject being mentioned to our liberal and kind hearted Brother Hobbs, whose benevolent and humane feelings vibrate in such unity with sweetness of voice, that we are forcibly reminded, not only how beautiful and apposite is the song that he warbles with equal pathos and harmony, but how wishfully he would prove, if possible, that

"There's not a tear or aching heart would in the world be found."

Brother Hobbs immediately volunteered to sing gratuitously on the 22nd January, 1845, at a concert at the Hall of the Croydon Literary Institution, in aid of the funds. His liberality did not end here, he also promised to obtain upon the same liberal terms, the best talent that London could produce.

A distinguished individual who has promised liberally to patronize the concert, says of our benevolent Brother, "Hobbs is certainly one of the most liberal men in his profession, he is constantly doing this sort of thing, and I believe half the charitable institutions in London, (and we in justice would add, and elsewhere), receive his professional assistance gratuitously, and oftentimes accompanied with a liberal donation." Go then, Brother, and do likewise. One box at the concert for six persons is already engaged at £10, and the concert is to be graced with the distinguished patronage of the Countess of Eldon, Lady Antrobus, Lady Bridges, &c. &c.

Brother Gardner is a benevolent kind-hearted man, and when he had the means, many a poor starving fellow-creature had cause to bless him for his bounty. He was in the habit of distributing liberally to the poor of his neighbourhood, the remains of the tables; and a decayed school mistress of the town was for many years indebted to him for her Sunday-dinner. Through his liberality several of his fellow-servants were enabled to get into business on their own account, and one of them with all gratitude to his old master and mistress, has for some weeks

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past supplied the family with the means of subsistence. Again we say, go then Brethren and do likewise.

Brother Gardner's posting business became materially injured by the opening of a railway communication through Croydon, in consequence of which his tavern business also became greatly reduced, and about two years since, he made a composition with his creditors, to whom he paid 7*s.* in the pound.

Donations in aid of the fund for raising a permanent fund for the wife, more particularly, of Brother Gardner, by cheque crossed, or by post office order, will be received by John Blake, Esq., Croydon; Brother John Chrees, Croydon; Brother George Price, Croydon; Brother H. Pegg, Brighton.

SUBSCRIPTIONS ALREADY RECEIVED.

	£	*s.*	*d.*		£	*s.*	*d.*
East Surrey Lodge of Concord . .	5	0	0	John Mann . .	5	0	0
Royal Clarence Lodge	2	0	0	Henry Taylor . .	5	0	0
Bro. H. Pegg . .	2	0	0	Nathaniel Glover .	5	0	0
Bro. Schilling . .	0	10	0	Bro. Acklam . .	0	2	6
Five old servants of Bro. Gardner, one Guinea each . .	5	5	0	Bro. Waid . .	0	5	0
				Bro. W. G. Bolton .	1	0	0
				Bro. W. Pegg . .	1	0	0
Bro. Weall . . .	1	1	0	J. S. Winstanley, Esq.	1	0	0
Charles Lambert, Esq.	1	1	0	Francis Nalder, Esq.	1	0	0
Charles Butler, Esq.	1	1	0	Mr. William Fisher .	5	0	0
George Fletcher, Esq.	1	1	0	Mr. Hollman . .	0	10	6
Lady Bridges . .	1	0	0	Bro. F. Biden . .	1	1	0
The Rev. T. Harman	1	0	0	Bro. R. L. Wilson .	1	0	0
J. G.	10	0	0	Mrs. Appleton . .	0	10	0
				Mr. Bean . . .	1	0	0

[The above case has been sent us by a Brother whose anxiety is sanctioned by the truth of his statement, and the hope he entertains that among Freemasons, an appeal from one, who, when in better days, did his duty, will not be made in vain. We can only add our fervent aspirations to those of our esteemed correspondent.—Ed.]

Though sweet the voice as angels have above,
Or music of those fabled spheres, men say
For ever loud proclaims th' enduring love
They owe their Maker—an eternal lay—
Far sweeter to the heart, *one* single tone
Which Charity pours forth, our kind to aid;
All other merits perish but *that one*
For Heaven itself of Charity is made.

Edward Raleigh Moran.

127, Strand,
December, 1844.

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POETRY.

THE TEMPLE OF MASONRY.

Lo! where yon structure rears its ample dome!
'Tis light's abode—'tis Masonry's high home.
See where its walls, by love cemented, rise,
Till their bright turrets pierce the brighter skies!
From where the East pours forth the ruddy day,
To where the West receives its fading ray,
From the mild South, to where the gelid North
Marshals its storms, and sends them hurtling forth,
In form symmetrical the pile extends,
Nor with earth's centre, or Heaven's concave, ends.
Three pillars huge, their polished fabrics rear,
And with united force the structure bear.
This Wisdom called, that Strength, that Beauty named:
Emblems of Him whose hand the temple framed.
Of work mosaic, wrought with matchless skill;
The pavement's formed—designed the mind to fill
With truthful images of man's estate,
To curb proud scorn, and suff'ring truth elate.
A blazing sun in liquid azure glows,
And o'er the starry roof its lustre throws;
While all around, bright hieroglyphics gleam,
Like Heaven's jewels in a slumb'ring stream.
Between the pavement, and the starry spheres,
Of many steps, a rising way appears;
Pleasing the path, to him with Faith inspired,
By Hope sustained, by Charity attired:
But effort impotent, and labour vain,
To him who strives with carnal step to gain.
From out the temple flashing with light's beams,
Three rivers gush—then mix their crystal streams;
Still as they roll, the limpid waves expand,
Bless ev'ry shore, and gladden ev'ry land,
With the full tide of sweet fraternal love,
Relief and Truth, all hallowed from above.

W. Snewing.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

☞ 1844, *Oct.* 30. This day a circular was issued containing the proceedings of the Grand Chapter from the 3rd Nov. 1841, a space of three years! during which period, excepting to the few who attend the Grand Chapter, or to those whom report may reach, the proceedings of the Grand Chapter, are as a sealed book, were it not for the quarterly reports in the F. Q. R. We are now *officially* informed, that on the 3rd Nov. 1841, Comp. McMullen stated that it was not his intention to proceed with his motion for members to pay an annual contribution; yet in Nov. 1844, he resumes his activity, and we direct attention to the matter, as it may be a like period of time before any *official* report shall appear.

1842, *Feb.* 12. Ordered that the laws do lie at the Grand Scribe's office for inspection. While reading this important intelligence, it is known that the laws have been printed and circulated "a long time ago."

Committees of General Purposes for 1842, 1843, 1844, have been appointed.

Aug. 3, 1842. An annual sum of 25*l.* was granted to the Royal Benevolent Annuity Fund. *See* p. 294, 1842.

1843, *May* 17. The decease of His Royal Highness the Duke of Sussex announced!

Funded property stated to be 500*l.* consols.

1844, *Feb.* 7. Vacancy of the office of Second Grand Principal by resignation of Marquis of Salisbury, as Deputy Grand Master.

— Alteration in the law, p. 14, section 5, by omitting the words "*delegated for the purpose by the First Grand Principal.*"

Aug. 7. In future certificates only to be signed by Scribe E.

CIRCULAR.—"*Freemasons' Hall, 30th Oct.* 1844.—The following Notice of Motion by Comp. McMullen* has been received for the next Quarterly Convocation, viz.:—

"'That, for the purpose of establishing a Fund, to be applied in aid of the Royal Masonic Benevolent Annuity Fund, and for obtaining and keeping a correct Register of Royal Arch Masons,

"'Every Subscribing Member of a Chapter in the London District, as fixed by the Grand Lodge, shall pay 4*s.* per annum, and every Subscribing Member to a Country Chapter 2*s.* per annum; and each Chapter shall make a return yearly, or oftener if necessary, of the Names of all its members, and at the same time remit the amount of the contributions of its Members, which amount shall be paid over to the Treasurer of the Annuity Fund in the name of the Chapter, whereby the First Principal thereof will be entitled to Votes for Annuitants in proportion to the sum paid, viz. one Vote for every 5*s.*

* The name of the proposer was not printed in the circular.

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QUARTERLY CONVOCATION, NOVEMBER 6, 1844.

Present, E. C. J. Ramsbottom, *M.P.*
,, — Satterley and C. Baumer, as Z. H. J.

Several present and past Grand Officers and the present and past Principals of Subordinate Chapters.

The minutes of the last Quarterly Convocation were read and confirmed.

The report of the Committee of General Purposes was read, recommending Provincial Chapters for Worcester and Gosport, and stating that a petition from certain Companions, desirous of having a Chapter attached to the Old King's Arms Lodge, No. 30, London, was in all respects perfect; but the Committee preferred leaving the subject to the consideration of Grand Lodge without any especial recommendation, by reason that it had been generally thought there were already a sufficient number of Chapters in London.

The finances were in a state of progressive improvement.

The report of the Committee was ordered to be received.

The warrants for Chapters to be held in Worcester and Gosport were unanimously granted.

The petition for a Chapter to be attached to the Old King's Arms Lodge having been read,

Comp. CRUCEFIX observed, that it being in all respects in strict conformity with the law, and having passed the scrutiny of the Committee, he could see no objection whatever to the prayer being granted; that in fact, to suppress the desire for new Chapters was not consonant to the spirit of Freemasonry, and that it would be time to make a law to prevent new Chapters when they should become too numerous for security, a point to which there was little probability of arriving. After commenting on the character of the petitioners, and the general state of the case, he concluded by moving that the prayer of the petitioners be granted. The motion being seconded,

Comp. McMullen stated his objections; that the case was not analagous to those of the Chapters of Joppa and Robert Burns, and that serious inconvenience would result if a warrant was granted.

Comp DOBIE observed, that if the warrant was granted, to which, he confessed, there was no legal objection, it was not improbable that the Grand Master's Lodge might sue for a Chapter, and if so, it was probable that the members of their Lodge who were now Companions of the Prince of Wales' Chapter would secede therefrom and join the new Chapter.* However, he found, on looking closely to the petition, there was a vagueness of expression in it, which induced him to request the proposer to withdraw it for future presentation in a clearer form.

Comp. BIGG fully concurred in the opinion that the prayer of the petitioners should be granted, and as a little delay would not injure its merits, he suggested the adoption of Comp. Dobie's view to withdraw it for a clearer statement as to the time of meeting.

Comp. JOHN SAVAGE did not consider the case as analagous with former petitions.

After a brief consultation, Dr. CRUCEFIX withdrew the petition, thanking the Grand Chapter for the liberality and kindness with which it had been received.

Twenty Guineas were respectively voted to the Girls' and Boys' Schools.

* Comp. Dobie might have observed that the members of No. 1 only joined 324 because they had not a Chapter of their own.

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THE NOTICE FOR SUBSCRIPTION, &c., &c.—*vide Circular.*

Comp. McMULLEN, after reading his notice of motion, observed, that no other mode of compelling the Chapters to make returns was left, than that of subscription—that scarcely one hundred made any return at all, and that, consequently, no registry could be kept; that upon a calculation, accurately made, there would be an amount raised of about 200*l.* annually, which he proposed should be appropriated to the Annuity Fund. Comp. McMullen then moved the resolution, which being seconded,

Comp. RAMSBOTTOM observed that, in his opinion, the motion had the appearance of coercion, inasmuch as it went to compel persons to subscribe to an object whether they liked it or not, and suggested that the resolution should be altered accordingly; that the principle of a registration was good, and would, no doubt, meet the consent of Grand Chapter.

Comp. MASSON, in a very excellent address, in which he advocated the propriety of uniting as much wisdom as possible with the justice of the case, agreed with the last speaker on the impropriety of any pecuniary vote carrying with it the slightest appearance of coercion; if a registry was needed, and that any subscription was required to give it effect, in his opinion, the very lowest possible amount would ensure the object much easier than the larger.

After some conversation between Comps. MASSON and McMULLEN, the latter withdrew his motion altogether, and was proceeding to argue on a new one, which he framed on the instant, when

Comp. CRUCEFIX rose, and after a few remarks on the three years' circular but recently issued, he begged to state, on behalf of the Provincial Chapters, that it was a strange mode of legislation, to proceed to tax them without notice; and he observed that, as the motion was withdrawn, there was no business before the Grand Chapter.

Comp. McMULLEN then gave notice of motion, but was referred to the constitutions, which directed that notices must pass through the Committee.

After a few remarks from Comp. WALTON, the Grand Chapter was adjourned.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, 27TH NOV.

Present—Brothers Lewis, Baumer, P. Thomson, Crucefix, Savage, McMullen, Webb, Philipe, Evans, Rule.

A communication from the Grand Master was made to the effect that the Grand Lodge of Texas had nominated Bro. Richard Lea Wilson as their representative to the Grand Lodge of England, to which nomination he the Grand Master assented, and that the said Brother would be introduced accordingly to the ensuing Grand Lodge.

It was announced that the address from the Grand Lodge to the Prince of Prussia had been duly presented to his Royal Highness.

THE REPORT OF THE BOARD OF GENERAL PURPOSES, stated that the great difficulty of obtaining six scrutineers for the Grand Lodge, induced the Board to recommend that in future there should only be three

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appointed by the Committee of Masters, and that the remaining three should be selected in rotation from the Board of Grand Stewards.

That the Fund of Benevolence is in arrear with the Grand Treasurer; but the Fund of General Purposes is steadily progressing, and that a further sum of 500*l.* consols has been purchased.

Letters have been received from Bros. Dobie and Sir Geo. Smart, acknowledging the receipt of the complimentary notices addressed to them by the Grand Lodge.

Bro. CRUCEFIX—announced his intention to claim precedence for his motion respecting annuities for widows, &c.

The Report from the Benevolent Annuity Fund was again read.

RENEWALS OF NOTICES.

Bro. BREWSTER—respecting the union of the Asylum with the Benevolent Annuity fund.

Bro. HALL—as to the holding of Provincial Grand Lodges, &c.

NOTICES OF MOTION.

Bro. M'MULLEN—all salaries and expenses now paid from the Fund of Benevolence to be defrayed from the Fund for General Purposes. All votes of benevolence exceeding 5*l.* to await confirmation; the qualification for relief to be three years instead of two, and that Scottish, Irish, and Foreign Brethren be only relieved on condition that they are about to quit England.

SCRUTINEERS — Bros. Clark, 13; Culverhouse, 15; White, 36; Mounsey, 57; S. B. Wilson, 188; Nisbett, 228.

QUARTERLY COMMUNICATION, DEC. 4.

Present,—R. W. Bro. J. Ramsbottom, *M.P.* (P. G. M. Berks,) as G. M.

Bros. the Hon. Ridley Colburn, S. G. W.; — Smith, J. G. W.; T. H. Hall, G. R.; Rev. J. W. Hayes, G. Chaplain; H. White, G. Sec.; P. Thompson and C. Baumer, G. Deacons; Shadbolt, Crucefix, Bossy, Lawrence, Norris, M'Mullen, Dobie, Adamthwaite, Past Grand Deacons; Evans, Philipe, Past Grand Sword Bearers; Jennings and Chapman, G. D. C.; T. Cooke, G. O.; — Rule, G. P.; — Burmester, G. Rep. Hamburgh; R. L. Wilson, G. Rep. Texas; eight Grand Stewards, the Master, Past Masters and Wardens of the G. S. L., and of many other Lodges; also Bro. Sir Wm. Macnaughton Napier, a Visitor.

The Lodge was duly opened in form.

Bro. GIBBINS rose to propose the nomination of a Grand Master for the ensuing year, but was told the proper period had not arrived.

A message from the Earl of ZETLAND, the M.W.G. Master, was delivered by the Grand Secretary, stating that in consequence of the decease of his very near relative, General Dundas, his Lordship was unable to attend the Grand Lodge.

A message was also delivered from the Earl HOWE, Deputy Grand

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Master, expressing his lordship's regret: his absence from the Grand Lodge was occasioned by a severe fit of the gout.

It was then ordered that such messages be entered on the minutes.

Bro. GIBBINS then rose for the second time to propose the nomination of a Grand Master, and was again told that he was premature.

Bro. RAMSBOTTOM, as G. M., then observed that he was commanded by the Grand Master to announce that he had received from the Grand Lodge of Texas, a communication that they had nominated Brother RICHARD LEA WILSON to be the representative of that Grand Lodge in the Grand Lodge of England, wherein his Lordship approved.

The Grand Director of Ceremonies, by command, then retired, accompanied by his assistants, and other Grand Officers, and on the return of the deputation, the Brethren rose, and the Grand Director of Ceremonies conducted Bro. R. L. Wilson (who was supported by two Grand Officers) to the foot of the Throne, and presented him.

The Presiding Officer received the Brother, and desired the Director of Ceremonies to conduct him to his seat on the dais; he was then proclaimed and saluted as,

"Brother RICHARD LEA WILSON, one of her Majesty's Commissioners of Lieutenancy for the city of London, Past Provincial Senior Grand Warden for Surrey, and Past Master of Lodge 661, Croydon, and of several other Lodges, as Representative of the Grand Lodge of Texas."

Bro. WILSON afterwards addressed the Grand Lodge, in very concise, and suitable terms.

It was then announced that the address of Grand Lodge to the Prince of Prussia had been presented to, and very graciously received by, his Royal Highness.

The Minutes of the last Quarterly Communication were then read and confirmed.

Bro. GIBBINS, a third time rose, and briefly nominated the Right Hon. and M. W. The EARL OF ZETLAND to be Grand Master for the ensuing year, which was seconded.

The Minutes of the Lodge of Benevolence was then read and approved, except as to one vote, which was referred to the Grand Lodge.

Bro. CRUCEFIX addressed the Grand Lodge on the subject of a recommendation from the Lodge of Benevolence, that the sum of Thirty Pounds be granted to Bro. Austin Wood, a most worthy Brother, which was seconded and carried unanimously.

The Report from the Board of General Purposes was read, and on the question relative to that part which recommended that, instead of six scrutineers, should be appointed by the Committee of Masters, three only should be appointed, and three taken from the Board of Grand Stewards in rotation; to which an amendment was moved "that the six scrutineers be taken from the London Lodges in consecutive rotation." On the question being put, the original motion was carried.

Some alterations in the laws of the Masonic Benevolent Annuity Fund were agreed to.

Bro. WALTON then moved that such remaining clauses of the Report of the Board of General Purposes, presented in June last, which had not been debated, should be taken into consideration, to which, after much discussion, the Grand Master in the Chair, consented.

The clause relating to the transfer of all expences from the Fund of

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Benevolence to the Fund of General Purposes, was, after a very difficult and lengthy discussion, agreed to by a great majority.*

It being past eleven o'clock, the further consideration of the Report, and other business was postponed, and the Grand Lodge adjourned.

GRAND CONCLAVE OF THE ROYAL ORDER OF H.R.D.M.K.D.S.H. PALESTINE.

Ne plus ultra.

(CIRCULAR.)

"SIR KNIGHT,—You are respectfully requested to attend the duties of the Grand Conclave, at Freemasons' Hall, on Tuesday the 29th day of October, 1844, at THREE O'CLOCK in the afternoon *precisely*, to consider of confirming the general statutes of the Order, unanimously approved at the meeting of the Grand Conclave, holden on the 26th day of August last, and on other matters.

"*THE GRAND CONCLAVE HAS BEEN OFFICIALLY INFORMED THAT KNIGHTS TEMPLARS ADMITTED IN SCOTLAND WILL NOT HEREAFTER BE REQUIRED TO BE FREEMASONS, AS HAS ALWAYS TILL VERY RECENTLY BEEN THE CASE: IT CONSEQUENTLY IS NOT NOW TO BE INFERRED THAT THE BEARER OF A SCOTTISH KNIGHT TEMPLAR'S CERTIFICATE IS A FREEMASON.*

A.L. 5848. A.D. 1844. A.O. 726. A.C. 530.

WILLIAM H. WHITE,
Grand Chan. and Regist."

Freemasons' Hall, London, October 14, 1844.

N.B. By the statutes of the Order, the Grand Conclave consists of the Grand Officers, and the E. Commander, and two Captains of each Encampment.

*** Some members of the Conclave have expressed their intention to dine together at Freemasons' Tavern; any members therefore wishing to join such party will be good enough to intimate their intention to the Grand Chancellor on or before Saturday, the 26th October.

MEETING OF THE GRAND CONCLAVE.

Oct. 29, 1844.—Present—Sir Kt. J. C. Burckhardt, G. Sub. Prior as G.M.
" " Spencer as D.G.M.
" " J. H. Goldsworthy, as 1st Gd. Captain.
" " R. T. Crucefix, as 2nd Gd. Captain.
" " W. H. White, Gd. Chancellor.

Sir Knts. W. Stuart, Baumer, J. Udall, Major Robb, W. Tucker, W. Thodey Smith, Gibbins, Harris, Kincaid, Warriner, Dover, Wyld, &c.

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* During this discussion, such improper remarks were made by two Members of the Board of G. P., in relation to each other, as to cause equal regret and displeasure in Grand Lodge.

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The minutes of the Grand Conclave held on the 26th of August were read, and confirmed.*

The report of the Committee, embracing the subjects referred to them, viz., "on the costume and regalia," and also, "on the recent changes in the Scottish Grand Conclave," was read, and, with some slight variations, the same was approved (one point being reserved until the next meeting of the Grand Conclave). The Committee were reappointed until the next meeting.

It was resolved unanimously, that an Especial Grand Conclave be convened to meet on or before the 31st of December next.

THE CHARITIES.

THE ASYLUM.—The annual ball is fixed for the 22nd of January, to be held at Freemason's Hall, under the patronage of Bro. John Lane, *D. C. L.*, P. M., 49; President, Bro. John Hodgkinson, P. M., 113, Vice President. Bro. Leigh, P. M., Treasurer, Bro. R. Field, P. M., 329, Secretary; and about twenty other brethren. The arrangements are on the most liberal scale, and the prospect of a delightful evening are most promising.

The Committee are anxious to impress on the Fraternity the urgent necessity of supporting their aged friends in the hour of need, and that subscriptions will be most thankfully received at the Bankers, Messrs. Prescott & Co., Threadneedle-street, and by the Treasurer, Dr. Crucefix, Lancaster Place.

THE BENEVOLENT ANNUITY FUND.—Not having received any account from this charity, we write in the general terms,—No news, good news.

GIRL'S SCHOOL, GENERAL COURT, 10th *Oct.*--Present, Bro. B. B. Cabbell, Treasurer; W. H. White, Crucefix, M'Mullen, Burckhardt, Lewis, Acklam, Mills, Patten, Harvey, Baumer, and many other governors. Bro. Cabbell was called to the chair, on his retirement Bro. Crucefix officiated. After the transaction of the ordinary business, the ballot for the election for the admission of children commenced, the mother of the child, Matilda Hinton, finding her chance of success very indifferent, was desirous of retiring the name from the present election, but it was ruled that she could not do so, the election thereupon proceeded, and was declared to be in favour of—Ellen J. Hill, Ann Fatt, Louisa Lightfoot, and Jane Loftus; the first and last being orphans of Provincial Masons, were not in attendance; the other two children and their parents were then introduced, and addressed by Dr. Crucefix on the nature of the institution, and the duties which devolved on both parents and children. Thanks were respectfully voted to Bros. Cabbell and Crucefix, and the Court adjourned.

The governors having visited the establishment, and inspected the children at the dinner, expressed themselves in the highest terms of approbation. The arrangement and discipline of the excellent matron place this institution as a model for all others.

THE BOYS' SCHOOL, *Oct.* 15.—A theatrical benefit and ball in aid of

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* By this confirmation Past Commanders of Encampments now become members of the Grand Conclave.

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this charity, took place under the auspices of several brethren, at the Eagle Tavern, City Road, and was pretty successful. The general concerns appear in all respects satisfactory.

THE REPORTER.

BOARD OF GRAND STEWARDS.—BRO. HUMFRY, the barrister, is looked on as the President of the Board, and BRO. MURILLIER as the secretary. The treasurer has not been named.

The suggestions of the Board of General Purposes, to incorporate three Grand Stewards in rotation with the Scrutineers, was the subject of much consideration, and will probably lead to some good result. It would be worthy of Bro. Humfry's reputation to examine into and to *act* on the Constitutions, *vide* Art. I, p. 43.

OLD DUNDEE (No. 18), *Dec.* 3.—Bro. Dr. Rowe has been again elected Worshipful Master.

OLD KING'S ARMS LODGE (No. 36), *Dec.* 12.—This Lodge is steadily progressing in numbers and respectability. Bro. Barnes has earned the good opinion of the Lodge by the pleasing manner in which he has presided over it during the past year; in commemoration of which a Past Master's Jewel was unanimously voted to him. Bro. Gibbins was elected Master. Bro. B. B. Cabbell and Dr. Crucefix visited the Lodge, and respectively addressed the members.

ROYAL ATHELSTONE LODGE, *Dec.* 11. — Bro. Watson's year of office terminated this evening, greatly to the regret of the members, who have found in him a truly valuable successor to Bro. S. B. Wilson, and other worthies. Sir Wm. Macnaughten Napier was a guest, and expressed himself highly delighted with the entertainment.

LODGE OF PEACE AND HARMONY (No. 72).—Bro. Chase was again elected W. M. This compliment to his zeal and ability will no doubt be appreciated by Bro. Chase, who is not only indefatigable in his endeavours to promote the interest of his Lodge, but of the Order at large.

BURLINGTON LODGE (No. 113).—Bro. Richard Comins is the W. M. elect.

TEMPLE LODGE (No. 118), *Dec.* 3.—Bro. A. Gardner was elected W. M.

EMULATION LODGE OF IMPROVEMENT, (No. 318), *Nov.* 8.—The anniversary of this Lodge having been changed from the first Friday in October to the second Friday in November, it was held this evening, under the able presidency of Bro. Robb, who most successfully emulated the example of his predecessors by the masterly proofs of his excellent work in Lodge, as also by the social kindness at and after the banquet. Bro. Robb was supported by, among many others, the following members of the Order:—Bros. Crucefix, S. B. Wilson, John Savage, Crew, Somes, Daly, Moran, Barnard, Whitmore, &c. &c. The memory of Bro. Peter Gilkes was drank in solemn silence. The toast was the prelude to some very interesting observations by Bro. Crucefix and others. Many excellent addresses were made, including one from Bro. Crew,

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when acknowledging the toast in reference to the charities. Nor must we forget him for his ready compliance with the wishes of the party present, in favouring them with several songs most delightfully given, which tended to pass the social evening with even more than usual satisfaction.

BANK OF ENGLAND LODGE (No. 329).—Bro. Dr. Bainbridge is the W. M. elect.

CHAPTER OF FIDELITY (No. 3), *Nov* 1.—Comps. Chase, Hodgkinson, and R. H. Forman, were respectively elected Z. H. and J. The resignation of Comp. Crucefix, P. Z., was received with general regret. He was unanimously elected an honorary member, in the hope that, although about to retire from London, he might occasionally revisit the Chapter. Comp. R. L. Wilson, who resigned last year, is the only other honorary member.

TESTIMONIAL TO BROTHER E. F. LEEKS, P. M. LODGE OF UNITY.

Dec. 10.—A splendid service of silver was presented to this distinguished Brother, as a testimonial of public respect and private regard. A most elegant entertainment was provided at the London Tavern on the occasion, at which a very large party of ladies and gentlemen sat down at six o'clock, under the able presidency of the Right Worshipful Brother BENJAMIN BOND CABBELL, P. J. G. W., the vice-chair being occupied by Brother BREWSTER, P. M. Lodge of Concord, 49. Among the immediate supporters of the Chairman we saw, intermingled with

> "Store of ladies, whose bright eyes
> Rained influence"—

the Rev. David Laing, *F. R. S.*, the Rev. M. A. Gathercole, the Rev. Joseph Brown, G. M. Dowdeswell, Esq., Charles Goodwin, Esq., Bros. John Lee Stevens, Madden, J. A. L. Barnard, &c., &c. Bro. Jolley and his choral party were in attendance to enliven the evening.

With the dessert the plate was placed on the table, and the Chairman, in a most eloquent and forcible address, presented it to Bro. Leeks, who returned thanks with much grace and feeling.

There were various addresses during the evening from the Rev. David Laing, Rev. Joseph Brown, G. M. Dowdeswell, Esq., and Charles Goodwin, Esq., the latter of whom proposed the health of the Vice-Chairman, as the Secretary and Treasurer to the fund.

Bro. BREWSTER, in returning thanks, handed in an elegantly bound volume (the gift of two young ladies), containing all the letters connected with the affair; stating that there was one from the Archbishop of Canterbury, several from various of the bench of bishops, and a great proportion from the reverend clergy, besides many from noblemen, and bankers, and merchants of high distinction, and ladies, all breathing the same enlarged feeling of respectful regard. Valuable as was the gift presented by the Chairman, Bro. Brewster said, he considered that in this volume was contained the essential spirit of the Testimonial, and to that the family of descendants of Bro. Leeks should look for evidence of his worth rather than even to the costly testimonial on the table.

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The company separated at about eleven o'clock, the ladies (nearly equal in number to the gentlemen) having graciously condescended to remain at the table till nearly ten.

The following is a copy of the inscription :—

PRESENTED TO
EDWARD FREDERICK LEEKS, Esq.
by the United Subscriptions of very many Individuals
of all ranks;
including
H.R.H. The Duke of Cambridge, K.G.
His Grace the Archbishop of Canterbury.
The Bishops of Durham, Winchester, and Norwich,
Lords Morpeth, Stamford, and Skelmersdale.
And comprising many of his earliest Friends and Schoolfellows,
in the hope
that this Universal Consent of those
otherwise separated by their various stations and occupations,
will show
the excellence of that character
which commands Respect and Esteem in every situation of life,
and from every grade of society.
December 10th, 1844.

MASONIC CHIT-CHAT.

Sussex Memorial.—The following circular has been addressed to all Lodges under the English Constitution. "Gray's Inn, July 1st, 1844. Sir,—I am requested by the sub-committee of the Sussex Memorial, of which his Grace the Duke of Sutherland is chairman, to solicit your kind co-operation in aiding the committee in raising a sufficient sum for the erection of a suitable memorial to the memory of his late Royal Highness. I am, sir, your most obedient servant, H. S. Westmacott, *Sec. Sub-Committee.*"

Orkney and Zetland.—These islands, from the latter of whieh the present Grand Master, the Earl of Zetland, derives his title, were, in 1643, held by the Earl of Morton by grant, which was confirmed in 1707, and rendered absolute in 1742. In 1766, this property was sold by the then Earl of Morton to Sir Laurence Dundas, by whose grandson, the present Earl of Zetland, it is now held. The rights and privileges are nominally very extensive, amounting as near to sovereignty as in these times are recognisable.

The King of Prussia and the Jews.—Having heard it stated that the King of Prussia tolerates Freemasonry in his dominions only on condition of excluding Jews from its meetings, the following, copied from the *Sunday Times* of December, 1844, will, we think, contradict any such prejudiced assertions :—"*The Prussian Regiment.*—A Jew, who had been a non-commissioned officer in a Prussian regiment, has, by a special order of the king, received a public situation, which he solicited in vain, the minister having declined to nominate him on account of his creed. This is the first time for thirty-two years that a Jew has been appointed to fulfil any public functions."

The British Archeologists of Canterbury.—"Mr. Godwin, who has for some time past turned his attention to the old Masonic signs which exist on hewn stones, exhibited copies of a variety which he had met with in various cathedrals in this country and on the continent, and

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which he had now also detected in Canterbury Cathedral. The subject is one of considerable interest as connected with the origin of Freemasonry; and similar marks are met with in the edifices of antiquity in the East, in still greater numbers and possessing greater peculiarities." *Ainsworth's Magazine, Oct.* 1844.

JEAN PIERRE BOYER.—The late President of Hayti is a Mason, and is described in the Tableaux des Grand Dignitaires de l'Order in Hayti, as Ch. T. K. et 33e.—*Freemasons' Magazine, U. S.*

MASONRY—A lecture on Masonry, the arts and sciences, and navigation, was delivered by Bro. Charles Mackie, at the Southwark Literary Institution, on the 4th instant, but the Grand Lodge being held on that evening, our reporter could not attend. We hear that the lecturer gave great satisfaction to a numerous audience. Among the subjects were:—The first pillars before the flood. The Hebrews taught Masonry during their bondage, and prior to their taking possession of the promised land. Philosophical conjectures as to the form of the first human habitation. Antiquity of Freemasonry, its vast importance as a science. The tower of Babel. Pyramids of Egypt. Hierogliphics, and antiquities. Roman Masonry. Modern Masonry. Ancient fraternity of Freemasons. Poetical definition of a Freemason.

JUDGES RECOMMENDING CRIMINALS NOT TO PLEAD GUILTY.—Where it happens to a prisoner to answer in the affirmative—in appropriate language, *to plead guilty*—if he insists on it, the general understanding seems to be that he has a right to have such his plea ordered; in which case there is a necessary end of trial, and the verdict follows of course. In practice, it is grown into a sort of fashion, when the prisoner has returned this answer, for the judge to endeavour to persuade him to withdraw it, and substitute the opposite plea, the plea of not guilty, in its place. The wicked man, repenting of his wickedness, offers what atonement is in his power; the judge, the chosen minister of righteousness, bids him repent of his repentance, and in place of the truth, substitute a barefaced lie. Such is the morality, such the holiness, of an English judge.—*Benthamiana.*

ROMAN ANTIQUITIES.—"Great pains are taken at Rome to preserve from further decay the architectural relics of the ages anterior to Christianity. The tottering portion of the Colosseum has been propped up, and the Temple of Nerva is about to be repaired. The public roads are likewise undergoing great improvements. The heretofore incommodious road on the Monte Cavo (*Mons latialis*) has been levelled, and they are building a viaduct at Genzano. The great road across the Pontine Marshes will be improved, the gloomy desert which formerly surrounded the traveller has been planted with rows of elm trees, whilst on either side the eye is gratified by the pleasing aspect of corn fields and pasture lands. The malaria of that district, nevertheless, continues to exercise a baneful influence on health."

SINGULAR DISCOVERY OF ANCIENT COINS.—Lately, as some men were employed digging near the railway at Cheltenham, they discovered, at about forty feet below the surface of the earth, a small earthen urn of remarkable texture, upon which was carved some beautiful specimens of ancient Roman architecture, and upon being opened it was found to contain a number of ancient gold and silver coins; amongst them were a few of silver of the reign of Tiberius Cæsar, in a high state of pre-

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servation. Cheltenham, as history informs us, was one of the principal Roman stations, and nearly the first place at which the Romans settled after the invasion of England by Cæsar: therefore it is conjectured they must have been laid there to commemorate some event at that time.

ANCIENT COIN AT MONMOUTH.—We have been favoured with an inspection of a rare gold coin, in the possession of Mr. Thackwell. It is a Rose Noble of Henry VIII., and is in a most perfect state of preservation, not a letter being obliterated. The coin was discovered, we understand, about twelve months since, during the demolition of one of the ancient gates of Tenby, and is well worthy the notice of the curious in such matters.—*Beacon.*

GOOD FOR EVIL.—A letter from Russian Poland, in the *A. Z. d J.*, exhibits how the broken-spirited Jews of that country kiss the rod which is wielded over them. On the occasion of the recent death of the Emperor's daughter Alexandra, the synagogue of Wilna was clothed in black; and part of the special service performed was the delivery of a German sermon, on the text Levit. x. 6. The Chief Rabbi compared the Russian empire to a temple of God, and the charge of governing it, to the temple service. He went on to say, that the Emperor could, no more than the High Priest, abandon himself to mourning, and the community at large ought therefore to mourn for him!—*Voice of Jacob.*

JEWISH CHARITY.—The enormous amount distributed, both publicly and privately, in charities, by a certain distinguished family in Israel, is so frequently the subject of conversation, that the following fact may not be uninteresting to your readers. The eldest surviving member of that family (in England) having lately paid a lengthened visit to the sea-coast, was promenading one day on the cliff, when she encountered a tradesman from London with whom she had dealt many years. After accosting him, and finding that his medical advisers had recommended a stay of many weeks, the lady inquired how he employed his time. "In perambulating the town," was the reply. "Then," observed the lady, "I will give you employment suited to your tastes and habits. Look out in your walks for distressed and worthy families, let me know, and I will give you the means to relieve them. By the bye—do not let their religion be a consideration, I include Christians as well as Jews." These instructions have been extensively acted upon ever since.

The tradesman had been in the habit of receiving from the same lady, during a series of years, on *every* Friday, the sum of 25*l.*, to be distributed in casual relief among the poor; and it was discontinued only in consequence of the applicants becoming so numerous and troublesome, as to compel the party to decline acting as her almoner any longer.—*Voice of Jacob.*

PRICE'S CANDLES.—We who write pretty considerably much on Matters Masonic, may be presumed to have tried all sorts of ways to find out the best and most wholesome light; and also that which is the least oppressive to the eyes. Gas we abjure—the new camphine is too glaring if too near our paper, and not sufficiently strong if at a distance, although excellent as a diffusive light in a room. The composition of these candles, is chemically, more wholesome—not giving out any of that unpleasant and deleterious matter which affects the eyes while reading or writing; and, as "seeing is believing," we only desire to recommend to others what we have found useful to ourselves.

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Obituary.

Nov.—Bro. Williams, P. M. of the Percy Lodge No. 234.

Nov. 24.—Bro. John Wheeler, at his house in Leather-lane, æt. 64, P. M. and Father of the Lodge of Fidelity No. 3, of which he had been a member nearly forty years. He was attacked with rheumatic fever on his return from a visit to his aged mother: the complaint subsided into a low nervous fever, which terminated fatally. We understand that the patient was indifferent to medical aid, or he might have survived.

Bro. Wheeler in private life was a very estimable man. As a Mason he was a superior man; kind-hearted and noble-minded, ever supporting principle against prejudice, and maintaining the excellence of Freemasonry by the strict observance of its precepts. He was of the old Athol school; and if not the last—nearly so—of those who so sturdily, and as honourably prevented that final schism which even at the Union threatened to affect the Order with anarchy. He was a firm supporter of the Asylum for aged Masons, and was Past Z. of No. 3, and Past Commander of the Cross of Christ Encampment.

Kind friend! when last we met, little did your friend think the task of recording his tearful tribute to your memory was so near at hand. Who is to perform the same office for him?

Nov.—Bro. Sir Charles Webb Dance, *K.C.H.*, &c.—We record with deep regret the death of the above gallant soldier and exemplary Mason. Unostentatious piety, active benevolence, and unsparing *charity*, strongly marked his every action, by which the best principles of the Order were exemplified in their purity. He was a Grand Officer of the Province, and an Officer of the Lodge of Unanimity and Sincerity, Taunton. His lamented son, Bro. Charles Whitworth Allen Dance, who died in India, was also a member of this Lodge, and was initiated therein. Sir Charles was youngest son of the late Mr. George Dance, *R.A.*, and a descendant of the famous Sir Nathaniel Dance, whose defeat of a French squadron of men-of-war, under Admiral Linois, by a fleet of Indiamen, forms a remarkable circumstance in our naval history.

The gallant subject of this memoir was born in 1786, and married, in 1816, Miss Cooper, daughter of Mr. Allen Cooper. In September 1804, he entered the army as cornet, and served under the Duke of Wellington in Portugal, Spain, France and Belgium. He greatly distinguished himself at the battle of Talavera, and was wounded at Waterloo. On his return to England he was appointed Major and Lieut.-Col. of the 2nd Life Guards. During the Earl of Whitworth's government in Ireland, he was aide-de-camp to his Excellency, by whom he was much beloved. The deceased, who held the Silver-stick at the Coronation of George the Fourth, was knighted on that occasion. The late king, in 1836, conferred the Guelphic Order on Sir Charles, who retired on half-pay in 1822, and eventually settled, with his amiable family, at Barr-house, Taunton, where he died respected and esteemed.

Bro. Melmoth's Funeral.—The body of James Proctor Melmoth, Esq., was deposited in the tomb at Sherborne, Dorset, accompanied by the universal regret and esteem of his fellow-townsmen. Two sons were the chief mourners, followed by the Brethren of the "Lodge of Benevolence," of which he was a member.

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Bro. Donald M'Ara.—As the Royal Arch Lodge of Masons was about to "open" for business, at Perth, the "Tyler, Donald M'Ara, who was stationed on the outside of the door, not having answered the preliminary signal, was asked the reason of such remissness of duty, and desired to be more punctual. On again shutting the door, and repeating the sign, a heavy fall was heard, and on the members going outside, they found their "Tyler" lying insensible at the bottom of the steps that lead to the hall. Medical aid was instantly obtained, and the man was carried to his own home, from whence he was ultimately removed to the infirmary, where he expired between one and two o'clock in the morning. Apoplexy is said to have been the cause of his death.

Dec. 13.—At Waddington, by Lincoln, æt. 70, Ann, wife of Bro. Jos. Whitehouse, P. G. P.; daughter of the late S. Thorold, Esq., of Harmston Hall, P. S. G. W.

Dec. 14.—Of consumption, in the prime of life, Charlotte, the beloved wife of Bro. Frederick May, P. M. of Lodge 327, Taunton, and youngest daughter of Mr. Clark of Dorchester. The peculiar gentleness and patience which graced this estimable woman was eminently conspicuous during the severities of a long and wasting illness, whilst her piety and resignation to the will of her Lord offered a bright example of excellence to her afflicted family.

PROVINCIAL.

Staffordshire.—It will be heard with pleasure by the Craft, that the province of Stafford have it in contemplation to present some testimonial of regard for his zealous services to Masonry within the province, to their Grand Chaplain, the Rev. Dr. Slade; and that the Brethren of St. Peter's Lodge, over which the Rev. Bro. has presided for two years with considerable talent and assiduity, are about to present him with a rich P. M. jewel, upon his retiring from the chair.

Wolverhampton, *Sept.* 26.—The annual Provincial Grand Lodge for Staffordshire was this year held at the Assembly Rooms, in this town. On the different banners appeared emblazoned in all the colours of heraldry, the armorial bearings of Lord Ingestre, Colonel Anson, the Rev. Dr. Slade, S. S. Briscoe, Esq., the Provincial Grand Lodge, and St. Peter's Lodge, painted from designs from the College of Arms, by artisans of this town, and certainly their correct execution does them considerable credit. There were present the R. W. Bro. the Hon. Colonel Anson, *M. P.*, the P. G. M.; Bros. Graham Vernon, P. G. S. W.; Fenton, P. G. J. W.; Lloyd, P. G. Treasurer; the Rev. Dr. Slade, P. G. Chaplain; Clarke, P. G. Secretary; Boulton, P. G. S. D.: Harris, P. G. J. D.; Stirrop, P. G. Director of Ceremonies; Dibb, P. G. Sword-bearer; Bond, P. G. Organist; Baker, P. G. Pursuivant; the P. G. Stewards, Fourdrinier, Harding, and Turner. Amongst the past G. officers, we observed the W. Bro. Brutton. Among the visitors from London, Shrewsbury, Dudley, and Kidderminster, we distinguished Dr. Roden and friends; also Bro. Evans.

None but subscribing members of Lodges were allowed to be present at this meeting of the Provincial Grand Lodge, it being considered but

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fair that those who refuse to share in bearing the heat and burden of the day, as it were, in supporting the Craft and its various charities, though resident in the province and contiguous to its different private Lodges, should not be permitted to partake of its grand gala and festivities.

The business of the Provincial Grand Lodge being terminated, the Brethren adjourned to the Star and Garter Hotel, where mine host Bro. Paul Law had prepared the banquet. Three spacious rooms being thrown into one, by a removal of the partitions, made an admirable banqueting chamber; and, thanks to the judicious arrangements of the stewards of St. Peter's Lodge, Bros. Tottey, Ironmonger, Meyrick, and Hicklin, there was no confusion, but every officer and Brother was comfortably seated according to his Masonic rank. After the removal of the cloth, *Non nobis Domine* was beautifully chanted by Bros. Howard, sen. and jun., professors of music, from Kidderminster, who in the most fraternal spirit had volunteered their services, assisted by Bro. Ironmonger, and other vocal Brethren, who kindly helped to enliven the banquet with the joyous glee and cheerful song. About seventy Brethren sat down to dinner, which was considered a goodly number, there being on the same day two other meetings at opposite ends of the county.

The Hon. CHAIRMAN, in proposing her Majesty's health, remarked that loyalty was a distinguishing characteristic of the fraternity, and that the illustrious lady who now occupied the throne drew the homage of Masons to her crown and person by peculiar ties of attachment and reverence, being the descendant of royal Brothers. (The toast was received with enthusiastic cheers). The other loyal toasts followed, and were each warmly greeted.

In proposing the health of the Grand Master of England, the gallant CHAIRMAN observed that, since their last meeting, the election of that eminent chief had taken place, and he never knew an election where the feeling of approbation was so unanimous or the choice more approved. It was impossible to replace, out of the entire kingdom, an illustrious individual to fill that most important post so fit as their late lamented G. M. the Duke of Sussex, by every qualification of princely birth, royal blood, great courtesy of manner, and high literary and scientific attainments; but if one distinguished nobleman was more suited than another by his personal intimacy with the eminent Masonic qualifications of the late illustrious G. M., it was the Earl of Zetland, upon whom the mantle of the duke's Masonic abilities had descended. (This toast was drank with Masonic honours.)

In rising to propose the health of the Provincial Grand Master, the GRAND CHAPLAIN spoke as follows:—Brethren, upon this the first occasion of our meeting since the memorable installation of our R. W. Provincial Grand Master last year at Stafford, I have charged myself with the very pleasing duty of proposing his very good health in an overflowing bumper. If there were any difficulty in submitting this toast to your fraternal reception, it would very soon be removed by the cordial and enthusiastic warmth with which I am quite sure you will one and all respond to it I apprehend the only difficulty that can arise will be the very imperfect manner in which I necessarily must present it to your notice. To our honourable and gallant chief, Masonry in this province is indebted for an impetus, which I trust to-day's proceedings may tend to preserve and perpetuate amongst us. None of us who enjoyed the privilege of being present at the installation of our R. W. Brother, can forget the finished craftsmanship with which he entered upon the labours

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of his high Masonic station in this province. Nor did we fail to augur, from that maiden performance in the working of our mystic rites, that maturity of perfect mastership in the royal art which the observances of this day have abundantly confirmed, and which the steady progress of a reviving spirit among the private Lodges of the province substantially testify is fully appreciated by their various members. Bright days, I trust, are yet in the womb of futurity for our ancient and honourable craft. Not only may we congratulate ourselves on having a leader so well qualified, both by social and Masonic attributes, to preside over our province, but, since our last meeting, the election and the appointment of the M. W. G. M. of all England and his officers, has proved so judicious, that the most favourable hopes of a more extended spread of our Order may justly be indulged. Its principles for good are undeniable. Its antiquity makes it venerable. The articles of its creed are universal. In the *Bombay Times* of July last, I read an illustration of Masonry, that I venture to assert no other society of a religious character on earth can produce. In a Lodge held at Bombay—the celebrated and distinguished Brother, Dr. Burnes, P. G. M. for Western India, in the chair—there were present *nine native Brethren*, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet; but they all assembled together with the followers of Christ in brotherly love to worship the Masons' God. The researches lately of the Archæological Society into the marks made in the stone works in different parts of Canterbury cathedral, and other similar stately edifices in the kingdom, by their original builders, and which correspond with the symbols used by Freemasons at the present day, prove—if proof were necessary—its ancient usefulness and date in this country; and if so ancient, more ancient still, because such skill and science were not intuitively acquired in those days, but had been handed down from a remoter period. In Rossyln castle chapel, near Edinburgh, that most beautiful relic of church architecture, I myself saw some years ago a mark that *strikingly* memoralizes a certain portion of the peculiar ceremony in the third degree. If by some of us the operative part of Masonry is not so exclusively pursued as in days of yore, we do not yield to our predecessors in inculcating that peculiar system of morality which their tools of manual labour and geometrical precision also allegorically illustrate: and, if we fall short of their eminence in raising up huge piles of corruptible material, I trust we equal them in aiming at that exalted character which shall make the name of the society incorruptible, and fit its members for those mansions, not made with hands, eternal in the heavens. I pledge you to the health of the R. W. Brother Hon. Colonel Anson, the P. G. M. for Staffordshire. (Continued cheers.)

After the vehement cheering with which Colonel Anson's health was drunk had subsided, in returning thanks, he said that no circumstance afforded him more pleasure than the present, in again meeting the Brethren of the province in Grand Lodge. He felt much obliged to them for their ready attendance to his summons. He knew numbers of them came from a distance to do him this honour, and he knew also many more would have been present from the lower part of the province, had not unfortunately on the same day the agricultural meeting at Stone been fixed. This could not have been foreseen when he appointed the convening of Grand Lodge. For the compliment paid him by his reverend friend on his right he felt greatly obliged; but, in entering ast year at Stafford upon his high Masonic dutes, he was more indebted to

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the assistance of Brethren who were present on that occasion, than whom none were more distinguished or revered in the Craft, and to the kind reception of the Brethren generally than to any individual qualifications of his own. He knew there were many present who could excel him in workmanship, for not being connected with a private Lodge, he had not a fair opportunity of acquiring every detail, but he yielded to none in zeal for the Craft or in estimation of its good and usefulness as a social Institution, nor would he fail to do all that lay in his power to promote its prosperity in this province. He cordially thanked them for the manner in which they had drunk his health, and he would take care to let them have timely notice of the next Annual Provincial Grand Lodge.

The R.W. the P. GRAND MASTER then proposed the toast "The Provincial Grand Lodge," &c., to which the W. Bro. Brutton, in a humourous speech, returned thanks.

The next toast proposed by the gallant Colonel was the health of those Brethren who had come, regardless of trouble or expense, from distances, to honour them with their company. He could not particularize the names of all, but amongst those nearest him he observed Dr. Roden, of Kidderminster. He would, therefore, give his health and the Visiting Brethren.

Bro. Dr. RODEN returned thanks. The historian of their Order had said, on a late memorable occasion, that out of the fulness of the heart the mouth speaketh; but he felt that he should fall far short of verifying that expression on the present occasion; indeed, he had no idea that, in connection with other visitors, his name would be thus prominently brought before them, or he might, despite of close occupation, have better arranged his thoughts, so as to have responded more ably on behalf of the visiting Brethren. If, however, his feelings, together with the all-absorbing scene they had that day witnessed, had prevented him the power of speech, he trusted he could not have a better claim to their indulgence. He felt no hesitation in saying that he, in common with all those who had answered their Masonic call, had been amply repaid by the treat they had experienced. He was glad to find Masonry flourishing in Staffordshire, and trusted they should, ere long, follow their praiseworthy example by the establishment of a Grand Lodge for Worcestershire. They had ample materials for it, and were only in want of a commander-in-chief. He thanked them cordially and masonically for the compliment paid them from the chair.

Upon the toast "The Worshipful Masters," &c. being given, Bro. GRAHAM VERNON, P.G.S.W. said, having been generally called on by the assembled Brethren to acknowledge this toast, he cheerfully obeyed the call, though utterly inadequate in himself to do it justice. He was rather rusty in the practical workings of the Craft, not having attended Lodge so regularly as he did in former years, but he yielded to none in attachment to its principles and appreciation of its value in society. He was personally acquainted with some remarkable facts connected with the maritime world that had strongly exemplified its usefulness in a form that nobody but a Mason could understand. He had been travelling about very much, a circumstance that had interrupted his connection with his old Lodge in this town, but he hoped shortly to return home and resume his duties amongst them. No event could have given him more pleasure than the opportunity of being present at to-day's proceedings, and in making the personal acquaintance of their Grand Chaplain,

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whom he had long known by reputation, and with whom he had had some correspondence on Masonic matters. There was no part of the kingdom where that reverend Brother's name was not known, and zeal and ability in the Craft duly appreciated. He begged to be allowed to propose the health of "The very Worshipful Grand Chaplain."

The Rev. Dr. SLADE returned thanks. He felt peculiar pleasure in meeting Bro. Vernon on this happy occasion, and as the Master of St. Peter's Lodge, he could amply bear testimony to the sentiment of great respect and esteem in which Bro. Vernon's name was always held among all its members. They would be proud to hear him again lecture upon their mystic rites, and rejoice to know that although residing at a distance from them, he is still a subscribing member of the Lodge.

The last toast given by the Provincial Grand Master was the "Stewards of the Banquet," to which Bro. Meyrick replied in a short speech of considerable grace and feeling.

The hour of refreshment having expired, the Grand Master and Grand Chaplain retired, followed by several of the grand Officers and Brethren, highly gratified with the brotherly love, order, harmony, and peace, which had prevailed throughout the entire proceedings.

Dec. 20.—*St. Peter's Chapter of Royal Arch Masons*—Dr. Roden, M. M. of the Royal Standard Lodge, Kidderminster, having been unanimously approved in a previous Quarterly Convocation of the Chapter, was to-day duly exalted to the supreme degree of a R. A. M.

DUDLEY, *Dec.* 13.—The Dudley Chapter, attached to Lodge 313, was consecrated according to ancient custom by the M. E. Principals J. W. Harris, Z., Rev. Dr. Slade, H. C. De Loude, J., assisted by T. Clear, as E. G., Hilton as N. and M., Ironmonger, Principal Sojourner, and F. Meyrick and Paul Law, Sojourners, all of St. Peter's Chapter, Wolverhampton. The august ceremonies were elaborately and most efficiently performed. Six M. M. Brethren of Lodge 313 were exalted to the supreme degree of R. A. Masons; and Companions Sheddan and Morris, of the same Lodge, were solemnly installed in the second and third chairs. The other offices of the Chapter were regularly filled up by the new Companions, who were duly elected and invested. The Chapter being closed, after five hours engaged in celebrating the ancient mysteries, the Companions, to the number of twenty, sat down to a most excellent dinner, provided by Companion Patterson of the Swan Inn, where the Chapter is held.

KIDDERMINSTER.—*Lodge Hope and Charity, No.* 523, *Black Horse Inn.*—We are sorry to hear that this Lodge, which through the exertions of a few zealous brethren, was beginning to emerge from the difficulties under which it had for a long time been labouring, has through the unmasonic conduct of one or two of its members, been obliged to furnish the proper authorities with matter for their serious consideration. The want of sufficient caution in the admission of members to the mysteries of the Craft, without due enquiry into their character and previous deportment, has long been the bane to the fair fame of our excellent institution, and the sooner members who shew themselves unworthy the name of Masons, by descending to such conduct as that we are compelled to hear, are struck from the rolls of Freemasonry by the Grand Lodge, the better. We doubt not the honour and reputation of the Craft will be duly considered in the decision against the "trespass of all rule"

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alluded to. We have the *charity* to *hope* better things of this Lodge and that under judicious management, it may yet recover this great blow and dire discouragement. But the Lodge must be ruled by its proper officers, (in which duty they will have the support of all *worthy* brethren,) and not by one or two brethren who fancy they have a right to do as they like, without regard to laws or decorum; it must possess itself of a code of by-laws, which must be rendered valid by the approbation of the Grand Master; and last, though not least, the Constitutions must be better understood and *acted upon*; or it will not be difficult to predicate the result.

Royal Standard Lodge, No. 730, *Assembly Rooms.*—This Lodge continues to prosper to the satisfaction of its founders, as evinced by the addition of sixteen members to its numbers, since the opening in June last. Several honorary members also grace the list, including the celebrated historian of the order, the Rev. Dr. Oliver, the Rev. Dr. Slade, the Rev. Charles Eckesall, *M. A.*, and many others. The Lodge is gradually progressing in the furnishing department, (which is in good taste, and bids fair to be of the first order), towards which handsome presents have been made by Bros. C. H. Saunders, Dr. Roden, J. C. Roden, and F. Howard. A Masonic *conversatione* has also been established, to be held at each resident member's house in rotation; one meeting to take place between every Lodge meeting. These Masonic gatherings, so long as they are not allowed to swerve from their legitimate objects, cannot fail to be productive of that good feeling which ought always to reign in the breast of every Mason. That they will prove instructive, conducive to correct discipline at the regular meetings, and seal the prosperity of the Lodge and Masonry, in the town and neighbourhood, there cannot be a doubt.

The regular meetings are held on the *second* Wednesday in every month, and not on the third as erroneously stated in the Calendar.

Lincoln.—*Witham Lodge, No.* 374.—On Tuesday, Dec. 3, Edmund Arthur Bromehead, Esq., S. W., was unanimously elected the W. M. of this Lodge, to succeed the Rev. John Osmond Dakeyne, *M. A.*, who had filled the Chair twice previously in succession. The installation was to take place on the festival of St. John Evangelist, which would be the last occasion that the brethren of the Witham Lodge would meet in their own hall. An account of the foundation-stone of that building appeared in the F. Q. R. for June, 1841, and its dedication was reported a year afterwards. The building, (with shops underneath,) was erected adjoining the Guildhall, on the site of the old city prison, one of those horrible dungeons, which Howard, the philanthropist, procured to be condemned as unfit for the confinement even of the vilest offenders. The site was demised by the Corporation to the Freemasons, subject to being resumed on twelve month's notice, and paying the cost of the building. The want of convenient public room in the centre of Lincoln, had long been felt, but scarcely had the Freemason's Hall began to be used, when certain interested individuals had sufficient influence to cause the corporation to give notice of purchasing the premises, and determining the demise, which notice was given in Dec. 1843. Since then, the Craft has been the subject of very unjust vituperation by the local press, in consequence of the hall property not bringing in so great a return, although the letting of the hall itself had been prohibited, and it continued during the twelve months subsequent to the notice, to be used only for Masonic purposes. At the last meeting of the Town

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Council, the W. M., the S. W., and Treasurer, (Bro. Middleton) attended as a deputation, offering to rent the hall from the Corporation at £20 a year. It was, however, decided by a considerable majority, to let it to the town clerk for his public offices, at the same sum, and to make a considerable outlay in fitting it up for the muniments and official documents of the Corporation. At present, therefore, the Craft in Lincoln are without 'a local habitation;' it is expected they will meet, temporarily, at the County Club Rooms, or some other commodious place, but it is also expected that a new company will be formed, for the erection of another hall, on *freehold* ground; some influential members of the fraternity, who did not join in the former uncertain tenure, have promised to contribute to the purchase of a permanent place of meeting.

[Our Lincoln brethren, instead of making their hall a source of profit, have been so soon deprived of it, that they have scarcely realized sufficient to pay for their deeds of settlement, and other expenses, which could form no part of the actual cost of the building to be repaid by the Corporation. The undertaking was commenced with no prospect of more than a reasonable return for the outlay, but the rents at first offered exceeded the estimation, and the frequent demand for the use of the hall, appears to have created a spirit of trade, and a desire for gain, contrary to the original intention. As soon as ever the speculation began to shew a profitable return, it afforded a ready pretext for persons who might fancy themselves affected by the letting of the hall, and the intruding of strangers to compete with their monopolies in trade, to demand its purchase on the part of the public. Let us wish the brethren 'better luck next time,' and that they may succeed in obtaining a building of their own, without the necessity of making use of it for secular purposes.]

Nottingham, 19*th Nov.*—*Exchange Hall.*—At one o'clock the Right Worshipful the Provincial Grand Master, Colonel Thomas Wildman, arrived, and shortly afterwards a Lodge was opened for the initiation of a Brother, which being concluded, a Grand Lodge was opened by the Provincial Grand Master, assisted by the P. G. Wardens and officers; Grand Officers from neighbouring provinces; Masters and Wardens of Nottinghamshire having been admitted, the various Lodges were arranged by the P. G. Pursuivant under their several banners. The Provincial Grand Master having explained the nature of the business, called upon the Secretaries of the Lodges in his province to make their reports. The Right Worshipful Provincial Grand Master having expressed his approbation of the reports, and the state of his province, proceeded to dispatch other business connected with the Grand Lodge, which was reduced at three o'clock to that of a Craft Lodge in the first degree, when all Brethren were admitted upon proof. At half-past four the Banquet was announced to be ready, when the Provincial Grand Director of Ceremonies arranged the Procession to the Hall. On either side of the Hall might be observed a beautiful arrangement of classic figures, busts, &c., upon blue and white basements; the latter were decorated with wreaths of evergreens and flowers, and had a most enchanting effect. Between each of these were placed settees for the ladies, whose presence graced the Hall during the time the procession passed round it. The emblems of Freemasonry were interspersed throughout the Hall. At the east end, between the pillars, which were also decorated, a temporary orchestra had been erected. On the right of the P. G. M. we noticed Captain Campbell, P. G. M. for Argyleshire;

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the Worshipful the Mayor; J. M. B. Pigot, Esq., *M. D.*, D. P. G. M.; Bro. T. Wakefield, Esq.; and C. Melville, Esq., P. G. Sword Bearer. On the left of the P. G. M. were G. M. Colville, Esq., *M.P.*, D.P.G.M. for Derbyshire; the Rev. L. Jackson, P. G. Chaplain; Rev. G. Wright, P. G. Chaplain for Derbyshire; T. Close, Esq., P. G. Treasurer; W.F.N. Norton, Esq., Past Grand Officer, and E. Percy, Esq., P. G. Secretary.

The Provincial Grand Chaplain pronounced an extempore grace, after which the banquet commenced.

The ladies, who had kindly honoured the Brethren by their presence to witness the procession, &c., retired from the Hall at the commencement of the banquet, and were entertained in the Exchange Room, No. 30, under the superintendence of the Stewards.

The musical department was ably conducted by Mr. James Smith, and the members of the Amateur Musical Society, and reflected the highest credit upon the talents and acquirements of those gentlemen.

Amongst the visiting Brethren from neighbouring provinces, in addition to those before enumerated, as occupying seats at the *dais* table, we observed Brothers Storer, Murphy, Huggins, Willder, and Holmes, P. G. officers for Derbyshire; Brother Jerrom, P. G. D. of Gainsborough; Brothers Kelly, Miller, Martin, Cooke, and Palmer, Provincial Grand Officers of Leicestershire. Brothers Goodacre, Bromehead, Nicholson, Goddard, Middleton, and Webber, from Lincoln; and Brother Adams, of Boston, Provincial Grand Officers of Lincolnshire. The company, including the present and Past Grand Officers and Lodges of the Province, exceeded a hundred. The vice-chairs were ably filled by Brother Danks, Prov. Grand Senior Warden, and Brother Wynne, Prov. Grand Junior Warden.

On the cloth being removed, *non nobis domine* was given by Messrs. Smith, Bradfield, Scotney, Nelson, and Tomlin.

The Provincial Grand Master then rose, and in appropriate speeches, proposed the health of her Most Gracious Majesty the Queen, and afterwards Prince Albert and the Royal Family.

The PROV. GRAND MASTER then rose and informed the Brethren that it was his painful duty to propose to them the memory of a dear friend and departed Brother, their late illustrious Grand Master, who, a few years ago, had done them the high honour of presiding at a similar festival to the present, in that very Hall. After a warm and affecting eulogy on the character and conduct of the illustrious deceased, he concluded by proposing "the memory of the Duke of Sussex," which was drunk in solemn silence, the Brethren standing.

The CHAIRMAN next proposed "the health of the present Noble and Excellent Grand Master of England."—(Loud cheers.) No man was more worthy to fill that high and distinguished position; as a proof of which their late Most Worshipful Grand Master had chosen him as his Pro-Grand Master.—(Cheers.) He (the Grand Master) had written to say that he much regretted his inability to be present on account of ill-health, and, having, on that plea, declined an invitation to preside in his own province, he could not have the pleasure of being present at Nottingham, but he had held out hopes that they might see him on a future occasion.—(Loud cheers.) He (the P. G. M.), therefore, begged to propose "the Most Worshipful Grand Master of England, the Earl of Zetland."—(Honours.)

The PROV. GRAND MASTER, in proposing the next toast said, it was the health of a distinguished Brother, whom necessity only prevented

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from coming. He was a good Mason, and highly esteemed in the province. He (Colonel Wildman) had the honour of making him a Mason in London, when Master of the Lodge of Antiquity. He begged to propose "Brother, the Earl of Scarborough, Lord Lieutenant of the County."—(Drunk with honours.)

The CHAIRMAN then said, the next toast was one in which they were all interested; he alluded to the Grand Lodge of Scotland.—(Cheers.) They had present amongst them a Grand Officer of that country—(Cheers)—the Grand Master of Argyleshire, Brother Campbell, who was called here by his military duties, and who, he felt proud in saying, he had found ready to support him (Colonel Wildman) on the first occasion he had to preside in this county.—The Right Worshipful Master concluded by proposing "The Grand Lodge of Scotland."—(Drunk with honours, followed by the beautiful Scotch ballad of "Lassie."

The Provincial Grand Master of Argyleshire, Colonel CAMPBELL, acknowledged the toast in brief but eloquent terms, and assured the Brethren, that he should take the earliest opportunity of conveying to the Grand Lodge of Scotland the handsome compliment which had that evening been paid them; and having obtained permission of the Right Worshipful Master to propose a toast, he gave the health of "The Provincial Grand Master of Nottinghamshire, Colonel Wildman," which was received by the assembled Brethren with loud applause.

The Provincial Grand Master, Colonel WILDMAN, on rising to acknowledge the toast said, I rise under a considerable degree of embarrassment, to acknowledge the great honour you have done me. It is now thirty-two years since I became a Mason, and soon after entering the Craft I was sent abroad on my duty as a soldier.—(Cheers.) In all my experience at home and abroad, I have learnt more and more to appreciate the science of Masonry.—(Loud cheers.) I have now to address myself to the distinguished gentleman who, though not a Mason, has honoured us with his presence—I mean the Mayor of Nottingham. —(Cheers.) I wish to state the high ground which Freemasonry stands upon. No man becomes a Mason with the slightest hope or expectation of reaping pecuniary benefit. Masonry holds out no such inducement. —(Cheers.) We are not a Fraternity united for such purposes. Freemasonry takes a higher view; we are united for far nobler purposes; and if adversity overtakes a Brother, he trusts to the aid and counsels of his more fortunate Brethren.—(Cheers.) We are in community with the whole habitable globe; Masonry being recognised even in the wilds of Kamtschatka, and where language fails, there are signs and tokens by which one Mason can recognise another.—(Loud cheers.) Brethren, I thank you sincerely for your great kindness. I am proud of the office I hold as your Provincial Grand Master, to which his late Royal Highness the Duke of Sussex appointed me, and I am doubly proud of it on receiving this flattering mark of your approbation.—(Loud and long-continued plaudits.)

The PROV. GRAND MASTER next gave the health of that distinguished Brother, "His Grace the Duke of Devonshire,"—(loud cheers)—from whom he had received a letter regretting his inability to be present, but he had honoured them by sending Brother Colville as his deputy—(loud cheers)—than whom a more worthy Mason could not be found.—(Loud cheers.) He would, therefore, give the "Health of the Duke of Devonshire, with that of his Deputy Provincial Grand Master, Brother Colville, and the Grand Lodge of Derbyshire.—(Immense cheering.)

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The Deputy Provincial Grand Master of Derbyshire, G. M, COLVILLE, Esq., *M.P.*, replied as follows :—Brethren, I rise to offer you, on the part of the Duke of Devonshire and the Grand Lodge of Derbyshire, over which, conjointly with him, I have the honour to preside, our warmest acknowledgments for the very flattering and handsome manner in which you have been pleased to receive the last toast. I regret the absence of His Grace the Duke of Devonshire, who, I believe, takes great interest in Masonry, although he has not for the last few years taken so active a part as he was wont to do; that he still takes an interest in all that concerns the Craft, his annual present of a fat buck to our Grand Lodge, is ample evidence.—(Cheers and laughter.) I thank you, also, for the compliment paid to myself.—(Cheers.) I have always endeavoured to do my duty, and I assure you in what I have done hitherto, I have had an earnest desire for the welfare and best interests of Masonry.—(Loud cheers.) I have been actuated by no other feeling than that of the heart, and whilst I live I shall always endeavour to give my best assistance to this great and holy cause, feeling assured that if men act according to Masonic laws, they cannot fail to become wise and good men.—(Tremendous cheers.)

The PROVINCIAL GRAND MASTER, in proposing the next toast, said, although not a Masonic one, it would be cheerfully responded to; it was, "The Mayor and Corporation of Nottingham." Drunk with honours.

The MAYOR OF NOTTINGHAM (Thomas North, Esq.), in acknowledging the compliment, said, he laboured under some difficulty, as he was not a Mason; but he assured the Right Worshipful Master and Brethren that he certainly meant to avail himself of a friendly suggestion which had been thrown out to him, and he should at once take measures to become a Mason (loud cheers); and concluded an eloquent and pithy address by drinking all their healths in a bumper. (Loud and continued cheers.)

The CHAIRMAN said, before giving the next toast, he must be allowed to express his regret at the unavoidable absence of the Provincial Grand Master of Leicestershire, Lord Rancliffe, whom he had confidently expected (cheers.) He (the CHAIRMAN) had always had the kind support of his noble friend and the Brethren of Leicestershire, and was proud to acknowledge their kindness in attending on the present occasion. (Cheers). He begged to propose "The Provincial Grand Master and Grand Lodge of Leicestershire." Drunk with honours.

The Provincial Junior Grand Warden of Leicestershire, Brother KELLY, responded to the compliment in a suitable speech, in which he expressed his deep regret at the absence of the Provincial Grand Master.

The CHAIRMAN proposed "The Provincial Grand Master of Lincolnshire, Brother the Right Hon. D'Eyncourt, and the Grand Lodge."

Brother ADAMS, of Boston, Provincial Senior Grand Warden of Lincolnshire, replied on behalf of the Grand Lodge of that province, in a speech so apposite and replete with Masonic feeling, as to call forth the frequent approbation of the large assembly.*

The healths of the Visiting Brethren were next given, and suitably acknowledged by the Provincial Grand Chaplain of Derbyshire, the Rev. G. Wright.

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* Who was the reporter who could devote so much time and space to the details of the pageant, which we omit, and yet curtail Brother Adams's eloquent address of all its fair proportions?

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The CHAIRMAN,—Brethren, I wish to propose to you the health of a Brother to whom not only I, but the whole province of Nottingham, is deeply indebted; it is my excellent and worthy friend the Deputy Provincial Grand Master, Dr. Pigot. (Tremendous cheers.) Drunk with honours.

The Deputy Provincial Grand Master, Dr. PIGOT, briefly returned thanks, assuring the Brethren that, although he had been a Mason forty years, he had never regretted it from the time he entered to the present moment. (Loud cheers.)

The CHAIRMAN, having summoned the Board of Provincial Grand Stewards, proceeded to compliment them on the admirable arrangements which had been made, and expressed his entire satisfaction with the management. It had, he said, frequently fallen to his lot to be present at Masonic meetings in the metropolis, but he had never seen anything that surpassed the present. He had therefore great pleasure in proposing "The Board of Stewards, and thanks for their exertions."

Brother R. ALLEN, P. G. S., and Chairman of the Board of Stewards, returned thanks on behalf of himself and Brother Stewards, and assured the Right Worshipful Master that they felt amply recompensed for the arduous duties attendant upon the office, by his approbation and that of the Brethren present. (Cheers.)

The CHAIRMAN gave "The Ladies," which was rapturously received, and drunk with full honours.

The CHAIRMAN next proposed "The Worshipful Masters and Brethren of the Province."

Brother BARDSLEY, W. M. of the Newstead Lodge, returned thanks in a neat and eloquent speech.

The CHAIRMAN, in conclusion, proposed the health of his esteemed friend, the Past Provincial Senior Grand Warden, Brother Fletcher Norton Norton, which was duly honoured by the Brethren present, and responded to by Brother Norton.

The CHAIRMAN then took leave of the company, attended by his Grand Officers. The company shortly afterwards separated.

The pageant and festival were certainly well managed; and we even venture to hope that the effect may tend to inspirit the friends of Freemasonry, so that the province of Nottingham may thereby regain its former reputation.

LIVERPOOL, *Oct.* 24.—The annual Provincial Grand Lodge for West Lancashire, was held at the Adelphi Hotel, Liverpool. There was a numerous attendance of Brethren, including deputations from sixteen Lodges, and several visitors distinguished in the science of Freemasonry.

The Craft Lodge was opened in the three degrees, about eleven o'clock, by P. M. Bro. Joseph Hess, P. G. J. W., as the W. M. of 35, assisted by the Worshipful Masters of 130, 173, 245, 267, and 294.

The D. P. G. M. Bro. John Drinkwater, and his Officers, then entered the Lodge in processional order, solemn music being played on the organ by the P. G. O.

The P. G. Lodge was then opened in form, and the annual business of the Province having been transacted (of course with closed doors,) and the Lodge duly and solemnly closed,—the Craft Lodge was afterwards closed in the several degrees, and the Brethren separated until the hour appointed for the banquet.

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THE BANQUET.

Soon after four o'clock about eighty Brethren, including the D. P. G. M. and his Officers, sat down to a sumptuous entertainment. The grace before meat—"Praise the Lord, O my soul," and the "Benedictus" after meat, were sung by Bros. Dodd, Hornby, Crank, and George, under the direction of the P. G. O. The musical Brethren, also, during the evening sang a number of songs, glees, &c., in a most effective manner. During the repast the Royal Harmonic Band of Bro. Peter Stubbs entertained the Brethren by the performance of several Masonic and popular airs, "The Entered Apprentice" being one of the principal favourites. The whole arrangements gave unqualified satisfaction.

The P. G. D. C., by command, proposed the following toasts, which were drank with enthusiasm:—"The Queen and the Craft:" "The Queen Dowager;" "Prince Albert, Albert, Prince of Wales, and the rest of the Royal Family."

The D. P. G. M. then gave the health of "The Earl of Zetland, M. W. G. M." He was present at the installation of that nobleman, and had little doubt from the first that his lordship would be the chief-elect of the Masonic body in this country, as he was then a P. G. M., and his father had for nearly forty years filled a similar office. He felt sure that his lordship would do credit to the distinguished honour conferred upon him. (Masonic honours.)

The D. P. G. M. proposed the health of "The Right Hon. Earl Howe, D. G. M." There could not exist a more zealous, faithful, and honest Mason—(Masonic honours.)

The D. P. G. M. proposed the health of "The P. G. M. W. Lancashire, Bro. Le Gendre N. Starkie," whose absence he much regretted—(Masonic honours.)

Bro. Leyland Fielden, of Blackburn, apprised the Brethren of the illness of the P. G. M.

The D. P. G. M. in proposing the health of "Bro. Lord Combermere, the P. G. M. of Cheshire," regretted that his lordship had been prevented from attending the Birkenhead Festival. Had he laid the foundation-stone of the New Docks, of course it would have been done with Masonic honours; and as all the Lodges, as well of Lancashire as the neighbouring county, in that case, would have attended, it would have been the grandest exhibition of the Craft ever witnessed, and would have added greatly to the interest of the day's proceedings. Had his lordship been in Cheshire, he would, as heretofore, have been present at the Lodge, where, his lordship had assured him, he never saw Masonry conducted with greater regularity and system, nor met with such harmony, good feeling, and excellent music—(Masonic honours.)

The P. G. S. B. said the duty had unexpectedly devolved upon him to propose a toast, although a junior Officer, in consequence of the absence of his senior. He expressed sorrow that the P. G. M. had been prevented by illness from attending that meeting; but had his absence proceeded from any other cause, the Brethren could scarcely have reason to regret it, as the duties of the office had been so well performed by his worthy deputy—(applause.) He did the work of the Provincial Grand Lodge so well, that they could not, as Masons, fail to drink his health with the greatest pleasure—(applause.) He trusted the worthy deputy would long hold the position he now occupied so ably, in the discharge of the important duties of which the Brethren

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could not over-rate his zeal and ability—(applause.) "Health of Bro. John Drinkwater, D. P. G. M. W. Lancashire—(applause.)

The toast was received with the greatest enthusiasm, and drunk with Masonic honours.

Bro. DRINKWATER had so often had the honour of sitting in that chair, and returning thanks for such compliments as that which had been just paid him, that he felt quite at a loss to find new language in which he could express himself. He was sorry to remark the thinness of the attendance, which he confessed he could not account for. The festivities of the preceding day, at Birkenhead, might have been the cause of the absence of some; but the general scanty attendance might arise from another cause, and that was, that as the Provincial Grand Lodge had been held so often in Liverpool they had become tired of it. Many of the smaller towns were extremely desirous to have that honour. For himself he did not care where it was held, so that the condition of Masonry in the district was improved, and the Brethren were satisfied.

They must have all noticed in the newspapers what had been said of Freemasonry by a gentleman lecturing in Liverpool, at the Polytechnic Institution. That gentleman had declared Freemasonry to be the most beautiful theory that could be imagined, and then expressed a wish that something might be grafted upon it more suitable to the present day. Now it was quite clear to all who knew anything of the principles of Masonry, that were its seeds planted in every heart, all the world might take refuge under its branches. It was well known that in the middle ages it did extend over the whole of Europe, but they could look back much further. The Eastern magi were in possession of its secrets; and Professor Taylor, one of the most learned men of the present day, was of opinion that the signs of the zodiac were Masonic, proving its connection with the astronomy of ancient times, as well as geometry and other sciences. The immense pile of buildings which marked the architecture of by gone ages were believed to have been raised by the influence of Freemasons, (for the ancients were excellent practical Masons, while, in these days, attention was only paid to the philosophy of Freemasonry) and in every age, and in every part of the globe, traces of its operations had been discovered. Its principles burned in the bosoms of every people and nation in the present day, and by its beautiful order and institutions, jealousy, envy, hatred, malice, and all uncharitableness, were banished, and kindness, charity, and brotherly love, reigned in their stead. (Applause.) There were many societies which cultivated a spurious sort of Masonry—persons meeting in what they called "Lodges," and so forth, with very good intentions, no doubt; and he considered it a high compliment paid to true Masonry that it should have imitators. He trusted they would also imitate its principles, and then they would never hear of persons belonging to these so-called "Lodges" bringing their cases before the magistrates, as was frequently done. Such a thing was totally unknown in true Masonry. (Applause.)

With regard to the state of the province, he had nothing of importance to communicate; everything was going on well and prosperously, and their numbers were very considerably increasing. The present was the twenty-first year he had held his present office, and met the Grand Lodge in that place, and, therefore, he thought he was entitled, as far as its duties were concerned, to be considered of age. (Applause.) He exhorted the Brethren always to act in accordance with the spirit of the

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Craft, and then, when they met again, whether it was here or hereafter, they would have nothing to reproach themselves with. (Applause.)

The D. P. G. M. next gave the health of Brother Thomas Pleyton, D. P. G. M. for East Lancashire; Brother John Finchett Maddock, D. P. G. M. for Cheshire (Mason ichonours); and afterwards the Provincial Grand Wardens.

Brother Joseph Hess, P. G. W., acknowledged the compliment paid to himself and colleague, whose absence he regretted. He felt obliged by the kind manner in which the D. G. M. had been pleased to say they had fulfilled the duties of their offices. It had always been his endeavour to carry out the principles of Freemasonry, which were of such a nature that they must conduce to good when properly applied. He would take the present opportunity of entreating his younger Brethren to appropriate a part of their time (which was so frequently devoted to pleasure), to the study of the principles of the Order, from which they would not only derive instruction, but it would be the means of advancing them to the higher offices, as it had done with him. He had heart-felt pleasure in saying that his father and grandfather were Freemasons; he had endeavoured to walk in their steps; and by so doing, and by the kindness of his worthy friend the Deputy, he had arrived at the honour of being Junior Grand Warden. He trusted, when it pleased the Almighty Architect of the universe to summon him from this sublunary abode to the Grand Lodge above, he would not leave an unworthy successor to his Masonic honours in his son, (one of the Acting Grand Stewards of the day). Again thanking them for the honour conferred, he begged to drink health and long life to them all. (Applause.)

The D. P. G. M. next proposed the health of their Provincial Grand Chaplain. (Loud applause.) He had now filled that office for about twenty years, and his zeal and attention to the interests of Masonry were too well known and appreciated to require any eulogium. The toast was very warmly received, and drank with Masonic honours.

The Rev. Brother Robinson, in returning thanks, expressed his entire devotion to the cause of Masonry; and made some excellent remarks upon its universality, its excellence, and its usefulness.

The D. P. G. M. then gave the health of the Provincial G. Treasurer. This pleasure was increased by the reflection that he belonged to a people who in this world suffered many privations on account of their religion. As no distinction of creed or politics was known among Masons, he had the opportunity of doing honour to his worth as a man, and his zeal and intelligence as a Mason. (Applause.)—Masonic honours.

Brothr Lewis Samuel begged to tender his best thanks for the kind way in which he was noticed by his friend the D. P. G. M., who was pleased to flatter him by the observations he made. The appointment this day again conferred on him, as P. G. Treasurer, he trusted he should fulfil with the same assiduity and attention which had already given them satisfaction; and as the Masonic barometer was rising slowly but surely, it was a sure sign of the prosperity of the Craft; and he had no doubt but that the sun of Freemasonry would shed its benign influence on all within its enlivening rays.

The next toast on the list was "The Provincial G. Secretary;" in proposing which, the D. P. G. M. paid him a high compliment for the extraordinary order and regularity manifested in this department. The system organized by the G. Secretary was so perfect, that every

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paper or document connected with his office could be immediately found and referred to; and he congratulated the Lodge on their possessing so truly valuable an officer. The toast was drank with Masonic honours.

Song, Brother Dodd—"The Bowld Soger Boy," (Lover). *Encored.*

Brother NORRIS acknowledged the compliment in a neat speech. When he first accepted his present appointment, he was quite a young member of the Grand Lodge, and he felt astonished at his own audacity. He had, however, done his best; and if he had discharged his duty in a manner which gave satisfaction, he felt amply repaid. (Applause.) He concluded by giving "The Ladies." (Loud applause.)

Duet—"Meet Me by Moonlight," (Lee.)

The D. P. G. M. next proposed "The Provincial G. Officers of West Lancashire."

Brother ELLIS YATES acknowledged the compliment.

The D. P. G. M., in giving "The Provincial G. Stewards," remarked that it was a very great pleasure to him that he had to highly commend the stewards. No persons could have done the duty more efficiently. (Loud applause.) Indeed, the Grand Lodge never had six more efficient officers (Applause.)

Brother A. R. MARTIN said he was deputed by his brother stewards to return their acknowledgments for the handsome and unexpected compliment that had been paid to their exertions. They were young Masons, and could scarcely have anticipated being so soon called upon to take part in the business of the Provincial Grand Lodge; but having been summoned, and considering that any office in Freemasonry was honourable, they gladly accepted the invitation; and their sole care had been to endeavour to do their duty. The song which they had just heard reminded them that changes would come over the face of nature, and it pointedly hinted that in after years the places now occupied by themselves and Brethren would be filled by other persons; but in whatever quarter of the globe their lot might be cast, it was gratifying to remember that, though they might but at first be known as men, they would very soon and easily be recognised as Freemasons, and received with kindness. He might here briefly remark that the charity of Masonry, which was one of its leading features, did not simply consist in the giving one's money for the relief of the distressed—though that was an incumbent duty on all who could afford it—but in that enlightened and unshackled state of mind which imagined no ill, and could practice no evil, against one's erring fellow mortals; which neither vaunted itself nor was puffed up in the sunshine of prosperity, but was kind, long-suffering, and enlightened—a sure and certain hope in the troubles of adversity. (Applause.)

The D. P. G. M. next gave "The Masters and Wardens of Lodges."

Brother CARLISLE returned thanks.

The last toast, "To all poor and distressed," &c., having been drank, the D. P. G. M. and his Officers retired in procession; and the Brethren shortly afterwards separated, having spent a most delightful evening.

The music was excellent, both in point of selection and execution; and a new feature was introduced in connection with this department—the words of the songs, glees, &c., having been printed and distributed amongst the Brethren.

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HALIFAX.—*Presentation of a Splendid Testimonial to Charles Lee, Esq., of Leeds, D. P. G. M. of the West Riding, Oct.* 23*rd* —The Rt. Hon. the Earl of Mexborough, P. G. M. of West Yorkshire, held his annual Provincial Grand Lodge at Halifax, on which occasion there was a large attendance of the Brethren from the surrounding towns. The Lodge was held at the Old Assembly Room, Talbot Inn. Upon the conclusion of business, a Masonic procession was formed, headed by a powerful band, and the Masonic body marched onwards to the tune of the "Entered Apprentices' March." Upon reaching the Royal Hotel, the band played the air, "See, the Conquering Hero comes." At the Royal Hotel, a sumptuous dinner awaited the Brethren.

The Earl of MEXBOROUGH presided, accompanied by two of his sons, the Hon. and Rev. Philip York Savile, and the Hon. Henry Savile. A raised table, covered with crimson cloth, and extending the length of the room, was occupied by the principal officers of the various Lodges. Nine other tables were placed across the room.

The number who dined was upwards of 200; and we here take occasion to state that the Provincial Lodge ought this year to have been held at Wakefield, had it not been arranged that a testimonial of respect should be presented to the D. P. G. M. at Halifax, where the proposal first originated.

Upon the removal of the cloth, *non nobis domine* was effectively sung by the choir. A large party of ladies entered the gallery, and upon Mrs. Lee taking her seat in front of the gallery, the whole company rose and gave three hearty cheers. The gallery was densely crowded, and the rich dresses and beaming countenances of the fairest portion of creation presented a splendid and attractive sight. The dessert having been introduced, the following toasts were given in succession from the chair:—"Her Majesty the Queen, and long may she reign over a free and happy people." (The Masonic National Anthem.) "The Queen Dowager, the Patroness of the Masonic Girls' School." (*Glee*—Hail! Smiling Morn.) "Prince Albert, Albert Prince of Wales, and all the Royal Family." (*Glee*—Hail! Star of Brunswick.) "The Right Hon. the Earl of Zetland, M. W. G. M." (*Glee*—Hail to the Craft.) "The Right Hon. Earl Howe, R. W. D. G. M." (*Band*—The Entered Apprentice.)

During the performance of the last piece by the band (who were stationed at the head of the grand staircase), a splendid piece of silver plate was brought into the room, and placed in front of the chairman. This plate was intended as a tribute of respect to be presented to Charles Lee, Esq., of Leeds, D. P. G. M., and is a noble testimony of the estimation in which that gentleman is held by his Brethren of the Lodges in West Yorkshire. The plate consists of two very rich vine-patterned pierced vases with ruby glasses, which are seen to great advantage through the open fret-work of frosty silver, in which several Masonic emblems and vine leaves are beautifully introduced; the tops of the vases are superbly ornamented and surmounted with bouquets of artificial flowers. Each vase is placed upon a large silver plateau, elegantly ornamented, and upon the face of each the inscription is elegantly engraved, the one being in Latin and the other in English.

At the foot of each vase are elegantly engraven the jewels of the D. P. G. M., with the motto, "Honor dignissimo ferat."

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CAROLO LEE,
Præstantissimo atque Integerrimo
Mysticorum Lapicidarum
In Occidentali Comitis Eboracensis Provinciâ
Solennia Sacra Colentium,
Pro-Archimagistro,
Viro Summis Animi Mentisque Dotibus Imbuto;
Singulari Honore—Fide atque Pietate;
Quo Præside,
Lux Mystica é Cœlo demissa
Tenebris Obstantibus, Deo Juvante, Fugatis,
Insolito atque Salutifero Splendore Refulget;
Fratres Amantissimi,
Æterno Connexi Fœdere
Amoris—Benevolentiæ atque Veritatis,
Lubentissimi dederunt.
A. D., MDCCCXLIV.—A. L., IↃↃDCCCXLVIII.

(No. 2.)
PRESENTED TO
CHARLES LEE, Esquire,
Right Worshipful
Deputy Provincial Grand Master
Of Ancient Free and Accepted Masons
Of West Yorkshire, by his Affectionate Brethren;
In grateful Testimony of
His high moral excellence and sterling Masonic worth,
As well as of the
Consummate skill and energetic zeal,
Which our exalted Brother
Has so devotedly and successfully exerted,
In his arduous and responsible Office,
To promote the
Prosperity, Weal, and Stability
Of our Sacred Order.

A. D., 1844. A. L., 5848.

The plate has been manufactured and furnished by Messrs. Hunt and Rosskell, of New Bond Street, London (successors to the late firm of Storr, Mortimer, and Hunt), silversmiths to the Queen. The total cost, we understand, was £150, and the subscription was limited to half a guinea each.

When this elegant testimonial was placed upon the table, a simultaneous shout of applause was given by the company, standing—the ladies not being exempt from the enthusiastic feeling.

Bro. the Rev. Dr. Senior, of Wakefield, P. G. C., rose to propose a toast, and was received with loud cheering. He said that he need not dilate upon the toast he had to propose, as it was the health of a noble individual who for three times seven years had presided over the interests of the Craft in this province. (Loud cheers.) For forty years had that noble individual been connected with the Craft (cheers), and he had so far shown his predilection for it, that his children, as they came to years of maturity, had one by one become free and accepted Masons. (Loud cheers.) The noble earl could now boast of what he (Dr. S.) believed no other individual could boast of—he could hold a complete Lodge in his own family. (Cheers.) Beloved by all around him for his goodness of heart, he had, by the consummate skill with which their interests had been presided over, raised their Order in this province from comparative odium to celebrity and repute. (Cheers.) After some further observations, the rev. gentleman proposed the health of "the Right Hon. Earl of Mexborough, P. G. M." (Three times three loud cheers.)

The Earl of Mexborough was greeted with every demonstration of enthusiastic applause, when he rose for the double purpose of replying to the toast and presenting the splendid testimonial before him to his Deputy, Brother Charles Lee. His lordship said they all knew that he

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was a poor hand at making a speech, but he must be the dullest of the dull if he could not find some words to thank them on that occasion. It had been thought proper to hold a Lodge in Halifax on that day; and right happy was he to meet them in the ancient town from which his family sprung. (Hear, hear.) He was afraid that he made only a poor Mason, although he had been so long at the head of them; but what he wanted in knowledge had been supplied by his *fidus Achates*—Brother Lee. (Cheers.) When they met in a neighbouring town some time ago to present him (the Earl of Mexborough) with a piece of plate, he felt that one thing was wanting, but he was now happy that the thing wanting was supplied, for they had there met that day to present a piece of plate to his Deputy. (Prolonged cheers.) Without a good coadjutor it was almost impossible for any man to act; and it had been his happiness to light upon an individual who had their good at heart, and one whom he knew would do his duty. (Cheers.) His right-hand man had been saying that he (Brother Lee) was a monopolist. (Laughter). But surely the Grand Master had a right to appoint his own Deputy. (Renewed laughter and cheers.) He had no doubt that there were many among them who were every way competent to discharge the duties of the office. But he was determined to let well alone; and so long as he held the office he did, so long should Brother Lee be his right-hand man. (Cheers.) One thing he was sorry for, when the plate was presented to him (the Earl of Mexborough) at Huddersfield, and that was, that he had not the pleasure of seeing his better half there. But he had the pleasure of seeing Mrs. Lee on the present occasion. (Loud cheers.) How happy must that good lady feel to find that her husband was so highly respected by his Brethren. (Cheers.) [The noble earl then took Mr. Lee by the hand, and, in a most touching manner, presented him with the piece of plate we have described. The company then rose, and gave nine times nine cheers.]

Bro. Lee was loudly cheered when he rose to reply after his acceptance of such a tribute of respect. He said that he was deeply impressed with their great goodness. He was fully sensible of their extraordinary kindness. His heart beat high, and rapid were his pulsations. Would that he could convey to them an adequate idea of the intensity of his feelings, and of the deep sense of gratitude under which he laboured. But there were some among them who knew him well and had known him long, and he knew that *they* would give him credit for honesty of purpose and sincerity of heart—(Cheers.) To such he might appeal, and ask how they would feel under circumstances like unto his? Look at that splendid—that elegant token of their love. Dead, indeed, must that man be, and insensible to all the sublime feelings of the heart, if, under such circumstances, he was not deeply affected. That munificent token of their good will had been unasked for,—unsought for,—unlooked for,—and certainly undeserved by him—(Loud cries of "no, no.") He valued that manifestation of their good will not so much for the value of the gift itself, splendid and elegant although it was, but it was upon their good will that he set a high value. He coveted their good opinion; and was proud to possess their brotherly regard—(Cheers.) Oftentimes had he met them, and on all occasions had they treated him as though he had been one of noble blood. It was highly pleasing to find that to few he had given offence—he would hope to none. He would now turn to the Lodge of Probity, for he believed it was with them that first originated the design of presenting him with that

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splendid token of their fraternal love. He owed them a deep debt of obligation for the labours which had been entailed upon them. They sent out a few circulars, and presently from the east and the west, and the north and the south, his Brethren came forward. Did they think he did not respect such conduct? When he was first told of what was afloat, his heart swelled with grateful feelings. He begged to thank those Brethren (some of whom came long distances) who set on foot that which had been so handsomely consummated. Long as he should live, that day would be remembered by him. To him it would always be remembered as a hallowed day. Deeply engraven upon his mind would be the impressions produced that day, and recorded upon the tablet of his memory would be the name of every Brother, and of the Brethren of every Lodge who contributed towards that magnificent testimonial of their love:- and to each and every of them he begged to convey his heartfelt thanks—(Cheers.) He had endeavoured, in his official capacity, to do his duty to the Craft according to the Book of Constitutions, and the Book of Constitutions had been his guide, and he might say that through the province of West Yorkshire he had found little occasion for censure. The Lodges generally were united and happy —(cheers); and he could not avoid remarking how respectable many of them were becoming, not only in numbers, but in the character of their members. Bro. Lee then alluded, in pleasing terms, to the presence of his wife, and also to the ladies whom he beheld in the gallery. Freemasonry, he said, enjoined a spirit of good will and brotherhood. In a society like theirs, men of all shades of politics and religions might meet upon neutral ground—(Cheers.) Was not a spirit of brotherhood worth cultivating? In Freemasonry, the Churchman and Dissenter, the Jew and the Christian, the Mahomedan and Hindoo, might meet together in harmony and love—(cheers.) How so? Because they followed the command of their blessed Saviour, who said, "love one another"—(immense cheering.) It was true that they found among them men who forgot their duties and their obligations, and who brought discredit upon the Craft. But was it not also true with every other society in the world? Take philosophical societies, or religious societies, or, if you will, even "the free and easy;" in every society they would find some who might bring discredit upon the society of which they were members. To wit, the society of Friends—are *they* all friendly? Was it not also true in the Wesleyan society; there they also called each other "brother," but did they always comport themselves as brethren? He said the same of the Church. Were all communicants correct? And in the Christian world, were all Christians who call themselves such? And neither, he repeated, were all true men who took upon themselves the name of Masons. They might be Masons in name, but not Masons in deed—(hear, hear.) Hence it behoved them to be careful whom they admitted among them, that no discredit might be thrown upon their Craft, and then the ladies would be pleased to see their husbands members of it—(Cheers.) But if they were more taken up with the *technicalities* of Masonry than with the philosophy of Masonry, they lost sight of its beauties, and it would become an empty name—(renewed cheering.) Bro. Lee again alluded to the splendid gift before him, and in warm terms again thanked his Brethren. He prayed for their happiness, and trusted that their wives might be comforts to them like unto his, and that their children might be blessings to them in middle life and props in old age, and when they passed from this Lodge on earth, it might

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be to one not built with hands but eternal in the heavens—(prolonged applause.)

The following song, written for the occasion by Brother Sugden, Lodge of Probity, Halifax, was then sung in excellent style by Bro. Joseph Moxon Kirk, also of Lodge of Probity.

Hail! to the Craft that ranks so high,—
Hail! beauteous God-like Masonry;
Hail! all ye Brethren hither met,—
All hail ye fair ones and ye great.

CHORUS.

Let your hearts be blithe and gay,
Joy and mirth let all display,
No dull care shall enter here.
For this is Mason's holiday.

No vain distinction here we give,
But all in friendly union live;
Each kindly feeling we regard,
And give to merit its reward.
Chorus—Let your hearts, &c.

Then raise each voice with one accord,
Sing, welcome Noble MEXBRO's Lord,—
He loves the Craft, and honours those
Who live obedient to its laws.
Let your hearts, &c.

And welcome he—next in command,
Our Deputy Provincial Grand,—
A hearty welcome let it be,
To our respected Brother LEE.
Let your hearts, &c.

In after years when he shall prove
The long duration of our love,—
And 'midst his laurel's proud display
O may he not forget this day.
Let your hearts, &c.

Hail! HALIFAX, thou "good old Town,"
Thrice honour'd by this day's renown—
By beauty's presence and applause,
By those whose wishes are our laws.
Let your hearts, &c.

Then, Brethren, all your glasses fill,
And each give with a right good will,
A sincere, hearty three times three,
To our Provincial Brother Lee.
Repeat this verse in Chorus.

GRAND CHORUS—Hurrah! hurrah! hurrah!

The remaining speeches were generally of a conventional character, and having special reference to the officers of the various lodges, would not therefore prove of interest to the general reader. Some most excellent glees were sung during the evening; and a song, "Come sweet melody," exquisitely sung by Mrs. Sunderland, was rapturously encored. His lordship also sang two or three songs in his own inimitable style. The last toast given was from the chair—"Lodge of Probity, No. 73, the oldest Lodge in the Province, and thanks to them." Bro. J. Simpson, in acknowledging the toast said, that the present number of members in the Lodge amounted to 60—(cheers)—and he hoped at their next meeting they should have a still greater number. Bro. S. concluded by proposing the health of "Bro. John Sutcliffe, of the Lodge of Probity," and to whom they were all indebted in no small degree for the splendid gathering that day. The toast was warmly received, and when Bro. Sutcliffe rose to reply, a loud and prolonged cheer burst from every part of the room; he said that if he had done his duty, he was glad of it: he had endeavoured to do it with a good will, and he hoped every

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brother would pardon him if he had done anything wrong. (Cheers.) The Earl of Mexborough soon after vacated the chair, and the festivities consequent upon this splendid banquet were brought to a close, the National Anthem being performed by the band as the company left the Hall.

WHITBY. *Oct.* 23.—The Grand Master, the Earl of Zetland, held a Grand Lodge of the province of North and East Yorkshire, at Whitby, which was attended by Brethren from the Lodges at York, Richmond, Beverley, and other Lodges in the province. The banquet took place at six o'clock, at which his lordship presided, M. L. Simpson, the Master of the Lion Lodge, Whitby, in the vice-chair. The chairman was supported by Mark Milbank, Esq., the Hon. Ridley Colborn, the Chaplain, and other members of the fraternity. The toasts were principally those in relation to the Craft, and were of a loyal description. They were suitably responded to, and the Brethren passed a most convivial and harmonious evening. The Prov. Grand Lodge will be held next year at York.

PENRITH, *Nov.* 2.—A Provincial Grand Lodge for this province was held before the Deputy Provincial Grand Master Dykes, at which a number of the Brethren were present.

CHESTER, *Nov.* 13.—*Cestrian Lodge of Free and Accepted Masons.*—The monthly meeting was held at the Royal Hotel in this city. During the evening it was understood that Lord and Lady Dinorben had arrived at the Royal Hotel, on his lordship's return to the principality. His lordship being a member of the fraternity, the Brethren availed themselves of being the first to congratulate his lordship and Lady Dinorben on returning to their new mansion at Kinmel. An address was immediately drawn up, and the whole of the Brethren present, with the D. P. G. Master, John Finchett Maddock, Esq., at their head, waited upon his lordship with the same. His lordship appeared much gratified, and thanked the Brethren for this mark of their fraternal regard. The noble Brother returned with the Brethren to the banquet-room, where the noble lord remained for some time. On his lordship's health being drunk with Masonic honours, and long life and happiness, his lordship acknowledged again, at some length, this further mark of brotherly reception within the door of the Cestrian Lodge. In a short time his lordship retired, highly delighted at this unexpected regard of brotherly attention.

EXETER, *Nov.* 13.—The Lodges No. 46 and No. 129 held a Masonic banquet at the hall. Forty-one Brethren sat down to a most excellent dinner at the Globe Hotel. The chair was taken by the Rev. John Huyshe, P. Senior G. Warden, supported on the right by the Rev. W. Carwithen, *D. D.*, Dep. Prov. G. M.; Bro. W. Cann, P. M. of Lodges 46 and 129; and on the left by Bro. Col. Fulford; Bro. Wilson, of the 13th Light Dragoons; Bro. F. D L. Hirtzel, W. M. of Lodge No. 129, and several other distinguished Brethren. The Warden's chairs were filled by Bros. W. Denis Moore, P. G. Sec., and W. Empson, P. P. J. G. D. *Non nobis domine* was sung by a party of amateur Brethren, who gave several choice glees in the course of the evening, under the direction of Bro. Hexter. After the healths of her Majesty, the Prince of Wales, and others of the Royal Family, had been received with full honours, the usual Masonic toasts were given. The reply of the Deputy Pro-

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vincial Grand Master, on his health being toasted, was distinguished by a depth of feeling and a style of eloquence rarely witnessed; and in proposing the health of the worthy and worshipful Bro. Huyshe, the Provincial Grand Secretary paid a just tribute to the memory of Bro. Ford, and of the Father of the Craft, Bro. George Hirtzel, and alluded to the severe illness which had so nearly proved fatal to the Rev. Bro. Huyshe himself, in terms which drew down from the company the warmest expressions of congratulations on his recovery and presidency among them. The Brethren separated at an early hour, after an evening of the highest social enjoyment.

Nov. 9.—Bro. W. Denis Moore was unanimously elected high sheriff of this city.

TAUNTON—No. 327.—The Brethren of this Lodge have voted an elegant Past Master's jewel to be presented to the Worshipful Master, Bro. Tucker, on his leaving the chair, in approving testimony of his attentive zeal and ability in working the Lodge, and his kindness and urbanity in instructing the Brethren. This is as it should be—it would be well if the example was more generally copied—the *cost* of these proper acknowledgments is a mere trifle to the donors, while the *value* to the recipient is important, because it bespeaks that which is always gratifying to hardworking and generous Masons, some of whom, we know, have devoted many continuous years in keeping a Lodge judiciously amalgamated, much to the advantage and honour of the Craft in general, as well as to the prosperity and comfort of Lodges in particular. This Lodge has received accessions to its numbers and respectability lately, which do much honour to "Unanimity and Sincerity," and will tend to elevate our Order in the consideration of those who yet wonder—

> "Why the great men of the nation
> Should aprons put on to make themselves one,
> With a Free and an Accepted Mason."

The Lodge of Unanimity and Sincerity have elected Bro. Joseph Henderson, Junior, to be their W. Master for the year ensuing, and Bro. Charles Lake has been chosen Treasurer. We congratulate the Lodge on the circumstance of Bro. P. Master Eales White consenting to act as Secretary for another, and, we trust, many years *to come.*

YEOVIL, *Nov* 20.—*Chapter of Brotherly Love*, 412.—The Companions of this Chapter held their annual meeting. After electing the officers, transacting the usual business of the night, and receiving the propositions of three candidates for this exalted degree, the Chapter was closed, and the Companions repaired to the social and festive board. The following are the officers for the ensuing year, viz., Latham Z, Cave H., Tomkins J., Johnson P. T., Joyce Treas., Alexander N., and Garrett E.

MAIDSTONE, *Dec.* 3.—The consecration of the Belvidere Lodge, No. 741, took place at the Star Hotel, Maidstone, on Tuesday the 3rd Dec. At one o'clock the Provincial Grand Officers proceeded to the large room of the hotel, accompanied by numerous members of the Craft, to the consecration, which was most ably performed by Bro. Key, and in a most impressive manner, assisted by Bro. Tolhurst, who presided at the organ; after which the installation of the Master, Charles Gustavus Whittaker, took place, which was followed by the appointment of the various officers of the Lodge. The banquet was announced to be ready at half-past four o'clock. The chair was taken by the D. P. G. M. Bro. Ashley, who was very strongly supported by the Provincial Grand Lodge,

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and Brothers Tomlinson, Fox, Prested, and Watson, of 25 Lodge, Dr. Mackenzie, of 71 Lodge, Bro. Dawson, many Brothers of 20 Lodge, and also Brethren from other Lodges. Grace before and after meat was said by Bro. Dr. Mackenzie. Upon the withdrawal of the cloth, the Chairman proposed the health of "the Queen," after which the national anthem was played by a full organ, all the Brethren joining the chorus. The succeeding toasts were—"the Most Worshipful Grand Master, the Earl of Zetland;" "the Provincial Grand Master of the Province of Kent, Lord Say and Sele;" "the Deputy Provincial Grand Master, Joseph Ashley, Esq.; "the Visiting Brothers from the Robert Burns and other Lodges;" which was acknowledged in an eloquent manner by Bro. Tomlinson. P. M., and Treasurer of the Robert Burns Lodge. Several other Masonic toasts followed, and the hilarity of the evening was kept up until a late hour. About fifty of the Brethren attended at the installation, and nearly the same number partook of the banquet. We understand that between fifteen and twenty new candidates have already enrolled themselves.

COVENTRY, *Nov.* 25.—A Provincial Grand Lodge was held at the Castle Hotel, Coventry, on Monday last, for the purpose of installing the Right Hon. the Earl Howe, D. G. M., as P. G. M. for Warwickshire. The Brethren assembled in very considerable numbers from all parts of the province, and also from various adjoining provinces. The noble earl arrived shortly before twelve o'clock, accompanied by Bro. C. H. Hall, P. G. M. *pro tem*, P. G. M. for Cambridgeshire, and G. Registrar; Bro. N. L. Torre, D. P. G. M.; Bro. White, G. S., and other Brethren. The Lodge having been opened in due form and with solemn prayer by Bro. Hall, he proceeded to install Bro. the Earl Howe as P. G. M., which ceremony was performed with the usual Masonic honours. The P. G. M. then appointed Bro. Torre, D. P. G. M., and the other provincial officers for the year ensuing. Nearly one hundred of the Brethren afterwards partook of a sumptuous dinner, the Right Hon. the P. G. M. presiding, supported on his right by Bro. Torre, and on his left by Bro. Hall. The usual loyal and Masonic toasts were given and responded to in an excellent manner, and in which the principles of the Order were fully maintained and enforced; and the brotherly love and harmony which characterise the Masonic body, and which prevailed throughout the day, were kept up until late in the evening, the Brethren separating fully gratified with the proceedings.

BERKHAMPSTEAD.—A new Lodge will be consecrated on new year's day, 1845, in this town, by the R. W. Bro. Wm. Stuart, Provincial Grand Master for Herts, who will open the P. G. L. at two o'clock precisely. It is to the indefatigable exertion of the Rev. Bro. Stephen Lea Wilson, youngest Brother of the representative of the G. L. of Texas, that this new scion of the Masonic tree owes its existence. He is to be the first Master, and the Rev. Fredk. Orme is to be the first Senior Warden. We have no doubt that in this cause Bro. S. L. Wilson will prove as zealous a Mason as he is an useful pastor to the congregation of Berkhampstead, who testify their respect and admiration for the truly Christian and devout manner in which he performs the *three* services on each successive Sunday. His sermons are attractive for purity of doctrine, and his visitation of the poor is most exemplary. It is expected that the meeting will be very numerously attended by the P. G. Officers and London Masons. Several initiations will take place.

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SCOTLAND.

TO CORRESPONDENTS, ON THE SUBJECT OF THE NON-MASONIC EXPERIMENT.

We for the present must beg to decline entering into the subject; a serious error has been committed in the want of co-operation with those whose feelings, if not their interests, were and are concerned. The justice of the case has not thereby been advanced, but serious misunderstanding is threatening; we therefore are compelled to bide our time—meanwhile let all act dispassionately.

R. H. S. and P.—The respected communications will be fully replied to in private.

J. C. H., and others on the "Circular," are acknowledged.

(CIRCULAR.*)

THE SCOTTISH FREEMASONS' LIFE ASSOCIATION

to be under the patronage of the GRAND MASTER (for the time), the Provincial Grand Masters, and other Officers of the Grand Lodge of Scotland.

The following noblemen and gentlemen have agreed to act as a PROVISIONAL COMMITTEE.

The Most Honourable the Marquess of DOUGLAS and CLYDESDALE, and thirty-one other gentlemen.

Interim Secretary, J. L. WOODMAN, Esq., W.S.

The preliminary observations embrace the advantages of Life Assurance *above every other mode of investment or accumulation*, FOR MAKING PROVISION FOR THE FUTURE; and state that the Scottish Fraternity has suffered like others from the want of some plan of life assurance, *on a scale accessible to all without exception*; so that a 10*l.* policy and a 1000*l.* policy shall be issued on the same safe and equitable scale of premium,—the same in regard to annuities.

PLAN. Mutual assurance—guarantee loan—provision against risk of forfeiture—policies to be available as a present fund to the holders—facility afforded to pay premiums on any plan preferred by the assured—profits to be ascertained after the first seven years, then every three years.

7-10ths to be divided among members.

2-10ths to be set aside as a Guarantee Fund.

1-10th to be at the disposal of the Grand Lodge of Scotland, for the general purposes of the Masonic Body.

GUARANTEE LOAN of 20,000*l.* to be raised by as many shares, 2*l.* each; to be repaid at the end of twenty years, commencing after ten years. Shares to be issued to Freemasons only; dividend five per cent., with some other advantages.

Management to be entrusted to twelve Directors (Freemasons and Members of the Association.)

Agencies to be established in every place in Scotland where there is a Lodge.

The above circular is certainly important, and the *principle* is calculated to encourage attention to the necessity for future provision; indeed

* We have merely given an abridgement of the circular.

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our own experience of this necessity is increased every month, by witnessing in London, at the Board of Benevolence, the lamentable results of the want of forethought in those who, having entered Masonry, appear so frequently to have neglected the opportunities of profiting by life assurance; for it must be confessed that the applicants to the fund are by no means confined to those who commenced life in the humbler walk of society, but who were even born with better expectations. In the examination of cases, however, we have often found that life-policies have been effected, but have been necessarily mortgaged, or otherwise surrendered to meet the present emergency which adversity demands. We make this comment in justice to such as who becoming unfortunate, are too often visited with the charge of criminal neglect.

We have had some correspondence on the subject of the Circular, and in consequence we feel bound to enter into some observations, which we trust will be taken in good part.

The circular states that the Association *is to be* under the patronage of the Grand Master of Scotland, and other influential Masons. In our humble opinion, before such a suggestion, "*in futuro*" was published and circulated, something like the "*as in presenti*," would have been more satisfactory; in plain terms, has the Grand Master given his consent, or has he not? if he has, such consent should have been stated, it would have given confidence: if he has not, the circular is premature at the least.

The list of the Provisional Committee contains many names of the highest consideration, but will such noblemen and gentlemen take an active part, and embark their *money*, if they will not, of what use are *the names*; here in London we have been cheated by names recorded in connection with ASSURANCE and other companies, which, when the delinquent parties also in connection have rendered it necessary to look for higher authority, it has been found that patrons and honorary presidents have proved an *ignis fatuus*—a *vox et preterea nihil.*

Before the affair is even parturient, for we presume the association is as yet but in embryo, we hope such ample and honorable provision will be made for its support, that the object will not prove abortive. We feel a jealousy in matters Masonic, and have sometimes thought it strange there should be so little given in charity by the Grand Lodge of Scotland. In London more is given to *Scottish Masons* alone in a year, than is distributed by their own Grand Lodge in a like period of time—e. g., last year by their own printed amount, the sum of £41 was all that the *poor* Brethren received, not the price of two Scottish Warrants. Now either the mode of raising the charity fund is inoperative, or the necessity for any such fund can hardly exist; yet we cannot arrive at the latter conclusion, from our knowledge that Scottish Brethren so often apply to the English fund.

Should not then the first business be to set about a general fund for charitable purposes, rather than to commence a business speculation?

Some years since a project was afoot to establish in Edinburgh a school for the children of Masons. What has become of that project; has it been "shipwrecked" on the black waters of idleness and oblivion? It is said that a little money was raised for educational purposes, and that a child or two is taught the A B C somewhere; but has any meeting been called, and who knows any thing about the business? We pause for an answer.

We do not say that the present plan is not plausible, and may not do

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good to some; but what we mean to say is, that in order that it may not be looked on as a stalking-horse for private interests, it must follow considerate improvements in the Grand Lodge of Scotland, and the successful result of scholastic education for the children of Masonry.

There is one point in the division of profits, that strikes us as requiring fuller explanation, viz. as to the 1-10th of profits to be "at the disposal of the Grand Lodge for the *general purposes* of the Masonic Body."

This is too vague. Who are *really* the working members of the Grand Lodge of Scotland, and what are their duties? Unless some stringent declaration is made as to what the meaning of "General Purposes" really is, we are sceptical as to the practical utility of the one-tenth of the profits.

For the present we content ourselves with the foregoing remarks, and leave them and the subject with which they are connected to the considerate attention of the Craft.

St. Andrew's Day, *Nov.* 2.—The Grand Lodge, according to ancient usage, assembled on Monday to elect their office-bearers, when the following noblemen and gentlemen were unanimously elected;—

The Right Hon. George, Lord Glenlyon, Most Worshipful Grand Master Mason of Scotland; the Rt. Hon. Lord F. Fitzclarence, *G. C. H.*, Past Grand Master; John Whyte Melville, of Mount Melville, Esq., R. W. Substitute Grand Master; Sir John Ogilvy of Inverquharity, Bart., Senior Grand Warden; William Baillie, Esq. of Polkemmet, J. G. Warden; the Union Banking Com. of Scotland, Grand Treasurers; Wm. Alex. Lawrie, Esq. W. S., Grand Secretary; John Maitland, Esq., Grand Clerk; the Hon. the Master of Strathallan, Senior Grand Deacon; Colonel Kinloch of Kelvie, Junior Grand Deacon; the Rev. Alex. Stewart, and the Rev. John Boyle, Grand Chaplains; Wm. Burn, Esq. and David Bryce, Esq., Architects; Wm. Anderson, Esq., Grand Director of Ceremonies; Charles Mackay, Esq., Grand Jeweller; Robert Gilfillan, Esq., Grand Bard; John Dick, Esq., Grand Sword Bearer; Mr. John Lorimer, Grand Bible Bearer; A. Menzies and J. Tinsley, Grand Marshals; Donald Ross and Wm. Petrie, Grand Tylers; Mr. Wm. Donaldson, Albion Cloth Company, Clothier to the Grand Lodge.

At six o'clock a very numerous party sat down to dinner in the Waterloo Hotel, Lord Glenlyon in the chair, supported by the Earl of Strathmore, Mr. Whyte Melville, Mr. Trotter, Mr. Gordon, the Hon. the Master of Strathallan, the Hon. Captain Jocelyn, the Hon. Henry Walpole, Sir John Murray M'Gregor, Bart., Mr. Borthwick, Mr. Small Kerr, Mr. Stirling, Captain Ormsby, 92nd Highlanders; Captain Miller, ditto; Captain Harvey, 87th regiment; Captain M'Lee, ditto; Captain Willington, ditto; Captain Jouncy, ditto; Captain Boswell, *R. N.*; Major Anderson; Captain Sinclair, *R. N.*, &c.

At half-past eight the Grand Lodge was opened in the great Waterloo Room, where a large assemblage of the Brethren were met, and celebrated the festival of St. Andrew. The meeting passed off with the greatest *eclat*. The band of the Greys attended both at the dinner and the festival, and enlivened the evening with some of the beautiful compositions of Bellini, &c.

Election of Architect to the Grand Lodge of Scotland.—*Nov.* 18. The election of this office-bearer of the ancient fraternity of

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the Scottish Freemasons took place in the hall of the Grand Lodge Niddry Street. The candidates, some time ago put in nomination, were, Mr. David Rhind, and Messrs. Burn and Bryce. After a lengthened and animated discussion regarding the making up of the roll of voters, in which ex-Bailie Richardson, Mr. C. F. Shand, Hon. Henry Walpole, Mr. J. B. Douglas, Mr. Forrester, Mr. Paterson, Mr. Gardner, and other leading members took part, the Grand Lodge divided, when 156 votes were given for Messrs. Burn and Bryce, and 100 for Mr. Rhind. We understand that a protest, on the ground of irregularity in the proceedings, was taken on behalf of the latter gentleman. [Without impugning the integrity of the election, it is only fair to the successful candidates that their success should be exempted from any unconstitutional manœuvre; it is due also to prove to Mr. Rhind, as an act of justice, that such has not been the case.]

Edinburgh Royal Arch Chapter, *Sept.* 23.—Comps. Hector Gavin, Andrew Murray, and W. Donaldson, were elected Z. H. and J. Comp. Morris Leon, E. The other officers were also appointed. Thereafter the Companions sat down to an elegant entertainment, during which they were gratified by hearing beautiful glees and songs from Comps. Ebsworth, Hunterson, and Jackson.

The Most Excellent Principal Z. said, "The Companions will, I am sure, join with great pleasure in dedicating a bumper to the health of her most gracious majesty the Queen, and the more so, as on the present occasion she was the guest of our Most Excellent First Principal of the Supreme Grand Royal Arch Chapter of Scotland, Companion Lord Glenlyon, who also was during the last twelvemonth exalted in this Chapter. Her majesty's confidence was unbounded, having dismissed her guards, and trusted to the far-famed hospitality and loyalty of the Athol Highlanders for protection; but indeed she needed none in Scotland, for all were true as well to her as their country." The toast was received with great acclamation.

The next toast was "Prince Albert."

The M. E, Z. said they would drink his health, not for himself only, but as the affectionate husband of our Queen and the father of the future sovereign of England—(great cheering.)

He then proposed "prosperity to the S. G. R. C. of Scotland," which it gave him great pleasure to say, was likely to be well supported throughout Scotland.

Next was drunk, "the G. R. A. C. of England," the splendour of whose charitable institutions the Most Excellent said, was beyond all praise.

"The Grand R. A. C. of Ireland" and many other appropriate toasts and songs were given, and the Chapter was closed at high twelve, after having passed a most delightful and happy evening.

Defensive Band, *Nov.* 16.—Upwards of forty gentlemen, members of the Edinburgh Defensive Band Lodge, met in Mr. Henderson's Tron Tavern, when Brother Kerr presented to their R. W. M. Wm. Forrest, as a mark of regard for him, a splendid silver snuff-box, with a suitable inscription.

Dundee, *Ancient Lodge, Nov.* 22.—The Brethren of this Lodge sensible of the many obligations they were under to their Worthy Past Master, Bro. P. D. Ritchie, resolved to present him with a Testimonial,

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as a token of respect, as well as to mark their sense of his unwearied exertions in promoting the interests of the Lodge. A subscription was commenced by the Brethren, and, in a very short time, a handsome sum was subscribed, and the requisite Testimonial (a beautiful silver claret jug, with an appropriate inscription), procured. The Brethren met this day in their hall, when their Right Worshipful Master, Bro. George Duncan, Esq., *M.P.*, after complimenting Bro. Ritchie in very flattering terms, presented to him the Testimonial, and remarked how worthy he was to receive such a mark of esteem from the oldest Masonic body in Dundee. Bro. Ritchie thanked the members, in a very feeling manner, and assured them that he had their interest at heart, and that he would still continue to devote his attention to the prosperity of the Ancient Masonic Lodge. He was glad that Masonry seemed again to be flourishing; in support of which he instanced the great increase of Brethren to this Lodge; and the interest which all felt in promoting our honourable Order; he would carefully preserve the elegant Testimonial which he had just received, in heartfelt proof of the truly Masonic feeling which dictated its presentation.

The R. W. Master, Brother Duncan, *M.P.*, conducted the proceedings with his usual tact and ability, and the Brethren parted at an early hour, highly delighted with all that occurred.

Dec. 2.—The various Lodges of this town met this evening to celebrate the festival of St. Andrew. In the Ancient Lodge, the chair was occupied by its R. W. M. Bro. George Duncan, *M.P.* for the borough, Bros. Watson and Kidd, Senior and Junior Wardens.

Sir John Ogilvy, bart., of Inverquharity, R. W. M. of the Dundee Operative Lodge, presided over the Brethren there; and the attendance at both Lodges was numerous, the proceedings agreeable, and enlivened with excellent bands of music.

Deputations were exchanged in the most friendly manner between the several Lodges; and it is pleasing to notice, that the spirit of Freemasonry is reviving amongst us.

It is now determined to erect a permanent structure in stone, of the magnificent Triumphal Arch, which was placed on our Quay, on the auspicious occasion of the landing here of her Majesty and Prince Albert, in September last.

We should hope that the services of the Craft will be called into requisition to lay the foundation-stone of this splendid building; and that the ceremony will be performed by the Most Worshipful Grand Master for Scotland, the Right Honourable Lord Glenlyon, who had the honour of receiving the illustrious visitors at the Castle of Blair Athol. The Masonic connexion with the intended structure is also increased, from the magnificent subscription of 500*l.* towards its erection, by our excellent and most liberal Provincial Grand Master, the Right Honourable Lord Panmure.

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IRELAND.

TO CORRESPONDENTS.

JUSTUS's letter to the Grand Master of Ireland is received. The conduct of that noble Bro. in the late Grand Lodge is beyond all praise; and our correspondent will, we are certain, approve our not inserting the letter.

ONESIMUS must be mistaken. The R. W. Brother, who is exceeded by none in zeal for the Order, we vouch for it, never would demean himself by soliciting votes in opposition to principle, much less by paying their fares to Dublin for an un-Masonic purpose.

A BROTHER.—We gratefully testify to the independent kindness of the editor of the "Leinster Express," whose good opinion we are right glad to possess.

P. M.—The Circular of the P. G. L. of North Munster is a pattern even for every Parent Grand Lodge.

ONE OF THE COUNCIL OF RITES.—Being anonymous, we cannot publish his letter. He is not over scrupulous in his abuse of us—but let that pass. He states the sale of the F. Q. R. is next to nothing in Dublin, and yet he howls that we are ruining the Order. He threatens to send his letter to the "Mail," in case we do not publish it!

A CORK MASON.—We are not responsible for the letters or opinions of others. Let our correspondent reperuse our editorial articles on the disgraceful affair, and he will find we have acted with greater impartiality than himself.

ONE OF THE CRAFT.—The Council of Rites are a shade lower. The Limerick Glove (Masonic) requires a little easing—it fits a little tight.

X. X.—To Brother Fowler, altogether inadmissible. Did we not know the writer, we should doubt his sanity.

THE following note is not unimportant:—

"MR. EDITOR,—We are desired, by one of the leading houses in Dublin, to inform you, that there is a very considerable impetus given to the sale of *The Freemasons' Quarterly Review.*

"Your obedient servants,

Nov. 13, 1844. "THE PUBLISHERS."

"——Authority, though it err like others,
Hath yet a kind of medicine in itself,
That skins the vice o' the top——"

* * * *

"The prince will, in the perfection of time,
Cast off his followers; and their memory
Shall as a pattern or a measure live,
By which his grace must mete the lives of others,
Turning past evils to advantages."

In our leading article for June, 1840, we wrote stringently but respectfully on the subject of Masonic persecution, which had *openly* attacked us under the auspices of a venal Board, and *secretly* by the influence of certain Brethren in Dublin. These parties were aided by an Irish Brother, who was consequently promoted, and is now on his travels. Had the entire leading article been taken as the charge against us, such charge would have met with public ridicule even at that time; but as the then opponents of good order first framed their charges and views, and then appended among other extracts the following, there was a speciousness in the subject which deceived many. That very extract, with the entire article, was intended at the time to explain to and admonish the recusant parties, both in London and Dublin. That it was adapted to the occasion, a perusal at the present moment will prove.—

"*We aver, then, that there is too much of pretence in the assumed*

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immunity of our Order, from the general examination of the "profane world;" as if, forsooth, the polity of Masons were not as amenable to public censure or approval as that of any other bodies. We dislike this PSEUDO-*morality, as most unreasonable; and would rather convince the great public, or "profane world," that we are in reality abundantly qualified to maintain our ground as a representative institution, by the strict propriety of our conduct, or to call to our aid the opinion of society at large, to correct any imperfection in our social system. Truth and Justice must be made to prevail; for, with Charity, they form the basis of Freemasonry. As Masons, we profess the most extensive practice and the peculiar protection of those virtues; and if we repudiate those professions by our acts, SOCIETY AT LARGE MUST RESTORE THE BALANCE. It is the province of society to see that we perform our self-imposed trust with faithfulness; and it is the duty of a Masonic journalist to obtain the PURIFICATION of the Order by the exercise of Public Opinion, whenever violence is done to Masonic principles."*

At the time, the above extract was termed "setting the law at defiance," but the ridicule attending such a notion ended in the discomfiture of the oppressors.

Now, however, the same arguments apply with especial force to the recent state of Masonry in Ireland; we say "recent," in the hope that the M.W. Grand Master, by his generous admission, has virtually put an end to the unseemly differences. In our remarks we for a long time observed probably too strict a neutrality, leaving to the honour of the fraternity to vindicate itself; but when it became clear that forbearance was considered as fear, and that the nobleman who is providentially at the head of the Order in Ireland was placed in a false position, and that serious danger threatened our hallowed Institution, we entered fearlessly into the subject, and by unravelling the web of sophistry, shewed his Grace the danger attending a dishonourable thraldom—and nobly has he construed the maxim "Kairon Gnothi."

A simple relation of recent circumstances, which have led to this important result, will be interesting. It will be seen from our last number, that the Editors of two papers gave publicity to certain Masonic meetings—a very common occurrence—and, because they did so, certain members of the Council of Rites thought proper to agitate the question of discovering the names of those who furnished the reports; but even this mode of proceeding could not be done decently, for an erasure was permitted to be made in the minutes of the Grand Lodge of October, not stating that a notice of a motion for inquiry was made, but that a motion was passed whereby a Brother and two Editors had infringed a certain law of the Ahiman Rezon! This was such an overdose of poison that it could not be sustained, and the Grand Lodge *nem. con.* resolved that this mass of fraud and falsehood should be *expunged!*

The next business was to pass a vote of thanks to the Brother and the Editors, which was also carried *nem. con.*

Foiled in their machinations, the next move of the Council of Rites, or at least those of that body who assume to be the "castigators," was to arraign three members of the Grand Chapter of Ireland for certain misconduct, the nature of which did not however very clearly appear, and on the fifth of December the Grand Lodge was again made the scene of tumult and disorder.

His Grace the DUKE OF LEINSTER was on the throne, Bro. NORMAN

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opened the proceedings by charging Bros. Hercules Ellis, Snowe and Gregg with disrespect to him when presiding at the former meeting of the Grand Lodge.

Sir WM. HORT, the Grand Secretary, who was not present at such former meeting, supported Bro. Norman's resolution, and moved "*that the three Brethren should be expelled.*"

Several members of the Council of Rites were called on to sustain the charges, and although they evidenced so much contradiction on many important points, particularly as to the words used, yet it is believed that had not his Grace been present, they would have succeeded in their unmasonic object.

In justice to the accused, it should be stated that they were not made acquainted with the charges until they were read to them in Grand Lodge, consequently it was not in their power to bring forward evidence to rebut those charges; they were driven on the instant to repel them, and they did this in a truly Masonic spirit.

Bro. ELLIS, in particular, acknowledged that he had been probably too hasty, and that when apprised of it he had promptly apologized to Bro. Norman, who had accepted such apology! and therefore he, Bro. Ellis, was naturally surprised at the charges being afterwards thus gravely entertained.

Bros. Ellis, Snowe and Gregg then apologized, as gentlemen, for any harshness of expression they had probably used.

The meeting became tumultuous, and the Duke was obliged to interfere, and call the Grand Secretary and others frequently to order. His Grace observed, that it was clear to him that there was no intention to offer any disrespect to the presiding Officer at the meeting in question, and that he as Grand Master was perfectly satisfied with the apology, which was so becomingly offered. In this opinion the Grand Lodge acquiesced. The Grand Master observed, that he hoped peace would be restored; and if some had followed his advice, the reconciliation of all differences would have been effected long ago.

It was then moved that the vote of thanks to Bro. McDona and others be rescinded; which his Grace not only over-ruled, but signed the minutes of the previous Grand Lodge; and further he directed that a factious circular, entitled "*Caution,*" should be withdrawn. The Grand Lodge then adjourned.

It is not possible to conclude the notice of these proceedings without a declaration of our grateful sentiments towards his Grace the Grand Master, for the protective power that he exercised on this very trying occasion: so admirably contrasted with the virulent invectives of those who must view the decision of his Grace as a moral admonition, addressed to their better feelings, to retrace their steps and join with him in promoting the perfect restoration of peace. In this hope we refrain from other observation to them than that in contrasting their behaviour in Grand Lodge with that of the noble Grand Master, we proudly point to him as one in whom the graces of the gentleman are united with the virtues of the Mason.

There is a third section of the Order to whom we would briefly address ourselves—it is to the members of the *Grand Chapter* of Ireland. Their cause has been sustained—principle has succeeded; but to ensure the good effects, let them now eschew all violent expressions.

There may be those who consider that the Council of Rites will now attempt to mislead the Grand Chapter into the mazes of incaution and

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self-approval, but let them ponder well on the words and actions of the Duke of Leinster, and by a spirit of kindness endeavour to conciliate those whose opposition to their interests, however unmasonic it may have appeared, on that very account requires at their hands the greater exercise of the christian virtue—forgiveness.

THE MASONIC DIFFERENCES.

To the Editor.—Sir and Brother—As my name has been mentioned in the last number of your *Review*, in a letter relating to the unhappy dissensions which have prevailed for some time among the Masons of the higher degrees in Ireland, I wish to be permitted to offer a few observations on the subject, in explanation of the views and principles upon which my conduct has been regulated in what I have attempted to do, and to state my opinion of the case as it stood when I last was cognizant of it.

Having been admitted to the degree of Rose Croix in 1830, in the Baldwin Chapter at Bristol, and coming to reside permanently in Ireland in 1831, I found "*the original Chapter*" of Rose Croix Masons established in Dublin, and by them, after due trial and examination, I was recognized and admitted to their meetings; and in the year 1835 (if I do not mistake) was adopted a member of the Chapter on a vacancy occurring. I found the records of the Chapter, which I had opportunities of inspecting, to go back to a very early period in the present century, and even as far back as the year 1782; and I had, and have no reason to doubt that it is the lineal descendant of the Society established in that year. It is to be remarked that the armorial bearings of members of the Chapter occupied stations in the Lodge-room, which was the general place of resort to the most respectable Masonic bodies in Dublin, of all grades. The pretensions of the "Original Chapter of Prince Masons" were notorious, and undisputed; and I believe the existence of any other body claiming to be Rose Croix Masons was not dreamed of.

In the year 1836 or 1837, the members of the Original Chapter being limited by statute, to a certain number, and not imagining that they had any authority to constitute new Chapters, it was determined by the Duke of Leinster to summon all the persons known to be resident in Ireland, who belonged to this or any higher grade, to form them so summoned into a Grand Council or Lodge of the higher grades, *from Rose Croix upwards*, in which should be vested the power to grant warrants for Chapters, and to govern them when constituted. About the time this was agitated, it was rumoured that there was in Dublin a body of Masons, meeting in an obscure place of resort, who claimed to be Prince Masons, or Rose Croisés; and care was taken that they should be summoned to attend the meeting, by notices served upon the Master of the Craft Lodge, which met at the same house, upon the supposed Secretary of the Chapter, and at the bar of the house. The summons, however, was not attended to; but, some time after, a person stood up in the Grand Lodge of Ireland, declaring himself to be a Prince Mason, and proclaiming that he did not, nor would he ever acknowledge the Council of Rites. The consequence seems to have been a strenuous opposition in the Grand Lodge of Ireland, in 1838, to the recognition of the Grand Council of Rites, and forming with it a league of mutual

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support, similar to those already formed, without opposition, between the Grand Lodge and the Grand Royal Arch Chapter, and the Grand Encampment of Templars: and, in 1840, some gentlemen of respectable station in society were admitted Rose Croix Masons in the Chapter to which this person belonged.

These are matters of public notoriety in Ireland, upon which I should not have dilated, but they were necessary to explain my part in the transactions. I learnt that one intimate friend and near connexion of my own had been induced to join the Chapter which rejected the authority of the Council of Rites. It was first called the Independent Chapter, I think; but the more aristocratic members afterwards separated themselves, and assumed the style of the "Grand Chapter of Prince Masons of Ireland," assuming also the power of granting warrants and issuing patents for Provinces. I remonstrated with my friend on having joined a body of Masons, which I believed to be irregular and spurious: he assured me of his conviction that their descent was regular, and offered to give me the proofs of the legitimate descent of the Chapter from one established some time in the last century, of which Peree and Boardman were members. Early in 1841, being in Dublin, I had an interview, in which these proofs were to be given; but so unsatisfactory were they to my mind, that I openly told my friend I never could, *on such grounds*, acknowledge his claim either to be descended from that particular Chapter, or to be a Rose Croix Mason at all; and from that day I was a most determined opponent of the (so called) Grand Chapter. I must do that body the justice to say, that the facts which have changed my opinion since are *not new*, but were equally in existence then as now; but some of them were not known either to my friend or myself, and some he did not think it expedient to state.

Though an opponent of the claims of the Grand Chapter, and an earnest supporter of the privileges of the Grand Council of Rites, which I think to be founded on reason and justice, and to have been unreasonably and unfairly attacked, I have most wishfully sought for some remedy, whereby the dissension in the Masonic body might be ended, and the higher Orders might be united under one Grand Consistory and one Chief Governor; and in the course of the autumn of 1843, I had the honour of a long private conference with his Grace the Duke of Leinster, at which sundry expedients were proposed and discussed, but none appeared then practicable.

In the early part of this year, however, a fuller acquaintance with the history and original constitution of the Order of Rose Croix suggested to me a hope, that the gentlemen and brethren, among whom was my friend, who had rejected the Council of Rites on their side, and on the other side had been pronounced by it to be spurious, might be yet proved to be really initiated Rose Croix Masons, and that an accommodation might be effected, without any compromise of character or dignity on either part, and without entering upon the question of title, *provided* both parties were inclined te consider the subject with a view to peace. The facts upon which this hope was founded are these; that from the time of the institution of the "Order of the Eagle and Pelican, or Rose Croix," in 1747, no other authority was necessary for the initiation of any qualified person than the presence of *three* regular Rose Croisés; that until very lately there was no supreme governing body over the members of the Order in any country, having authority to grant War-

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rants; that the introduction of the Order into Ireland does not appear to have been by virtue of any Warrant or Charter; and that consequently it is quite unnecessary to inquire into the *title* or descent of any Chapter or Lodge of Rose Croix Masons, provided one can be satisfied of the *initiation of the members* composing it.

Accordingly, having gone to Dublin for the purpose of attending the Easter Festival of the Rose Croix Masons of Ireland, assembled under His Grace the Duke of Leinster, I took the opportunity of seeking another interview with my friend, and received from him such information, that I desired and obtained an introduction to Bro. Snowe, the Secretary of the (so called) Grand Chapter, who, by the permission of the head of that body, gave me the power of fully investigating its records, and communicated such other information as I desired. This information may be briefly resolved into the following facts: that a Chapter of Prince Rose Croix Masons did exist in Dublin between the years 1787 and 1810, called "the Grand Chapter," of which Peree and Boardman were successively sovereigns: that in 1809 a memorial was addressed to this Chapter by certain Brethren of the Order of Masonic Templars, requesting their assistance in forming another Chapter, which request was granted: that the Chapter so formed did accordingly continue to meet and work, and positive evidence exists to show that the first Sovereign of it was installed by Boardman, and from thence a succession of regular installed Sovereigns continued until the year 1840: that in this year 1840 several gentlemen were initiated into the Order in this Chapter; that shortly after a communication took place between those gentlemen and Mr. James Walkinshaw Bell, *Q. C.*, an old member of the "Grand Chapter" which had ceased to work in 1810, and the result of this was an expression of his willingness to receive the assistance of these gentlemen in reviving the Chapter; that he requested the assistance of the only two other Brethren thereof whom he understood to be alive, who did not attend his summons, and also of the "Independent Chapter," with whose assistance he opened a Chapter of Prince Masons, and received the gentlemen above alluded to as members of the "Grand Chapter," and installed one of them, Bro. Hercules Ellis, as M. W. S. of it.

From these facts, whatever opinion may be entertained as to the gentlemen so admitted being the lineal representatives of "the Grand Chapter" of 1810, of which I have much doubt, since I do not see that one individual could revive a dormant Chapter without the concurrence and presence of others; nevertheless, I could not doubt that these gentlemen had been properly initiated, and their initiation recognised by a competent judge, and that one of them had been duly installed Sovereign of a Chapter, which thereby become a regularly organized body.

At the meeting of the Rose Croix Masons under the Duke of Leinster, on the 11th of April, I was permitted by his Grace's kindness to address my Brethren; and I delivered to them a statement of the facts I had elicited, and declared my conviction that the gentlemen alluded to had been duly initiated and their Sovereign regularly installed. The time not then permitting a discussion of the subject, the meeting was adjourned till next day, when the Council of Rites assembled, and after much discussion of what I laid before them, passed certain resolutions of an amicable tendency, of which the first pronounced "That Bro. Mant has stated sufficiently a *primâ facie* case to justify the Council of Rites in endeavouring to reconcile existing differences between the Council and certain

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Brethren claiming the privileges of Prince Masons." The *primâ facie* case, stated by me, was to this effect: that from my inquiries I was satisfied that the Brethren of the "Grand Chapter" had been legally initiated, *agreeable to ancient custom*, in a Chapter deriving its descent from one established many years ago under the auspices of Peree's Chapter: that the Sovereigns had been regularly installed; and that these Brethren, or some of them, had been admitted into "Peree's" or "the Grand Chapter," by one of the last surviving members thereof; and further, that they were willing to acknowledge the legitimacy of the Original Chapter, which they had before disputed, and to recognise and act with the Council of Rites, in such manner as not to compromise their own legitimacy or subject them to any dishonourable terms.

It appeared to me, then, 1st, that any obstacle to accommodation on the part of the "Grand Chapter" was removed, by their acknowledging the legitimacy of the Rose Croix Masons, working under the Council of Rites, which they before did not acknowledge; and by their being willing to recognise the Council of Rites as the governing body of the Order of R. C.; and to act in accordance with its rules, if admitted into connexion on equitable terms; and, 2nd, that any obstacles on the part of the Council of Rites to the reception, on such terms, of the members of the Grand Chapter were removeable, by the strong grounds which I have shown for believing their initiation regular; and, 3rd, that as, until lately, no charters of constitution for Rose Croix Chapter existed at all, and the issuing of such charters, with submission to any general representative body or consistory, though *desirable* for the sake of regularity and peace, is *not essential* to the existence of the Order, and such submission must be voluntary at first, for the sake of consequent benefits; therefore, every reasonable allowance ought to be made, and encouragement to conformity afforded, to any Chapter or Body, who, having been withheld hitherto, by whatever causes, from submitting to such a Consistory, are now satisfied that it would be better for the Order to give in their adhesion to it. And this principle is acted on, time after time, by the Grand Royal Arch Chapter, and Grand Templar Encampment in Ireland, by granting Warrants or Charters to any *proper number* of Masons of either of these degrees or orders, on petition; and that without inquiring into their title, but merely on the statement of the petitioners, and without making any scruple or difficulty on account of previous non-submission to their authority.

Such, Sir and Brother, were the views and principles upon which I ventured to interfere in this *vexata questio*, and upon these views and principles I continued to act, in the conduct of the affair with the Grand Council of Rites, and, in the brief intercourse I was permitted to have with the Grand Chapter, in hopes of bringing about a reconciliation. When the members of the latter body expressed their wish that the matter could be left to my arbitration, and communicated this wish to the Duke of Leinster, I could not but consider this step on their part to be, not only complimentary to myself, but liberal and courteous to the Council of Rites, with which I had been so long connected; and I would have given my services honestly and faithfully, had the suggestion been approved. The Council of Rites, however, has thought fit to decline the arbitration, in a manner neither courteous to the Grand Chapter, nor to myself. Still, in some other manner peace may be effected, and I shall rejoice. But I see no prospect of any accommodation, if either the Council of Rites persists in requiring an investigation into the title of the

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other body, or if that body, on the other hand, shall again repudiate the authority of the Council, or attempt to dispute the legitimacy of the Original Chapter. That legitimacy is established by the prescription of above half a century; by the clearest documentary evidence; by the recognition of its claims on the part of every foreign Rose Croix Mason and Chapter; by the resort to it of several members of the Chapter formerly under Peree and Boardman, who joined it when that body ceased to work; and by the authentic testimony of a living witness, who is sufficiently cognizant of all the facts, and whom I believe incapable of deceit.

My suggestion, in fine, would be to this effect—that three, or more members of the Grand Chapter should formally address the Duke of Leinster, as President of the Council of Rites, for a warrant of *Recognition and Constitution*, whereby all the members whom they should register within a given brief period, should at once be recognised as Rose Croix Masons, and those who have already passed the chair should be recognised as Past Sovereigns; that such a charter should be granted, with no further formality than examining the memoralists in the usual way of testing persons professing to belong to any order or degree of Masonry, and their pledging themselves and the rest of their body to obey the regulations of the Council; and that the Council should accord to the Chapter thus recognised, such a distinguishing *title* as may mark the recognition of its early existence, without compromising any disputed claim to precedence.

And now, Sir and Brother, I have done—*liberavi animam meam*—and it is not my intention again to interfere in the matter; nor should I have intruded upon you now, but for the mention of my name in your last number. More than this—I have formed a solemn resolution not to enter any Rose Croix Chapter in Ireland, so long as a dissension continues which I consider so utterly at variance with the principles of the Order. I remain, Sir and Brother, yours faithfully,

WALTER B. MANT.

Hillsborough, Ireland, Dec. 1844.

SUPREME ROYAL ARCH GRAND CHAPTER.

A resolution condemnatory of the Grand Lodge proceedings of the 1st of February last, was carried, notwithstanding the great interest attempted to be forced on the attention of the Duke of Leinster by the Council of Rites, who however found that (to his honour be it stated) his Grace refused to be dictated to.

Nov. 28.—The members of the Royal Albert Lodge, No. 100, and several others of "the Craft," comprising about fifty Free and Accepted Masons, entertained Brothers Henry M'Dona, H. W. Talbot, and T. H. Carroll, (Carlow Lodge,) at a sumptuous dinner, at Radley's Hotel, Dublin, on Thursday last, on the occasion of their triumphant defeat of

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a futile attempt elsewhere, to coerce the free expression of legitimate sentiments, and to exercise a censorship over the freedom of the press. Several distinguished members of the Order attended, including many of the Grand Chapter of Prince Masons. The utmost unanimity prevailed, while but one opinion was expressed on the necessity of having the difference that subsists at present in the highest order, suitably adjusted, by a fair investigation of the relative claims of *both* the contending parties, before an impartial and competent tribunal.

GRAND CHAPTER OF ROSE CROIX, *Nov.* 9.—The Grand Chapter of P. G. *Rose Croix*, of Ireland, commenced its winter session on Saturday, the 9th inst., at the Assembly Rooms, in Grafton-street. The meeting was, as usual, attended by a number of the most respectable members of the Order resident in Dublin, including many of the most able and experienced Past-Masters of the Craft Lodges, 6, 50, 100, 125, 143, 153, &c., &c. On this occasion, Brethren from the most distant parts of the empire assembled to give weight and eclat to the proceedings of the evening, which were of unusual interest. Among the distinguished persons who attended the conclave, the Grand Prior of Scotland, Brother Walker Arnott, of Arlary, was present, and was received with the honours due to his exalted Masonic rank.

This most eminent and accomplished member of the highest orders of Masonry, having received the degree of M. W. S. in the Grand Chapter, presided during a part of the transaction: and, in the course of the evening, delivered to the assembled Brethren an eloquent lecture, which was replete with interest and historical erudition; wherein he took a rapid glance at the introduction of the *Rose Croix* into Ireland, and its legitimate transmission through the Grand Chapter, from thence to the present day. Brother Walter Lawrence, of Lisreaghue, and his son, Bro. Walter Lawrence, jun., were also elevated to the rank of M. W. S. P. G. *Rose Croix*; and, after a variety of important matters, brought before the Chapter, had been discussed, the Brethren retired to a banquet.

We understand that the Hon. Robert Le Poer Trench (brother of the Earl of Clancarty), (137), Arthur Browne, Esq., *J. P.* (137), and Jas. Ball, Esq., *J. P.* (Master elect, 137), have been initiated in the Grand Chapter of Ireland: also, that the Hon. A. G. Stewart, son of Lord Moray, has been proposed.

LIMERICK.—The arrangements for the season are in excellent operation, and we only await the hopeful settlement of the differences in Dublin that have too long existed, to carry out our general objects with increased zeal and animation.

ATHY, *Oct.* 15.—The Brethren of Lodge 167 met, pursuant to an unanimous resolution to entertain Bro. Henry Ralph Standish at dinner, and to present him with an address expressive of the Brethren's feelings, on his removal from the neighbourhood of this Lodge, when the address was presented to Brother Standish by the W. M.

The address was extremely well worded, and the reply expressed in very explanatory and eloquent terms.

The dinner was served up at Sheill's Hotel, and the evening having been spent in perfect harmony, the Brethren separated evidently under embarrassed feelings, at parting from one who was dear to them all.

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BALLINASLOE.—THE GRAND CHAPTER OF IRELAND, *Nov.* 30.—A special meeting of the above distinguished Masonic body, was held at the Freemasons' Hall, Craig's Hotel, Ballinasloe, for the purpose of arranging preliminaries for the establishment of a Chapter of Rose Croix in the county Galway. Brother Walter Lawrence, *J. P.*, of Lisreaghue, who had recently been advanced to the rank of M. W. S. in the Grand Chapter on the same occasion, when that degree was conferred upon the celebrated Dr. Walker Arnott, of Arlary, Past Grand Prior of Scotland, presided at the meeting, and was assisted by Brother Dowmon, late High Sheriff of Cork, and Brother Henry O'Connor, of Dublin, Barrister-at-law. The following three influential Brethren were then initiated into the mysteries of this high Order, viz.:—The Hon. Le Poer Trench, brother of the Earl of Clancarty, member of Lodge 137; Arthur Browne, Esq., of Kilbegly House, County Roscommon, *J. P.*, also of Lodge 137; and James Bell, Esq., *J. P.*, Ballinasloe, Master-elect of that Lodge. These proceedings supply a gratifying testimony of the progress of the Freemasonic Order in Ireland among those classes whose adhesion to it not only sheds a lustre upon the institution, but is also valuable as a guarantee of its excellence and stability; nor, perhaps, has any branch of this ancient and extensive Fraternity contributed more than the Grand Chapter has done to advance the interests and exalt the character of the Craft.

FOREIGN.*

GUERNSEY.—*Banquet to Brother Dr. Lane*, P. M., 49, P. P. G. D., *Oxford, by Doyle's Lodge and Chapter.*—We cannot, without being branded as ungrateful, pass over in silence the visit of Dr. Lane to our Lodge and Chapter. The Doctor's presence shed over us a halo of Masonic light and knowledge that time will never efface from the memory of the Brethren who were privileged by being present. We feel convinced that all that have the intellectual favour of his acquaintance, will most cordially join with us in saying, that wherever the Doctor presides, that chair will be filled by a Brother and companion eminently distinguished for dispensing the true spirit and letter of Masonic law to all under the shadow of his fostering wing. It is only just to remark that the banquet did honour to "mine host of Gardner's Hotel," both as to the banquet and the wines. The Doctor being the "Star in the East," the Brethren could not fail of being what they were—delighted and improved. [The Brethren of Guernsey have done themselves honour by the compliment thus paid to one of the most amiable among men, as well as most distinguished among Masons—one whose mind and manners mark the scholar and the gentleman.—ED.]

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* Extracted mainly from Latomia.

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FRANCE, *Paris.*—A Masonic periodical, entitled "L'Orient," has appeared; it promises well, and if conducted with spirit, tempered by discretion, will succeed. We trust the editor of this scion of the Order, and his contemporary of the London "Freemasons' Quarterly Review," will exchange credentials.

A society was established here some time since by the Masonic body, for the relief and employment, for a time, of the aged or distressed of that fraternity. Money relief is seldom granted. The Grand Orient contributes yearly 1500 francs, the remainder is collected by voluntary gifts, and each Lodge pays a portion of the initiation fee of every new member. A dinner in favour of the charity has been held. In future the sums of five, six, ten, or fifteen francs will be demanded in behalf of this institution of each Brother on taking the various degrees, and five francs on rejoining a Lodge. The committee meets at No. 10, Rue Saint Gilles au Marais, Paris. In 1842, sixteen Freemasons received at this institution board and lodging, one lodging only, six board only; forty-seven others received necessaries; and thirty-five widows, or wives of Masons, ten Freemasons, and fifteen women, had firing for the winter sent to them; sixteen men were completely and respectably clothed; sixteen men and six women had boots and stockings given them; one old woman had tools purchased for her; several Brethren had their tools, &c., redeemed from pawn (mont de piété); three who had been discharged from the hospitals were further relieved at their homes with medical attendance, &c.: thirteen Masons and two widows received sundry sums of money; two Masons and three widows had their rent paid; thirteen more forwarded to their native places—and yet this charity expended only 5038 francs during the year.

Brother Clavel has been elected W. M. of the Clemente Amitié.

The G. O. of France distributes annually three jewels to such Brethren as may have during the year performed some act by which mankind had been benefitted; the last were sent to Bro. Brune, of Rouen; Xavier Venissat, at Avignon; and the third went to the Lodge of Nature and Philanthropie, at Larient. The former of these Brethren was a seaman, and had succeeded at various times in saving the lives of *forty-four* persons. The city has honoured itself by erecting a house near the river for this Brother's residence; he was known in Rouen as "the Saver;" and declared that those who tried to end their lives in the river, had better take care of themselves, for he would save them whether they liked it or not; he died Dec. 25, 1843.

Xavier Venissat distinguished himself during the dreadful inundation in the south of France, while the inhabitants of Avignon were paralized by the overflowing of the Rhone. Bro. Venissat made a raft of the floating timbers with which he was surrounded, and on this precarious vessel succeeded in saving a whole family from the horrible fate that awaited them; he took them to his home, and divided with them his house, his clothes, and his meals; a few minutes after placing this family in safety, their dwelling sank beneath the waters. Soon after, being apprised that the Lodge room was in danger, he proceeded there, against the remonstrances and persuasions of his relatives and friends, on his perilous craft, and returned with the warrant, books, &c.

The Lodge of Nature and Philanthropie received the jewel for the great exertions they had used to relieve the sufferers by the inundation; apprenticing the orphans, and many other acts of Masonic character.

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GERMANY, *Chemnitz.*—A number of the members of the Lodge, held in the above town, meet together with some of the subscribers to the Lodge of Harmony in Hohenstein, for the purpose of mutual instruction in Freemasonry; from a small fund collected on these occasions, the Brethren have been enabled to pay for the education of fourteen children, two of whom are always of the Catholic faith; at Christmas the entire number are clothed; this charity has existed some years.

Dippoldiswalde.—Although no Lodge exists at this place, yet a number of the inhabitants, being Freemasons, have formed a reading club, the trifling subscription to which having exceeded the expenditure, the members purchased Bibles with the amount, and presented them as prizes to the best informed and well behaved children of the schools.

Eisleben.—The evening preceding the opening of the new Masonic building, one hundred and fifty poor persons were regaled with a good dinner, on which occasion the Chairman explained to the assembly that the purposes to which the hall would be devoted were not feasting, but the spread of philanthropic feelings among mankind.

Leipsic.—The Lodge of Apollo held its public meeting on the 24th May, at which all the members, their ladies, and friends attended; upwards of five hundred visitors were present. The W. M., Bro. Meissner, presided with great *eclat;* his address to the orphans was marked by great feeling. Presents were liberally bestowed.

Posen.—A subscription has been very successfully opened for the purpose of building a Masonic temple, it has been eminently successful; in order to obtain the required amount quickly, a loan was effected at 2 per cent.

Wurzen.—The last warrant granted in Saxony is possessed by the Frederick Augustus Lodge of Union here. On the 7th June it was visited by Brethren from Dresden, Leipsic, &c. &e., to commemorate the twenty-fifth anniversary of its formation. All the chairs were filled by Masters of various Lodges, and several Grand Officers of the Grand Lodge of Saxony attended. Some very handsome gifts were forwarded, including a silver charity-box.

AMERICA, (UNITED STATES).

We have received the general transactions of the Grand Lodge of New York to the 8th of June last, and, in the absence of our usual correspondence, will examine and report thereon.

1843, *Dec.* 5.—Committee appointed to conduct and carry out the raising the Grand Hall and Asylum Fund.

Warrant granted to Bro. Herring and others for the "Lodge of Strict Observance," the proposed regulations for the discipline and practice of which are most excellent.

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Dec 27.—The Lodge of "Strict Observance" consecrated by the Grand Lodge.

1844, *Mar.* 6.—Quarterly Communication; death of Bro. R. Ellis, Grand Treasurer, announced; resolutions in consequence; the Grand Chaplain requested to deliver, in June next, an eulogy on the Masonic services of the deceased; Bro. Joseph Sprague appointed Grand Treasurer by the M. W. G. Master.

Representatives exchanged with the Grand Lodge of Saxony.

March 19.—Bro. Loder's proposition of a Grand Musical Festival in aid of the Asylum Fund entertained, approved, and adopted.

April 8.—Death of the Grand Master, Bro. MORGAN LEWIS, announced; the invitation by his family to attend the funeral accepted by the Grand Lodge.

— 10.—Arrangements for the funeral made on the 7th carried out; the funeral; full account.

June 5.—Committees appointed—On Credentials; grievances; warrants; charity; accounts of delegates; foreign correspondence; room rent; bye-laws.

Annual report of receipts and disbursements; list of Lodges in arrear; necessity of vigilance against unqualified persons; importance of registration; communications received from the Grand Lodges of Saxony, Netherland, and both of Berlin.

A very animated remonstrance was passed unanimously, embodied as an address to the Prussian Grand Lodges on their exclusive measures, by which they have so unmasonically excluded their Jewish Brethren from Masonic privileges. The address was signed by the Grand Master. No reply has been as yet vouchsafed.

— 6.—Committee appointed to examine the financial state of the Grand Lodge.

The address of the Deputy Grand Master, a most excellent paper, contains a very feeling expression of condolence on the demise of the late Grand Master, the Grand Treasurer, and two Past Grand Secretaries.

A temperate view taken of matters in general, and regret expressed that many Lodges do not observe the Landmarks with strict fidelity; in particular that incorrect returns are made to the Grand Secretary, showing that a committee of inquiry is absolutely necessary, and that an improved system of taxation is required.

The Asylum for the Widow and Orphan, forms a leading topic of the address; and a compliment is deservedly paid to the *Freemasons' Magazine* in giving information from other Grand Lodges before their respective reports can reach the Masonic public.

The Deputy Grand Master congratulated the body on the success of Bro. Loder's Grand Musical Festival, which produced 650 dollars, to whom, as well as all the talented performers, the gratitude of the fraternity is eminently due.

The address was referred to a select committee of five for special action.

The M. W. Alex. Robertson was elected Grand Master.

— 7.—The report of the Committee of Foreign Correspondence was read, containing important intelligence from the Grand Lodges of the United States, Ireland, Scotland,* Frankfort, Hamburgh, Texas, Ne-

* Not however from England!

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therland, Switzerland, Berlin. The summary of this correspondence presents many important features; and the Grand Secretary is entitled to the highest praise for the arrangement of so many details presented without any delay. There is a frankness, too, observable in the report, for while it expresses its satisfaction that so many Grand Lodges fully agree in the views and suggestions of the Grand Lodge of New York, it does not conceal the reasons given by those who dissent therefrom, leaving no room for prejudice to plead any sophistry. One Grand Lodge has been embarrassed by taking notes in payment of degrees.

The illiberal conduct towards Jewish Brethren is deservedly reprehended; and the conduct of a Lodge at Hamburgh, which overruled an objection to the admission of a Jew is as deservedly approved.

The Grand Lodge of Hanover have determined that no Brother can be elected an officer of a Lodge until he shall have been *three* years a *Master Mason;* there are other directions equally stringent.

The report closes with a list of expulsions, restorations, and rejections.

The transactions of the Grand Stewards' Lodge embrace the expulsions, &c. One black ball excludes from initiation.

Boston.—Our correspondence from this State is satisfactory.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. Lattey, Brothers and Co., Government-place; and Messrs. Thacker and Co., St. Andrew's Library.

TO CORRESPONDENTS.

Bro. J. S. Ramsay, who in 1835 was a member of Lodge of Hope 532, Deccan—Can any correspondent inform us if such Brother be living, and also favour us with his address?

A Brother at Chunar, and others.—If our correspondents are desirous that the *F. Q. R.* should continue, a compliance with the suggestions in the recent and present leading articles is indispensable.

To the Editor.—"It is with the most poignant regret we find that from a notice in a recent number, that there is too well-grounded an apprehension that you are likely to discontinue your most valuable publication, which has been the means of communicating not merely amusement, but the most important intelligence. We (and we are certain the Anglo-Indian Craft at large also) unite in an expression of sincere regret: how is the science of the Craft to be communicated—how are we to know the results of the presidency of our new Grand Master?" *

* The signatures are intentionally omitted.

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To THE EDITOR.—I have long desired to address you, on a subject relating to the delay attending our applications to the Grand Lodge, and now implore your advocacy. It is now six years since a petition was forwarded from our Lodge, "Sincere Friendship," to the Grand Lodge, accompanied with the usual fees for a warrant of confirmation, the old warrant being rendered illegible during fifty years service, wherein also the record had been destroyed. A petition was also forwarded, with the usual fees for a charter, together with the Grand Lodge dues. We have heard nothing whatever on the subjects. You will not be surprised to hear that this unmasonic treatment has caused serious discontent. I could write much more, but refrain, in the hope that I have said enough to enable you to assist us by your friendly advice. I believe that in a recent number (not at hand) you stated that our petition had been laid before the proper authorities; if so, why are we neglected?

A MASTER MASON.

[We will direct the attention of Bro. A. Grant, the London Masonic Agent for Bengal, to this letter.—ED.]

AGRA.—Zealous in the Craft ourselves, we are always ready—nay anxious to give prominent notice in our columns to whatever may advance the cause of Freemasonry, or prove interesting to our Brethren of the mystic tye. It becomes not a Mason of yesterday, as we confess ourselves to be, to comment on such proceedings, nevertheless we cannot but stand forth and avail ourselves of the present occasion to notice the opening of a new Lodge, "The Star of Hope," on the 14th of August, and the formal installation of the Worshipful Master and Officers on Wednesday the 11th September, under the able direction of the esteemed and respected W. Bro. French, who was deputed by the Right Worshipful officiating G. M. to conduct the ceremony on the interesting occasion. At a little after six o'clock, P.M. W. Bro. French having arrived, opened Lodge in due form, and most gratifying indeed it was to witness so auspicious an opening of our Infant Star.

The Lodge being then duly opened, the following Brethren were installed in their respective offices:—

Bros. Atkinson, W. M.; Abercrombie, S.W.; Ramsay, J.W.; Campbell, S. D.; Plowden, J. D.; Delamain, I. G.; Anthony, Sec.; Ramsay, pro. tem. Treas.; and Brady, Tyler

Our labour of the evening closed, refreshments were laid out in the banquet room in a style of elegance and splendour not to be surpassed. Ample justice having been done to the many good things on the hospitable board, the Worshipful Bro. Atkinson proposed "The Queen and the Craft," which led to a long list of Masonic toasts; among them "The G. M. of all English Masonry in England," by Bro. Abercrombie. "All poor and distressed Brother Masons, howsoever distressed and whersoever dispersed all over the Globe," by Bro. Ramsay. "The memory of Robby Burns," by Bro. Herbert. "The Worshipful Bro. French," who had presided at the installation (and whose state of health, it was regretted, prevented his joining the refreshment,) by Bro. Ramsay. Then followed the health of the "Newly initiated Bros. Grant and Shakespeare," the former of whom returned thanks in a neat and appropriate speech; and likewise the health of our visiting Brethren was responded to in a similar manner by Bro. Dalrymple; also by Bro. Ramsay the health of the "Newly elected Members," for which Bro. Grisenthwaite returned thanks; at last Bro. Michell, in all true Masonic

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spirit and feeling, proposed the popular toast of "Mason's Wives and Children," which seemed to operate as a gentle hint to those Brethren, who were happy in the possession of such invaluable treasures, that it was time to be "up and going." Several Masonic songs followed by Bros. Anthony, Metcalf, and other Brothers, after which the evening closed in the greatest harmony and brotherly love. Long may we continue to enjoy such delightful and social meetings, the very thoughts of which gladden our hearts, and make us feel the great, the inestimable beauties of true Masonry.

BOMBAY, *August* 24.—*Byculla Club Dinner to Sir Henry Pottinger.*—A brilliant entertainment was given to Sir Henry Pottinger by the resident members of the Byculla Club, at the Club-house; and we may safely affirm, without any disparagement to the numerous parties given elsewhere, and to the eloquence which has distinguished the gathering of his friends on other occasions, that a more heart-stirring scene, or one more gratifying to the feelings of the distinguished guest than that presented on Saturday, has seldom been witnessed.

Everything that consummate eloquence could devise, and an enthusiastic audience mark with their plaudits, characterised this spontaneous tribute of affection for his person as a valued friend, and respect for his character as a profound diplomatist.

About sixty members sat down to dinner, which was served up in first-rate style, and the band of the 5th regt. N. I. played at intervals during the repast, adding much to the pleasures of the evening, and reflecting the highest credit on the officer to whose persevering attention may be attributed its present promise of future excellence.

The cloth being removed, the CHAIRMAN, Dr. Burnes, K. H., proposed "The Queen," which was drunk with all the honours.

"The Queen Dowager, Prince Albert, and the Royal Family."

The PRESIDENT then gave "The Governor-General of India,—May success attend his efforts for the amelioration of the millions entrusted to his charge." Three times three.

The next toast was, "The Governor of Bombay." Three times three.

The PRESIDENT then requested all to fill a flowing bumper to the toast he was about to propose; and silence being obtained, he spoke as follows:—"I feel highly honoured, gentlemen, that I have been selected on this occasion to be the organ of communicating to our distinguished guest and valued friend the sentiments of respect, esteem, and admiration, entertained towards him by his fellow members of the Byculla Club; and my gratification at this distinction would now be complete, were I not sensible that I am altogether unable to discharge the duty entrusted to me with an effect adequate either to his eminent deserts or to your great appreciation of them. But if the ability be wanting, not so is the inclination."

It is impossible for us to give even an outline of the address of Dr. Burnes. He traced with a master hand the career of Sir Henry Pottinger, from his first joining the army as a subaltern to the present moment.

Every sentence through the speech was marked with the most enthusiastic cheering, and the final peroration brought down thunders of applause; cheer after cheer arose with waving of handkerchief, and

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every demonstration of delight. This was renewed on the rising of Sir Henry, who for some seconds stood the hearty greeting of his friends right manfully. He returned his most heartfelt thanks, and acknowledged with feelings of pride the honour they had done him. He regretted his inability to convey in phraseology such as he could wish the feelings that reigned within him; but deeply felt, and appreciated, the kind and cordial and enthusiastic welcome he had received from the members of the club, whom he was delighted to see once more around him. He proposed "Prosperity to the Byculla Club;" which was about to be responded to by Mr. GORDON, when the PRESIDENT said that, before the toast was answered, he begged to suggest that Sir Henry should sing a song—a suggestion which was heartily seconded by all. Sir Henry then gave with great humour "The Groves of Blarney," which was well chorused amidst much laughter and cheering.

Several other toasts were given, and some excellent songs sang, in which the ex-Plenipotentiary played by no means the part of a listener The night wearing on, Sir Henry rose, and said that the time had arrived to say farewell. He thanked them most heartily for the kindness, nay, the affectionate manner, in which he had been received; and in bidding them good bye, trusted their next meeting would not be a whit less joyous than the present separation.

A burst of cheering, resumed again and again, followed this speech, when Sir Henry took his departure, followed to the entrance by the whole of the company, who gave three hearty cheers as he entered his carriage; and thus ended one of the pleasantest parties ever given in Bombay.

Many other *fetes* have also been given in honour of Sir Henry Pottinger.

POONA, *July* 30.—*Grand Masonic Entertainment to Dr. Burnes.*—The Right Worshipful Brother Burnes proceeded, by special invitation, to visit the Lodge St. Andrew's in the East, at Poona, and the Brethren assembled at that station. He was accompanied by Bro. J. Chalmers, as Deputy Provincial Grand Master; Bros. H. Fawcett, F. Arthur, Major Stevens, G. Munbee, the Rev. Bro. C. Jackson, Spencer Compton, J. Don, and Bro. W. Wellis. The Brethren, to the number of sixty or seventy, headed by the Worshipful Master, Bro. Horrocks, and accompanied by the band of H. M.'s 22nd Foot, met the Right Worshipful Provincial Grand Master and his Officers on the road leading to the Masonic Lodge, which was very beautifully decorated; the new Lodge St. Andrew's was then consecrated with great formality by the Grand Master and the Reverend Chaplain. The Brethren then retired to an elegant supper; and an evening of harmony and good fellowship ensued, not likely to be soon forgotten, and which, we are sure, has rarely been equalled even at Masonic meetings. We were glad to observe that several highly respectable non-commissioned officers were present.

The chair was taken by the Worshipful Master, who was supported by the Right Worshipful Provincial Grand Master and the Reverend Chaplin, &c. After the toasts of "The Queen," and "Grand Masters of England, Scotland, and Ireland," the Worshipful Brother HORROCKS gave the health of "The Right Worshipful Brother Burnes," in a very eloquent address, observing that "The highly distinguished Mason to whom the toast refers, is so well known and valued amongst the Craft, that it would be useless, as well as presumptuous, in one of my humble station in life, to try to pass any eulogium upon him; suffice it to say,

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that he is cordially welcome to every heart here. A more devoted Mason never belonged to our ancient fraternity than Dr. James Burnes; and I am sure it is the earnest wish and prayer of all present, that the blessings of health, happiness, and prosperity, may attend him and his family through life; and at last, that he and they may find a welcome into the Grand Lodge above!" (Enthusiastic applause.)

Tune—"Bonnets o' Blue."

The reply of the RIGHT WORSHIPFUL was fervid and truthful:—"Next to the approval of my own conscience, the approbation of my Brethren has been alike the encouragement and the reward at which I have aimed in my Masonic proceedings; and grateful indeed to me is the meed of praise which your brotherly love has accorded to me on this interesting occasion. Most sincerely, also, do I congratulate myself that I am amongst you to participate in the gratifying intercourse that now prevails, and to witness the happy results of the fresh impulse which has recently been given to Masonry at this important station. Let those who would pronounce Freemasonry to be but a speculative and dreamy system, unattended with practical advantage (for such sceptics there still are), but be allowed to contemplate the scene that is now passing around us, or, as that cannot be, to ascertain who and what those are that are here assembled side by side for purposes of reciprocal improvement and happiness. Justly was Masonry declared, by a late noble dignitary of the Craft, to be a system to exclude civil and religious feud,—to mitigate within and annihilate without the bitterness of all controversy. With equal truth, perhaps, but certainly with inferior eloquence, it has also been described by a less worthy individual—one who has spoken so much on the subject that he can scarcely avoid a reiteration of his own ideas—as an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which *all* men, who are sincere and conscientious worshippers of God, and unexceptionable in moral conduct, may unite, bless each other, and rejoice, in practically realizing the sublime sentiment, that

> God hath made mankind one mighty brotherhood—
> Himself their Master, and the world their Lodge.

"Thus has Masonry been defined; but it is in a somewhat altered aspect—yet still, as always, carrying with it its lessons for good—that it presents itself within this hall. We do not indeed see here the crowned monarch and the honest yeoman—the minister of state and the industrious artisan—the Christian, the Moslem, and the Jew—different and conflicting races of men; 'white, black, and tawny, Greek and Goth, Northmen, and off-spring of hot Africa,' drawn within a circle by the magic tie that binds our brotherhood; but still, even here, there are contrasts and combinations which must be sufficiently striking and instructive to all, but especially so to the reflecting Mason. For not more wonderful, perhaps, is that annihilation of all strife, and the substitution in its stead of a kindred sympathy, which Masonry enforces amongst those whose creeds, customs, climes, and languages, are essentially discordant, than is that beautiful application of our system here exemplified; by which the iron chain of one of the strongest bonds that restrain men is deprived, not indeed of its strength, but of its weight, and under whose genial influence the military superior and his more humble, though not less exemplary follower, mingle together in fraternal communion on

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the broad footing of a moral level, alike gratifying to both, but which can be misunderstood by neither, since all enlightened men know that, as in the Lodge, so in the world, gradations must inevitably exist, and that Masonry ever upholds legitimate authority, and represses inordinate pretensions; and, teaching every man his place and duties within his sphere, is equally the enemy of tyranny on the one hand, and insubordination on the other: and can that institution be motiveless and unproductive, which, while its fundamental principle is reverence for God, thus breaks down conventional barriers and usages to bring together in harmonious intercourse, for purposes of pure benevolence to His creatures."

The R. W. Bro. then proposed the health of "Bros. (Rev.) Jackson, Horrocks, Buchanan, and Brett, and the other Officers and Brethren of the Lodge St. Andrew's in the East;" requesting all present, whether members of that Lodge or not, to assist him in giving the honours.

The Rev. Bro. JACKSON, in a highly eloquent address, which we regret has not reached us, returned thanks on behalf of the new Lodge; he proposed the Provincial Grand Lodge of Western India.

Bro. H. FAWCETT rose to reply, and said—"W. Master and Brethren, I feel much satisfaction in having been deputed to return thanks on behalf of the Right Worshipful Master and Brethren of the Provincial Grand Lodge of Western India, for the manner in which you have received the toast of our worthy Brother.

"It is impossible to look upon the establishment of this Prov. Grand Lodge, without the conviction that it will form an epoch of no ordinary importance in the future Masonic history of India; but, whatever credit may be attributed to the Brethren composing the Lodge, it will be but the reflection from the high character of our first Provincial Grand Master, under whose auspices it was founded, and by whose exertions its usefulness has been already so extended—the flame, which never, indeed, can entirely die, was smouldering on its embers, and the spirit of Masonry seemed to sleep amongst us. For, though in the hearts of the Brethren the mystic tie can never lose its influence, it seemed in a state of inanition, when our Right Worshipful Master returned from England, and instilled a new life into the Craft; his energetic spirit roused the slumberers, confirmed the wavering, established the sincere; the Promothean spark was applied, and Masonry once more raised its venerable institutions amongst us, and spread its beneficent influence over the length and breadth of the land. But the spirit which called forth the dormant energies of the Craft, has not rested content with this triumph alone—his zeal has not failed in the work he undertook, wherever his presence could advance the cause—wherever by his labours he could assist the Brethren, our Provincial Grand Master has been always conspicuous.

"I have now another pleasing task to perform, as Shakespeare says, 'the labour we delight in, physics pain;' it is to call on you to fill a full bumper to the health of our excellent and respected Governor. Seeing that his son is amongst us in his place as a Brother, you will pardon me that I do not preface the toast with any lengthened eulogium. Sir George Arthur came but recently amongst us, a total stranger. Yet we have already seen sufficient of him to appreciate his character—to admire that amenity of manner which charms in the social circle, and to applaud that impartiality and uprightness which mark the discharge of his public duties. Brethren, rise, and with full honours drink to Sir George Arthur, Governor of Bombay."

Bro. Captain ARTHUR returned thanks for his father's health in a

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speech which was received with great satisfaction by the Brethren. He avowed his own steady attachment to Masonry, and his admiration of its tenets, and his regret that his father was not a member of the Craft, although a Mason in principle and conduct; he concluded by proposing in a pleasing manner, Mrs. Burnes and the wives of Freemasons.

Bro. BURNES returned thanks, and observed that, notwithstanding our exclusion of the fair, many of them were devoted to the Craft, and amongst these was the unobtrusive person whose name was coupled with the toast. He hoped the day would arrive, when the ladies, retaining all the charms and amiability they at present possess, would also acquire the power to keep a secret, and thus become entitled to share in Masonic gratifications. He concluded by proposing the Masonic Lodges of Western India, entering particularly into the reasons which induced him to sanction the recent establishment of the Lodge, Rising Star of Western India, for the admission of native gentlemen into the Craft.

Bros. WELLIS, DON, and BOILEAU returned thanks respectively for the Lodges Orion in the West, Perseverance of Bombay, and Hope of Kurrachee.

Bro. H. FAWCETT returned thanks on behalf of Lodge Rising Sun of Western India.

Bro. BUCHANAN, Senior Warden, then proposed, in a very suitable manner, all poor and distressed Masons, wherever dispersed and however distressed, throughout the globe.

Bro. BLAKE, Senior Deacon, proposed the visiting Brethren, and 12 o'clock having arrived, the meeting dispersed, every Brother highly delighted with the proceedings of the evening. We should have stated that a suitable song followed each toast.

August 29.—The *Bombay Courier* gives a very elaborate account of a splendid fancy ball given by Lady McMahon, in the Masonic Hall, which was fitted up with much taste and elegance for the occasion. The various characters were sustained with much humour, and were dressed with the utmost correctness. The road from the church to the Masonic Hall, nearly a mile long, was lighted up a la Vauxhall of the olden time. The supper rooms were thrown open at one; after refreshment dancing was resumed until four o'clock.

The Brethren of the Lodge St. Andrew's in the East have testified their regard for our Right Worshipful Provincial Grand Master of Western India, by the offering of an appropriate jewelled cross, accompanied by an address and resolutions. We have now the additional gratification of receiving a copy of the reply of Dr. Burnes, dated the 5th instant, which will be found below, and will be, we doubt not, perused with much pleasure by the Brethren. The presentation of a *Bible* to the new Lodge is no bad answer to certain objections, lately raised to the Craft in the local press.

To the Right Worshipful Brother JAMES BURNES, *K. H., &c., Provincial Grand Master of Western India.*—Right Worshipful Sir and Brother,—We, the Worshipful Master, and Senior and Junior Wardens, of Lodge St. Andrew's in the East, have the honour to forward to you three resolutions, unanimously passed in open Lodge on Wednesday, the 21st ultimo. Admiration of your character, and gratitude for your support of the Craft, are feelings common to the Brethren at large, and need not, on the present occasion, be adverted to by us. As a testimony, however, of our thanks for the honour you did us at the recent conse-

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eration of our Lodge, we now beg your permission to carry out the resolutions which the Brethren have deputed us to present to you.

(Signed) R. Horrocks, W. M., D. Buchanan, S. W., R. B. Brett, J. W. A. Ramsay, Sec.

Poonah, 3rd Sept. 1844.

Resolved unanimously—First, That, in order to indicate our feelings of brotherly love and respect for the Right Worshipful Brother James Burnes, K. H., Provincial Grand Master of Western India, and to commemorate his late visit to Poonah, as well as the recent consecration of the Lodge St. Andrew's in the East, at which he presided, we present him with an appropriate badge or jewel.

Second,—That such badge or jewel shall be a Knight's Cross of the Guelphic Order, handsomely set, and enriched with brilliants; and that it be presented to our Right Worshipful P. G. M. and Brother, in the name of the Worshipful Master, Senior and Junior Wardens, and all the Brethren of the Lodge St. Andrew's in the East, by a Brother hereafter to be appointed.

Third,—That a letter be immediately addressed to our Right Worshipful P. G. M. and Brother, to be signed by the Worshipful Master, and Senior and Junior Wardens of the Lodge, accompanied by copies of these resolutions, and requesting his acceptance of such badge or jewel; and that on the receipt of our R. W. Brother's reply, Brother Spencer Compton be asked to obtain the same from Calcutta.

(True copy) (Signed) R. Horrocks, W. M.

Reply.—Worshipful Sir, and Worthy Brethren,—I have had the gratification to receive your communication of the 3rd instant, announcing that, at a meeting held on the 21st ultimo, your Lodge was pleased unanimously to vote to me, as a token of brotherly love, a Knight's Cross of the Guelphic Order, enriched with brilliants, and deeply indeed do I value this generous and splendid testimony of your fraternal affection and regard towards me.

You are kind enough to say that the gift is intended to commemorate our recent happy meeting at Poonah; but believe me, dear Brethren, no token was necessary to keep for ever alive within my breast the emotions excited by your kindness on that occasion, and that my heart will be cold indeed when it does not warm at the recollection of that kindness, or at the sight of those worthy Brethren, who, not content with having then welcomed me with the most liberal hospitality, are now overpowering me with further munificent proofs of their respect and attachment.

I accept with pride and gratitude your handsome and appropriate gift, requesting only to name one condition, which I enjoin you as good Masons to comply with, namely, that you will, in return, permit me to make a suitable present to your Lodge. I shall then wear your cross, not only as a valued gift from beloved Brethren, but likewise with the gratification of feeling that, by accepting it, I have not impaired your means of contributing to the true and legitimate objects of Masonry.

It is my purpose, accordingly, to obtain from home your Charter from the Grand Lodge, and to present it to you. This, and a Bible for your Lodge, you will accept as my tokens of love, and on this understanding I have consented to Mr. Spencer Compton's obtaining the cross from Calcutta, and shall gladly receive it from the hands of that esteemed Brother, as your representative, when it arrives.

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Again assuring you of my gratitude and brotherly love, and praying the Great Architect of the Universe to bless and prosper you, dear Brethren, in all your laudable undertakings,

I ever am, your affectionate friend, and faithful Brother,

(Signed) JAMES BURNES, P. G. M.

To the Worshipful Brother R. Horrocks, Master; the worthy Brothers D. Buchanan and R. Brett, Wardens; and the Brethren of the Lodge St. Andrew's in the East, at Poonah.

Bombay, Sept. 5, 1844.

REVIEW OF LITERATURE, &c.

The Historical Landmarks. R. Spencer, London.

Dr. Oliver, whose labours in Freemasonry appear to have no respite, has advanced to the 12th number, and sustains, Atlas-like, the world Masonic on his shoulders. The interest of "the Landmarks," if possible, increases; indeed we are startled at the extent of even his researches. The Masonic Calendar records, as one of the "remarkable occurrences" in the Order, that certain scrupulous Brethren burnt many valuable manuscripts in 1720; but these Historical Landmarks would lead us to be sceptical on the *fact* itself. So extraordinarily extensive are the notes appended therein, that we could almost believe in the romantic discovery by the learned author of some mode of the reproduction of these very manuscripts, or at least of his having happily found duplicates, be this as it may, our admiration of the wonderful development of Masonic knowledge can only be expressed by that sense of gratitude which we have no doubt will pervade the world. In this sentiment we are not mistaken; for the Editor of the Freemasons' Magazine, published in Boston, U. S., has with equal grace and delicacy dedicated the third volume of that interesting periodical to the most distinguished Mason of the age, Dr. Oliver.

The Freemasons' Monthly Magazine. U. S. No. 12.

This number completes the third volume of this useful publication, and is, as we have already stated, dedicated to the *Rev. Geo. Oliver, D.D.* The terms in which this dedication is offered are highly creditable to the author, and will be received by the esteemed object of his respect with brotherly affection and esteem. The compliment is truly Masonic; the claims of private friendship—state—nation—hemisphere—are all passed over, and the very first Mason is selected for this mark of attention irrespective of country. An American Editor selects an English divine for the subject of his eulogistic gratitude!

It is in such acts as these that Masonry stand forth pure, illustrating her system by the best mode of admonition to the world. The contents of this number embrace many valuable papers. That "On the best means of extending the usefulness of Freemasonry," (translated from the German,) is well written, and states frankly where improvement is so much wanting—in the extended promulgation of our *fundamental doctrines*, and in the founding of *public institutions*. "The

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revival of the Orders of Knighthood" in Hartford, Conn., appears to be promising. The "English Mission" is strongly recommended, and it is suggested that it shall have ample powers. "Triennial Meetings of the General Grand Chapter, and General Grand Encampment of the United States," were held at Newhaven on the 10th of September; many addresses were delivered, the most interesting by Sir Knt. Flagg, as "the production of a well-disciplined and well-informed mind:" after stating the general usefulness of the Order, the orator spoke of its having disarmed the foe, turned aside the scalping knife, and stayed the murderous hand of the pirate. "An Oration," by the Rev. E.V. Levert, is worthy the study of Dr. Oliver, which are sufficient to mark our estimation of its value. "The Correspondence" proves how surely the Magazine is progressing. Masonic intelligence is given from the Grand Lodges of Indiana, Kentucky, Mississipi, Maryland, Connecticut, and New Hampshire.

Freemasons' Calendar and Pocket Book for 1845. R. Spencer, London.

We will venture to say that of all pocket-books assuming to be essential to a particular community, this is the most specious. We had intended to have issued a prospectus of a Masonic Calendar for 1846, and thereby to have given the Fraternity an opportunity of judging whether our editorial powers might not have proved worthy to rival those that be; but finding that Bro. Richard Spencer has been selected to arrange and print the present calendar, we deferred our intention; and although in expressing some disappointment in the new arrangement, we refer more to the Board Editorial of General Purposes, by whom he has been cramped, than to our Bibliopolist himself, who has endeavoured to make amends by many useful additions; thus he has given us an almanack, cash account, stamp list, &c.; but we lose the ancient charges to the master, and we ought to have in addition the *original* "'Prentice" song, by Matthew Birkenhead, and the charge itself. In the list of Grand Officers there is a curious mode of style; thus all above the Grand Secretary are called *Esquire*—he rejoices in that of *Mister;* after him Peter Thomson re-commences the squirearchy, the names of W. Rule and T. Barton again resume the mistership; the list of representatives then conclude the list, under the class Esquire."

All this is very silly. The table of Masonic precedence should be regularly observed, not the popular or social distinction;—why discard the designation "BROTHER." However, we now entertain some hope of amendment even in the Pocket Book.

Latomia. No. 8. June 1844. J. J. Weber, Leipsic.

We should perhaps have allowed this number of the Latomia to pass without comment, had not forty-six pages been devoted to a short history of Freemasonry in England, with a list (copied from the Calendar) of all the Lodges and Chapters under the constitution of England. Such information must be so important to the Masons of Germany visiting us, that we are induced to alter our original intention of being silent. We have before alluded to the meagreness of the Calendar, as published hy authority of our Grand Lodge, and would again call the attention of the proper persons to the opportunity that now presents itself of

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making our Pocket-book a useful and valuable, as well as an expensive book, by procuring a list of all the continental Lodges, with days and places of meeting. A work of this sort is much wanted; and had we not been tenacious of trespassing upon the preserves of others, would long ere this have given to the public the much desired information. The form and portability of the Calendar is more adapted to the purpose than the *F. Q. R,* and the extended circulation that it would in consequence command, would fully compensate for any expense that might be incurred to obtain correct lists.

The Latomia, No. 8—an excellent number, full of interest and information; and as "German can now be learnt without a master for a mere trifle," we can assure our readers it is well worth their while to do so, as a perusal of the work in question will repay the Masonic student for the trouble of learning the language.

Hand-Book of Phrenotypics, &c.; with many other pamphlets on the Power of Memory. By Brother Major Beniowsky. Bow-street.

It is now two years since we commented on the earlier productions of this gifted man and Mason. Our visit to him at the time partook of pain and pleasure,—of pain that such a man should by any circumstance be reduced to a zero of station whence the change must of necessity be for the better; but in the Major there was a buoyancy of spirit which is every thing to the hope; and it was not difficult to predict that "mind" would not remain inert. We told the author at the time that our next visit to him would be under different circumstances. He was then sought for in private, and with doubt. His system has progressed —his house (for he now rents a respectable house in Bow-street) is calculated for the reception of the higher orders—his subjects become known, and his character appreciated. Besides the works he has published, he has Elementary Phrenotypic works on Medical Botany, and Nosological Tables, besides many on other subjects. One suggestion we would make to the Major, as well as to Bro. Rosenberg—it is that they should meet; and no truer test of the truthful value of the Phrenotypic system could be given than to impart to such a pupil as Bro. Rosenberg the knowledge of the English language.

The Yorkshire Weather Almanack. By Geo. Sugden. Mann, Leeds; Spencer, London.

The great advantage of this Almanack is its simplicity—the predictions as to weather are grounded on reasonable views, and the contents are generally useful.

An Essay towards a New Translation of the Epistle of St. Paul to the Romans. By Bond H. Cooper, B. A. Hamilton, Adams, and Co., London.

The reverend and learned Author is evidently embued with much fervency and zeal, and has enlisted these qualifications very advantageously in his work, which he intends as a prelude to one of greater magnitude. The plan of arrangement adopted in this difficult subject—for difficult it is—is by argument, translation, and paraphrase; and to those whose minds can grasp the importance of the subject-matter itself, we have no doubt the Author has afforded the opportunity of still further developing that grand scheme on which even redemption from sin depended.

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The Horse Shoe. By John Small.

The Author of this poetical effusion, apprises us on the title page that it is "not for sale," and that he does not affect the character of a literary man, albeit, however, he cannot gainsay the proverb—"Poeta nascitur," to be inapplicable to himself. St. Dunstan, who owed Old Nick a grudge, did not, as the tale has gone about, twinge him by the snout, but affixed to Satan's bifid paw a horse shoe! The operation, and its consequences, are told in good metrical rhyme; and "Horny," as Old Nick is jocularly called, is made to acknowledge St. Dunstan to be no fool at his work.

The Herald of Peace. Ward and Co., London.

Subjects—A Consideration of War as opposed to the Spirit of Christianity—Bishop Warburton on Duelling—Pauper Children—Borrows' Bible in Spain—Peace proceedings in foreign parts, viz. America, France, West Indies—S. Regand's fourth Journey on the Continent—Peace Proceedings in England—Members of Parliament—Memorial of the London Peace Society, on the affairs of Morocco—Hayti and Tahiti—Miscellaneous—Passing Events. Such are the contents of the last number, which, like its predecessors, breathes the purest sentiments of universal peace; to review it would require many pages, we can only repeat our best wishes for the success of a Society that has for its object no less than the regeneration of mankind.

TO CORRESPONDENTS.

Bro. Morris Leon.—This first communication only reached us on the 30th September, the second is noticed elsewhere. Many thanks.

One of the Deluded.—We give a reply in the words of a distinguished Brother; "Every man is a charlatan who extorts money by charging for sixpenny trash, the amount that should only be paid for works of science, and that too, under the plea of conveying knowledge that cannot otherwise be obtained." We do not name the party, *qui capit ille ferat.*

H.—We decline giving any opinion on such worthless trash.

The Ghost of Peter Gilkes.—Rest thee! when living, the affair was unlucky for thy reputation; but as the party does not refer to it (simply because he dares not), why dost thou? Peace be to thy manes, honour to thy memory; when *he* (—) shall visit Tartarus, introduce him to Sisyphus, who may be glad of a respite.

A Mason.—Yes; the surmises are correct; no one is more indebted to his moral benefactor than the oblivious one, who mistakes his position for one of authority; he does not, however, "ape humility!" the other has "snakish" propensities, and can "snub" a poor Brother with perfect ease. Lavater would not have admired his *phisog.*

A Shropshire Brother.—Sir A. V. Corbett has probably resigned, his name does not appear in the Calendar.

A Bow or Speech.—In 1723 it appears, by the Const. p. 63, that these terms were synonymous. A Grand Master on his election, might acknowledge the honour by either one or the other as he pleased! Thus, in case *speech* was impossible the *bow* might be handy. We recommend the adoption of the latter to a certain member of the present G. L. whose *bow* however ungraceful, would be more pleasing than a wiredrawn *speech.*

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SARDONICUS writes somewhat illegibly; we can only decypher certain words, as Isaak's claret, or Isaak and claret; but what is meant?

WHIM.—We are obliged by the caricature "Can I speak with the Editor." The *ursa major* may pass well enough for the growler, but we disclaim *ursa minor* as the impersonation of our own Editor.

PRIVILEGE.—Faugh! read the leading article, and club wit to form likenesses of the miserable clique.

TRUTH.—The case quoted is not in point. You may plaster a dank damp wall with the most costly materials, yet the noisesomeness will exude; a good workman would set about correcting the evil rather than smouldering it. Ten years hence, when "the builder is smitten" (our correspondent's words) that very address will tell a different tale.

CHARACTER.—Honest Isaak Walton has been dead these two centuries. "He was a plain homely unsophisticated creature, abounding in the milk of human kindness—cheerful and considerate in his nature—affable in his demeanour." We know, and intimately too, some Waltons who approach "honest Isaack" in these qualities, and there *may* be some, in whom it would be no disgrace to attempt to do so.

BRO. W. RODEN, M.D.—The interesting paper is given at length.

BRO. J. HODGKINSON.—Our warmest thanks are due for powerful support when most needed.

A BROTHER OF ETON.—Thanks for some remarks of the Duke of Wellington, when an Eton boy.

A MASON.—Sir A. V. Corbett having resigned the province, it falls under the superintendence of the G. R., who will act, provided he receives a written authority from the G. M.

A QUERIST.—Nothing more easy; enclose as many "Queen's head stamps" as you think will *liberally* cover the expense of correspondence.

THE TWO ——.—There is the difference of a letter in the names; in stature, none—in bulk, great—in age, some ten years. Both were *figurantes* in the "Tale of Mystery;" one however was innocent of an infamy which unbecame the grey head of the other, whose few hairs have since found shelter in a wig. He does not approve the portrait because (so he says), that it has been mistaken for his own—*credat Judeus!*

CONFUCIUS.—Intelligence from Hong Kong makes no mention of the rep. of the G. L. of Ireland. *On dit.* He is on a visit to the Lewis-King of Sumatra, whose whereabouts however, not being eastward, we doubt the rep.'s progress is not thereabouts. His name is still in the Calendar as large as life, as representing the G. L. of Ireland in that of England. How drolly his Chinese clients must think of this!

DIALOGUES OF THE DEAD.—Under consideration.

BRO. JOSE ARIANO'S LETTER.—We agree in Dr. Crucefix's reply.

A MASONIC ARTIST complains, that in a Masonic portrait recently published, the square is wanting. How is this? without the square the moral is defective.

AN EYE-WITNESS.—Dotage does not excuse want of good manners; let *the* member of the G. S. L. take the hint.

BRO. ALLEN AND BRO. MARTIN.—Future correspondence will oblige.

BRO. PUCK.—In 1780, "Harlequin Freemason" was performed successfully at Covent Garden Theatre. The suggestion of a pantomime founded on "Sumatra waggeries" is too late for the present season, or Bro. Bunn would jump for joy. What a capital cast—L. Harlequin, W. Columbine, B. Fairy, J. Clown, H. Pantaloon, M. (—), K. Scaramouch, Gnomes Fairies and Furies by the tails of each.

BORNEO is surely an ourang-outang, to suppose us ignorant of the "natural history of reptiles." The article "An Alligator's Feast" is a piracy from the Edinburgh Review, and therefore inadmissible. St. Louis will no doubt be canonized in Sumatra, that is, if he shall ever revisit the alligators and crocodiles of that ilk, who look as much as to say "dont we wish we may get him.

A. O. is wise as well as rude. If we knew him we would convey him in our van to the Board of G. P. and give them a case of impertinence on which to sharpen their wit. The portrait may or may not be a likeness; but there is a want of good taste in the circular.

WIDEAWAKE has an idea that he really saw the two Kilkenny cats eat each other all but the tails. This is something new; did it occur on the 4th inst?

THE GHOST OF A G. R. is perturbed at the late "pot and kettle" display. He has "a rod in pickle" for one, and a "line with a hook" for the other, when either shall attempt to

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pass the Styx. The Ghost says he has a decent practice on the other side of that delightful river in the world under ground. We were not over partial to one another here, but being separated we can now agree.

THREE PAST MASTERS.—Our leading article having in a great measure anticipated the subject, the letter to Bro. W. H. White on Favouritism, &c. is deferred.

A MASON.—Life is uncertain; give notice of motion.

ONE DISAPPOINTED.—It is true that five Grand Lodges have passed since the first notice of motion to relieve widows. But never fear, the mover can bide his time, and has a privilege that many want—*temper*.

A MASON OF THIRTY YEARS STANDING.—You at least have no hope until the red apron shall become the reward of every London Lodge in rotation on this principle "*detur digniori*."

SPANISH AND GERMAN BRETHREN will much oblige us by making proper names clearly intelligible; our ignorance of foreign languages prevents us from doing justice to our kind translators, who living at a distance, cannot correct the proofs of their articles.

BRO. CHALMERS.—Many thanks for the kind letter. Dr. Crucefix desires his attention to the leading article on the subject.

A SHARE BROKER, NOT HOLDER.—The Railway project from Sumatra to Hong Kong viâ London, is really in *nubibus*. The only point for consideration is the probable advantage of the tunnel over the rainbow. The latter is the favourite scheme of the P. G. M., but the "King of the Craft" insists that the tunnel will prove the safer spec.

A WELL WISHER.—Has he neither name nor address?

A BROTHER PAT.—The account of the doings of the Doctor in Ballinasloe is picquant, he seems to have, in his hurry, grasped a *buckthorn* stick with the pricks in it; no wonder he smarts under the self-inflicted torture. The spy of the north is too contemptible for notice.

DISCIPLINE AND PRACTICE.

A SCOTTISH REFORMER.—Our practice in the Scottish Masonic Court is not over extensive, but we will endeavour to reply to the queries.

1. If the consent in writing be not delivered in on the day by the Candidates proposed as Office Bearers, the nomination is void.
2. The Candidates *must* be elected and *installed* on St. Andrew's Day—if not present they cannot be installed, consequently they cannot legally act until they are sworn into office.
3. No Grand Officer can legally initiate Candidates in a country Lodge unless regularly deputed by the Master thereof.
4. The Master of a country Lodge cannot initiate in an Edinburgh Lodge, Candidates as members of his own Lodge; he may, by consent of the W. M. initiate a Candidate, but such Candidate must be balloted for as a joining member of the said country Lodge.

DUBITAS.—All hail, old friend! We are right glad to find thee up and stirring. *Prudent* Brethren may have done well to snap up £60; we *warrant* they can keep a *dead* reckoning, as the song says, "row brothers row." If Dubitas can support his allegations, a case may lie: but we suspect it will merely realise the fable of "The fox and the geese."

A PAST MASTER.—Surprise is natural at the numerous cases for relief from the Lodge, which is two years in arrear with the Grand Lodge! The Lodge may possibly join in the cry of "privilege;" but we have a trident as well as Neptune, and do not keep it for mere show.

A GRAND OFFICER inquires, if it be not a breach of privilege that his name should be excluded from the list of those who attended Grand Lodge? We can only refer him to the Grand Secretary for a reply.

A PAST MASTER inquires, why the name of Bro. J. Leander Starr, P. G. M. for Nova Scotia under the Grand Lodge of Scotland, who visited the Grand Lodge of England in September last, was omitted in the list; and whether such omission be a mistake in discipline or good manners? Strictly speaking, it partakes of both.

A PAST GRAND STEWARD should prefer his complaint to the Board of General Purposes, if he can show cause. The red apron should be a mark of distinction for duties performed, not a brand for omitting to pay expenses.

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A CORRECTOR OF ABUSES.—"No master of the tavern or *house* at which the Lodge meets shall be appointed to, or hold any office, without a dispensation from the Grand Master."—(Const. p. 59, art. 3.) The necessity for such law is sufficiently obvious, and should teach the "host of a house," where a Lodge is held, of which he is a member, that so far from officiously interfering with the affairs *more* than any other member, it is his duty to cater for the comfort and convenience of the Brethren. He is certainly not disfranchised as a Mason by being the landlord; but it would be more delicate to refrain from voting on all occasions—in fact, it would be prudent to retire from the membership of such Lodge altogether.

FAIRPLAY.—*Vide* p. 63, art. 13, Const.—A proposer must be responsible for all fees o initiation; in default, he must be dealt with by the Board of General Purposes.

ARISTIDES.—1. To petition for a warrant for a London Lodge is no breach of privilege. 2. The manner of putting the question on motion and amendment by naming the parties was a breach of propriety; perhaps, however, not of discipline.

A SECRETARY.—The numerous errors in the calendar must be shared equally by the Lodges and the Board of General Purposes, who are the responsible parties.

A GRAND STEWARD.—With a little moral courage present circumstances would have favoured the attempt. The Board should be formed immediately after the grand festival, so that it may act constitutionally, and become worthy of the red apron.

ARCH MATTERS.

A SCOTTISH REFORMER.—

1. Chapters should take rank numerically.
2. The Scribes should record the names and addresses of Companions to the Supreme Grand Chapter, and pay the registration fee.
3. The Grand Chapter can recall warrants as a punishment for indiscipline in subordinate Chapters, and take public measures to prevent the parties from exercising any privilege until atonement be made.

A. O.—Should not be content with complaining to us of the malpractice in the irregular qualification of Principals, but send the case itself to the Committee of General Purposes. It is just the case to be dealt with by the Grand Chapter.

FIDELITAS.—The resignation in itself was unimportant, perhaps satisfactory to the Chapter; but the terms in which it was conveyed were most unmasonic.

TEMPLARS.

The correspondence in relation to the Grand Conclave is such, that at present it is better to defer its consideration.

ASYLUM.

ONE PRESENT.—We are obliged by the report of the proceedings of Oct. 23, in which heartless recklessness was but too apparent; indeed, it called forth from the Commissioner this expression—"You have defrauded the charity."—Need we say more?

*** The ASYLUM BALL is fixed for the 22d JANUARY, 1845.

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THE COMING YEAR.

The mother by her infant's bed,
With many an anxious, secret sigh,
Prays blessing on its gentle head
To manhood up from infancy:
Alternate thoughts her bosom fill,
Alternate visions—joy and fear—
As pass the hastening moments by,
That bring her to the Coming Year.

Sickness has struck yon reverend form,
In silent sadness gathering, view
The tearful wife, the children fond,
The long-tried friend:—a mournful few,
All hope seems past—no pleasing thoughts
Have these, the coming time to cheer,
But memories, fraught with happier hours,
Make mournful seem the Coming Year,

The bowl is full—the revel high—
Joy and the wine-cup both are brimmed;
All care the Present can defy,
The Future by no fears is dimmed.
All, all is light!—Give joy its length,
Beauty and youth have nought to fear:——
Yet, pause a moment!—health and strength
Are wanted, for the Coming Year.

Alone, in heedless disarray,
With serious brow and tearful eye,
Those pale and anxious cheeks betray
A bosom fraught with agony!
Sin, new repented, weighs thee down;
Thy pallid lips, in earnest prayer,
Are raised for pardon, to the Throne—
For mercy in the Coming Year.

By friends neglected or betrayed,
The fated two, with mingled tears—
The future view in darkest shade
Nor deem that comfort can be theirs.

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Bright child of mercy—Heavenly Hope!
Descend thou to this suffering pair,
Bring healing on thy balmy wings,
And cheer them in the Coming Year.

Round the warm hearth by plenty blest,
A living circle cries "Rejoice!"
While age and sober manhood rests,
The roof resounds with childhood's voice.
Thanks for the past, and comfort now,
Bless the glad home with festive cheer,
And silent prayers paternal, breathe
Fond hopes for many a Coming Year.

Mother—thy child shall bless thee still!
Mourners—Repeat "THY will be done!'
Rev'llers—Let thought restrain the will!
Sinner—With prayer thy guilt is gone!
Poor Ones—Have hope in every hour!
Rich—Let the Poor your comforts share!
And all be glad, that virtue's power
Can happier make the Coming Year!

EDWARD BREWSTER,
P. M. Lodge of Concord.

SONNET.

FILLING my mind with shadowy forms of fear—
Unholy shapes—that flit in Morpheus' train—
That shrilly shriek that bursts upon mine ear,
Is it a cry of sorrow or of pain?
Weeps there a father, that a second Cain
But now hath slain his brother?—Doth the grief
Of some pale, sorrowing mother, o'er the slain
And mangled body of her Babe, find a relief
In that wild shriek of horror?—Is it writhe
Of mind or body that excites that cry,
Filled as it is with o'erfraught agony?
Comfort in grief!—the cause of that wild wail
Was I——who trod on sleeping Pussy's tail!

E. B——.

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