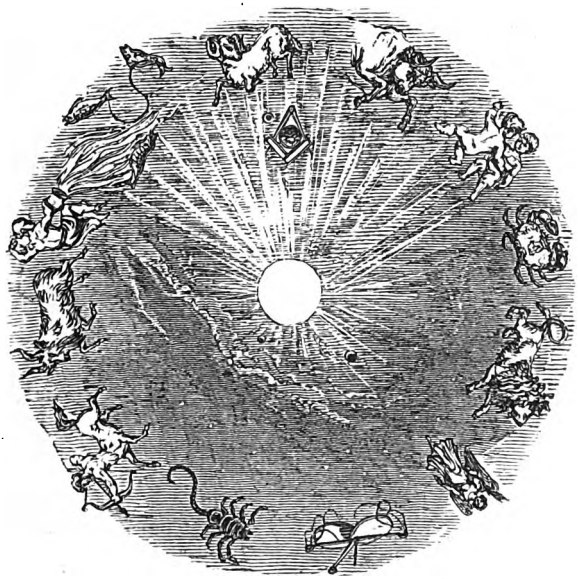
THE

FREEMASONS' QUARTERLY REVIEW.

SECOND SERIES.



"LIGHT."

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TO BROTHERS

CHARLES LEE,

DEPUTY PROVINCIAL GRAND MASTER FOR THE WEST RIDING OF YORKSHIRE,

JOHN LANE, D. C. L.

AND

WILLIAM SHAW, BARRISTER-AT-LAW,

FREEMASONS AS WELL BELOVED FOR THEIR AMIABLE AS REVERED FOR THEIR MASONIC QUALITIES;

AND WHOSE ACTIVE DETERMINATION TO MAINTAIN AND UPHOLD THE MORAL INTEGRITY OF THE ORDER, ENTITLES THEM TO THE GRATEFUL ASPIRATIONS OF THE PURE OF SPIRIT AND THE FREE OF HEART,

THIS, THE TWELFTH VOLUME OF

The Freemasons' Quarterly Review,

IS GRATEFULLY, RESPECTFULLY, AND AFFECTIONATELY

DEDICATED.

1845.

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES—MARCH 31, 1845.

We had intended to have entered into many subjects at some length, but the interest excited by the leading articles in our three last numbers has led to the transmission of so many papers and reports, that we have been obliged, not only to extend the letter-press very considerably, and to encroach on our own space, but also to vary the type from the larger to the smaller size, in order to give room for several papers. Our present leader, therefore, will necessarily be limited accordingly.

Shall the "Freemasons' Quarterly" be changed to a "Monthly Review?" The arguments in favour of such a change, have been warmly advocated by our readers in Edinburgh, Dublin, Oxford, Birmingham, Manchester and other places, but as no plan has been suggested to meet the consequent increased expenses, we must abide the event of the current year, when, if the prospect is sufficiently encouraging, the propriety of a change shall be duly considered.

The Additional Contributions to Grand Lodge.—After two years' "talking against time," this motion was carried by a considerable majority. There may be some who consider that the provinces should only be amerced in half contributions—but as it is proved that they fully share in the benefit, it is surely but right that they should share equally in the honour. It was a rare circumstance, that for the first time in our recollection it was thought necessary to direct an especial notice to be served on the provinces, notifying the motion, *that they might not be taken by surprise.* We, who work for the provinces, have a better opinion of them than to anticipate their objection to some provision for the widows of Freemasons, and look forward with confidence to a confirmation of the minutes of the last Grand Lodge.

The Library and Museum.—The late report of the Board of General Purposes on this subject, intimates pretty broadly that it has proved a failure. If so, on whom does the blame of failure rest—not surely upon

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those who *have* contributed, but on those who have *not*. There is a board of Curators appointed. What report have we received of their labours? None whatever. Who appointed this learned and philosophical board? The Grand Lodge? No—the Board of General Purposes. Then who are the responsible parties? Why, the Board of General Purposes; and as this body will be elected in June next, let a proper investigation take place. The Library and Museum must not be sacrificed to the ignorance of a dunciad.*

New Sub-urban London Lodge.—The proceedings of this most interesting occasion are likely to be followed by similar advantages elsewhere; rumour already speaks of re-action in Paddington and the neighbourhood of Stepney.

New Masonic Publications.—In Germany, France, and the United States of America, there is such a growing interest in favour of Masonic periodicals, that the Grand Lodges have accorded their support of them. We shall have occasion to notice this momentous subject at greater length.

Masonic Differences in Ireland.—It is with the highest satisfaction we announce the termination of this long continued schism. The noble courtesy of the Duke of Leinster, aided by the chivalrous energy of Brother Henry O'Connor, have at length effected not merely an amicable arrangement, but a definitive treaty of peace—may no future "clique" ever again be permitted to deface the moral structure!

Jamaica.—We feel it necessary to call the attention of the officials in authority, to the necessity of appointing a Provincial Grand Master for this island, and as the distance from Kingston to the other towns is so great, it may be as well to observe that at least two Deputy Provincial Grand Masters should be appointed. Nor should any delay be permitted, for the nature of the case will not brook the longer continuance of indifference to this vital question.

The Masonic Intelligence will be found to be of a highly interesting character, that from Bombay most especially so.

Prussian Grand Lodges and our Jewish Brethren.—The Freemasons of England, having been made acquainted with the fact that in Prussia, Freemasonry is an exclusively religious society, it would perhaps be but justice to the Order to investigate farther what are the *peculiar* objects aimed at; and possibly at some future opportunity we shall do so, for it may become necessary to expose or repudiate a secret society,

* An intelligent correspondent enquires if the Curators(!) ever enquired about the four hundred volumes on Masonry, that are now lying in the warehouse of a London bookseller. They may not be of importance, but what say the Curators?

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taking our name, but not holding our principles. But as this question is one of the most important that has come under the notice of the Craft, as far as the principle of "universality" is concerned, we deem it prudent not to comment upon it at the present, but to content ourselves, as the only English Masonic journalist, by recording what is passing. But it must be evident that it cannot be passed over in silence, nor will our obligation or duty permit this vital question to be "burked."

After the notice that a member of the Grand Lodge would submit the subject to the impartial and deliberate investigation of the Board of General Purposes, we opine it will come from that body to the Grand Lodge with their remarks; and whatever differences of opinion may and do exist upon many subjects, we presume upon this, all Freemasons will unite in their determination to uphold the honour, dignity and *universality* of the Order, without reference to religious or political opinions. In whatever shape the Board may think proper to deal with the matter, we suppose they will not be the first here to suggest the course to be adopted, as a memorial was transmitted from a Lodge (holding its warrant under the constitution of England) to the Grand Secretary on the 3rd of February, 1845, for presentation to the Grand Master, soliciting his interference, as some of the members of that Lodge, having certificates duly issued by the Grand Lodge of England, had been refused admission to the Lodges in Prussia, in consequence of their religious creed, we may fairly infer that the M. W. the Grand Master has by this time privately acted on the requisition. Our object, however, in the present state of the affair was rather to question what had been done by the fraternity, whose attention has been called to the subject in other parts of Europe and America. Our neighbours and Brethren of France were apprised by their Grand Master that none but *christians* would gain admittance to the Lodges in Prussia; he, the Grand Master of France (as soon as he was apprised of the fact) wrote to Prussia upon the subject, and transmitted a copy of the letter that he had sent to Berlin, to the Lodges under his control, ordering at the same time the publication of the letter in the "Bulletin Trimestrial" (Freemasons' quarterly bulletin) the organ of the Grand Lodge of France.

An article upon the subject is promised in the next number of that work. The other French Masonic publications, *Revue Maçonique*, *Globe*, and *L'Orient*, give intimation that they will in their next enter fully upon the question. The *Globe* mentions that a Committee has been appointed from their Board of General Purposes (*commision permanente*,) to investigate and communicate further with Prussia upon the matter; but, says the Editor, the course of proceedings of the committee is already decided by the proceedings of the superior body from which its authority has been derived. In the St. George Lodge of Hambro' the question has been decided by ballot—86 voting for the

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admission of Jewish Brethren, while but 20 could be found to vote against the motion. The decision, after an interesting debate, was that "All then uniting in the universal feeling of fraternal love, good citizenship, and honourable conduct, were fit and proper to be admitted into Masonic Lodges, unless they were known to be atheists."

Our American Brethren have been no less prompt; and in an interesting report brought before the annual meeting of the Craft, by the Secretary, it was stated that a correspondence with Prussia had taken place, the last communication from New York had been forwarded on the 28th July, 1844, to Berlin, in which the objects of Masonry, as understood in America, are set forth, requesting that justice might be rendered to their members and Brethren holding certificates from the Grand Lodge of America, and further urging the necessity of their signature being honourably protected. This document bears the signatures of (the late) Morgan Lewis, M. W. Grand Master, A. H. Robertson, R. W. Deputy Grand Master, and James Herring, Grand Secretary. "We do not," say they, "as yet insist upon our rights, although we know that one of our members was refused, in March 1842, admission into a Lodge at Berlin on account of his religious creed. Upon your future decisions depend the glory and the honour of our institution, which is the union and friendship of one family uninfluenced by any question of any religion or politics."

The Grand Master of Sweden has given publicity to similar opinions, and Holland is in the van with the rest. England alone has not yet declared itself; but we presume now the question will be decided. It is reported that a new law, equally stringent, was passed in the Royal York of Friendship Grand Lodge, at Berlin, *on the 29th January last*, excluding all persons *not* christians. We do not vouch for the truth of this; and after the representative of that Lodge declaring, in the Grand Lodge of England, in September, that no such law existed, we can scarcely give credence to the report. It certainly is strange, if no such law existed, that all the world should be deceived.

MASONIC ARISTOCRACY.

"Masons prize honour and virtue above all the external advantages of rank and wealth."
MASONIC LECTURES.

"Prize honour and virtue above all the external advantages of rank and wealth!" A goodly theory this; but is it carried out in practice? Were every man who calls himself a Freemason (as too many do, merely because they have passed through the ceremonies of their initiation) to lay his hand on his heart, and to answer this question truly and on his honour, it is much to be feared that an affirmative reply would neither be promptly nor unanimously given. As Masons, we

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ought to meet upon the square—that is, on entering a Lodge; but it must not be forgotten that we also should part upon the level—that is, on retiring from the Lodge. The social rank we had deposed on passing within the door is to be resumed, and even by Masons acknowledged and respected. Masonry indeed levels within its pale all worldly rank and honours, recognising those distinctions only which itself confers on worthy Brothers of the Craft; but to promote perfect equality, Masonry strives to raise the inferior, not to degrade the superior. Many instances might be adduced in which the equalizing tendency of the Order has promoted, not disturbed the peace and well-being of society; has made men respect one another, who but for this tendency would never have met, except at a time and in places where the difference of their worldly positions would have been a bar to their ever really becoming acquainted. What is it that divides mankind, what is it that foments ill-will, breeds disturbances, and too often causes crime? To one cause may nearly all these evils be attributed; not to mere difference of opinion, not to mere distinctions of rank—for Masonry itself acknowledges and teaches that in every society of men some must of necessity rule and others obey—but to the ignorance which exists in one class respecting the other. Political and polemical war often is the result of parties attributing to their opponents opinions which the latter never held; and no positive insults have ever produced half the social evil that has arisen from misunderstandings between men. The low in the scale of society attribute to the great many feelings and many opinions which are merely the creation of their own imagination. The great, in like manner, view the conduct, the actions of the humble, mostly through a distorted or false medium. The poor look too frequently on wealth as the certain companion of pride and oppression, and the rich too frequently associate poverty with the commission of every species of crime and wickedness. All this arises from these respective classes being as ignorant of the real feelings and motives for action of one another, as if they were not the children of a common country, the subjects of one sovereign. When they meet in the world, it is not in a manner to enable them to understand one another, but when they meet in Masonry, all external differences of position are merged in the holy fraternity which then alone binds them together. Alas! that it should occur to Masons so to have acted as to prevent a portion of our Craft from carrying out this sound principle! Strictly men who could do any act which directly or indirectly tends to introduce into the fane of Masonry those ranks and distinctions which are admitted into society, cannot be considered worthy of the name they so disgrace. Social position, wealth, rank, dignity or power—language, country, religious belief or political principles—all are forgotten when men meet as Masons. Not that they are abandoned, but that to them no allusion is to be made. Once the badge of our Order laid aside, all these are reassumed, and the Mason becomes what he was before. Will it be denied that his temporary forbearance has made him a more temperate or a better man?

Would however that this were universally true; but some there are so wedded to the paltry rank they hold in the world, that rather than lose it for a moment, even within the sacred precincts of a Lodge, they erect themselves into a self-constituted superior order of Masons, and cautiously exclude all who cannot boast an equal position with themselves in society. These worthies, form what they are pleased to call

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gentlemen's Lodges (incomparably the worst for Masonic working which can be found,) and turn up their aristocratic noses should a tradesman, however respectable, talented or worthy, be proposed to join or even to banquet with them. It is surprising how these "gentlemen" (a word by the way which it might puzzle the best of them exactly to define) can deliver our lectures without their consciences making them feel very uncomfortable; perhaps the solution is that of ceremony; of lecture and indeed of Masonry in general they are profoundly ignorant. It has not unfrequently happened that the *gentleman's* Lodge has incurred a deep debt of gratitude to the members of the *Masonic* Lodge in the same town, for the assistance rendered by them in working the business of Masonry; a debt sometimes paid, but generally with very great ill-will and envy. Now to proceed to facts without names—for though those to whom we allude have but little true Masonry in their hearts, still they are Brothers, and though their practices be bad, we will strive to touch their feeling, not brand their names.

In a town in England, where owing to circumstances there were many different grades of society, there existed two Lodges; the one consisting of officers in the army and navy, and professional men, therefore the gentleman's Lodge; the other numbering among its members some of the most respectable tradesmen, and not a few gentlemen, who would not lend themselves to the exclusive principles of the former society. Into the first Lodge no one could possibly be admitted who was not in one or other of the above-mentioned categories, from the other none was excluded except on personal or moral grounds. To the aristocratic Lodge was attached a Royal Arch Chapter, which consisting only of members of the Lodge, was governed after the same fashion.

It so happened, that no other Chapter existed in the county, except at a very inconvenient distance, and some of the P. Ms. of what was most unmasonically called, by the *bon ton*, the Snob's Lodge, applied to be exalted in the Chapter held in their own town. This really seemed reasonable, and was duly taken into consideration. Before the result is stated, let the facts be well weighed. Here is a Masonic Lodge, with a Chapter attached, there being none other in that part of a large and extensive county, Past Masters, old and zealous Masons, who had, over and over again, attended that Lodge, assisted in its working, instructed candidates, nay, often even the Master himself, but who belonged to another Lodge in the same town, apply for exaltation. They are worthy, honourable, and respectable men; they are zealous, industrious, able Masons; they have ruled in the Craft, and given all aid in their power, frequently at great inconvenience, to help their sister Lodge. They are proposed; their application is considered; and—is it credible?—rejected! Why? Was there any objection to them, as men? None. Had scandal ever whispered a disparaging word of them? Never. Were they ignorant, negligent, or irregular Masons? Certainly not. What were they, then, that they should be treated thus by those who were bound to be as Brothers to them? They were *tradesmen*, and could not, therefore, be exalted in a Chapter attached to a *gentlemen's* Lodge! Who that has one iota remaining in his memory of what he was taught at his initiation, can read this without a shudder? and yet, it is too true. These tradesmen, however, bestirred themselves, and Grand Chapter has granted them a warrant—*felix faustumque sit;* and may father Paul's wish be applicable to the young Convocation of R. A. Masons. *Esto perpetua!*

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Not a few ridiculous distinctions have been the result of these unmasonic divisions of society. Once upon a time, to begin as fairy tales are wont to open, and would that our narratives were purely fictions as they are—once upon a time, in a certain Provincial Lodge, notorious, as well for its incorrect working as for the incorrigible obstinacy of its worthy board of rulers, there was a by-law to the effect that none but professional men and gentlemen were to be admitted within its portals, leading to the abode of dense stupidity. The latter term seemed clear enough; a gentleman, according to their ideas, being much the same as a vagrant is in the eyes of a magistrate, namely, a man who "has no ostensible means of gaining his livelihood;" but, in the instance presently to be told, the interpretation of the former expression admitted of doubt. A most agreeable, clever, and estimable man, was desirous of being initiated into Masonry, and a near relation of his offered to propose him, an offer gladly accepted, as he was on intimate terms with several members of the Lodge. One of the Past Masters of the Lodge was applied to, and asked to second the nomination, when he gravely said it would be advisable first to consult some of the seniors; and what thinks the reader was the result of this consultation? Why, that in the teeth of common sense, they literally decided that a *dentist* was not a professional man, within the meaning of their bye-law; and thus this really honourable, amiable, and excellent man was refused admission, and, to this day, is numbered among "the profane world, who are not Masons." Another case, and then to our conclusion. A Lodge of great antiquity had, somehow or other, ceased to work, and the warrant, though it had never been forfeited, still, as far as Masonic working went, had become a nonentity. A few active Masons resolved to rescue this ancient Lodge from its dormant state, and to make it, to use a forcible expression, "a great fact." It may easily be supposed that this was not to be done without considerable labour; it was to be entirely a gentlemen's Lodge, (heaven knows, by the by, what induced *one* of its members to join in this notable scheme,) not a soul or body, savouring, as the lawyers say, of trade, was to be, on any account, permitted to join it. Well, all started prosperously, after the first stone was laid, several of the privileged order joined, and being mostly Masters, were appointed to fill various offices. Some also who were of inferior grades, were duly admitted to higher rank, and received appointments. All this promised success, but so it did not befall, for first one dropped off, then another, very few ever attending their duties in the Lodge; and at last the whole structure of aristocracy vanished, leaving the architects to contemplate, at their leisure, the foundation stone. One of the poor builders, who viewed this failure as a just judgment, took the chair, and, kindly assisted by a Lodge, not formed on such unmasonic principles, once more endeavoured to raise the building. The new Master, having no counteracting force to resist, may possibly erect the structure; and it is to be hoped it may be as honourable to those who have aided him as it will be valuable to the Craft, by remaining a permanent evidence of the folly of combining two such heterogeneous elements as Masonry and aristocracy in a Lodge.

Very true all this—may some supporter of the system exclaim—but though at our social banquet we wish to have none but gentlemen, yet you know that all Masons, whatever they may be else, can visit the Lodge.—Indeed! how extremely liberal to allow this privilege, a refusal to suffer which in any Lodge would be followed by the loss of its warrant of constitution. But the Masonic banquet is an integral part, and a most

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important portion of our system. It is not during the performance of the mystic rites in Lodge that men can become acquainted, or ever exchange their feelings, or show that a noble heart may beat in an ignoble breast; this can only happen at the banquet, when the labours being at an end, social intercourse is free, and pleasure and profit are the results. It is the duty of those Masons who by Providence are placed high in the scale of intellect and rank, to encourage those less blessed in these respects than themselves to frequent the Masonic assemblies which they attend. It is their duty by example to instruct, and by their superior knowledge, displayed in their conversation, to improve the minds of their humbler Brethren. Can any man be bold enough to say that the poor Mason who beholds the efforts made by his rich Brother to raise him in the scale of humanity, or the humble Mason who sees how anxiously the great man strives to exalt his intellectual powers, by conversing with him on subjects before possibly unknown and unthought of, can it be asserted that these men, and they are not individuals but types of great classes, will feel the less respect for their superiors who thus seek their good, or will dream of trenching on the necessary difference between them which the laws of society have established? It is not to be believed that any man, still less any true Mason, will answer yes! Many ills in this our world are caused by thoughtlessness, as many accidents arise from negligence. Far be it from us to be so forgetful of the spirit of the Craft we love, as to attribute to those who support these gentlemen's Lodges, the guilt of premeditatedly and advisedly breaking the ties of Masonry, and violating its ancient landmarks; but we only wish to recal them to a sense of a duty to which they have carelessly, not intentionally, ran counter.

In conclusion, let us once more state the important principle for which we are contending. It is this, Masonry is freedom itself; but it leaves its members, when in the world, to hold their respective ranks in the world's estimation. It requires them, indeed, to cast them aside when in Lodge or when a Brother in distress claims their aid, but never else. It teaches all its members to be exemplary in the performance of their civil and social duties, and with these any equality in society, such as our enemies accuse us of favouring, would, as the world is now constituted, be incompatible. Away then with such terms, such distinctions, and such exclusiveness. In Lodge, and for a Brother in danger or necessity, let us forget that we are anything but Masons; in other places, at other times, let us not forget that we are men living in a state of society which requires that we pay honour and respect to those to whom Providence has allotted a higher rank than we hold. May the few lines which serve as our motto be imprinted in the heart and manifested in the actions of every Freemason, and let us hear no more of "gentlemen's Lodges," no more of *Masonic aristocracy.*

LATOMUS.

[The letter of "Latomus" strikes at the root of a serious evil; of all nations the English are proud of their aristocracy; but it is because, in every station, however humble, the just and virtuous man feels that he is not precluded from the attainment of the highest honours. The observations on the R. A. are strictly true; we ourselves would even go further, and state our opinion, that every *Lodge* should from its *qualified* Past-Masters be permitted to form a Chapter, and therein (without expense) perform the *promise* solemnly given.—ED.]

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REJECTED LETTERS.*

LETTER THE SECOND.

To the Editor of the Freemasons' Quarterly Review.

London, November 5, 1844.

SIR,—The unhappy wight of the "Tablet" weekly Catholic newspaper has again ejected another shower of abuse upon the devoted heads of ALL *Protestants* and ALL *Freemasons*. On the 20th of July, 1844, the would-be "organ" of our divided and subdivided body, this *censor morum* of Bishops, Priests, Laymen, Protestants, and Freemasons, thought fit to publish his censures—to fulminate his anathemas and to pronounce his excommunications in the following quaint, but ignorant enunciations:—

"Who are—and who are not excommunicated? ALL Protestants "of course." "And ALL Freemasons? Many loyal and contented "Freemasons pass generally for Catholics."

But thank God! such is not the creed of the Roman Catholic church; our church never did teach the condemnation of the *invincibly ignorant;* therefore ALL Protestants are not excommunicated.

Many thousands have entered "secret societies," who never saw or heard of the Papal decrees against Freemasons. If there be any such who have entered "secret associations" in ignorance, of any doubts upon the matter—I have known many—the Roman Catholic church never did affirm that such persons are excommunicated; therefore ALL Freemasons are not excommunicated, as is assumed by the "Tablet."

Nor does the church teach, "*that many loyal and contented* Freemasons pass generally for Catholics," or that, to be a Catholic, it is necessary to be always in a state of grace—to be a Freemason is to cease to be a Catholic.

* * * * * *

In consequence of these fresh attacks, I take leave to hand for your approval Letter the Second, which having been delayed by accident till now, might have been indefinitely postponed, all persons who have given me an opinion on my first letter having pronounced it conclusive, so far as it went to expose the ignorance and presumption of the "Tablet."

I am, your obedient servant,

"A. CATHOLIC." †

To the Editor of the Tablet.

Freemasons' Hall, Cecil's Holiday, 1844.

SIR,—In polemical antagonism, and political discussion, individual considerations should be merged, lest truth and justice might suffer from deference to personal feeling, or mistaken courtesy. Letter the first and the present one might otherwise be deemed inconsistent with that gentlemanly bearing demanded by the rules of well regulated society. I feel therefore compelled to continue my strictures, in no measured terms, upon the presumptuous lay-interference of the "Tablet," and to condemn the unauthorised censorship set up by a Catholic newspaper, to

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* *Vide*, p. 53, 1844.

† We are necessarily compelled to abridge so very considerably the observations extracted from the learned and elaborate pamphlet, as to give but a limited outline, sufficient, however, we trust, to refute the slanderer of Freemasonry.

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repudiate as false and groundless the charges of atheism and infidelity against British Freemasonry, as Anti-Christian, Anti-Catholic, and illegal. The air of infallibility assumed by the "Tablet," in the lay-censorship it has established, and the tone of exclusiveness which disgraces its pages, tend greatly to weaken its utility and influence, degrading it to the level of the hireling and political partisan. So early as the third article against the "SECT," on the 2nd of January, 1843, its readers were treated with the following discourteous and haughty declaration, under the cant of religious expediency,—"That no letter from a Freemason will henceforth be so much as noticed. The 'Tablet' would be a scandal to the faithful, instead of a guide, if it were to make itself an UTENSIL for the discussion of questions long ago set at rest by the clear and peremptory decisions from the chair of St. Peter."

* * * * * *

Truth requires that I should state the fact, that nearly all objectors appear to be not only totally unacquainted with Freemasonry, but to exhibit the vague hostility of preconceived opinions and feelings on the subject, founded upon certain erroneous notions they seem determined to carry out at all hazards, rather than yield to the charitable disposition of ascertaining the truth, and showing lenity towards supposed misguided neighbours. They boldly assert their own chimerical fancies, as if derived from authority which nowhere supports them. Many appear to be enthusiasts, who, in the public display of their zeal for religious morality, form hasty, if not uncharitable conclusions, and hazard opinions upon subjects they never cared to understand. How can the lay editor of a newspaper comprehend and interpret the meaning of Papal documents?

Before proceeding further I must repeat, in order to save all misconception, that I utterly repudiate the slightest opposition to lawful authority. I deem it necessary also to state that I use the words *prohibit* and *condemn* in restricted senses, and not indiscriminately, after the manner of the "Tablet." The church or our bishops may *prohibit* anything on account of abuse or misuse, without *condemning* it as immoral. In England our bishops have felt it necessary to *use their discretion* in prohibiting our clergy from losing their time attending public theatres, oratorios, concerts, and balls, which are not on that account condemned as immoral. In England members of the theatrical profession are admitted to the sacraments—in France they are denied Christian burial. As a layman my object is not to expound the laws of the church, but simply to disprove the arrogant and uncharitable assumptions—the monstrous lay-censorship of the "Tablet," and gratuitous allegations in respect of British "Freemasons," "Odd Fellows," "Rechabites" (Temperance), "Ancient Druids," and the like convivial and charitable "secret societies," having no concern with either politics or religion.

FIRST OBJECTION.

AN OATH—TRUTH, JUSTICE, AND JUDGMENT.

That a secret oath is forbidden by the pontifical constitutions, therefore immoral.

That an oath or affirmation should be conformable to the words of Jeremiah (iv. 7), "*Thou shalt swear, saith the Lord, in truth, in justice, and in judgment.*"

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Our Christian doctrine teaches, that by the commandment,
"Thou shalt not take the name of the Lord thy God in vain,"
Are forbidden.
"All false, rash, and unnecessary oaths . . . . . breaking of lawful oaths or vows, and making or keeping unlawful ones."
An oath is lawful.—
"When God's honour, our own, or neighbour's good requires it."
Therefore the oath or affirmation of a Freemason, Odd Fellow, Rechabite (Temperance), Ancient Druid, and the like, who swear to keep secret that of which they have no foreknowledge, and who are compelled to take an oath without previously knowing the import before admission, are deficient in those requisite attributes; therefore rash and immoral.

NOT SO,—

Because oaths are sanctioned by scripture, and no council of the church has ever condemned the taking of an oath; and there is no proof that Freemasons are compelled to take an oath; for there are many other secret societies to which members are bound by promise only, or by subscription to the rules and regulations.

Because the tenor of the oath or affirmation attributed to Freemasons must be of the same import as that imposed upon every member of her majesty's privy council, secret committees of the houses of parliament, and courts martial; those required at the Bank of England and East India House, binding parties to keep secret whatever may be brought before them IN FUTURE in their respective capacities; freemen of municipal corporations, and the like; and apprentices, who are sometimes bound by oath to keep their masters' secrets; also directors and members of commercial unions and associations are sworn to secrecy *of the future,* of which they have no foreknowledge, and without previously knowing the import of those oaths. Such oaths being deemed in strict accordance with Christian morals, so must be those of a Freemason, and the like.

Because between them there is no distinction in effect, the only difference being, that one is a judicial oath, imposed by the laws, and compulsory, the other is extra judicial, not forbidden by the laws, sanctioned by the custom of ages, by millions of the great and good from time immemorial, bishops and clergymen innumerable, never compulsory, and always voluntary; therefore in strict accordance with the laws of Christian morality.

Because every candidate is obliged to submit to a rigorous examination, and fully instructed upon the serious nature of his obligations previous to admission, therefore in perfect accordance with the laws of good morals.

Because the oaths attributed to Freemasons are said to be found in books, though said to be published without authority, therefore cannot be said to be hidden, or not foreknown, in accordance with the laws of good morals.

Because the previous knowledge and import (alone) of an oath does not constitute the act a moral one, which may otherwise be immoral; nor does the extra judicial character (alone) make that immoral which might be in other respects moral, any more than that the judicial character (alone) of an oath would cause that to be a moral act which might be otherwise immoral. This has been proved by the numbers who suffered death in the reigns of Henry VIII. and his successors, for

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conscientiously refusing to take the judicial oath of supremacy in the ecclesiastical affairs of Dissenters and the Roman Catholic church, then imposed by the penal laws.

SECOND OBJECTION.

WANT OF NECESSITY.

That secret societies are unnecessary; secret signs are unnecessary; secret oaths or affirmations are unnecessary; and Freemasonry is unnecessary, though alleged to be instituted for convivial and charitable purposes, but tending to useless, ruinous, and extravagant expenditure, leading men into scenes of riot, drunkenness, and debauchery—according to the "Tablet," December 30, 1843, on the authority of the poet Burns.

Therefore,—

Freemasonry, secret oaths, secret signs, and secret societies, being unnecessary, are immoral.

NOT SO,—

Because, neither the church in any council, nor any code of morals, affirms that want of necessity alone constitutes that to be immoral which is otherwise moral.

Because such acts have not before been deemed unnecessary or immoral, which the custom of ages have established, as well as the constant practice of millions, from time immemorial over the whole world, by potentates and princes, bishops, priests, and laymen—the great and the good of all nations.

Because the edicts of the popes, prohibiting and condemning the "SECT" of Freemasons and other secret societies, "bound by an oath in an impenetrable bond of secrecy," from Clement XII., in 1737, to that of our present "Vicar of Christ," have become obsolete from disuse, the term of duration and force, according to the canon law, having expired, without republication—in this country (I believe) unlawful, and the urgency therefore having generally long since ceased, by the utter extinction of most of the obnoxious and wicked combinations against Christianity and the laws of civil society.

Because such denunciations against the wicked tenets of infidel, atheistical, anti-social, anti-Christian, and anti-Catholic sects, and unnecessary secret societies, some calling themselves "Freemasons," as "Illuminati," "Carbonari," "Communists," "Orangeist," and the like, if they exist anywhere, never were professed or promulgated by Freemasons, Odd Fellows, and the like, in these realms, being exclusive of any interference in politics or religion, convivial and charitable brotherhoods, innocent in themselves, and perfectly legal, obliged by the constitutions to denounce as criminal, treason, and murder.

Because the argument of want of necessity, ruin, riot, debauchery, tendency to evil, and the like, if allowed to the full extent, according to the words of Scripture, "if thy eye offend thee, pluck it out;" "if thy arm offend thee, cut it off;" or that the abuse were an argument for disuse, would shut up all our theatres, public houses, gin shops, distilleries, &c., forbid the use of money, &c., which cannot be denied are all so many awful instruments in the hands of that too often calumniated black fellow, the devil, for damning millions of souls. This argument goes even further, as I believe exemplified by some Brahmins; would

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deprive religion itself of its efficacy, in fact, deprive man of the most valuable endowments from his Creator, will, memory, and understanding, the perversion of which causes all the sins of the world.

Because the letters and pastorals of the English and Irish bishops, which incidentally only cited the authority of the papal edicts against "*the sect,*" and other unlawful secret societies,—those edicts not having been published in this country, and having become obsolete, it is reasonable to presume that such letters and pastorals were directed against political Freemasonry in Canada, where, during the late insurrection, the secrecy of Freemasonry was said to have been abused and violated by the cowardly partizans of revolution,—against White Boys, Ribbonmen, and the like political secret societies in Ireland, and against the trades' combinations and unions in England, and by no means intended to condemn Freemasonry as practised in these realms as unnecessary or immoral.

THIRD OBJECTION.

SECRECY.

That secrecy, being "a test of evil," prohibited and condemned by the church, a secret society, secret sign, password, or watchword, ceremonies, and degrees, and a secret oath, (or affirmation,) being rash and unlawful, tending to evil, are therefore immoral.

That the oath (or affirmation) to secrecy, attributed to Freemasons and the like, obliging them to keep secret whatever may occur within the Lodges,—[a most extraordinary objection,] being a usurpation of the power delivered by Christ to his apostles and their successors, "what ye shall bind on earth shall be bound also in heaven," St. Matt., which imposes an inviolable secrecy upon all things revealed in the confessional, to be broken only in heaven,—is therefore impious and immoral.

That "secret societies" are anti-social, anti-Catholic, and anti-Christian, inasmuch as they are by "secrecy placed beyond the control of the lawful authority" of magistrates, and of the church; therefore dangerous and immoral.

That under the secrecy of Freemasonry revolutions have been perpetuated, and states overthrown, therefore destructive and immoral.

NOT SO,—

Because in no council of the church have secrecy, a secret society, a secret sign, or a secret oath, (or affirmation,) been "prohibited or condemned as being immoral," otherwise if "secrecy were a test of evil" always, secrecy might be alleged against numberless societies, associations, commercial unions, and others; even the annual meeting of the Catholic clergy in May, where none but a priest of the mission, not even their bishop is admitted. Freemasons, in fact, meet not more secretly at the Freemasons' Tavern, and other Lodges at other public places and taverns all over the world.

Because a "secret sign" is no more than the password or watchword in the army and navy, by which brothers or friends may be known from strangers or foes. Secret degrees and ceremonies are merely a test of merit and for the exclusion of bad characters. They are of the greatest antiquity, and sanctioned by custom everywhere.

Because an oath (or affirmation) to keep secret a crime would be con-

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trary to the constitutions of Freemasonry, which forbids such concealment, or of treason or murder.

Because there is no parallel between the secrecy of the confessional and the secrecy of Freemasonry, the one being a religious, the other a temporal affair.

Because most of such societies are secret only in name, opened to all the inhabitants of the globe, good character and morals being the only test, to all potentates and magistrates, to bishops and priests, if they were not forbidden by their own ecclesiastical regulations.

Because it is notorious that all revolutions said to have been aided by Freemasons, would have occurred if Freemasonry had never existed.

Because it is a common vulgar error to class "secrecy" with "evil," some persons forming false notions of secrecy, either from prejudice or under the influence of preconceived opinions by which they deceive themselves, as well as others. The morbid imaginations of such persons cannot separate secrecy from darkness—an oath to keep secret the affairs of Freemasonry, from an oath to keep secret crimes, conspiracies, assassinations, and murder, in face of the axiom, "an oath bindeth not iniquity." A secrecy over which they have thrown certain romantic, horrible fancies of deep, dismal, dungeon gloom, phantoms of their own creation in weak and distorted intellects. This absurd self-created conscienciousness would object to oaths altogether, as the Quakers, who appeal to Scripture in support of these scruples, "but I say unto you, not to swear at all," St. Matt., v. 33. In Leviticus, xix. 12, however, it is said, "Ye shall not swear by my name to deceive." Which explains the meaning of the above as understood by all Christians. In Deut., vi. 30, and x. 20, is said, "Thou shalt swear by his name." In Num., xxx. 3, "That man that voweth a vow to the Lord, shall not break his word." Which clearly shows that oaths are lawful for lawful purposes. Will then any man affirm that the oath attributed to Freemasons is for an unlawful purpose—therefore immoral?

FOURTH OBJECTION.

WANT OF AUTHORITY.

That any oath (or affirmation) being extra-judicial, not imposed or commanded by the laws of the land, is "illegal," according to the "Tablet" of Dec. 1844, *therefore is imposed without authority, and is immoral.*

NOT SO,—

Because the constitutions of Freemasonry are accommodated to the laws of every country, and the present code of British Freemasonry was renewed a few years ago by a committee of the ablest lawyers of the day, under the Grand Mastership of his Royal Highness the late Duke of Sussex, whose name alone ought to have been a sufficient guarantee against the monstrous assertions of the "Tablet." In all Acts of Parliament against secret societies, secret oaths, associations, &c., British Freemasons are specially exempted, therefore not "illegal."

Because it is a false assumption involved in this objection, that the swearing of an extra-judicial oath is a compulsory act, compulsory like too many of the numerous judicial ones, which cause persons to swallow them as being "mere matters of form," or "custom-house oaths," often

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without due regard to the whole truth, or the serious binding nature of the act. The oath attributed to Freemasons is perfectly voluntary, and no one would be admitted whose vanity or pride had urged him to differ with his Christian neighbours, and had created for himself a false conscience upon a received opinion, or whose conscience revolted at an act sanctioned by the Scriptures, the practice of all times, by the greatest and most pious men of ages past and present. Quakers, Moravians, and others, are, however, protected in their religious scruples by an affirmation when requisite; therefore this oath or affirmation cannot be alleged to be deficient in authority, or to be immoral.

FIFTH OBJECTION.

LIBERTY AND EQUALITY.

That the pernicious principles of a spurious liberty, and levelling equality, as propagated by Freemasonry, are subversive of all social order in society—destructive of all good government, and opposed to the influence of true religion; therefore impious and immoral.

NOT SO,—

Because the liberty practised and promulgated in the Lodges, is that natural liberty, secured by the laws of nature, compatible with the laws of nations, communities and individuals, acknowledging no enemy more dangerous than licentiousness in any form. The liberty of Freemasonry is subordinate to reason, to immutable justice, by which it must ever be supported; to conscience, and a regard for the public welfare, by which it must be directed; friendly to order and to peace. The liberty and equality of Freemasonry are understood in a sense entirely moral, and foreign to politics. The Abbé Barruel, too, has exempted British Freemasonry from the charge of establishing the wild notions of liberty, he asserts to have been taught in the Lodges of certain "secret societies," on the continent. Therefore, the natural and judicious liberty of Freemasonry is neither impious nor immoral.

Because the equality of Freemasonry has no relation to the distinctions of civil order, trenches not upon the possession of riches or dignities. Freemasonry considers men of all ranks only with regard to the connection which unites them as members of one universal Brotherhood. The equality of Freemasons is one of those virtues, recommended by religion and morality, as is said by an eminent writer, "such institutions weaken pride, without destroying subordination," which recal the rich and the magistracy to sentiments of natural equality, without injuring the legal power of the latter, and the respect due to their functions, and is of the highest advantage to morality and happiness, rendering them permanently useful. The Freemason desires to make but one great family of the whole human race under the Great Architect of the Universe, the Almighty Creator, and to induce mankind, on moral considerations, to regard and treat each other as Brothers. In the moral sense of the term must be understood this equality, that among Masons there are no strangers, and man is every where at home, whatever may be the race to which he belongs, or the land in which he is born. This equality, then, is not of that destructive or levelling description which would drag down the prince from the high station in which birth or fortune may have placed him, in order to degrade him to the level of the simple citizen;

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nor does it pretend falsely to raise a beggar, or even a simple citizen, beyond the sphere of his own merits; therefore the principles of equality taught by Freemasonry are neither impious nor immoral.

SIXTH OBJECTION.

DECREES OF THE PONTIFFS.

This objection involves a question of authority and construction of canon law, for the elucidation of which I have received no data in addition to what has been already mentioned, and left in positive uncertainty by the "Tablet."

Afflicted at present with protracted ill health, I am forced to leave this subject for a future opportunity, if needs be, and if I *should* be enabled to obtain the real state of the case, having distributed over a hundred copies of Letter the First for the purpose.

It appears, however, that prohibition and condemnation are pronounced upon "THE SECT called Freemasons." But British Freemasons are no sect—professing no peculiar religious opinions; therefore are they prohibited and condemned.

SEVENTH OBJECTION.

THE MONITA ET STATUTA, 1838, AND ALIA OBSERVANDA, 1842, OF OUR BISHOPS.

On this objection I have received likewise no data, further than an intimation that "the bishops have used a discretion in obeying commands of the Propaganda, and are responsible," and "Roman Catholics must act under the guidance of their SPIRITUAL DIRECTORS in spiritual *matters*."

THE "TABLET" *versus* THE BISHOPS.

Between us and the "Tablet" the case stands thus:—The Editor, "with all humility and charity," boldly asserts,

"That ALL Freemasons are excommunicated."

And that "if we become Freemasons, or if knowing a Freemason, we do not denounce him to his superiors, WE, *in England*, are all under excommunication; no bishop or priest in England can free us; no one but the pope himself, except in *articulo mortis*."

These are violent assumptions.

What say our bishops?

First,—"..... We likewise enjoin that the Catholics be discreetly warned against entering into secret societies of them called Freemasons," &c. &c.

Secondly,—"..... That a confessor cannot lawfully and validly grant sacramental absolution to men belonging to the society of Freemasons, in any part of the world soever, who are incorporated under and mutually bound by the obligations of an oath of secrecy (so long as the custom of exacting the oath continues to prevail among 'the SECT,') before they absolutely, positively, and for ever abandon the aforesaid condemned society."

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To the first admonition, however, may it not be asked, whether the words *discreetly warned* does not imply or presume a discretion as to the quality of guilt or no guilt?

To the second, whether the whole sentence does not also imply or presuppose a discretion as to the SECT, or no sect; British Freemasons being no sect, neither entertaining nor propagating any peculiar religious opinions? Are they, therefore, "prohibited and condemned?"

If any Divine will favour me with a solution of the above two attempted illustrations I shall feel greatly obliged, addressed to Mr. St. Alban Mason, care of Mr. Jones, bookseller, 63, Paternoster-row, London.

* * * * * *

That the decrees of the pontiffs were not provoked by the illegal opinions and anti-Christian dogmas propagated by British Freemasons no one can assert; that they were not published specially to extirpate British Freemasonry, which repudiates the very opinions and doctrines condemned, may be safely affirmed without danger of trenching upon ecclesiastical ground. Have, then, our bishops, in consequence of the political occurrences in Canada, impugned in the letter of the R. C. Archbishop of Tuam, and the late combination of trades' unions in England and Ireland, condemned in their pastorals, felt it necessary to include in their denunciations,—British Freemasons, Odd Fellows, Rechabites (Temperance), Ancient Druids, Foresters, and other harmless, charitable, and convivial societies, few, if any, of which are now known to be bound by oaths, with such like combinators and conspirators? No clergyman will afford a more positive solution of this question than a reference to the *Alia Observanda*, by which he is guided.

The clergy, whose correspondence has appeared in the "Tablet," exhibit most extraordinary and contradictory opinions, also upon the term for the duration and force of the edicts. Some have written that there is no term; some say forty years; some ten years; and I have somewhere seen seven years affirmed. If the decrees of general councils upon discipline and morals are not all binding in every country, in some from want of promulgation, as the council of Trent in England, bulls, and the like from Rome, not being legal, even in countries where promulgated,—for instance the canon which enjoins the forfeiture to the church of the field where a duellist has fallen, which is not enforced in most countries,—may it not be equally so with Papal decrees, that they are not binding unless received by the respective bishops? Yet this is what T. J. B., an "eminent ecclesiastic," designates in his letter to the "Tablet" "Gallicanism." Is it not then most reasonable to infer, in the absence of positive definition, that therefore the pastorals and letters of the bishops were intended to condemn only the political "secret societies," in Canada, and the trades combination lately prevalent here, unless it can be shown that the incidental mention of the name of Freemason be sufficient to prohibit the faithful from entering secret societies of any description, or that the bishops have therefore pronounced secrecy, secret signs, or secret oaths or affirmations for harmless purposes, to be *contra bones mores*. This I apprehend our bishops have never yet done. If so, Freemasonry is not condemned *ipso facto*, as asserted by the "Tablet."

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Our learned solon of the press has ventured to pronounce Freemasonry to be "illegal" in the face of several acts of parliament against secret societies and combinations by oath, in which Freemasonry is specially excepted, which, as a lawyer he ought to have known. If they are prohibited in a few countries, they are protected in most others. The late king of Prussia, some years ago, instituted an enquiry into the principles of Freemasonry in his dominions, and finding all conformable to good morals and the laws, their order is to this day under royal protection.

The Abbe Barruel, who is no slight authority, exempts British Freemasons from the charges he has raked up against the continental combinations. In one of his latter volumes he gives a most romantic account of his own initiation in a Lodge of Freemasons (totally against his own inclination) after dinner certainly most improbable, because contrary to all masonic law and usage. He, however, acknowledges that he continued to frequent the lodge from time to time, until he had passed through three degrees. After this he turns round upon his friends, and denounces them in certain assumed subsequent degrees he never entered; a circumstance which at least lays him open to charges alleged by some writers of meanness, deception, if not of falsehood and ingratitude to the friends who initiated him into the three first degrees. He then asserts upon hearsay, without affording proofs, "that in the subsequent degrees "the mask was withdrawn, and Masonry became a war against Christ "and his altars, against kings and their thrones, hating Christ and his "religion, and detesting all sovereignty and power except that of the "people." Without entering into a labyrinth of discussion for the purpose of contradicting a man of his character for piety and goodness, I must content myself with the inference, that his zeal to do imaginary good overcame his discretion. But I will ask, without fear of contradiction, is there a bishop, priest, or layman to be found who can believe that the late great Lord Petre, or the late lamented Duke of Sussex, Grand Master of England, or any one among the hundreds of time-honoured names to be met with in the annals of British Masonry, ever promulgated or professed such abominable doctrines? There are many such strange incongruities to be found in the "Memoirs of Jacobinism," which the limits of this letter forbid me to enumerate.

My printer, a Roman Catholic, declined, after so much had been written, and remained partly uncontradicted, to publish the pamphlet, when informed that the subject was a plea for Freemasonry, lest he might have the support of himself and family taken from him. To him I attach no blame; but such a system of coercion is truly deplorable among Roman Catholics.

The following letter I have lately received from the publisher of a Roman Catholic periodical, returning half a guinea with my advertisement of Letter the Second, before a word of it had been submitted to judgment, which has since been done;—

Nov. 18, 1844.

"Sir,—As I anticipated, the advertisement of the letters on Freemasonry is not considered unobjectionable in . . . . as it is said, they call in question a decision of the Holy See. I therefore beg to return, &c.

"Yours most truly,

"———."

The above astute assumption I deny.

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But, in justice to other Roman Catholic publishers, it is only fair to state, that my advertisement has appeared in three leading publications without the slightest hesitation.

One Catholic bookseller alleged some fear upon the subject, and ventured rather severely to lecture the writer upon his boldness in questioning a generally received opinion, acknowledging that the matter had not received that attention which would justify a decided opinion. But, upon receiving an assurance that the letters contained no opposition to lawful authority, he ultimately withdrew the refusal to dispose of the pamphlet to any one who might enquire for it.

The task imposed upon me (between the "Tablet" and myself) is for the present concluded; and I trust no one will accuse me of opposition to the authority of Christ's church who recollects the opposition of the great Dr. Milner, and that section of British Catholics to the Holy See, aided by the influence of the powerful pen of Wm. Eusebius Andrews, and of the Irish Roman Catholics on the veto conceded by Pius VII. The Pope had been misinformed. If so, then, why may not the pontiffs have been misinformed with regard to British Freemasons now and at other times? But the fact is, that few or no steps have been taken, no agitation has been roused, to make such grievances known, as was the case with the veto. Roman Catholic Freemasons are necessarily only a weak minority, appearing to be afraid, and are driven to slink cowardly into dark corners; Protestant Freemasons, being a myriad majority, think too little of the Papal power to have their charity moved into judicious action in behalf of their suffering Roman Catholic Brethren.

To the Editor of the "Freemasons' Quarterly Review" I feel greatly indebted for the facility afforded me of publication to my "Rejected Letters," possibly to the exclusion of more important matter. My Roman Catholic Brethren, who are deeply interested, will be no less than myself sensible of the obligations due to the Editor of so eminent a periodical, possessing so wide a circulation as the "Review," for the liberality displayed towards them, exclusive of religious bias, by making known to the world the grievances under which they have been oppressed by the exclusiveness of their only medium—the "Tablet."

I am, Sir, your obedient servant,

A Roman Catholic,
Late of St. Edmund's College.

To the few, very few Roman Catholic clergymen who have sent privately or anonymously the assistance asked at the end of Letter the First, I tender my very grateful acknowledgments; but, having distributed more than a hundred copies to clergymen and others, soliciting whatever information they could afford or obtain upon this subject, so important to the salvation of souls, I own myself disappointed. At the same time I feel gratified at having received communications from some quarters little expected; and from no quarter have I met with anything that my honest motives did not deserve.

Information will be gratefully received from divines or others, either anonymously or otherwise, as the parties may think fit, addressed to Mr. St. Alban Mason, care of Mr. Jones, 63, Paternoster-row, or to the Editor of the "Freemasons' Quarterly Review," London.

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GLEANINGS FROM MASONRY.

(*Continued from page* 406, vol. II.)

If the kind look, the sympathising heart, and the generous hand may thus become the humble instruments by which the blessings of charity are dispensed to the afflicted and broken in spirit of the human family; equally worthy of our attention, and equally imperative, is the call of Masonry upon us, to exercise the cardinal virtues. Indeed, society has as great a right to demand that a man clothe himself with the private virtues, as with the public. For though it may appear at the first glance a man's own private concern whether he practice sobriety or intemperance, &c., yet upon a closer view, it will be found to affect the community at large equally with himself; for as example is the very spirit of teaching in morality, so a man has no right to infect the healthy feelings of his neighbours, by the filthy contagion of his own immorality and excess.

Masonry—blessed Masonry!—ever watchful, ever studious of the welfare of mankind, intimately acquainted with the secret springs of action which propel us to good or evil, knows that the man who would regenerate others, must first erase the foul spot from his own soul; she would therefore begin the good work in the hearts of her own disciples, and cries, "Come, my children, and listen to the words of my mouth; learn to rule and subdue your passions, and keep yourselves unspotted from the world." Such is the invitation we receive from that moral instructor, who would wish us to be as the first man, ere sin came into the world, and death by sin. Every Mason, deserving of the name, must have the prosperity of the institution at heart, and would not willingly give a retrograde movement to its course of usefulness, by an open and avowed profligacy of conduct. This outward show of decency may be well—and is indeed required—but it is at best but as the fig tree which promised much, but in vain was the fruit thereof looked for; all was barrenness, with the show of plenty, and the hopes of those Masons will wither as that tree.

Let us not content ourselves with such a course of conduct! let it not be sufficient for us that the institution maintain its present position; but let us strive in the glorious work of extending the sphere of its action, and thus pour upon the darkened soul of man a flood of light, in lustre secondary only, to the day-spring of Christianity.

Of what utility is Masonry to us if we clothe not our souls with its virtues: and in what manner are we of use to the institution, if we do not demonstrate to the world, both by precept and example, that Masonry is indeed a beautiful system of morality? It is much to be wished that our Order be revered and respected at our domestic hearth. To render it so we have only to follow its precepts and obey its injunctions. Vain are the honours and emoluments of public life, if we quaff the cup of bitterness at home; and how often does a man sow the seed of misery upon his own hearth, by a neglect of those duties required of him as a father, a husband, or a son! And until a man has acquired a certain mastery over his passions, he can never rely with any degree of certainty on the continuance of domestic bliss. The passions are given to us as yielding instruments, which by a skilful arrangement may be made to yield a vast amount of legitimate enjoyment. We are, however, so constituted that the abuse of these very passions is attended with the

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most terrible results, both morally and physically. Evils not confined to ourselves—for man cannot exist in himself as his own sphere, he must influence others, either for good or evil, and is therefore amenable to Divine justice for every action. Imperative, therefore, is that duty, which calls upon us to practice the cardinal virtues, as a breastplate and buckler against evil.

How sweet are the enjoyments of social life! how delightful the communion of loving hearts at the festive board! when the fire of fellowship flashes from eye to eye, and kindly greetings flow from lip to lip; yet from this "feast of reason and flow of soul" to the filth of ebriety, thin is the partition, and almost insensible the transit; when you may be turned into the filthy, brutal, coarse wretch, whose follies and vices usurp the vanquished citadel of reason; and passion—the slave that was—goads its late master to deeds of hell. What a spectacle for a wife, a child, or a parent! what a stab at the vital interests of Masonry! at that Order which has bidden us to be temperate in all things! True, it is the drunkard's own health which suffers; but the evil does not rest there. Can a wife behold her husband transformed into a beast, and not suffer too? She may suffer in a pecuniary point of view—aye, and dreadfully—but she must suffer mentally: she cannot see the hue of health converted into the bloated, blotched face of the sot; and the once "muscular well proportioned limb" attenuated and shrunk; and not weep over hopes, withered by the fires of passion. Can children be improved by such scenes? We know that the Spartans exposed their helots in a state of drunkenness before their children, to deter them from the vice; but things are altered by the relationship of the principal feature in the exhibition. We are not accustomed to look upon our parents or friends with the feelings entertained by the Spartan youth toward their slaves. Besides, the different stages of ebriety are marked by various effects. The child may not see its parent in the worst phase of the ill. He may witness it, when the effects are apparent only by a strange hilarity and flow of spirits; ere the mind is completely subdued by the fumes of "the invisible spirit of wine," and thus not be shocked at the impropriety of the act; or even if he do see the worst, I agree with Pope—

> "Vice is a monster of such frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

And Masonry, from evidently the same opinion, bids us "be temperate in all things; for," she adds, "your passions and affections will thus be under controul, and your mind less open to the allurements of vice."

It is impossible to survey the face of nature with a discerning eye, without perceiving, on every side, an earnest invitation, addressed to our senses, to enjoy the pleasures which the Great Architect of the Universe, in his unbounded wisdom and goodness, has placed within our reach. Endowed with a taste, which is capable of being gratified by an almost endless variety of flavours, which the constituent particles of vegetable and animal matter afford; with feeling, smelling, hearing, and above all sight; man must feel assured that those various products which he sees around him must have been created for his use and comfort. Independent of the provision made in nature for his sustenance, the whole world is filled with objects capable of creating the most pleasurable emotions.

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There are animals whose every action conduces to the welfare of their master man; others who evince an attachment, worthy even of the name of friendship—attachment which neither neglect or cruelty can estrange: fowls whose plumage transcends even imagination's glowing pencil,—others, which, poor in attire, pour forth melodious music: flowers whose gorgeous colouring charms the eye,—others from whose humble bosoms, exhales perfume, sweet as a poet's mind would deem the atmosphere of heaven: the day displays the sun's effulgent blaze, the night unfolds the moon and all her starry train. Why lives such sweet enchantment? All! all invite that last creation of eternal mind to know enjoyment.

To totally abstain from a participation in this bountiful provision, would be an act of self-willed presumption; to abuse such kindness, by an intemperate indulgence, is the act of one unendued with reason. In the just medium between abstinence and intemperance, consists that true enjoyment to which nature ministers, and for which our bodies are so admirably calculated. 'Tis not in Masonry to bid the creature spurn the good gifts of the Creator. While she bids her disciples to rule and subdue their passions, she means not to convert them into mere human automatons, uninfluenced by the soft affections, and those delicious sensations of the heart which are to ourselves enjoyment, and a means of conveying happiness to others. She means not to debar her children from tasting the good gifts, which nature's liberal hand is scattering around them. She inculcates not torpid indifference to, or total abstinence from, the enjoyments of sense, but the legitimate use of them; that we may not, through intemperance, deprive them of their sweets, and our minds and bodies of the capacity of enjoying them. Prudence likewise enjoins the practice of this virtue, that we may keep a guarded tongue. But idle are his protestations of prudence, who yeilds unto the seductions of intemperance. Temperance is the chain which binds the passions, intemperance the key which looses them, and sets them free to lord it over the proper sovereignty of reason. How can we exercise that virtue which enables us to judge prudentially of all things relative to our present and future felicity, if we are the slaves of intemperance.

The Cardinal Virtues are inseperable; they are links of one beautiful chain—beautiful as a whole, but imperfect and useless if either of the links is wanting; the loss of one negativing the other three. Temperance, Prudence, Fortitude, and Justice, are the cement which has attached the different parts of our system to each other, unshaken through the lapse of ages, and those revolutions which have shaken empires to their foundations, and even ingulphed a world within the wrathful waves of destruction. Then let those virtues which have preserved our institution in the midst of such convulsions, be the Mason's rule of action; his polar star, in steering over the seas of passion; that he may preserve his health and intellect unimpaired, his trust inviolate, his character stainless, and stand forth a pious example to the popular world who are not Masons. May Brotherly Love, Relief and Truth, in conjunction with Temperance, Fortitude, Prudence, and Justice, ever actuate our minds, and guard our passions; so shall a heartfelt satisfaction reward our labours, and the approving smile of Deity gild our dying hour.

CATO.

(To be continued.)

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ADDRESS OF BROTHER ALEXANDER GRANT

To Lodge 93, *Londonderry. St. John's Day,* 1844.*

Dear Brethren—Without arrogating to myself any superiority or wish to insinuate that I have done more than my duty, yet your kindness and marked attention to me on all occasions of our meetings did, I admit, lead me to expect that the present social assembly would not be allowed to separate without some mark towards me of your approbation, and, I will add, of your regard. When I look around and see so many of the Brethren brought together through my instrumentality, a pleasurable and indescribable emotion of thankfulness fills my breast, and any labour or exertion in our good cause is amply repaid when I see, and am in fellowship with, those who have nobly, and with fortitude, sustained the stern trial of their faith—those who, under my humble guidance, have been taught, masonically and reverentially, "to look through nature up to nature's God"—those who have, with me, typically traversed the valley of darkness, "and been raised from a figurative death to a reunion with the former companions of their toils—were led to contemplate their inevitable destiny, but at the same time to feel that in this perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of light and life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race." The time is not far distant, I trust, when I may embrace you all in that ineffable degree which inspires its members with the most exalted ideas of God—which in every point, part, and letter of its mysteries relates to the soul of man in a future state, leads to the exercise of the most pure and sublime piety, a reverence for the Great Jehovah, the Eternal Ruler of the Universe, the elemental life, the primordial source of all its principles, the very spring and foundation of all its virtues. You who have passed these trials and probations under my guidance—all of you, as Brother Masons, I feel I possess your Masonic regards, and, may I add, your love. —(cheers.) That hearty response assures me I do; and as it is not probable we will all meet round this board again, indeed, it may be that ere one short revolving year will have completed its course in the great cycle of time, many may have been called to their dread account; perhaps the eye that glistens on you with delight may be dim in death, and the heart of him who addresses you may be mouldering in the oblivion of the grave. Taking into account these probabilities, I cannot allow the opportunity to pass without expressing to you my sentiments on the most essential points of our profession as Masons. In the first place, he who would separate Masonry and religion would be guilty of the removal of the most fundamental and vital landmark of the Order. We can then afford to let pass unnoticed the idiot laugh of ridicule, or the cynical sneer of contempt, and challenge the most painstaking gainsayer to characterise a Mason Lodge as any other than a place where the "ignorant are taught wisdom—the dissolute piety." That there is much scepticism and much speculation abroad as to Masonry I will not deny; and I will now recapitulate an opinion I have expressed before, in an assembly of the

* This address was delivered by Brother A. Grant in reply to a toast having been enthusiastically dedicated to his health.

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Brethren, in a distant portion of the globe, and who, no doubt, are, like ourselves, gathered together to commemorate the anniversary of this day—amongst them will be many dear friends of mine, by whom I feel that I shall not only be remembered on St. John's Day, but by them shall never be forgotten—No doubt it often occurs to the mind even of those conversant with the mysteries of the Order, what is Masonry? There the question generally ends; or, if pursued further, is lost in vague conjecture. Masonry does not consist in a mere knowledge of the ceremonies of our institution—it is not the actual bestowal of eleemosynary relief—it is not faith—it is not hope—though these virtues are necessary essentials, but they are virtues that only lead to a perfect development of our glorious and hallowed Order; and that is erecting the human heart into a temple of unbounded love to God and to his creatures—this is charity, or the very essence of that virtue that lights up the empyrean, or heaven of heavens. It is a virtue that will be enjoyed when faith or hope are no longer required—in fact, it renders Masonry, as it does Christianity, a pure and inexhaustible stream, flowing from the Throne of Omnipotence, from which the Father of Mercies hath said to his children, "drink and be happy."—Taking this view of Masonry, I feel our members must go forth into the world as missionaries of universal benevolence, with their watch-word "Charity," their banner displaying "Peace." Then surely, brethren, it is our duty to soothe the sigh of the widow's heart, to stay the tear of maternal solicitude, to still the throb that would burst the orphan's breast, to throw the mantle of comfort and of peace over the declining form of decrepitude and age—to seek out the wanderer and the friendless, and in secret give to the hand that never would have been raised to ask, the pittance of the passing Samaritan—to visit the poor man in his cot, and lay another comfort on his board, on which is spread the dry morsel of his hard-earned labour—to visit the captive in his cell, attune his heart to a new song, lay before him a bright chart of futurity, but, above all, to raise his mind to the hope of a fairer world of immortality as a reward for sufferings here. Let us follow out and put in practice these duties, and Masonry will prove to all and each the rose in the wilderness, the spring in the desert, the shelter from adversity's bitter storm, the resting place to the weary—in fact, brethren, it will be fulfilling the most sublime precept that ever gilded the pages of divine command—it will be "doing unto others as we would they should do unto us." You will, I trust, brethren, excuse the tediousness of these observations. One word more and I have done—Let us separate, bearing in mind that if we confidently trust in our Divine Parent he will not suffer his erring but penitent child to go unaided. This is one great precept which Masonry inculcates. Would then that her votaries were as numerous and sincere as her principles are universal and God-like.

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THE YORK CHARTER.

To the Editor of the Freemasons' Quarterly Review.

SIR AND BROTHER,—Masonic tradition and the Book of Constitutions assert, as an undoubted fact, that the ancient charges for Freemasons were drawn up and accepted in the year 926, during the reign of King Athelstan. As these ancient charges form the groundwork of every edition the Constitutions have gone through, it must be an object of the most lively interest to the scientific Mason to become acquainted with the precise form in which they originally appeared. As far as we have been able to ascertain, it seems doubtful whether there be a faithful copy of the old charges alluded to now to be found in the whole kingdom. We were, therefore, much surprised lately to find in a German work, (Die drei ältesten Kunsturkunden der Freimaurer-Brüdershaft, von K. Gr. F. Krause, 1810,*) a translation of the York Charter, the original of which, an ancient MS. upon parchment, is said to have been, in the beginning of the present century, still preserved in the archives of a Lodge in York. Krause's story is, that a Scotchman, Colonel W. Erskine, had caused the MS. to be translated into Latin, and that the translation, attested by a Mr. Stonehouse, found its way to Germany, in the year 1808. Mr. Stonehouse's attestation is in the following words: "Codex ille membranaceus, linguâ patriâ antiquâ conscriptus, qui apud Rev. Summam societatem architectonicam nostrâ in civitate asservatur, eadem quæ hæc translatio in latinum habet. Testor hæc Eboraci, 1806, Prid. Non. Januar. I. Stonehouse."

The accuracy of Krause's assertion might be tested by an answer to the following short questions; and we apply with confidence to the learned Editor of the Freemasons' Quarterly Review for information upon this interesting subject.

1. Does there exist any where in the united kingdom a faithful and authentic copy of the York Charter, as it was drawn up in the year 926?

2. Is there, or was there, about the beginning of the present century, particularly in the year 1806, a parchment MS. containing the genuine York Charter, still in preservation in the city of York?

3. Are the language and characters of this MS. those of the period at which it was drawn up? Is it signed and sealed? What signatures and date are affixed thereto?

4. Does any one know who and what was this Mr. Stonehouse, the translator, in all likelihood, as well as the attestor of the MS.?

5. In the above-mentioned translation, the introductory prayer, as well as the first and third charges, differ essentially from those found in other ancient constitutions or charters. Could a faithful copy of these three sections be obtained?

An answer to the above questions, Sir, would be of great assistance in the investigation of the early history of the Craft. We therefore venture to recommend this subject to your especial notice; and by the insertion of a reply in an early number of your valuable Review, you will greatly oblige many of our Fraternity.

Yours fraternally,

January, 1845. Ir. Tr. Pr.

[We court the attention of our learned readers to the above letter, and hope to solve the questions in our next.—ED.]

* This is No. 1982 of Kloss Bibliographie der Freimaurerei.

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THE FREEMASON'S LEXICON.

(Translated expressly for the F. Q. R. Continued from Page 419, Vol. II.)

Crata Nepoa oder die Geheimnisse der Alter Ægyptiar Priester Crata Nepoa. Or the Mysteries of the ancient Egyptian Priests.— So were those secrets called in a work which was published in Germany in 1770, but we have reason to doubt that there are more mysteries described in that book than ever were practised by the ancient Egyptian priests. Those who wished to be initiated into those mysteries, it is said, must have a recommendation to one of the initiated, who again recommended him to the priests. They referred the aspirant from Heliopolis to the teachers at Memphis, and from thence to Thebes, where he was circumcised, and left in a subterranean cavern some months to his own reflections, which reflections he was obliged to write down, in order that the priests might be enabled to judge of his ability and the strength of his understanding; at the same time he was prohibited the use of wine and of different sorts of meats. He was afterwards brought to a cavern supported by Hermes pillars, where he had to learn by rote all the Proverbs, which were carved upon the pillars, and then the Thesmophorus whose duty it was to prepare and conduct the candidate, blindfolded him, bound his hands together, and conducted him to the door of an inhabited cavern, which door was opened on his conductor giving certain knocks, and answering certain questions which were put to him from within; after he had answered some questions which were put to him by the hierophant, he was conducted round the Birantha in the midst of an artificial storm of wind, rain, thunder, and lightning, and if he showed no signs of fear, then the expounder of the law, called Menies, explained to him the rules and regulations of the Crata Nepoa, which he pledged himself to obey. He was then made to kneel on his bare knees before the hierophant, and, with the point of a sword at his throat, he took the oath of trust and fidelity, calling upon the sun, the moon, and the stars as witnesses of his oath; the bandage was then removed from his eyes, he was placed between two square pillars, between which lay a ladder, consisting of seven steps or rounds, behind which were eight doors of different metals. He was exhorted to conquer his prejudices and his passions, as they are the greatest enemies to human happiness; to fix his thoughts upon the Godhead, and to endeavour to make all his words and actions acceptable to Him. The ladder, up the seven steps of which he had to climb, was then explained to him to be a symbol of the wanderings of the soul; he was instructed in the signification of the names of the gods, and the causes of wind, thunder, and lightning; as this first degree, in which the initiated was called Pastophoris, was peculiarly devoted to explaining the hidden mysteries of nature, including chemistry and anatomy, to which was added instruction in decyphering the hieroglyphics. The word amour signified secrecy, and with this word the Pastophoris also received a peculiar grip and an apron called Xylon. After sufficient proofs of his proficiency in the first degree, the Pastophoris was initiated, after a very long fast, into the degree of Neocoris; he was brought into a dark apartment (Endymion), where his sensibility was put to various proofs; after which he was conducted by the Thesmophorus into the assembly; upon his entrance he was drenched with water by the stolicta (water bearer). In order to frighten him there were a

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number of serpents in the assembly, which the Egyptians knew how to deprive of their poison. A serpent was thrown upon his body, he was then conducted to two pillars, which represented the east and west, between which stood a griffin as a symbol of the sun, and before it was held a wheel with four spokes, emblematical of the four seasons. He was then taught the use of the rule, the level, and the various methods of calculating then known, as this degree was devoted to geometry and architecture. Afterwards the Neocoris was initiated into the degree of Melanephoris, and for this purpose he was introduced into a chamber decorated with embalmed bodies and coffins of various descriptions, in the midst of which stood the coffin of Osiris, which was covered with blood, and above the entrance of which were inscribed the words—"Gates of Death." After having received some instructions relative to the death of Osiris, which were put in the shape of question and answer, the candidate was thrown down, wrapped up in linen bandages the same as a mummy, and he was then conducted through another door into the abode of spirits, where the symbolically dead was handed over unto the subterranean judges to be tried for the actions he had done in this life. After they had freed his limbs from the bandages in which they had been encased, he received the instructions which belonged to this degree, and was at the same time taught the laws or regulations, which forcibly impressed upon his mind that he should never thirst for blood or revenge; that he should hasten to the support of his brethren in every case of difficulty or of danger; that he should never allow a dead body to lay without the rites of sepulture; to look for a resurrection from the dead, and a final day of judgment; at the same time he received instructions in the history of Egypt, in geography and astronomy, in a peculiar description of writing, which was called hieroglyphical. He must, as Melanephoris, remain so long in a subterranean cavern until they were satisfied of his capability of being instructed in the higher sciences; he was then conducted through a dark passage, full of all sorts of horrible beings who, despite all his endeavours to defend himself, seized upon him, bound his arms, blindfolded him, put a halter round his neck, and then brought him to the place of assembly, where he was fourthly initiated into the degree of Christophoris. He must then drink a very bitter drink called Zize, put on the boots of Arabis and the mantle of Orkus, and as a judge of the wicked he was armed with a sword and protected by the shield of Isis he had to destroy an artificial Gorgon, which was placed in a cave. His name was then written in the register of the judges of the land. He had free admittance at all times into the presence of the king, and received his support from the court, and was presented with the whole of the books of the laws of Egypt. The symbols which were attached to this degree referred to that highest degree of wisdom, whereby man first becomes worthy of the name of man by having overcome his own passions and prejudices, and by having cultivated his own intellectual faculties to the greatest possible extent. The word was Joa, the name of the great lawgiver. When the Christophoris was fifthly elevated to the degree of Balahala, and entered into the assembly, he was conducted by the Balahala Horus into a cavern, from the mouth of which proceeded flames of fire, and in which he discovered the horrid hundred headed and scaly monster Typhon, which he had to conquer. He was taught that Typhon, or fire, represented one of the most terrific but at the same time most indispensable and useful elements, and that Horus, representing diligence and industry,

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could derive the greatest benefit from that element. He was then instructed in chemistry, and the word was Chymia. In the following sixth degree he was, after many reiterated trials and renewing his sacred obligation of secrecy, instructed in practical astronomy. They then conducted the newly initiated member to the so named porch of the gods, which was opened, and he there saw the whole of the Egyptian gods painted, and he was then instructed in the origin of religion, and taught a priestly dance, which represented the courses of the heavenly bodies; the word was Ibis (crane), the symbol of watchfulness. In the following seventh and highest degree the whole of the mysteries were more clearly explained, and it was only by the unanimous consent of the members of the highest degree that the Astronomus could receive it; the greatest privilege which was attached to it being a vote in the election of a king. After some open intercourse the members, with the candidate for the seventh degree, withdrew secretly to some square built houses, called Manneras, outside of the town, which were supported with many pillars adorned with sphinxes and coffins, and where sumptuously decorated chambers represented human life. They then reminded the new prophet, after he had drank a drink (cimellas), that he had now gone through all his probations, gave him a cross, which he was constantly to carry as expressive of his stability, a wide white striped beautiful dress (etangi), a square head-dress, and the permission to read all the sacred books which were written in the Ammonitish language.

Von Crell, Lorenz Florenz Friïderich, was born at Helmstadt, the 21st January, 1744, and died Royal British Councillor and Professor at Gottingen. He was a celebrated chemist and mineralogist, and has left many valuable works upon those subjects. He belonged to the Lodge "August," at the Golden Circle in Gottingen.

Crichton Wilhelm, was born at Koningsberg in Prussia, 1732, and died there Doctor of Theology and Court Chaplain. He wrote many learned works, and also a pamphlet, with the title, F. A. von Korff, a perfect man and a good Mason in life and in death. He was a member of the Lodge at the Three Crowns in Koningsberg.

Crypto.—A word which means secrecy or mystery, from whence we derive cryptographic, or secret writing; cryptonymus, or one who conceals his name; crypto-Catholicism; crypto-Jesuitism, &c. From 1780 to 1790 the celebrated authors Frederich Nicolai and Biester pretended that they saw crypto-Catholics and crypto-Jesuits crawling everywhere, and wrote a great deal against Popery and Jesuitism. In particular they accused the Court Chaplain Stark of crypto-Catholicism, and he wrote a strong work against them, in which that upon Freemasonry is mentioned.

Culdeer. Culdees.—In the year 567, Pope Gregory I. sent a mission of monks to Great Britain to convert the Anglo-Saxon king and his people, but they found they had already their bishops, who taught them according to the ancient apostolic doctrines. The popish missionaries could never entirely destroy this ancient Christian church, and it continued in existence a long time, particularly in Scotland. Their teachers, as well as the members of the church, who were distinguished for their piety, were called Culdees. There are also historical proofs extant that those ancient Culdees had a Builder's Corporation of their own, through which they endeavoured to preserve to posterity their pure Christian doctrine and social institutions. It is also maintained, that the well-known ancient York Constitution is derived from them.

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Denmark.—In all parts of the Danish dominions we find toleration for Freemasonry; and in Copenhagen, the capital, we find a very ancient Grand Lodge. The Landgraf, and Prince Charles von Hassen, Royal Danish Field Marshal, and Stadtholder of Schleswick and Holstein, is Grand Master of all the Lodges in the Danish dominions. By a royal order in council, published on the 2nd November, 1792, no Lodge is allowed to be held in Denmark, which does not acknowledge this prince as its Grand Master.

Decken. To Close or Cover.—When a Brother ceases to visit a Lodge, and to pay his monthly subscriptions, he thereby declares himself off the Lodge, or closes which covers it to him. When a Brother requires to leave a Lodge for a few minutes, either at labour or at the banquet, he must request leave to do so. Many Brethren whose bad conduct is brought before the Lodge, and who are afraid that they will be excluded or expelled, take this means of declaring off, as in social life, when a statesman begs to resign his office, it is generally when he sees that, if he does not resign, he will be discharged. We also make use of this expression when any Lodge has ceased to assemble for a length of time, or when it declares off one Grand Lodge and joins another. A Freemasons' Lodge, or assembly of the Brethren, is properly tyled when none but Brethren are present, and when no stranger can gain admittance.

Deuckspruche. Proverbs or Maxims, for the most part having reference to the Order, are in many Lodges orally communicated to the Brethren, and they are examined in the proficiency they have obtained in discovering the spirit and meaning of those proverbs, before they can obtain a higher degree.

Deputations Logen. Deputed Lodges.—In former ages they occurred more frequently than at present; for instance, if many members of a Lodge lived at a distance from it, they formed a deputy Lodge under its name. Those deputed Lodges had nothing to do with the officers, rules, laws, or regulations of the Grand Lodge, neither could it correspond with any regular Lodge, but through the Lodge from which it was deputed to assemble. If the officers of any Lodge were sent to a distance to initiate, or do any other Masonic duty, they were also called a deputed Lodge.

Deputirte Deligirte Substitutirte oder Abgeordnete Beamte. Deputy Deligated, Substituted, or Past Officers.—Nearly every officer in a Lodge has an assistant under one of those titles. The Deputy Master is associated with the W. Master, and is either nominated by the Master, to that office, or elected by a majority of the Brethren; he must do the duty of the W. M. should he be prevented by business, or by sickness, from doing it himself. The Deputy Master must, therefore, be a man whose spiritual capacity and moral worth would enable him to fill the chair himself; and the same rule must be observed with regard to the other deputy officers. Every Grand Master has a Deputy Grand Master, and so have the most of the other Grand Officers; but the officers should never, without the most pressing necessity, be guilty of absenting themselves from the regular labour of the Lodge. It is often better to have no deputy officers in a Lodge, except the Deputy or Past Master.

Deutsche Ritter, Deutsche Herren, oder Kreuzherren. German Knights, German Lords, or Lords of the Cross.—These orders have nearly all the same origin as the Knights Templars, or Knights of St. John. The Order of German Knights was founded in 1191, at the time

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of the crusades in the Holy Land, and none but the old German nobility were admitted into it. They wore a white mantle with a black cross from which they derived the name of the Knights of the Cross. After they had ceased to maintain the Christian religion against the infidels, they made great conquests in Germany, and the whole country, from the Oder to the Gulf of Finland, was subjected to them; but they afterwards lost it by degrees, so that, for many years, the power of this Order has been quite extinguished. The Grand Master had his residence in Marienberg, in Prussia.

Dienende Bruder. Serving Brethren.—These are generally poor citizens, of good character, whose business allows them to serve in the Lodge, for which they receive a small salary. They are initiated into the Order with all the ceremonies of the Craft. If they are to serve in the higher degrees, they must be regularly admitted into them, and they eventually take them all. It is seldom that they know more of the Order than its ceremonies, which is neither the fault of the Lodge or the Brethren, but their own education. They are respected by the whole Brethren as a Brother, and must also always be addressed as such. Their duties consist in assisting at the ceremonies, inviting the Brethren to labour, waiting at the table, and doing other small services.

Directorium. Direction, or Management.—According to the constitution of the Order, the management is placed in the hands of the M. M., with the W. M. and officers of the Lodge at their head; and they have the power of deciding in all disputed cases. In modern times, many Lodges have elected their own Directorium; and have delegated unto it the executive power of the Lodge. In England, generally, a committee of the officers, and part of the Brethren, form the Directorium in the Grand Lodge, the Board of General Purposes. Such boards are found attached to all Grand Lodges, as in London, Berlin, Hamburgh, Dresden, &c.

Dispensation.—When a Brother has failed in performing his duties, and Brotherly remonstrances fail in bringing him into the path of duty, the first punishment is a dispensation from attending the labours of the Lodge. This can be pronounced either for a definite or an indefinite period; and if this fails in producing the desired effect, the next punishment is exclusion and proscription.

Döll Frederich Wilhelm, statuary and professor, in Gotha. When he died, in his 66th year, on the 30th March, 1816, one of the most celebrated artists of modern times, he was a member of the Lodge Ernst zum Compas, in Gotha.

Drei. Three.—A sacred number in Freemasonry, with which all labour is commenced and finished. This number reminds us of the Three Great Lights, the Three kingdoms of Nature, the Holy Trinity, or of the words of Christ: "Where two of you are assembled in my name, there will I be in the midst of you." We may also consider ourselves as the third party in Unity and Love, whose duty it is to exercise those two cardinal virtues. The Christian can also take the number three as the grand distinguishing doctrine of his faith. Further, natural bodies are divided into three kingdoms. Treble were the origins of material nature, salt, sulphur, and quicksilver. There are three principal parts in a man, body, soul, and spirit. Faith, love, and hope, support and adorn life. A legal sentence is commonly composed of three parts, &c.

Dreieck oder Triangel. Three cornered, or Triangle.—A geometrical

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figure, which every Freemason knows; and he must in particular study that triangle which has three equal sides, or which is called an equal sided triangle. The ancient Egyptian priests expressed the origin of all things by the triangle; and when they afterwards wished to describe the godhead in its various attributes, they also adopted the triangle. The kind, good, gracious, and merciful God, they delineated by the water triangle ▽; and the just and angry God, by the fire triangle △. The triangle considered as a geometrical figure, is composed of three things, which, united, form one whole, viz., of three particular points and angles, by the union of which the triangle itself is formed, as one whole, or complete figure. It is for this reason that it has been adopted as the symbol of the Triune God. If we unite a △ with a ▽ we have then a six pointed star ✡ as a symbol of the perfect Godhead, in all his attributes and works. If we surround this figure with a circle ✡ there will be seven points in it, if we include the centre point of the circle, which represent the sacred number seven.

Dresden.—The Dresden Lodges deserve credit for having founded an institution for educating the poor. The bad harvests in the years 1770 1771, induced the Brethren to protect or support the poor in Erzgebirge, more especially the orphan and fatherless children. The deceased Brother, Privy Councillor von Ferber, was the first and most zealous promoter of this object. In the year 1772, there was collected, in and out of the Lodges, 8000 dollars, (about £1200,) of which sum, 6500 dollars was expended in feeding, clothing, and instructing one thousand children in Erzgebirge. As soon as the famine was over, this support to those who lived at a distance ceased; but the court chaplain, Naschig, directed the attention of the Brethren to the necessities of their own immediate neighbours, namely, the inhabitants of Dresden, and of Freiderichstadt, and immediate steps were taken to assist them; and, on the 1st December, 1772, twenty boys, and ten girls, all fatherless and motherless orphans, belonging to Friederichstadt, were provided with a dwelling, clothing, food, and instruction. This, however, was not sufficient, and they purchased an old building which had formerly been the menagerie of the Duke of Brulschen, which was consecrated as a school-house, on the 27th October, 1773. The blessing of God was visible upon the whole undertaking. On the 1st Dec., 1774, a new house was erected at an expense of 6692 dollars, in which forty-three children were supported. In the year 1798, the King of Saxony openly acknowledged this institution, and gave it the privilege of a benevolent foundation. A Brother, named Von Leipzigu, left it the half of his fortune; and the high court chaplain, Reinhard, founded in it an exhibition for one poor child. Other benefactors have supported this institution, as well as the Lodges; so that thirty-one poor children are regularly maintained in it. From the time of its foundation until 1815, eight hundred pupils have been supported and educated in it. The children of parents who are not so poor as to be entirely unable to educate their own families, are admitted, and they pay sixty-six dollars per annum. They are instructed in religion, reading, writing, arithmetic, drawing, singing, natural history, mechanics, history, mathematics, and latin. A governess teaches the females domestic work.

Druiden oder Celtische Mysterien. Druids or Celtic Mysteries.—It is supposed that the Celts possessed peculiar secrets. The Druids

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were their priests, and formed, as the Brahmins do in India, a peculiar caste among them; and, like the Brahmins, were held in the highest estimation; inasmuch as they were the teachers and philosophers of these people, and had great influence with the government itself. They officiated at all public and private sacrifices; explained the principles of religion; distributed all rewards; and, at certain seasons of the year, officiated as judges, and determined the punishment of particular crimes, and punished those who refused to submit to their decisions with excommunication, whereby they were prohibited from attending public worship; they could even excommunicate a whole nation at one time. They elected the principal officers in every city, who dared not undertake any thing of importance, without having first consulted them. They were free from all taxes and imposts. The instruction of the youth, not only in religious matters, but every other kind of knowledge, except the art of war, was exclusively in their hands. Their instructions were all communicated orally, and in verses, which had often a secret meaning. They also believed in the immortality of the soul, and in its transmigration through various bodies. Besides this, they gave instructions in the nature and movements of the planets; in the immensity of the universe; the form and motions of this earth; or the origin of created beings; and the might and power of the gods. They also practised astrology, witchcraft, and soothsaying; and were not without experience in natural history and medicine; yet the latter art they disguised by superstition. Their opinion of the value of the misletoe as a medicine, was most singular; for they considered it to be the most holy thing in nature, and a universal medicine. It is probable that this holy misletoe was the parasitical misletoe, which grows so frequently on oaks, and from which bird-lime is now prepared. The oak they considered sacred, and from it they derived their name. With respect to their government, they had one common head, or chief Druid, who was elected by a majority of votes, and who held his office for life.

Eclectiker Eclectisches system oder Maurer nach dem Eclectscher system Eclectical. Eclectical system or Masons according to the Eclectical system.—The Eclectical was the name which those Freemasons gave their system, who, according to their account, had adopted a ritual, formed out of the best parts, carefully selected from all other rituals; such a system was adopted at Frankfort-on-the-Main. After the death of John Peter Gogel, (at Frankfort,) Provincial Grand Master of the Frankish and upper and lower Rhine circle, in 1782; and the patent which was granted to him from London, might be considered as extinct; the two Lodges, the Union, at Frankfort-on-the-Main, and Joseph, at the Royal Eagle, in Wetzlar, united to form this new system. The union of the Eclectical Masons also called themselves the united Lodges for re-establishing the Royal Art of Ancient Freemasonry. Each Lodge was to be independant, and only to work in the three ancient degrees; but to be enabled to introduce the higher degrees without making them dependant upon the others. This union was never spread to any extent. The senator and bookseller, Bronner, at Frankfort-on-the-Main, was the first Grand Master.

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THE ANNALIST.

SOME TRANSACTIONS OF THE FRENCH LODGE FORMERLY HELD IN LONDON.

A REPORT having been lately circulated of the probability of a Lodge being about to be held in London, to work according to the English system, but the proceedings to be conducted in the French language; the following abstract from the minute book of a French Lodge formerly held in London may not be uninteresting.

The minute book is a sample of neatness and precision, and has probably not been excelled by any Lodge either in this or any foreign country; it has a very copious index, and is altogether worthy the inspection of the curious Mason. The minute book takes a range of two years, from June 1766 to June 1768.*

1766.—A conference was held on the 16th June, 1766, at the Crown and Anchor tavern, attended by the following French Brethren resident in London: viz., Bros. Blache, Duval, Long, Pache, D'Wyer, Hobler, Cardinaux; at which it was determined to establish a new Lodge of Free and Accepted Masons, to be composed of foreign Brethren, and to work in the French language.

The party was also joined by Bros. F. Leautier and J. J. de Vignoles, when the latter Brother was elected Master of the Lodge, who appointed Bros. Leautier and Blache as Wardens, Bro. Duval was elected Treasurer, and other officers were appointed. Bro. Barthelemon was on his joining recognized as one of the founders of the Lodge.

In order to create a fund for the proper regulation of the Lodge, Bro. Long, the Secretary, generously presented the sum of 30*l.*, which he placed in the hands of the Treasurer, which was gratefully accepted and acknowledged.

It was determined that the Lodge should be designated "L'IMMORTALITE DES FRERES;" that a warrant should be prayed for from the Grand Master of England; and that suitable by-laws should be prepared. The transactions are authenticated by the signature of DE VIGNOLES.

On the 23rd of the same month the Lodge met again, when the Master stated, that he had received from the Grand Master, Lord Blayney, a letter, complying with their request in everything except the designation of the Lodge, which his lordship considered should be changed (as a more modest title) to that of "L'IMMORTALITE DE L'ORDRE," which change was adopted, without, however, admitting the validity of the motive alleged.

Bros. Vulliamy, Cazenove, and Ghillini, admitted as members. The following were initiated on the 25th June, viz., Messieurs Des Barres, L. Duval, C. Muller, C. A. de Wellermin, and a serving man, Wattel, who were admirably addressed on their initiation by the Senior Warden.

A voluntary subscription was entered into for general purposes, which amounted to 130*l.* 5*s.*

* Perhaps some intelligent correspondent may be able to state when the Lodge was dissolved—it could not be in 1768, for by the last minutes it was then in a very flourishing condition.

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Each Apprentice gave to the poor fund one guinea, and the contribution to the same, including a fine of one shilling, amounted to twenty-five shillings.*

Some altercation occurred on the 3rd July; but the matter dropped.

On the 17th a discussion took place on the propriety of holding the meeting in a private room instead of a tavern; the arguments greatly excited the members, who expressed their opinions with much warmth.

At a following meeting the Master refused to pass the four Apprentices until they presented themselves in a better qualified manner, and placed each under the care of an experienced Mason.†

The by-laws in relation to the various officers were read, and exhibited considerable care.—Fees, first degree, 3*s.* 3*d*, and 2*s.* 2*d.* each for the second and third.

A very animated discussion took place on the 11th August relative to the admission of a visiting brother, whose certificate did not appear to have been perfectly regular; the Brother retired, but promised to bring a better attestation on his next visit.

It being considered that the Lodge had not been duly constituted, it was resolved that a petition be presented to the Grand Master, to direct a Grand Officer, conversant in the French language, to perform the ceremony of constitution. The reply of the Grand Master was not merely favourable, but stated that he himself would in a few days personally constitute the Lodge. The Master appeared to have been startled at the condescension, and, considering it impossible to have matters duly prepared, petitioned for his original request, whereon the Grand Master appointed Bro. Leautier to perform the ceremony; who, on the 8th September, constituted the Lodge in a most efficient manner, amid the acclamations of the Brethren.

On the 13th October Bro. Spencer, the Grand Secretary, visited the Lodge.

At the meeting of the 27th November there was a very interesting discussion on the conduct of a Brother, which was very creditably conducted, and terminated to the satisfaction of all concerned.

The festival of St. John was celebrated with great splendour on the 27th December, in the presence of the Grand Secretary and many visitors; there was also a concert on the occasion.

1767, 26 January, some little points of etiquette as to Grand Officers, &c. explained, relative to a grand concert about to take place.

The minutes record all the discussions of the day, which were very interesting. On the 26th February, the question arose of admitting as members Brethren who were not conversant with the French language; the debate was conducted with much animation.—The Master was requested to give his opinion, which he did with considerable effect—stating that the Lodge was founded expressly for the advantage of foreign Brethren speaking the French language; and that although a few English Brethren had been admitted, it would be a better security for the original object that the number should not be increased, but that visiting Brethren, whether they spoke French or not, might claim admission by law.

At the sitting of the Lodge on the 13th April, the Master announced that at the last committee of charity it was stated, that no distressed

* This system might be resumed with advantage in the present day.
† The Master evinced a proper regard for the Order.

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Brother, if a foreigner, could be relieved with more than 5*l.*; and that during the discussion on the subject, it came out that the Lodge of Friendship, No. 3,* had purchased its rank, and that Bro. French, who had negociated the matter, was suspended until definitive judgment be passed.

It being stated that the Grand Master of the Lodges of Hanover was in the ante-room, it was resolved to invite him to witness the working of the Lodge. The Grand Master of Hanover was accordingly introduced, with ample ceremony. He was requested to assume the chair and direct the work, but he declined, preferring to witness the ceremonies according to the Grand Lodge of England.—Bro. Cole (at the time a celebrated Mason) appeared to be a joining member.

The succession of the Duke of Beaufort to the Masonic throne was announced on the 25th April, together with the general invitation of the Lodge to attend the customary grand festival.

A most interesting discussion took place relating to the state of the Lodge, charges for banquets, and a proposition to subscribe to English and foreign lotteries, regulations as to visitors, &c.

The first years' transactions concluded to the perfect satisfaction of the members and their numerous friends.

The second year of the Lodge commenced with some regulations as to the refreshments; there appeared to be two tables, one for the senior and one for the junior members, the former had a ticket for four shillings for liquor, the other one for two shillings.

Bro. Vignoles was re-elected Master, who appointed Bro. Leautier as his deputy, and Bros. Duval and Long as Wardens, Bro. Blache was elected Treasurer. The installation of the W. M. was celebrated with considerable display and hospitality; the visitors were very numerous. In the following month (July) the Lodge held a summer meeting at the Mermaid, Hackney, in honour of the Master's natal day, on which occasion the Masonic enjoyments were followed by a ball, which greatly delighted the ladies.

At the following meeting a discussion took place on the question, whether a Brother who had become affiliated with other Lodges could continue a member? it was argued that the Lodges stated were not "within the bills of mortality." The Brother was left to decide whether he would retire from the other Lodges or this.† At a subsequent meeting the Brother was dismissed.

The Master and his assistants visited the Lodge of Antiquity, at the Queen's Arms tavern, St. Paul's Church-yard, in September, and were very warmly welcomed. Any deviation from strict law of discipline or practice appears to have been followed by some oblation to charitable purposes.

Bro. Dunckerley, P. G. M. for Hampshire, visited the Lodge, and was received with every mark of distinction and respect. He again visited on the 17th February following.

It is worthy of remark that the cash account was audited at every meeting, and that all the minutes were subscribed to by Bro. Vignoles.

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* Qy.—Is this the present Lodge of Friendship, No. 6? if so, as we are preparing annals of Lodges perhaps some intelligent member of the Lodge of Friendship will favour us with some particulars; it is not improbable that some Lodge lower in number was desirous of taking a higher one; similar cases are on record, as the Fortitude and Old Cumberland, St. George's and the Corner Stone.

† It would seem, then, that in 1767 a member could only *affiliate* in one Lodge.

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Bro. Rowland Holt on the 17th February visited the Lodge, and invited the members to visit the Lodge of Friendship, No. 3.

16th March, 1768. This was a grand day for the Lodge; the most noble the Duke of Beaufort, M. W. G. M., visited the Lodge in great state, accompanied by Bro. Dunckerley, and other grand officers, the W. M. of the Friendship and his officers; a great number of visitors were also present. The duke occupied the throne, while the W. M. directed the work. The proceedings were of a most interesting nature. His grace attended the banquet, and remained until one o'clock.

The Lodge of Friendship appears to have cultivated a very intimate acquaintance with this French Lodge, for on the 20th April, a particular minute states that No. 3 have agreed to receive regularly the Brethren of *L'Immortalité de l'Ordre*, on payment of the same nightly dues as their own members, namely, five shillings each; and finally the Brethren of the two Lodges were considered as partaking of the advantages of membership in both.

The Treasurer's account finally shows as paid by that officer	205	11	2
Furniture, &c. of the Lodge, valued at	176	5	2
Debt . .	29	6	0

[It has been our fortune to inspect the minute books of many Lodges, but certainly for accuracy of detail, regularity of minutes, clearness of penmanship, and, above all, for a most copious and explanatory index, the minute book of this French Lodge exceeds any we have seen; and we regret much our inability to give any other account than the two year's transactions which are therein contained.—Ed.]

POPULAR LECTURE ON FREEMASONRY.

On Tuesday, 25th February, Brother Charles Mackie delivered an interesting lecture on the Origin of the Arts and Sciences, and the Antiquity of Freemasonry, at Crosby Hall, Bishopsgate-street. He was assisted on the occasion by Mr. Jeffreys and Miss Townsend, who sung several songs in illustration of the subject.

The lecture was given for the benefit of the Royal Masonic Institution for Boys. The National Anthem having been sung, Mr. Mackie commenced by saying: "That of all the curious and interesting prospects which history opens to our view, the progressive advancement of the human mind in the improvement of its faculties, was decidedly the most delightful. The exploits of conquerors might dazzle at first sight, but the labours of the artist and the mechanic, although they did not shine with so conspicuous a light, diversified the picture of human life with milder and more beautiful colours. It was a curious fact, that in all classes of the lower animals, the creature advanced from infancy to maturity, and attained, in the compass of a single life, to all the perfection their natures could reach. But with man, the species had a progress as well as the individual. He built, in every subsequent age, upon foundations formerly laid; and, in a succession of years, could only approximate to perfection in the application of his faculties, based on the labour and experience of former generations.

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Art was natural to man; and the skill which his race had acquired after ages of practical experience, was only the improvement of the talents possessed by the father of humanity. Destined to cultivate his own nature, and to amend his situation, man, from the beginning of the world, had had before his eyes a never failing subject of attention,—ingenuity and labour. The lecturer proceeded to take a general view of the efforts of man to provide himself with shelter, as the first and natural, because most necessary, application of his mind to the study of art. Vitruvius found the rudiments of architecture in a Scythian cottage; and in like manner, the armourer might, in the sling of the youthful David, find those of the implements of warfare. All our knowledge justified the hypothesis that the arts and sciences had been copied from nature, and improved by philosophy and experience. Pope perceived this when he said "Go, from the creatures thy instruction take." In his remarks on the early discovery of iron, and its application to the uses and wants of man, he introduced the song (Tubal Cain) of his namesake Mr. Charles Mackay, which he said was unrivalled for conception and power of imagination. After agreeably tracing the first branch of his subject from the earliest periods of the history of man, down to the wondrous days in which we live, he came to the more interesting portion of his lecture, the History of Freemasonry. After the erection of the temple and the death of King Solomon, many of his masons began to travel; and carried with them the high taste of architecture with the secrets of the fraternity, into the several states of Asia and Africa, and also into Europe. For the tradition was, that they travelled to the pillars of Hercules, in the west, and to China, in the east; and old records affirm that Ninus, who had been at the building of King Solomon's temple, brought the knowledge of the art into Germany and Gaul; and the masons being held in high estimation for morality and harmony, obtained in those times especial privileges; and because they taught their liberal art to the *free-born* only, they continued to be called Freemasons. They constituted Lodges in the places where they were employed; and were encouraged by the great and noble of the land, who requested they might be accepted as members of their Lodges, and Brothers of the Craft. Freemasonry thus became what it is, and what it will probably remain until the end of time. Kings, princes, and potentates became Grand Masters. With regard to the history of Freemasonry as immediately connected with Great Britain, it appeared that Albanus, or St. Alban, was the first Master Mason in England. He built the ancient palace of St. Albans, and subsequently suffered martyrdom, in a general persecution of the early Christians.

Masonry continued to flourish in England through good report and evil report, for many centuries, down to the time of Inigo Jones and Sir Christopher Wren, both of whom were distinguished members of the Craft. Many of the kings of England have been warm friends to the Brothers of the mystic tie. Queen Elizabeth, however, conceived the project of suppressing the Grand Lodge of Freemasons at York, and the adroit management of the Grand Master in sending her plenipotentiaries back all Masons, is not a little amusing. It is mentioned by the historian, that her Majesty sent an armed force to break up the Grand Lodge, assembled at York, on St. John's day, 27th December, 1561; but Sir Thomas Sackville, the Grand Master, took care to make the chief of the emissaries Masons, leaving them, after initiation, to justify

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the principles of the Order. The Queen subsequently expressed her confidence in the body; and, as is well known, showed great favour to Sir Christopher Wren, who was Grand Master of the Order, in 1567, and resided in Bishopsgate-street, nearly opposite the venerable structure in which the lecturer and his audience were now assembled.

He would proceed however with a brief definition of what Freemasonry was. He had often regretted that he was restrained from developing to dear and intimate friends among the uninitiated, some of its most sublime and imposing beauties; but even without the sacred recesses of our assemblies, there was ample scope for elucidation. The Masonic institution exhibited one harmonious and stupendous fabric, founded on universal piety, unfolding its capacious portals to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating in one great body just tenets, unencumbered by those disputed points which have dissevered every society but our own; and in storing up the most approved scheme of ethics adopted by the different nations of the civilized world. The system originated in the earliest ages, and among the wisest of men; and, unlike the frail fabrics which practical masons had raised, the fabric of speculative Masonry remained firm and unshaken; and century after century had conducted it to maturity and perfection. It was not a false science which tended to bewilder, to dazzle, or to blind, but an institution wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, tending to warm the heart, to strengthen the understanding, and to bind mankind more closely together, were most expressly enforced. A large proportion of the wise and good in every rank, language, and clime, have been Masons; must not Masonry then possess an inherent worth, unknown to the outer world! How oft has the endearing epithet of "Brother" been the means of protecting life, and reconciling the most conflicting interests, and converting the fiercest enemies into the warmest friends! Freemasonry is a school of moral and intellectual discipline, in which all the higher faculties of our nature are trained and exercised—in which we recognize religion as the school master, without whose influence our craftsmanship would be but vanity.

Agreeably to the tenets of the Order, the fair sex were excluded from associating in the mysteries and profession, not because they were deemed unworthy of the secret, nor from want of mechanical skill, but from a solemn consciousness of the unworthiness of man himself. For should ladies once be permitted to enter a Masonic Lodge, Cupid would be sure to follow, and jealousy and its consequences might take possession of the hearts of the Brethren. Thus, by the magic power of beauty, fraternal affection would be converted into mere rivalry! [This portion of the lecture excited a good deal of mirth among the ladies present.] But, though the most amiable and lovely of nature's works were excluded from their Lodges, the Order boasted the knightly attribute of protecting the weaker vessel from the attacks of vicious and unprincipled men. The feelings of the gentler sex were, however, unquestionably finer, and their sympathies more easily awakened to the misfortunes of their fellow creatures, than those of rude man. The soft tear of pity sparkled on their cheeks at the tale of woe, and their gentle bosoms heaved with tender emotion at the sight of human wretchedness. They required not the adventitious aids of mystic institutions to urge them to acts of charity and benevolence, nor the use of symbols to lead them to virtue.

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Their hearts were so many Lodges, in which virtue presided, and the dictates of that grand mistress of the female bosom their only incentive to action.

In conclusion, Freemasonry, rightly understood, would be found to be the improvement of youth, the delight of old age, the ornament of prosperity, the refuge and solace of adversity; it pleased at home, it was no incumbrance abroad; it lodged within us, it travelled out with us; and added pleasure and amusement in the quiet of rural retirement! The genuine Mason sought universal truth; he cultivated universal harmony; he desired the happiness of all men; and he looked with the mental eye over the whole globe. One part is peopled with fair men, another with black and swarthy faces; their languages are various, their modes of thinking different—but all are our Brothers! The children of one father in heaven, and one family on earth!

The lecturer was welcomed with reiterated acclamations.

MASONIC ANECDOTES.

LIEUT. COL. TYTLER.

In the Edinburgh Review, a criticism appeared on a work of Wilson's, in which considerable doubt was expressed of the truth of the statement that the life of the French commander had been saved, by his making the Freemasons' sign, when unhorsed, and on the point of being dispatched by the spear of a Cossack. If the improbability of the anecdote is the only reason that can be assigned for throwing discredit on the story, we beg to annex a similar tale, well authenticated, the performers and narrator being at this moment in existence, and ready to attest its accuracy. We presume the analogy of the two cases will set at rest the question of probability.

Bro. Back, (Tyler, in the East of Altenburg, No. 7,) relates, that his father-in-law, Lieutenant Colonel Tytler, in the last American war, was thrown on the ground, and about being stabbed with a bayonet, when he, as a last resource, made the Masonic sign, and, on the moment, the American stayed his hand, and gave the fallen soldier his life and liberty.

FREEMASONRY *versus* THE SLAVE TRADE.

To the Editor.—Sir and Brother,—It is unnecessary to remind Freemasons that ou private signs, although of great importance, are not the most valuable, nor the most interesting, parts of the science we endeavour to cultivate. Masonry embraces a wider range, and has a nobler object in view; namely, the cultivation and improvement of the understanding, and affections. But that the methods by which Masons recognize each other have, frequently, the most important consequences, will be illustrated by the following anecdote, which is the cause of my addressing you—and which, with others of a similar character, will shew that Freemasonry exerts the highest influence on even the most uncul-

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tivated and ignorant who adopt its principles. In the case I am about to relate, we find a man, whose trade it was to kidnap his fellow-creatures, flesh and blood like himself, for the purpose of selling them, and dooming them to the most miserable destiny for life, if they were so unfortunate as to survive the voyage across the wide ocean, in a slave-ship, whose very occupation must have made him brutal, if not ferocious, we find him, I say, practically acknowledging the force of his obligations as a Freemason, and rendering due homage to the great moral lessons he had learnt in that character. The two principal actors in the following scene, were not only total strangers to each other, but each spoke a language of which the other knew nothing—and the Englishman was of a nation which the Spaniard, in common with all who employ themselves in the same inhuman and diabolical traffic, detested with a perfect hatred, as the most successful and determined opponent of those who send the poor African to wretched and hopeless slavery for life. If the Spaniard in this instance *professed* Christianity, he certainly, by his deeds, gave the lie to his profession, by outraging its most valuable precepts. But—he virtually acknowledged, by acting upon them, the important lessons he had received in a Freemasons' Lodge.

The facts belonging to this interesting adventure, speak for themselves: I leave them, therefore, to make their own impression, and proceed to give the particulars, almost verbatim, as related to me by the principal actor in it.

Capt. D., master of the brig E., belonging to some eminent English merchants, who have long been engaged in the African trade, was, in June 1844, at Camma, on the western coast of Africa, lying about $1\frac{1}{2}^{\circ}$ S. lat. and about 10° E. long., for the purpose of trading with the natives. Having disposed of his cargo, he was about breaking up the factory which he had established at that place; and with that view, had taken the greater part of his purchases on board his vessel. Before the removal of the whole was completed, the son of the king of a neighbouring tribe, came up, and wantonly destroyed two jars. One of the lads attached to Capt. D.'s factory (a Gaboon boy), immediately asked the king's son the reason of his having broken the jars. The latter not only refused to give any reason, but struck the boy—who, with great spirit, returned the compliment, without loss of time. Thus simply was a disturbance caused—for the Camma people, having seen the king's son struck by the boy, immediately came up in great numbers, with fire-arms and other weapons; being instigated to outrage on the Englishman, by some Spaniards, (slave-dealers,) who were stationed there. Capt. D. had none but natives with him at the time, and even of those, not more than half-a-dozen, his own crew having gone off to his vessel with goods. Two of his men—(Africans, but, from the neighbourhood of Sierra Leone) having been severely wounded, a hand of one of them being nearly severed and remaining attached to his arm by merely a little skin and membrane, Capt. D. being the only white man present, except the Spaniards, was about endeavouring to force a passage through the mob; when he observed in the neckhandkerchief of one of the Spaniards who were urging on the attacking party, a Masonic emblem. In a case of such difficulty, requiring prompt decision and action, and where his life was not worth a minute's purchase, Capt. D., on noticing this, gave the Spaniard a Masonic signal. It was promptly acknowledged; the Spaniard instantly came up—proved himself on five points—put his cutlass into Capt. D's. hand—fetched another from his factory

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for his own use—and arrayed his men on Capt. D's. side. The fortune of war was thus changed: the tribe were quickly dispersed, king's son and all, and Capt. D. enabled to reach his vessel without farther loss or damage.

I need only add, that Capt. D. has related this adventure in my presence, twice within two months, without the slightest variation as to the main points of the story. The last occasion was on Sunday last, at my own house, no other person being present; when I put down the particulars from his own dictation, urging him, as a Mason, to relate the plain facts, without any embellishment. The few reflections of my own which are incorporated with the narrative, do not, in the slightest degree, affect the facts as stated to me, and may easily be distinguished. Capt. D. is a very young man, a native of the town from which I write, and his family and connexions are well known. He has all the modesty, spirit and courage of which the true British sailor is proverbially possessed.

For myself, I avow my perfect confidence in the truth of all that is herein contained.

I have the honour to be, Sir and Brother,
Yours fraternally and faithfully,
THE MASTER OF No. 472.

P.S. The reason the name is not given at length, is, that Capt. D. is too retiring to like to see his name in print. It may, however, be known on application to the writer of this.

THE LATE MAJOR-GENERAL SIR ROBERT ROLLO GILLESPIE, K.C.B.*

The subject of this anecdote was born at Comber, county Down, in 1766. He became a member of the Fraternity of Freemasons in his native town in the year 1783; his name yet remains in the Lodge, and his flag and banners in which he was initiated are preserved. Shortly after he was gazetted to a cornetcy in the Sixth Carbineers. In the early part of his service to his Sovereign and country, he highly distinguished himself in the West Indies, viz., at Tiburon; Port-au-Prince; Bizotton; Fort-de-l'Hôpital; St. Lucia; and at St. Domingo; on the latter island, then in the possession of the French, his life was threatened, and he was on the point of being put to death by order of the governor, General Santhonax, under the following circumstances:—He was selected by his commander-in-chief to be the bearer of a dispatch with a summons to surrender the island, and having been sent under a flag of truce, so great was Gillespie's anxiety to reach the shore from the English squadron from whence he was dispatched, his boat got stranded and upset, and his flag and papers having been lost in the sea, he swam ashore with his sword in his mouth; upon which occasion he was several times fired at and miraculously escaped. On being brought a prisoner before the governor he was charged with being a spy, and instantly threatened to be hanged, when Gillespie espied on the governor's or his attendant's buttons the insignia or device of Freemasonry; Gillespie gave the sign,

* For the account of the laying of the Foundation of a Monument to the memory of this brave soldier and excellent Mason, we refer the reader to p. 349, 1844, for a too abbreviated account of the interesting proceedings. We understand that the final close of the proceedings will take place on the anniversary of the birthday of H.R.H. Prince Albert, the 26th August, when it is expected that the Fraternity will attend in great numbers.

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when the pass-words were interchanged; he was immediately released, sumptuously entertained, and sent back to the squadron, and his friends and companions in arms, under a guard of protection, by order of Santhonax.

In the year 1813, on his return to Calcutta, after the conquest of Java, he became a member of the Moira Lodge, (still extant,) established by the Marquis of Hastings, on his lordship's arrival as governor-general, under the auspices of his Sovereign, and by deputation from the United Grand Lodge of England.

Among our contemplated arrangements, is included the giving of Biographical Memoirs of distinguished Masons, past and present. Should we be enabled to carry out this intention, the noble-minded Gillespie will not pass unnoticed; and we take this opportunity to request contributions on the subject of Masonic Biography.

THE TIES OF MASONRY HELD SACRED BY A PIRATE.

The following interesting particulars were communicated by Bro. Glen, of the Phœnix Lodge, Sunderland, at a meeting of the Lodge of Instruction, held at the George and Vulture tavern, Cornhill:—

Fifteen years ago, Bro. Glen, who had not then been initiated into Masonry, was mate of a merchant vessel, which was filled with a general cargo, and bound for the island of Cuba. The crew, besides the captain and mate, consisted of seven seamen; when, within about three days' sail of their port of destination, they discovered a suspicious looking schooner, apparently hovering in their course, and which, from her appearance and motions, they were fearful was a pirate. Being almost in a defenceless state they were naturally much alarmed, and endeavoured by altering their course to avoid the schooner, but she crowding all sail bore down quickly upon them, and brought them to. The piratical character of the schooner was now but too clearly apparent. The merchantman was boarded by twenty-five desperadoes, all armed with pistols and cutlasses; against such a numerous and well-armed force resistance was out of the question. The captain of the pirate was a Spaniard, he was accompanied by his lieutenant, who was dressed in a peculiar manner, with tight red pantaloons, and Bro Glen conjectured from his appearance that he was a Maltese. The captain, mate, and crew of the merchantman were immediately seized, pistols were presented to their heads, and they were threatened with instant death unless they immediately gave up all the money on board. They had scarcely any specie, and the pirate captain, being dissatisfied, proceeded to plunder the vessel of everything which was valuable and portable, and then vowed, with the most horrid imprecations, that he would burn the vessel and destroy all her crew. This ruffian spoke broken English, the other pirates spoke in Spanish. The unfortunate crew of the merchantman were now bound and secured in the fore part of the vessel. The captain and Bro. Glen were also tied to two pillars in the stern cabin. The work of plunder was finished, and the pirate captain had given directions for the destruction of the vessel by fire; gunpowder, tar-barrels, and other combustible

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materials were brought from the schooner, and placed on board the fated vessel in a manner best calculated to insure her speedy destruction. Whilst these horrible proceedings were in progress, the cries and lamentations of the unfortunate crew were piteous in the extreme, their supplications for mercy were, however, entirely disregarded, and the diabolical preparations for their destruction completed, and the train actually laid. At this awful juncture, the lieutenant of the pirates, who has before been noticed, went aft and entered the cabin where Bro. Glen and his captain were secured, his purpose being apparently to make a further search before leaving the vessel for anything valuable which might previously have escaped observation. Bro. Glen and the captain were, as may well be imagined, in a most dreadful state of terror and alarm, expecting nothing less than instant death, and that in its most horrible state. The captain happened fortunately for himself and crew to be a Mason. As a last resource, he attracted the pirate's attention, and made the sign of an E. A. P., the latter regarded him stedfastly for an instant, and replied by making the sign of a F. C. Bro. Glen was at that time ignorant of the meaning of these proceedings; but he did not fail to perceive that the countenance of his captain, before so anxious and terror-stricken, was instantly lighted up with joy and hope, whilst a glance of mutual intelligence passed between him and the pirate. Some further communication then passed between them, neither could understand the other's language; but in this short interval they had made themselves understood by the universal medium of Masonry. The lieutenant then returned to the deck, where, as it subsequently appeared, he dissuaded the captain of the pirates from his intention of burning the vessel, and induced him to abandon her and the crew without further injury. Shortly afterwards the captain and greater part of the pirates left, the lieutenant and five others still remaining on board. The lieutenant went again into the cabin, and wrote a short note in the Spanish language, which he carefully folded up and left upon the cabin table; he then with a knife cut the cords with which Bro. Glen had been bound, and making a gesture of caution, left the ship with the remaining portion of the pirate's crew. Bro. Glen speedily released his captain, who then informed him that he had made himself known to the pirate as a Mason, and to that circumstance their deliverance must be attributed. After waiting as they deemed a sufficient time to allow the schooner to get out of sight, they cautiously proceeded to the deck, and released the crew. Their vessel had been completely ransacked, and was in a state of the utmost confusion; they could see the train which had been laid for their destruction; they then carefully removed the combustibles, and returning thanks for their deliverance again proceeded on their course. Nothing particular occurred until the second day following, when to their utter consternation they again espied the piratical schooner, which bore down upon them as before. They hoisted their English colours, when the pirate recognizing the vessel as the same which had been recently pillaged, merely displayed his black flag, the terrible ensign of his dreadful calling, which he almost immediately lowered, and then altering his course, stood off without offering the merchantman any further molestation, and was seen by them no more. On the following day they arrived in port, when Bro. Glen and the captain made a protest of the circumstances, and it was found that the letter which had been left on the cabin table was couched in the following terms:—"Brother—Having recognized you as a Mason, I have induced

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the captain to spare the lives of yourself and crew—but for this you would all have perished." It was subsequently discovered that two American vessels had been destroyed by fire in those seas, the crews of both perished, and no doubt under similar circumstances. Bro. Glen on his return to England lost no time in seeking admission into our Order, which, under Providence, had been the means of preserving his life.

In this narrative we have a remarkable instance of a man who, though he disregarded every law both human and divine, had yet remained faithful to his Masonic obligation—Masonry, in fact, forming the only link which bound him to humanity; but cases like these, and there are numerous others of a similar character, recorded in the annals of our institution, require no comment to show the great value and vast importance of a knowledge of Masonic secrets, independently of the other beneficial results, social as well as moral, which the practice of Freemasonry is calculated to produce.

December 10, 1844.

TO THE SUPREME GRAND CHAPTER OF ENGLAND.

MOST EXCELLENT GRAND PRINCIPALS, AND COMPANIONS GENERALLY.—I had intended to have addressed you at some future day, on the discipline and practice of the Order, but the recent debate on the fourth of February has so deeply impressed me, that I feel irresistibly impelled to offer some observations thereon, still reserving matters of general discipline and practice to another opportunity.

It is necessary that a primary reference should be made to the origin of the debate.

On the 3rd of November, 1841, Comp. J. C. McMullen, who had previously given a notice of motion for dues, stated

"*That it was not his intention at this meeting to proceed with the notice he gave at the last Quarterly Convocation, relative to subscribing members paying an annual contribution to the funds of the Grand Chapter.*"

For four consecutive years this Companion, whatever intention he may have entertained of renewing his motion, very carefully concealed it during this long period of time. Why or wherefore does not very clearly appear: if the original object was at the time clearly apparent, why was it kept so long in abeyance—if otherwise, why force it on at present—for *forced on* it has been *vi et armis*, as will be shewn.

Was not a *registry* needed in 1841, as much as it is now?

Was not a benevolent fund in the Royal Arch as much required then as at present?

If these objects were required in 1841, why did Comp. McMullen *then* turn his back on them?

Let us next peruse the notice of motion, as given in by the same Companion. We extract from the printed circular.

"Freemasons' Hall, 30th Oct. 1844.—*The following Notice of Motion 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,*

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"*Every Subscribing Member of a Chapter in the London District, as fixed by the Grand Lodge, shall pay 4s. per annum, and every Subscribing Member to a Country Chapter 2s. per annum; and each Chapter shall make a return yearly, or oftener if necessary, of the Names of all its 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 5s.*"

At the Quarterly Convocation, held on the 6th of November, 1844, Comp. McMullen read his notice of motion, and observed that no other mode remained of *compelling* Chapters to make returns than that of subscription; that scarcely one in a hundred made any return at all; that he had calculated the call would realize about 200*l.*, and that the proceeds should be applied to the Benevolent Annuity Fund. Upon these grounds he moved the resolution, which he however withdrew, in consequence of a suggestion that his proposition would operate, to a certain extent, as a coercion to compel many to acquiesce in the appropriation of the call to an object they might not approve. It was afterwards understood that he would confer with Comp. Masson, who had strenuously argued on the propriety of confining the call to a very limited amount.

Thus it is shewn that in 1841 a Companion virtually *abandons* his first proposition, and in 1844 he also *withdraws* the second. It is true he tried to frame a new one on the instant, but was reminded of two important points, viz. that it was not quite honourable to proceed without apprising the Provincial Chapters, and also that having withdrawn his motion, there remained no business before the Grand Chapter.

Now to the next move:—

Let us again quote from the printed circular.

The following Notice of Motion has been received for the next Quarterly Convocation, viz.:—

"*That, for the purpose of establishing a Fund, to be applied for benevolent purposes, and of obtaining and keeping a correct Register of Royal Arch Masons,*

"*Every Subscribing Member of a Chapter in the London District shall pay 2s. per annum, and every Subscribing Member to a Country Chapter 1s. 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.*"

"Ecce iterum crispinus"—"thrice the brindled cat hath mewed." This time we are to have a half-price call "for benevolent purposes, and obtaining and keeping a correct register of Royal Arch Masons."

What arguments did the mover employ on this occasion? *None*—positively none; in fact he stated that none were required, unless to express *his* conviction that *compelling* Companions to pay a subscription, was the certain way to *compel* them to register. And what was the result of this illogical reasoning—why that in order to carry his motion, he was obliged to leave out the words "benevolent purposes" from the resolution, which thus emasculated of its charitable purport, passed by a majority of THREE; so that the mover first states his intention *not* to proceed with his taxation, next to leave the Benevolent

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Annuity Fund to its fate, and lastly to leave benevolent purposes altogether in the shade.

We have heard the proverb—get money honestly if you can, but get it by any means. There was also an understanding that a conference should be held with Comp. Masson—why was this implied compact violated?

I have now to advert to another more serious matter, it is the singular immunity this Companion possesses beyond his fellows (I hope they will pardon me) to range most widely from the usual mode of debate among Masonic gentlemen. This has been often observed, but was never more conspicuous than when he charged a Companion with inconsistency in talking one way in one place, and another way at another, scores of times, &c.

The Companion forgot the moment, when, as a Master-elect, he was told that the qualifications for a Master were, that he should be courteous in manner, and easy of address. The first it is not difficult to become; but if found to be so, natural rudeness cannot be pleaded as an excuse; the latter it may be difficult to attain; but every allowance would be made when there is no deviation through intentional error.

If in these observations I am exceeding the limits of propriety, no one will regret the necessity that impels me more than myself; but I cannot refrain from expressing an opinion on the indelicacy that was too apparent; and I advise the Companion to read, and ponder on, that sentence in St. Luke, which he will find in the 41st verse of the 6th chapter.

With this subject there naturally are connected other reflections. The observations of every other speaker were to the point, as each felt himself interested; thus we had the plain dealing of the mover of the amendment; the good humour and trite remarks of one of the best speakers in Grand Chapter or Lodge, and but for whose support the motion must have been altogether lost; this Companion, in the opinion of several, mistook the case, which is to be regretted. Another Companion expressed his surprise at the term "taxation" having been accidentally used; and we know that a word inadvertently used, has often lost a vote on many important occasions—it was no doubt the case at the time.

There is another highly important point for consideration,—How are the Provincial Chapters to take their part in the discussion of their taxation—I beg pardon—their subscription? The Chapter in London to which I am attached, received their circular on the Thursday preceding the Quarterly Convocation, to be held on the 5th of February, a fortnight *after* the meeting of the Chapter; and as the next Chapter will not be held for two months, that circular cannot be laid before the Companions until two months after the call has been passed; so that the first intimation they will receive of the taxation is not that it is about to be *discussed,* but that it is about to be *levied.* If this be the case in London, and I aver such to be the fact, how stands the case in the Provinces? Why, worse and worse. The Provincial Chapters are made the scapegoats of certain Busybodies and Marplots, who do with them just as they please. It is altogether idle to talk of any thing like a proper or even decent regulation for them; they are looked on as merely to serve a purpose; not being present in Grand Chapter, to protect their own interests, they become liable to abuse, because they are kept in ignorance of what is going forward, and taunted with pains and penalties

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when it suits a London Busybody to require supplies for any indefinite object; for to term his emasculate throe a definite motion would be ridiculous.

What if some Provincial Principals should avail themselves of the railroad, and, in May next, over-rule the minutes of February?—it would be but just.

Has it ever occurred to the Grand Chapter to put the question considerately, as thus?—

A register being required, the keeping of which might occupy considerable time, and the present clerks being much occupied, an additional clerk may be necessary, from what source then should the salary, if required, be defrayed? Why, from the funds of the Grand Chapter, which, *when found to be insufficient*, the call for dues, subscription, or taxation, would become clear and obvious. This, in my opinion, is the only way to look at the matter. But, at present, the funds of the Grand Chapter are ample even for this necessity.

The alarm caused by a petition for a Chapter to be held at a private house, lest it should give rise to seditious practices, was ridiculous enough. The Calendar itself presents the pleasing fact, that many Lodges are held in private rooms; and, what is more cheering, these very Lodges are among the most successful, because they are among the most moral of the Masonic community.

For the present, I am warned to conclude, and I do so with a declaration that, as I am not among those who either envy the exalted self-estimation of those who assume the king-craft of the Order, or among those who owe their humble position to such influence, or am dependant on their favour for further advancement, so I hopefully abide that future period, which, by giving rise to a more auspicious æra, will consign the case to which I have alluded to merited oblivion.

CHRONOS.

TO THE GRAND LODGE OF IRELAND.—No. IV.

"Indignante invidiâ florebit justus."

MAY IT PLEASE YOU.—With the permission of the Editor of the *F. Q. R.*, and the consent of "Fidus," who has hitherto addressed you, I have the honour of introducing myself to your notice; and not to break the chain of circumstance I approach your attention, as far as I am able, in similar phraseology. My reasons are as simple as some of you will probably think conclusive. I agree in all that has been written to you by Fidus; but as he may not be so perfectly aware of the "casus belli," between the sycophants and honourable men, he might hesitate to advance what it is my business to prove. I am that *Verax* who, at the request of the Editor of the *F. Q. R.*, (vide p. 235, 1844) deferred the "Exposition of the Masonic differences in Dublin" for a time, and am satisfied in having complied with such request, inasmuch as his Grace the Duke of Leinster has been pleased to set an example of great consideration and equal courtesy, the advantage of which must be apparent. The Venerable Archdeacon Mant has also addressed the Editor at great length, in which it is clear that although some show of justice is dealt out to the Grand Chapter, yet I

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cannot congratulate that distinguished Mason on the clearness of his evidence. He no doubt wrote from memory, and not from notes of the Grand Chapter, and probably felt himself fettered by the knowledge that to do more would have been to extinguish the Council of Rites altogether; so we must be thankful for an instalment of justice, which coming from such a highly esteemed Brother, is a point of no inconsiderable importance.

Dr. Mant might however have set the point altogether at rest; for he examined the books of the Grand Chapter, and must have known that their Minute Book contains transactions of 1784, and that the M.W. S. was the individual (S. P. Darling) who is now said to have been also at the head of the opposing Chapter. No one of common sense can deny that the SCROLL now actually *in possession* of the *soi-disant* "Original Chapter," is bonâ fide the property of the Grand Chapter. This point is the only one worth contesting, and Dr. Mant has avoided grappling with it. I aver the fact, however—and time will prove it.

Having informed you what *Verax* I am, it is hardly necessary to state that I am NOT that VERAX who has recently disgraced the Order by such a tissue of mendacity, as fully entitles him to the soubriquet of MENDAX. As he has stolen my signature, I merely warn the Craft of the circumstance. To read the trash is infliction enough on their patience, but to permit them to be in doubt by not disclaiming the disgusting doggrel, might expose me to derision.

The reason, may it please you, that I address you is, that as you appear to be in Ireland the only legitimate power, and as neither the Grand Chapter of the Royal Arch, nor the Grand Encampment can take cognizance of the question, and least of all the Grand Council of Rites—several of whose members are implicated in charges of a not very creditable nature—so no other course is left me than to lay my observations before YOU.

That I am not alone in my denunciation of this pamphlet, will be seen in the following extracts from correspondence, which I select from Brethren of eminence in England, Scotland, and Ireland. An *English* Brother thus writes:—"Some person has sent me a wretched pamphlet, by Verax, containing an attack on the *F. Q. R.*; it is altogether an *intemperate*, and in many places a *brutal* production, and throughout displays no Masonic spirit. Its tendency is evidently to inflame the parties on both sides, and prevent that reconciliation which is the unanimous desire of all well-disposed Masons who have heard of the differences. The *F. Q. R.* will doubtless treat its ignoble assailant with perfect contempt. The gentlemen whom it abuses will, it is to be hoped, avoid any contact with so unseemly an opponent."

A Scottish Brother observes—"Whoever Verax may be, he evidently labours to prove himself as ignorant of the principles of Freemasonry as he is disqualified from the consideration of a gentleman. His pamphlet is evidently intended to be a tocsin of war; but alas for its party, who may well exclaim 'save me from my friends.'"

An Irish Brother of rank and station—and even of the Council, but not of the clique—remarks, "It was a most difficult position for the Duke of Leinster to be placed in, but he has proved himself an unrivalled Mason. I regret the appearance of this sorry pamphlet, and rely on the good sense and experience of those whom it abuses with a shameless malignity, not to notice an anonymous scribbler. I may

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differ with them on some points, but this scurrilous conduct will probably cause my retirement."

If it be asked how I have become thus acquainted with the opinions of others, my reply will be that having some time since been engaged in preparing my exposition of the "Casus Belli," I was in the course of correspondence with many Brethren, which had not ceased when this "brief history" made its appearance;—it naturally became a subject of comment.

The disgusting farrago purports to be "a Brief History of the Anti-Masonic League of Dublin, &c. &c." by VERAX! and is contained in twenty-four closely printed pages, but without the name of a printer attached. It has been pretty extensively circulated; and the parties who receive it by post are mulcted of fourpence, being the double penalty of twopence; so that the principle of dishonesty sticks to the supporters of the soi-disant *original* Chapter, from their first purloining of the property of the Grand Chapter in regular succession down to this slimy production.

MENDAX—for I really cannot bring myself to call him by his *borrowed* or stolen title—commences his attack in the true style of his genus, and assumes that the first gentleman to be attacked is a "*British Agent*," and afterwards a member of the original Chapter; and follows up his hue and cry by quoting a letter from the party, wherein it is stated "that several *companies* of the London Encampments, *have met in conference, under the hope of resuscitating the Grand Conclave of England*," &c., and on the strength of these words, at once states that the Duke of Leinster was correct in asserting that the "Marquis of Kildare was made a Rose-Croix in a Chapter not duly authorised." May it please you to pause a moment, and reflect on this point. Is it not clear that if *you*, the Grand Lodge of Ireland, were to become in abeyance for thirty years, or for thirty centuries, private Lodges might meet and continue to uphold the Order? You must well know that all Masonic power emanates from the Masters of Lodges, and that if *you* were in abeyance, the private Lodges would possess the power to resuscitate you; and they might—they probably would act on the principle of the Humane Society, and gently enkindling a spark, apply its motto "lateat scintillula forsan." The analogy is good in the case of endeavouring to resuscitate the Grand Conclave of England;—the private Encampments had never ceased to work.

I next beg to draw your attention to a fact that will not be easily controverted, viz., that the Marquis of Kildare was initiated at Oxford—exalted there, *and at his own request* installed a Knight Templar in the Cross of Christ Encampment, wherein he also received the still higher degrees; in fact he was from the first step to the last, affiliated in the English system. The farce of re-making had better have been spared.

The indifference of the late Duke of Sussex to the higher degrees I am not ignorant of; but I shall not at present enter into the subject further than to observe, that the observations of "Mendax" thereon are in good keeping with his case; they prove his title to the soubriquet.

It is brought against the *Review* that its Editor should have given the palm to the working of the original Chapter, and a charge of inconsistency is founded thereon. What a straining at a gnat! However, as the limits of this paper will allow but a brief allusion, I shall merely state my belief that the Editor never was the agent for the

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Council of Rites—that he never committed himself as such. I have heard some pretty curious circumstances, but which, without his permission, I cannot divulge; a shrewd guess, however, I can make at the aider and abetter of this pamphlet, and point directly to *one*, of whom I enquire, if the letter quoted by Mendax be genuine, how came that person possessed of it? Leaving the public to form their own opinion of the matter if it be not so, I should rather think the letter is a genuine one; for it is evidently written in the better style of the gentleman whose signature is appended. But what a disgrace on the part of the Grand Council of Rites to give up a letter to aid so base and dishonourable a purpose!

The attack on this Brother is continued with a rancour that exhibits the vilest feeling. Mendax has some intuitive idea that he is safe in his falsehoods, or he would surely be struck by the fact that the abused party, instead of being disregarded by his Encampment, is at this very time again at the head of it; and although he may prefer to adopt the Horatian maxim, "*Feras non culpes quod vitare non potest*"—for no one can escape the cowardly assassin or the anonymous slanderer —yet Mendax, and those who herd with him, may rest assured that the object of their puny jealousy, at no period of his eventful and useful Masonic career, stood so high in the estimation of the Craft as he does at the present time.

There are other gentlemen with whom great liberties are taken by name and circumstance, but as they are residents of Dublin, they can repudiate the foul slander without difficulty. My chief object, as a member of an Irish Lodge, is to step forward and defend an English Brother in his absence. My apology is due to him for the manner in which I have done this; but his position in the Order claims the chivalric support of every honest and true-hearted Mason.

In taking my leave for the present, may it please you not to be deluded by the mendacious railings of a few blockheads; let not fraud and impudence prevail, but by your determination allow honest and ardent men to resume their rights and privileges under your own hopeful restoration to "light."

Dublin, Jan. 5, 1845. JUSTUS.

Olim Verax, sed nunquam Mendax.

[Our correspondent at the time he wrote the above letter, could not be aware of the happy termination of the Masonic differences, in the arrangement of which his Grace the Duke of Leinster and Bro. Henry O'Connor became the entrusted guarantees.]—ED.

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GENEROUS LIBERALITY

ON THE PART OF BROTHER HOBBS TOWARDS A BROTHER FREEMASON WHO IS IN DISTRESSED CIRCUMSTANCES.

(Continued from page 434, 1841)

Our readers will, we are certain, partake with us of the gratification afforded by the concluding and successful efforts of Brother Hobbs and his friends on this most praiseworthy occasion. We abridge from a morning paper the following account:—

The Concert was given on the 22nd of January, at the Hall of the Croydon Literary Institution; on which occasion Brother Hobbs was assisted by Messrs. Turle, Roe, Willy, Hatton, Hawkins, Chapman, Nicholls, the Misses Williams, and six Young Gentlemen of Westminster Abbey, and as it was generally known in the neighbourhood that the entire proceeds were to be applied for the benefit of Mrs. Gardner and her family, formerly of the Greyhound Inn, the Concert Room was unusually crowded, the *tout ensemble* of the audience being more than ordinarily cheering; but whether this circumstance arose from the improved style of lighting and decorating the Institution, or from the brilliancy imparted from "ladies' eyes so brightly beaming," we leave it to the imagination of our readers to determine. Among the general company we noticed the Hon. Mrs. Plantagenet Cary and party, Lady Bridges and party, Mrs. Thomas Keen and party, Mrs. Manbert and party, Mrs. Newman Smith, J. W. Sutherland, Esq., and family, James Hawkins, Esq., John Blake, Esq., Edward Westall, Esq., Miss Drummond and party, the Rev. H. Lindsay, Thomas Turner, Esq., Henry Richards, Esq., the Misses Reid, Robinson, &c. &c.

Of the glees and madrigals, twelve in number, it would be difficult indeed, where all was well done, to say which was done the best; we would, however, instance "The Chough and the Crow," the solo parts being most exquisitely given by Master Stevens, Master Sullivan, and Mr. Chapman. The favourite madrigals, "All creatures now are merrie minded," and "Down in a flow'ry vale," were also given with surpassing effect, both being most perfectly sung by a full choir. Mr. Hobbs' prize *Cantata* cannot be too highly commended, and we heartily recommend this beautiful composition to every true lover of glee singing. Mr. Hobbs' tenor solo was delivered with that degree of taste for which this gentleman stands unrivalled, and it gave us sincere pleasure to find that he had perfectly recovered from the very severe cold under which he was suffering when he last appeared before a Croydon audience. Miss A. and Miss M. Williams gave their two duets and two songs in a very excellent and pleasing manner; and Mr. Hatton, who was quite new to a Croydon audience, did everything and anything at a moment's notice: but to such of our musical friends as are acquainted with his song of "Revenge," this was not a matter of surprise; his "Buffo" songs in particular gave universal delight, and were both enthusiastically encored. Mr. Willy's two solos on the violin, accompanied by his son, were also duly appreciated; and the laughable and favourite catch, "Would you know my Celia's charms," we never remember to have heard better done, and it was, as it justly deserved to be, encored. Mr. Turle, who presided at the pianoforte, appeared to be quite as much at home as at his own peculiar instrument, the organ. The performances having been gone through, the audience called for the national anthem, which was immediately given by the whole vocal corps.

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After the Concert, the Committee entertained Brother Hobbs and his professional friends at an elegant *petit souper*, provided by Mr. Kingham, the confectioner, of Croydon; at which, in consequence of the indisposition of Jno. Blake, Esq., the duty of presiding devolved upon Brother Chrees, Past Prov. G. D. for Surrey. The usual loyal toasts having been disposed of, Brother Chrees rose to propose the next one, which he felt well assured would be received by all present with the utmost pleasure and satisfaction; he entered into the general circumstances of the case with enthusiastic energy, and adverting especially to the generous feelings of Brother Hobbs, which had prompted him to step forward with so much true philanthrophy, observed that a glorious sun had arisen to enlighten his benevolent purposes, and had as gloriously set upon its successful results. In proposing the health of Bro. Hobbs and the ladies and gentlemen who had assisted him, he had the pleasing duty of accompanying it by the sincere thanks of the committee and the blessing of Mr. and Mrs. Gardner for such timely succour.* Bro. Chrees then presented to Bro. Hobbs a very elegant silver-gilt Inkstand, on which was engraved the following inscription:—"Presented to J. W. Hobbs, Esq., by a few friends at Croydon, to perpetuate the remembrance of his charitable benevolence towards a friend in distressed circumstances. Croydon, 22nd January, 1845."

The toast, "Brother Hobbs and his kind associates" was received with acclamation. The health of the Chairman, and afterwards that of the ladies, received the same well merited compliment. Bro. Hobbs, who appeared to be taken completely by surprise, expressed his grateful acknowledgments to the Committee for the compliment paid to him, the value of which was enhanced in a tenfold degree by the very elegant and unexpected manner in which it had been lavished upon him. With feelings of gratitude and esteem, Bro. Hobbs availed himself of that opportunity to offer his grateful thanks to the Misses Williams—to the young Gentlemen of Westminster Abbey—and to the Gentlemen of the Musical Profession. Without the cordial and kind co-operation of such auxiliaries, his efforts would have been futile; he was therefore the more gratified in bearing testimony to the generous and spontaneous feelings which had prompted those ladies and gentlemen so readily to offer their gratuitous assistance in a work of benevolence, which had their most cordial sympathies, combined with their cheerfully rendered services. Bro. Hobbs disclaimed any merit for himself but that of sharing equally with his professional brethren the high gratification of endeavouring to make use of any talent they might possess, in the exercise of the most sacred and important of virtues—Charity.

The East Surrey Lodge of Concord (founded by Bro. Chrees) most nobly seconded Bro. Hobbs, by a liberal subscription, and also by filling the gallery at upper-box price; so that the Hall that never had returned more than £50 as a receipt, on this occasion returned about £80 *clear profit!*

Much however remains to be done; as yet, private subscriptions have been little or nothing. We hope and trust that as Brother Gardner has deserved the sympathy of his more fortunate Brethren, those who can assist him in his hour of need, will join in the throng, who like Brother Hobbs, have caused a gleam of sunshine to enliven the bitterness of want. May the appeal be successful.

* Mr. Gardner in his better days, finding that Madame Sala had suffered a considerable loss by a Concert he'd in his Concert Room, generously remitted the charge. Providence has willed that through the aid of a Musical Brother, such an act has not passed unrewarded.

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THE BOATMAN'S RESCUE.*

'Tis *not* fancy's sketch.

A MIGHTY change hast thou witnessed upon thy shores, within the last twenty years, old "Father of Waters!" Where erst the deep-tangled forest and the impervious cane-brake threw a sombre shadow upon thy turbid stream, there now smile the teeming fields of the husbandman; and the waste places which but a few years since echoed only to the whoop of the Chickasaw and the horn of the occasional flat-boatman, now resound with the hum and industry of civilization. Rich and cultivated farms begem thy margin, and the "bluffs" where once the owner of the "broadhorn" tied up to trade with the wild Indian, converted into depôts for the wealth of western enterprize, have exchanged the homely names wherewith they were christened by the earlier navigators, for those of towns and cities, famed in the Prices Current for the abundance of their exports and the heaviness of their trade. The "Chickasaw Bluffs," and the "Walnut Hills," are no longer heard of. These have passed away, with the hardy race of men whose adventures upon thy stream gave notoriety to these localities; and in their stead we have Natchez, and Vicksburg, and Memphis, and Randolph, with their teeming population and rich export of cotton bales. The white man has "laid his hand upon thy mane," and thou art subdued: his steamers plough thy bosom continually, while the axe of the wood-chopper hath let in the sun upon the lair of the bear and the panther all along thy shores. Could'st thou but speak, old Flood, what tales would thy murmuring waves babble to the wonder struck listener!—of peril, of crime, of heroism, and of distress, exemplifying the best and worst attributes of our nature. But thou art dumb, and tellest no story of human sympathy; *thy* voice is lifted up only in utterance of that anthem in which all nature joins, to HIM whose might and power thou dost faintly shadow —and we must needs question of tradition the story of the events which have transpired within thy domains. The following is one of her revelations:—

It was in the winter of 182—, that two flat-boats or "broadhorns," laden with produce from the Cumberland, were seen floating down the Mississipi. At the period of which I write, it was the custom of the farmers of that region to unite together and build boats, which were to be the common receptacles of all the surplus produce of the neighbourhood. When the "boating season" came on, the little fleet was generally placed under the direction of some one of the oldest and most substantial farmers, who was made "captain"—the crew being made up of the sons of the neighbours who had produce to send to that far-distant market, New Orleans. Many was the strange story of peril and adventure which these simple inland mariners brought back, after a six months' absence: —of escapes from snags and "sawyers" on the voyage—of 'cute trafficks with the dusky "creole," and *amours* with his dark-eyed daughters --and their sojourn among the Indians as they threaded the old "Notchy Trace" on their way homeward. But I must not follow this digression. It would lead me back to the "green pastures" of memory—the sunny days of boyhood—wherein the imagination so loves to revel; and recal troops of recollections which, however pleasant or sorrowful to the dreamer, have little to do with the true history he essays to write. *Revenons à nos moutons!*

It was, as I said, in the winter of 182—, and towards the close of a cold

* From the *Freemasons' Monthly Magazine*, U. S.

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and stormy day, that two "broadhorns" were seen floating down the tide, about midway between the points on which now stand the towns of Memphis and Randolph; but which then boasted no other population than a few Indian traders. The two rude crafts were lashed together, and the skill and strength of their united crews had been severely tasked during the day to escape the dangers by which they were encompassed. The "head captain" was a Mr. H—n, a venerable and highly respectable farmer, and one of the principal owners of the cargo, while his son acted in the capacity of "mate," or captain No. 2. Mr. H—n was a minister of the Gospel, and the first Master of the new and flourishing —— Lodge, No. —, then recently established.

The day had been cold and stormy; but the wind increasing in fury, it was deemed expedient to land and "tie up" until the weather should become calmer. All hands were put to the oars, and the ponderous mass had been urged to within about a hundred yards of the shore, when *crash!*—they were immoveably upon a snag. The lashings which united the two boats together snapped like flax; and quick as thought the largest boat, freed from her consort, glided past the danger and went bounding down the tide, without steersman or crew—for in the confusion all happened to be on the grounded boat, and the movements of the other were unnoticed until she was out of reach. What was to be done? One boat was stuck fast upon the snag, in a most dangerous situation for her safety, while the other was fast receding from view. Short time was allowed for deliberation. To jump into the only remaining skiff, and after landing him and his son, with their axes for the purpose of cutting sweeps and poles, to go in pursuit of the runaway boat, land and tie her up securely, and then return, were the prompt and promptly obeyed orders of Captain H—n to his crew. Propelled by the brawny arms of the hardy watermen, the little skiff shot down the stream like an arrow, and was soon lost to sight beyond a bend in the river.

It was not until their task had been accomplished, and the two H—ns sat themselves down to watch the frail ark with whose now doubtful safety was adventured the fruit of their year's hard toil, that they were made fully sensible of the perilous situation in which they were placed. They were on a wilderness shore, without any means of reaching the boat, without food or fire, and with the comfortable prospect of perishing from the biting cold, if by any accident their friends should be prevented from returning before nightfall. Such a result, however, was not deemed probable; and our voyagers made themselves as content as one may deem such a state of mind possible to two men, situated as these were, exposed to a piercing winter wind, laden with snow and sleet, which now commenced falling thick and fast—the sky giving every token that there was going to be a most pitiless storm.

Minutes, hours wore away, and although Capt. H—n and his son strained their eyes through the thick-falling sleet over the expanse of waters, heaving like a miniature ocean under the influence of the terrible nor'-wester by which their limbs were chilled into insensibility, nothing was to be seen of the returning skiff—which had now become to them, literally the "life boat," without which they must inevitably perish during the fast approaching night. To follow on through the tangled thickets and bayous of the river's bank, and overtake their companions, was impossible; to reach the settlement some twenty miles above, equally so; while to attempt getting to the stranded boat, in such a tempest, by any means within their reach, was but to embrace a speedier death than that

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which seemed to be awaiting them,—a death which they now did not doubt their companions had met with under the weltering billows of the storm-agitated Mississippi.

* * * *

But whence comes that wreath of smoke behind yon distant point, driving before the wind? It is—a *steamboat!* and our despairing ones are saved! Nearer and nearer, she breasts the storm and current, flinging the white-caps from her prow as she approaches:

> "She walks the waters like a thing of life,
> And seems to dare the elements to strife!"

Nearer and nearer, she urges her foaming way—she is around the point—she is abreast the stranded "broadhorn"—her pilot *hears* the shout on shore—but he does not *heed* it! Let us charitably hope he deems it but the customary salute with which the men of the *flat* boat, hail the passing by of the proud steamer, and that he is all unconscious of the agony his inattention is causing to his brother man! He lays his course for the next "point"—the tempest howls, but his good river-steed is stout and strong—the freezing sleet eddies around the "wheelhouse," but he defies its cutting breath to penetrate his coat of "dreadnought." Against wind and storm, and stream, the gallant steamer dashes on her way;—*she is passing*—SHE HAS PASSED! GOD pity that father and son perishing with cold in the desolate wilderness!

* * * *

"*Round-to and take these men on board!*" thundered the voice of old Capt. T—, who had been looking through the stern windows of the ladies' cabin at the eddying snow, but who now rushed bare-headed on deck like one possessed.

"*Round-to, I say!*—quick! *quick!* AND BE D—D TO YOU!" he thundered, with startling energy.

"Ay, ay, sir!" responded the man at the wheel, while the spokes flew round in his hands,—and the noble vessel, obedient to her helm, swept in a rapid circuit up to the shore in less time than I have related the occurrence.

* * * *

"It's confounded strange!" exclaimed the whole crew, some days after—(when Capt. H—n and his son after being *thawed* and made comfortable with the requisite creature appliances, were landed at the next "settlement"—and provided with a yawl to go in search of their broadhorns—and money besides, in case these should have been lost—and they had overtaken their companions, and learned from them that they had been compelled to land the runaway broadhorn on the opposite side of the river—and that they had not returned because the storm would have "swamped" their little skiff—and young H—n had in his turn, given them the whole singular story of his own and his father's deliverance, and the still more singular generosity afterwards of that gruff old Capt. T— of the steamer *****)—"It's *confounded* strange!" said a young man whose petition had been presented to —— Lodge No. —, the last regular meeting, and who had already often wondered whether he should find himself "black-balled," on his return, or be admitted a member of an Order for which he had long entertained the most exalted respect;—"It's confounded strange," said he, "and so here I go to ask the old'un there how it all come about!"

"*If you are found worthy,* you shall know in due time!" was all the reply the "old'un" gave him.

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COLLEGE MUSINGS,*

BY LITHOURGOS.

It is a pleasurable duty to cater for the public amusement and instruction. Information, in the present age, is sought at every source, and by every method. It is, therefore, with a view of adding to the diversity of the numerous channels already flowing with knowledge and philosophy, that the following papers are published.

No. I.—The Student's Rambles in Search of the Picturesque.

St. Bees, Cumberland.

With this romantic design I arose one cloudy morning, in the spring of the year 18—, rather earlier than usual, about half-past ten; and probably, from its gloomy aspect, should have been diverted from my intention, had not my hack-steed been engaged on the previous day, which, added to an innate dislike to submit to disappointment, induced me to hazard the chances of a wet jacket. This determination, too, was further confirmed by the sudden appearance of a bright horizon towards the "windy quarter," betokening a general "clearing up;" and, as the result turned out, my weather-wise predictions were not without foundation.

Thus resolved, and bent "unknown regions to explore," I mounted my patient palfrey, and, after paying sundry and divers *reconnaissances*, quite irrelevant to my present expedition, quickly directed her ambling paces into the winding road, leading to the wild, mostly unvisited, solitary, but very picturesque lake of Ennerdale. Amongst a variety of interesting objects, which, at every curve of the road, presented food for mental reflection and admiration, was the pretty river Enn, whose gurgling waters, running parallel with many parts of the verdant hedge-bound track, gave a lively *coup d'œil* to the whole surrounding scenery.

This river, or rather rivulet, takes its rise at the northern end of the lake which I was in quest of, and continues its meandering course till it disembogues itself into the sea, near a small place on that part of the coast called Bragston. Like most of the small rivers thereabout, it abounds in trout, and furnishes, in the season, ample sport to the angler.

But my attention was principally arrested, in approaching the valley wherein lay the dark, deep, smooth waters of the lake at the foot of a rustic bridge, by the charming effect this "trout stream" gave to an avenue of Scotch firs, just beginning to shoot forth their pristine foliage to greet the arrival of enlivening spring After contemplating this sweetly romantic spot for some minutes, with thoughts only to be conceived by congenial minds, I hastily urged my little galloway forward, and, buried in cogitations, as the reader will conclude, of course profound and varied, awoke not from my trance till the beast instinctively halted at the stable-door of a dreary-looking farm-house on the borders of the lake. Here I was speedily attended by a blithe-looking lassie, who, having first bestowed every requisite attendance upon my weary steed, and graced the manger with a bounteous feed of corn, directed me into the rugged pathway that led to the humble and only cot, yclept a *boat-house*.

* Republished from a former work. Revised and corrected for the *F.Q.R.* by the author; a Brother well known and highly respected.—Ed.

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As I approached the lake, and surveyed its gloomy waters with the circumjacent fells, as the mountain ranges are called in that country, I could not help contrasting in my mind the diminutiveness of the *tout ensemble* with the descriptions I had read of similar scenery in Switzerland. But national predilections soon flew to allay the keen, self-inflicted smart of ridicule which such an unfair comparison had suggested; and I strolled on, happy in the idea that, though collaterally small, this was the natural production of my own pater-land. Indeed, a tourist whom I subsequently met at Derwent Water, and who had lately returned from Helvetia, assured me that *our* lakes, with their beautiful scenery, being *unique* of their kind, were to him as much the subject of his admiration, in a lesser degree, as the grander and more stupendous scenery of the Alps: therefore, a comparison was ridiculous, because the character of each *locale* is perfectly distinct. In this self-satisfied mood, then, I reached the perspective *boat-house*, which was constructed on the margin of the lake; and, while the good sybil of this humble abode was preparing some homely refreshment (for I have always observed that we modern knights-errant cannot exist, as the heroes and heroines of chivalry did of yore, upon sentiment and glory), I launched forth in the rude skiff, to enjoy the coolness of the waters.

The towering and rugged cliffs on the opposite side shed a gloomy aspect over this water; and the bosom of its dark and fathomless pool being ruffled by a boisterous south-west wind, which rushed down the precipitous steep at the farther extremity, rendered the navigation to a stranger highly dangerous. But my nature, ever venturous and enterprising, urged me to row on, not heeding obstacles which might have appalled a less daring temperament.

The force of the current, however, obliged me to desist; and, after tugging with the ill-contrived paddles till my fingers were blistered, and my physical strength well nigh exhausted, I, in the nautical phrase, "lay to," allowing my ungainly bark to follow the course in which unruly Boreas chose to impel her.

The whole spot is dreary in the extreme; a fit retreat for the recluse and the anchorite, and possessing no attraction to the *ordinary* traveller, except its excellent fishing. The lake abounds with every variety of the finny tribe that is peculiar to those celebrated natural reservoirs.

I was peculiarly impressed, at the moment, by the following incident. Stretching across the lake, which is little more than a mile in width, while intensely gazing on the receding shore, I perceived what appeared to be one side of the fell *on fire*. The sight was magnificent, and although, as a Southern, I was puzzled to account for such an apparent phenomenon, I could not help regretting that "night had not spread her ebon mantle o'er the horizon," to give the spectacle that grand effect which darkness would have supplied. I afterwards discovered it to be a custom in those parts to burn the whins, or furze, to prepare the soil for a more profitable herbage.* But I could not resist the thought—O sacrilege! to despoil the beauteous face of nature thus: yet what will not man do for the sake of filthy lucre? Such was my ejaculation, when I beheld the devastating hand of the boor continue to apply a lighted ember to the driest roots of the devoted furze. Resuming my melancholy

* It is the custom in Switzerland, at the end of the feeding season, when the cattle have consumed all the herbage, to exhibit large fires on the tops and sides of the mountains, to acquaint the country people that they must take home their cattle. To a stranger, these midnight mountain fires have a striking and interesting appearance.—Ed.

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reverie, I ran over, in my "mind's eye," the spot most preferable for a *cell*—yes, gentle reader, a *cell*—for such was my morbid fancy; and, though I had not yet seen any other of the lakes, I decided, from report, that this was most adapted for retirement and study: yet I do not mean that ascetic seclusion from the world which superinduces a cynical and churlish hatred of mankind, but that philosophic and rational secession from the "toils and turmoils of life," which is, in my apprehension, the real and unsophisticated pleasure of existence.

The reader may suppose that, after having ridden several miles since breakfast, and otherwise fatigued myself, I was by this time very naturally roused from my musings by the impertinent calls of hunger, which compelled me briskly to disembark, and make a craving retreat to the fisherman's hut. Here I found everything necessary to replenish an empty stomach, neatly arranged; and upon eggs and bacon, most voluptuous gourmand! your humble tale-teller sat down, *sans ceremonie*, and made a hearty *dinner*, if the term may be given to so frugal a repast. There is one circumstance, for your information, that I could get no better for love or money: neither did I carry with me a "sumpter mule:" and therefore contentment, with a good appetite, was my only resource.

Having discussed a due proportion of my wholesome, though homely, fare, and disbursed the ancient hostess with current coin and mutual thanks, I bid farewell to the lonely dale; and vaulting on the back of my renovated palfrey, speedily retraced my flowery route, finding all things on my return exactly as I had left them in the morn, except that then old Bega's abbey walls were gilded by the rays of a glowing sun, which now had sunk behind the western hills, yielding to Cynthia's pale orb, whose soft and tender light stole calmly o'er the tranquil scene.

CHAPTER II.

In the summer of the succeeding year I was invited by a friend, a young clergyman, to come and spend a week or two with him at his Alpine cot, near Loweswater. I gladly accepted his invitation, for he was a man of my own turn of mind, and his little parsonage was, I knew, situated in one of the most romantic glens of that most romantic region. Joined to these considerations, he was possessed of much talent and information—indeed, he was a poet; and it was, therefore, with alacrity and real pleasure that I made my way into his company. He had been visiting the retirement where I was pursuing my studies; and, on his quitting, I took the opportunity of availing myself of his guidance, to pilot me to his rural dwelling. After leaving Whitehaven, we rode for about twelve miles through a country possessing little interest, till we approached the vicinity of Cockermouth, where the road suddenly curving with rather a sharp angle, gave us a fine prospect of the fells, rising one above another, the summits of the furthermost ridge appearing to close in with the edge of the horizon. A few miles cantering brought us into Cockermouth, a clean airy town, the chief attraction of which, *to me*, was a heap of castellated ruins on the left, as you enter from Whitehaven; but the day being far advanced, we had not time for any topographical survey, and therefore, abandoning our steeds at an inn, we commenced pursuing our route towards Loweswater on foot. Indeed, that is the only mode, if you wish to participate *fully* in the enjoyment afforded to the traveller from the surrounding scenery, whilst wending

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his way along the valley. For five miles we rambled along, unconscious of the gathering dews of a midsummer's night-fall; and still fresh, and our spirits not at all flagged, we arrived at my friend's domicile. I shall never forget the rapture I felt on surveying its situation. The house was humble enough, certainly, in its structure—*but then its situation!* Embosomed in woods, it peeped out of a small but well-stocked orchard. On one side was the lane by which we had advanced, winding, with gentle ascents and descents here and there, through hedges decked by the wild rose and honeysuckle, which grew in profusion. On the other side, the ground sloped down in pasture-meadows to the margin of a rapid mountain stream, which flowed lower down the valley. The rear was protected from the north-west winds by a steep acclivity, tufted thickly with wood, from portions of which some of the prettiest views imaginable were to be seen. The view in front was completely intercepted by a sudden turn of the lane lower down. After taking this hasty survey of my friend's abode while dinner was preparing, my reader may justly conclude that my appetite enabled me to do more than equal justice to the hospitable cheer within. In the science of gastronomy I am but a poor proficient: all I can say is, that I know how to enjoy a *good dinner*; and I think the habitual flavour of my palate would enable me to detect a *good* from a *bad* bottle of wine. But I can lay no charge of deficiency in either against my worthy friend. His dinner was like himself, *little* and *good*, and his wine was a *bonne bouche*. I certainly went to bed in better health and spirits than I had enjoyed for previous months. The next day being Sunday, I accompanied my friend to his little unique mountain church, and heard an excellent sermon from him on the virtue of *contentment*. The singing, as in most of the northern churches, being congregational, was *particularly good*; and the extreme neatness of the building, and the primitive manners of the Christian flock, charmed me excessively. His residence being three miles from the Arcadian lane, we occupied the interval between the services by a stroll through the woods on the opposite side of the river. Some parts of this wood are cut through by very agreeable paths, fitted up with benches, the work of the proprietor of the adjoining inn; and the weather being fine, and the atmosphere warmed by the beams of a July sun, we sat and mused in a very philosophic mood. I shall never forget that afternoon. On the left gleamed through the foliage of the trees Crummoch-Water, backed by stupendous cliffs and hills. Right before us stood the little rustic sanctuary, the clang of its solitary bell coming on the breeze to summon us to afternoon service. The right was shut in by a mound of trees, and at our feet lay a gentle declivity, covered with underwood. My friend having looked at his watch, we quitted our seat, and soon overtook some of his honest-looking parishioners, on their way to unite with their brethren in prayer and thanksgiving to Him who made the sea, the land, the lofty hill, and the level plain.

The duties of the day finished, we returned to his retreat,—spent a calm and tranquil evening together, planning our week's tour, and retired early to rest, that we might prepare our limbs for the following morning's march. Somnus having refreshed our bodies by pleasing slumbers, the carolling of the birds awakened us to the splendour of a bright summer's morn in the heart of the mountains. Having partaken of a substantial breakfast, we left my friend's cot, and commenced our ramble to Keswick, which lay some miles on the other side of the fells to our left. I must not omit in recording these desultory and by-gone

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pleasures, our calling, as we went, on a lady in the adjoining parish to my friend's. You may fancy, reader, the mistress of the mansion we were about to enter, when my friend whispered in my ear, "*she was so particular a woman, that she would never on any account be known to attend any other but her own parish church.*" This was enough for me to expect a rara avis; and, accordingly, when I had the honour to be introduced to this leader of la Montagne *haut ton*, I was not disappointed. She was a woman about fifty, and traces of what she had been—a handsome woman, still lingered throughout her whole person. But she who pleased me most was her daughter! There was an air of pensive melancholy, which, joined to something that my friend had briefly told me about the *history* of their family—the major part of them being *insane*—interested my susceptible sensibilities exceedingly. Indeed, I have always entertained serious doubts of my own sanity at intervals; and this bland maiden of the dell fairly set me beside myself. I thought only of her and her hapless family for the *whole week afterwards*. She afforded a topic of conversation between me and le curé, the whole of the remaining way to Keswick. He, of course, bantered my romantic sympathy, but, nevertheless, that did not alter my feelings. Yet, amid all these delicious reflections, I found time to remark the novelty and grandeur of the scenery through which we were traversing. After some hours' walking, we began to descend the steep declivity which leads directly down into the town of Keswick. The effect of the view here surpassed description. To our left was partly seen the waters of Bassenthwaite (which I think was the name), and the first object of attraction to me, was the modest looking villa of our poet-laureate, Southey, who constantly resides here. I saw nothing in the town except some museums of local geological and mineralogical specimens, which give it a tone different from any other country market town; and as our intention was to push forward the next morning, we delayed looking at the *lake* until our return.

I always prefer the coffee-room of an inn wherever I stop, because there is more variety of character and incident to be found there, than elsewhere; but verily my peculiarity was well nigh annihilated by the utter disgust I experienced at the upstart airs of some greasy cheesemonger, who had come down from London for the purpose of "*laking,*" and who seemed as if he wished to monopolise the *whole establishment* to *himself*. Talking, too, of upstart people, reminds me of the divertisement I enjoyed the succeeding morning, on seeing a large party of grouse-shooters, chiefly composed of the firm of H—— and Co., certain purse-proud sons of Belial, whose persons and manners had been a continual source of annoyance to me while residing in their neighbourhood.

(To be continued.)

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TO THE EDITOR.

Bingham, Jan. 2, 1845.

DEAR SIR AND BROTHER,—I have been a subscriber to the Masonic Quarterly Review from its commencement to the present period, and must confess I have been under considerable apprehensions that through the instrumentality, to use the most charitable construction, of a few unworthy members, its discontinuance might have been accomplished. Your last publication I received last night with its cheering contents, as from information I received the last time I attended a Masonic festival as P. P. G. J. W. of our province, I was given to understand that in all probability the next number that I should receive would be the last; I therefore reluctantly anticipated the result, and have been happily relieved from my anxiety in the perusal of the contents of the present number. I have enjoyed many many happy hours, and derived much useful Masonic information from the perusal of its valuable contents, more especially from the triumph obtained by its late most excellent Editor Dr. Crucefix, to whom I consider myself happy in being personally known, and to whom I beg the favour of requesting him to accept my sentiments of sincere regard; it is also a matter of consequence to me to have the happiness of being personally acquainted with one of your excellent contributors to the Review, the Rev. Dr. Oliver, whose valuable information is of so high a character. I am in my fifty-sixth year of Masonry, having been initiated in the Union Lodge in Nottingham, now extinct, in the year 1789, and in the year 1796 made a Knight Templar at the Surrey tavern, in the Strand, by Capt. Hannam; and having been Junior Warden, Senior Warden, and Master of the Corinthian Lodge at Newark upon Trent, I feel now as anxious as I ever did for the prosperity of the Craft, of which I am considered the father in the county of Nottingham; you may feel assured my efforts will not be wanting to increase the number of contributors to your valuable publication: as I am now nearly eighty, of course my summons to the Grand Lodge above cannot be far distant, and I hope and trust I am, by the assistance of the Holy Spirit, making a preparation for the solemn event. In the interim I beg to subscribe myself, yours fraternally,

JOHN STRONG.

TO THE EDITOR.

SIR AND BROTHER,—Let me take this opportunity of thanking you, and congratulating the Craft on your determination to continue the Review; upon that depended my continuing a member of the Craft. If at any time it should be found necessary, in addition to the present sale of the Review, that an annual subscription be entered into for the purpose of maintaining it, I shall most gladly become a subscriber.

Yours fraternally,

MASONICUS.

March 9, 1845.

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TO THE EDITOR.

SIR AND BROTHER,—I had prepared a letter for the last number of the F. Q. R., but being unaware that original letters would not be received after the first of the month in which the number is to appear, it was too late. However, as you have, in a manner highly flattering, termed it "a very important paper," I shall, with a few unimportant alterations and some additions, re-present it to your notice. The principal topic in my letter was one of *great*, I may say, VITAL IMPORTANCE to the interests of our Order, viz., the continuation of the F. Q. R. Then, in company with many who "have good-will to our Zion," I called upon you to continue your labours; now, the thanks and support of the whole Craft are due for the prompt manner in which those appeals have been responded to. We all felt that "never was the hour of peril near when, to protect us, vigilance was so much needed." Your labours have produced much good; they may be "compared to the weeding of a great garden, which it is not sufficient to weed once for all, and afterwards give over, but that the work must be continued daily, or the same spots of ground which are cleared for awhile will, in a little time, be overrun as much as ever." This is not a time for half measures, for resting contented to let things take their chance, if we wish to save our *venerable* and *venerated* institution from destruction. Already have we cause to regret the proceedings of the Quarterly Communication in March last; already is that baneful weed CLIQUE spreading its insidious roots. Look at the attempt made, on the 4th of September, to apply the besom of destruction to the *privileges* and RIGHTS of the Masters and Wardens. To many of those in the provinces unacquainted, from distance and other circumstances, with the back-stairs influence at head-quarters, the measure may have a *primâ facie* appearance of plausibility. The proposition was to alter the constitution of the "Board of Benevolence" altogether—"that it should consist of *twenty-five* members, the president and *ten* thereof to be nominated by the G. M, and the remaining *fourteen* by the G. L."—In other words, that the party who triumphed in March should nominate the whole; thus creating for themselves a species of "permanent committee;" that the G. L. might practically become the G. M., and act upon the maxim, *sic volo, sic jubeo*. They deserve full credit for a spirit of benevolence towards themselves. How far the measure might have produced the fruits of *impartial charity* to our indigent Brethren is very problematical. If we wish the retreat of the AGED, the nurture and instruction of the YOUNG, to continue open without respect of PARTY, it is to YOUR columns that we must, in a great measure, look for aid. Although, such is the infirmity of human nature, that evil cannot be eradicated *in toto*, yet much wholesome restraint is exercised over public bodies by able and impartially conducted periodicals. It was from feelings such as these, that so many of us called loudly for our Quarterly Review to be continued. The cessation of the work would, indeed, have given a "heavy blow and great discouragement" to the Order. There are many important things calling for a vigilant eye at this time. Turn to the manœuvres in December, when Dr. Crucefix's all-important motion was again put aside; when the would-be *collected wisdom* of the Craft spoke against time. And no wonder, for they well know that to limit the office of G. M. would clip their own pinions. But these things *must not, will*

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not be borne with much longer. The state of the PROVINCES calls for the *prompt* attention of the G. M.; why are so many of them still without a P. G. M.? and why are any *in charge of the Grand Registrar?* Are we to look upon this as a specimen of the manner in which the interest of the provinces is to be watched over under the new regime? Is the G. M. aware of these things? does he try to make himself acquainted with the state of the provinces?—And if not, why do *those* whose OFFICIAL DUTY it is to point his attention to these matters, so long *permit* him to remain (query, KEEP him) in ignorance? Have we not here *strong grounds* for supporting Dr. Crucefix's motion? We have, indeed, made a *change,* but small are the signs of its being for the *better.* With sincere wishes for the *welfare* and *extension* of the Craft,

I am, yours fraternally,

PHILO-MASONICUS.

COLLECTANEA.

A STRONG ARGUMENT.—The late Dr. Mason once said to an infidel who was scoffing at Christianity, because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the path of morality?" The infidel admitted that he did not. "Then don't you see (said Dr. Mason), that, by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent.

WISE JURY.—At the Kent assizes, John Rough was indicted for stealing sixty pounds' weight of lead, value six shillings, fixed to a church at Swanscombe. The prisoner was arrested with the lead on his back, and it was found to correspond with the part whence it was taken. He admitted to the constable that he had stolen it. The jury returned a verdict of "Not guilty!" which appeared to surprise the prisoner, as well as everybody else in court. The learned judge said—"Not guilty gentlemen?" One of the jury—"The prisoner was not seen to steal it—it was only found upon him." His lordship—"Why, gentlemen, he acknowledged it." His lordship, addressing the prisoner—"Prisoner, the jury must think you a very bad fellow, for they won't believe you." August 1844.

THE HORSE.—No servant partakes so much of the character of his master as the horse. The steed we are wont to ride becomes a portion of ourselves. He thinks and feels with us. As we are lively he is sprightly; as we are depressed, his courage droops. In proof of this, let the reader see what horses some men make—make, we say, because in such hands their character is wholly altered. Partaking, in a measure, of the courage and firmness of the hand that guides them—what the rider wills they do or strive to do. When that governing power is relaxed, their energies are relaxed likewise; and their fine sensibilities supply them with an instant knowledge of the disposition and capacity of the rider.

THE MAIN ENTERPRISE OF HUMANITY.—Men such as they are, very naturally seek money or power; and power because it is as good as money—the "spoils" so called "of office." And why not? for they

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aspire to the highest, and this in their sleep-walking, they dream is highest. Wake them, and they shall quit the false good, and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of culture. The main enterprise of the world, for splendour, for extent, is the upbuilding of a man. Here are the materials strewn along the ground. The private life of one man shall be a more illustrious monarchy—more formidable to its enemy, more sweet and serene in its influence, to its friend, than any kingdom in history. For a man, rightly viewed, comprehendeth the particular nations of all men. Each philosopher, each bard, each actor, has only done for me, as by a delegate, what one day I can do for myself. The books which once we valued more than the apple of the eye, we have quite exhausted. What is that but saying that we have come up with the point of view, which the universal mind took through the eye of that one scribe; we have been that man, and have pushed on, first one, then another, we drain all cisterns, and waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever. The human mind cannot be enshrined in a person, who shall not set a barrier on any one side to this unbounded, unboundable empire. It is one central fire, which, flaming now out of the lips of Etna, lightens the Cappes of Sicily; and now out of the throat of Vesuvius, illuminates the towers and vineyards of Naples. It is one light, which beams out of a thousand stars. It is one soul which animates all men.—*Man Thinking, an Oration by R. W. Emerson.*

Love of Country.—As Abernethy said the parks of London were its lungs, so our mountains, forests, and moor-lands are the lungs of the whole country. It is there we drink in from all things around us a new life, a new feeling, full of the benevolent calm which is shed by its Creator over the world. Scott said he must see the heather at least once a year, or he should die. Crabbe mounted his horse in a passion of desire which could no longer be resisted, and rode fifty miles to see the sea; and more or less of this feeling lies in every bosom that is not totally dead to the true objects of life.—*Howitt.*

March of Intellect.—A famous lecturer on English grammar, in explaining to his pupils that the noun was the foundation of all the other parts of speech, said it was like the bottom wheel of a factory, being that on which all the other parts of speech depended, in the same manner as the upper wheels of a factory depended on the lower one. Having occasion afterwards to examine his pupils in parsing, he asked a fine stout lad, "What is a noun?" when the other replied, with an air of entire confidence, "It's the bottom wheel of a factory."

Abuse of Labour.—Men often toil all their lives, and refuse the enjoyments which can only be relished when life is in its prime, that they may be rich when the power of enjoyment is over.

Hypocrisy.—Hypocrisy is a moral pestilence which walketh in darkness. We feel it not till its cold hand withers our bowers of loveliness, blights all our joys, and turns our garden of light into a wilderness of woe.

An orator, holding forth in favour of women, concluded thus, "Oh, my hearers, depend upon it nothing beats a good wife." I beg your pardon," replied one of his auditors, "a bad husband does."

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POETRY.

THE DESCENT OF APOLLO.

(IL. I.)

THUS he prayed, and Phœbus heard him. From high heaven, indignant down
Came he, with his bow and quiver compact 'thwart his shoulders thrown.
Clanked the arrows in his motion, wrathful. But he came like night;
And apart the vassals seated, instant sent a shaft in flight,
Fiercely clanged the bow of silver. Mules and fleet hounds first he slew,
Next against the Achaians aiming forth the deathful arrows flew,
Then continual bodies burned upon the frequent flaming pile.—
Nine whole days throughout the army went the godhead's shafts the while.

TOXOTES.

THE BADGE WE WEAR.

ERE round bold Jason's daring oar
Approving Ocean curled:
Or Wonder saw Rome's eagle soar
Above the prostrate world:
The badge which we as Masons wear,
Was by our Brethren worn;
Then Brothers let it be your care,
To shield that badge from scorn.

More ancient than the golden fleece,
More dignified than star
Or garter, is the badge of peace,
Whose ministers we are.
It is the badge of innocence
And friendship's holy flame:
And if you ne'er give that offence,
It ne'er will bring thee shame.

W. SNEWING.

SONG.

AIR.—"*The Battle and the Breeze.*"

WHILE cloudless skies are azure blue,
Unshaken shall remain,
That freedom our forefathers knew,
Nor gave their sons in vain;
Then loudly sing Freemasons' praise,
Spread wide their spotless fame,
Unite, unite, your voices raise,
We bear that sacred name.

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'Tis Friendship's links that us unite,
Relief then is our duty;
'Tis Truth reveals the vision bright
Of Wisdom, Strength, and Beauty.
The badge which our forefathers wore,
That badge their sons retain,
Revered shall be till time's no more,
Despite of envy's bane.
Then loudly sing Freemasons', &c.

With Love, with Truth, with Friendship here,
With Virtue (brightest maid),
To smoothe the wrinkled brow of care,
Fond Mirth doth lend her aid.
Since then we're met upon the square,
Let them all jointly reign,
Be peace and harmony our care,
Nought else will then remain.
But—loudly sing, &c.

T. O. Lyte. Z.

Chapter of Harmony, St. Helier, Jersey,
January, 1845.

SONG

TO A MASONIC BROTHER, EMBARKING FOR THE EAST.

When far o'er the pathway
That leads thee to fame,
With faith in thy friendship
We'll cherish thy name;—
We'll think of thee ever,
As one we revere,
To Honour—to Virtue—
To Masonry dear!

Should sorrow e'er visit
The hearts that remain;—
Should poverty threaten—
Or misery pain,—
This hope, never failing,
Our solace will be,
That joy and good-fortune
Are waiting on thee!

J. Lee Stevens.

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THE SONG OF THE PLANTS.

We are coming—we are coming,
To welcome lovely Spring;
The air is breathing mildly,
The birds are on the wing.
The garden smiles with gladness,
All clad in cheerful green;
And beauteous is the sunbeam
That lightly gilds the scene.

Our tender buds are bursting
At Nature's welcome call,—
They hear upon the breezes
The voice that speaks to all!
It is the voice mysterious
That tells of seasons fair,—
When countless flow'rs will blossom,
And fragrance fill the air.

Young foliage clothes our branches
Of every varied hue,
And soon will opening flow'r buds
Receive the morning dew;
The leaves will shade the song-birds
From sultry beams above,
And vibrate with the music
Of innocence and love.

We are coming—we are coming,
Revived—renew'd in birth—
Reclothed in vernal glory
To beautify the Earth!
All silently rejoicing
That Life renew'd is giv'n,
We hear the voice of Nature,
And bend our heads to Heav'n.

W. Hersee.
Shakspeare Lodge, No. 356.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

CIRCULAR.—"*Freemasons' Hall, 28th Jan.* 1845.—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 for* BENEVOLENT PURPOSES, AND OF† *obtaining and keeping a correct register of Royal Arch Masons,*

"*Every subscribing member of a Chapter in the London district, shall pay 2s. per annum, and every subscribing member to a country Chapter 1s. 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.*"

QUARTERLY CONVOCATION, FEBRUARY 5, 1845.

Present, M. E. C., J. Ramsbottom, *M. P.*, as Z.
E. C., C. Baumer, as H. T. H. Hall, as J.

Several present and past Grand Officers, and the present and past Principals of subordinate Chapters.

The minutes of the last Grand Chapter were read, but previous to their confirmation,

Comp. CRUCEFIX drew attention to two points which he considered to be deserving the consideration of the meeting, the first was, to enquire whether a warrant should issue, previous to the *confirmation* of the grant; and the next was, whether a desultory conversation should be entered on the minutes. In regard to the first point, a warrant had issued, and had been acted on by a very meritorious body of Royal Arch Masons; and in regard to the next point, an intention of Comp. McMullen (whose Notice of Motion was withdrawn) to bring it forward in another shape, was recorded on the minutes as a substantive transaction of the Grand Chapter. Both these subjects he considered to be highly irregular.

After a considerable discussion, it was settled that confirmation of minutes was essential in all matters, and that no Notice of Motion could originate otherwise than through the Committee of General Purposes; also, that mere conversational discussion on irrelevant subjects ought not to appear on the minutes.

The minutes of the last Grand Chapter were then confirmed.

The report of the Committee of General Purposes was received; it announced a favourable state of finance. Warrants were granted for Chapters to be attached to No. 447, Kingston, Jamaica; and to No. 649, New Providence; also to No. 30, (Old King's Arms,) London.

* Name not printed in the circular.
† The words in capitals were omitted in the resolution, as passed.

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A petition for a Chapter to be attached to No. 15, the Kent Lodge, was read. An objection was made by many Companions to the holding a Chapter in a private house, but it appearing that the Master of the house was to be the first Principal, the warrant was not granted.*

THE NOTICE OF MOTION FOR REGISTRY, &c.—*Vide Circular.*

Comp. McMULLEN, after alluding to the great necessity there existed for a Benevolent Fund, and also for a registry of Arch Masons, briefly moved the resolution, which was seconded.

On the resolution being put,

A COMPANION moved as an amendment,

"That the proposed dues be doubled, viz., 4*s.* for members of London Chapters, and 2*s.* for Provincial Chapters."

Comp. HAVERS was desirous of addressing the Grand Chapter on this latter amendment, but was not permitted. The question being put on the amendment, it was negatived by a great majority.

Comp. MASSON then observed, that he was so satisfied that the objects apparently sought for would be obtained by a very moderate subscription, that he should propose as an amendment, that the dues should be only one shilling for London, and sixpence for Provincial Companions.

Comp. WALTON seconded the amendment, and observed that it was even more than ample for the purpose of a registry, while as an object of benevolence it was unnecessary, for that the motion of Bro. Crucefix pending the consideration of Grand Lodge, if carried, would supply all the deficiency.

Comp. HAVERS entered into an arithmetical explanation of the dues, and considering that half the amount would answer the purpose, supported the amendment.

Comp. BIGG, in an energetic address, supported the original motion, and with some humour rallied Dr. Havers on his preference for small, although not quite infinitesimal doses. He was of opinion that the fourth degree of Masonry should in its charity, as in its importance, at least vie with Craft Masonry.

Comp. KING supported the original motion.

Comp. CRUCEFIX was of opinion that as the Royal Arch was not a fourth degree, but simply the perfection of the third, any dues were not only unnecessary, but a departure from propriety; inasmuch as it would be only correct that a proposition for necessary dues should emanate from the principal constituency, whereby the result would not only be more satisfactory, but the amount for charitable purposes would be greatly increased; that the Companions in the Royal Arch bore no comparison as to numbers with the Brethren of the Craft. He also feared that the proposed dues or taxation would tend rather to retard than advance Royal Arch Masonry, and that it would be better to limit than extend pecuniary calls in that branch of the Order; finally, to prove the needlessness of the call, he had only to refer to the financial report of that evening; for these and other reasons, although he had intended to meet the question by a direct negative, he should as the lesser evil support the amendment.

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* If the Committee discovered this illegality, and it was sufficiently perceptible, the petition ought not to have been sent to the Grand Chapter, by which much time and discussion would have been spared.

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Comp. STEPHENSON briefly supported the original motion, expressing his surprise and regret that the advocates for the amendment had viewed the proposition as a taxation, instead of its being a motion to extend the charitable objects of Freemasonry.

Comp. DOBIE did not see the necessity of the motion as regarded the subscription, and thought the registry might be made without any dues. He agreed in the view taken by Comp. Crucefix, and should support the amendment.

Comp. McMULLEN expressed his astonishment at the arguments againt his motion—arguments which would have made it unnecessary for him to reply, but for the singular inconsistency of Comp. Crucefix, who said one thing in one place and another in another: in Grand Lodge he was the advocate of charity, in Grand Chapter he disclaimed it altogether. He had heard that Companion scores of times declare that the dues paid by the Craft were almost ridiculous, and that he had often asked him (Comp. McMullen) to support his views, whereas to-night he had spoken differently.

Comp. CRUCEFIX (addressing the First Principal) called Comp. McMullen to order, observing that he was exceeding the limits of a Masonic debate; he (Comp. C.) regretted that unless the Companion confined himself strictly to the proper discussion of the subject, he (Comp. C.) should feel himself called on to address the Grand Chapter, perhaps at some length, which however he hoped would not be necessary.

Comp. McMULLEN observed that he did not mean his observations to convey other views than he thought were correct, but bowed to the call of order.

Some observations were made as to the propriety of omitting the purposes of benevolence in the original resolution, which were omitted accordingly.*

On the question being put, there appeared for the original motion 20, against it 17. †

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

Feb. 26.—Present—Bros. McMullen, Laurence, Crucefix, P. Thomson, — Savage, Baumer, Rule.

BUSINESS FOR THE GRAND LODGE,

To consider on some unsettled clauses of report of the Board of June 1844.

To report on the case of Bro. Povey, as to the recommendation to that Brother of *thirty* pounds from the funds of the Grand Lodge.

The Report of the Board of General Purposes noticed the payment of

* See the Circular—the words in capitals were omitted, viz. BENEVOLENT PURPOSES AND OF.

† We had intended to have offered some remarks on this evening's debate, but we have been anticipated by the letter from Chronos, which the reader will find at page 44.

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a fine of five pounds, from a Lodge at Colchester, for a misrepresentation on a petition to the Board of Benevolence.

That the lease of the premises in Great Queen-street, being about to expire at Michaelmas next, it is recommended that a fresh lease be granted for seven years, at the same rent, viz., 1000*l.* per annum. In the lease the Hall itself is not devised, but a qualified permission is given to use it forty-two times during the year, but that for every other occasion especial permission must be given, and a charge of 3*l.* 3*s.* for each time, must be paid, otherwise a fine of 20*l.* to be levied. The committee-room and the various approaches are to be at the service of the Grand Lodge—with the Grand Master's room, Secretary's office, Tyler's apartment, &c., &c. The New Temple may be used for Masonic purposes only—paying a fine of 1*l.* 1*s.* for each time of occupation. No scaffolding whatever to be erected in the Hall; and all damage of whatever kind to be made good by the tenant.

The room at present appropriated to the library and museum (which the Board regret has proved a failure) to be at the service of the Grand Tyler; and the books, &c., to be removed to the ante-room of the New Temple.

THE FINANCE.—The Benevolent Fund, by the public audit account, was considerably in arrear to the Grand Treasurer.

The funded account of the Board of Benevolence is 11,000*l.*; that of the Board of General Purposes 5000*l*, also 500*l.* in Exchequer bills.

NOTICES OF MOTIONS.

BRO. CRUCEFIX—Some provision for widows.

BRO. BREWSTER—The union of the Asylum with the Benevolent Annuity Fund.

BROTHER HALL—On the necessity of amending the law relating to Provincial Grand Masters.

BRO. SCARBOROUGH—On the Library and Museum.

Scrutineers.—Bros. McCantlige, 198; White, 205; Smith, 206; Taylor, 209; Otway, 225; Muggeridge, 227.

(*Circular.*)

UNITED GRAND LODGE OF ENGLAND.

Right Hon. the Earl of Zetland, M.W. G. M.

R. W. BROTHER,—Your attendance is requested at the Meetings of the Lodge of Benevolence, on the under-mentioned days, at seven o'clock in the evening punctually, viz: Wednesday, 26th February; Wednesday, 26th March; Thursday, 1st May.

By command of the M.W. G. M.,
G. H. WHITE, G. S.

QUARTERLY COMMUNICATION.

March. 5.—Present—The Earl of Zetland, M.W. Grand Master, on the Throne.

R.W. Bro. T. H. Hall, P.G.M., Cambridge, as D.G.M.
„ Hon Ridley Colburne, *M.P.*, S.G.W.
„ B. B. Cabbell, as J.G.W.

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Many other Present and Past Grand Officers, several Grand Stewards of the year; the Master, Past Master, and Wardens of the G. S. L., and the same of many other Lodges. The Grand Officers were but few in number, but below the Dais the attendance of the Brethren was unusually numerous.

THE GRAND MASTER announced that he had received a communication from the Deputy Grand Master, the Earl Howe, and also from the Junior Grand Warden, Bro. W. H. Smith; the former regretting that his absence was caused by severe indisposition, and the latter by very imperative business.

The minutes of the last Grand Lodge were then read, and confirmed.*

Bro. Gibbins moved, and Bro. Pryer seconded, a resolution that the Right Hon. and Most Worshipful Brother the Earl of Zetland be re-elected Grand Master for the ensuing year; which resolution was unanimously carried with every demonstration of affection and respect, and the Earl being proclaimed, the assembled Brethren arose and saluted him accordingly.

The Grand Master addressed the Grand Lodge on his re-appointment.

The R. W. Bro. Richard Perceval was unanimously elected Treasurer.

The Grand Lodge then proceeded to discuss the remaining clauses of the report of the Board of General Purposes, presented in June 1844; viz., on the alteration in the law relating to petitioners who do not attend the Board of Benevolence, suggesting that where a sum exceeding *5l.* shall be voted, only such amount shall be advanced until the ensuing Board of Benevolence, in order to give time for the confirmation of the truth of the petitions.

To limit the donation to Scotch, Irish, and foreign Brethren, to the necessity of their quitting England.

To extend the period of qualification for relief from two to three years.

All which clauses on being put were, after a very protracted debate, severally negatived.

The report of the Board of General Purposes was then read (vide p. 70) and ordered to be entered on the minutes.

Bro. CRUCEFIX was then called on by the Grand Master to proceed with his notice of motion, which had been on the paper since August 30, 1843, when it was first given in at the Committee of Masters. The notice of motion was as follows:—

"That the rule or regulation in the Book of Constitutions, page 111, respecting the quarterly contributions of Members, shall be altered so as to increase the amount by sixpence per quarter, or two shillings per annum, and stand thus,—

"Every Member of each Lodge within the London district shall pay towards the fund for Masonic Benevolence one shilling and sixpence per quarter, or six shillings per annum; and every Member of each Country and Military Lodge one shilling per quarter, or four shillings per annum.

* Bro. Faudel was desirous to bring the subject of the exclusion of Masonic Jews on the tapis, but the Chev. Hebeler, the representative of the Grand Lodge of Prussia, not being present, he contented himself with expressing his protest against such violation of the Order.

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"That, as an additional contribution of two shillings per annum from each Member will materially increase the general fund of Masonic Benevolence, the sum of £200 per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the £400 per annum already voted by Grand Lodge.

"That the widow of any pensioner upon the Royal Masonic Benevolent Fund, who shall have been married to such pensioner previously to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.

"That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Masonic Benevolent Fund, shall be eligible to election as a recipient of a proportionate stipend out of such fund, provided she be upwards of sixty years of age at the time of his death; subject, however, to rules and regulations analagous to those pertaining to the male pensioners upon that fund."

It was suggested that the notice, if considered as one distinctive motion, would be difficult, if not impossible, to be entertained; that it became expedient that they should be put seriatim as seperate resolutions or clauses; and the Grand Master confirming this view of the case, Bro. Crucefix proceeded with his argument, which embraced the evidence, that excellent as was the Benevolent Annuity Fund, its projectors had begun at the wrong end; for it would have been better to have clearly propounded, not merely the necessity of such a fund, which was incontrovertible, but, that point being ascertained, to have come to Grand Lodge for a separate and distinct provision for so benevolent a purpose, instead of allocating funds already devoted by the Constitutions to a sacred purpose, and, in his opinion, inalienable to any other whatever; and that, in fact, the diversion of £400 per annum, from the distribution of the monthly Board of Benevolence, had so materially affected its funds, as to leave the Grand Treasurer invariably in advance to that Board. A state of things it was most desirable to correct. The increase of dues he (Bro. C.) proposed would probably give to the Lodge of Benevolence a sum of £1000; deducting from such amount £200, to be divided among the widows of the annuitants, there would remain, in aid of the casual Fund of Benevolence, ample means, not only for present resource, but probably for additional investment in the funds, or to be applied as Grand Lodge might direct. He (Bro. C.) would hardly trust himself to expatiate on the subject of granting annuities to the widows of Freemasons; it was a subject of such deep importance, that it must be sanctioned by the approbation both of Provincial and London Lodges, who, as they would equally share in the benefit, it was only just that each should also share in the honour of contribution.

Several Brethren addressed the Grand Lodge on the subject. On the question being put as to the increased subscription, it was carried by a considerable majority.

It was then referred to the Grand Master, to notify to the Provincial Lodges the entire motion, that they might have an opportunity of taking time to consider thereof.

It being past time for new motions, the remaining clauses stood over.

The Grand Lodge was then closed and adjourned.

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GRAND CONCLAVE OF THE ROYAL ORDER OF H. R. D. M., K. D. S. H., PALESTINE.

NE PLUS ULTRA.

There has been no meeting of the Grand Conclave or its Committee since our last. Among the Masonic mistakes, the most prominent will be found in life-appointments. The late Grand Prior suffered twenty-five years to elapse without summoning any meeting of the Grand Conclave; and the present Grand Sub-Prior, also life-appointed, having delayed to nominate proper Grand Officers, no steps can be taken.

ENCAMPMENT OF ST. JOHN OF JERUSALEM No. 9.

MANCHESTER, *Dec.* 10.—This evening, Companions the Hon. A. G. Stuart, captain 67th regiment, and Charles A. Stephenson, P. M. of Lodge 77, were duly installed by Sir Knight W. Lawrence, (41st regt.), (Sir Knight Noton being absent from indisposition,) assisted by Sir Knights Howarth and Wagstaff.

March 11.—At the annual festival, Sir Knight W. Lawrence, member of the United Supreme Grand Council of Rites for Ireland, was duly installed as the E. C.; Sir Knight Lewis as Chancellor; Sir Knight G. H. Noton, P. E. C., as Treasurer. The E. C. then appointed Sir Knight C. M. Williams, Senior Captain; Sir Knight B. Colley, Junior Captain; Sir Knight J. Berry, First Aid-de-camp and Master of Ceremonies; Sir Knight Chafor, Second Aid-de-camp; Sir Knights Howarth and Wagstaff, as First and Second Standard Bearers; Sir Knight Clegg, as Prelate.

The new Council nominated by the E. C. are the First and Second Captains, Treasurer, and the Master of Ceremonies. The E. C. entered into some observations upon the state of the Order in England, and read some communications he had received from several highly distinguished members of the Order. After the business of the Conclave was over, the Knights partook of a splendid repast, and the evening passed in a most delightful manner.

It is most gratifying to witness the numerous applications which are making for admission into this Order. Already, since Christmas, six highly distinguished members have been added to our Conclave—a good omen in favour of the year's campaign.

THE CHARITIES.

THE ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.—The friends of this Institution will be gratified to learn that the following has been circulated:—

Especial Notice.—Sir, I am desired by the Treasurer to summon a Special Meeting of the Committee, for the 4th of March, at 7 o'clock in the evening, at Radley's Hotel, Bridge-street, Blackfriars, to receive a report of the final settlement of the Suit in Chancery; and to consider

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the future Trusteeship of this Institution. I am, Sir, yours faithfully, ROBERT FIELD, Secretary, 25, Tibberton Square, Islington, Feb. 22.

At the meeting of the Committee, it was resolved unanimously, to recommend the names of five noblemen and gentlemen to a General Meeting, for election as Trustees. We hope to give further particulars before we publish; and should we not be able to do so, we can at least congratulate the friends of the Asylum on the auspicious prospects of the Institution.

The Festival is fixed for the 18th of June, at which Bro. B. B. Cabbell, F. R. S., will preside as chairman. The Board of Stewards is already numerous, and will, no doubt, be much augmented. The motion of Bro. Brewster for the amalgamation of the Asylum with the Annuity Fund, has created a very deep interest in favour of such proposition.

The Annual Masonic Ball took place at Freemasons' Hall, on Wednesday, the 22nd January, 1845, under the direction of the following

BOARD OF STEWARDS:

Bro. J. LANE, *President.*	Bro. S. H. LEE, *Treasurer.*
" J. HODGKINSON, *Vice Pres.*	" R. FIELD, *Hon. Sec.*

And Bros. W. Aspull, J. Bacon, E. Brewster, J. Barnes, Jun., Chas. Bowen, W. H. Carlin, R. Comins, R. T. Crucefix, H. Faudel, T. Lemale, G. Marriott, M. Sangster, W. T. Smith, W. Shaw, R. Spencer, Z. Watkins, H. Watts, J. Whitmore, W. L. Wright.

The result was, as usual, most favourable; but we regret that, owing to the serious indisposition of the highly respected secretary, Bro. Field, we have not been able to report the proceedings.

THE GIRLS' SCHOOL.—The report is in every respect satisfactory. The Board of Stewards for the Festival, on the 21st of May, already musters twenty-four Brethren.

THE BOYS' SCHOOL. *March* 12.—The anniversary Festival was held in Freemasons' Hall, Bro. the Hon. Ridley Colborne, *M. P.*, S. G. W., in the chair, supported by Bros. W. H. Smith, J. G. W., Cabbell, T. H. Hall, and several Grand Officers. The liberality of the Stewards was much applauded, and especially for their generous contributions to the subscription, which exceeded £560. We should have felt much pleasure in being able to give further particulars, but our reporter not having been invited, we are limited to these simple details, furnished by a life-governor who was present.

THE BENEVOLENT ANNUITY FUND.—Her Majesty the Queen has graciously presented £50 to this charity.

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THE REPORTER.

The vernal equinox has closed on the first quarter of the year, which is in one respect the most important of any; it embraces, with very few exceptions the period of installation of the Masters of the London Lodges, and presents to the Masonic world a great number of Brethren, who having been found true and trusty, and of good repute, are called to the exercise of the important duties attendant on the office of Master.

The ceremony of installation is imposing and instructive; the candidate cannot fail to be impressed with its solemnity, and the Brethren are generally directed to a review of the past lessons as a moral direction for their future guidance.

The various installations have been conducted with the usual attention to our mystical ceremonies, and we have witnessed with the highest satisfaction the just ambition of many young Masters to instal their successors, proving that the various Masonic charges have sunk deeply into their hearts, and disposed them to hand down to their Brethren an example so worthy of imitation. The elder installing Masters have not been idle themselves, for while instructing their juniors they have made themselves, if possible, more perfect masters of the art. When we contrast the great moral improvement that has taken place within the last twenty-five years with the practice at that time, when there were scarcely six Brethren capable of conducting the ceremony of installation, we may well express a deep sense of gratitude to the Great Architect for the signal benefit he has vouchsafed unto us in the enlightenment of so many "Rulers in the Craft."

It is beyond our power to do justice to all deserving Brethren, and the following is but a slight sketch of a few reports; some are necessarily omitted as mere repetitions, and others reached us too late for insertion:—

CONSTITUTION AND CONSECRATION OF THE LODGE OF UNITED PILGRIMS, 745.—Bro. James Lovett Jones, W.M. (by warrant).

CIRCULAR.—Sir and Brother, the Most Worshipful the Grand Master having granted a warrant for the consecration of this Lodge, you are requested to attend on Friday, the 14th March, at three o'clock, at the Pilgrim Tavern, Upper Kennington Lane: such day having been appointed by the W. Brother ROBERT THOMAS CRUCEFIX, P.G.D. who has been requested to consecrate the Lodge, and instal the Master and Wardens nominated in the Warrant. I remain, Sir and Brother, Yours fraternally, WM. EVANS, Sec. (*ad interim*).

Consecration, three o'clock; Installation, four o'clock; Initiations, five o'clock.

We give the initiative circular of this maiden Lodge as the best herald to record an event highly interesting to the metropolitan Craft. The Bank of England Lodge, 329, appears, by the Masonic Calendar, to have been constituted in 1788, since which period we believe there has not been any Lodge constituted in the London district, with the exception of that at Edmonton, in 1839, which can hardly be termed a London Lodge, although in the metropolitan district; we shall not now inquire into the causes shown and reasons given why Lodges should not have sprung up—one, however, carries with it considerable probability of justice, viz., that at the union in 1813, so many Lodges fell under one jurisdiction, that until time should prove it to

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be necessary, it was impolitic to grant new warrants in London. Time has shown that in the suburban districts new Lodges are wanted, and we hail No. 745 as the parent of many future scions of the Craft, and offer to the Masters, Wardens, and Brethren our "hearty good wishes" on the occasion.

The novelty of the occasion attracted a great number of Brethren, who assembled at three o'clock. Many Past Masters of high estimation in the Order felt a natural anxiety to attend a ceremony which none of them had ever witnessed, but who probably felt there was a possibility they might be called on to perform *propriâ personâ*. Among these were Bros. Cant, Shaw, Kincaid, J. Savage, Watson, Fox, Leveau, Faudel, W. L. Wright, Whitmore, Warriner, Weichbrodt, Evans, and about a dozen other Masters and Past Masters of Lodges. At the head of a numerous cortege of Master Masons we observed the Reverend Brother Carver, a Grand Steward; Brother Longstaff, a most experienced Mason, officiated as Tyler. The Brethren mustered in an antichamber and entered the Lodge in procession. Dr. Crucefix assumed the chair, and appointed as Wardens, Bros. Watson and Cant; having opened in the Three Degrees, he first constituted and then consecrated the Lodge. The ceremonies were conducted with due solemnity, and were listened to by the Brethren with the deepest attention; Bros. Carver, Savage and Evans, with the Masters and Wardens named in the warrant, were the assistants. The Worshipful Master, named in the warrant, Bro. James Lovett Jones, was then installed by Dr. Crucefix, and suitably addressed on the occasion—Brother Savage assisted in this important ceremony. Bro. J. L. Jones having regularly closed down the Lodge to the first degree, initiated three Candidates as entered Apprentices, after which the Brethren adjourned to banquet.

Our province being to record masonic works, we do not care to be the mere reporters of the knife and fork degree, but in this case we cannot refrain from stating that a more hospitable board was never spread, nor did ever any *Pilgrims*, however *united*, ever entertain "wayfaring Brothers" with greater courtesy and good feeling. Bros. Evans and Gardner, were the Stewards of the day, and catered like cunning-men who dared you if possible to find fault, but find fault we will, and it is with the excess of liberality that left nothing to be wished for.

As might have been expected, the subject of the day's proceedings afforded ample scope for the post-prandial addresses. The Queen and other loyal and Masonic toasts were consecutively given. There being no Past Masters present, Dr. Crucefix gave the health of the first Master of a maiden Lodge, and entered into the subject much to the satisfaction of the Brethren; and on his own health being given in conjunction with the asylum, he made many pertinent remarks. Bro. Brown, as Steward for the festival to be held in June, spoke in favour of the cause, and looked for support from such a meeting as a proof of first good intentions. Brother Shaw, P.G.S., addressed the meeting in a very pleasing and eloquent manner, on behalf of himself and the numerous visitors. One of the newly initiated Brethren, a foreigner, in returning thanks for himself and his fellow Apprentices, made one of the most sweetly allusive addresses we ever listened to from a novice, he concluded by praying fervently for grace from God to enable him in some measure to perform the duties he had that day engaged to do, and thereby redeem the errors of the past. The

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scene closed on a day of unmixed satisfaction. Brethren of the "United Pilgrims' Lodge," may your every meeting be as happy as the first.

ANTIQUITY (No. 2), *Jan.* 22.—The installation of Bro. Capt. Henderson afforded the opportunity that seldom occurs, of one Brother initiating his Brother by birth to the high dignity of a Master in the chair. On this occasion it is hardly necessary to observe that the ceremony was conducted by Bro. John Henderson, P. G. Regr., in a manner as chaste and dignified as it was eloquent and courteous. We would wish that the P. G. Regr. could be more in the Craft, were it not that he is so much occupied in his professional pursuits. We are always grateful to meet him at his leisure. We enjoyed at the festive board a copious draught of "cup," from those noble Masonic glasses which have been lately recovered from darkness to light; but must reserve these particulars for the forthcoming annals of "Antiquity."

ROYAL YORK (No. 7).—The installation of the W. Master, Bro. Harry May, took place at the George and Blue Boar hotel, Holborn, on the 16th of January. About twenty-five Brethren assembled on the occasion. The W. Master appeared to be held "in high estimation by his Brethren and Fellows," who manifested their regard for his Masonic and social qualities by the most unequivocal tokens of their respect and affection. The ceremony of installation was performed by Bro. Bigg, P. M. of No. 109. The Brethren partook of an excellent banquet; after which, the W. Master proposed the usual toasts, with much tact and ability, and the evening was spent with great conviviality and pleasure.

CASTLE LODGE (No. 36).—Bro. J. F. White installed his successor, Bro. Gilbert, in such masterly style as to call for the approbation of Bro. Peter Thomson, the Master of the East-end, and a numerous body of visitors. The Masonic business occupied nearly four hours, and gave proof that the new blood infused into the Lodge is not likely to tarnish its escutcheon. The social hour was afterwards passed in very delightful conviviality.

LODGE OF CONCORD (No. 49.)—Bro. Thomas Bond Barnard, a very promising Mason, was installed as W. M. for the ensuing year, by Dr. Crucefix; and it is but justice to the new Master to state, that he acquitted himself in a very able manner.

ST. MARY'S LODGE (No. 76).—Bro. Aspull completed his year of office by installing his successor, Bro. Emly, in a manner that will not readily be forgotten by those who witnessed the ceremony.

GRENADIER LODGE (No. 79), *Jan.* 23.—Bro. D. Kincaid installed Bro. Graham, junior, to the perfect satisfaction of a numerous assembly, and the young Master entered on his office with every hopeful promise.

LODGE OF UNITY (No. 82).—Bro. E. Vickers was installed by Bro. R. L. Wilson in his usual style. Among the visitors we noticed Dr. Crucefix and Bro. J. Hartley, formerly of No. 2, who gratified the Brethren with some interesting anecdotes.

ST. JOHN'S LODGE (No. 107).—Bro. Darvill installed Bro. S. H. Lee, who stands prominent as promising a Master as he is known to be a most charitable Mason.

LODGE OF REGULARITY (No. 108), *Feb.* 27.—Bro. P. Marlin was installed in the chair of this Lodge by Brother J. Houlding, to whom

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it is only justice to observe, that the ceremony was most admirably conducted; as were also those of passing and raising, by the same Brother. The banquet was such as Lucullus would have enjoyed, and Epicurus himself approved of. In compliment to the W. M., himself a foreigner, there were several Brethren from Paris; there were also present Bros. Dr. Crucefix, Dr. Bainbridge, Crew, Thiselton, Gray Clarke, Captain Chappell, and very many other distinguished visitors. The Treasurer of the Asylum, and the Secretaries of the Girls' and Boys' School being among the number, afforded an opportunity for apposite addresses; that of Dr. Crucefix, in which he alluded to the termination of the chancery suit, and the hopeful union of the Asylum with the Benevolent Fund was warmly cheered. Bro. Crew delighted the Brethren with some of his exquisite warbling melody; and Bros. Whitmore, Spencer, and other friends contributed greatly to the harmony of the evening.

Moira Lodge (No. 109.)—This Lodge had a grand day on Tuesday, the 28th of January, when Bro. George Smith, of Conduit-street, was installed Master for the ensuing year. A very full and brilliant attendance of the Craft graced the occasion, there being seventy-nine Brethren present in the Lodge. It may be observed as a remarkable circumstance, that a Board of twenty-six installed Masters was formed—a number very unusual, if not unprecedented, on an Installation. The ceremony of installation was ably performed by Bro. Bigg, P. M. of the Lodge. Amongst the visitors present were Bro. McMullen, P. G. D.; Bro. H. Rowe, Dep. Prov. G. M. of Cambridgeshire; Bro. Parbury, Grand Sup. of Works for the Province of Bengal; Bro. Kincaid, Prov. G. W. for Surrey; Bros. Crew, Z. Watkins, J. Walton, and Soanes. The banquet, wines, ices and fruits were quite *récherché*, and reflected great credit on Bros. Bathe and Breach, of the London Tavern. The Brethren were addressed in able speeches by Bro. Charles Hill, P. M., and several others. The musical department consisted of Bros. Jolley, Hatton, Evans, and Young. The whole arrangements were of the most unique character, affording the highest satisfaction.

Burlington Lodge (No. 113.)—Bro. Richard Comins was elevated to the chair of King Solomon by Dr. Crucefix, the father of the Lodge, and presided afterwards at the banquet with much taste and liberality.

Temple Lodge (No. 118).—Bro. A. Gardner was installed in the chair of this Lodge, and in naming the installing Master, Bro. J. D. Kincaid, it is a sufficient guarantee of the excellent manner in which the mysteries were celebrated.

Lodge of Faith, (No. 165).—When so many proofs of excellent work are to be recorded, it is difficult to name the most superior—we may quote the words of a visitor, a Grand Steward on this occasion, where he said, and with truth, "if we wish to see good works we should abide in Faith." The retiring Master concluded his labours of the year by making, passing, and raising various Brethren; and finally, by installing his successor, Bro. J. R. Dudley. We regret much having forgotten the name of the late Master, who, as a foreigner, had many difficulties to surmount, but his skill as a Mason was marked by great assiduity and perfect correctness. The new Master is worthy of his excellent predecessor. Our limits prevent us doing justice to many

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excellent addresses, and we must crave pardon from Dr. Crucefix and Bro. Wyld, for not otherwise alluding to speeches which were received with hearty cheers, not the more deserved from the truthful acknowledgements of the example shown in the Lodge, than for the popularity with which they had been received. All praise to Brother Rackstraw for one of the best dinners we ever sat down to.

St. Paul's Lodge (No. 229), *Feb.* 18.—This excellent Lodge, since its removal to its present quarters, appears to have acquired additional strength as well as comfort. Always an example, it shone forth this day with unexampled splendour. Brother Veal, P.M. officiated as W.M. in the absence of Bro. Cleghorn, and initiated in a most careful and able manner an E.A.P., Bro. Wm. Bartholomew, who on his health being proposed, returned his acknowledgment in an address of surpassing elegance and eloquence; we sincerely regret that our limits prevent our giving the address itself, it was clear that Bro. Wm. Bartholomew had not only conceived a favourable impression of our order, but that he had so studied the operative branches of art in connection with its moral sciences, that he was intuitively prepared to express himself "with freedom, fervency, and zeal." We predicate his attainment of high honours in Masonry, and that the Craft will be indebted to him for future contributions to its welfare.* When all are excellent we should not select, still we cannot pass over our old friend, we hope he will pardon our freedom, although our greetings have assumed the angel phrase of few and far between, we mean Bro. Leonard Chandler, P.M., whose generous liberality is so well known; and who served for the second time as Steward to the Boys' School on the 12th inst., not forgetting to present an additional 10*l.* 10*s.* to the funds of the charity, and in this praiseworthy act he was well seconded by another member of the Lodge, Bro. White, who has made several elegant presents to his Mother Lodge, and whose rising Masonic talents point him out as one of the future worthies of St. Paul.

Lodge of Honour and Generosity (No. 274).—Bro. Davyd W. Nash was installed by Bro. R. L. Wilson. These worthies may justly be termed in Masonry, *par nobile fratrum*. In Bro. Nash we recognize the erudite scholar and the Masonic gentleman. Bro. R. Wilson as an installing Master, and as an accomplished general practitioner in Masonry, is too well known and respected to need any praise from us.

Bank of England (No. 329).—Not to be behind hand with his competitors, Bro. W. Gray Clark surmounted the difficulties of the installation with admirable tact, and introduced his successor to the chair, Dr. Bainbridge, with the marked approbation of a numerous assembly.

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* Alfred Bartholomew, F.S.A., the brother of the newly initiated Mason, whose obituary is recorded in the 'Art Union," (Feb. 1845) was the editor of the "Builder" and the founder of a College in 1842, *called the Society of the Freemasons of the Church*, for the maintenance and furtherance of the true scientific principles of architecture. The particulars in the obituary alluded to, are affecting and interesting; our newly made brother is a worthy representative of a gifted family.

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MASONIC CHIT CHAT.

"SUSSEX MEMORIAL.—*Gray's Inn, 1st July,* 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. Secretary of the Sub-Committee."

The above circular has been addressed to the Lodges under the English Constitutions; with what success we know not; the Grand Lodge has done its duty; let the Nobility and Gentry of England do theirs. It is true a limit was put on the amount of subscription, but a generous heart can evade this difficulty by anonymous subscription. What are the wealthy Catholics about? and where are the Rothschilds, Cohens, Salomons, Montefiores? The Roman Catholic and the Jew surely have not altogether forgotten their benefactor!

LIBRARY OF THE DUKE OF SUSSEX.—The sale of the fourth part of this extensive Royal collection was continued at Evans', and several of the lots realized very high prices. Among them the extraordinary collection made by Talleyrand in the early part of the French Revolution. It contains a series of political, satirical, and burlesque publications, which were rigidly suppressed within twenty-four hours of their appearance. They have Talleyrand's book-stamp at the beginning of each volume. The introductory address to Sixtus IV. is extremely curious. Calderinus, we are told compared the Latin version with a Greek manuscript, corrected by Gemistus.

The entire sale of the fourth part of the Library, embracing 2643 of the lots, realized nearly £2000.

BROTHER JACOB BEULER gave his annual evening entertainment at the Crown and Anchor, Strand, (March 10th) which was extremely well attended. The Concert went off with much *eclat,* and the Quadrilles with equal spirit.

NOTTINGHAM.—Brother Robert Goodacre gave recently a series of Lectures in this town, on "Descriptive astronomy and astronomical Geography," in aid of the funds of the Library recently established. It is sufficient to observe, that the subjects in the hands of such a lecturer as Brother Goodacre, were illustrated with considerable care, and met with the approbation of a very discriminating audience.

LICKING AN EDITOR.—The following ludicrous affair is said to have "come off" somewhere "out west," lately:—Editor in his sanctum, discovered writing. A "six-foot" customer approaches with a newspaper in his hand. Visiter (pointing out a particular article—Look here, Mister, did you write that thar? Editor—I did. Visiter—(laying off his coat)—Well, I've got to whip you, so you'd better peel. Editor—Indeed! but I prefer not being whipped. Visiter—Can't help it; got to do it; you'd better be pullin' off that coat, or I might spoil it for you. Editor (drawing a "revolver")—Thank you, sir; I believe I'll keep my coat on. Visiter—What! you're not goin' to use that shootin' iron, are you? Editor—Not unless you render it necessary. Visiter—Now see here, stranger; that's not gentlemanly; jest lay that thing aside, and let's take it out in a way that's becomin'. Editor—Sorry not to be able to oblige you; but I can't, positively. Visiter

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(putting on his coat and retiring)—Well, if you're that sort of a fellow, I want nothin' to do with you. You're beneath the notice of a respectable citizen! Exit.—*American Paper.* [We are not over fond of the shootin' iron ourselves, being satisfied with the use of the steel pen. If we should receive any visit from a "six-foot" customer, be he ever so growlish, we should write on, and act as the painter would, by taking the impression from nature, and show up, not in false but true colours. A little *moral* courage soon prostrates a bouncing hector.]

GRANGEMOUTH. THE EARL OF ZETLAND'S BIRTH-DAY.—The birthday of this popular nobleman was celebrated here, on the 5th February, in a very joyous manner. His lordship's tenants and a number of other gentlemen (upwards of 100) sat down in the School Room to a most excellent dinner, provided by Mr. A. Morrison of the Crown Inn. Sir Michael Bruce, Bart., of Stenhouse, ably performed the duties of the chair, supported right and left by the Rev. Mr. Balfour, of Clackmanan; Provost Adam, of Falkirk; Alex. M'Farlane, Esq., of Thornhill; John Cowbro', Esq., of Thorn; the Rev. John Cochrane, of Grangemouth; J. Burten Timmings, Esq., collector of her Majesty's customs; and A. Thomson, Esq., of Newtonmains. William Forbes, Esq., *M. P.*, of Callender, officiated as croupier, supported by John Borthwick, Esq., factor to his lordship; John S. Mackay, Esq., and John Thomson, Esq., of Carronflats, &c.

After the cloth was drawn, the usual loyal toasts were given, and then came the toast of the evening—"The Right Hon. the Earl of Zetland," which was the signal for every demonstration of respect and enthusiasm. In the course of his very excellent and appropriate speech, Sir Michael appealed to the fact, as an illustration of the character of the esteemed nobleman they had met to do honour to, that the tenantry of his lordship were second to none in respectability, and as good farmers, and that as a generous friend he could not be surpassed, as he (Sir Michael) could testify.

The order of the other toasts of the evening was the Countess of Zetland and the other members of the family; His Grace the Duke of Montrose, Lord Lieutenant of the county; the Member for the County; the Chairman and Croupier; the Kerse and Clackmannan Tenantry, &c.

The company separated about ten o'clock, after spending a delightful evening, and one that will not be forgotten in Grangemouth for a long time.

BIRTHS.—*Jan.* 25.—At Monmouth, Mary Ann the wife of Bro. Isaac Chilcott, P. M. 671, 93, of a daughter.

Feb. 4.—The wife of Bro. John Whitmore, 125, Oxford-street, of a daughter.

Feb. 24.—At Londonderry, the wife of Bro. John Allen, of a son.

Feb. 25.—At Lyecroft-house, Taunton, the wife of Bro. Capt. Maher, of a son.

March 5.—At Portsmouth, the wife of Brother S. D. Forbes, W. M. 717, P. M. 387, and P. P. G. S. B., of a son.

March 10.—The wife of Brother Madden, Leadenhall-street, of a daughter.

March 5.—At Gosport, the wife of Brother Compignè, W. M. 387, and P. G. D., of a daughter.

MARRAGE.—At Arreton, Bro. G. White of 204, to Mary Ann, eldest daughter of Bro. Brown Hearn, W. M. 176.

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Obituary.

DEATH OF AN AGED BROTHER, a Pensioner on the Asylum Fund.—*Oct.* 1, 1844.—BROTHER NATHANIEL PEARCE, æt. 81, at Topsham, near Exeter. He was initiated, passed, and raised, in the GLOBE LODGE, (then No. 15, held at the Crown and Rolls, Chancery Lane,) in May, 1791. At the time, he was in very respectable circumstances, and carried on the business of patent wig maker, in New Square, Lincoln's-Inn, where he was patronized by several judges, and the leading members of the bar. His marriage was unhappy, and he was obliged to separate from his wife. A partner with whom he subsequently connected himself in business, defaulted, and poor Pearce was compelled to leave Lincoln's-Inn, in very distressed circumstances, with his two children. His next step was to attend on the performers of Covent Garden theatre, and there appeared some little prospect of amendment in his affairs, when, in an evil hour, he accepted some bills for the celebrated George Frederic Cooke, which, as he could not pay, he was once more driven to seek for change of scene, and engaged as a dresser to the company performing at Worthing, under the direction of the well known Mr. Trotter, with whom he, however, remained only a short time. During this period he endeavoured to be reconciled to his wife, but without effect, for they soon separated again. Some years after he went to Jersey, and finding it necessary for his position to have his wife to superintend his family, he once more received her back, and they lived together in comparative peace until the year 1832, when the cholera morbus appeared, and caused the most dreadful consternation in the island, upwards of six hundred persons falling a sacrifice to that disorder. The States ordered that all the English who were not independently settled, should immediately leave the island, and between seven and eight hundred were obliged to comply with this edict. Brother Pearce would have been included, but a friend having guaranteed the States from any expense of the funeral either of himself, wife, or family, he was permitted to remain; but a considerable part of his furniture was burnt, and the remainder sold for little or nothing, in consequence of a woman and her daughter having died of cholera in the house. In the year 1837, his wife died from lingering agony, caused by a scald several years previous. The poor old man at length died at Topsham, near Exeter, where his son, a labouring man, resided. He was received as an annuitant of the Aged Masons' Asylum in 1839, and to his last hour fondly encouraged the hope of being domiciled within the precincts of the temple. Bro. Pearce, wherever he resided, always spent his time among the Brethren. In 1817, he was exalted at Exeter. Joined the Sun Lodge, Exmouth, in 1804, and was Master of it in 1821. He joined the Farmer's Lodge, at Jersey, during his residence there.

The truth of his petition, from whence these particulars are extracted, was attested by Bro. the Rev. Dr. Carwithen, the D. G. M. for the province of Devon.

It is frequently our painful duty to record the death of Brethren of rank and influence. Our readers will not disdain to peruse the humble annals of a worthy but poor Mason, whose life did not pass without its lesson of utility.

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At Lambley Rectory, Notts., Elizabeth, the wife of the Rev. S. OLIVER, aged 84. She had lived with her husband sixty-three years, and was the mother of the Rev. Dr. OLIVER, a correspondent to this Review. Her disconsolate partner is still living, and stands at the head of sixty-seven descendants.

Feb. 25.—In Queen street, Plymouth, aged 75 years, Sarah, relict of the late Mr. John Stevens, many years coal merchant and ship owner of that town. Mrs. Stevens was the mother of a large family of children, ten of whom survive her; and, among them, Brother JOHN LEE STEVENS, Past Grand Steward, &c., of London, and Brother ROBERT WHITE STEVENS, of Plymouth.

Feb. 23.—At Jersey, Bro. RICHARD MARYON, P. M. of the Farmer's Lodge, No. 302. This Brother's name is still on the list of candidates for relief from the Royal Masonic Benevolent Fund, his election to which, he lost, last year, by sixty-three votes. We trust that, as he is now beyond the reach of misery or disappointment in this world, he is happy in the Grand Lodge above.

March 5.—At his residence, 26, Prussia-street, Fielding H. Fowler, Esq., aged 26, son of JOHN FOWLER, Esq., D. G. Secretary to the Freemasons of Ireland.

August last.—At Monmouth, on his way home from Malvern, where he had been for the benefit of his health, Rev. J. ASHE GABB, D.P.G.M. for Monmouthshire.

PROVINCIAL.

ROCHESTER, *Dec.* 27.—The Members of the Lodges No. 20 and 216, held at the Sun Inn, Chatham, met to celebrate the festival of St. John the Evangelist, and to install the two new Masters, Bro. Saunders and Bro. Lynch. The company consisted of Prov. Grand Officers, several visiting Brothers, and the members of the two Lodges. At the same time the portrait of Dep. Prov. G.Master, Bro. Ashley, exquisitely painted by Mr. Answorth, at the desire and cost of the Prov. Grand Officers, was placed in the Lodge. The chair was taken by the Dep. Prov. Grand Master. The number who dined amounted to upwards of sixty. After the cloth was removed, *Non Nobis Domine* was most ably sung by Messrs. Whiffen, French, and Hugget. The usual loyal and Masonic toasts were drunk with the honours, when the health of the P. Grand Master having been proposed by the P. G. Secretary, Bro. Jeffery, in a very neat and appropriate speech, was received with much enthusiasm. Bro. Ashley returned thanks.

HASTINGS AND ST. LEONARDS, *Dec.* 27.—The Brethren of the Derwent Lodge, No. 47, of Free and Accepted Masons, met according to

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annual custom at their Lodge-room, Swan Hotel, to celebrate the day. After installing the new Master and other Officers, and going through the usual routine of business connected therewith, the Brethren sat down to an excellent banquet.

BRIGHTON.—*Royal Clarence Lodge, No.* 338.—This Lodge has maintained its high reputation during the past two years, under the Mastership of Bro. John McQueen, Esq., although it has suffered a severe loss by the death of that excellent man and eminent Mason Bro. Edward Hill Creasy. At the meeting of the Lodge in December last, an interesting event took place, the presentation of a Past Master's jewel, set with brilliants, to the Worshipful Master Bro. John McQueen, W. M. and P. M.

At the banquet, at which nearly forty of the Brethren were present, Bro. FOLKARD, P. M. and Treasurer, addressed them. From his excellent address we extract the following:—"Bro. Past Masters, Officers, and Brethren, two years have run their course in Masonry since our late and deeply lamented Brother, Past Master Creasy, proposed the health of our Worshipful Master, as the then Master Elect! Most of you who are now present must well remember the warm and heartfelt language in which he pourtrayed the qualifications of Bro. John McQueen to fill the Master's chair, and his memorable prediction that in him we should have a Master fully competent to fulfil the arduous duties of the office! one who would be desirous to preserve the Brethren in unity and brotherly love! and zealously guard our ancient landmarks from innovation. The pleasing and honourable duty which I am now called upon to fulfil, demonstrates that the prediction of that distinguished Mason has been fully realized. It has been a source, Worshipful Master, of the highest gratification to all your Brethren, to witness the zealous manner in which, from that period to the present, you have laboured to promote the principles of the Craft, and uphold the character of the Royal Clarence Lodge, by the skill, order and regularity of its Masonic proceedings; while in the general government of the Lodge you have displayed the most sterling good sense, prudence and foresight, accomplished manners, calmness and control of temper, combined with an unwearied kind and anxious desire to promote the comfort and happiness of the Brethren individually and collectively. While investing you with this jewel, Worshipful Brother, allow me to observe that the purity of its material may be held to represent the integrity of your principles, while the brilliants which compose the Past Master's insignia, may justly be considered emblematic of your Masonic acquirements, which have elevated you to the exalted station you have so ably filled; a station of which you must feel as proud as the mathematician who has mastered the forty-seventh problem in Euclid, which is depicted on our insignia. And now, Worshipful Master, greeting you with the right-hand of good fellowship, in the name of your Brethren, I would express their fervent hope that the Great Architect of the Universe may grant you a long and happy life, and bestow upon you every blessing this world can afford."

The concluding words of the speaker were responded to by the heartfelt applause of the Brethren, and on its subsiding the Worshipful Master rose, and replied in a very emphatic speech, in which he alluded to the several points of Bro. Folkard's address in a very happy manner, and concluded with a very appropriate allusion to the harmony existing among the Brethren.

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EYE.—A Lodge is about being established here, after a silence of eighteen years. A meeting was held on February 24, at the White Lion Inn, attended by the Mayor (Benjamin Cotton, Esq.) the Rev. Francis Whittey, incumbent of the parish, both members of the Order, with several Brethren of the neighbourhood. The Officers of the Lodge of Perfect Friendship, 522, Ipswich, honoured the meeting with their presence and support. A petition to the Grand Master for a new warrant was signed. After spending a convivial hour, the company separated, highly delighted with the day's proceedings.

CAMBRIDGE, *Feb* 3.—The first annual Provincial Grand Lodge for this county was held at the Lion Hotel, Petty Cury. The P. G. M., the Right Worshipful Bro. Thos. Henry Hall, *F.R.S.*, &c., arrived about one o'clock, and at the conclusion of the business of the Scientific Lodge, proceeded to open the Provincial Grand Lodge of Cambridgeshire. Most of the Provincial Grand Officers were present, with members of the different Lodges in the province, and several visiting Brothers from London. Almost all the Officers were re-appointed, and the business of the Grand Lodge was closed about four o'clock. The Brethren again met about five o'clock to banquet. The P. G. M. was supported on his right and left by the Deputy P. G. M., the P. G. Registrar (Rev. J. Coombe,) Bro. J. M. Kemble, the celebrated Saxon scholar; Bro. Law, of King's College, &c.

OXFORD.—In this city, the seat of learning, and which always numbered amongst its inhabitants the first in rank and foremost in honour, Freemasonry literally slumbered for an age, and with the exception of the late Brother Thompson, who, Gilkes-like, preserved the Order amid smouldering ruins, there was evidence only of too probable extinction, where the means of life and hope were abundant to an active mind; it was not, however, willed that Freemasonry should find a lower decadence. Spirits of good associated, and Brothers John Lane, *D.C.L.*, — Ridley, *M.A.*, Lane Fox, and others equally zealous, pressed forward and rescued the province of Oxford from its apathy. Lord John Churchill was appointed Provincial Grand Master, and well we can remember the anxiety he expressed to obtain the best possible information as to working his Lodge; he did not disdain to hold conversationes at Kensington, with Brethren whom he considered capable of instructing him, and albeit, not over desirous of *publicly* suppporting the *Freemasons' Quarterly Review*, he orally gave the editor an account of the transactions; he appointed the Rev. Bro. Ridley his deputy, who succeeded to the Grand Mastership, in consequence of the death of Lord John Churchill, and who so rules the province with the ability and skill of the Master, as to have obtained the affectionate esteem of all classes of the Brethren.

The Oxford Lodges are called the Apollo and the Alfred, the former is strictly the University Lodge, admitting only graduates, the other is termed the City Lodge, but as its mode of working is Masonically orthodox, not only the under-graduates, noblemen and gentlemen of the University are members—but many graduates who are desirous not only to witness but to assist in working the Lodge, have also joined it. In these observations we must not be understood as drawing an invidious contrast between two Lodges who entertain the most fraternal good will, and may be cited as patterns for emmulation, but simply to state that in the University Lodge, while there is every possible regularity as to simple operations, the City Lodge is decidedly the most Craftsman-like.

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It is worthy of remark, that like its consort, Cambridge, the Masonic province of Oxford, consists chiefly of members who remain but a short time in residence, when they become missionaries to propagate to the entire world these precepts and principles imbibed at their Alma Mater, diffusing them not merely in England, but in all its dependencies, to the manifest advantage of the Fraternity. On this fruitful theme we could enlarge, but that the recent meetings at Oxford require our attention, and even of them we can only afford to give a very brief abstract.

ALFRED LODGE, *Dec.* 27.—The Brethren assembled at the Masonic Hall, to install the new Master, Brother Jubber, and celebrate the annual festival of St. John the Evangelist. At ten o'clock in the morning, the installation took place, and was conducted in due form and order; after which the Worshipful Master appointed the following to be his officers for the ensuing year:—Senior Warden, Brother Bossom; Junior Warden, Brother R. J. Spiers; Senior Deacon, Brother R. Wynn Edwards, of Brasenose College; Junior Deacon, Brother E. B. Venables, of Wadham College; Secretary, Brother Standen; Inner Guard, Brother C. T. Brazier. The new officers immediately entered on their duties, as did also the Treasurer, Brother Haskins, and the Stewards, Brothers Blake and Walker, who at a previous Lodge were elected to these posts of honour. The Lodge adjourned till five o'clock, when the celebration of the annual festival commenced in the banquet-room. The newly-elected Worshipful Master, Brother Jubber, presided, and was supported by a very full attendance of Past Masters, Officers, and Brethren.

The health of her Majesty and that of the Royal Family having been given, the Worshipful Master said he had peculiar pleasure in proposing the next toast, which was "The health of the Grand Master of England, the Earl of Zetland." (Cheers.) That nobleman might be unknown to most of the Brethren present; but the fact of his being exalted to his present high position, was a sufficient guarantee that the interests of Freemasonry might be safely confided to his hands. The health of Earl Howe and of the Rev. C. J. Ridley, P.G.M. for Oxfordshire, were respectively given.

Past-Master HASKINS rose and said, it was one of the greatest privileges of a Master leaving the chair, that he had the opportunity of proposing the health of his successor; and no one experienced more pride or gratification than he did in fulfilling this pleasing duty. In the choice of a Master for the ensuing year, the Brethren had reason to be proud of the selection they had made; for their present Worshipful Master, Brother Jubber, possessed every qualification for the office, which he would fill with credit to himself and honour to the Lodge. (Cheers.) And under his auspices and guidance, the Alfred Lodge, which held a high position in Freemasonry, would maintain its character and extend its influence. (Cheers.) In conclusion, he begged to give, with all honours, "The health of their newly-elected Worshipful Master."

The WORSHIPFUL MASTER rose and said, I may be permitted to congratulate you on the prospects of Freemasonry here, which was never before so much in the ascendant as it is at this moment, and which is certified by the number of propositions on the books of this and the sister Lodge. (Cheers.) It is gratifying to me to be honoured with your confidence, and to hold a place in your esteem; and my earnest endeavour will be to perpetuate that good opinion; and when the period of my office expires, I hope to resign the duties in a manner not

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unworthy of the Lodge, and of those who have preceded me, and with the same harmony and social feeling as prevails at the present moment. (Loud cheers.) The Worshipful Master next gave the health of the Past Masters, to whom they were much indebted, and to whom all the credit and honour appertaining to the Lodge were due; and to no one more so than to Past Master Haskins, who had presided during the past year, with such judgment and consummate ability.

Past Master Haskins rose and was received with general acclamation. On its subsiding he said, it is, perhaps, unnecessary for me to say much on Freemasonry; but I have spent a life that has had its trials and vicissitudes: at one time the sunshine of prosperity has beamed upon me: at another the clouds of adversity have passed over me; but, under all circumstances, no period of my life has been so bright, and none so hallowed, as the year I have just spent in presiding over this Lodge; and the kindness I have always received at your hands, and the Brotherly feeling with which I have been treated, will ever be engraven on my memory and heart. (Cheers.) I congratulate you on the increasing prosperity of Freemasonry in general, and the Alfred Lodge in particular; but I would impress upon you that our success is not owing to this or that Presiding Master, but it is to something higher and greater that we are indebted: it is not to the pride of wealth, the influence of rank, or the power of talent that we must look—but to a higher and more enduring source; for Freemasonry is founded on that on which all our hopes are based—it is founded on the Rock of Ages, the *Sacred Volume*, and while it rests on that can never fail.

The toasts that followed were:—

"The health of the Worshipful Master and Officers of the Apollo Lodge."

Brother W. Thompson, Treasurer of the Apollo Lodge, returned thanks in a neat and appropriate speech.

"The health of the Visiting Brethren." The toast was acknowledged by one of the Visitors.

"The health of the absent Brethren."

"The health of the Officers of the Alfred Lodge." Brother Bossom, S.W., returned thanks.

"Prosperity to the Masonic Charities."

"The health of the Senior Warden, and other Officers of the past year." Brother Hewitt, late S.W., returned thanks on behalf of himself and the late officers.

"The Stewards." Brother Walker returned thanks.

"Brother Betteries." Brother Betteries returned thanks.

"The health of Brother Alderman James Wyatt," who was distinguished as a veteran Mason, as well as having filled the office of Chief Magistrate, with credit to himself, and satisfaction to the city.

Brother James Wyatt, jun., returned thanks, and expressed the gratification it afforded him to hear the name of his parent mentioned, and received with such respect by those who had had such opportunities of witnessing his conduct both in public and private life. It was such circumstances as these which kindled in the minds of younger Masons a desire to uphold the science of Masonry, and to tread in the steps of those veterans who were not only attached to it, but who had endeavoured to carry out its principles in all the relations of life.

"Better health to Brother Vicar, Organist to the Lodge."

About nine o'clock the Lodge was closed, and the Brethren having

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divested themselves of their regalia and Masonic clothing, tea and coffee was served up, after which, the conviviality was resumed until twelve o'clock, when the National Anthem was sung, and the company dispersed highly delighted with the very social proceedings of the day.

Feb. 25.—This meeting had more than ordinary attractions, for it was selected as a fitting opportunity to present to one of the oldest and worthiest members of the Lodge, Past Master Musgrove, a splendid Masonic Jewel, as a token of regard for his long and able services in the cause of Freemasonry. The Worshipful Master was assisted, not only by all his officers, but by a full attendance of the Brethren; and every thing was conducted in a manner highly creditable to them. At the conclusion of their labours, in the evening, the Brethren adjourned for refreshment, which was served up in the banquet-room, and on the removal of the cloth,

The Worshipful Master, Brother JUBBER, proposed in suitable terms "The Queen and the Craft," "Prince Albert and the rest of the Royal Family," "The Grand Master of England, Earl Zetland," "The Deputy Grand Master, Earl Howe," "The Provincial Grand Master of Oxfordshire, Bro. Charles Ridley," all of which were responded to most heartily.

The WORSHIPFUL MASTER then rose and said, the time has now arrived for the presentation on behalf of the Alfred Lodge, of this splendid testimonial as a mark of gratitude and esteem to P. M. Musgrove. "Brother Past Master Musgrove, in pursuance of a resolution unanimously passed by the Brethren assembled in full Lodge on the 21st of January last, that in consideration of your long services in the cause of Freemasonry, some signal mark of respect was due to you from the members of the Alfred Lodge, in testimony of their esteem and regard. (Cheers.) I have now, Sir, the honour of presenting you with this splendid Past Master's Jewel for your untiring zeal and fidelity to the Order of which you are so distinguished an ornament. (Cheers.) To you, Sir, who have borne the heat and burden of the day, and who have for a series of years been the chief corner-stone in our Masonic building (cheers); to you, Sir, who have never swerved, either to the right hand or to the left, in the prosecution of the arduous duties you have been called on to perform (cheers); to you, who having once put your hand to the plough, never looked back, I most emphatically declare is all the honour due on this most interesting ceremony. (Cheers.) It will considerably enhance the value of this testimonial, when I inform you of the exceedingly handsome manner in which it was voted to you without any previous notice to the Lodge. You have been identified with Freemasonry for a long series of years, and had the honour to be elected to fill the highest offices, not only in the Alfred Lodge, but also in the Royal Arch Chapter. The animus which has impelled you forward in the discharge of those duties does infinite honour alike both to your head and heart—you have achieved the laurels of our Order—you have won the prize, and won it nobly. May I venture to express a hope that this interesting ceremony may never be lost sight of by the Brethren present—may it awaken such emotions in their breasts as will lead them to emulate the good example you have shewn them. (Cheers). In conclusion, may the Great Architect of the Universe shed the rays of heaven upon you, and may He grant you uninterrupted health and happiness, long to live in the possession of the affection and esteem of the

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Brethren of the Alfred Lodge. (Cheers). Allow me again, in the name and behalf of that Lodge, to present you with this testimonial of their regard."

Past Master MUSGROVE, on rising was greeted with loud acclamations, said he felt quite at a loss for words to convey to the Brethren how deeply sensible he was of their kindness, and how highly he valued the splendid jewel which they had presented to him. He assured them that he had not the slightest idea that such a thing was in agitation, and was taken quite by surprise when he heard of it; but the unanimity which had prevailed respecting it was most agreeable to his feelings. (Cheers). The kind way in which it had been done, and the high encomiums paid him by the Worshipful Master, and responded to by the Brethren, would never be obliterated from his mind. He had been for a quarter of a century a member of the Alfred Lodge (cheers); and during that period had been called on five times to serve the office of Worshipful Master (cheers), in addition to his having filled all the other offices. The Lodge had also shown its confidence in him by electing him several times Treasurer, and at the present moment he had the honour to be Treasurer to two Masonic bodies. For many years past he had been identified with Freemasonry, and was warmly attached to it; for it served to stimulate men to those offices of friendship, and acts of charity which should never be lost sight of. If there was one circumstance more gratifying than another to him, as an old Mason, it was the present prosperous state of the Lodge, and the zeal and ability which distinguished the Worshipful Master and his officers. (Loud cheers.) In conclusion, he begged to tender his warmest thanks to the Worshipful Master for the kind and eloquent eulogium which he had passed upon him, and to the Brethren for the warm and flattering manner in which they had responded to them; it would make a deep and lasting impression on his mind, and encourage him to pursue that course of conduct which had already gained their confidence and esteem.

Past Master HASKINS rose and said, that after the eloquent address of the Worshipful Master in presenting the jewel, it was hardly necessary that he should make any observation, but he was desirous, as a Past Master, to bear his humble testimony to the valuable services rendered by Past Master Musgrove, not only to the Alfred Lodge, but to Freemasonry generally. P. M. Haskins concluded by proposing the health of Past Master Musgrove, which was drank with all honours.

Past Master MUSGROVE acknowledged the compliment paid him, and assured them that it was the sincere wish of his heart that health, happiness, and prosperity might be their lot; and trusted that the reception which they had given him would be a stimulus to others to endeavour to win their good will, and live in brotherly love with all they came in contact with.

Past Master HASKINS proposed the health of the Worshipful Master, and complimented him not only on the eloquent and able manner in which he had presented the testimonial to Past Master Musgrove, but for his general efficient conduct in presiding over the Lodge.

The WORSHIPFUL MASTER responded, and assured them that his desire was to fulfil the duties, both in the Lodge-room as well as at the festive board, to their satisfaction. He proposed the health of the Worshipful Master, Officers, and Brethren of the Apollo University Lodge.

Brother THOMPSON, treasurer of the Apollo Lodge, acknowledged the toast, and alluded to the good feeling existing between the two Lodges.

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The W. MASTER proposed the health of the newly initiated Brethren.

Brother KENT begged on behalf of himself and the other Entered Apprentices, to return their best thanks, and to express the satisfaction they felt in being admitted to so high and honourable a society as that of Freemasonry. (Cheers). He trusted that by pursuing an upright path through life, and by acts of brotherly love, they should reflect some credit on themselves as Masons, and testify how truly they appreciated the distinction conferred on them. (Loud cheers).

Past Master MUSGROVE sung the "Entered Apprentice Song" in a good style, and the Brethren fully entered into the spirit of it in their own peculiar and expressive manner. Many other excellent songs were sung during the evening, and previous to departing at twelve o'clock, the Worshipful Master announced that he purposed holding Lodges of Instruction, the first to take place on Thursday, March 10th. It is also in contemplation to vote a sum of money to establish a Masonic Library, which will embrace all the standard and periodical works on the subject approved of by the Grand Lodge. The announcement of these intentions was very cordially received by all present, and we doubt not will have the effect of raising still higher in the public estimation the character of the Alfred City Lodge.

Apollo Lodge, Feb. 22.—Among the Brethren present we observed Bros. Rev. C. J. Meredith, W.M., Lincoln; Rev. C. J. Ridley, P.G.M., University; Rev. T. T. D. Landon, S. W., Magdalen; Rev. H. B. Williams, P. M., New College; W. Bousfield, Lincoln; G. Saunders, Worcester; M. H. N. Storey, Wadham; R. Cattley, Worcester; W. Heygate, Merton; T. H. Puleston, Brasenose; P. Williams, New College; F. Tuke, Brasenose: H. Herbert, Worcester; W. C. Stapylton, Merton; J. Bower, Magdalen Hall; W. Marcon, Worcester; E. F. Pigot, Balliol; W. Hutcheson, St. Mary Hall; W. W. Hull, St. Mary Hall; H. W. Simcoe, Wadham; Jubber: R. J. Spiers; Hester; Hitchings; Thompson; W. Wyatt; Brazier; Musgrove, P. M.; Hickman; Standen; Marshall; Bryant; Emberlin; J. Wyatt; Lieut. Hunt; Betteris; J. Embling; R. Embling; Kent; Jos. Plowman; Symonds; Bossom; Hewitt, &c., &c. The cordiality which subsists between the two Lodges, has had the effect of making their respective festivals more agreeable, inasmuch as each Lodge has felt it to be its duty to attend and support the other. The annual dinner of the Apollo University Lodge, took place in the Masonic Hall, when there was a full attendance of the officers and Brethren of both Lodges, and a high honour was conferred on the meeting by the presence of the Provincial Grand Master of Oxfordshire, Bro. Chas. Ridley. The W. M. of the Apollo Lodge presided. On the removal of the cloth,

The WORSHIPFUL MASTER rose, and proposed "The Queen and the Craft." This was followed by "Prince Albert, and the rest of the Royal Family."

The Worshipful Master then gave the health of a distinguished nobleman, the Earl of Zetland, and although he is individually known but to few present, he has proved himself deserving of the esteem and regard of the Fraternity, and, in consequence, has been elevated to the proud position of Grand Master of England—(cheers). It is not necessary that I should say more than that this distinction is the highest which can be conferred on any Mason.

The Worshipful Master then proposed the health of another nobleman, the Deputy Grand Master of England, "Earl Howe."

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The Worshipful Master said, I beg to introduce to you the name of an individual which cannot fail to be received with the greatest pleasure and satisfaction by all present, for it is no less than the "Health of Bro. Ridley," the Provincial Grand Master of Oxfordshire—(Much cheering, which continued some time). The very warm reception which you have given the toast is the strongest proof of the respect you entertain for him, and that you know, and duly appreciate, the services which he has rendered to Freemasonry—(Loud cheers). I cannot but wish that his province was more extensive, and that others could bear witness to his zeal, and endeavour to render Masonry in the ascendancy; and, for my own part, while I have the honour to preside over the Apollo Lodge, I shall be thankful to him for every information and assistance he can give me, and shall feel a degree of pleasure in carrying out his wishes and directions—(Cheers). In conclusion, I beg to give you, with heartfelt satisfaction, the health of the Provincial Grand Master of Oxfordshire, Bro. Ridley. (The toast was drunk with every possible honour, and the cheering was kept up for several minutes.)

The Provincial Grand Master rose and said, I should be most ungrateful if I did not convey to you my warmest acknowledgments and thanks, knowing as I do, and as yourselves see, that I bear this night marks of esteem and respect paid me in the Masonic situation which I have the honour to hold. It is to the members of the Alfred Lodge that I am indebted for the costly jewel which I wear, and which has been so greatly admired in every Lodge which I have visited, (loud cheers); and it is to the members of the Apollo Lodge that I am indebted for the peculiar insignia of office, this splendid chain, which their kindness has conferred upon me. I cannot, however, but feel that you would not have bestowed upon me such generous marks of your respect, and received me with such demonstrations of friendship, had I not, in some degree, proved myself worthy of them, for they are such as have never before been conferred on any previous Provincial Grand Master; and, while they will be ever valuable to me, they will at the same time stimulate me to pursue that course which has won your approbation, and which it will ever be my study and ambition to retain. As Provincial Grand Master, it will be my duty to rally round me my officers, and put into exercise those functions that devolve upon them; and while I carry out the designs and wishes of the Grand Lodge, at the same time to uphold the rights and privileges of the Lodges in my province. It is well known to you that it was with this understanding that I took office, and I doubt not I shall receive such cordial support from all sides, that Masonry will still continue to prosper. The Worshipful Master expressed a wish that Lodges were more extended to the province, and though I should rejoice at such a circumstance, however much additional duties it would entail upon me, still I am content to witness, as I do at this moment, this band, this happy band; and to shew such an example to other Lodges, that they may copy that union—that strictly Masonic union, without which it is impossible for Masonry to flourish—(Loud cheers). I will not detain you longer than to express once more my warmest thanks for your continued kindness, and to assure you that I sincerely wish each and every one of you health and happiness. (The Provincial Grand Master resumed his seat amid the hearty acclamations of all present.)

The Provincial Grand Master again rose and said, I beg to propose the health of a Brother present; and I can only say, that upon no occa-

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sion has it been more gratifying to me to use my privilege, and avail myself of the rank I hold in the province, by offering to your notice the health of a Brother so distinguished and beloved as Bro. Meredith, the Worshipful Master of the Apollo Lodge. To the members of both Lodges he cannot but be known for his kindness of heart, his ability to govern a Lodge, and his anxiety to do good to others; and nothing will testify more strongly your respect for your Worshipful Master, so much as paying every attention to his wishes and commands, whether at the working in the Lodge or at times of festivity. I am fully sensible that in his officers he will meet with every support, and this will be most encouraging, for there is an earnest desire on their part to advance the science, and the word with them will be *onward;* but we must bear in mind, that, as members of the University, we are peculiarly situated, and it should be our object so to conduct ourselves, that if the authorities do not approve of our Craft, there shall not be one tittle in our conduct for them to condemn.

The W. Master acknowledged the compliment in a very able and feeling reply, and proposed the healths of the Past Masters present, Bro. Williams, of New College, Bros. Hickman, Musgrove, and Emberlin.

Bro. WILLIAMS acknowledged the toast, and stated that it was to Masonry that he was indebted for his acquaintance with the present Worshipful Master, and if it had brought no other fruit he should have felt amply repaid; but it had brought him many other fruits in the valuable friendships which it had enabled him to form. There was one debt of gratitude which, as master of the Apollo Lodge, he had incurred to the Alfred Lodge for the very valuable service which he had received at their hands, because the Apollo Lodge was so peculiarly circumstanced, from its members continually leaving the University, they had not the opportunity of carrying out the study of Masonry to the extent which those did who were always on the spot. Feeling as he did, that the Apollo Lodge was greatly indebted to the Alfred Lodge, he would, with the permission of the Chairman, propose prosperity both to it and its Members.

Bro. JUBBER, W. M. of the Alfred Lodge, rose and said, In the name and on behalf of the Alfred Lodge, allow me to return our sincere thanks for the honour you have done us. Although we are apparently distinct Lodges, yet how essential it is, for the welfare of Freemasons in this province, that the sister Lodges should be united together by indissoluble ties, as to render a separation of our interests impossible—(Cheers). As W. M. of the Alfred Lodge, I am proud to see that unity of feeling so largely participated in to day, assembled as we are to commemorate the annual Apollo festival. As Freemasons, we are taught to know no distinctions among men, excepting those who possess, in a higher degree, the sacred dictates of truth, honour, and virtue. I trust we shall preside over the destinies of our respective Lodges, not in a spirit of rivalry, but in a spirit of friendly emulation (cheers); striving which can best advance the interests of our Order (cheers); and may the Apollo Lodge always be able to find among its members a Worshipful Master possessing the ability, the same firmness of principle, the same determination to support the dignity of the office, as the present worthy Brother who presides over it.

The WORSHIPFUL MASTER proposed the health of the Visiting Brethren, coupling with it that of a Brother present, who was an old

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schoolfellow, and was initiated in Masonry at the same time with himself, Bro. Hester, Town Clerk of the City.

The Worshipful Master then gave the health of P. M. Thomas, and the absent Brethren.

The Worshipful Master proposed the health of his Senior Warden and Officers, and said that although there was an union, which he never wished to see disturbed, between the Alfred and Apollo Lodges, still he hoped, that in the discharge of Lodge duties, they would be ever distinct, and that his officers would feel it to be incumbent on them to fulfil their duties in the best way possible, and to the credit of their own Lodge.

Bro. LANDON, Senior Warden, in the name of himself and his brother officers returned their sincere thanks. Masonry might be compared to a watch—the Worshipful Master was the main-spring, and his officers the wheels—and while the main-spring and wheels were in order, and attended to, the watch would work well. And to continue the parallel, I compare the Alfred Lodge to another watch, with which we hope to keep good time.

The SENIOR WARDEN again rose, and said it must be a source of great pleasure to see in a mixed assemblage, like the present, one who had done honour to the profession he belonged to, and reflected honour on the Craft. His gallant conduct had secured promotion for him at an early period, and his country had marked its sense of his achievements by the honour conferred upon him. He begged to propose the health of Lieutenant Hunt, whose gallant conduct at Sidon, as well as off the coast of Borneo, now formed part of our naval history.

Bro. HUNT acknowledged the compliment, and stated that the honour being so unexpected, as well as his being but a junior member of the naval profession, must plead for his want of language to convey to the company present how deeply sensible he was of their kindness and good opinion.

The WORSHIPFUL MASTER then gave, in succession, the health of the lately initiated Brethren, and the Stewards.

The Lodge was then closed; but the convivialities were kept up till about twelve o'clock, when the Brethren separated.

[In the preceding reports we have omitted to state that the several toasts and addresses were given and received amidst the most enthusiastic cheering.]

NEWCASTLE-UNDER-LINE, *Jan.* 23.—*Masonic Ball.*—This assembly took place at the Castle Hotel. The immediate object of the ball was to benefit the Masonic Charities, and we are happy in being able to state that that object will be fully attained by the realization of a considerable surplus fund, the proceeds of the ball. The attendance was much larger than has been known at any assembly of late years in Newcastle, upwards of one hundred and sixty ladies and gentlemen being present, among whom were some of the principal families of the neighbourhood. The ball, being under the patronage of the Provincial Grand Master, necessarily called together Brethren from the various Lodges in his province, who were decorated with their various Masonic orders and jewels, which gave a degree of splendour to the general effect, and combined with the fair and fairy forms of the many elegantly dressed ladies who honoured the ball with their presence, completed the *tout ensemble.* Dancing commenced soon after eight o'clock, and was kept up with great animation for many hours; the old country dance, Sir Roger de

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Coverley, was not forgotten. The ball-room was decorated with transparencies symbolical of Freemasonry, which, together with the diversified orders of the Brethren, from the Entered Apprentice to the Knight Templar, excited considerable curiosity in the minds of the uninitiated; and if the Brethren succeeded in effectually preserving the secrets of the order entrusted to them, after the searching inquiries to which they were doubtless subjected, the binding nature of their obligations to secrecy must indeed be great. The assembly passed off with much *eclat*, and the company did not separate until after four o'clock.

Lincolnshire.—A very strong feeling of dissatisfaction has again been excited in the province of Lincoln, by another lapse of the provincial meeting. Last year a proposal was suggested in the Grand Lodge in London, that if the P. G. M. did not hold his annual meeting he should thereby actually vacate his office, and it was not confirmed solely because it was proposed to make other regulations of the office. There are several noblemen and gentlemen of distinction in the province, members of the Craft, who would attend to the duties; and if Bro. Tennyson d'Eyncourt cannot make it convenient, he should resign. —*Abridged from a Nottingham Paper.*

Wakefield.—*Grand Masonic Ball.*—The 22nd day of January the Worshipful Master, Officers, and Brethren of "the Wakefield Lodge," No. 727, gave a grand ball and musical entertainment at their house, the Masonic Hall, Thornhill-street, to a select and distinguished portion of the "Sisterhood," in commemoration of the first anniversary of the opening of their Lodge, as well as of the unexampled success which has crowned their labours and exertions. From the singular fact that hitherto the portals of the Masonic Lodge had been in this neighbourhood closely tyled against the "popular world," and that the brotherhood had never indulged even the "fairer part of the creation" with the privilege of an *entrée* within the precincts of the "sanctum sanctorum," much less of partaking of their mystic festivities, the felicitous hour was anticipated with feelings of anxious and thrilling delight. The Craft has raised itself considerably in the estimation of the higher orders, and the Lodge has received a great accession of numbers, talent, and respectability. Neither time, labour, nor expense was spared to render the occasion worthy of the "lovely visitants;" the whole affair was managed and went off with brilliancy, eclat, and unanimity; for, to its credit be it said, that, though scarcely twelve months old, it has confessedly taken the very highest station in the province of West Yorkshire; thus giving palpable proof, that if Masons be but true to themselves and their obligations, if they would but celebrate their sublime and holy mysteries in consecrated and hallowed temples of their own with "freedom, zeal, and fervency," they would command the admiration and respect of all that is lovely, and secure the patronage and co-operation of all that is exalted and noble. The elegant and tastefully decorated Lodge-room was appropriated to the refreshments and wines, in rich profusion. The ball-room, beautifully adorned with evergreens, banners, and paintings, gave to the *tout ensemble* a grand and imposing appearance, filled as it was with a display of beauty and fashion, and, by special dispensation of the Provincial Grand Master, the Brethren appeared in strict and full Masonic costume, a novelty which our good old town never before witnessed in a ball-room. The sisterhood, many of whom had previously testified their approbation of the Craft by "presents rich and rare," comprised

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some of the most respectable and leading families in the town and neighbourhood. The Provincial Grand Officers present on this interesting occasion were the Rev. Dr. Senior, P.G.C.; the Rev. T. Kilby, P.P.G.C.; the Rev. G. A. Walker, P. P. G. C.; G. H. France, P. S. G. W.; and Bro. J. Hill, P. G. O. Numberless were the inquiries raised as to the meaning and distinctive character of the several emblems, devices, and ornaments, both young and—*old*, we were going to say—but we beg pardon for the unguarded expression—but both the "lovely maid," and "graver matron," like the novitiate when "brought to light"—expressed feelings of transport and delight. The dancing was kept up by the votaries of Terpsichore until three o'clock in the morning. The musical part of the entertainment, conducted by Bros. Hill, Cannon, Brook, Sykes, and Miss Brown and others, was especially pleasing; and though it would be invidious to particularise, where all was harmony and love, we may be excused in saying that the "Masonic national anthem," and that favourite song, "the Entered Apprentice," were given with enthusiastic applause. If this grand festival has been held under circumstances of so pleasing and gratifying a nature, might we not suggest the propriety of admitting the ladies (as in the United Grand Lodge), if not regularly, yet at least at the annual provincial grand meeting? or might not a Masonic ball be annually given in the good old town of "Merrie Wakefield," the proceeds to be presented to some local or Masonic charity. We feel assured that such an act of grace and courtesy would be duly received by our "fair sisters, and would both directly and indirectly tend to the prosperity and weal of our sacred Order.

Whitby, *Jan.* 18.—At the annual installation of Officers for the Lion Lodge, Whitby, No. 391, Bro. M. L. Simpson was installed (by special dispensation from the M.W. Grand Master, the Earl of Zetland) to the office of Master for a third year. He appointed Bro. H. Knaggs S. W., Bro. S. Reed J. W., which appointments gave general satisfaction.

The anniversary was held as usual on St. John the Evangelist. The banquet commenced at four o'clock, at which Brother M. L. Simpson, W. M., presided, and was supported by Bro. Richard Breckon in the vice-chair. Harmony and brotherly love characterised the whole proceedings. There has been a great accession of members to this Lodge during the year; and the fact of the M. W. the Grand Master of England, the Earl of Zetland, holding the Provincial Grand Lodge for the North and East Ridings of Yorkshire last autumn, at Whitby, has given additional zest to Masonry, and will doubtless add greatly to its prosperity in this town.

Manchester.—The Royal Arch is beginning to be better understood and worked; several Companions have been lately exalted in the Chapters in this town; the degree has of late been little attended to, but brighter prospects are before us.

The Lodge of Integrity (*No.* 189,) met on the 28th December, in their splendid room at the Bush, Dean's Gate, when Bro. Whitehead was duly installed by P. M. Bro. Anthony. Many Officers were appointed. Bro. Brady, S.W.; Bro. Joseph Smith, J.W.; Bro. Anthony, Treasurer; Bro. Rawson, Secretary, &c. Fourteen new members have been added during the past year. The ceremonies are well performed, and the discipline maintained; from the highest to the lowest have won the praise and approbation of numerous visiting Brethren. Several Brethren

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have come forward in a most liberal manner for the purpose of erecting a canopy over the Throne, regilding the furniture, &c.

Lodge of Fortitude (*No.* 77) have re-elected Bro. Mentha as W.M., who has appointed Bros. Thos. Berry and Shaylor as S. and J. W. The Lodge is thriving.

Lodge of Virtue (*No.* 177) have elected Bro. Mitchell as W. M.; the S. and J.W. are Bros. Berry and Shaylor. This Lodge has increased its numbers considerably during the past year.

Social Lodge (*No.* 75) have elected Bro. C. Williams as W. M., and he appointed Bros. Partington and Clew as S. and J. W. Under the able management of the new W. M. the Lodge is in a flourishing state.

Lodge of Friendship (*No.* 52) have elected Bro. B. Colley as W.M., who appointed Bro. Boult S.W., and Bro. C. Colley J.W. It is most pleasing to record that this, the second oldest Lodge in the province, boasts of a numerous and highly respectable list of members: but though last, not least, comes the most pleasing intelligence, viz. that Lodges 52, 75, 77, and 177, have taken a suite of private rooms in the Town Hall Buildings as a Masonic Hall. Great praise is due to these Lodges for this very important step, which is only a prelude to the erection of a Masonic Hall, which will be both an ornament to the town and the Craft. The project was hardly matured before our zealous Brethren came forward and bespoke shares, and before two years it is hoped the building will be completed: the private rooms are taken only for that time. *Masonry in this great and populous city will no longer hide its head in inns and taverns, but be able to receive the visiting Brethren in their new rooms entitled the Masonic Hall, and say* THIS IS OUR OWN HOME, CONSECRATED TO FRIENDSHIP, CHARITY, AND BENEVOLENCE. In this grand move we must give the highest meed of praise to No. 52 and 177, who on their own responsibility took these rooms for themselves, inviting all the other Lodges, if they chose, to join; the call was responded to in gallant style by No. 75 and 77; a committee was formed of the W. M. and Wardens to arrange the furniture, decorations, &c. Too much praise cannot be given to Bros. Colley, Galt, Berry, Shaylor and Lewis, who constituted the Provisional Committee of the two Lodges, and it was mainly owing to the strenuous exertion of these good and worthy Masons that No. 52 and 177 came forward to take these private rooms.—PROSPER THE ART.

LIVERPOOL, *Feb.*—Bro. Arthur Henderson was installed as W. M. of St. George's Lodge of Harmony, at the Adelphi Hotel. The W. M. invested the following gentlemen as his Officers for the ensuing year:—Bro. A. R. Martin, S. W.; Bro. J. B. Molyneux, J. W. Bro. John Foster was elected Treasurer; Bro. L Samuel, who had held the office twenty-one years, retiring, and receiving the warm thanks of the Lodge for his services.

SOUTH SHIELDS, *Jan.* 2.—The St. Hild's Lodge held their annual festival, in their Lodge Room, at Brother Tower's, Golden Lion Hotel, when George Potts, Esq., was installed W. M. for the ensuing year. After the conclusion of the ceremony, and the appointment of officers, the Brethren sat down to an excellent dinner, and spent the evening in true Masonic harmony.

WIGTON, *Cumberland, Feb.* 28.—Brother John Person, secretary to the Wigton Saint John's Lodge of Freemasons, by whom it was founded

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in 1807, and who has always been one of its most efficient members, was, on the evening of Friday week, after a neat and appropriate address by Brother Lemon, presented by his united Brethren with a handsome silver snuff box, as a small mark of their esteem and regard for him.

CHESTER, *Dec.* 27.—The Right Hon. Lord Viscount Combermere, R. W. P. G. M. for Cheshire, held a Provincial Grand Meeting at the Royal Hotel.

The Craft Lodge was opened at 10 A.M., by P.M. Brother Hamilton, of the Cestrian Lodge, 615, for Brother John Moss, the W. M. assisted by Brother Moss, as S.W.; Brother Jenkins, J. W.; Brother Yarrow, S. D.; Brother Churton, J.D.; and Brother Leet, I. G.

James Edwards, Esq., physician of this city, was duly initiated.

The R.W. P.G.M. and his officers then entered, and the P. G. Lodge was opened and the usual business of the Province transacted. The appointments were made for the ensuing year, and most of the Brethren named being present, they were invested with the collars appertaining to and signifying their respective ranks. The business of the province being concluded, the P. G. Lodge was closed.

The Craft Lodge was subsequently closed in the third degree, and Brother Sir Watkin Williams Wynn, Bart., passed to the second degree. The Lodge closed in the second degree, and the Hon. Thomas Grenville Cholmondeley, son to the Right Hon. Lord Delamere, was initiated. The Craft Lodge was then finally closed.

The Brethren soon after proceeded to the banquet. The R.W. P.G.M. occupied the chair at the principal table, having his officers seated to the right and left. There were also present Brothers Benjamin Brassy, P.P.G.S.W. for Cheshire; Bennett P. P. G. S. D. for Cheshire; Lieut. Walter Lawrence, Jn. Past Most Wise Sovereign of the Grand Chapter of Knights of the Eagle and Pelican, Prince's Grand Rose Croix of Ireland; Lieut. Wemyss, Kilwinning Lodge, Scotland; the Hon. Thos. Grenville Cholmondeley, Sir Watkin Williams Wynn, Bart., Cestrian Lodge, 615; Angustus Robert Martin, W. Lancashire; Joseph Armstrong, W. Lancashire; Arthur Henderson, W. M. elect, Lodge 35, Liverpool, Frederick Stacy, Lodge 35, Liverpool, and about 60 other Brethren and visitors.

The R.W.P.G.M. gave "the Queen and the Craft," and other royal toasts, observing it was desirable that many of the fair sex who were present should remain the room as long as possible, he begged that he might be permitted to drink a few toasts in the popular way.

The D. P. G. M. having called for a bumper and for the Brethren to rise, said that as he had obtained the permission of the R.W.P.G.M. to propose a toast, he should avail himself of the opportunity to submit one which would afford the highest gratification to himself, and which he expected and believed would be greeted with enthusiasm by all present. Let them search the province—he might say the country—through, they would be unable to find one who was more devoted to the true interests of Freemasonry. They had, no doubt, anticipated to whom he alluded. The toast was—"Health and long life to our Noble Provincial Grand Master—Lord Combermere." (Immense applause.)

Bro. Lord COMBERMERE, on rising to respond, was again similarly greeted. And concluded an admirable address. The having those services acknowledged by the country, the province, and by his Brother Masons—those of Chester in particular—was one of the happiest circumstances of his life. So long as health and strength should be spared

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to him, he should be happy to meet his Brethren on all occasions of this description, as well as others connected with Masonry, and should now only once more repeat his humble thanks for the cordial manner in which his health had been drank, and beg leave, in return, to drink the healths of all present, with prosperity and happiness to them.

The ladies, of whom there was a goodly number in the orchestra and other parts of the room, and who seemed to have been much pleased with the proceedings, were here requested to leave, which they did with apparent unwillingness, and an evident impression that the secret festivities of the Brotherhood were likely to be the most intesting of the vening.

Strangers having retired, and the doors being closed, the R.W. P.G.M. thanked the Brethren for having permitted him to deviate from the prescribed list of toasts, and for dispensing with the customary honours in those which they had drank of a Masonic character; and intimated that he would now pursue the usual routine. He gave respectively,

"The Earl of Zetland, M.W.G.M. of England."

"Earl Howe, the R.W.D.G.M. of England."

"Le Gendre, N. Starkie, R.W. P.G.M. W. Lancashire."

The P. G. M. said they would all have much pleasure in drinking the next toast which he had to propose. It was

"The health of his D. P. G. M. Brother John Finchett Maddock." (Enthusiastic applause.)

Brother JOHN FINCHETT MADDOCK returned thanks.

Brother John Drinkwater, D. P. G. M. W. Lancashire. (Masonic honours.)

Brother AUGUSTUS ROBERT MARTIN, P. G. Steward W. Lancashire, said that having the honour of holding an appointment under the Right Worshipful Deputy Grand Master for West Lancashire, and not seeing any superior officer present, from that province, he could not permit the toast to pass unacknowledged, though he was aware that his appointment gave him no rank out of his own county, except by the courtesy of his Brethren.

"Brother Sir W. W. Wynn."

Brother Sir WATKIN in responding expressed his willingness to assist in opening Lodges, and establishing the Craft in North Wales.

"Brother the Hon. Thomas Cholmondeley."

The Hon. Brother made a most appropriate reply.

"Brother Rev. James Folliott, P. G. C."

The P. G. C. rose, and briefly ackowledged the honour paid to him and the office he held.

Brother E. H. GRIFFITHS, P.G. Secretary for Cheshire, read a letter from Brother Drinkwater, regretting his inability to attend.

The healths of Brother Moody, P. G. Registrar and of Brother Lawrence, P.M. of the Grand Chapter of Ireland, were respectively proposed and responded to in appropriate speeches.

The P. G. M. then said, the period was now arrived at which he must reluctantly bid them good night, and with a heartily expressed wish for the health and happiness of every Brother present, his Lordship then left the room amidst the cheers and warms adieus of the Brethren.

Cestrian Lodge, (No. 615,) Jan. 15.—The Lodge being opened by W. M. Bro. John Moss, the Master Elect, Bro. E. G. Willoughby was presented, and afterwards installed by Bro. Past Master Hamilton. The new Master then appointed the Officers for the present year. The Lodge being called to refreshment, the Brethren partook of a repast,

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and after spending a most truly Masonic and delightful evening, the Lodge finally closed, and adjourned at an early hour.

The Cestrian Lodge, 615, held a special Lodge at their spacious rooms, Royal Hotel, in this city, for the purpose of advancing to the third degree, Brother Sir W. W. Wynn, of Wynnstay, Bart., *M. P.*, and receiving into the second degree the Honourable T. G. Cholmondeley, of Vale Royal, Cheshire. The Worshipful Master, E. G. Willoughby, presided.

The other Masonic business of the day being disposed of, the Junior Warden received command to call the Brethren from labour, when they proceeded to the banquet room.

The chair was occupied by the D. P. G. M., John Finchett Maddock, The cloth being removed and *Benedictus* pronounced, the usual royal and Masonic toasts were given.

Amongst the Brethren present were:—Sir W. W. Wynn, Bart., *M. P.*; the Hon. T. Cholmondeley, B. Brassey, F. Bennet, W. Jenkins, T. A. Yarrow, and others.

Our Masonic friends of North Wales may hail the result of this meeting with feelings of pleasure, as the refulgent rays of Masonry are about to enlighten this long neglected part of the empire, by having a P. Grand Master appointed to preside over North Wales, in the person of Brother Sir W. W. Wynn, a better choice could not fall upon one more devoted to its interests than the exalted Brother, and we are informed that such was the fraternal regard entertained by his late excellant father, that Sir Watkin had a private Lodge at Wynnstay, sanctioned by the G. L. of England, and at which several noblemen now living were initiated. To show the feeling of the Craft, and to promote Masonry in North Wales, some twelve months ago a deputation from St. David's Lodge, Bangor, waited upon the D. P. G. M. of Cheshire, at the Cestrian Lodge, praying that they be permitted to petition the G. M. of England to appoint him (J. F. Maddock, Esq. of Cœgwyn) to be the P. G. M. of Carnarvonshire. This could not be carried into effect on account of there being only one Lodge, out of which (had a P.G.M. been appointed) there would not have been a sufficient number of Brethren to have formed a P.G. Lodge. There are a number of Freemasons in this neighbourhood, and particularly Wrexham, Mold, Ruthin, and Denbigh, at which places, no doubt, Lodges will be immediately established, and under whose fostering and fraternal care they would be patronised and encouraged by so good a man and excellent Mason as Sir W. W. Wynn. The following eminent and distinguished Brethren also reside near the above places:—Brother Lord Dinorben, Kinmel; Brother Sir R. Cunliffe, Bart., Wrexham; Brother B. Cunliffe, Erbistock Hall, near Wrexham; Brother J. F. Maddock, Cœgwyn, near Bangor; Brother C. F. Roper, near Mold, &c. At Wrexham there is an excellent room for the purpose; but more particularly the new room lately built by Brother Catherall, at Mold, which is well adapted for meetings of the Provincial Grand Lodge, and we understand that a few years ago, a Lodge was regularly held at the house of Brother Catherall, Black Lion Inn, so that the warrant might be renewed at a small expense, and we are assured that the Brethren of that place and other parts of the Principality, only wait the signal to rally round the banner of Freemasonry in North Wales, and place it upon as sure a foundation as that in England, and which would

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enable them to carry out all those moral obligations promised by these institutions.

We understand that immediate steps will be taken to forward the wishes of the Brethren of North Wales, in applying to the proper quarter for the appointment of Brother Sir Watkin as P. G. Master, a circumstance that, when attained, will be hailed with delight by the members of the mystic tie.

BIRKENHEAD, *Dec.* 26.—The Mersey Lodge, No. 101 held their Winter Festival, and proceeded to the installation of Bro. James Bach (a P. M. of 267,) who thereupon appointed and invested his several Officers with suitable admonitions, after which the Lodge was called to refreshment, and spent the afternoon in perfect harmony. After the usual royal toasts, others were given from the chair with Masonic honours.

PEMBROKE, *Dec.* 27.—Bro. Edward Leach was installed Master of the Loyal Welsh Lodge of Freemasons. The ceremony was impresively performed by Bro. Parry, P. G. J. D., Bro. W. Thomas acting as M. C. Among the fraternity present we noticed Bros. Hulm, Burdwood, Bickerstaff, Hutchings, Tremaine, &c. Bros. Barlow and Jenkins were appointed Wardens, and Bros. Harries and Davies, Deacons.

CARMARTHEN, *Dec.* 27.—*St. Peter's Lodge, No.* 699.—St. John's day was celebrated after the good old-fashioned manner amongst Masons, and Bro. Ribbans, P. G. S. of No. 21, was installed W. M. At the banquet Bro. Ribbans was ably supported by Bro. David Morris, Esq., *M. P.*, and other Grand Officers, with the members of St. Peter's. The best hopes are entertained that this Lodge will make good report in the next return, and we feel persuaded that our Bro. Ribbans will not lose sight of the charities.

MONMOUTH.—There is a very current rumour that a Grand Lodge will be formed in this province.

Loyal Monmouth Lodge (*No.* 671,) *Dec.* 27.—The rev. Bro. G. Roberts, our vicar, was installed in the chair by Bro. Isaac Chilcott, when the Officers were invested. The banquet was held at the Beaufort Arms, and was admirably conducted.

DUDLEY, *Feb.* 3.—The annual ball in aid of the funds of the Masonic Charities took place at the Swan Inn, High-street, in this town. The ball-room was decorated with evergreens interspersed with flowers, &c. Dancing commenced soon after nine o'clock, and was kept up with great spirit until daylight. The number present exceeded the expectation of the Stewards.

WORCESTER, *Dec.* 27.—The Worcester Lodge, No. 349, celebrated the festival of St. John the Evangelist, at the Masonic Hall, Broad-street. After transacting the business of the day, the Brethren were summoned to the banquet shortly after five. Between forty and fifty of this ancient fraternity sat down, under the presidency of Bro. James Knight, W. M., assisted by his Wardens, Bro. Thomas Walsh (officiating for Bro. Rising, S. W.,) and Bro. Powell, J. W. Amongst the visitors present were Bros. Alderman Corles, James Chamberlain, Wm. Alfred Hill, Roberts, of Liverpool, &c. The usual Masonic toasts were duly honoured, and after a very festive and delightful evening, the Lodge was closed about ten o'clock.

GLOUCESTER.—This ancient city could once boast of two Masonic Lodges, both of which were numerously and respectably attended;

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indeed it may be said that Masonry once on a time flourished here, when the mysteries of the Craft were pursued with zeal and energy; but unfortunately these gave way to apathy and indifference, and the consequence was that both Lodges dwindled away, until at last they discontinued their meetings altogether. Gloucester having become a seaport of considerable importance, is resorted to by merchants of every description, and vessels trade here from all parts of the globe. Many of these merchants, and the captains of these vessels are Masons, and great has been their astonishment to find that in a place of so much consequence there did not exist a single Masonic Lodge. We are happy to say that this stain is now removed from the escutcheon of the "fair city," for by the active exertions and indefatigable zeal of an old and faithful Mason (Bro. Joseph Page,) a warrant has been obtained to hold a Lodge under the title of the "Royal Lebanon Lodge," and a very appropriate room has been fitted up by Bro. Mann, for the express purpose of holding its meetings. The new Lodge was opened on the 14th May last in due form, and the Officers named in the warrant regularly installed, viz. Bro. Joseph Page, W M.; Bro. Thos. Mann, S.W., and Bro. Richard W. Johnson, J.W. Since then several old Masons have joined, three others have been initiated, and many have expressed their intention of coming forward when they see that the Lodge is securely and firmly established, so that we have good reason to hope we shall once more have a flourishing Lodge in this city. It being the general opinion that it would promote the interests of the Lodges if Bro. Page would continue in the office of W. M. another year, he has kindly consented to do so. A Lodge was held on St. John's day last, when Bro. Johnson was installed S. W., and Bro. Wm. Hill J. W., upon which occasion Bro. Page (who we were sorry to observe was in a very ill state of health) addressed the Lodge in a very fluent and energetic manner on the principles and practice of the Order; after which the Lodge was closed, and the Brethren adjourned to the pleasure of the social board.

Cornwall.—Since the installation of Sir Charles Lemon, Bart., *M.P.*, the Lodges have revived, and an impetus seems to be given to the Craft in that most westerly part of the kingdom. All the Lodges have held their annual meetings, at most of which Bro. Ellis, Past Dep. Prov. G. M., now present Prov. Grand Sec., installed the Masters, and invested the Officers, at Bodmin, when about forty Brethren of that Lodge, which bears the motto of the county, "One and all," were assembled, a large body for that locality. The Prov. Grand Master attended the meeting of the old Lodge at Falmouth, in which he was initiated. At Helston, St. Austle, Penzance, &c, the Brethren are quite on the *qui vive*, and a large number may be expected to meet at the Prov. Grand Lodge, which has held its meetings periodically for nearly a century.

Devonport.—The Right Hon. the Earl of Fortescue, Provincial Grand Master of Devon, has consented to lay the foundation-stone (with Masonic honours) of the Royal British Female Orphan Asylum, on Thursday, the 24th of April next. We understand, also, that the Provincial Grand Lodge will be held at the Devenport Mechanics' Institute, from whence the Brethren will proceed in procession to the proposed site, opposite Stoke-terrace, and after the ceremony of laying the foundation-stone is complete, will attend Divine Service at Stoke

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Church, where the sermon will be preached by the Rev. Dr. Carwithen, the Provincial Grand Chaplain.

PLYMOUTH, *Dec.* 27.—The Brunswick Lodge met to instal the WM., after which the Lodge was adjourned to Bro. Townshend's, London Inn, Devonport, where the Brethren sat down to dinner. Bro. Alfred Narracot, the W. M. presiding, supported by Bro. Capt. Thurtell as P.M., and Bro. Stephens as S. W. Among the toasts of the evening, the healths of the visiting Brethren were given, and responded to by Bro. Bullock, a Mason of forty-two years standing, in a very neat and comprehensive speech.

TAUNTON.—St. John's Day was duly celebrated, and the R. W. P. G. Master honoured the Lodge with his presence, accompanied by his son, Bro. Melbourne Tynte. Among the distinguished Masons present were Brothers Pigott, Templar, Maher, Eales White, Moss, Walker, Sully, Badcock, Langley, Woodforde, and about forty others; Bro. Henderson, jun., was duly installed. And on the late Master, Brother Tucker, leaving the chair he was presented with a splendid Past Master's Jewel, appropriately inscribed, in testimony of his diligence, zeal, and ability as Master of the Lodge for the past year; the worthy Brother expressed his satisfaction in truly eloquent terms, and repeated his veneration for the Order generally, and his warm regard for the Lodge 327 in particular, together with his determination to continue his exertions to promote its influence, from which he had derived so much pleasure himself, and he trusted been the means of communicating its blessings to others. The banquet was fully attended, and at an early hour the Brethren departed. In thus partially reporting the annual gathering of the Craft we are led to notice one of its most interesting adjuncts, the "Freemasons' Quarterly Review," the eighth number, (new series) being now before us; in alluding to the intention of the Lodge, to present a tribute to Brother Tucker, it thus sensibly comments, "this is as it should be, it would be well if the example was to be more generally followed; 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 hard-working 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 the Lodge in particular." "The Freemasons' Lexicon," which enriches this delightful publication, will be found a treasure indeed to all enquiring Masons, while the anecdote and information with which it abounds will amply repay every reader.

SWINDON.—*The Royal Sussex Lodge of Emulation,* held their annual festival at Bro. New's, the Goddard Arms Inn, Swindon, on St. John's day—Brother W. R. Browne, Esq., of Chisledon, Deputy Prov. G. M., presided. After the business of the Lodge was disposed of, the Brethren sat down to a repast. It is perhaps almost unnecessary to add that harmony and brotherly feeling animated every bosom.

SOUTHAMPTON.—The Brethren of the *Royal Gloucester Lodge* (No. 152), celebrated the festival of St. John; nearly fifty sat down to banquet. Previously Bro. Harfield was installed W. M. for the year, and he afterwards appointed Bro. Bemister, S. W.; Bro. Snowden, J. W.; Bro. Kent, S. D.; Bro. Dowell, J. D.

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The Brethren of this Lodge having resolved upon placing the portrait of C. E. Deacon, Esq., the D. P. G. M., in the Masonic Hall in this town, Bro. Gaugain has been employed to paint the same. He has just completed the task, and the portrait is one deserving of special notice and commendation. It is exceedingly well painted, and being a two-third length, shows the regalia and decorations of the office to great advantage. It was placed in Mr. Buchan's shop for a few days, and every one who has seen it speaks in the highest terms of its striking fidelity and admirable finish.

CHRISTCHURCH.—At the *Lodge of Hengist* (No. 230), on St. John's day, Bro. James Druitt was again elected Master. The Brethren afterwards adjourned to Bro. Humby's to celebrate the feast.

PORTSMOUTH, *9th Jan.*—*Lodge* (No. 717).—The anniversary was celebrated. Bro. Forbes, who had been unanimously re-elected, was installed as W. M., and appointed officers, Bros. A. Myers, S. W.; H. H. Graham, J. W.; H. M. Emanuel, S. D.; F. Faulkner, J. D.; W. D. Mikhell, I. G.; W. Cavander, Treasurer. The Brethren then adjourned to the Quebec Hotel to banquet.

On Tuesday, Feb. 18, a splendid ball and supper was given by the W. Master (Bro. Forbes) and members of the Portsmouth Lodge of Freemasons to upwards of one hundred and thirty of their friends and Brethren, at their Lodge-rooms. Dancing commenced at nine o'clock, and was kept up with great spirit and uninterrupted enjoyment by the votaries of Terpsichore until gun-fire. The large room in Pembroke-street was most beautifully and tastefully decorated with a profusion of Masonic banners, and the band was of first rate excellence.

ISLE OF WIGHT—RYDE, *East Medina Lodge* (No. 204), *Jan.* 27.—The Brethren celebrated the festival of St. John. The W. Master, Bro. J. H. Hearn was installed by Bro. Forbes, W. M. (No. 717). The W. M. then invested the following officers: Bros. Moore, S. W.; Basket, J. W.; Elliott, S. D.; Curry, J. D.; Dashwood, Treasurer: Lake, Secretary; White, I. G.

The Earl of Yarborough has appointed Bro. J. H. Hearn, Esq., of Ryde, as his Deputy Provincial Grand Master for the Isle of Wight, who was duly installed on Monday last, at Newport, in the presence of a large assemblage of the Brethren of the Island and other provinces. A Chapter has been granted from the Grand Lodge to be annexed to the East Medina Lodge (No. 204), held at Ryde.

GUERNSEY.—*Doyle's Chapter of Friendship* (No. 99), *Jan.* 28.—A meeting was held at the Assembly Rooms, in St. Peter's Port. Comp. T. O. Lyte, M. E. Z., of the Chapter of Harmony (Jersey), most kindly came over to assist, on which occasion he was invited to take the principal chair. Bro. H. St. George Priaulx, W. M. of Doyle's Lodge of Friendship, and Bro. Henry Mansell, of the same Lodge, were exalted. After the ceremonies were concluded and the Chapter closed, the Companions sat down to banquet, at which several officers of the depôt were present. The usual loyal and Masonic toasts having been given, and warmly received, the health of Comp. John Lane, *D.C.L.* P. P. S. G. D., Oxfordshire, was proposed and responded to by all the Companions in the most enthusiastic manner. Those who were present, both in the Chapter and at the festive board, will not easily forget the sublime and intellectual pleasures of the former, or the social enjoyment of the latter.

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SCOTLAND.

CORRESPONDENTS in Edinburgh, Montrose, and Dundee are requested to observe that we pass no opinon on the Insurance Company now forming or formed in Edinburgh, and which is said to be "Masonic." No one has gainsayed the remarks in our last, which therefore remain equally applicable at the present moment—CAVENDO TUTUS.

TEMPLE SUPENONTES.—Too late.

AN OLD TEMPLAR should address Dr. Arnot.

In the general "leading article" we have adverted to the subject of converting the Freemasons' Quarterly into a monthly Review;—to that article we refer our Scottish readers; and further remark, that it has been suggested to have a particular agent in Edinburgh, to which subject we shall direct our best attention.

EDINBURGH.—*Grand Masonic Festival—Centenary of St. Andrew Lodge.*—On February 14, one of the most memorable events in Freemasonry was celebrated in the Music Hall, George-street, namely, that of commemorating the centenary of St. Andrew Lodge. To celebrate the centenary of 1745, on any occasion almost, must be interesting, but much more so when in connexion with a large body of men whose objects were, at its institution, the spreading of love and charity, and the binding together beings of the same race as brothers in the bonds of one great family, without regard to grade, sect, party, country, or colour; and while thus instituted, it certainly is remarkable whilst thrones, and kingdoms, and other institutions have sprung up subsequent to that period, and have since faded into oblivion, that the St. Andrew, and other Lodges of Freemasons, should be found, after the test of one hundred years, with the same objects in view, based upon the original principles, and at present in a prosperous condition—a proof to us of the value of any such institution similarly constituted. The meeting on this evening will always be remembered by every one present, from the nature and occasion of the meeting, as well as from the magnitude of it, and the taste displayed in getting it up.

The Lodges St. Stephens, Defensive Band, and Roman Eagle, met in the Merchants' Hall, and proceeded in procession by torch-light, headed by the brass band, in full uniform, kindly granted them by Captain Tulloch for the occasion, and at the foot of the North-bridge were joined by the Celtic Lodge, headed by their pipers, the whole having a most imposing effect.

The St. Mungo and Thistle Lodges, from Glasgow, were received by the Lodge Edinburgh St. James's at their Lodge-room, from whence they all joined and walked in procession to the place of meeting, headed by St. James's band.

After the various Lodges had arrived at the Music Hall, and were

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received by the St. Andrew Lodge, Bro. Thos. Sime, R. W. M., occupying the chair, the Grand Lodge of Scotland arrived, and were received in true Masonic style by all the Lodges.

The chair was then occupied by Substitute Grand Master John Whyte Melville, Esq., supported on the left by the Earl of Strathmore, and on the right by R. W. M. Syme.

Before supper, the M. W. S. G. M. proposed the first toast of the evening. "The Queen and the Craft," "The Grand Lodge of England and the Earl of Zetland." To this toast the Rev. Mr. Boyle, chaplain of the Grand Lodge of Scotland, returned thanks, as a member of the Grand Lodge of England. The next toast was, "The Grand Lodge of Ireland and the Duke of Leinster." Bro. French returned thanks.—The next toast was "The Grand Lodge of Scotland," which was proposed by R. W. M. Bro. Sime, who, in addressing the M. W. G. S. M., said he felt most highly honoured, and was sure one and all of the Brethren belonging to Lodge Edinburgh St. Andrew, were deeply obliged by his presence there, along with the Grand Lodge. In the year 1745, he said, this country was agitated by political storms; but they had now arrived at more favourable times; and as it was well known to the Craft in general, that while political matters ran high—on which it was not his province to dwell—the existence of Masonry was threatened; but after due investigation, it was found that the Brotherhood were one within whose pale love and charity were cultivated and enshrined; and now, were found kings, dukes, and lords, laying aside the splendour of their station, and who were never ashamed to hear themselves named with a Free and Accepted Mason.

J. W. Melville, Esq., as M. W. S. G. M., returned thanks in his own name, and in the name of the Grand Lodge of Scotland, and regretted that Lord Glenlyon had not been there that evening; but from him he had received a letter that day, expressing extreme regret at his not being able to attend on account of his parliamentary duties. He concluded by thanking them most sincerely for the kind reception they had met with that evening.

After a blessing was asked by the Grand Chaplain, supper commenced, when Bro. Forrester proposed the toast of "Provision for the unprovided;" after which the following toasts were proposed by the M. W. S. G. M. of the Grand Lodge:—"Prosperity to Lodge Edinburgh St. Andrew;" on proposing which, he said that all present must have been aware that this was the centenary meeting of that Lodge, instituted at a period dear to every Scotchman, connected as it was with Prince Charles, whose misfortunes had been so beautifully pourtrayed by Sir Walter Scott; and whatever may have been done at that period, they must thank God for preserving them up to the present time. That Lodge, he said, had ever been famous for its good conduct, and had been twice visited by the Grand Lodge of Scotland—once in 1784, and in 1787. He certainly felt very proud in being the organ of the Grand Lodge that evening, in celebrating this centenary; and he was perfectly satisfied that, under the Mastership of Bro. Sime, it would prosper. It was not in high-sounding names, nor in high titles, by which any Lodge could prosper, but by men of integrity and principle being connected with it, whatever may be their grade in society—(great cheering)—and it was by such means that any Lodge could be raised and advanced; and again wishing prosperity to the Lodge Edinburgh St. Andrew, he sat down amid loud and continued cheering.

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Song, by Bro. Donaldson—prepared for the occasion—which was received with great applause.

TUNE—*The Old Oak.*

A song for the Lodge—the old St. Andrew Lodge!
That has lived in the light so long!
On the LEVEL and SQUARE, we all repair
To join in the feast and song!
In the days gone by, there was joy in each eye,
When the Charter gave birth to her name,
On this festal night, in Masonic light,
Let us join in one acclaim,

In a song for the Lodge—the old St. Andrew Lodge!
That lives not in light alone!
But doth honour and cheer the Grand Lodge here,
Though a hundred years are gone!

To the Lodges all that are here at the call,
By name as by number "Free,"
By Saint Andrew's cross, a bumper we'll toss
With "Masonic" cheers by "three."
If brotherhood claim any more than a name,
Let us build on the corner-stone;
And a Temple raise, that will draw the gaze
When a hundred years are gone!

Then a song for the Lodge—the old St. Andrew Lodge!
That has lived not in light alone!
But doth honour and cheer the Grand Lodge here,
Though a hundred years are gone!

A song for the Lodge—the old St. Andrew Lodge!
For by that sainted name,
To each Mason here will be more dear,
His country's honour and fame.
May Glenlyon's* name, with Masonic fame,
Descend on sculptured stone!
Be his memory bright on St. Andrew's night,
When a hundred years are gone!

Then a song for the Lodge, &c.

R. W. M. Bro. SIME then returned thanks in his own name, and in the name of the Lodge over which he had the honour to preside.

The following toasts were then proposed by the M. W. G. M., unless when mentioned otherwise:—

"The Lodge Edinburgh, St. Mary's Chapel, and Bro. Forrester, as R. W. M.;" to which Bro. Forrester returned thanks in a neat and appropriate speech, and proposed

"The health of the M. W. S. G. M., John Whyte Melville, as Deputy Chairman to the Grand Lodge of Scotland," whom he complimented on the high position he had attained in Masonry, and concluded by expressing his best wishes for his happiness. The toast was received with enthusiastic cheering. Bro. Melville returned thanks.

"The Lodge Canongate Kilwinning, and Bro. Sommerville as R. W. M.," was then proposed, and thanks returned by Bro. Sommerville, who proposed the healths of

"The Senior and Junior Grand Wardens;" to which Bro. Baillie, as Senior Grand Warden, returned thanks,

The Earl of STRATHMORE then proposed the health of Lady Catherine Whyte Melville, lady of the M. W. S. G. M., and adverted, in suitable terms, to the amiable qualities of that lady. To which toast, M. W. S. G. M. Melville returned thanks.

Song, "The Free and Accepted Mason," by Bro. Steventon; after which was given "The Lodge Canongate and Leith, and Bro. Garland,

* The Most Worshipful the Grand Master for Scotland.

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as R. W. M.," who returned thanks. "The Lodge Journeymen Masons of Edinburgh, and Bro. Kerr, as R. W. M."

Bro. KERR rose and said—In the name of the Lodge Journeymen Masons of Edinburgh, I rise to acknowledge the honour done us. We are exceedingly happy on this occasion to meet with you and the Brethren of the sister Lodges, to crown the copestone of the first century of the labours of the Lodge St. Andrew. I trust they will have many points in their past history to which they may look back with delight; and as they rejoice in what has been done, may they learn from the same points the way and manner in which much may be done to raise men from the slavery of vice to the happy freedom of enduring virtue. As a Lodge of operatives, we feel not the less interested in the prosperity of the speculative department of the Craft; and I am happy in being accompanied by those whose hands have raised those monuments of architectural daring and beauty which now form the chief ornaments of our city, and will doubtless, in future ages, form a prominent feature in our country's glory; and if the zeal of the Craft in former ages, while rearing the cathedrals of Christendom, be compared with the present, we may point to that Christian cathedral now erecting by Britons on mount Moriah, so that the beam which shone from that mountain to enlighten the world, is now being reflected from the north back to its centre, to shine forth again with renewed brilliancy and lustre. Bro. Kerr sat down amid great cheering.

"St. Mungo Lodge of Glasgow, and Bro. Livingstone, as R. W. M.," was then proposed. Brother Livingstone returned thanks, and said he was glad that they had come to such a magnificent meeting, which he hoped would be the means of stirring up the Masons in the west to do more than they had ever yet done.

"Prosperity to the Lodge Edinburgh St. David, and the Hon. Bro. Walpole, as R. W. M." was given, and thanks returned in suitable terms by him, after which he proposed "The Health of Grand Secretary Bro. Laurie."

"The Lodge Edinburgh St. Luke," and with it "Bro. W. D. Gillon, of Wallhouse, and the Prov. G. Lodge of Linlithgowshire." To which Brother Gillon replied, and returned thanks in eloquent and appropriate terms, and proposed "The Senior and Junior Wardens of St. Andrew Lodge," to which Brother Ivison returned thanks.

Rev. Mr. Boyle rose and said, he thought a vote of thanks ought to be given to Brother Steventon for the excellent arrangements that had been gone into, and the great taste that was displayed in decorating the room, &c., for the occasion. He also adverted to what had brought them together that evening, and remarked upon the different times they now lived in, compared with what those of a hundred years ago were; and he was happy to think that the action of time appeared to have completely severed the differences which then existed between contending parties in politics and religion; and where they met as enemies before, they now met as friends and Brethren. And when he reflected upon that, he thought of a toast which might be appropriately proposed, and that was "Prosperity and happiness to the land we live in." (Great cheering). He said, had the most sanguine Mason at that period predicted anything, he could scarcely have predicted that this centenary should be celebrated by an Englishman and an Episcopalian holding the office of Chaplain in the Grand Lodge of Scotland; but it was a proof to him of the beneficial effects of Masonry in destroying prejudice. He

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then concluded his eloquent remarks, by coupling, with a vote of thanks to Brother Steventon, "Prosperity and happiness to the land we live in."

"The Thistle Lodge of Scotland, and Brother Fleming, as R. W. M., from Glasgow," to which Bro. Fleming returned thanks.

"The Lodge Edinburgh St. James, and Brother Anderson, as R. W. Master," who returned thanks.

"The Lodge Edinburgh St. Stephen, and Brother Wright, as R. W. Master;" upon which being given, Bro. Wright rose and said, he congratulated the Lodge Edinburgh St. Andrew upon this splendid meeting; and as the year 1745 was big with events of a political and social character, this year was eventful in the annals of Freemasonry. He congratulated the Lodge St. Andrew, in glowing terms, upon the visit of so many of the Craft from Glasgow. He hoped the day was not distant when the Craftsmen of Edinburgh would have an opportunity of repaying the compliment to their Brethren in the west, now when science and art had reduced the once three days' travel to sixty minutes; thus affording many opportunities of cultivating that brotherly love which has for ages characterized the Craft, and which would enhance the pleasure of their meeting together, if "St. Mungo's" and "Thistle" could make such arrangements as would enable them to meet on the banks of Loch-long or Lochlomond. Many of the Brethren had this night expressed their astonishment at so large a meeting to celebrate this centenary. I must confess I do not see how it could be otherwise, when the Most Worshipful Grand Master was to fill the chair, the ancestor of whom had been the first to enter this our fair city at the head of the Highland army, there to proclaim Prince Charles Edward the heir to the British throne; and at the present day our Most Worshipful Grand Master was the first to entertain our Most Gracious Queen on the braes of Athole, the very spot where that army was raised, which, if successful, the House of Stuart might still have reigned over us. (Great applause).

"The Lodge Edinburgh Defensive Band," was then proposed, to which Brother James Ker returned thanks.

Song—by Brother Blackwood, of the Celtic Lodge.

"The Lodge Edinburgh Roman Eagle, and Bro. Coghill, as R. W. Master," who returned thanks.

"The Lodge Portobello and Bro. Brigstock, as R. W. Master," who returned thanks, and proposed the health of

"Bro. Maitland as Grand Clerk," to which Bro. Maitland returned thanks.

"The Lodge Edinburgh and Leith Celtic, and Bro. Murray, as R. W. Master," who returned thanks.

The M. W. G. M. then said, he had attended that meeting with pleasure and pain mingled—pleasure at meeting such an assemblage, which had afforded him so much gratification, and pain at having to part from it; and after wishing the Lodge Edinburgh St. Andrew—on whose account they had met that evening—every prosperity, he and the rest of the members of the Grand Lodge retired amid the cheers of the Brethren. After which the Lodge was closed in due form by the R. W. M. of St. Andrews. The Brethren then separated, after having spent a most agreeable evening.

February.—A number of the Brethren of the Celtic Lodge entertained Bro. Captain the Hon. Augustus G. F. Jocelyn to dinner, in their Lodge-room, Turf Hotel, on which occasion they presented him with a

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splendid suit of Celtic Masonic clothing, and the jewel of the P. M., richly set with brilliants and native stones. The chair was ably filled by the R. W. Master, Bro. Andrew Murray, supported on the right by the guest of the evening, Captain Balfour Ogilvie, Murdoch Maclean, Esq., Sir William M'Naughten Napier, and the Maclean chief of the clan Dochairt; and on the left by Colonel T. R. Swinburne, Farquhar Shand, and J. B. Innes, Esqrs. Bro. Robertson, S. W., acted as croupier. The evening was spent with the best Masonic feeling.

GLASGOW, *Jan.* 17.—The St. Mungo's Lodge, No. 24, held their annual festival in the assembly rooms, Ingram-street. The chair was filled by the R. W. M., supported by the Secretary, and the venerable Dr. Ratray, and never was a chair better filled; in fact, the whole proceeding was supported in a manner calculated to soften the ills of life, to raise the hopes higher, and to promote peace and charity and good will to all mankind. Bro. Deans took the lead and charge of the band, and highly delighted the Brethren. R. W. M. Livingston was unanimously re-elected, and the other important offices were ably filled in due order. St. John's of Greenock, St. James' of Edinburgh, Glasgow, Kilwinning, No. 4, St. Mark's, and the Thistle Lodges, developed their brotherly feeling, by attending, with the respective R. W. M.'s at their head, and experienced that attention which their kindness deserved. There appeared but one feeling, that a more instructive, harmonious, and social evening could not be spent.

GREENOCK, *Dec.* 27.—The Brethren have hit upon a capital way of turning a part of their ceremonies into a source of attraction and pleasure, not only to their female friends, but to the uninitiated of their own sex, and, in fact, to the whole community. It is already well known that the Lodge has earned for itself golden opinions, for the manner in which it has turned out upon various public occasions at a distance, the last being Burns' Festival, and its appearance on this evening has done nothing to impair its well merited character. The evening was fine, and torches were numerously borne by members of the police establishment, and the procession moved slowly onwards, through crowded streets, to the grave and mystic notes of the "Masons' Anthem," discoursed by an instrumental band. On reaching the door of the Lodge, the Brethren of the "mystic tye" entered in due Masonic order, the G. M. from the rear passing up the centre of the main body. The interior of the Lodge at this period presented a stirring scene. Parties of ladies and gentlemen promenading up the one passage between the tables and down the other, to the enlivening strains of an able orchestra, led by the veteran Mr. Daniel M'Dougall, who, we may mention *en passant*, although himself deprived of the blessing of seeing, has nevertheless "presided o'er the sons of light" in this department, for the forty and fourth consecutive annual meeting. A box for most charitable of all charities, the infirmary, stood upon the table, and which ever and anon sent forth its tinkling indications, that, even amid the merry throng, the cause of the suffering poor could find a corner in the jocund bosom. The band having sung a sacred piece, it was intimated that the uninitiated should now retire, to give way to the proper business of the evening, and G. M. Dow, and Wardens Bowie and Longwill, having taken their places, the Lodge was constituted, and the business went on in fine style. Several visiting Brethren were present from sister Lodges, both in England and Ireland; and lively and interesting toasts, speeches, and

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songs, followed each other in vigourous succession, until "high twelve," when the Lodge was closed upon one of the most harmonious meetings that has ever been held. The Craft deserve great credit for the spirit they evinced upon this as upon other occasions, as did also Captain Man for the very efficient manner in which he conducted the out-door arrangements.

INVERNESS, *Dec.* 7.—St. Mary's Caledonian Lodge walked in procession through the town, headed by Mr. Macgillivray's fine brass band. The members afterwards dined in their Lodge, in Bridge-street.

BAMF, *Dec.* 31.—*Masonic Ball.*—The Brethren of St. Andrew's Lodge held their annual ball in the assembly rooms. The Brethren met in their hall, and walked in Masonic procession to the ball-room, preceded by Mr. Fraser's instrumental band. The ball was well attended, comprising the beauty and fashion of the town and neighbourhood, and was kept up with great spirit till an early hour in the morning. The Earl of Fife, with his usual generosity, made ample provision for the comforts of all present in the way of refreshments.

GRANTOWN, *Craigellachie Lodge.*—The annual general meeting of this Lodge was held upon the 7th January. On returning to the Lodge Hall, after walking in procession through the village, Robert Winchester was elected R. W. Master. The evening was concluded with a ball, which, as usual, was well attended.

DUNDEE, *Ancient Lodge, Dec.* 27.—R. W. M. George Duncan, Esq., *M.P.*, in the chair. There were present Brothers P. D. Ritchie, P.M., Chalmers, P.M. St. Peter's, Montrose; and a very numerous attendance of Members and visiting Brethren. Several of the fine band of the 60th royal rifles discoursed most eloquent music.

The Lodge was visited by Sir John Ogilvy, Bart.; R. W. M. of the Operative Lodge, accompanied by a deputation.

In the course of the evening a deputation from the Caledonian Lodge, waited upon the R. W. M., requesting his presence at their meeting for a short time, which was complied with. Bro. Duncan was received by the Caledonian Brethren with the utmost enthusiasm; and their R. W. M. Brother Paterson, Architect, delivered a forcible and excellent address, expressive of the high sense the Lodge entertained of his valuable services in the adjustment of certain matters connected with their Friendly Society; for his zeal in the cause of the Craft; and for his public service to the community as their representative in Parliament. He requested his acceptance of a trifling mark of their esteem, which consisted of a handsome box, made at the celebrated box manufactory at Mauchline; beautifully ornamented with Masonic designs, and a view of "The Vine," the elegant mansion of the worthy Brother. Enclosed was a diploma constituting him a Member of the Caledonian Lodge. Brether Duncan made a suitable reply, cordially thanking the R. W. M. and Brothren for this proof of their esteem and kindness; and assuring them that it would ever be his pride and pleasure to uphold the cause of the Craft; and to be of any service in his power to his Masonic Brethren of Dundee. He was proud that his humble endeavours to be of use to the community was thus appreciated; and he had a flattering and ample reward in such expressions of goodwill.

The several Lodges exchanged deputations as usual; and the proceedings of the day were highly characteristic of the prosperity of the Craft in our ancient town.

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The same evening a most excellent sermon was preached to the Masonic Bodies, in St. Paul's Episcopal Church, by the Rev. T. G. Torry Anderson, one of the clergymen of that congregation; and chaplain to St. David's Lodge, Dundee. The appropriate anthem, "Let there be Light," &c., was sung by the choir to music composed for the occasion, by the Organist, Brother Pearman: and a collection was made for the benefit of the Dundee Royal Infirmary.

We are sorrow that owing to some misunderstanding, or want of arrangement amongst the Lodges, this well intended meeting was not so successful as could have been desired.

St. David's Lodge, Dec. 27.—Bro. Geo. Milne, R. W. M. We are happy to record the revival of this Lodge after several years of dormancy. The Brethern went in procession to St. Paul's Church to attend service; after which they returned to their place of meeting, and spent the evening with every comfort and happiness.

Dundee Operative Lodge, Feb. 12.—The Brethren assembled to celebrate the Centenary of this Lodge, the R. W. M., Sir John Ogilvy, Bart., of Invergharity, in the chair, the duties of which he discharged in excellent style. About seventy Brethren sat down to a sumptuous supper; and many excellent toasts, songs, and speeches, rendered the meeting interesting and agreeable. Alban's band was in attendance.

Montrose.—While Masonry is flourishing in our neighbouring towns, we have the more cause to regret the apathy which now exists among the Brethren here. Except the Lodge incorporated Kilwinning, which has lately aroused itself, we may almost report the perfect dormancy of the others. The various Lodges met on St. John's day as usual, and exchanged deputations: and although not numerously attended, the meetings passed off in a very agreeable manner.

We fear that some master spirits are wanting to infuse and sustain true Masonic ardour; and we trust that the zeal and genius of Bro. Dr. Burnes, K. M., and the anxious exertions of Bro. Chalmers, will not continue without followers in their mother Lodge, St. Peter's, although their Brethren are now removed to other spheres of action.

The Enoch Royal Arch Chapter, (No. 3) held a meeting for election of office-bearers, at the Autumnal Equinox, when Comp. Jas. Chalmers was unanimously re-appointed M. E. Z., a compliment which he must appreciate, now that his absence at Dundee must render his usual services of less importance to the Chapter.

Another meeting took place on the 19th October, at which five Companions were exalted.

Aberdeen.—The annual general meeting of St. Peter's Royal Arch Chapter, was held in their Hall, Adelphi, on the 23d September, being the Autumnal Equinox. After the business of last year being read over, shewing an increase of Companions; and various documents transmitted by Companion Leon, from the Supreme Royal Arch Chapter of Scotland, which gave general satisfaction; the Chapter proceeded with the election, when the Companions were duly appointed office-bearers for the ensuing year, viz.:—

Morris Leon, Esq., of the Edinburgh R. A. C., to be the Representative of St. Peter's R. A. C. in the S. R. A. C., with full power to choose his own Principals.

John Allan, M. E., Pricipal Z.; James Adam, M. E., Principal H.;

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James Walker, M. E., Principal J.; Joseph Wishart, Deputy Grand Principal, &c. &c.

Thereafter the Companions sat down to an excellent supper; and spent the evening in true Masonic hilarity, without encroaching on the Sabbath. Among the toasts given by the M. E. P. Z., and responded to by acclamation with the Masonic honours, was the health of Companion Morris Leon—that he may be long preserved as a zealous supporter and resuscitator of true and pure Patriarchal Freemasonry.

Aberdeen Lodge.—Election of Master, Dec. 27.—Thos. Blaikie, Esq., Lord Provost of Aberdeen, R. W. Master.

St. Machar's Lodge.—Alex. Hadden, Esq. of Persley, R.W. Master.

St. Nicholas Lodge.—Morris Leon, of Lodge Celtic, Edinburgh, R. W. Proxy Master. Bro. Masson, the deserving Secretary, was presented with a silver snuff-box.

St. George's Lodge.—John Booth, R. W. Master. The saturnalia that, half a century or more ago, marked such occasions, have long been dwindling away, till the "grand day" of the Brethren was scarcely noticed. The Brethren of the St. Nicholas Lodge, or at least a considerable number of them, eager to resuscitate the former customs and observances of the Craft, mustered in uniform, at six o'clock, with all the regalia of the body, and made a procession, by torch-light, from their place of meeting at Mr. Bain's, of the Commercial Inn, Queen-street, to St. Paul's Chapel, when the Rev. Sir Wm. Dunbar delivered an excellent discourse to the assembly, from Ezra iii. 6—"The foundation of the temple of the Lord was not yet laid." The Brethren afterwards sat down to a most ample and sumptuous supper, which was presided over by the Right Worshipful Master for the ensuing year, Brother A. Masson. After supper, the ball commenced, and was very numerously attended by many worthy representatives of the youth and beauty of Bon-Accord. We like well to hear of such doings. Though many speak lightly of them, and sneer at them as useless, we are not so wedded to utilitarianism as to sympathize with such solemn censors. The other Lodges met on the same day.

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IRELAND.

TO CORRESPONDENTS.

AN OLD CORRESPONDENT OF FIFTY.—Even a newspaper is better than nothing; but it was not thus formerly.

BRO. A. GRANT.—Many thanks, thou steady and firm friend.

KANGAROO.—"Simius is the Latin for ape," not for "ass,"—ergo, the point is lost. We can make out "Fusbos," but not "Bombastes." The words in "Norman" character require explanation. Is the "Fidus Achates" of the evergreen Fowler related to the late celebrated physician noted for bottle-stopping in Norwich, or to a K. S. of Dublin?

ONESIMUS.—We still think you are mistaken; a P. G. M. would not *dare* to pay for hired voters in Grand Lodge. If we are mistaken, Onesimus becomes a *participes criminis* in not exposing such baseness by carrying it into the Grand Lodge.

P. G. OFFICER, CORK.—We are duly favoured by the report and opinion.

FIDUS' present letter to the Grand Lodge of Ireland is withdrawn—a happy presage of the future.

P. M. 50—G M. L. 4—and others, enquiring the whereabouts of the pseudo-Verax. We know nothing of the man. "*An anonymous scribbler is often a scoundrel, and always a coward.*"

THE (LATE) MASONIC DIFFERENCES IN DUBLIN.

To explain the last move of the "clique," we give the following from the *Leinster Express*:—

"We have received a copy of a very scurrilous pamphlet, entitled 'A Brief History, &c., by Verax,' purporting to be a reply to a publication issued about eighteen months since in Dublin, entitled 'A Few Words,' &c. The subject is one which we are desirous, under existing circumstances, to exclude from our columns—as no other motive would now, more than at any former period, induce us to render it matter for Editorial consideration, save a sincere desire to *force* some honourable and amicable settlement of 'differences,' unhappily widened by the infamous production which has been submitted to us. While it affects to reply to the 'Few Words,' it does not advance a single argument by which any intelligent person could be influenced; but contains, throughout every page, a tissue of the lowest blackguardism—attributing corrupt motives to citizens most exemplary and respectable in their various pursuits of life—denouncing one a wine-merchant, as having obtained a hawking licence for 'selling drink,' and reproaching another with using the name of his predecessor in his house of business, for the purpose of extracting money from the family of the gentleman whom he succeeded. In short, our available space would not permit us to give a fraction of the slanders which have been heaped together by the cowardly wretch, who has availed himself of the 'liberty of the press,' in its concealed and most licentious operations (there being no printer's name to the libel,) while he indulges his 'file-biting' propensity, by giving a 'stab in the dark' to a highly respectable periodical in London, for having expressed its legitimate opinions; as well as to this journal,

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for having presumed, forsooth, to exercise its right of 'copying' a current and authenticated statement from the periodical in question, in which there could be no personal motive or possible advantage on our parts,—while we ever hold ourselves responsible for any matter our paper contains, and never refuse the medium of our columns to those who may have cause to complain of our strictures. We shall, for the present, refrain from more strict reference to the pamphlet in question, in order that we may observe 'passing events,' and how far those gentlemen (many of whom we believe to be as honourable and high-minded as any in society,) whose cause the author advocates, may identify themselves with such a disgraceful publication. The cause which would require such support—even admitting the truth of the gross statements—could not be sound, while such low verbiage proves nothing for the maintenance of the principle involved, and only exhibits the incapacity of the writer to meet the author of the 'Few Words,' (whose tract was written in a fair and manly style, and duly authenticated,) with reason and argument. If we are to take this as evidence on one side of 'the differences'—which *we* deprecate at both sides—we may well exclaim, 'Oh, wretched client!—unhappy advocate!'" *

We have reason to believe that this detestable act of Verax so disgusted the Duke of Leinster, and the respectable portion of the Council of Rites, that its withdrawal was insisted on—not soon enough however for a very extensive circulation of the poison—although the antidote "Truth" has traversed far and near to correct the evil.

It is with feelings of no ordinary nature that we have now to announce that the late differences have ended, and that the spirit of good-will has succeeded.

The first announcement of these gladsome tidings appear in the following correspondence of Bro. Henry O'Connor to the *Leinster Express*:—

To the Editor of the Leinster Express.

41, Upper Dorset-street, Dublin.

Sir,—In a late number of the *Leinster Express*, I observe that you have acknowledged the receipt of "a very scurrilous pamphlet, entitled a Brief History, &c., by *Verax;* purporting to be a reply to the publication, issued about eighteen months since in Dublin, entitled a *Few Words*, &c."

After having declared your indisposition "*under existing circumstances*." to admit into your columns any discussion upon the subjects to which these tracts relate, and having commented upon the anonymous production of *Verax*, in terms of which each and every page of that pamphlet proves it to be deserving,—you proceed to announce, that for the present you intend to refrain from further reference to the subjects of that veracious production, until you shall have had the opportunity of

* The "Verax" alluded to is the veritable "Mendax" whom "Justus" has referred to in another part.—Ed.

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observing how far those gentlemen, whose cause it advocates, may identify themselves with that publication.

Now, Sir, allow me to assure you that you cannot possibly be more anxious than myself, that matters connected with Freemasonry should not be obtruded unnecessarily upon the Free-Masonic body generally, much less upon the public at large, through the medium of the press,—and on the present occasion, I would, "under existing circumstances," certainly adopt the course which you have pursued in the notice above mentioned; but that I think, a more exact and definite allusion than you have made to "the subject in question," will have a tendency to calm these exasperated feelings, which have spread so extensively among the Freemasons of this country.

Responsible, as I, and, indeed, several of my friends, have frequently declared ourselves to be for the truth of all material statements contained in the "*Few Words*," I beg leave to return you my warm thanks for the flattering testimony which you have borne to the character of that pamphlet, as well as for the merited castigation which you have inflicted upon the late extraordinary effusion, which, after the *Few Words* had, for nearly two years, held undisturbed possession of the field of controversy, has been thrust forward at the eleventh hour, and at the very moment when, in obedience to the kind suggestions of his Grace the Duke of Leinster, active measures of reconciliation were in progress.

But, Sir, you will be pleased to hear, that the mischievous objects of this absurd production,—namely, the perpetuation of an absurd but bitter quarrel,—have been, as I have reason to believe, completely frustrated by the very means which the author has taken to accomplish them. I have every reason to believe that an honourable and perfect reconciliation is upon the eve of adjustment between the Grand Chapter and the body whose cause this "*unhappy advocate*" has taken in hand, and so effectually spoiled;—namely, the Council of Rites. I have had within the last week the honour of three interviews with Mr. Norman, the gentleman who, in the absence of the Duke of Leinster, presides over that Council, and I am happy to be able to say, that, in all our conferences there appeared to be a thorough understanding between us, that both of the contending bodies,—wearied with the long protracted conflict,—were now prepared and anxious to bury all past differences in oblivion, and meet upon equal, honourable, and cordial terms. No *victory* is intended for either party; the Council of Rites, I sincerely hope and trust, does not seek to obtain a conquest; notwithstanding the immense advantage which that body possesses over the Grand Chapter, arising from the circumstance of the Duke of Leinster being connected with the former. This is liberal,—it is generous and honourable on the part of the Council; and it is as judicious as it is liberal,—because the Grand Chapter occupies a position which must render every hostile assault upon it a discomfiture, and that position it is quite prepared to maintain.

Equality, then, is the object,—the declared and professed object,—the stated preliminary upon which, and according to which, must be regulated all arrangements of detail. Whether or not or how far the DETAILS as at present contemplated (for they are only in contemplation,) have been as yet submitted to the Duke of Leinster, or to the Council, I am unable to say; and no matters "of detail" have been as yet officially considered by the members of the Grand Chapter; but if the

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whole matter were left by competent authority to be arranged between Mr. Norman and myself,—judging from what was expressed by that gentleman on the recent occasions above referred to,—I am inclined to believe that, in your next publication, (in that case the LAST publication upon such subjects,) you would be able to announce the perfect establishment of a permanent and honourable peace. At present, however, I am bound to say that nothing has been actually decided,—and the greatest prudence, calmness, and good temper, above all, an honest resolution on both sides to adhere, with unwavering strictness to the principle of perfect equality, is still essentially requisite to prevent an instant rupture.

Thus far, however, matters promise well; and these circumstances, taken in conjunction with the known disposition of the Grand Master to encourage by every means an adjustment upon terms equal and honourable to all, afford the brightest promise of a restoration to peace.

I regret extremely being obliged to trespass so much upon your valuable columns, but in the hope that more benefit to our extensive fraternity may result in consequence of this frank communication, and that other publications, either in your columns or elsewhere, may be rendered unnecessary, I have allowed myself to expiate at greater length, than perhaps your numerous general readers will be pleased to find devoted in the EXPRESS, to a question which interests (or at least ought to be allowed to interest) only the Free-Masonic community.

Before I conclude, I must communicate to you the gratifying intelligence that the course which you seem to have anticipated that the Council of Rites would take, with respect to the disreputable publication, was actually in process while your article must have been in the printer's hands. The Council met on the 31st of December, and unanimously adopted a resolution disclaiming all connection with the "Brief History of the Spurious Masons," and declaring that the Council was "*disgusted with, indignant at, and entirely repudiated that publication;*" and that it "*highly censured and condemned the injurious and slanderous expressions therein made use of, with respect to various members of the Masonic community.*"

To this resolution, which reflects honour upon the body from which it emanated, was appended another, a part of which was to the effect, that a copy of the foregoing should be transmitted to me; and for that courteous mark of obliging attention I expressed my gratitude in the most respectful terms that I could command. I do not suppose it was from any opinion of my personal deserts, or importance, but solely because I had been in some previous proceedings the medium of communication between the Council of Rites and the Grand Chapter, that I was selected as the person to whom this judicious and graceful disclaimer should be specially forwarded;—but, having been addressed in my individual capacity, in that character I was obliged to send my reply.

I remain, Sir, yours faithfully and obliged,

January 16th, 1845. HENRY O'CONNOR.

P.S.—I had intended to have said a "few words" herein, in refutation of the monstrous statements put forth by Verax; but on second thoughts, I think it better to avoid the subject—from beginning to end they are all untrue, and *amusingly* destitute even of the semblance of foundation. Every body knows that I have repeatedly offered the gage of controversy upon these matters; but I am, "under existing circumstances," most anxious to resume the glove, and to forget for ever that there was even a difference of opinion among Irish Masons.

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41, Upper Dorset-street, Dublin.

Sir,—In a late communication I took occasion to announce to you that a treaty was then in progress for a union and reconciliation between the Supreme Grand Council of Rites and the Grand Chapter of Ireland.

I feel now the greatest pleasure in being able to state that that treaty has been most satisfactorily completed and ratified upon terms highly honourable to both parties.

On Saturday last, according to a previous arrangement of details, these two bodies, so long opposed, assembled in contiguous apartments in the Commercial-buildings, Dame-street, and while each continued its sitting in due form, *mutual recognitions* were exchanged in the presence of his Grace the Duke of Leinster, who kindly consented to superintend these gratifying proceedings.

Two members of the degree of *Rose Croix* attached respectively to the S. G. Council of Rites and the Grand Chapter, having each afforded to the other a sufficient test of the legality and regularity of the body on whose behalf he had been appointed to act for that purpose, titles were admitted upon both sides, and such of the members of the Grand Chapter and its dependencies as were duly qualified by official rank, were *eo instanti* admitted *as such*, to take their seats as members of the Supreme Grand Council, which thus become the united representative body, of *all* the Chapters of the superior degrees of Freemasonry in Ireland.

By this united body a series of resolutions were framed with the unanimous assent of all parties, declaring that the Supreme Grand Council of Rites—the Grand Chapter of Ireland—and their several dependencies—as heretofore constituted, had been legal and regular—and that they accordingly stood approved, ratified, and confirmed, by the united body—but that all the warrants previously granted, either by the Supreme Grand Council, or by the Grand Chapter, while in a state of severance, should be held from the Supreme Conclave thus united and reconciled as the Supreme Grand Council of Rites in Ireland.

To these some further resolutions were appended, for the purpose of carrying out the principle of the above; after which a written recognition of the Supreme Grand Council, thus united, was given on behalf of the Grand Chapter and its dependent Chapters.

Warrants were then granted to the Grand Chapter and its dependencies, but merely, as the resolutions expressly stated—for the purpose of uniformity—because the previous warrants granted by the Grand Chapter alone were pronounced legal and sufficient; but it was not deemed necessary or expedient to grant new warrants to the Chapters held from the Supreme Grand Council of Rites previous to the junction; because the united body had recognised and confirmed the warrants given by the Grand Chapter, and it was feared that, if a re-issue of warrants to the dependencies of the Council of Rites, as previously constituted, had been determined upon, that course might have appeared to have been adopted from some merely invidious motive, as the new warrants, in such cases, could have merely repeated the identical terms of the old ones. In short, the reason of this re-issue of warrants by the United Council to some Chapters and not to others, was simply and solely (as the resolution stated) for the sake of uniformity, and not as a matter involving any principle; nor was it for any other than merely formal purposes.

From the above statement it appears that during a portion of this auspicious day—namely, from the period of the exchange of mutual

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recognitions—until the acceptance of the warrant from the United Supreme Conclave to the Grand Chapter, two co-ordinate governing bodies, supreme over their own dependencies, and recognized by each other as legal and regular, were holding their several sessions, in amity and reconciliation under the same roof. The principles of equality and equity which had been strictly pursued and maintained all through the previous negociation, were as strictly carried out under the superintendence of the high minded nobleman who now presides over a truly United and Supreme Conclave; and the consequence has been the perfect reconciliation and indissoluble re-union of the Free-masonic body in this kingdom. There has been, in all these proceedings, no sacrifice of any principle on either side. The Grand Chapter has gained all that it ever cared to contend for; and the Supreme Grand Council of Rites has, by its union, only completed the original plan of its formation. There has been "no surrender;" but both parties have cordially coalesced in a singularly propitious re-union of heart and hand.

I have now only to add, that, in imitation of the course taken formerly by the "Original Chapter," the Grand Chapter having now ceded all its authority to the representative body, has relinguished its former title of "The *Grand* Chapter" as being no longer appropriate, and has taken the appropriate title of the "Kilwinning Chapter of Prince or Rose Croix Masons of Ireland," under the authority of the General Representative Conclave, united and reconciled as the Supreme Grand Council of Rites.

This, Sir, is the last letter which I intend that either yourself, or any other person, shall ever, in the capacity of a public journalist, receive from me upon these subjects.—But it is right—it is necessary—that those who saw and read of our dissensions—who saw, in the recent contests among Freemasons, an additional proof of the maxim, that no human institution or system can be wholly secure from those imperfections and abuses which sometimes deface even the forms of Christianity itself, should now be made acquainted with the fact, that however vehement may have been these dissensions for a season, the genial influence, and pure principles of our Order, have ultimately proved the strongest; and, that whilst neither party has sought or obtained a victory over the other, a great and memorable conquest has been achieved by both over their own passions.—I have the honour to be, Sir, with much respect and esteem, your very obedient servant,

HENRY O'CONNOR.

February 13, 1845.

Most sincerely do we hope that no discordant sounds may ever again sully the sweet harmony of Masonic melody—that a restoration to love and happiness will herald a glorious future, and that all parties will the remember that

> "Peace is of the nature of a conquest;
> For then both parties nobly are subdued,
> And neither party loser."

On the part we have been called on to take, we express no other comment, than that as the consciousness of a public duty rendered it imperative at the time, we may, without arrogance, congratulate ourselves on happy termination to the Masonic differences in Dublin. *All honour to the Duke of Leinster, and Bro. Henry O'Connor.*

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Dec. 27.—The Grand Lodge of Ireland held its annual meeting at the Masonic Hall, College-green, his Grace the Duke of Leinster, Grand Master, presiding. A numerous party of the Brethren assembled to do honour to their Grand Master.

Shortly after six o'clock the Grand Lodge having adjournd to refreshment, upwards of one hundred of the Craft were seated at the banquet, which presented a truly animating appearance, and was presided over by the illustrious Grand Master in his wonted manner—at once gracious, dignified, and affable. At an early period of the evening the children of the Masonic Female Orphan School were introduced by the Grand Chaplain, and some other of the gevernors of the school, and the healthful, neat, and happy appearance of the children elicited the universal approbation of the Brethren, exciting justifiable feelings of pride and pleasure at being the means of rescuing such an interesting group of helpless innocents from the miseries to which their orphan condition might otherwise have consigned them. After a brief but feelingly eloquent address from the Rev. Dr. Wall, Grand Chaplain, upon the merits and present prosperous state of the institution, and commending it to the continued patronage and care of the Brethren, the children retired.

The evening was considerably enlivened and rendered truly harmonious by the kindness of several musical Brethren; nor can we omit to mention the delight imparted to all by the re-appearance amongst the Craft of Brother Blewitt, after many years' absence in England. His reception amongst his Brethren of the Emerald Isle was truly characteristic. He gave several songs in a style peculiarly his own, and the brilliancy of his piano accompaniments was the theme of universal admiration.

Shortly before eleven o'clock his grace the Grand Master retired, and the festival closed after an evening passed in the utmost peace, love, and harmony.

Bro. Blewitt was honoured by his Grace the Duke of Leinster with his kind patronage on the 13th February. Bro. Blewitt some years since held the situation of Grand Organist of Ireland; and in London, for the last twenty years, he has been an ordinary member and welcome guest at all the principal Lodges, particularly the Grand Master's, the Lodge of Antiquity, the Grand Stewards', the British, the Tuscan, and the Somerset and Inverness Lodges, and now holds the situation of Organist to the St. Alban's Lodge (held at the Freemasons' Tavern), the Moira Lodge and Chapter of Fidelity, at the London Tavern. It must be highly gratifying to Bro. Blewitt's feelings to experience the cordial reception he has met with from his Brethren, since his return to Dublin.

Victoria Lodge (No. 4).—The following address was presented to Dr. Wright:—

"*To Brother Surgeon Thomas Wright, P. M., &c., Secretary to the Victoria Lodge, No.* 4.

"We, the Masters, Wardens, and Brothers of Victoria Lodge, No. 4, having witnessed the increasing exertions for the benefit of this Lodge, with which you have fulfilled the arduous duties of its secretaryship, and justly attributing thereto the highly efficient state to which it has arrived—whether we regard its Masonic working, or the perfect harmony which reigns within—desire to give expressions to the esteem and admiration with which your conduct has impressed us.

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"We have ever found in you a willing and fraternal adviser; one to whom not only the Apprentice may look for instruction, but the Master Mason also may appeal amid the intricacies of his sublime art, confident of having the aid of a skilful architect, conveyed in generous and fraternal language, such as may alone be suggested by a thorough knowledge of those principles on which our Order has its foundation.

"With the fraternal feelings which your eminent services are so well calculated to inspire, we beg your acceptance of the testimonial which accompanies this expression of our sentiments, not, however, as adding to its sincerity, but alone intended to render the record more imperishable, and therefore more truly typical of the lasting regard of the Victoria Lodge of Free and Accepted Masons."

This address, together with a very elegant service of plate, was handed to Dr. Wright, who read the following reply in a very feeling manner:—

"*To the Worshipful Master, Wardens, and Brethren of the Victoria Lodge, No. 4, of Free and Accepted Masons of Ireland.*

"Worshipful Sir and Brethren,—The principle on which our Order has its foundation is displayed in the precept put forth by our Redeemer, 'Love one another;' to guide this Lodge with what ability I possessed, in that Masonic path, all my humble talent, as your instructor, has been directed. In zealous and fraternal spirit I have endeavoured to inculcate that principle into your minds, and the result to your labourer was heartfelt delight, who had such a genial soil to work in, and to which is to be attributed that harmony at all times so manifest. In my endeavours to produce this happy result, I only touched your concordant heart-strings, and thus displayed my skill as your architect; in such a vineyard my labour as your Secretary was pleasure, and if I sought reward, the acknowledgment that my humble efforts have been instrumental in producing the efficient state to which this Lodge has attained, is ample requital, and acts as an inducement to future exertion.

"I did feel that my brow was bedecked with the sear and yellow leaf, and had misgivings that I should be much longer enabled to persevere in my efforts for your advantage; but this manifestation of your approving spirit has resuscitated a gleam of verdure in this time-worn trunk, impressing me with a warmth of embrace, like the oak when mantled with the ivy, and solaced by its protection from the withering blast of the pitiless storm—as such do I appreciate this kind and generous display, made by the scions of my Masonic tutelage, in the present approving record of my service as Secretary to the Victoria Lodge of Free and Accepted Masons.

"That I am proud of the compliment paid me I acknowledge—that I am grateful for the mode in which you have testified your approbation I aver; and with the most unqualified sincerity assure you that while life animates me, I shall ever be your faithful Brother.

"THOMAS WRIGHT,

"Secretary to the Victoria Lodge of Freemasons.

"January 28th, A. D. 1845."

The Brethren then retired to dinner.

During the evening there was some singing by Bros. Blewitt, Rambaut, and Magee, with several of the members of the Lodge, and the whole proceedings passed off with complete *eclat*.

TIPPERARY.--*Father Burke and Masonry.*—No wonder that there should be a split in the cabinet of the Roman Catholic clergy, when we

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find that even in our own town Mr. Burke has denounced publicly and privately, with what object of course his reverence knows best, an institution, which every one on earth knows as well as his reverence, has been established for the sole purpose of fostering and encouraging, in every sense of the word, the most kind and friendly feeling between all members of society—be they the most exalted or the humblest in the land—be they Protestants, Quakers, Presbyterians, or Roman Catholics, in corroboration of which, we have but to mention an undeniable fact, that at a late Masonic dinner given at Nenagh, a Protestant clergyman said grace and a Roman Catholic priest returned thanks at its conclusion. We should be glad to know what Mr. Burke will say to this, and how he will meet the derisive laughs of some members of his own creed, who have had no hesitation in speaking openly about his ridiculous threats on the subject.

KILKENNY, *Dec.* 27.—*Lodge* (*No.* 642.)—The anniversary was celebrated by the Brethren at the Masonic Hall, for the installation of officers. The business of the day having ended, by the closing of the installation, the Lodge was held adjourned till six o'clock, when the Brethren assembled at Bro. Flude's (Victoria Hotel,) where they shortly after sat down to a banquet. Dinner having terminated, the usual series of Masonic toasts were given by the Worshipful Master, Bro. R. Sutcliffe, and responded to with genuine Masonic feeling. The health of the visiting Brethren present having been next put from the chair, was received with the true spirit of Masonry. The proceedings of the evening were enlivened by the kind exertions of Bro. De Vine, who presided at the piano-forte, and not only accompanied the Masonic glees sung on the occasion, but also favoured the Brethren with some excellent songs.

Dec. 27.—The celebration of the Festival of St. John the Evangelist, by the Leinster Union Lodge (No. 37,) of this city, was held by the Brethren.

The ceremony of installing the new Master, and inducting the Wardens and Deacons, took place at twelve o'clock; and at the close of this solemnity, which was conducted with strict attention to the ceremonial prescribed by the Masonic "constitutions," it was determined that the further celebration of the festival—one consecrated by the Masonic ritual to certain services of which the enlightened Craftsman can alone appreciate the force and beauty—should be reserved for the following day. The Brethren accordingly assembled at six o'clock, P.M., when a sumptuous banquet was served up, and upwards of six-and-twenty of "the aproned band," including several visiters, sat down to dinner.

After the removal of the cloth the W. Master (Bro. W. F. Kennedy) proceeded to give toasts in the usual Masonic order, and to which, besides the appropriate "salutes," musical accompaniments were excellently adapted. Bro. Jephson presided at the piano-forte.

We have not space for a detail of the evening's toasts, which included the usual Masonic series, and were briefly but happily introduced, in each case, by the W. Master, who very creditably filled the chair on this occasion.

Amongst the county members of the Lodge present, were Bro. the Earl of Desart, Bros. Theophilus St. George, H. St. George, (High Sheriff county of Kilkenny,) Junior Warden, &c.

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LIMERICK, *Feb.* 26.—The Rose Croix Chapter, No. 4, admitted Comp. W. Ponsonby Barker, of Kilcooly Abbey; Dr. Dempster was inducted M. W. S.; the Hon. Frederick Savile (affiliated in the Cross of Christ Encampment, London,) J. G. W.; Bro. Furnell, G. Guardian of Archives.

March 1.—Union Lodge (No. 13) gave a grand entertainment (after a meeting of their Orphan Institution) in their splendid new Club House. The W. Master was supported by the high sheriff of the city, and the high sheriff of the county filled the Senior Warden's chair. Many Brethren of rank and influence from the neighbouring counties were present. The prospect of perfect success to the ball fixed for the the 26th inst., in aid of the Masonic Orphan School, may be anticipated from the fact that the city is already full of company, and there is not a bed to be had at any hotel.

CORK, *Dec.* 27.—The Lodges of this city assembled at their respective Lodge-rooms for the installation of officers in Nos. 1, 3, 8, 67, 71, and 95; the muster of the Brethren was unusually numerous at their respective banquets. This festival has been remarkable from the circumstance of two Lodges now occupying their respective halls.

Lodge (No. 1).—The situation of the several rooms relatively to each other is admirably suited to the works of benevolence and true affection; whilst the *cuisine* is everything which zealous and assiduous Masons may require during the hours of refection. The highly respected house committee have evinced great taste and accomplished much work. The Lodge-room is a beautiful gallery of ample dimensions and of the finest proportions, and the elegance of its fittings, and the numerous banners of Prince Masons and various heraldic devices, make it a delightful apartment The Brethren, to the number of about sixty, sat down to dinner. It was of that description which needs no eulogy, and cannot be excelled. N. Vincent, Esq., filled the chair with unusual tact. The music was of a high character, and the entire company, collectively and individually, lent their willing aid to the hilarity of the evening.

Lodge (No. 8), had also equal reason to be satisfied with the first occupancy of their new rooms. Lodge opened, W. M. Bro. Marks in the chair, in a private room, and formed a procession to the dinner-room, which in the course of the evening was appropriately designated, by a respected visitor, St. Patrick's Hall. This room, being of great length, could comfortably dine two hundred people. The Brethren assembled to the number of forty-four, being afterwards greatly increased by visitors. After the cloth was removed, the Masonic and other toasts were responded to by Bros. Roche, Keayes, M'Carthy, Mackie, Wheeler, Hewitt, and Whitney. One thing only objectionable in the arrangement of No. 8, is that they have ceased to send out visitors on the festival days.

Lodge (No. 71) is advancing rapidly, its members are inferior to none in zeal, and nobly pride themselves on their correct working; in fact, they are not exceeded by any English Lodge. They adhere strictly to the English mode.

There is a rumour that some little Masonic difference exist in this quarter; it is to be hoped there is no foundation for it. Should it unfortunately be the case, the new Masters cannot commence their career more appropriately than by applying themselves to the healing of all

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Masonic differences amongst their Brethren. Their position and well known Masonic worth and zeal admirably fit them for this labour of love, and the respect in which they are held by all members of the Craft must insure a happy result to their efforts.

It is expected that the ball in aid of the Cork Masonic Female Asylum, announced for the 26th March, will equal the former meetings in brilliancy and effect—we hope also in its successful result.

LONDONDERRY, *Dec.* 27.—The anniversary festival was celebrated by Lodge No. 93, in their elegant rooms in Freemasons' Hall, for the purpose of installing the newly-elected officers for the ensuing year. The Worshipful Master, Bro. A. Grant, who was, by the unanimous voice of the Lodge, requested to continue as Master for a further period, installed the newly-elected officers in an expressive and appropriate manner. The Lodge was most numerously and respectably attended. After the dispatch of general business, the Lodge was closed with solemn prayer, and the members adjourned to the banquet, which was held in Corporation Hall, when nearly forty Brethren sat down to table. The table ran along the whole length of the room. In the east sat the Worshipful Master, Bro. Alex. Grant, supported on his right by Bro. the Hon. W. S. Knox, on his left by the Chaplain, the Rev. Moore O'Connor —in the west, Bro. S. J. Crookshank, Senior Warden, and in the south, Bro. J. H. Rowe, Junior Warden. After the removal of the cloth, *Non Nobis Domine* was very admirably sung by some amateur Brethren present.

The CHAIRMAN rose and proposed the first toast, "the Queen"—(tremendous cheers and full Masonic honours).

The CHAIRMAN then gave the next toast, "the health of three of the most distinguished Masons in the world, the Grand Masters of Ireland, England, and Scotland"—(great cheering and full Masonic honours).

The CHAIRMAN next proposed, in very happy and appropriate terms, "the health of their newly initiated Brother, the Hon. W. S. Knox"—(drank with fervor and Masonic affection).

Bro. KNOX returned thanks in terms expressive of his approbation of the principles of Masonry.

The SENIOR WARDEN then begged permission to propose a toast, and having called on the Brethren to fill a bumper, he said—Brethren, no doubt all anticipate the toast I am about to offer to your notice. After the frequent manifestations of his kindness and attachment to us all as Masons, I feel great difficulty in expressing the deep sense of gratitude I myself and you all, I am sure, entertain towards him—(tremendous cheering). I would now only ask you to join me to pray that Heaven would bless our excellent and beloved Master, and that he might long be spared to assist us with his valuable instruction, and that when it pleased the Great Disposer of events to call him from this transitory life, he might enjoy Masonry in its purity and perfection, in that house not made with hands, eternal in the heavens—(immense cheers and the fullest honours).

Bro. GRANT rose, and replied in an address of equal feeling and truth, the conclusion of which was hailed with the enthusiastic shouts of the Brethren.*

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* The excellent address of Bro. Grant will be found at p. 23.

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The CHAIRMAN then requested the Brethren to fill a bumper, and join him in drinking the health of a distinguished and zealous member of the Order—one who, he had hoped, would have been there to preside over them that night; and regretting, as he did, his absence and its cause, they could only express their great respect for Sir James Stewart, a member ot the Lodge, Principal of the Royal Arch Chapter, and Junior Grand Warden of Ireland.—(Great cheering.)—He requested the Brethren to drink, in a bumper, "Health and happiness to the constant friend, the good and indulgent landlord, the zealous and staunch pillar of Masonry, Sir James Stewart." Drank with immense cheering, and full Masonic honours.

"The health of the Officers of the Lodge," was proposed and responded to by them severally, in eloquent and very appropriate terms. The Treasurer, Bro. Keys, was most happy in his observations, the quaintness and aptitude of which elicited much mirth and universal approbation.

"The health of the Rev. Chaplains" was proposed by the Senior Warden in most impressive and eloquent terms, and received by the Brethren with every demonstration of respect and fraternal regard.

The Rev. Bro. O'CONNOR responded in terms of eloquence peculiar to himself, in which the Rev. E. M. Clarke entirely concurred.

A subscription was entered into for the building of a Masonic Hall in Derry. The sum subscribed amounted to upwards of £50. The pleasure of the evening was much heightened by some excellent songs, particularly those sung by a gallant member of the Craft in English, French, and Italian. The parting toast was given at half-past ten, P.M., when the Brethren retired, delighted with their happy meeting, with fervent wishes that all might be spared to celebrate the next Festival of St. John in their own Hall.

ARMAGH.—*Dec.* 27.—The Brethren of Lodge 623, assembled to transact their usual business, and dine together in a social manner—the Worshipful Master, Brother James M'Laughlin, presiding.

A large and goodly company sat down to dinner, among whom were (as visiting Members,) Brothers Alexander M'Neely, from Lodge 28; John Beatty, 39; James Livingstone, 264; Alexander A. Murphy, 789; John Arthur, 911; and W. Dunne, 979.

The social and loyal toasts, songs, and sentiments, were arranged by Brother Arthur, the Master elect, who acted as Secretary *pro tem.*, and given by the Worshipful Brother James M'Laughlin, in the *right spirit* from the chair, and received and drank with great enthusiasm. There were some excellent songs sung after each toast.

It having been stated by a Brother present, that he had seen in a newspaper an account of the initiation of Prince Albert into the secrets of Masonry, his health was proposed and drank.

"Prince Albert as a Freemason." (Nine times nine, with all the honours of Freemasonry).*

"The Right Worshipful, the Grand Master for Ireland." (Nine times nine, with all the honours of Masonry).

"The ladies, especially those who love Freemasonry—for we love them." (Three times three, with hand and heart).

"The Craft in general." (Three times three, with the honours).

* A general hope is entertained that the Prince will become a Brother, but the announcement is premature.—ED.

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"Our visiting Brethren—a kind welcome to them." (Three times three, with honours).

"The memory of our deceased and highly talented Brother, the Poet Burns," being in compliance with his request at each yearly Masonic meeting.—Honours—Distress.

The following unpublished verse was sung as a *finale* to his farewell by a Brother present:—

"And you kind-hearted sisters dear,
I bid adieu to all your charms,
The expression of your tender fear
My very heart and soul unarms.
For alas! the social winter night
Will ne'er return while breath we draw;
Until sisters and brothers all unite
In that Grand Lodge aboo'n us a'."

The Lodge closed in harmony at twelve o'clock.

The greatest tribute of respect is due to the Worshipful Brother, James M'Laughlin, who at great personal inconvenience left his domestic circle to preside. He is a complete personification of what a Worshipful Master of a Lodge presiding ought to be. Just imagine a fine old patriarch of four-score years and ten—a heroic veteran of Freemasonry—whose term of service in the cause of Freemasonry has reached half a century, occupying the chair, and commanding general respect by his urbanity, gravity, and sound judgment. But to see him stand up, glass in hand, when his favourite and chosen toast was being drank, "The British arms," &c., you would have thought him a man in the full bloom and vigour of youth—bravery, loyalty, freedom, and philanthrophy beaming forth from his benign face, each feeling striving for the mastery, though all in unison, and lighting up his fine old manly countenance with the fire of youth.

Lodge, (No. 328), Dec. 27.—This Lodge met in due and ancient form, in Mrs. M'Hills hotel, Richhill. Fourteen members sat down to an excellent dinner. The cloth being removed, the usual toasts were drank. At the hour of eleven o'clock, each Brother proceeded to his respective home.

Jan. 10.—The Royal Arch Chapter, attached to Lodge No. 39, assembled in the Chapter room, 26, Dobbin-street, when W. E. Prenter, Esq., was initiated in the mysteries of the Order R. A. and S. E.

Many office-bearers of R. A. Chapter were in attendance.

Much credit is due to Bro. O'Neil for promoting and forwarding the different operations as Grand Lecturer and Sublime Instructor.

CHARLEVILLE.—*Jan.* 14.—The Prov. G. M. of North Munster, Michael Furnell, Esq., held his half-yearly inspection of the Emerald Lodge, No. 49. He was accompanied by several Brethren from Limerick, who will long pleasingly remember their truly Masonic reception by this very ancient Lodge, which well merits the honourable testification recorded by the Prov. Grand Master.

NENAGH.—At a late Masonic dinner at Nenagh a Protestant clergyman said grace, and a Roman Catholic priest returned thanks at its conclusion.

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FOREIGN.

☞ Bro. Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

PARIS.—On the 20th of May last, a new Lodge was consecrated, called The Star of Bethlehem. Bro. Quentin is the first Worshipful Master the number of subscribers is at present sixty-seven.

A commission was appointed some time since, by the G. Orient, to enquire into the cause of the decline of Freemasonry in France; from the report that has been sent in, it is attributed to the carelessness in proposing and admitting members, whose characters are as little regarded as their minds or pockets. An order for more rigid enquiry has been issued, in which the Craft is requested to consider in future that Freemasonry should be participated in by men of talent, worth, character, and property.

General Duke of Fernig, First Officer of the Grand Lodge of France, has written to the editor of the "Revue Maçonnique," requesting that the same might be published, expressive of the surprise that has been caused by the system adopted in Prussia of excluding Brethren from Masonic Lodges on account of their religious opinions, (we published a translation of the letter in our last number).

ROUEN.—A Lodge here has decided upon presenting, yearly, to the most distinguished and praiseworthy individual, either male or female, 300fr. The person to be selected from among those who work for or at a manufactory, and who have shown themselves honest, sober, and industrious during the year.

BERLIN.—The centenary of the first Grand Lodge in Prussia, called (to distinguish it from two other Grand Lodges that exist there) *The Three Globes*, was celebrated last year; it having been consecrated and patronised by Frederick the Second in 1744. The Grand Lodge determined to appoint representatives at Sweeden and Denmark, and to receive from those kingdoms, delegates, if they were sent.

Jewish Freemasons.—Immediately connected with this subject, is a highly gratifying record of Jewish gratitude which has lately come under our observation. The Jews in Berlin, upon being informed that the subject of their exclusion from the Masonic Lodges had been publicly commented on in England, at the great assemblage of the Fraternity in September last, summoned all the Jewish Freemasons then in Berlin to attend a meeting. The name of the gentleman who mooted the question having been ascertained, the first business of the day was to carry unanimously the following address, which has been transmitted in due form.

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"*Address of thanks to the well-beloved and honoured Bro., H. Faudel.*

"The undersigned Freemasons of the Jewish faith in Berlin, having been anxious to obtain admission to Lodges in their native country, the doors of which have hitherto been closed against them, and knowing with what zeal you have sought to obtain for them their rights, have, at a meeting holden on the 13th day of November, unanimously voted to you this address, and they trust you will receive it as an earnest of their acknowledgments and gratitude.

"They accompany it with the prayer, that you will continue to exert your talent and interest in their behalf.

"*Berlin, 13th Nov.* 1844."

The document is signed both extensively and respectably, many of the names being favourably known in the literary, as well as in the commercial world.

[We take blame to ourselves for having omitted to give earlier publicity to the well-merited compliment to Brother Faudel—Ed.]

Breslau.—Three Lodges existed in this city until the 24th Jan., 1844, on which day they were finally closed and the warrants deposited with the Provincial Grand Master for Silesia, who on the same day appointed Dr. A. Franetta, (Surgeon General of the Army) to be the Master of the New Lodge then opened, and named the United Lodge of the Three Grips, Columns, and Bell, consisting of 212 Members.

Elberfeld.—This Lodge which has existed since April 1815, expired from exhaustion on 16th Nov., 1843.

Frankfort.—The United Lodges held a meeting to consider the propriety of an alteration in the system of working; much dissatisfaction has been expressed, and some of the Lodges have refused to receive or adopt the new mode.—*The Eclectic.*

Gosslar.—The Lodge here has instituted a Society of Guardians for watching and superintending the affairs of the orphans and widows of departed Brethren.

Hildesheim.—But one Lodge exists in this town at present, in consequence of the previously established Lodges having become united under one Warrant; it is called, "Entrance to the Temple of Light."

Ulm.—Thirty-four years back the Lodge at this place was compelled to be closed in consequence of adopting the Eclectic system of work. A new Lodge is now permitted to be opened on condition of the work being the Old English Ritual as used at Hambro.

Altona.—To commemorate the 50th anniversary of the wedding day of the Master, 100 poor families were regaled with a handsome dinner.

A widows pension fund has been instituted here, in honour of the Most Hon. Grand Master, his Majesty Christian the 8th—the fund already amounts to 2000 B. M. L. (150*l.*)

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KINGSTON, JAMAICA, *Feb.* 2.—The installation of Bro. John Nunes, as Master of the Royal Lodge of this city, took place at Freemasons' Hall, Port-Royal Street. The W. Master afterwards installed his officers. There was a numerous attendance of the Brotherhood, and after the performance of the duties of the evening, the company sat down to repast. After the more substantial fare had been discussed, the usual loyal and Masonic toasts were proposed.

Feb. 19.—*Foundation Stone of the New Penitentiary.*—This event will be long borne in mind by the residents of Kingston; so general a holiday we have rarely seen, all the places of business were closed, and the inhabitants, of all grades and classes, withdrew themselves from their ordinary occupations; and, from an early hour, the streets were thronged with crowds anxious to catch a glimpse of the expected *cortege.* A detachment of the Kingston Troop left the city in the morning, and proceeded to the "Ferry," from whence they escorted his Excellency the Governor, and his distinguished visitors, to the city.

The Masonic Fraternity, upwards of 220, assembled at the Masonic Hall, and walked in procession to the site, where they arrived at ten o'clock, in order.

The sight was at once novel and imposing, and the people, who stood in crowds at the corners of every lane and street, viewed the procession with evident admiration.

His Excellency and his distinguished guests arrived in the city soon after eleven o'clock, and as the carriages passed through the streets, the air resounded with huzzas.

An extensive amphitheatre, with raised seats on three sides, for the accommodation of the ladies, roofed with canvass, had been erected, and the seats began to fill. Colonel the Hon. R. Bruce conducted Lady Mary Fitzroy to her seat. About three hundred ladies graced the scene by their presence. The Masonic procession passed under an elegant arch which had been erected, and ranged themselves in open files. Soon after, their Excellencies left the committee room, the Hon. Wm. Ramsay, Custos of St. Catherine, acting as Master of the Ceremonies.

His Excellency and his distinguished guests, having arrived near the foundation stone, (which we may observe was a remarkably fine block, taken from the quarry of our townsman Mr. J. H. Smith, at Elgin Ville, St. David, by whom it was prepared), the ceremony of laying the Foundation Stone of the New General Penitentiary took place.

His Excellency the Earl of Elgin afterwards addressed the assemblage in a very suitable address, in which he adverted in a particular manner to the regret he felt that such an institution was required. The lateness of the arrival of the papers prevent our giving his Lordship's very admirable address.

The Venerable Archdeacon having pronounced the Benediction, his Excellency and his distinguished visiters departed, and were soon followed by the audience.

MONTEGO BAY, *Feb.* 2.—Our veteran Bro. Barnett Isaacs installed Bro. G. Delisser as W. M. of the Friendly Lodge, No. 539, who appointed his officers. About fifty Brethren afterwards sat down to supper and passed a very happy and social evening.

Feb. 3.—A *dejeuner* was given by the members of the Friendly Lodge to celebrate the inauguration of the Worshipful Geo. Delisser, Esq., as

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Master, and the other officers of the Lodge for the present year. The room was very tastefully decorated. The chair was occupied by the W. Master, George Delisser, Esq. M. A. Nunes, and Robert Nunes, Esqrs., Senior and Junior Wardens, acted as croupiers. Among the company assembled, we noticed several of the heads of departments and most respectable gentlemen of this and the adjoining parishes. On the table being cleared, the Chairman proceeded to give the usual loyal and Masonic toasts, including also "The Earl of Elgin, our worthy and esteemed Governor, who has fully realized all that was expected of him, by following in the footsteps of his predecessors." "The two Representatives of this parish in the Hon. House of Assembly." Bro. Phillips, (amid much cheering,) rose to return thanks on behalf of his colleague and himself. "The Worthy and Worshipful Past Master, and other officers of the Friendly Lodge." Bro. Asher Solomon returned thanks. "The Worshipful Master, George Delisser; may health and prosperity attend him, and may he govern the Friendly Lodge with credit to himself and benefit to the community." The Chairman, in very appropriate terms returned thanks for the kind manner in which his health had been drunk by members of the Craft, and the other gentlemen who were unconnected with the institution. Bro. Asher Solomon proposed the health of Barnett Isaacs, Esq., whose native worth, as a man and a Mason, was so generally known and acknowledged, as to render any observations on his (Bro. Solomon's) part entirely superogatory.

Other toasts and sentiments, expressive of the continued good feeling which prevailed up to the last, were then drunk and interchanged, and at about seven p.m., the company retired, apparently highly pleased with the hospitality of the friendly Lodge.

NASSAU, *Dec.* 28.—A very large assemblage took place, under the direction of the Hon. C. G. Anderson, P. G. Master, with the Brethren of the P. G. Lodge of Scotland, headed by John F. Cooke, Esq., their G. Master. The procession moved for Christ Church, where a most eloquent and very appropriate discourse was delivered by the Rev. Thomas E. Poole, one of the Chaplains. A collection was made on the occasion.

In the evening, in compliment to the wives, widows, and orphans of the Fraternity, a numerous party assembled to partake of some amusement. After a large number of the guests had entered the ball room, it was announced, by the band of the 3rd West India Regiment striking up "God save the Queen," that his Excellency Governor Mathew, with his lady, were approaching. The Brethren then assembled, and after clothing themselves in Masonic costume, according to rank and office, they entered and payed the usual compliments, customary on such occasions, to his Excellency and lady. Dancing soon after commenced, and was kept up until twelve o'clock, when the company sat down to supper, after which dancing again commenced, and was kept up with great glee to a late hour. We were glad to notice that both his excellency and Mrs. Mathew joined in the lively dance.

VAN DIEMAN'S LAND, LAUNCESTON, *Oct.* 2.—The first stone of the new Synagogue was laid by Mr. Francis. Notwithstanding the boisterous state of the weather, the attendance was very large, including the Lodge of Freemasons, headed by the band of the 96th regiment.

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Prayers were read in Hebrew and English, and Mr. Francis addressed the assembly; after which the Master of the Freemasons' Lodge invoked a blessing from the Great Architect of the Universe on the undertaking. A select number dined together in the evening.—*Voice of Jacob.*

AMERICA, (UNITED STATES).

Although the reports from the transatlantic world are numerous, yet they present nothing immediately important. The subscriptions to the Asylum, and for Widows and Orphans, appear to be progressing; and the interest felt at the delinquency of the Prussian Grand Lodges with respect to the Masonic Jews, is on the increase.

INDIA.

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

TO CORRESPONDENTS.

Messrs. Collett and Co., Bombay, will have much pleasure in supplying the Brethren in that Presidency.

As reports by "overland" are *very* expensive, and especially such as are *bulky*, we request they may be pre-paid as far as possible.

BRO. MANOCKJEE CURSETJEE.—Many thanks, with best wishes.

In the absence of our esteemed Grand Master, Dr. Grant, we are getting on pretty steadily; so much so, indeed, as to lead us to hope that on his arrival here, which is looked to with intense anxiety, he will have more to approve than to censure.

We have had to endure much uneasiness and difficulty, owing to the indifference with which our position has been treated by the authorities at home; but we cannot refrain from expressing our gratitude to Bro. Alexander Grant, our Agent at the Grand Lodge of England, by whose caution and industry we are now relieved from the equivocal circumstances in which we have been so long placed. This expression of our gratitude to Bro. A. Grant is but his due, as an honourable agent who has done his duty; but we regret to observe that it is incumbent upon us to express it in the most marked and emphatic manner possible, in order to refute the idle and disgraceful rumours which some persons

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here in Bengal, envious of Bro. Grant's high character for integrity and honour, have dared to asperse it. Among these rumours, one in particular would lead us to infer that our distinguished friend should have asserted, in the Grand Lodge of England, that unless proper attention was paid in future to the transactions of the P. G. Lodge of Bengal, that the Lodges in that district would revolt, and place themselves under the protection of the Grand Lodge of Scotland. We allude to these offensive rumours in the hope they will, by being made known, meet the refutation they deserve. Contempt is not always the best mode of protecting the character of an absent friend.*

The chairs of Lodges have been settled as follows:—Star in the East, Bro. T. W. Birch; Industry and Perseverance, Bro. Burlton; Humility and Fortitude, Bro. Townsend; Anchor and Hope, Bro. Watson; Kilwinning in the East, Bro. Chisholm; St. John's, Bro. R. Swinhoe.

Bro. Torrens, on his retirement from the chair of St. John, was complimented by a Festival to his honour, at which ninety Brethren, including all the Masonic dignitaries, attended. It is only due to this Lodge to state, that in acts of charity and good will it maintains a proud pre-eminence.

Generally speaking, Freemasonry is in a healthy state. The suite of the new Governor-General has brought a few additional Brethren, who with the son of Sir Henry Hardinge have joined the Lodges, and given some impetus to our state; so that our Grand Master on his return will find that although there have been many changes during his absence, still on taking a balance we may be found to have kept a pretty good account of affairs.

Agra, *Dec.* 6.—A dinner was given at the Metcalfe Testimonial by the Brethren of Lodge Star of Hope to Capt. J. Ramsay, A. C. G. and J. W. of the Lodge, on his approaching departure from this station.

"Brethren Present.—Abercrombie, Ramsay, Hill, Campbell, Plowden, Chalmers, H. M. Elliott, Grisenthwaite, F. Robinson, C. M. Sneyd, Hobday, the Secretary, Brother Anthony, T. Seaton, C. B., and Major J. H. Cragie, C. B., Captain Dowman, Captain Mackean, Captain Pillan, Captain Gifford, Captain Bruère, Lieuts. Boswell, Lister, Cureton, Thompson, Heysham, &c.

Owing to indisposition, Brother Atkinson, (Master of the Lodge) was unavoidably absent. Brother Abercrombie, S. W., accordingly presided, and was supported by Brother Ramsay in the opposite chair.

Dinner over, and the customary Masonic toasts having been drunk after the usual form, the Chairman, Brother Abercrombie, rose to propose the health of Brother Ramsay.

The worthy Brother regretted that sickness should have prevented the

* We cheerfully step in with the disclaimer, and tell the maligner of our esteemed Brother, A. Grant, that whatever his object may be in traducing the character of so estimable a Mason, that if the slander be the coinage of his own wretched mind, he had better seek the solace of better thoughts, and pray for relief from an abjectness that separates him for the time from honourable society. If he be the mere retailer of the slanderer, let him acknowledge his fault as the only means of reparation in his power, and the surest to obtain Bro. Grant's forgiveness.

Now hear us. Bro. Grant's conduct, as the agent for Bengal, has been beyond all praise; he has won by his urbanity the good opinion of the official authorities, who have assisted him in his anxious endeavours to regulate the affairs of the P. G. Lodge; while so far from threatening in the Grand Lodge of England a revolt in its subordinate district of Bengal, Bro. Grant attended in Grand Lodge merely in his own right as a Past Master, and offered no observation whatever. Let his slanderer learn something of business. No one can speak in Grand Lodge on a subject not under discussion, and no subject can be discussed unless previous notice be given.—Ed.

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Worshipful Master from witnessing and taking part in the happy meeting of that night. He stated, that it fell to his good fortune to propose the toast of the evening, the health of their respected and esteemed Brother Ramsay—the guest of the evening! He alluded to the very high estimation in which Brother Ramsay was held, in private as well as public society, by all who had the pleasure of his acquaintance, and there were few who had not experienced his liberal hospitality. The worthy Chairman then spoke of the peculiar obligations which the Lodge Star of Hope was under to Brother Ramsay. This infant Lodge which promised to be one of the most distinguished in India, was in a great measure originated by the Brother whose health they were about to drink. It had sprung up under his auspices ;—his untiring perseverance in its progress, and devotion to its interests, deserved the warmest approbation of all the Brethren. The Chairman proceeded to notice the munificent donations to the Lodge by Brother Ramsay, and concluding his very neat and appropriate speech by a reiterated eulogium of the honored guest, gave—"The health of Brother Ramsay."

The toast was received with heartfelt enthusiasm, with deafening applause, and, "one cheer more."

After a short pause, Brother Ramsay rose, and in an excellent address returned thanks, of which the following is but a brief abstract:—

"Brethren, it has been said that "out of the abundance of the heart the mouth speaketh," and though I allow the full truth of the general tenor of this maxim, yet on the present occasion I must doubt its force, for though my heart is full, yet I feel altogether at a loss for words to express the rising sentiments of gratitude which I feel for the honor you have done me. I have not been long a mason—but my ancestors were masons, my Father and Grand-father were masons. I have anxiously watched the rise and progress of the Star of Hope issuing from darkness, and shedding its light over the many who have ranged themselves under its banner.

"When I first arrived in Agra, now about two years ago, I was simply an entered apprentice, personally unknown to all; I now have the pre-eminent pleasure of standing before you an exalted Companion of the Royal Arch. I cannot disguise from the Brethren the sense which I entertain of the high honors which have been paid me, however undeservedly—for I look on Masonic honors as the highest honors that can be paid, proceeding as these do, from sincere, pure, and honest motives. I am proud thus far to have received your good opinion—I trust I shall ever continue to deserve it, and that I shall never be found wanting in zeal for the honor and glory of the Craft in general, or for the "Star of Hope" in particular."

Brother Ramsay sat down amidst the most deafening cheers, and the band of the 2nd Grenadiers struck up a lively and favourite air.

It was truly gratifying to witness a large assemblage of Masons and their guests, met together for the purpose of doing honor and testifying esteem towards a Brother Mason and a Friend. Long may the Star of Hope, a young but a glorious Lodge, number among its members such men as him who is about to leave us.

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BOMBAY.—Messrs. COLLETT & Co., Bombay, will supply Brethren with the *Freemasons' Quarterly Review* immediately on its arrival—we make this announcement to several Brethren who have desired us to send them copies direct from London, which will only needlessly enhance the expense.

LODGES RISING STAR OF WESTERN INDIA and the PERSEVERANCE both met on the 27th December, St. John's day, for the purpose of installing their respective officers, after which a large number of the Brethren retired to refreshment, among whom were the Marquis de Ferriere le Vayer, who was that night initiated into the Order of Freemasonry, and Lord Viscount Sandall; and the following were the toasts proposed and drunk:—

"The Queen, the patroness of the Craft, daughter and niece of two of the most distinguished among all Masons," was proposed by the Prov. Grand Master of Western India, and drunk with due honours.

"The King of the French" was the next toast, proposed by the Right Worshipful, who remarked, that in everything he had said and done during his late visit to England, that venerable and patriotic monarch had exhibited the most Masonic spirit. He prayed that the sentiments his majesty had expressed would be steadily maintained, for the result would not only be a continental union between the two most powerful nations on earth, but a rapid increase to civilization, and a great impulse to the amelioration of mankind in general. The toast was drunk with every demonstration of respect.

The MARQUIS DE FERRIERE LE VAYER, in returning thanks for the compliment paid to his sovereign, and the honour thereby done to his country, which would not fail to be felt by his countrymen, assured the company of the great gratification which he derived in being present among them that night; much more so from being initiated into the Order of Freemasonry in India. He felt grateful to those who assisted him on the occasion, and proposed the health of "the Right Worshipful the Prov. Grand Master of Western India."

Bro. DR. BURNES returned thanks for the honour done him by the Marquis in proposing his health—he proposed in return the next toast, which was, "the Duke de Caze, the Most Venerable of the Grand Orient at Paris, and chief of the Order in France;" and it was responded to with every honour.

CAPT. LA RUE acknowledged the compliment paid to Freemasonry in France, and that the compliment would be sincerely felt by the venerable duke there can be no doubt. He proposed in return the health of "the Most Worshipful the Grand Master of England, the Earl of Zetland;" which was drunk with all honours.

The next toast was "the M. W. the Grand Master of Ireland," followed by that of "all poor and distressed Masons, however distressed, wherever dispersed."

The R. W. P. G. MASTER next proposed the health of "the two noble visiting Brothers, whom both the Lodges 'Perseverance' and the 'Rising Star' of Western India have that night unanimously elected respectively as their honorary members." The Marquis de Ferriere le Vayer, the Right Worshipful added, was on his way to France, after having creditably held the high office of principal secretary to the embassy from the King of France to the Emperor of China; and his conduct that night, both in and out of the Lodge, had been such, as to entitle him to their

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especial respect and attachment. Of Lord Sandall, his Worship said, he could give no better recommendation than that he not only is an ardent Mason himself, but that their family was distinguished for their zeal in the cause of Freemasonry, and that his lordship's grandfather was the late Most Worshipful Grand Master of Ireland.

The MARQUIS DE FERRIERE LE VAYER expressed his thanks for the honour done him by the company; and assured them that its impression should never be effaced from his mind. He travelled far, from the west into the east, and he was glad that he had been at Bombay, where he made so many acquaintances, and where he, for the first time, was entwined into the bonds of fraternity.

LORD SANDALL said he would not attempt to express his feelings by a long speech for the honour done him by the last toast, but that he was truly sensible of its merits, and felt grateful for the same. He was a young Mason, of a few years standing, but from what he has seen of Masonry, he was sure that the more he knew of it, the more he would find cause to admire and respect it.

The next toast which the Right Worshipful proposed was one, he said, of peculiar interest, it was, "the prosperity to the Rising Star of Western India," a Lodge erected under peculiar circumstances, and of which the first anniversary was celebrated lately. Its working has given him, and all interested in its welfare, entire satisfaction, which must be attributed to the zealous exertions of its officers, the European and the native.

Bro. COMPTON returned thanks, in the absence of the Substitute Master, Bro. Larkworthy, and in the name of the European officers of the Star.

Bro. MANOCKJEE CURSETJEE, in doing the same on the part of the native officers, assured the company that they, the native Brethren, are not insensible of the kindness which prompted the R. W. P. G. Master, never to omit opportunities, whenever he has any, of taking such favourable notice as he had that evening done of the Lodge "Rising Star of Western India;" a Lodge expressly erected, and for the first time in India, for the admission of native gentlemen, of acknowledged integrity. That it has already been a source of self-gratulation to the native Brethren, to find that this, their infant Lodge, has been kindly and favourably noticed, not only at the sister presidencies, but even in several of the provincial Lodge meetings in England and Scotland; that from the circumstance of the presence of their foreign visitor, Bro. the Marquis de Ferriere at the meeting of the Star, and from what has been witnessed by him, that it was not improbable it would attract like notice at the capital, and in the provinces of France. Manockjee Cursetjee would avail himself of the opportunity to say, how much he is personally indebted to the spirit of Freemasonry in France. Between some of the Lodges there and "the Rising Star of Western India" there exist a relationship, for the first native member of the latter was initiated into one of the former, "A la Gloire de l'Unevers," under the warrant of dispensation from the Most Venerable of the "Grand Orient," his respected and distinguished friend, the Duke de Caze. That there was some difficulty as to the admission of natives into our Order before, but that difficulty was surmounted, to a great extent, by his (Bro. Manockjee Cursetjee's) initiation at Paris, and it therefore gave him no small satisfaction to have been, in some degree, instrumental in introducing our

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newly elected Brother, the Marquis de Ferriere, into our Order that night, and who so justly deserved the warmth of our greetings.

The Marquis de Ferriere le Vayer, again rose to assure the meeting that he was touched with all he heard so flattering for himself and his country, and if anything could add to the emotions excited within him by the discourse to which he so badly replied, it would be, without doubt, the words which their Parsee Brother, (Manockjee Cursetjee) had so eloquently pronounced. It was indeed to him (the Marquis) agreeable, thus far from France, and on a soil where the tri-coloured flag wafts but seldom, to receive testimony of such cordial sympathy on the part of a number of that nation of illustrious exiles, which France knows only by name. If he (the Marquis) was not mistaken, a Parsee, even he who had just addressed him in such a kind manner, went, without being stopped by the obstacles which hi sreligion opposes to distant journey, even to France, where he worthily represented his countrymen. It was even in France, under the auspices of their Most Worshipful Grand Master, that he, the son of India, and the *First Parsee Mason* was invested with the insignia of our most holy Brotherhood, in the same manner as he, a child of France, has been received as an Apprentice in a Lodge of Bombay, by the especial favour of its learned and honoured Provincial Grand Master. That they see at that moment a double example of the valuable effects of Masonry,—the admingling together of members from the most distant parts of the world. He (the Marquis) said he was going to propose, not a toast, but a wish that they might see more frequently in Paris and in London the Parsees of the East. Our esteemed Brother had given the first example; may that example be followed, and his compatriots bring back, as he has done, such good recollections of, and such extensive sentiments in favour of the civilization of the inhabitants of Europe. As to the other part of his double toast, the Marquis added, that he was there, a Frenchman, his first step in Masonry was taken in an English Lodge. Might he, therefore, be permitted to consider this fact as a symbol of the union of two empires which held in their hands the peace of the world—this holy and distinguished object of Freemasonry. He, therefore, most cordially proposed repeated voyages of the Parsees to France and to England, and the frequent appearance of the flag which protects the men and the manufacture of France in the ports of India. The Marquis sat down amidst great applause.

After a few more toasts, the party adjourned at past midnight.

The first anniversary meeting of the Lodge Rising Star of Western India, took place at the Masonic Rooms, Bombay, on the 16th December, 1844, when the R. W. Bro. Dr. Burnes, *K.H.*, *LL.D.*, *F.R.S.*, &c., Provincial Grand Master, was unanimously re-elected as Master; W. Bro. Dr. A. Larkworthy, Substitute Master; and Bro. M. Jaffer, Treasurer.

The following officers were also appointed for the ensuing year:—W. Bros. Bau and S. Compton, Wardens; Pole and Ardaseer Cursetjee, Deacons; Manockjee Cursetjee, continues as Secretary; Lynch, Director of Ceremonies and Interpreter; M. Ally and Chetham, Guards.

Nine of the most respected European Brethren were affiliated; and after the completion of other business, Bro. Manockjee Cursetjee stepped forward, and addressed the Right Worshipful Provincial Grand Master as follows:—

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Right Worshipful and esteemed Brother—At a meeting of the Native members of the Lodge Rising Star, of Western India, it was unanimously resolved to commemorate its foundation, and at the same time to mark, in some measure, their sense of gratitude to you, Right Worshipful, as its founder, by striking a medal bearing on one side your effigies, and on the other a suitable inscription indicative of their object; and I have been requested by them to read the said resolutions, which I beg to be permitted to do, in the presence of this assembly.

I need not assure you, Right Worshipful, that however gratifying the performance of the duty with which the Brethren have entrusted me, I feel my inability to do full justice to the very earnest feelings of respect, friendship and regard which I am requested to represent to you, and in which I do most cordially participate.

That your Worship's attachment to the cause of Freemasonry, your zeal for the advancement of its prosperity, and the various most valuable services which you have rendered to the Craft, are too well known to need recapitulation, whilst your worth and merits have been both appreciated and acknowledged by various bodies of the fraternity in India and Europe; but that this additional act of yours in throwing boldly and undisguisedly open the portals of Freemasonry to the natives of India, and *which it is the object of these resolutions to commemorate,* will, to use the oriental expression, "render your name resplendent throughout the East," and ever endear you to your native Brethren.

To these few observations I need add no more than the devoutest prayer of the native Brethren for your health and prosperity, and their request that you will kindly give your sanction to these resolutions, which I will now read, and in which we, the native Brethren, hope that we shall be supported by the European members of the Lodge.

The resolutions then read were in these words:—

"At a meeting of all the Native Brethren of the Lodge Rising Star of Western India, held on the 12th of November 1844, it was unanimously resolved—

1st. That the 15th instant being the first anniversary of the Lodge, under warrant from our Right Worshipful Bro. James Burnes, *K.H.*, *F.R.S.*, Provincial Grand Master of Western India, the occasion seems appropriate for marking our gratitude for his having thrown open the Craft to us, and for commemorating the foundation of the Lodge Rising Star of Western India.

2nd. That this shall be done by striking a medal bearing on one side the effigies of our said beloved Brother, the Provincial Grand Master, the founder of our Lodge; and on the other, an inscription commemorative of its erection expressly for the reception of native gentlemen.

3rd. That one of the medals shall be in gold, and be presented to our said Brother the P. G. Master, with a suitable inscription round its edge, and that he be solicited to wear it on all occasions of Masonic ceremony as a token of the love, respect and gratitude entertained towards him by his native Brethren of the Lodge Rising Star of Western India.

4th. That the rest of the medals be in silver; and with the permission of the Lodge, and under the sanction of the P. G. Master, be established henceforth as the badge of the Lodge Rising Star, to be worn by every member thereof pendant to an oriental orange-watered ribbon, and that for this purpose the Lodge be requested to accept from us the dyes.

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5th. That of the said medals in silver, one be presented to our valued and R. W. Bro. Le Geyt, D. P. G. M., our Past Master; and one to our Worshipful and esteemed Bro. A. Larkworthy, our Senior Warden; to the former in token of our appreciation of his efforts for the establishment of our Lodge, and to the latter in gratitude for the eloquent expositions of Freemasonry with which he, at various times, has favoured us.

6th. That steps be likewise taken to transmit the said medals respectively to the M. W. the Grand Masters of England, Scotland, and Ireland; the Duke de Caze, most Venerable of the Grand Orient of France; their Royal Highnesses the Chiefs of the Order in Prussia and Holland; the R. W. Bro. J. Grant, P. G. M. of Bengal, now in Europe; the R. W. and Rt. Hon. the P. G. M. of Madras; the three Princes of the Royal blood of Persia who are Freemasons, and to such other illustrious and exalted Brethren as the Lodge may hereafter specify.

7th. That Bros. Manockjee Cursetjee, Aga Mahomed Jaffer, Ardaseer Cursetjee, and Ally Mahomed, Esquires, do form themselves into a Committee for the purpose of giving effect to the object we have in view, in a manner creditable to us, and agreeable to the Provincial Grand Master.

8th. That these resolutions be fairly engrossed on vellum both in the English, and Persian languages, and be presented to our R. W. Provincial Grand Master at the anniversary meeting of the Lodge on the 16th instant, with our solicitation that he will oblige us by consenting, and giving effect, to the same."

Dr. Burnes acknowledged to the Native Brethren his sense of the honour conferred on him, in a speech in the Persian language.* He then addressed the meeting in English.

My Brethren, I have just endeavoured to explain to our native brethren in the Persian language, that I must indeed be wanting in the feelings which should characterise a man and a mason, if I did not deeply value the friendship and brotherly love, which have induced them to identify me with the measure now proposed; but that highly as I appreciate the distinction to myself conveyed in it, which is indeed most flattering and grateful,—yet that the proposal comes recommended to me on grounds altogether apart from personal feelings, and finds a cordial and unqualified welcome to my heart, chiefly from its exhibiting on their part so becoming a reverence, and homage to our Masonic Craft. And thus, I have observed, instead of being a restricted Compliment to an individual, already far over rewarded for any services he may have performed, it assumes an extended form and object, which, while they confer on those from whom it emanates, infinite credit and honor, clothe it with a value which will render it precious and acceptable to the Masonic brethren of every tongue and nation throughout the Earth, since, it goes forth to the world as a noble proof that the elite, and selected of the Native Gentlemen of Bombay, having been admitted into our brotherhood, and understood its tenets and purposes, have marked their gratitude, and exultation by a testimonial, altogether *unprecedented in the East*, but, which, after exciting a widely spread and intense interest in our own day and generation, will survive, and endure as a lasting token of their Masonic zeal and fidelity, to mankind hereafter, especially

* Some of the Native Brethren knew not English, and it was necessary to do so.

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endearing them to those who shall succeed to our emblems and symbols, long after we shall have been initiated, passed, raised, and it is hoped *exalted,* in another Lodge. Under this view of the subject, I have added that it does not become me to interpose personal scruples or delicacy to the execution of a measure, highly complimentory certainly to myself, but which may materially advance the interests of Masonry in India, and which while it confers a high distinction on the "Lodge Rising Star," will ever reflect lustre and honor on the nine first native members received into it.

The following resolution was then proposed by Brother Blowers, seconded by Brother Compton, and carried unanimously:—

"That the lodge do cordially hail the resolutions submitted by Bro. Manockjee Cursetjee, and the other native Brethren receive with gratitude the Medal dyes; and with the sanction of the Provincial grand Master, do establish the medal as the badge, in manner proposed by the Native Brethren."

"That a Committee to be nominated by the Right W. Master be appointed to co-operate with the Committee of the Native Brethren, to assist them by every means in their power in the object they have in view."

The following Brethren were then nominated to join with the Native Committee, viz:—Brothers H. Ban, S. Compton, Dr. Buist, and W. Blowers.

It was further proposed by Brother A. Cursetjee, seconded by Brother Dr. Larkworthy, and carried with acclamation:—

"That one of the medals be presented to the venerable Father of the R. W. Bro. Doctor Burnes, at Montrose."

Lodge of Perseverance, Jan. 3.—Bro. W. Blowers, was unanimously elected Worshipful Master for the ensuing year.

Poonah.—Dr. Burnes, the P. G. M., has presented to Lodge St. Andrew in the East, Poonah, a most splendid 4to. edition of the Bible, elegantly bound in green Turkey morocco, most richly gilt. Brother Spencer has displayed great taste in the display of the Masonic emblems, we have not seen any thing so superior. The donor's coat of arms is a specimen of heraldry.

LITERARY NOTICES, &c.

The Historical Landmarks. By the Rev. George Oliver, D. D. R. Spencer, London.

The sixteenth number, which concludes the first volume of this great contribution to the Masonic Library, is now published. With the Twenty-fourth Lecture, which illustrates "The Third Grand Offering," the Second Degree is concluded, and the impression left on our minds by the perusal of the first volume, is that of intense anxiety to possess the next, which we understand will embrace not only the symbols and mystical allegories of the Third, but also give to the Masonic world the fullest explanations possible of the *Hauts Grades*; and thus possibly

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set at rest some doubts and difficulties with which these degrees have been entangled.

A few MORE *Words upon the Degree of Prince Grand Rose Croix.* James Gray, Maryborough.

The happy removal of the recent Masonic dissension in Dublin, on the eve of the publication of "a few more words," led to the withdrawal of the pamphlet by its amiable author, who on no occasion proved himself so able to conduct his cause to a successful issue, as when, by the instant withdrawal from the field of argument of such a powerful auxilary, he felt it to be dishonourable to use any longer the means in his power. At the word "peace" he assumed its mantle; and Bro. Henry O'Connor, who stood nobly in the faithful vanguard, henceforward will rank only second to the Duke of Leinster; the one proving how necessary it was for the other to grant,—mutual independence.

How came the "few words" to see the light? It may be because some parties therein named, *might* have to supervise some circumstances and opinions; but however it came about, we have seen a copy; and are right glad to be able to state, that a more honourable, a more logical, a more temperate explanation on a very difficult subject was never given. It is true the "words" were advertised, and their author being shrewdly guessed at, no doubt the mere advertisement led to the speedier adjustment of the differences. Let us not, however, dishonour the noble Bro. the Duke of Leinster, who was *previously* disposed to perform *his* duty; but the predicated "words" made the work easier for his Grace; and the scriptural words quoted by the author, "For ye shall know the Truth, and the Truth shall make you free,"—have ensured a moral triumph.

Latomia. J. J. Weber, Leipsic.

The ninth number of the Latomia has reached us in due regularity; the contents we have only time to glance at hastily on this occasion. It consists of a long article on the Mysteries of the Ancient Egyptians; a Biography of the M. W. the Grand Master of England, the Earl of Zetland; a large quantity of English matter; and a "critique" on two Masonic publications that have recently appeared in Germany. If time and space permit we may again allude to this number.

L'Orient. Paris. February 1845. Vol. I. No. 6.

CONTENTS.—1. On the Struggle that we have sustained. 2. Brother Clavel and his Judges. 3. The Permanent Committee. 4. Masonic publicity. 5. On the Institution that we require. 6. Appeal to the Benevolence of the M. 7. Of Jewish Freemasons. 8. Masonic Anecdotes. 9. Miscellaneous. 10. Reports from Lodges, &c. &c.

The above is an epitome of the contents of No. VI. of the Orient, a Masonic monthly publication; emanating from the Literary Society, under the management of Brother Clavel. The title page is a guarantee for the superiority of the work, which fully attests to the previously well-known reputation of the editor. We need scarcely say, that our sympathies are enlisted and awakened, yet not wishing to take a part in the proceedings to which the three first articles of this number allude, we shall defer for the present any comment; we recommend however, the subject to the attentive perusal of our readers, who can then form their

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own opinions. We opine they will be startled at the similarity of the personal hostility displayed against Brother Clavel and our analogous case that occured some years since here. The other articles grow out of the preceding, we copy one short extract:—

"The necessity and usefulness of Masonic Journals and Reviews in the good cause, it is unnecessary to discuss at the present day; numbers of these works exist, (this is translated from the Boston Freemasons' Monthly Magazine,) the encouragement and support they met with from the better and more educated portion of our Brethren in all countries where true Masonry is practised, are sufficient proof of their necessity in England and France. In Germany they take a distinguished place among the periodical press, and are found to be an indispensable auxiliary to the well-being and government of the craft. These truths are evident after an experience of twenty-one years. The Rev. Dr. Oliver, one of the most distingushed, as he is also one of the most accomplished Freemasons in Europe says:—"Those Brethren who oppose the diffusion of Masonic writings, are not only opposed to the fraternity, but create an un-merited prejudice against it."

No. V. treats of the necessity of a regular and proper supervision of all the Lodges; complains of the inefficient mode hitherto adopted, and suggests improvements; these would be advantageous (if carried out), in England as well as France.

No. VI. A subject that we likewise are much interested in, a translation is given (filling some pages) of the address of Bro. James Herring, Grand Secretary for the United States, on behalf of the American Lodges to the Grand Lodge of Prussia, protesting against the exclusion of Jews.

It is more than probable when time and opportunity serve, we shall make lengthened quotations from the work under consideration. The present number is highly interesting, elegantly written, and its general tendency to benefit and improve the fraternity.

We regret that the number for March which is fully equal to its predecessor, reached us too late for further notice."

The American Register, No. 7. By L. G. Hoffman. Albany.

This periodical, although a continuation of a former series, which appeared as a newspaper, has never assumed the form and substance of a monthly. "Sit Lux et Lux fuit," is its motto. The appearance of another Masonic Journal, leads us to glance at ourselves. In 1841, a hurlo-thrumbo crusade was attempted against us, by which Grand Lodges, who were previously ignorant of our existence, were informed that we were *traitors* to Freemasonry; and it is somewhat droll that, although these very Grand Lodges had often sued the English functionaries for replies to many letters addressed them on matters of high importance, yet never received any in return, unless indeed a copy of the *bull* or anathema against ourselves; but, droller still, that very bull or anathema, commenced and concluded the epistolary labours of our secretariat, for it has sincere lapsed into its former death-like silence.

Great must have been the attention paid to to the hurlo-thrumbo thunder, for, lo! not less than four American, one German, and two French periodicals have been ushered into existence! and even we our-

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selves (*traitors*, if we be,) still move, and have our being; but where are our denouncers? Ah, where!

But to the Register, of which three numbers are before us. It commences with a History of Masonry in England, from the Conqueror to Henry IV. There is an excellent paper on "the Physical effects of Masonry," by Bro. Jos. R. Chandler, which are illustrated by some anecdotes, which we shall translate to our pages, not, however forgetting to acknowledge the source from whence they come. This suggestion we respectfully intimate may be observed, without offence to us, when extracting articles from the *F. Q. R.* To every thing contained therein our contemporary is most welcome, but still more welcome when he states the source from whence pleasure and profit is derived. The goodly work of an Asylum, and Widows and Orphans Fund, is brought into notice; and the representative system proved to be mutually advantageous. An article from the *F. Q. R.* on the subject of the intolerance of the Prussian Grand Lodges towards the Jews, is republished, and we could have wished that the sentiments of the Editor had been also given on the subject. Our Anglo-Indian Masonic Intelligence is quoted at length. An Address from the Grand Lodge of Ireland on the death of the Grand Master of New York, reminds us that, although the Grand Lodge of New York addressed the Grand Lodge of England on the death of H. R. H. the Duke of Sussex, we have reason to know that the good old General Morgan Lewis passed to the grave unheeded by our officials. The next point is important, viz., "*The Grand Master* recommended the Masonic Register in high terms to support." Grand Master, we of the *F. Q. R.* most gratefully thank you, not more on account of Bro. Hoffman, but on our own; and, as we find that, by the republication of our articles, we find favour, although unknown, it shall go hard but we will continue to deserve the honour thus indirectly conferred. With respect to the Masonic differences in Ireland, the Register has been inoculated by the *pseudo-virus* transmitted in glass by the Virginian Medico-representative in Dublin; and now that the Register is pock-marked, he will find it difficult to smile at the union between the two Simon-pures, which has been happily effected by some smart Masonic discipline by the Duke of Leinster and others, as *reported* in the *F. Q. R.*, but in this instance *not* republished by our contemporary,—let him be more cautious in future. "The Reasons for Masonic Secrecy," is a good paper. Lanah, a tale of the Flood, (from the *F. Q. R.*, but unacknowledged,) is ascribed to Dr. Oliver, on whose part, beautiful as is the tale, we must in justice disclaim the authorship.

We hail the Masonic Register as a Brother Journalist; and trust that, although we may have given a gentle hint on a somewhat personal affair, that he will never have occasion to retaliate on us by quoting the Mote and the Beam.

A Manual of the law and practice of Insolvency in Ireland. By Henry O'Connor, Esquire, Barrister at Law. Machen, Dublin.

The object of this useful work is two-fold; to supply a manual to the practitioner in the Insolvent Debtors' Court, and to give to the legal profession in general, such a succinct list of cases as may serve as a guide under every difficulty. The Author has gone a step further, for he has created from a mass of complicity, a *readable* volume; and thus made an act better understood, which in itself, is not very intelligible.

We do not presume to offer strictly speaking a *legal* opinion on the

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work, in observing that it is calculated to displace previous authorities; but it certainly is superior as a book of reference, to its predecessors. Every section requiring it, is commented on, with clearness and precision; and many dubious points are settled with the perspicacity of an accute reasoner.

The English practitioner will find this manual an *interesting* work; to the Irish lawyer it appears to us to be an indispensable guide.

The Final Toast.—A Masonic Lyric, written by Brother D. L. Richardson, composed by Bro. W. H. Hamerton, and dedicated to the Fraternity of India. Calcutta, Burkinyoung; London, Spencer.

The Lodges in Bengal have adopted this Lyric as the finale to the evening harmony, and certainly where the musical force permits, it affords an excellent opportunity for the display of vocal power. It is written in the purest Masonic sentiment, and has poetical recommendation. The Brethren who have wooed the muses on this occasion, deserve our best thanks; and we advise the Lodges generally to add "The Final Toast" as a companion to the "Entered 'Prentice" song. Bro. Richardson, (late Principal to the Hindoo College, Calcutta,) is also favourably known as the compiler of a selection from British Poets, and as the author of "Literary Leaves," in prose and verse, which have received merited praise from the critical world.

The Portrait of Bro. Peter Thomson. Sotheran and Son, London.

This Lithographic portrait, needs not the letters to tell its likeness, for it speaks clearly and truthfully that it is the veritable Peter; however, as it will hand down to after-ages the *features* of a Brother whose lifetime was passed in Masonic works—the *name* to future Masons will become necessary to connect the memory of Brother Peter Thomson, with the age in which he lived, moved, and had his being. The original portrait, an admirable one, by Bro. Rob. Frain, had but one fault, its was too pale; this defect does not appear in the excellent lithographic print, which has been well executed by Mr. Cousens. We observe that the print is dedicated, by permission, to the Earl of Zetland, the M. W. Grand Master of the United Grand Lodges of England, and who so properly conferred the honour of the purple on a deserving Brother.

A correspondent in our last number pointed out the want of the square in the earlier copies, this has, however, been supplied in those since issued; we may remark, *passim*, that the utility of a Masonic publication is thus clearly evidenced: for, but for a timely remark, the portrait of a Masonic ruler in the Craft, would have wooed futurity, emasculated of its principal moral. It is hardly needed of us to dwell on the well-known character of Brother Peter Thomson, who, as a teacher in the Craft, has been surpassed by none in the active exercise of his public duties. To his numerous pupils this portrait is an invaluable memorial, and many Lodges and Brethren generally will no doubt, possess themselves of it, as well in honour of the Brother, as in aid of the Masonic charities, which adorn the Craft, and to which it is intended that the profits shall be devoted. We may conclude with reiterating our hopes that the original painting, as well as those of other Masons, may find a resting-place in the Library and Museum of the Hall, for we are not among those who intend, wilfully, that so excellent a project should be handed down as a failure.

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The History of the Rabbis, the Ribs, and the Rabs, with an account of the Trinity Brethren, or *Rabbi-Rib-Rabs*, and a short notice of the *Rubs.* By Grotius Gallipotius, Histriographer to the Royal Colleges.

In a certain mysterious society, there is the phrase "nil nisi clavis deest." We are glad that the facetious Grotius Gallipotius has not supplied the key to one of the most satirical allegories that have appeared since the days of Swift, because a little mystery excites much curiosity. The differences in the medical profession could no longer be permitted, and it became necessary to bring the subject before parliament. The author has, with considerable humour, touched on the times and circumstances of the squabbles that have occurred; and, if he has spared no one, he has, with remarkable tact, avoided the difficulty of detraction. Some home thrusts he has given, it is true; and, to mark his disgust at one who, at a fell swoop, kicked down the ladder by which he rose, he jocularly alludes to a "King's evidence!" From certain affinities, we shrewdly guess Grotius to have been fed on the Oxford sausage, rather the Cambridge brawn; for, even learning hath a bias, which, like the "jack at bowls," wins after its own way.

It is evident that the learning of the scholar has tempered the wit of the author. The Profession can read and understand at a glance what the popular world will be sufficiently interested in, to require of their respective Rabbis, Ribs, Rabs, or Rabbi-Rib-Rabs, or Rubs, an explanation of those allegories, which some of the physicians, surgeons, apothecaries, general practitioners, or accouchuers may probably blush to afford. We look to Grotius to give another series of his allegories, and the expected coquetting of the monitor and the steward in April, will present a good theme.

Mel in ore, verba tactis
Fel in corde, fraus in factis.

La Voix de peuple.—Leigh. The second number of this powerfully written serial has appeared, its name conveys the object, Liberty of Conscience, Freedom of action, Good-will to man. Inculcating these principles, La Voix certainly does expose the Jesuit and the time-server. It also offers to parents and all connected with the guardianship of youth, some opinions that may be serviceable, not because they are altogether so novel, as they are good.

On Causes of Death by Starvation and extreme Distress among the Humbler Classes. By J. L. Late of the Colonial Service. J. Ollivier, Pall Mall.

Death by Starvation!—what an awful apostrophe in this land of the free! can modern legislation do nothing to limit the increasing power of this Gaunt Fiend? Death is usually called the King of Terrors, but in this case how infinitessimally is he described. But to our author, who justly considers that Death by Starvation is one of the main symptoms of the present disorganization of society, and suggests a preparatory plan for remedying these evils in the metropolis and other large cities.

The subjects canvassed in the pamphlet were originally delivered in the form of a lecture by the author, who is a foreigner by birth. The introduction is by Lord Ranelagh, and consists of a few brief sentences allusive to the subject, and to some colateral questions which his Lord-

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ship has brought before the public. The author's main suggestion is that of emigration, on such a system as promises well for the support and competence in age of the many, and which certainly shews many points of advantage; but he at the same time proves that the real King-craft of this country being vested in the House of Commons, the minister, all powerful though he may be in imposing an income Tax on our industry, *dares* not, (the author's words), carry out emigration on enlarged views, while the *complete suffrage* men are hopeful at however distant a day of becoming Prime Ministers: and so while we have men of all ranks, princes, nobles, merchant-princes, and ranks innumerable with their countless rentals, their fellow men must die by starvation in the streets, while their should-be representatives, are fearful to help them because others look for the suffrage of half-fed and consequently half-dying men. The author thus quotes from Lord Howick speech "The distress of the country has now lasted so long, that I begin to think, that there is something faulty in the organization of society." No doubt there is, man it is true was born to die, but not *nationally* by *starvation*.

The Herald of Peace. Ward & Co., London.

The title of this periodical is sufficiently explanatory of its contents; we would fain extract from its pages much of the arguments adduced by men of high station and powerful minds in favour of the "peace society," but that ourselves being but a Quarterly vehicle of intelligence, have too limited space, and therefore content ourselves with a sincere and unaffected recommendation of our monthly contemporary, whose pages are always instructive.

Massive Ormolu Masonic Candelabra.

Mr. Herbert Room, of the Bull Ring, Birmingham, has just completed, for a Masonic Lodge recently opened in Kidderminster, (the Royal Standard, No. 730), three massive candelabra, illustrative of the Corinthian, the Ionic, and the Doric orders of architecture. Some idea of the massiveness of these really splendid specimens of Birmingham manufacture may be formed from the fact, that each candelabrum is upwards of three feet high, and weighs between seventy and eighty pounds. Notwithstanding their great weight and size, so admirably are the proportions observed that they have an appearance of singular lightness and elegance. The base exhibits an excellent representation of Roman pavement, which gives a chaste and beautiful effect to the whole. The Corinthian candelabrum is taken from the portico of the Pantheon at Rome; the second from the Ionic Temple on the Ilyssus, at Athens; and the third is of the order of Andrea Palladio. The whole are richly chased and burnished.

We should recommend Mr. Room to send a set of these beautiful articles to some Masonic Jeweller, in London, to remain for some time; there can be no doubt that they would attract attention, and induce several Brethren to become purchasers. As a work of art they fully merit the following apposite remarks of the Editor of the *Ten Towns' Messenger*:—

"The pillars above alluded to, as works of metallurgic art in brass, are perhaps superior to any that have hitherto been manufactured or consecrated to the celebration of Masonic rites; and will long, we hope,

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confirm the members of the Kidderminster Lodge in the practice of those virtues of which they are the intended tri-une emblems, and of which Dr. Oliver eloquently and feelingly admonishes the Craft in the latter part of his Seventh Lecture on 'Signs and Symbols:' 'I shall conclude the present lecture,' says this learned historian, 'with a brief consideration of the ultimate reference which the Three Masonic Pillars bear to your moral and religious duties. As the Ionic, the Doric, and the Corinthian orders of Architecture, are said to support your Lodge, so let your conduct be governed by the qualities they represent. Let *Wisdom* guide your steps to that fountain of knowledge and source of truth, the Holy Bible. There shall you find rules for the government of your actions, and the path that leads to eternity.'"

Illustrations of the Emblematical Figures, Words, and Initials, found in the Tableau MIZRACH. By D. Rosenberg.

Our talented Masonic artist, Brother Rosenberg, has given another specimen of most beautiful workmanship, and given it additional value by an English translation of the letterpress. As a work of art it is equal to Bro. R's. former efforts. The author's reasons for the publication are sufficiently clear, and his explanations of the symbolical and allegorical signs "founded on truly religious notions of the creation, and on interesting cabalistic ideas," will repay the most careful attention. Bro. Rosenberg, after a very long absence from his native country, Hungary, has been reclaimed back to his family. This Tableau will, probably, be his last contribution to the arts. May he be happy!

Tracing Boards of the Royal Arch. Harris, Sidmouth-street.

Companion Harris, from whose artistical pencil the Royal Arch Tracing-Board first emanated, has very greatly improved his specimen, by which not only the effect as a drawing is decidedly more in keeping, but the illustrative effect as a Royal Arch development is made clear and striking. The Second Temple appears as a magnificent structure, and the ruins of the First Temple have a more natural approach to the descriptive ceremonial. The whole is pleasing and pictorial. The second tracing board remains unaltered.

TO CORRESPONDENTS.

☞ It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

BRO. JOHN STRONG.—A letter of congratulation from the Father of the Masons of Notts, in the 80th year of his age, and the 54th of his Masonic pilgrimage, is a subject of no common contemplation. Dr. Oliver and Dr. Crucefix both offer the warmest and most respectful regards to their aged friend.

BRO. HAMILTON'S obliging communication has been attended to.

A MAN IN THE MOON.—No advices lately either from Sumatra or Hong Kong.

BRO. MARTIN.—We have availed ourselves of the suggestion.

BRO. D. L. RICHARDSON is thanked for a very friendly letter.

A MEMBER OF No. 2 enquires, What becomes of the royal medals after the decease or resignation of members? *Ans.* We presume they are presented to such new members as become entitled to them. If our opinion be incorrect, we shall be glad of better information.

BRO GEORGE WATSON.—It is due to this esteemed Brother to express the very general admiration felt by our readers at his excellent translation of the Freemasons' Lexicon. It will be gratifying to him to learn that a Trans-Atlantic editor has transplanted the Lexicon to his own excellent periodical. The second article is unavoidably postponed.

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SEVERAL P. MS. OF THE PROVINCE OF NORFOLK.—We hope that ere long a P. G. M. for this province will be appointed; meanwhile, we strenuously advise the Lodges to rally their staff, and proceed to the enlistment of *proper recruits*—let the standard of qualification be "moral respectability."

BRO. J. LHOTSKY, Phil. D., will perceive that his request has been complied with.

THE LATE LAMAN BLANCHARD was not a Mason. Some six years since he authorised Dr. Crucefix to propose him, but withdrew for a time, until the clouds of Masonic persecution should have passed away. In 1842 he was again desirous, but still hesitated from an unfavourable opinion of the powers that were, although himself an enthusiastic liberal. Laman Blanchard was one of Nature's gentlemen; to sweetness of temper and affability of manner, he united the grace and polish of a well-bred man. Witty was he, but how playful was his wit; yet, alas! who can guard against the phrenzy which is caused by that sorrow of the heart which for a time leaves the citadel of the mind unprotected? The protection afforded to the orphan children by surviving friends is the best tribute to Laman Blanchard's memory.

AMYCLŒUS.—We have received many similar letters, and hold it as a leading characteristic of our privilege and utility to direct the uninitiated in their proper course of entrance. Send us your name, address, age, profession or business, if following any. No personal friends need be summoned from their homes. "Preston's Illustratrations of Freemasonry," edited by Dr. Oliver, is a standard work.

BRO. AUBREY.—Many thanks.

BRO. DR. SENIOR.—The interesting account of the ball will gratify our readers, especially the ladies.

LYRICUS.—The poetry and sentiment are unexceptionable, but we do not advise the publication, it would be a failure; even the memory of the Duke of Sussex will not secure it success. At all events let it be postponed until the completion of the statue.

BRO. LANE.—Welcome after so long an absence.

PHILO-MASONICUS.—This signature being already assumed by an esteemed correspondent, we have taken the liberty to suggest another.

BRO. WOODHOUSE will please to accept our thanks.

BRO. FAUDEL.—The anecdote for which credit for originality is now taken by "Le Globe, Paris," will be found at page 167, F. Q. R. for 1835. Some of our contemporaries do not scruple to extract from our pages, but are too *modest* to acknowledge their own industry; they are welcome to all we possess, and what is more, they have *our permission* to state as much. We are much indebted to Bro. Faudel.

TWO PAST MASTERS.—In providing for your families, examine well into the names of those who are responsible for the conditions of the policy. A mere money lending assurance affair, however it assumes to pay dividends, &c., is no security; *look to the deed of Settlement*, INSIST ON ITS PRODUCTION. Beware lest you become enrolled among those who must "abandon all hope that enter here."

BRO. PETERS.—We hope to resume the Annals of the Grand Lodge in our next.

BRO. E. G. WILLOUGHBY.—We have only grateful thanks to offer.

PILGRIM.—The well-known characters are as usual most cheering.

SIT LUX.—The Grand Lodge did not subscribe to the "Oliver Testimonial."

REV. BRO. T. E. POOLE, New Providence.—Our poet's corner for the present quarter being pre-occupied, The Invocation is deferred, but with many thanks for the contribution.

FREEMASONRY IN CHINA.—If possible, in our next.

BRO. SHARP, Jun.—How d'ye do, after so long a nap.

A BROTHER.—We decline correspondence, wanting name and address.

A CROYDON BROTHER.—We regret that the liberal offer of Bro. Battersbee, to relinquish a lucrative office in favour of Bro. Gardner, could not be complied with. The report reached us too late for insertion in its proper place.

BRO. POLKA.—Dancing conduces to health; so it may be reckoned among the Masonic amusements—"There is a time to mourn and a time to dance." It must have been a curious sight to see the Board dancing, of whom it could not be said "We have piped to you and ye have not danced." The invitation card should be kept in lavender.

H. T. (Cork)—Bro. Spencer has the original copper-plate engraving of the Honourable Mrs. Aldworth, *vide advertisement*. (The Editor understands that this portrait has been so scarce that from three to five guineas have been given for a copy.)

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ARCH MATTERS

SIT LUX.—A Companion is NOT eligible for election to the Third Chair unless he be an installed Master, or a Past-Master. Avoid CLIQUE-ISM, as a parasite plant, hateful to the sight and poisonous to the touch.

DISCIPLINE AND PRACTICE.

MONMOUTH.—The names of the proposer and seconder of candidates should appear in the circular. It is not required by the Constitutions that a party putting in a black ball *must* give his reasons for so doing.

JASON.—The *nine* questions have been so repeatedly put and answered, that we must refer Jason to our former numbers.

SIT LUX.—A Provincial Grand Master cannot grant a dispensation to confer a further degree within a month of the preceding, under any circumstances whatever.

LUCULLUS—The Masonic banquet is decidedly an affair of taste and discipline, consequently we report those of public interest, but must protest against being expected to dilate on the pomp and circumstance of private orgies. We have no desire to curry favour. "Prawn curries, and London particular," may be the most delicious things imaginable, but "shall the dust praise thee? shall it declare thy *truth?*" or, "is there not a lie in my right hand?"

A MEMBER OF 36.—It is *not* etiquette for any Brother (Grand Officers excepted) to wear their collars when visiting a Lodge; it creates confusion, by preventing the officers of the Lodge at work from being readily distinguishable.

A PAST GRAND STEWARD.—The Book of Constitutions does *not* interdict the chanting of the Masonic Anthem during the procession, nor the lifting the hat in token of obeisance to the P. G. M. while passing between the files.

ENOD.—A Grand Officer of one province is *not* entitled, *ex officio*, to be summoned to attend the Grand Lodge of another province as a G. O. thereof, merely because he may be a subscribing member to a Lodge in such province, without having been appointed or elected to any office in such P. G. L.—*Vide* Art. 2, page 52. The P. G. M. however, may grant permission for the P. G. O. of any other province to visit his G. L.

WARWICK.—A candidate can be initiated as a serving Brother without expense.—*Vide* Constitutions, 63, 64. It is not there ordered that the Tyler *must* be skilled as a Master; indeed, how can he become so until he shall arrive at such dignity? A Tyler has no other duty at the installation, than to attend *outside* the Lodge.

A MEMBER OF A P. G. L.—A. moves that a dinner take place on the 26th March. B. moves as an amendment for the 4th April. C. wishes to move another amendment, but it is decided that he cannot do so until the *first* amendment has been put, which having been negatived, the *original* motion is declared to be carried, and C. is informed that his amendment cannot be put. Is this a correct course, or when, and in what manner should C. have been allowed to proceed, and the sense of the meeting taken on *his* amendment? What would have been the practice of the House of Commons, and does Masonic practice bear any analogy? *Ans.* C. could not move his amendment until the first amendment was disposed of. On the *original* motion being put, and before the votes of the meeting were taken, C. could then move *his* amendment; but if he failed to do so at the proper moment, he lost the opportunity. The G.L. being of a mixed nature, is not in strict analogy with the House of Commons, and we have witnessed much difference of opinion. In the case referred to we give the Masonic practice.

TEMPLARS.

SIR KNIGHT W. LAURENCE.—A continuance of correspondence is requested.

A SCOTTISH KNIGHT.—The report of the eve of St. Valentine reached us too late for insertion. The circular, signed Fra. S. Melville, from the secretariat, is omitted for the same reason.

AN ENQUIRER.—Sir Knt. W. H. White is the Grand Chancellor of the Grand Conclave of England.

AN IRISH KNIGHT.—We have no desire to continue grievances, and therefore decline to interfere. Sir Knt. H. O'Cnonor will no doubt aid our correspondent; at any rate we name him as the most influential party.

THE ASYLUM.

TO VARIOUS CORRESPONDENTS.—Mr. H. Rowe is removed from the trusteeship by the Court of Chancery. The other four Trustees have resigned, and have received the grateful thanks of the Committee. Five new Trustees will be appointed, on the 2nd April. The Anniversary Festival will be held on the 18th of June, on which occasion Bro. B. B. Cabbell, P. J. G. W., will preside.

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES—JUNE 30, 1845.

"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 EXTRAORDINARY PROCEEDINGS IN THE GRAND LODGE ON JUNE 4, 1845.

—— Trahit ipse furoris
Impetus, et visum est lenti quæssîsse nocentum.

THUS wrote Lucan, and thus, it would seem, did a majority act on the 4th of June, 1845. It will be our duty to trace, step by step, the circumstances connected with a most eventful Masonic assembly, and carefully endeavour to observe the maxim of our favourite poet—

Tros tyriusve mihi nullo discrimine agetur.

It should be premised, that, at the commencement of the Asylum for

* *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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Aged and Decayed Freemasons, in the year 1835, it was considered to be an essential point in that contemplated work of benevolence, that pensions should be also granted to the Widows of such Brethren who should have died while inmates of the Masonic temple. That, in fact, the Mason's Widow should not lose all the comforts which, as a Mason's wife, she was entitled to and had enjoyed. The fulfilment of this intention was only delayed—was never abandoned. The contemplated Asylum was unanimously recommended to the favourable consideration of the Craft by Grand Lodge in December 1837, and several Brethren received annuities until the temple itself should be erected.

Some few years after, a second benevolent institution was established. It is not our province, or our inclination, to enter into the relative merits of these charitable institutions. They are both entitled to the protection of the benevolent and the humane. The proposers of the second institution deferred the consideration of the widows until time should have developed the wishes of the Order, and the means by which those wishes could be carried out.

It is clear, then, that the institutors of both these charities entertained favourable views in regard to a provision for the widow of the aged Mason. And it may here be observed, that the Provincial Lodges were made acquainted with all these facts, from time to time; so that no plea could be sustained, on this point of the subject, as to their having, at any time, been taken by surprise. Neither was there any difference, whatever, suggested to be proposed, in relation to provincial or London subscribers. All was settled upon a principle of perfect equality, regulated, it was believed, on that majestic Masonic union—"brotherly love, relief, and truth."—It may be said that the subscriptions to these institutions are all *voluntary*, whilst dues to Grand Lodge are settled by Masonic law, and must be paid.—Of this hereafter. But we may rejoin, that some few years since, when an alteration took place in the contribution of the Schools, that the law of *equality* was made clear and obvious by the payment, instead of dues, of a *fixed amount* from the *funds of Grand Lodge.*

We now come to the subject of the motion that passed in Grand Lodge in March last, by a considerable majority; at which, it should be stated, the Deputy Provincial Grand Master for the province of Devon was present. We should not so pointedly advert to this highly esteemed Brother, but that a circular on the subject has emanated from his Masonic district. Although the motion itself, and the sections therewith connected, have appeared in our former numbers, and will be found also in the present, under the head, "Masonic Intelligence," we shall here subjoin a copy, that reference may be immediately and conveniently made.—

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CIRCULAR.—*Freemasons' Hall, 12th May,* 1845.—W. MASTER, I am commanded by the M. W. Grand Master, the Earl of Zetland, to acquaint you that at the last Quarterly Communication a motion was proposed in the following words, and the questions being put thereon it passed in the affirmative, viz.—

"*That the rule or regulation in the book of Constitutions, page* 111, *respecting the quarterly contributions of members, shall be altered so as to increase the amount by Sixpence per quarter, or Two Shillings per annum, and shall stand thus:—Every Member of each Lodge within the London District shall pay towards the Fund for Masonic Benevolence, One Shilling and Sixpence per quarter or Six Shillings per annum, and every Member of each Country and Military Lodge, One Shilling per quarter or Four Shillings per annum.*"

By article 9, page 27, Book of Constitutions, the said proposition requires confirmation before it becomes a law; the M. W. Grand Master, therefore, deems it proper to make you acquainted with the circumstance, that yourself, your Past Masters and Wardens may be fully prepared to decide on the question of confirmation at the Quarterly Communication on Wednesday the 4th of June next.

The M. W. Grand Master commands me further to acquaint you, that notice has been given, in the event of the above resolution being confirmed at the next Grand Lodge, that the following propositions will be moved, viz.—

"That, as an additional contribution of Two Shillings per annum from each Member will materially increase the General Fund of Masonic Benevolence, the sum of 200*l.* per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the 400*l.* already voted by Grand Lodge."

"That the widow of any pensioner upon the Royal Masonic Benevolent Annuity Fund, who shall have been married to such pensioner previous to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried."

"That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Benevolent Annuity Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death, subject however to rules and regulations analogous to those pertaining to the male pensioners upon that Fund."

The business of the Grand Lodge will commence at eight o'clock in the evening precisely.

By command of the M. W. Grand Master, the Earl of Zetland,
WILLIAM H. WHITE, G. S.

If the reader will turn to page 253, he will find a circular of the Provincial Grand Lodge of Devon; and another from the Humber Lodge, No. 65, both of which Masonic bodies announce that they had been *casually* informed of the motion having been carried in Grand Lodge, without any notice thereof having been given to the provinces; we do

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not know whether any member of the Humber Lodge was *casually* present at the Grand Lodge in March last—we do know that the Rev. Deputy Grand Master for Devon *positively* was present; yet, strange to say, his Provincial Grand Lodge, that met in April, at which he was also present, was *casually* informed of the motion that awaited confirmation. A Masonic tyro, if asked what the word "casual" implied, would reply "accidental, not certain." It is remarkable that the Humber Lodge takes up the phrase "casually," and the other words of the sentence of the Devon circular.

The Devon circular, emanating from the Provincial Grand Lodge, is, certainly, according to law, however indiscreet. But we put it very gently to the Humber Lodge, under what article of the Constitutions they can be protected, should any adverse party think proper to cite them before the Board of General Purposes? It may be that their Provincial Chief may grant them an indemnity; still that might not satisfy some thoughtful men. Nor do we clearly see that, because the circular of the P. G. L. of Devon be indiscreet, that a private Lodge of another province is justified in evoking the spirit of discord. The Provincial Grand Lodge of Devon may have sent to Lodges out of the province, but the private Lodge of Humber assumes to address *all* Lodges!

These observations, coming from a Masonic journalist, may appear singular, but we are satisfied that what may be right and proper in the one, is not, therefore, so in another. We have no other governor than PUBLIC OPINION; and our best mode of paying respect to that high potency is, by protecting the legitimate interests of the Fraternity, and maintaining and upholding the principles of the Order. We have suffered somewhat in behalf of public opinion, and may suffer again. But what then? We sustained the shock of prejudice, and if we should again be exposed to it, hope to prove ourselves equal to the trial. In the peculiar discharge of our duty we know but one straight course, in following which, if opposed, we may say with Horace—

"Melius non tangere clamo."

The two circulars alluded to, both rest their case on the plea, that any additional taxation is both unjust and unnecessary. Now, in simple truth, can an appeal to charity be either the one or the other? Does not the motion go to prove that the abstraction of so large an amount as four hundred per annum, from one fund, and its appropriation to another, must have weakened the former? And that, if no means are taken to repair the effect, such fund must suffer? We shall not predicate the propriety of the act, by which the necessity for taxation is as clear as the sun at noon day; nor will we visit the Provincial Brethren with too marked a regret, for their having been consenting parties

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to this "robbing Peter to pay Paul" system—for consenting parties they were—inasmuch as notice was very generally given to them on this point—and the project was unopposed by them. It is true, this abstraction did not increase their taxation, it only limited their power to do good, by leaving the casual appeals to the monthly Board of Benevolence, to contend always with the evident difficulty of an impoverished exchequer. But, now that the necessity for increased dues is clear and obvious, the Provincial Brethren, forsooth, cry out that the necessity was unjust, and even arbitrary!

Even while we write thus, we cannot be brought to consider that the Provincial Brethren have acted from a sordid view; we know that they have many claims on their sympathy, and that they may not generally have the advantage of systematic arrangement to conduct their transactions. But that is no reason why they should be exempted from participating in the honour of sharing the heat and burden of the day. Indeed, we considered that the proposition was but just, that they should do so. And we now *know* that a vast number of Provincial Brethren are of this opinion. It would have been a libel on them had the mover of the case reflected so unjustly on the provinces—whilst any remark on their poverty would have been still more improper, if it really were not ridiculous. Look at the last Grand Lodge—count the noblemen and gentlemen, add the Deputy Provincial Grand Masters; and then include the hundreds who come up for the purpose of opposing this motion! *Apparently* for such purpose alone. But was there no other motive? All the speakers against the motion could find it in their hearts, or, at least, encourage by their silence, the vociferous discord of their followers, to prevent *fair* discussion. They called those who had acted according to the law "arbitrary and unjust," but of the law itself they lacked the moral courage to complain; whilst they practically illustrated their own rallying cry of "arbitrary and unjust," by drowning the words of others who spoke adversely to them, by mere animal violence.

At the preceding Grand Lodge in March, it was recommended that the provinces should be apprised of the resolution having been passed; but they received no communication until May. On the 24th April, the Prov. Grand Lodge of Devon pass certain resolutions to oppose the measure, which had been *casually* notified to them by their Devon D. P. Grand Master, who, although present when it passed, made not the slightest opposition; but, that Provincial Lodge uttered no complaint against the lateness of the information from the Grand Secretary —that, we suppose, would have been "arbitrary and unjust."

The provinces have not, in fact, made out their case; they were not, by any evasion of the law, or from any act of the promoter, taken by

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surprise—the motion had been two years before the notice of the Grand Lodge. The mover, with unflinching courage, had endured every trouble and anxiety; and, to his credit be it said, when he might have brought it on, at a late hour, certainly, in the evening, on a previous occasion, he conceded to the suggestion, that *its high importance* required a more considerate attention than time then promised; and having claimed the precedence of other notices, he at the time postponed the hearing, that he then had been for above a year endeavouring to obtain. Another *year* passed away, yet the provinces protest that they were taken by surprise!

It was our intention to have commented at some length on the address of the noble Brother who moved the amendment, but we must be brief. The settlement of the dues at the Union was perfectly correct, and an equal one-half was reserved for the Provincial Grand Lodge, to apply to its own benevolent fund. But, although such arrangement was beneficial only to the Provincial Grand Lodge, it did not bar their constitutional claim to the Fund of Benevolence itself; but in all other cases a perfect equality was understood. Where would have been the "spirit of Freemasonry" had it been otherwise? The District Grand Lodges pay no direct dues; and why? Because it was so settled at the Union. But in a measure of the kind proposed, it is but just to include all who repose under the branches of the *Masonic tree.*

The noble Brother hinted that this motion had *disgusted* the provincial Brethren—we assure him of the contrary. It was not with the motion they were disgusted, but with the inattention paid to their communications by the Masonic Government. We beg to set the noble Brother right on this point, at least; and also on another, wherein he assumed that the Brethren would be more likely to waver in their allegiance than to pass the motion. So far from this being the case, we unhesitatingly avow, that give the provinces their due, in timely care and attention, and we shall never hear another word of discord. The provinces have a right to claim the utmost Masonic courtesy from its government. For this purpose that government levies dues, and is itself paid—aye, paid, in the real sense of the term. Those who are in high office receive their payment in honour and distinction; those in subordinate situations receive, in addition, very liberal remuneration. The danger lies not in the fear that good motions may create distrust, and tend to disturb the allegiance; but in the neglect of the Masonic government.

"*Male imperando summum imperium amittetur.*"—Let us be wise in time. After all good will come out of evil; and as so important a subject must not be lost sight of, we trust when it is next brought before public attention, it will at least secure an honest hearing.

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The Grand Officers.—The Wardens and Deacons are the only new appointments, and we congratulate the Craft on the selection. Bro. Sir Richard Bulkely Phillips, Bart., and Bro. Rowland Gardiner Alston, are the Grand Wardens. It is a satisfactory proof of the estimation of our Order, to find Brethren of rank and influence holding distinguished office. The former is Member of Parliament for Haverfordwest; the latter presided some few years since at the Asylum Festival, and has for some time been the very efficient Deputy Grand Master for Essex, under his excellent father, Bro. Rowland Alston. The Grand Deacons are—Bros. J. Heath Goldsworthy and Leonard Chandler, two most deserving Masons. The first was one of the nine Worthies, under the ancient Athol Grand Lodge, in 1813, whose valuable services for nearly forty years it has fallen to the fortunate lot of the Earl of Zetland to reward; and we heartily thank his lordship, in the name of Freemasonry, for an act of justice that had been too long delayed. The second brother is a liberal contributor to all the charities, and a Past Master of St. Paul's Lodge; by the members of whom, as well as by a numerous circle of Masonic friends, he is much beloved.

The Masonic Festival.—The grand festival was numerously attended, but we must enter a caveat against the growing evil, that this annual reunion of the Freemasons of England should be sullied by inattention to order. It is among the mistakes consequent upon irresponsibility, that there is no duty annexed to the office of Grand Steward. We have not time at present to dilate on the subject—in our next we shall point out what are their duties; and on no occasion is it more needed to direct their attention to order and regularity than on the annual festival, which otherwise will lead to results little contemplated. The President of the late Board felt it necessary to speak out strongly on the subject, and we regret our reporter had not been invited to take notes of his very appropriate remarks on a very important subject. The red apron is a high distinction, and should be won by the laurel, not the vine.

The Girls Festival.—Joy! joy! upwards of 1000 guineas were collected. What comment is required?—None. Let those present, who aided in this consummation of a happy omen, share in the honour; and may those who were absent congratulate themselves on being constituents of an Order that can effect such glorious results.

The Asylum Festival.—We must refer our readers to the ample report of this meeting. They will find in it not merely an interesting but a high moral lesson;—to witness the earnest, untiring exertions of a body of Freemasons—an Order boasting the antiquity of the Order—gallantly continuing their efforts to erect a Temple for those who have borne the heat and burden of the day—struggling to enlist the sympathy of those who have the means, but for some inexplicable cause, still with-

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hold them. To witness this anomaly, is somewhat painful: but as the race is not always to the swift, nor the battle to the strong, we leave this most hallowed cause, that of the aged Brother, in the hands of the Great Chastener, to direct the Spirit of Benevolence in due season to speak trumpet-tongued to the slothful of heart. We are of opinion that the Temple should be immediately erected; and if, as we consciously believe would be the case, the endowment should follow, how blessed the effects: if not, let the Order feel, and justly feel, the disgrace, their professions may partake of the rail-road rapidity, but without the solidity, that enables the wheels to convey the professors from "part or parts," to "point or points."

The New Board of General Purposes.—Were there not still so much of the former leaven remaining, we could almost venture to congratulate the Craft on the admission of some Brethren, on whose liberal opinions much confidence may be placed. The re-appointment of Bro. Dobie as President, is a boon; but, in the name of propriety, of what use can the Provincial Grand Master of Sumatra be, on the Board of General Purposes in London. Is he considered as the essential salt, or the Indian pepper, to flavour the taste of the Board? While on this subject, we have to regret that our reporter did not inform us in time of the unusual scene which occurred after the retirement of the Grand Master from the throne. The Provincial Grand Master for Sumatra (!) concluded the business; before he did so, however, it appeared that the Grand Secretary visited the Scrutineers, and so incautiously interfered with them as to rule as to their return—against this, one Scrutineer entered a protest. At the suggestion of the Grand Secretary (who, by the way, is no authority) a Brother, nearly at the bottom of the list, was returned at the top, while other Brethren who polled double his number, are excluded. Surely it is time to ascertain what are the proper duties of our officials? Would that the Provincial Brethren would really aid us in removing such glaring evils.

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ON FREEMASONRY.

THE GREAT PLAN OF HUMAN SALVATION TRACED IN FREEMASONRY, BY THE LIGHT OF ONE OF ITS MOST PROMINENT SYMBOLS.

Respectfully submitted to the consideration of those clergymen who doubt the propriety of allowing the use of their churches for Masonic celebrations.

BY THE REV. GEORGE OLIVER, D. D.

"The Star, which they saw in the East, went before them till it came and stood over where the young child was."—ST. MATTHEW.

"The coincidence of principle and design between the Christian scheme and Speculative Freemasonry, clearly proves that our system is based on the rock of eternal ages."—REV. SALEM TOWN.

The abundance of Christian types which are dispersed throughout the entire system of speculative Freemasonry, must have a tendency to show that the Order is essentially Christian. In its earliest stages, it was undoubtedly a patriarchal and Jewish institution; but, like the design of the Mosaical economy, its reference was evidently to a better dispensation, which had been promised to Adam at the fall, and renewed to all the principal patriarchs in succession;—revealed to the prophets, and perfected at the Advent of Christ. The principal types which have been recorded in Holy Scripture, are incorporated into the system of Freemasonry, and constitute landmarks which are unchangeable. The conclusion, therefore, is evident. If they are types of the Redeemer in one instance, they must be also in the other. And as the Jewish religion was a temporary dispensation to herald a more perfect system of faith, so Jewish Freemasonry was the precursor and symbol of that which is now Christian.

One of the most remarkable of these types is that luminous appearance which enlightens the centre of our Lodges, called the BLAZING STAR.

This ornament refers to the sun; and is considered by Masons to be an emblem of Prudence. Thus our lectures say: "The Blazing Star, or glory in the centre, refers us to that grand luminary the sun, which enlightens the earth, and by its genial influence, dispenses blessings to mankind." And again, "It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to the dictates, and steadfast in the laws of prudence; for prudence is the rule of all virtues; prudence is the path which leads to every degree of propriety; prudence is the channel whence self-approbation for ever flows; she leads us forth to worthy actions; and, as a Blazing Star, enlightens us through the dreary and darksome paths of life." But the Masons of the last century applied this symbol in a sense much more appropriate and sublime. It was said to represent "the star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of our Redemption."[1] And this application of the symbol is blended with the former by our transatlantic Brethren thus—"The

(1) Hutchinson's Spirit of Masonry, p. 123.

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Blazing Star is emblematical of that prudence which ought to appear conspicuous in the conduct of every Mason; but more especially commemorative of the star which appeared in the east, to guide the wise men to Bethlehem, and proclaim the birth and the presence of the Son of God."

This latter reference of the Blazing Star it will be my purpose to illustrate in the present article.

St. John speaks of the sublime being who was thus proclaimed, under the name of the WORD. In Freemasonry, he is denominated the Great Architect of the Universe, which has precisely the same signification. Tertullian says[2] "God made the fabric of this world out of nothing, by means of his WORD, *Wisdom*, or Power. The ancient philosophers held the opinion that the Word or Wisdom was the creator of all things; and Zeno plainly terms him the Great Architect of the Universe. The doctrine of the inspired Evangelist could not, therefore, be misunderstood, when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of man. And the light shineth in darkness; and the darkness comprehended it not. And the Word was made flesh, and dwelt among us."[3]

There is an old tradition amongst Masons that this passage was in existence long before St. John flourished; and that, finding the formula suited to his purpose, he commenced his evangelical labours with it. Henry O'Brien says, "That St. John never wrote them, is beyond all question; but having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure, and so consonant with Christianity, nay, its very vitality and soul, he adopted it as the preface to his own production."[4] In the English system of Freemasonry, this tradition is exploded; but it is retained in all other parts of the world. It is mentioned by several credible authors in the early times of Christianity; and we are quite sure that our ancient Brethren attached to it this precise signification. Thus it is related by Philostorgius, and after him by Nicephorus,[5] that at the clearing of the foundations, when Julian the apostate set himself to rebuild the temple, a stone was taken up that covered the mouth of a deep square cave, cut out of the rock, into which one of the labourers, being let down by a rope, found in the centre of the floor a cubical pillar, on which lay a roll or book, wrapped up in a fine linen cloth, which being unfolded was found to contain, amongst other matter, the commencement of the Gospel of St. John, in capital letters, IN THE BEGINNING WAS THE WORD, &c.

The expression—in the beginning was the Word—evidently referred to the pre-existence and eternity of Christ, because St. John glances at times, not only prior to the incarnation, but to the creation of the world. In the system of Freemasonry propounded by Scrœder, a tedious and abstruse philosophical lecture concludes with asserting that "this Word was, and is, and for ever shall be, the noble tree, and spiritual philosopher's stone, even Christ Jesus the Lord." This Word was termed LIGHT, one of the primitive names of our science. Again he says, "the Word was with God;" or, was of one substance with the Father; as he himself declares when he says, "I and my Father are one."[6] The same was in the beginning with God, and united with the Father from

(2) Apol. c. 21 (3) John I., 1-14. (4) Round Towers, p. 483.
(5) Philost. l. vii. c. 14. Niceph. l. x. p. 76. (6) John x. 13.

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all eternity; which is expressed in the Apocalypse by A and Ω;[7] and originated the nineteenth degree of the Rite Ancien et Accepte, called Grand Pontiff. "All things were made by him." He was the Creator and Grand Architect of the Universe, so frequently referred to in Freemasonry, and symbolized by a blazing star; and the words, "was made flesh and dwelt among men," are an illustration of the star personified.

The evidences of this fact are numerous and striking. When any great event for the benefit of mankind has been deemed necessary, it has been invariably effected by the agency of the Great Architect of the Universe, manifested in a visible lucid appearance, as a smoke, a cloud, a fire, or a blazing star. Hence Philo terms the divine Word, "a supercelestial star."[8] All the various revelations of the Deity, whether in the works of creation, providence, or redemption, were made through him, and therefore, he is properly styled the Word of God. He conversed with Adam in the garden of Eden;[9] and the appearance was uniformly by a light like fire;[10] appeared after the fall as a *flaming sword;*[11] fell like a *beam of glory* upon Abel's sacrifice; passed like the *flame of a lamp* between the sacrifices of Abraham;[12] displayed himself in the *pillar of a cloud and of fire,* which guided and protected the Israelites in their deliverance from Egyptian bondage;[13] in the cloud of glory, and in the judgment of Urim.[14] The same being appeared under such different forms as were best adapted to the occasion—to Abraham under the oak of Mamre;[15] and the Chaldee paraphrast, to express that "God went up from Abraham," uses the words *Fulgur Déi;* to Isaac at Beersheba;[16] to Jacob at Mahanaim;[17] to Moses, as a flame of fire, at Horeb;[18] and to Joshua before the city of Jericho;[19] he answered the prayers of Elijah by *fire;*[20] and those of Solomon, at the dedication of the temple, by the same element.[21]

But the most remarkable manifestation of the Grand Architect of the Universe, is that which is symbolized in Freemasonry by a Blazing Star, as the herald of our salvation. We have already seen that almost every divine appearance, from the creation to the advent of Christ, was attended with a luminous appearance like fire, or the flame of a lamp; and, therefore, the star in the east, which was seen by the wise men, would be of the same nature; for when it appeared, they immediately departed, and it conducted them on their way to Bethlehem, "till it came and stood over the place where the young child was."[22] It was the same *glory of the Lord* which, on the night of the nativity, *shone round about* the pious shepherds near Bethlehem; and might, therefore, have been of a globular form, and ascending along with the celestial choir,[23] might have been seen in its ascent by the magi at the distance of five or six hundred miles, diminished to the size of a star, hovering over the land of Judea. This appearance must have strongly attracted their notice and attention. And if these magi were the descendants of Balaam, who prophesied of the star to rise out of Jacob,[24] and also

(7) Rev. xxii. 13. (8) De Mundi Opificio, p. 6. (9) Genesis ii. 16, 17, iii. 8, 9.
(10) "To Adam the Logos appeared, I know not whether I should say in the shape of a man, or in the way of *a bright cloud* moving in Paradise when the wind began to rise, and asking with a voice of majesty after his rebellious subject. And that this was the Son of God is insinuated by the Targon of Onkelos, in Genesis iii. 8. The text of Moses is thus translated, 'And when they heard the voice of the Lord God.' But this is the sense of the words of Onkelos, 'And they heard the voice of the Word of the Lord God." (Ten. Idol. p. 321.)
(11) Gen. iii. 24. (12) Gen. xv. 17. (13) Exod. xiii. 21.
(14) Numb. xii. 5, xxvii. 21. (15) Gen xviii. (16) Gen. xxvi. 24.
(17) Gen. xxxii. 18. (18) Exod. iii. 2-6. (19) Joshua v. 14.
(20) 1 Kings xviii. 38. (21) 2 Chron. vii. 1. (24) Mat. ii 9.
(23) Luke ii. 8-15. (24) Numb. xxiv. 19.

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of the school of Daniel,[25] who foretold the precise time of the coming of Messiah,[26] we may naturally account for their journey to Jerusalem; which is illustrated in a Masonic degree called the Illustrious Order of the Cross; and their adoration of the divine child, who was "*a light* to lighten the Gentiles, and *a glory* to his people Israel;"[27] the day-spring from on high;[28] the bright and morning star;[29] the day-star which riseth in our hearts.[30]

Chalcidius, in his commentary on the Timæus of Plato,[31] corroborates this opinion, declaring it to be the universal belief of all nations, that "the appearance of a certain star should declare the descent of a venerable Deity for the salvation of mankind." And he adds—"When this star had been seen by some truly wise men amongst the Chaldeans, who were well versed in the contemplation of the heavenly bodies, they made enquiry concerning the birth of God; and when they had found him, they paid him the worship and adoration which were due to so great a being."

The final manifestation of the Great Architect of the Universe is recorded in the ingenious degree of Knight of the East and West, taken from the book of Revelation.—"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as *a flame of fire*, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."[32]

Now considering the omnipresent nature of God, that the heaven of heavens cannot contain him,[33] he necessarily fills all space, and extends through all extent, connecting earth, heaven, and every part of the universe, in a chain of endless gradation; expressed in Freemasonry under the symbol of "a circle whose centre is everywhere, and whose circumference is nowhere." Whether we contemplate the most minute or the most magnificent objects of the creation, our minds are filled with an equal degree of wonder, awe, and adoration. All is Masonry. The spacious firmament, containing those blazing stars which beautify and adorn the spangled canopy of heaven, was the work of his hands; nor could the smallest particle of dust have been produced but by his holy word. It was the Great Architect of the Universe whom God employed in forming the universe out of nothing; and the same Almighty Being is used in supporting and governing his own workmanship; and the visible communications vouchsafed by God to man, are referred by St. Paul to Jesus Christ, who, he says, "being *the brightness of his glory*,[34] and the express image of his person, and upholding all things by the word

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(25) Dan. ii. 48. (26) Dan. ix. 25. (27) Luke ii. 23.
(28) Luke i. 78. (29) Rev. xxii. 16. (30) 2 Pet. i. 19.
(31) c. 7. (32) Rev. xix. 11—16. (33) 2 Chron. ii. 6.
(34) "The Chaldee oracle adviseth us, when we see *the most holy fire* shining without a form or determinate shape, then hear the voice of it, that is, esteem it then the true oracle of God, and not the imposture of a demon. And such a fire Psellus, the Scholiast, on this oracle affirmeth to have been seen by many men." (Ten. ut supra, p. 317.)

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of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."[35]

St. Paul uses the word ANATOLE, *Oriens*, to represent the Redeemer of mankind in his glorious brightness. In the application of this word some distinctions have been made: *απο ανατολων*, means, from the east; by *ανατολαί*, the rising of stars in general is signified; and by *η ανατολη*, the expression of St. Luke, the rising of a particular star in the east, which is the blazing star of Freemasonry, and, with the Cabalists, denoted *the eternal* WISDOM *of God*, which is the same as *the eternal* WORD *of God*, or Christ. And hence the early Christians, when they prayed, turned their eyes towards the east, or in other words, towards the Saviour, who was crucified with his face towards the west. Clemens Alexandrinus gives as a reason for praying towards the east, that it is the *dayspring*, or source of light. And the same practice constitutes an essential ceremony in our Lodges, where WISDOM is placed in the east.

God created man upright, in mind as well as in body; but he was tempted by the serpent to fall into sin, which was immediately punished. He was driven out of the happy garden, and the shekinah, or blazing star from heaven, was placed as a guard to protect the tree of life. From this shekinah proceeded that celebrated cabalistical symbol of the Deity called the Sephiroth, consisting of ten splendours, three of which are placed as the united light of God, or crown of glory. They were called splendours from a Hebrew root, signifying that they shone with the brightness of the sapphire. *Corona summa*, quæ est mysterium centri, ipsa est radix abscondita, et *tres mentes superiores* sunt germen, quæ uniunt sese in centro, quod est radix earum; septem vero numerationes quæ sunt rami, uniunt se germini quod refert mentes, et omnes se uniunt in centro, quod est radix in mysterio nominis radicalis et essentialis, quæ radix influit in omnes, et unit omnes influentiâ suâ."[36] In one of the ineffable degrees of Masonry, called "Master in Israel," the blazing star is made to consist of five points, like a royal crown, in the centre of which appears the initial of the *sacred name*. They refer to the five equal lights of Masonry, viz., the Bible, square, compasses, key, and triangle; and as the blazing star enlightens the physical, so the five equal points should enlighten the moral condition of an initiated Brother. They denoted the five orders of architecture; the five points of fellowship; the five senses, which constitute the physical perfection of man; and the five zones of the world, all of which are masonically peopled.

The punishment of Adam was followed by repentance, and repentance was the basis of that covenant between God and man which is embodied in the system of speculative Masonry; and comprehends the promise of salvation through faith in a Redeemer, who should bruise the serpent's head. Hence the serpent has been introduced amongst our symbols. One of M. Peuvret's degrees refers to this event: but it is expressed so cabalistically obscure as to be difficult of comprehension. Thus, the lecture says, "when Adam was created, the light of his life shone in the pure oil of divine essentiality; but, by his fall, mortal water penetrated so that his mercury became a cold poison, which was before an exaltation to joyfulness. So came darkness into his oil, and he died to the divine light, drawn thereto by the property of the serpent; for in the serpent

(35) Heb. i. 3. (36) Sephir Jetzirah. Œdip. Egypt. tom. ii. p. 279.

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the wrath kingdom and outward also, was manifest, whose subtilty Eve desired." With much more of the same kind.

The conditions of the divine covenant included repentance, faith, and obedience, or our duty to God, our neighbour, and ourselves. And this was primitive Freemasonry. In different ages and nations the rites and ceremonies of religious worship varied; but its essence was always the same wherever the worship of the true God prevailed. And even when it was abandoned, the fictious worship of the spurious Freemasonry was so modelled as to imitate it as nearly as human reason could approach divine perfection. The principal feature in primitive worship, as in all succeeding ages till the coming of Christ, was annual sacrifices, instituted as an atonement for sin, and typical of that one great sacrifice offered by Jesus Christ as an expiation for the sins of all mankind. This sacrifice is not obscurely intimated in Freemasonry; but several of the degrees are founded upon, and derive all their excellence from the awful fact. In Templarism is described, "the splendid conclusion of the hallowed sacrifice, offered by the Redeemer of mankind, to propitiate the anger of an offended Deity." And again, in another degree, the Senior Sir Knight is directed to "take the signet, and set a mark on the forehead of those who have passed through tribulation patiently, and have washed their robes, and have made them white in the blood of the Lamb which was slain, from the foundation of the world." The Thrice Illustrious Order of the Cross thus notices the atonement:—"It is now the first hour of the day, the time when our Lord suffered, and the veil of the temple was rent in sunder; when darkness and consternation was spread over the earth; and when the confusion of the old covenant was made light in the new, in the temple of the cross." There are several other Masonic degrees in which the crucifixion is referred to, and particularly the Rose + and Prince of the Royal Secret.

The system of religion, or Lux, or Masonry, call it by what name you will, was practised by the first family after the unhappy fall of man; and God's acceptance of Abel's sacrifice proves that his Freemasonry was true, and that his faith in obtaining salvation through the promised Messiah, and his obedience resulting from it, were well pleasing in the sight of God, for "he obtained witness that he was righteous."[37] This distinction tempted Cain to forfeit his obligation, and wrought upon the stormy passions of his heart till he murdered his brother, and fled into the land of Nod. Hence originated the degree called the Knight of the Black Mark. In his new residence he founded a colony, built a fortified city, and laid the basis of that idolatry which was subsequently embodied in the spurious Freemasonry, and soon overspread and contaminated the world. Amidst the accumulating oblivion of religious knowledge, Enoch, a primitive Mason, held the faith of the promised Messiah. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."[38] He clearly evinced his faith in Christ Jesus; and displayed a knowledge of his first coming by prophecying of his second. "Behold," says he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."[39]

(37) Heb. xi. 4. (38) Ibid. xi. 5. (39) Jude 14, 15.

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These events, and many others of equal importance in the life of Enoch have been embodied in a high degree, called the Knight of the Ninth Arch, in some systems, and the Royal Arch of Enoch, in others. Colonel Webb, in his Masonic Monitor, published under the sanction of the Grand Chapter of Rhode Island, and other Masonic authorities, has recorded the history and charges of this degree, and it will therefore be unnecessary to repeat them here.

Thus we may safely conjecture that the Freemasonry of Adam included a knowledge of the doctrine of human redemption, which was preserved and transmitted to his descendants, from whom the Messiah was to spring.

(To be continued.)

FREEMASONRY IN CHINA.*

A secret association exists in China, entitled the TRIAD SOCIETY; which, although not a Masonic Fraternity, has in its circumstances such points of *apparent* similarity, that we anticipate the interest our readers will take in the perusal of a digest of the following account.

THE NAME† appears to be the *San ho hwuy*, i. e. "The Society of the Three United, or the Triad Society." The three united in this name are "Heaven, Earth, Man," which are the three great powers in nature, according to the Chinese doctrine of the universe. In the earlier part of the reign of his late Chinese majesty *Kea King*, the society was called *T'heen te hwuy*, i.e. "The Cœlesto-terrestrial Society, or the Society that unites Heaven and Earth." It nearly upset the government, and its machinations were not entirely defeated till the eighth year of that emperor's reign, when the chiefs were seized and put to death; according to the bombast of Chinese reports, not one member was left under the wide extent of the heavens.

The fact, however, was just the reverse, for they still existed and operated, but with more secresy, and, to cover their purposes, assumed the name of the "Triad Society;" but the name by which they chiefly distinguished themselves is *Hung kea*, i. e. the "Flood Family."

There are also other associations formed both in China and in the Chinese colonies, as the *T'heen how hwuy*, i. e. the "Queen of Heaven's Company, or Society;" called also the *Neang ma hwuy*, or "Her Ladyship's Society;" meaning the "Queen of Heaven, the mother and nurse of all things." Although these associations are rather for commercial and idolatrous purposes, than for the overthrow of social order, yet it is said that the members of the "Queen of Heaven's Society," who settled in Bengal and other places, unite in house-breaking, &c.

THE OBJECT. As the society increased, it degenerated from mutual assistance, to theft, overthrow of government, and to aim at political

* This article is condensed from a paper published in the second part of the first volume of the "*Transactions of the Royal Asiatic Society in Great Britain and Ireland.*" The paper was written by the late DR. MILNE, Principal of the Anglo-Chinese College, and was read on the 5th February, 1825.

† The leading points of the original paper are explained and illustrated by various plates; which, to the learned antiquarian, render the subject comparatively easy to comprehend.

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power. In the colonies, its objects are plunder, and mutual defence. Many of the idle, gambling, opium-smoking Chinese (especially of the lower classes), belong to this society, and engage to defend each other against the police; conceal each other's crimes; and assist the escape of detected members: e. g. A Chinese tailor in Malacca, named *Tsaou foo*, who committed murder, in the close of 1818, shortly after the transfer of the colony, and made his escape from the hands of justice, was a chief man in this society; and, it is believed, had a considerable number of persons under his direction, both on the land and at sea. There cannot be a doubt but his escape was partly owing to the assistance of his fellow-members, as a rigorous search was made for him by the police. In places where most of the members are young, if one takes a dislike to any man who is not a member, the others are sure to mark that man as the butt of their scorn and ridicule. If any one feels injured, the others take part in his quarrels, and assist him in seeking revenge. Where their party is very strong, persons are glad to give them sums of money annually, that they may spare their property, or protect it from other banditti, which they uniformly do when confided in, and will speedily recover stolen goods. In such places as Java, Sincapore, Malacca, and Penang, when a Chinese stranger arrives to reside for any length of time, he is generally glad to give a trifle of money to this brotherhood to be freed from their annoyance.

The *professed* design, however, of the *San ho hwuy* is benevolence, as the following motto will shew:

Yew fŭh tung heang
Yew ho tung tang.

The blessing, reciprocally share;
The woe, reciprocally bear.

They assist each other, in whatever country, whenever they can make themselves known to each other by the signs.

The laws, discipline, and management, have not been divulged; these are said to be written on *cloth*, for preservation in a legible state; so that the party possessing it, if pursued, may throw it into a well or pond, from which he may afterwards take it out; or if compelled to swim across a river, he can carry the MS.; and, as the ink has a peculiar property, the impression remains legible. The heads of the fraternity have, as may be expected, a larger share of the booty.

The Initiatory Ceremonies take place at night, in a secret chamber, in which there is an idol, to which offerings are presented, and before which the oath of secresy is taken. The Chinese say there are *San shih luh s'he*, i. e. "thirty-six oaths." These are, however, probably so many different particulars, with imprecations against those who shall disclose the nature and objects of the society.

A small subscription is given to support the general expense. *Kwo Keaou*, or "crossing the bridge." This bridge is formed of swords laid between two tables (an end resting on each), or else set up on the hilts, and meeting at the points. The persons who receive the oath, take it under this bridge, which is called—"passing, or crossing the bridge." The *yih ko*, or chief ruling brother, sits at the head of this steel bridge

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(or each with a drawn sword), reads the articles of the oath, to every one of which an affirmative response is given by the new member, after which he cuts off the head of a cock, which is the usual form of a Chinese oath, intimating—" thus let perish all who divulge the secret." But it is said the grand ceremony can only be performed where there is a considerable number of members present. They worship heaven and earth on those occasions, and sometimes, when the place is sufficiently secluded, perform the initiatory rites in the open air.

Secret Signs. The members recognize each other by mystic numbers; the chief of which is the number *three*, probably from their name, "the Triad Society;" and adopt *odd* rather than *even* numbers, when it can be done. They say *three, three* times ten, *three* hundred, *three* thousand, *three* myriads, rather than *two, four* times ten, &c.

The word *Hung*, before-mentioned, contains the number *three hundred and twenty-one*, and is often used by them for particular purposes.

Certain motions of the fingers constitute a second class of *signs*; e. g. using *three* of the fingers in taking up any thing. If a member happens to be in company, and wishes to discover whether there be a brother present, he takes up his *tea-cup* or its *cover* (Chinese tea-cups have always a cover), with the *thumb*, the *fore*, and *middle fingers*, or with the *fore, middle*, and *third* fingers, and which, if perceived by an initiated person, is answered by a corresponding sign. It does not, however, follow from this that every Chinese who uses three fingers, in taking up, or holding, his tea-cup, is a member of the *San ho hwuy*, for many of them do it from mere habit. But there is a *certain way* of doing it by the initiated, which they themselves only know. In lifting any thing that requires both hands, they use three fingers of each hand.

They also have recourse to *odes and pieces of poetry*, as secret marks.

The Seal is a *quinquanguiar* figure: this, as above noticed, is one of the Society's mystical numbers. From the manner in which some characters on the seal were written, it is not improbable that some of them have been erroneously explained. The following is submitted as the best explanation we can give of the characters at the five corners of the seal.—

1. *Tóo*, the earth planet, i. e. *Saturn*; which, according to the Chinese, especially regards and influences the *centre* of the earth; also one of the five elements.

2. *Muh*, the wood planet, i. e. *Jupiter*, or that planet which reigns in the eastern part of the heavens.

3. *Shwuy*, the water planet, i. e. *Mercury*, to which the dominion of the northern hemisphere is confided.

4. *Kin*, the metal planet, i. e. *Venus*, to which the care of the west is confided.

5. *Ho*, the fire planet, i. e. *Mars*, to which the southern hemisphere is assigned.

N. B. The reasons (or some of the reasons) why these planets are placed at the corners of this *seal*, may be, because they are the basis of Chinese astrological science, and because they are considered the extreme points of all created things.

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Explanation of the five Characters which are directly under the Planets.

6. *Hung,* a flood or deluge of waters. One of the secret designations of this fraternity is *Hung kea,* literally, "*the flood family.*"

7. *Haou,* a leader; a chief or brave man.

8. *Han,* the name of an ancient dynasty; but, in certain connections, signifying a bold and daring man.

9. *Ying,* a hero.

10. *Kea,* a stand; but metaphorically used to denote a person of importance to the state, or to society, as we use tropes, and say, "such man is a pillar," "the stay of his country."

N. B. Though this be the ordinary meaning of these words, it is possible that they may be used by the fraternity in a mystical and occult sense.

Explanation of the other Characters within the same lines.

11, 12, 13, 14, 15, 16, 17. *Ying, heung, hwuy, ho, twan, yuen, she.*
18, 19, 20, 21, 22, 23, 24. *Heung, te fun, kae, yih, show, she.*

"The hero band in full assembly meet;
"Each man a verse, to make the ode complete."

Explanation of Words within the first octangular lines.

28, 29, 30, 31. *Heüng te tung chin,*
32, 33, 34, 35. *Kó yeu haou tow;*
36, 37, 38, 39. *Kaou k'e fun pae;*
40, 41, 42, 43. *Wan koo yeu chuen.*

Which may be thus rendered:—

The Brethren all in battle join,
Each ready with a chosen sign;
An ancient brook with parting streams,
Still flowing down from long-past times.

In support of this version it might be urged, that the fraternity have certain secret signs or marks, by which they make their ideas known to each other, and in the tumult which they excite, these signs are made use of to encourage each other in the work of destruction; and that they consider their society as of very ancient origin, and as spreading through the world from age to age.

In fact, there appears scarcely to be a limit to the mutations of these numbers; for, like the changes of the *pa kwa* (Chinese table of diagrams), they may contain an infinitude of senses and modifications, with which, however, the initiated alone are familiar.

MISCELLANEOUS REMARKS, BY DR. MILNE.

If any weight be due to the scattered hints that have been given above, there will appear to be a striking resemblance in some points between the *San ho hwuy,* and the *Society of Freemasons.* The writer would not be understood, by so saying, to trace this resemblance in any of the *dangerous* principles of the *San ho hwuy,* for he believes that the Society of British Freemasons (and of others he knows nothing) consti-

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tutes a highly respectable body of men, whose principles and conduct are friendly to social order, regular government, and the peace of society. The points of resemblance, then, between the two societies, appear to the writer to be the following:—

1. In their pretensions to great antiquity, the *San ho hwuy* profess to carry their origin back to the remotest antiquity. *Tsze yeu chung Kwo*, i. e. "from the first settlement of China;" and their former name, viz., "*Cœlesto-terrestrial Society*," may indicate that the body took its rise from the creation of heaven and earth; and it is known that some Freemasons affirm that their society "had a being ever since symmetry and harmony began," though others are more moderate in their pretensions to antiquity.

2 *In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given.* Notwithstanding the dangerous nature of the *San ho hwuy*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagement of the Freemasons, to philanthropy and the social virtues.

3. *In the ceremonies of initiation*, e. g. the oath, and the solemnity of its administration, in the *arch of steel* and *bridge of swords.* These are so singularly striking, that they merit the attention of those especially who think Freemasonry a beneficial institution, or who deem its history worthy of investigation.

4. May not the three ruling brethren of the *San ho hwuy* be considered as having a resemblance to the three Masonic Orders of Apprentice, Fellowcraft, and Master?

5. The signs, particularly "*the motions with the fingers*," in as far as they are known or conjectured, seem to have some resemblance.

6. Some have affirmed that the grand secret of Freemasonry consists in the words "Liberty and Equality;" and if so, certainly the term *Heung Te*, (i. e. "brethren") of the *San ho hwuy* may, without the least force, be explained as implying exactly the same ideas.

Whether there exist any thing in the shape of "Lodges" in the *San ho hwuy*, or not, the writer has no means of ascertaining; but he believes the Chinese law is so rigorous against this body as to admit of none.* Nor does there appear to be a partiality among the members for the *masonic employment.* Building does not appear to be an object with them, at least not in as far as can be discovered.†

Since writing the preceding digest, we have received a copy of *The Friend of China and Hongkong Gazette*, containing some important

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Although the tenets of the "Triad Society" have nothing in common with Freemasonry, which embraces universal benevolence, it is, nevertheless, a curious circumstance that there should exist so near an approach in some of its points. Is it not probable that, in the *earliest* ages, the "Flood Family" was, in its pristine state, a pure order, but that it has gradually degenerated into its present abomination?—The Chinese are a subtle people.

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* To belong to this society is, in China, a *capital* crime.

† The late Dr. Milne sent these notices of this Triad Society to China, for further investigation, in July, 1821, and died on the 2nd of June, 1822; and hence the paper was left in its present unfinished state.—*Note by Dr. Morrison, who communicated the paper.*

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references to the Triad Society; from which we shall make some extracts, presuming that the Royal Sussex Lodge of Freemasons, No. 735, under the constitution of England, is in active operation at the present moment.

"HONGKONG, ANNO OCTAVO VICTORIÆ REGINÆ,—No. 1 of 1845.

By his excellency John Francis Davis, Esquire, Governor and Commander in Chief of the Colony of Hongkong and its Dependencies, Her Majesty's Plenipotentiary, and Chief Superintendent of the Trade of British Subjects in China, with the advice of the Legislative Council of Hongkong.

An Ordinance for the suppression of the Triad and other secret societies within the Island of Hongkong and its Dependencies.

Whereas the Triad Society, and other secret societies, prevalent in China, exist among the inhabitants of the Island of Hongkong; and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority, and with the security of life and property, and afford, by means of a secret agency, increased facilities for the commission of crime, and for the escape of offenders.

Be it therefore enacted and ordained by the Governor of Hongkong, with the advice of the Legislative Council thereof, that from and after the passing of this Ordinance, if any person or persons, being of Chinese origin, in the said Island or its Dependencies, shall be a member or members of the Triad Society, or other secret societies, as aforesaid, he she or they shall in consequence thereof be guilty of felony; and being duly convicted thereof, shall be liable to be imprisoned for any term not exceeding three years, with or without hard labour; and, at the expiration of such term of imprisonment, that such person shall be marked on the right cheek, in the manner usual in the case of Military Deserters, and be expelled from the said Island.

Passed the Legislative Council of Hongkong,
this 8th day of January, 1845.

ADOLPHUS E. SHELLEY, Clerk of Councils.

JOHN FRANCIS DAVIS, Governor, &c. &c."

"It is with much regret that we give publicity to Ordinance No. 1, of 1845—a document which, we venture to assert, is about the most objectionable that has appeared in the Gazette of any country having the slightest pretensions to free, political, or religious institutions, for at least a century. The mischief which the enforcement of this ordinance would cause in Hongkong is incalculable—it would certainly lead to the depopulation of the island; and the power which it places in the hands of the local government is arbitrary in the extreme.

In China, as in Europe, there are various secret societies or associations, banded together for political or benevolent purposes. The chief of those in China is the Triad Society, one that is particularly obnoxious to the cruel and tyrannical Tartar rulers. The views of government entertained by the members of this society are *said* to be objectionable in the highest degree. By the Chinese authorities, the members are represented as being little better than fiends, and life is the penalty inflicted upon those who are proved to belong to the society. European writers upon China have not failed to brand the association, but when

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we remember in how many instances recent events have proved the inaccuracy of their statements, they must be received with a considerable degree of latitude. It is not improbable that the Triads are descendants of the adherents of the old Chinese dynasty, previous to the Tartar conquest—that their objects are the overthrow of the present government, and a return to the rules of their native princes; and hence they are denounced as being people of the very worst description. It is, however, foreign to our subject to enquire into the political opinions of this or other societies; it is sufficient to know that the greater portion of the native inhabitants of this colony are members of one or more of these associations. The ordinance in question grants to the executive power, upon proof being adduced, that any of the Chinese inhabitants are members of the Triad, or other secret society, to *convict them of felony, to imprison them for three years, to brand them on the right cheek, and to expel them from the island.*

Since the persecution of the Jews in Spain, history has no parrallel to this, if the ordinance is attempted to be enforced. We exonerate the Executive of all sinister or improper motives for the passing of such an ordinance; but we fear the men who could assent to it do not possess the judgment and other qualifications which are requisite in those who would rule over the small island of Hongkong. Even our ancient friend Sancho, of Don Quixote celebrity, could not have made a greater mess of his island than such laws will make of this one.

It was but a few months ago that the weakness and irresolution of this government were exhibited in a most melancholy manner; and we fear that their timid apprehension of riots—seditious riots—may induce them to enact laws which will be denounced wherever the English language is understood.

By the Registration Act, the local government have already power granted them to expel any of the native inhabitants, by the simple act of refusing a registration ticket. If they so fear these terrible Triads, why not deport them quietly, without such a cruel and barbarous punishment as branding them on the face—disfiguring the work of the Almighty, without even convicting the victim of crime, or at least of any greater crime than being a member of a society which is believed to be a dangerous one.

Diplomacy and legislation have been the curses of this colony. With a large and expensive Executive (in proportion to the limited duties they have to attend to), we see month after month passing away, their united wisdom producing no greater results than taxes upon gambling houses, and other haunts of infamy, or the levying a heavy auction duty on sales —the very step that was required to drive away the small trade that exists in the colony. Measure after measure of our rulers has tended to check our commercial prosperity. When respectable native merchants would have settled among us, they were coldly received, and left the colony in disgust; and now the greater part of those who are here are liable to be imprisoned and branded, upon the information of malicious persons.

The power which this ordinance gives to our rulers is quite incompatible with a good government. They have an unlimited control over the persons of twenty thousand of the inhabitants, and at any time can cause their ruin and disgrace. This ordinance is a fearful law, and the injury it will inflict on the colony, if persisted in, is incalculable. Not only will the Chinese cease to come here for the purposes of traffic, but

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those who are here will gradually sell off and leave the island. What guarantee have they that corrupt members of government—though God forbid that there should be corruption among the respectable men who form the Executive—but we ask what guarantee have they that corrupt members of this or any future government may not exercise that peculiar quality known among the Chinese as the *squeezing* system under threats of an information that they (the parties squeezed) belong to secret societies? Of course we know that there is no one connected with government who would commit such a crime; but the Chinese, with their lax views of official integrity, may have a very different opinion.

We trust that the European part of the community will declare their abhorrence of this ordinance; we trust that they will exercise their privileges, and lay an address before the throne, declaring that such laws are incompatible with the character of the British government—that they will ruin this young colony—that our legislators appear to be haunted by imaginary dangers—that such tyrannical powers should not be intrusted to one man, nor to any body of men—powers by which, without charging the party with crime, they may ruin and disgrace him for life. It is time the voice of the British community in China should be heard, either before the parliament of their native country, or before Her Majesty in Council. We do not believe that Her Majesty will give her assent to this ordinance—certainly not, if a representation of its disastrous influences is sent home—but if unopposed, and accompanied with uncontradicted accounts of the state of the colony, resuling from imaginary fears, the ordinance may be sanctioned, and the ruin of Hongkong consummated."

It would seem that the Editor of the *Hongkong Gazette* does not consider the "Triad Society" to be so dangerous as represented by Doctors Milne and Morrison; and probably thinks that persuasion would be better than force. We have done our duty by placing the subject before our readers.

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GLEANINGS FROM MASONRY.

(*Continued from page* 22).

EVERY Mason must be aware—and we see no tangible reason why the profane may not be thus far enlightened—that the whole aim and intent of the First Degree is the inculcation of moral truth and virtue, by means as efficacious as they are beautiful. Indeed, no candidate can be passed to a higher degree, or obtain a more full participation of the mysteries of the science, until he has pledged himself to maintain inviolate the principles inculcated in the E. A. P. degree: thus furnishing indubitable evidence of the solidity of the foundation on which the Order rests, and inspiring a full and certain hope that it will still survive unshaken, until time shall be lost in eternity, and the various Lodges, scattered over the four quarters of the globe, shall be merged in the one Grand Lodge above, where the world's Great Architect lives and reigns for ever. Thus doth Masonry commence the erection of the polished temple of the mind, rearing the beauteous shaft upon the lasting foundation of moral truth and virtue. To the mind thus strengthened and armed against the wiles and subterfuge of infidelity, Masonry next unfolds the mysteries of nature and science, that the F. C. may the better be enabled to discharge the duties required of him, as a man and a mason, and estimate the wonderful works of the Almighty. The language of nature—when properly interpreted—is a glowing eulogium on the power, wisdom, and goodness, of the Grand Geometrician of the Universe: and whether she speak in the dread artillery of heaven, or the still soft whisper of the summer's breeze, the language is still the same. It speaks of Wisdom, Strength, and Beauty: of Him who has stretched forth the heavens as a canopy, who has planted the earth as a footstool, and all whose law is concord. Then what an august study is the book of nature; and how ought we to improve ourselves in those arts which tend to render that study more simple; and enable us to correct the fallacies of the senses by the light of truth! And how essential, likewise, are those arts which enable us to impart to others the knowledge we have thus obtained; and that in terms exactly expressive of our meaning, and which defy the ingenuity of man to pervert. Grammar, Rhetoric, and Logic, thus become indispensably necessary to him who would extend his researches into the arcana of nature, and benefit others by the light of the knowledge thus acquired. Grammar teaches us the proper arrangement of words; Rhetoric to speak copiously and fluently; and Logic to direct our enquiries after truth. To those three our attention should be first directed, as vehicles for obtaining and dispensing knowledge. No one should consider them as trifling and unimportant. By an inattention to this most necessary part of our education, we may be led to express ourselves in words inadequate to convey our meaning, or perhaps diametrically opposed to the scope and aim of our thoughts. Arithmetic likewise is a most important part of education, whose uses are so well known as to require no further comment. Music is one of the most delightful studies to which the senses can devote their energies: it teaches us to compose delightful harmony, by a proportionate and mathematical arrangement of acute, grave and mixed sounds; and is never better employed than in singing praises and thanksgiving to God, the Great Architect of the Universe. Geometry is the first and noblest of the sciences, and the basis on which the superstructure of Freemasonry

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is erected: by it we may curiously trace nature through her various windings to her most concealed recesses, and view with amazing delight the beautiful proportions which connect and grace this vast machine. Astronomy is that exalted science which enables the contemplative mind to soar aloft, and read the power, wisdom and goodness of the Grand Geometrician of the Universe in those sacred pages the celestial hemisphere. These important parts of education cannot now be claimed as the exclusive property of the fraternity. The rapid strides of education, and the exertions of mind to overcome the trammels of ignorance, have made them the property of all who have leisure or inclination to direct their intellect to the study of nature or art. But Masonry, in this instance, as in every other part of the system, makes use of them for that one great and noble aim, for which the institution was founded. She looks upon them, not as mere accomplishments, not as vehicles for the gratification of ambition or luxury, alone; but uses them as a means to illustrate the power and goodness of Him who produced the variegated face of nature at a word, from the dark and dread domain of chaos. Such are the uses to which Masonry turns those noble arts and sciences which the minds of successive generations of great and good men have produced. Each step we advance in this noble pursuit of knowledge, is thus made an advance to that true and perfect wisdom which is the knowledge of God. If the sciences have thus become so generally diffused as to defy henceforth any exclusive property in them—and God forbid they should ever again become the possession of the few alone—not the less due is our gratitude to them who invented, improved, and saved them from destruction, in the tyled recesses of their Lodges. To our ancient Brethren thanks and veneration is the least tribute the world can offer, for those stupendous works which have been the admiration of every age; and those arts which enable us—if not to rival them in magnificence—at least to minister to every want, which nature or usage has made imperative.

CATO.

(To be continued).

HISTORICAL NOTES RELATIVE TO THE ORDER OF THE TEMPLE.

Translated from the Dutch of Bro. Fran Lennep, in the Dutch Freemasons' Almanack, A.L. 5844,

BY BRO. G. WATSON, ST. JOHN'S, NO. 95.

THE history of the Knights Templar from the formation of the Order in 1118, until the persecutions which it suffered in 1309, and the death of Jaques de Molay, is so well known that a repetition of it here may be considered quite superfluous. The voluminous works of Dupuy, Ranouard, and many others, give us the chronicles of the Temple in a most ample manner until the death of Molay. The notes which will be given here relate entirely to the history of the Temple since that period, which has in our days again become a subject of peculiar antiquarian importance.

The persecutions which were instituted against the unfortunate Knights did not remain confined to France, but raged through the whole of

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Europe. In England, Spain, and Italy, in our fatherland, and every where except in Scotland, the possessions of the Templars were declared confiscated and the Brethren were put to death. Until the commencement of this century it was believed by every historian, that the Order in its peculiar character and government was entirely destroyed, except in a distant and isolated country, where it may rather be said to languish than to exist. But a new question has been mooted by a certain union which at present exists in France; which claim, if it could be supported by the requisite proofs, would most assuredly present a most astonishing episode in the history of the Orders of Knighthood.

The legend of the French Templars, as it is given by themselves, is shortly this:—"Some time before his death Jaques de Molay, in order to preserve and perpetuate the Order, gave power and authority to a Brother named Johannes Marius Larmenius, whom he at the same time named his successor. In the strength of this nomination, Larmenius transferred his dignity to another, and a long list of Grand Masters is delivered, containing, among many other exalted personages, the names of four princes of the royal blood, and closing with Fabri Palaprat, in 1804."

If even this account were received as true, still the claims of the members of the French union to be the true representatives of the Templars would be subject to heavy doubts; inasmuch, as the power of nominating a Grand Master was not inherent in Jaques de Molay, but in the great body of the Brethren, and the appointment of Larmenius might have been vetoed, not merely as having been irregular, but as having been completely illegal, and thus destroying the pretensions of the whole line of successors. In the mean time those enquiries may be considered as quite foreign to the subject, so long as the genuineness or authenticity of the document, upon which those claims are founded, is not clearly proved.

The grounds brought forward by the French union are very meagre indeed. External proofs they do not give, for history is silent regarding the whole concern, and, notwithstanding that many of the personages who appear on the list as Grand Masters, were placed in exalted situations, and figured conspicuously in the histories of their times, yet that in the fruitful field of French memoirs there is no allusion made to their connection with the Temple. That the Templars, as a body, should have existed in France upwards of five centuries, wholly concealed from public observation, is, to speak of it in the mildest manner, such a remarkable circumstance that it requires the strongest internal evidence of its truth to be believed. The only document upon which the French Templars found their claims, is the charter of transmission given by Larmenius, a name unknown to history though sounding well enough. To this charter is appended the signatures of the successive G. Masters, amongst which is that of the celebrated Constable Bertrand du Guesclin, (in opposition to the testimony of his historian, who maintained that *he could not write*). No other written proof is produced; no archives, no journals, no old rituals; but this is the only title, the only piece of evidence, for the existence of the modern Temple Order in France.

We have no desire to enquire into when and where the charter of Larmenius was prepared,* but of whatever date it may be, there is an

* The reader may consult the Histoire Pittoresque de la France Maconnerie et des Societes Secrets, par F. T. B. Clavel.

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hiatus which cannot be allowed to pass unnoticed. This hiatus is directed against the Scottish Order of Templars, and proves that the author was not only acquainted with the existence of the Scottish Templars, but that he also considered it necessary to destroy their old list of succession in order to substantiate the ideal claims of the others.* We have here most valuable evidence of the importance of the Scottish Order —useful also in another sense as destroying the credibility of the charter, the author of which has miserably exposed himself, by making Larmenius put the Brethren of St. John under the ban; for how could the brotherhood which was never within the circle of the Temple be driven out of it? The two Orders were quite distinct and independent of each other; they were, in fact, excessively jealous of each other; and the excommunication would have been equally as foolish as if, in our days, the Knights of the Garter were to pronounce a similar sentence against those of the Golden Fleece.

So much for the French Order of the Temple; we will now go over to the history of the Order in Scotland.

The Scotch line which, in our opinion, may justly be considered as the only legitimate branch of the Order, begins with Walter de Clifton, Grand Preceptor of Scotland, in the year 1309, and afterwards Grand Master. Long before this time the Templars had landed property in Scotland, and enjoyed the particular protection and favour of the Scottish kings. Out of our acquaintance with the independent spirit of those princes, and the opposition they constantly gave to the encroachments of the Romish stool, we may safely conclude that the persecutions of the Templars would not have extended to Scotland if a native prince had sat upon the throne; but in 1309 Robert Bruce was declared an outlawed fugitive; four years before that time Sir William Wallace was killed upon a scaffold, and the rapacious Edward of England possessed the whole country. In fact we find in an old chronicle called Ragman's Roll, that in 1291 Sir Brian (le Jay?) the Preceptor of the Temple in Scotland, was compelled to take the oath of allegiance to the English king.† The same chronicle proves that in 1296 the then Master of the Temple in Scotland, Johan de Santre, with many others had sworn the same homage to Edward of England.‡

This prince acted in the same manner to the Scottish Templars as he did to the members of the Order in his own inheritance. We find in Wilkin's Consilia, that in the year 1309 the Preceptor Walter de Clifton, and William de Middleton, went through a judicial examination before the Popish legate, Jan van Soleme and the Bishop of St. Andrews. The Preceptor, in his defence, stated that the remainder of the brethren were fled, and had scattered themselves *propter scandalium exortum contra ordinem;* but from what afterwards occurred, it appears clearly that they had chosen the same place for a refuge as their fugitive King Robert Bruce. Scotland, in fact, appears to have been the only place where the persecuted Templars of the continent could find a refuge; for Wilcke relates, that on taking the members of the Order prisoners in France, Peter van Boulogne, Grand Prelate and Procurator-general at the court of Rome, fled with many others into Scotland, and there found an asylum. It does not appear that Clifton and Middleton

* For the excommunication, pronounced by the chimerical Larmenius, see translation No. 1, at the end.
† Vide translation, No. 2, at the end.
‡ Vide translation, No. 3, at the end.

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suffered any punishment except a short imprisonment. It is universally acknowledged, even by the French authors themselves, that the Templars were drawn up under the banner of Robert Bruce, and that they fought for his cause, until the issue of the battle of Bannockburn, in 1314, established him upon the throne. The prince did not prove himself ungrateful. The privileges which the Templars formerly enjoyed were strengthened by him, and maintained by his successors.

The institution of the "Royal Order of Scotland" by King Robert, after the battle of Bannockburn, has induced some historians to conclude that the Templars were amalgamated with that Order; and when we take it into consideration that the said Order has been considered for some centuries to be related unto the higher degrees of Freemasonry, which the Templars of our days acknowledge, then it is not strange that this error has become so universal. But Thory, in his *Acta Latomorum*, gives an account of the Royal Order, called also the Order of H. D. M. of Kilwinning, but does not endeavour to find a union between that Order and the Templars. And truly, as shall afterwards appear, such an amalgamation never took place.

The extent of the possessions which belonged to the Temple in Scotland during the 14th and 15th centuries, was very considerable. Many of those possessions appear to have been leased to temporal barons, either for a certain rent, or for the services of a certain number of men in case of war, a practice originally brought into vogue by the custom of the Latin empire in Palestine, where nearly as many laymen as real members of the Order fought beneath its banners. Among the memorials of the Order which are yet preserved, and which were then in the possession of the Order, there are various charters of those days, two which we annex. The first is a lease granted by William de Lisours the elder, and is dated in the year 1340.

About the commencement of the reign of James IV., a union was brought about between the Knights Templar and those of St. John, and the landed estates belonging to both those bodies were made common property.* No documents have been found which accurately determine the date of this union. If that any ever existed, they must have rested among the archives of the Hospitaliers. †

But the fact that the union itself did take place is put beyond all

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* The printed charters prove, that until the middle of the 15th century the Temple Order, and the Order of St. John, were distinct Orders. This appears also to have been the opinion of Sir Walter Scott, who in his poem, Halidon Hill, introduces, among other persons, an Hospitaller, the prior of Maison Dieu, and a Scottish Templar, Adan de Vipont. The following lines show that the poet considered the Temple Order as an acknowledged and peculiar self-existing Order.

Dipont. Hail brave Swinton.
Swinton. Brave Templar, thanks! such your cross'd shoulder speaks you,
But the closed visor, which conceals your features,
Forbids more knowledge. Umfraville, perhaps.
Dipont. No; one less worthy of our sacred Order, &c.

The encounter between the English king, Edward III. and the Templar, deserves our attention:—

Edward. Dipont, thy cross'd shield shows ill in warfare
Against a christian king.
Dipont. That christian king is warring upon Scotland;
I was a Scotsman ere I was a Templar,
Sworn to my country ere I knew my Order.

The battle of Homildon, or Halidon Hill, occurred in the year 1402.

† Lord Torpichen says, in his claims for compensation, January 25th, 1748, "Hugh Anderson, who, as it appears from the commission handed over by him, was in the year 1722 clerk of the said Brotherhood, and as such was in possession of the books and papers thereto belonging, went abroad to dwell quite unexpectedly some years ago, without giving up the said books and papers, and that he has since that time emigrated unto America."—*Templaria* 1, *part* i.

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doubt by the charter of James, signed 19th October 1488, whereby the gift of the lands presented by his predecessors unto the Knights of the Temple and St. John, are confirmed. "Deo et Sancto Hospitali de Jerusalem et fratribus eiusdem Militiæ Templi Salimonis." It appears from this charter that both the Orders were then united, and that they were then placed under the superintendency of the Preceptor of St. John. It cannot be doubted but that this arrangement was made on account of natural and political reasons. In Scotland alone the Knights of the Temple had independent properties, and as the ban which had been pronounced against them was in force through the whole of Europe, their sphere of work was naturally circumscribed, while the Knights Hospitallers, on the contrary, possessed great influence and power, and stood high in favour with the princes of Europe. Both Orders were on this account represented in the Scottish parliament by the Preceptor of St. John, and continued unmolested until the time of the Reformation.

At the Reformation, and after the Act of 1560, by which all obedience to the stool of Rome was strictly forbidden within the country, Sir James Sandilands, Preceptor of Torphichen, and successor of Sir Walter Lindsey, in the Mastership of the Temple, renounced or abdicated, on behalf of the state, all the landed estates belonging to both Orders, which at that time were exalted to a temporal lordship of Torphichen, and which were made over to him on the payment of ten thousand sun-crowns (tonnekroonen.) The jurisdiction of Torphichen originally comprehended the lands of Hilderston, presented by King Robert to the Temple, and which probably belonged to its oldest possessions. This transaction on the part of Sir James Sandilands, which is differently represented by the historians of that period, according to their religious and political opinions, appears to have put an end to the name Hospitalier in Scotland. The Knights also deprived of their hereditary possessions, withdrew collectively with David Seton, Grand Prior of Scotland, at their head. This event is alluded to in a satire published at that time, and called "Holy Church and her Theeves," which is apparently the work of a zealous catholic, who does not spare Sandilands for his perfidy and perjury. On naming Seton, he says as follows:—

"Fye upon the traitor then,
Quhar has brocht us to sic pass,
Greedie als the knave Judas!
Fye upon the churle quhar sold
Holy earthe for heavie golde;
Bot the Temple felt no loss,
Quhar David Setoune bare the crosse."

It is difficult to give a connected account of the history of the Order, and the events connected with it, since this, even especially during the disturbed or troublesome times of the English domination. Some authors are of opinion that it was during this period that the first approximation of the Order to the Freemasons' Lodges took place, and this opinion derives probability from the fact that from this period downwards the government of the Order remained almost exclusively in the hands of the heads of the Jacobite party.

But that this approximation should have ever become a complete amalgamation is a great mistake, and nothing more than a mere supposition of those who, by at once cutting the gordion knot, wish to spare themselves the trouble of enquiry. We read with Dom. Calmet, that he had received the Grand Cross of the Order from David Graham, titular viscount of Dundee, which his brave and unfortunate brother

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had worn at the battle of Killiekrankie. (He was, says Calmet, Grand Master of the Order of Templars in Scotland.) From a letter in possession of an old and respectable Scottish family, I found that John Earl of Mar succeeded Lord Dundee in the Grand Mastership; that after his resignation the Duke of Athol undertook the government of the Order; and finally, that in 1745 Prince Charles Edward Stewart was elected to the high dignity of Grand Master in a solemn Chapter, held in the palace of Holyrood. The letter is written by the Duke of Perth unto Lord Ogilvy, eldest son of the Duke of Airlie, who shortly afterwards strengthened the Scottish army with a great number of gentlemen from Forfarshire and Angus. The letter, which besides this is important, as proving the existence of a cloister or priory of Templars in the north of Scotland, is dated 30th September, 1745, and the following is extracted from it:—"It is truly a proud thing to see our prince (Charles Edward) in the palace of his fathers, with all the best blood of Scotland around him. He is much beloved of all sorts, and we cannot fail to make the pestilent England smoke for it. Upon Monday last there was a great ball at the palace, and on Tuesday (24th September,) by appointment, there was a solemn Chapter of the ancient Chivalry of the Temple of Jerusalem, held in the audience-room; not more than ten Knights were present; for since my Lord of Mar demitted the office of Grand Master, no general meeting has been called, save in our own north convent. Our noble prince looked most gallantly in the white robe of the Order, took his possession like a worthy Knight, and after receiving congratulations of all present, did vow that he would restore the Temple higher than it was in the days of William the Lyon: then the Lord of Athol did demit as Regent, and his Royal Highness was elected Grand Master. I write you this, knowing how you love the Order."

The fatal issue of the battle of Culloden destroyed the hope of a glorious revival of the Order in Scotland, at the same time as it destroyed the hope of attaining still more glorious objects. The most of the Templars went into exile with their prince, and those who remained in the land dared not continue the ceremonies of an Order so closely connected with the cause of the Stewarts. It is about this time that the real Fraternity of the Scottish Templars, with the Order of Freemasonry, took place, under the protection of whose privileges they gathered together their scattered remains. Great and many are the obligations of the Templars unto that body for the protection and assistance given unto them at that time, and the generous help did not go unrewarded.

The strong support and augmentation of prosperity which Scottish Freemasonry received in the last century, through the association of the Templars with that body, is a fact recognised in history. The unfortunate Prince Charles Edward died in Rome on the 3rd March, 1788, and was succeeded in the Grand Mastership by John Oliphant, Esq., of Bachilton. On his abdication, 15th October, 1795, no election took place. It is generally reported that the strong prejudice of the then existing government against all secret societies, prevented the Templars from filling the vacant seat in the customary form; others maintain that the delay originated in a communication received from the Cardinal of York, the last descendant of the house of Stewart. Whichever of those opinions is right, it is certain that the want of a head caused no little confusion in the affairs of the Templars. There was a sort of a fraternization took place between the Scottish Templars and the English and Irish Masonic bodies, who had illegally adopted the title of Templars;

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and those who opposed this irregularity were forced to confine themselves to a mere protest, for want of a proper tribunal before which they could obtain a hearing. The death of the Cardinal in 1807, appears to have removed this difficulty: at all events, in the following year, Mr. Alexander Deuchar was exalted to Commander, or Chief of the Edinburgh Templars; and by his advice and under his guidance, assisted by the endeavours of other influential Brethren, a general assembly of the Templars was held in the capital. The first act of the assembly was the annuling of all which had taken place respecting a union with the Masonic Templars; the second, a declaration of their independence, and a maintenance of their ancient privileges;—at the same time understanding that it was necessary to have the support and protection of a higher power, in order to place the concerns of the Order upon a durable footing; in consequence of which the Duke of Kent, father of Queen Victoria, was invited to become the patron and protector of the Order, under a similar constitution, as according to the law of the land was given unto the Masonic body. The Duke of Kent acceded to their request, and his charter is signed 19th June, 1811. In January, 1836, Mr. Deuchar abdicated the Grand Mastership. The Admiral Sir David Milne, Grand Cross of the Bath, was unanimously elected his successor; at the same time it was determined that an election should take place every three years.

TRANSLATIONS OF DOCUMENTS REFERRED TO.

No. I.—"I at length, by the decree of the supreme assembly of the Brethren, and in accordance with the full powers entrusted unto me, do say, will, and declare, that I place the Scottish Templars under excommunication for revolting from the Order; and together with the Brethren of St. John of Jerusalem, spoilers of the militia of the Temple (whom God in his mercy pity,) be excluded from the circuit of the Temple now and for ever."

No. II.—"In the same day and place, present the same witnesses, came into the chamber of our before-named Sovereign King, Brother Alexander, prior of the hospital of St. John of Jerusalem, in Scotland, and Brother Brian, Præceptor of the militia of the Temple in the same kingdom, and have given and sworn allegiance to our before-named Sovereign King of England as above."

No. III.—"Lease granted by Sir William de Lisours the elder, 1340. To all the faithful in Christ who shall see or hear those presents, William de Lisours sendeth greeting. Know ye all, that I have given, granted, and by this my writing have confirmed unto Ada, son of the late Walter Aldwyson, and Christina his wife; to Richard, son of the late Galfried Gunnyldson, and Alicia his wife; and to Malcolm, son of David Dunn, and Eva his wife, the whole land of Gouriton, held in lease by Thomas the Templar, to whom it was given by the late Gregory of Lisours, clerk; viz., six acres of land, which the said Gregory bestowed on the said Thomas as a dowry for his sister Christina, of that land which the said Gregory at that time held from the Temple, with all its appurtenances, rights, escheats and forfeits, having reference to the said land, without retaining anything, free ingress and egress to common pasture, and to other common privileges held by De Gouriton; namely, four cows, four oxen, thirty sheep, four swine, and one entire horse, to be had and held with their young, for two whole years, by the said Ada and Christina his wife, Richard and Alicia his wife, and Malcolm and Eva his wife, and to their heirs, from me and my heirs or successors, freely,

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peaceably, fully and honourably in all things, in pools and morasses, in ways and paths, in dingles and plains, in fish-ponds and mill-waters, in waters and fisheries, in pools and fens, in the digging of ditches and the building of houses, and in all other privileges belonging to or having reference to the villa of De Gouriston, by they and their heirs paying thence annually to me, and to my heirs or successors, the sum of six denarii in full for all and in lieu of every sort of servitude, customary gift, exaction, and secular demand; the said six denarii to be paid annually on the festival of St. Michael.

"I further will and grant that they themselves, according to their own wish, have one man or one woman, with his or her family, peaceably abiding in the houses which are now built on, or are to be built upon the said land, for the purpose of turning to advantage the said privileges, as has been more fully written out. And as to the said land, I and my heirs or my successors will warrant quiet possession, and defend it, with all its privileges above specified, to the said Ada and Christina his wife, to Richard and Alicia his wife, and to Malcolm and Eva his wife, and to their heirs, against all men and women for ever. In testimony whereof witness my hand and seal.

No. IV.—"To all the faithful in Christ who shall see or hear this present writiug, William de Lisours, feudal lord of De Gouriston, sendeth greeting. Know ye that I have given and granted, and by this my writing have confirmed to Stephen de Malleul, clergyman, for feudal tenure, on condition of his rendering tonage and service, all my land which I hold from the Temple in the person of my feudal vassal De Gouriston, and that land which belonged unto Thomas the Templar, with all escheat and other privileges of the same different pertinencies, liberties, rights and decrees, having reference to the said lands internally and externally, without any let or hinderance, and with full power of digging and inclosing the said lands as he shall think advisable, and may be able; to be had and held by the said Stephen, and his heirs or assignees (churchmen or laymen, my superiors in rank, excepted,) from me and my heirs, in feudal tenure or inheritance, freely, peaceably, fully and honourably in all things, in pools and morasses, in ways and paths, in dingles and plains, in swamps and marshes, in waters and fish-ponds, in digging ditches and building houses, and in all other privileges of my villa, held by De Gouriston, and with liberty of keeping a tavern, and selling meat and other things, without hinderance or opposition from me, or my heirs or bailiffs, with the right of common pasture both on the east and on the west, and with free ingress and egress to all common pasture held by my vassal De Gouriston; namely, four horses and mares, sixteen cows, one hundred and sixty sheep, and eight sows, in fulk, with all the young of the said animals, for two full years. Further I will and grant, for myself and my heirs, that we will not raise a dispute in any way with the said Stephen, or his heirs or his assignees, about the sex or age of the said animals, but that the number of the said animals shall by no means be above the afore-mentioned number; and if they are not able to procure the proper number of animals by their own means, then it shall be lawful for them to feed the animals belonging to other people upon the said land, as if they were their own, in order that they may profit thereby in all things, without let or hinderance. Also I allow for me and my heirs that the said Stephen, and his heirs or assignees, shall keep two or three men under him, who shall dwell upon the said land, to enjoy the same freedom and convenience

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with their animals, but not to exceed the above number; and that he, or his heirs or assignees, shall pay to me or to my heirs, or to my agents, merely five pieces of silver, the one-half to be paid at Easter, and the other half at the festival of St. Michael, as the only service-rent, tribute, or quit-rent. And that I and my heirs shall guarantee quiet possession of the said land, with all its before mentioned freedoms and privileges, unto the said Stephen and his heirs, against all men and women. Templars for ever. In witness whereof, &c. &c."

HAMMER ON THE GNOSTICISM OF THE TEMPLARS.

Mr. Von Hammer adduces an alleged Templar coin or medal, representing, as he says, the temple of Jerusalem with four towers, and bearing the inscription + S.S. SIMOONJUΩA. This he reads the reverse way, not beginning, however, exactly with the final A, but with the letter next it—which is evidently a D, although a little awkwardly formed, and on its face—and which he takes to be a Q; making out of the whole, SSTA QUINOOSIS. He thus inserts a T where there is none, and converts the M into a reversed *sigma;* finally changing the QUI into G, and making only one O instead of two, he obtains GNOSIS, thus proving the secret gnosticism of the Order.

After this tremendous twisting and torturing, it is strange that the devoted letters still will audaciously assert their original signification of + S.S. SIMON JUDA! voila tout! One is amusingly reminded by this of *Aiken Drum's long ladle,* in the Antiquary; but, the truth is, as both French and German writers have not failed to remark that many of the coins, medals, or sculptural inscriptions cited by Von Hammer, had nothing to do with the Templars, or their supposed secrets. "Recte quidem," says one learned writer to Von Hammer, "omnes de sculpturis et figuris hieorglyphicis per te adducta sunt, quæ *in ecclesiis fratrum militiæ templi* huedum existentibus reperiuntur; at *tales* etiam in *aliis,* præsertem Scoticis, reperiuntur templis, *quæ Templarii nunquam possiderunt.*" One house of the Templars in Scotland, however, *has* an inscription, 'VÆSAC MTHM. We should like to know what monstrous mysticism, or mysteries, M. Von Hammer would evoke from this.

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AN INQUIRY INTO THE HISTORY OF THE POMEGRANATE AS A MASONIC EMBLEM.

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It is somewhat surprising, that although the indefatigable Oliver has devoted one of his most abstruse works to the consideration of the "Signs and Symbols" of our Order, he has not in the whole of that treatise made the slightest allusion to the Pomegranate, one of the most remarkable of our emblems. To fill up this hiatus in Masonic science, is the object of the present paper. And I doubt not that to every Fellow-Craft Mason it will be interesting to discover that the pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity, and that there is thus established another link in the great chain which connects the Ethnical Mysteries, or as they have very appropriately been called, "Spurious Freemasonry," and the Order as it now exists among us, and as it doubtless was established at the building of King Solomon's temple.

In the description of the pillars which stood at the porch of the temple (see 1 Kings vii, 15,) it is said that the artificer "made two chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word כַּפְתֹּרִים (caphtorim) which has been translated "*chapiters*," and for which in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error,) signifies an *artificial large pomegranate*, or *globe*. † It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems therefore to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naman before his conversion, as recorded in the second book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios, or the Sun, the God of the Phœnicians, or of Venus; or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what according to Statius seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that Rimmon רִמּוֹן is the Hebrew and Syriac for *pomegranate*.

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* From the Freemasons' Monthly Magazine, U. S.

† Vide Cumberland Origines Gent. Antiq. tract. II. § ii. p. 54. The original meaning is not preserved in the Septuagint which has σφαιρωτηρ, nor in the Vulgate which uses "sphærula," both meaning simply "a round ball." But Josephus in his Antiquities has kept to the literal Hebrew.

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2. Cumberland, the learned Bishop of Peterborough, quotes Achilles Statius, a converted pagan and Bishop of Alexandria, as saying that on Mount Cassius (which Bochart places between Canaan and Egypt,) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say "had a mystical meaning."* Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hand of Jupiter, or Juno (because when it is opened it discloses a great number of seeds) signified only that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

3. Pausanias (Corinthiaca, p. 59) says, he saw not far from the ruins of Mycenæ, an image of Juno holding in one hand a sceptre, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was *απορρητοτερος λογος*—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

4. In the festival of the Thesmophoria, observed in honour of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprung from the blood of Bacchus.

The coincidences in the Pagan mysteries with respect to this emblem, might doubtless be extended still further, but I have neither time nor opportunity to pursue the research. I am however content, if by these few illustrations I have added another to the many already existing proofs of the antiquity, as well as the beauty of our beloved Order.

THE MASTER'S APRON.—A TALE.†

The Count of Cernay and his wife emigrated from Paris in 1793. Notwithstanding their youth, they were more cautious than many young persons who quitted France at the same epoch. At the commencement of the troubles of '89, they sent a part of their fortunes to England, so that in their exile they were enabled to live with as much comfort as they would have enjoyed in Paris. The Count of Cernay took up his residence in London, and became very intimate with Sir John Melville, a young man a few years older than himself, and lieutenant in the English army. The friendship between them increased daily, and when, in 1814, Count de Cernay left London in order to return to France, and demand of Louis the XVIII. the recompense due to his exile and fidelity, the only sorrow he felt at his departure, was that he was to be separated from so intimate a friend. Nevertheless, a slight disagreement arose between the two friends, at the moment of departure.

The Frenchman rejoiced at the unfortunate state of France, and the Englishman maintained, that notwithstanding the advantages the French

* Cumberland Orig Gent. Ant. p. 60.
† This tale originally appeared in L'Orient; we re-copy from Freemasons' Magazine, U. S.

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noblemen would derive from the restoration, they should nevertheless stifle their individual interests, and lament over the misfortunes which surrounded their country. The Count of Cernay returned to France, taking with him a daughter fourteen years old; she appeared at the court, and his fortune, which was already very large, was rapidly increased by the gifts which he received from Louis XVIII. Napoleon returned from Elba. The king was obliged to submit to a second exile, which, on account of the defeat at Waterloo, lasted but one hundred days; and, in 1817, the Royalists predicted a long and happy reign for the elder branch of the Bourbons. It was about this time that Sir John Melville, having attained the rank of major in the English army, sent his son Edward to Paris, and placed him under the care of his friend, the Count of Cernay, informing him at the same time, that the young man had come to Paris with the intention of marrying. Edward Melville was in his twentieth year; he was one of those handsome young Englishmen, in whom we find the graces of the female figure combined with all that is beautiful in the male. He was the son of a man of wealth and distinction, and was on that account an excellent match for Miss Aldegonde de Cernay. The Count and Countess were aware of this circumstance, and as Sir John had informed them that he wished to have his son married in France, they thought that this project, though singular as it might appear on the part of an Englishman, could not concern any one but their daughter.

It was a happy event. It would strengthen the bonds of friendship existing between the two families, and would not be at all displeasing to Miss Aldegonde, for she had retained a sweet souvenir of young Edward, with whom she had passed the happy and joyful days of her youth. The Count and Countess called her into the parlour. "Aldegonde," said the Countess to her, "I am going to announce to you some joyful news: little Edward is going to pay us a visit." "Yes, mamma," answered Aldegonde, who having been educated in England, had retained some of the nursery customs of the young English ladies.

Our young heroine remained calm, and did not even raise her eyes, so that the Countess was unable to say whether the arrival of the young Englishman would, or would not, be gratifying to her daughter. "You must remember," continued the mother, "that the little Edward is at present a handsome young man, and you cannot play with him as you were wont to do when he was a little boy. He is coming to Paris, Aldegonde, to get married."

"Ah! ah!! ah!!!" said the young girl, blushing. The Countess did not tell her daughter that there was a young man coming from the other side of the straits to marry her; but she asked her if her piano was in tune?—if she had procured of her instructor the latest musical romances? and she informed her at the same time, that her wardrobe was to be renewed. This, we think, was speaking plain enough, without exposing one's self. The Count added, that as Sir John Melville was his intimate friend, his son would stop with them; he wished also to have the pleasure of presenting him at the castle. Aldegonde retired, fully persuaded that before long she would be the wife of the handsome and accomplished young Edward.

It was not long before Edward arrived in Paris, and took up his residence at the Count's. He appeared tall and handsome; and although he was a true Englishman, and his manners were somewhat harsh, he appeared in the eyes of Miss Aldegonde more amiable and polite than

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the young Frenchmen of his age, spoiled by the education of the empire and by a few revolutionary ideas, of which they had conserved the germ. The Count and Countess Cernay looked at Edward in a different light. The young man appeared to them to be charmed with the love of liberty, which was both hazardous and pernicious. When they proposed presenting him at the castle, he did not show all the enthusiasm they expected; he also made use of some expressions which were at the same time disrespectful towards the august family of the Bourbons, and displeasing to the Countess of Cernay. On the other hand, he did not conceal his admiration for the captive of St. Helena; for the man whom they still upheld in the saloons of the suburbs of Saint Germain, as the invincible of Corsica. Edward used all the poetical expressions of Byron, in speaking of Cæsar vanquished; but he merely commended the king in prose. He was, however, according to the family of Cernay, a perfect gentleman; his political opinions, which would have been insupportable in a Frenchman, were nothing but a little English eccentricity; and without doubt Sir John Melville, his father, had no other intention in uniting his son with a family so truly monarchial, than of opposing, by a good marriage, a bulwark to the ridiculous inclinations of his son. Miss Aldegonde de Cernay would (they thought) be the guardian angel who would reclaim Edward, and make of him a true loyalist. "Those young folks seem to agree very well," said the Count to his lady; adding, at the same time, that he thought the dreams of Sir John were about to be accomplished.

Mr. de Cernay understood all the reserve of Englishmen; but, as he thought he was aware of the projects of his friend, he inquired of Edward if his father would come to Paris to assist at a marriage, which, according to all appearances, would be consummated without difficulty. "Oh yes, oh yes," answered the young man; "my father will be here in fifteen days."

There was at this time at Paris, in the suburbs of St. Antoine, and nearer to the gate which conducted to the throne than to the bastile, a small haberdasher's shop. The name of the indigent proprietor was a Mrs. Mathiew. She was a widow, hardly forty years of age, and passed for a handsome woman. She had been the wife of a soldier. Seated beside her in the workshop, was a young girl of sixteen, glittering with all the *éclat* of youth, and of astonishing beauty. The neighbours were aware that Mrs. Mathiew had refused to accept a number of advantageous proposals of marriage which had been made to her, and she watched over her daughter with so much assiduity, that Miss Julia (which was the name of the young girl) was unable to perform a single action, or utter a word, without her knowledge. The young gentlemen who were in the habit of resorting there, seeing that there was no hope of gaining the affections of the mother and the daughter, abandoned the shop, and the young ladies, influenced by that sort of petty jealousy, which beauty is very apt to cause, followed the example of the young men; so that the mother and daughter were at last left by themselves. False reports were circulated in every direction, and the virtue of the mother and daughter was frequently brought into question. Some went so far as to say, that the mother had been the mistress of a rich and influential married gentleman, who resided at the castle, and that Miss Julia was the result of an adulterous union which had been broken by the religious susceptibilities of the Duchesse of Angouleme. Others thought that Mrs. Mathiew had been placed there by the police to inform them of

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the opinions and actions of those residing in the suburbs. During this time of restraint, in which the French were governed by princes for whom they had no affection, every one seemed to the people to be connected with the police. On the other hand, the police being aware of the opinions of Mrs. Mathiew, and not putting too much confidence in her submission, kept a constant watch near the house.

It was before this shop that Edward Melville, a few days after his arrival in Paris, ordered his coachman to stop. On entering, he saluted, politely, both the mother and the daughter, and called for a skein of pack-thread, or whip cord. He told them he wanted it to make a *snapper* for his superb gold mounted whip, which in reality wanted no such thing. Mrs. Mathiew could not be deceived by our young hero; she supposed that he had seen her daughter Julia, at a distance, and he now wished to have a closer view of her; for, allowing that the whip wanted a *snapper*, the groom, who at that moment stood holding the reins, would naturally have come for it, instead of his master. The mother cast a look of distrust at the young Englishman, and rose in order to give him what he wanted. "Can you tell me, Miss," said Edward, addressing the daughter, "if I am far from Vincennes?" The young girl, struck by the genteel appearance of this handsome young man, who spoke French as fluently as herself, became as red as the rose, and was leaving her seat to point out to him the road to Vincennes, adding, at the same time, that the distance would appear short, with the beautiful carriage that stood before the house, when her mother stopped her: "Go up stairs, Julia," said she, "you have some work to do there:" and with a look of sadness which never abandoned her, she said to Edward, "You will leave Paris by the gate which is but a few steps from here; the road to Vincennes is strait on; your horse can carry you there in ten minutes."

"What a pretty girl!" said Edward, watching Julia, who was leaving the room (being so struck with admiration, he made use of his natural idiom in giving vent to the exclamation;) "Is your daughter's name Julia?" said he to her mother.

"There is the pack-thread you asked me for," said Mrs. Mathiew, without answering Edward's question. The young man made a bow and inquired the price of the purchase he had made. "Two groats, sir," said Mrs. Mathiew. And as our young Englishman appeared not to understand this small coin, she added, "The half of a sou, sir, a half sou."

Edward paid it, and seeing that it was impossible to keep up a conversation, he saluted her, left the shop and entered his buggy, saying to himself, "The daughter is very handsome! but the mother has no great love for Englishmen." In leaving, he forgot two things; the first was, to use the snapper he had just procured, and the second was, that he did not take the road to Vincennes. "I was not mistaken," thought Mrs. Mathiew.

An instant after, Julia stole softly into the shop, and opening little by little the door of the backroom, she cried out, "Is he gone, mother?" The answer was, "Yes, my child." "Oh, is he not a beauty, mother!" said Julia. "Never mind," said the mother, abruptly; "he is an Englishman!" The last word uttered by the mother put an end to the conversation, and the young girl, perplexed, went up to her mother's room to put the things in order. There existed in France, at this time, a perfect hatred for the English nation, which had united with all Europe

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to contend against and to vanquish Napoleon, as the French seemed to hate all Europe; but they still kept alive their hatred for Englishmen; for England was in reality the cause of the defeat. The unhappy event at Waterloo had greatly increased the antipathy of the two nations.

After this fatal battle, we supported with impatience our misfortune and our lot; at the same time the arrogance of the English, who had acquired all the honour of the memorable day, increased, although it was in reality the Prussians who had conquered us. Mrs. Mathiew took part in the general feeling, and went even farther than others; her feelings were wounded at the exclamation of her daughter, who found an Englishman handsome. They said no more of Edward's mysterious visit. However, eight days had hardly passed before another Englishman entered the shop. He was an elderly gentleman, who, although of a grave masculine appearance, had nevertheless a remarkable expression of mildness; he came on foot, and having cast a glance at Miss Julia, he addressed himself to Mrs. Mathiew:—

"Is it to Mrs. Mathiew," said he, "that I have the pleasure of speaking?"

"Yes, sir."

"The widow of the Imperial Guard, Mr. Mathiew, who died at Waterloo?"

"Yes, sir."

"I am Major Melville," said he, saluting her; "I came from London on purpose to see you, and to conclude with you an affair which interests us both. Is that the daughter of Captain Mathiew?" said he, presenting his ungloved hand to Miss Julia. Julia, whom the appearance of the stranger had inspired with confidence, and who heard her father praised, placed her delicate little hand in that of the Major, who added softly—

"Well then, my child, you must leave me alone with your mother; I have to relate to her something which concerns you, but which you cannot hear till after her."

Mrs. Mathiew showed the Major a pair of steps which led to another room; he went in first; Mrs. Mathiew soon followed, leaving Julia in the shop. The Major having taken a seat, he found the room decorated with neatness, which is the luxury of the poor. On the mantle-piece there was neither clock nor mirror. He saw but one solitary portrait, which he immediately recognized for Captain Mathiew, and at the bottom of it was a cross of honour, of which one of the branches was wanting. Mrs. Mathiew looked at the Major without speaking, expecting every moment that he would explain himself. The Major remained some time silent; at last, putting his hand on his heart, he said—

"Madam, God save the Emperor!"

"Ah! yes," said the poor widow, with her eyes full of tears, "yes, God will save him!"

"Without doubt," said the Major, "for there is now no one but God that can save him. That is all well," added he; "now we understand one another. Listen to me. I told you that I was Major Melville; I have a very comfortable house in London, a pleasant country seat in the county of Sussex, with fifty thousand pounds sterling invested in the India Company stock, and I came to Paris to marry you!" Mrs. Mathiew was seated alongside of the Major; in an instant she was at the other side of the room. This man had cried out God save the

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Emperor, but he was an Englishman. The widow answered not, but her beautiful eyes, which were still filled with tears, were turned towards the portrait of her husband. "That is not all," continued the Major calmly; "I have a son, a handsome boy. You know him, Mrs. Mathiew; he came here to your house eight or ten days ago, and purchased a snapper for his whip; I sent him to Paris to marry Miss Julia, your daughter, and the child of the brave captain."

Mrs. Mathiew, believing that she could not have been chosen as an object of pleasantry, thought at least that she was exposed to the persecutions of a fool. Notwithstanding, as the Major appeared to be in earnest, she said, with mildness and downcast eyes, that it was impossible for her to accept the double honour with which he wished to load her.

"You refuse to comply with my request!" exclaimed the Major; "you refuse! I expected it. Rest assured, madam, that I will not leave this house without your promise to accept my offer!"

"But, sir."

"I asked you to listen to me," said the Major, grasping the widow's hand; "listen to me. I am going to speak to you about your husband. I had the honour of being at Waterloo. You need not suppose that I am going to give you a full history of the battle. I must now, however, speak of the episode, which is the most painful for you. The French were beaten. Those that were not dead or wounded took to flight, except at the extremity of the field of battle. I could perceive from an elevation on which I was stationed with my regiment, about twenty grenadiers of the young French guards, who still maintained their ground, and who, in expiring, dealt death and destruction on the five hundred Prussians that surrounded them. I went immediately to disengage them; for if war, Madam, has any attractions for courageous men, it is when the chances are almost equal, and not when the conqueror abuses his victory by slaughtering his equals, when they are unable to defend themselves. I came up to the Frenchmen, put a stop to the firing, and was about protecting the retreat of those brave men, when a ball, fired but a short distance from me, struck their chief, who fell into my arms. It had pierced his chest. That chief was the brave Captain Mathiew—it was your husband. I had him brought into my tent, and delivered him into the hands of my friend, an experienced surgeon. I had for a moment the hope of saving him. He, however, had no hope of recovery."

"'Major,' said he; 'Major, your name?'

"I told him my name. We were alone; the surgeon left us to see the others that were wounded, and in leaving us, he made a sign by which I understood that he entertained no hope for his patient. Your husband said to me—'I die unhappy, because I do not die altogether—my wife, my child.' 'Captain,' answered I, 'I will take care of them, I am rich.' He looked at me for a moment. 'You are not an Englishman?' said he. 'I am, my friend, one of the truest sons of old England. Die in peace. I say to you again, I will take charge of your wife and child.' 'Well then!' said he, 'you are a Mason?'

"'And you?' He gave me the sacred sign by which the Masons of the two hemisphers recognise one another. I seized his hand, and kissed it. Then the vanquished of Waterloo, the son of France, the faithful servant of the great Napoleon, unbuttoned his shirt, which was covered with blood, and drew from a small wallet placed on his breast,

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an object equally covered with gore, through which the ball that killed him had passed, carrying away at the same time one of the branches of his cross of the legion of honour, which is under the portrait, and which I sent to you as soon as possible."

The Major ceased speaking for a moment, and then placed before the widow an APRON, of lamb skin, surrounded by a blue ribbond, in the middle of which might be seen three roses, made of ribbond of the same colour. This small APRON, folded without doubt in four folds in the pocket of Captain Mathiew at the moment he was wounded, had four round holes, which marked the passage of the ball; and although originally white, it was now spotted with blood. The Major continued.

"'Brother Melville,' said the dying man, 'there it is. I place it in your hands. Although we are of two different Orients, and although our two countries are at war, we nevertheless are friends—we are BROTHERS. What will you do for my widow? What will you do for my daughter?'

"'The half of my fortune,' cried I, 'belongs to them from this moment.'

"'No, no, that is too much.'

"'My Brother, my entire fortune.'

"'No, no.'

"'Well then! more than that; I will do all that is humanly possible.'

"He gave me his hand and expired."

During this narration, the widow was melting with tears. She wanted to grasp the bloody relic that was before her eyes; and wished to press it to her lips. The Major stopped her.

"Pardon me," said he, "it is the gage of my promise. My regiment, instead of coming to France, was sent to England. I could not come to see you, but I ascertained how you was, and how you lived. While I was contemplating in what way I should fulfil the promise I had made a Brother, that died in my arms, I lost my wife. My various projects were laid aside, for I knew what I had to do. I knew that I should offer something besides charity; I owed you an entire protection—I owed your daughter all the happiness and protection that the youth of my son could afford. Notwithstanding, madam," said the Major, while the widow held his hand, within her own, mutually clasped, "perhaps my son Edward may not love your daughter, or Julia may have no affection for him;—but they have seen one another, and the proof is enough!—for us."

"'We also have seen one another,' said the widow, with a voice broken by her sobbing.

"Miss Julia, Miss Julia!" cried the good Major, in opening the door that led to the shop, "come here if you please—come here, it is your stepfather that calls you." The young girl hesitated for a moment, but at last obeyed; she went into the back room, but not alone;—a handsome young man, Edward Melville, followed her; and they both implored the blessing of Mrs. Mathiew. That same day, Sir John Melville said to his friend the Count of Cernay—

"I announced to you, my friend, a marriage; we are going to have two; I am to marry the widow of Captain Mathiew, who died on the field of honour at Waterloo, and my son is to marry their daughter; I wish to invite you and the Countess, and the lovely Aldegonde to the wedding." But the Count was deprived of the pleasure; he had an engagement for that day at the castle, the Countess had the headache,

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and Miss Aldegonde was unfortunate enough to sprain her foot the night before in dancing at the Marsan Pavilion. The double marriage was not the less cheerful. The MASTER'S APRON, which bears the bloody marks of the courage of the captain, was deposited with the Royal Alpha Lodge, in London, of which the Major, Sir John Melville, is one of the most distinguished members; and this relic is looked upon by the Brothers as the most valuable in their collection.

MASONIC ANECDOTES.

CAPTAIN LAURENT MICHEL.

AMONG the deaths that are from time to time announced in the foreign Masonic publications, many highly interesting and truly Masonic acts are recorded; but none show the feelings of the man, the value of the Craft, and the honour of the Mason more, than those which distinguish the anxiety of the Brotherhood to be of service to their fellow-creatures upon every occasion, when from exciting causes the passions are allowed to exhibit themselves in the worst forms, but are brought again into their natural channels by the ties of fraternal obligation. In the fourth volume of the Revue Maçonnique, Lyons, 1841, are a few remarks on the death of Captain Laurent Michel, member of the Lodge Disciples of Solomon, Marseilles. He was born on the 1st of March, 1772, in Allanch, and was initiated July 3, 1811, in the above Lodge. We are thus explicit, for his character is beyond all praise, and would lose instead of gain by any comment of ours. We shall narrate one circumstance, and allow our readers to write his elegy. Laurent Michel was distinguished as a good man, and brave soldier, and had become known as the saviour of the holy Battalion, a title earned by his prompt and energetic conduct. He was one of those of whom Dryden says,

> "Oh, but 'tis brave to be admired to see
> The crowds with heads uncovered cry, that's he."

The last successful effort of this noble-minded man occurred as follows. When the star of the Emperor Napoleon was declining, and the wish for peace had become as unanimous as the previous desire for fame, amongst the earlier movements were those of the national guards for centrilization and union, in opposition to the Emperor. A portion of the imperial troops had fallen into an ambuscade of a large division of the national guards, and many "a tall good fellow" must have met his death at the hands of his countrymen, although he had faced the bullets of the enemy, and escaped the thousand evils laying in wait for him on the battle-field. Marseilles was again to be the theatre of destruction, the scene of blood. The troops of the fort St. Nicholas had already received orders to march, already had the hour arrived for the death of the devoted little band—the line was formed, the command to make ready and present been given—but one word, one minute more, and the souls of the soldiery had been sent before their impartial Judge; every hand was prepared for destruction, and a suspense, as agonizing as death itself, though but momentary, appeared to those wretched men, when the captain of the artillery, Laurent Michel, crying stop! in a voice of

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thunder, to which anguish and fear had given a supernatural power, threw himself before the guns of the artillery under his command. In the few words that he addressed to his friends, he pointed out to them that Frenchmen stood before them, who, although they differed, were not enemies—were countrymen devoted, like themselves, to the land of their birth, were at that moment about to shed their blood for that same empire as themselves. His powerful and pathetic appeal soon convinced the guards of the truth of his reasoning, of the error they were about to commit, and they yielded to his eloquence by allowing the troops opposed to them to disperse. Few among those present could understand the inducements or objects of such proceedings, but to his Masonic brethren he explained the cause. When the unfortunate battalion had arrived at the trap prepared for it, and saw that every avenue for escape had been closed—that not a hope remained—one man, with desperate resolve, appealed by a sign of distress to the sympathy of his opponents;—Laurent Michel's eagle eye watched the motion of his brother; to see, to recognise, and to place his life in the most imminent danger to save others, was the work of the moment. The sequel we know. May such an achievement find its place with annals of history, and posterity will place the name of Laurent Michel, captain of artillery, among the heroes of France and the friends of mankind.

CAPTAIN CHAPIN SAMPSON, OF WEST GARDNER, MAINE.*

In the year 1795, the ship Betsy, which belonged to Wm. H. Boardman, Esq., a distinguished merchant of Boston, sailed from this port. The ship was commanded by Captain Chapin Sampson, who is now eighty years of age, and is living in West Gardner, Maine. He has still "a sound mind in a sound body." He was entered an Apprentice Mason in Liverpool, England, August 15, 1793. Was made a Royal Arch Mason in June, 1801. His Royal Arch diploma is endorsed, "Ancient Lodge, No. 25. B. Thornton,—Z.—Liverpool, 11th June, 1801."

His ship was taken off Malaga, by a Tripolitan Xebec, and the vessel and all on board carried into Tripoli. Here Captain Sampson and his crew were stripped of their clothing, except a slight bit of cotton about their waists. Being the first American carried into Tripoli, he and his men were driven through the city chained, and were pelted by every offensive missile. He was then thrown into a dungeon, where he was kept a number of days. After that, he was taken out, and was set to work taking the cargo out of his ship. While Captain Sampson was engaged in this business, a Tripolitan officer, called Hassan Bey, and sustaining a high official station in Tripoli, made himself known as a Freemason. He said that he should do for him all in his power, but that if it were known he favoured him, even his own life might be the forfeit. Captain Sampson was soon liberated, was clothed, and furnished with many comparative comforts. An opportunity of releasing him was found, and when he was about leaving Tripoli, Hassan Bey, still mindful of his Masonic duties, made him many presents. This worthy Tripolitan and faithful Brother, was, as he said, made a Freemason in France.

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* From the Freemasons' Monthly Magazine, U. S.

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A few years ago, the malignant sirocco of Antimasonry swept over this part of the country, and Captain Sampson was assailed with rancorous bitterness, because he would not yield to the fierce demands of the enemies of his Order, and bow down before the tempest. He was too honest a man, and too faithful a Mason, to violate his obligations, or yield one inch to the requirements of his opposers. *He carried his colours at his mast head,* and there they still are.

When he shall be summoned from this world to another, he will be supported by his conscious rectitude. May the stone which shall mark his last resting-place bear his best eulogium—*Here lies the body of an honest man.*

COLLEGE MUSINGS,

BY LITHOURGOS.

(Continued from page 60.)

CHAPTER III.

WHAT a magnet is a well-turned ancle, a pretty waist, and a smiling, good-natured face! My friend and I were just mounting our horses to take a morning's ride to Ambleside, when our progress was impeded by a whole cavalcade of belles and beaux, on their way to ascend Skiddaw. I gave one glance at *one* who returned it; and although I had been the whole morning conjuring my friend not to think of proposing to reach the summit of that huge mass of kindred clay, and although, too, our time was pressing, as he had to pay his respects to the bishop, who was then rusticating on the banks of Grasmere, yet when I beheld so much loveliness beckoning me to go one way, and duty, as it were, another, I wavered in my decision, forgetting the toils I indolently feared to encounter in the morning. But very simple things very often serve to shake our resolves. A turn of the road carried the party out of my sight, and my horse making a brisk start forward, put all wavering out of my head. I gallopped on with my friend, and we amused ourselves in speculating *upon whom they were* and whom they would think *we were!* Oh! vanity—vanity—all is vanity! Two hours' riding through the most enchanting scenery, brought us to the hermitage of the Bishop of Chester, now of London. It was the most rural, yet classical, seclusion conceivable. The place belonged to the far-famed and highly-gifted Professor Wilson, who had spared no expense, and displayed much taste, in the fitting it up. It was now occupied, for the summer months, by the most youthful, learned, and pious member of the episcopal bench. My friend having paid his respects, we trotted on to our destination. Reaching Ambleside in the afternoon, and having bespoke our dinner at the Salutation, a very excellent inn, we sallied out to see the *lions.* But I must not forget to notice a very neat new church built by Lady F——, not far from the entrance into this pretty village. How different to one which we had passed some miles on our road before. This was so like a stable, and being situated directly facing a little road-side caravansary, I never should have *recognised* its *real* character, had not my friend pointed out the *rude belfry,* with its rusty, time-worn appendage. I thought of *Methodist conventicles, prebends' stalls,* and the *greediness*

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of certain priests of Leviathan. Ah! poor church of England! and, ah! thy still poorer ministers! I mean those who *really* and *in truth are thy ministers;* not the fat round parson, with good capon lined, but him who hath to pass off *rich* with *forty pounds a year,* and perhaps a *wife* and *six* or *seven children* to support! Out upon it! I wished then I was the *king,* and I thought I could have made a *better defender of the faith!* But pardon me, sire: *I doubt not,* if you *personally* knew the *evils* that blot your *dynasty,* and o'erwhelm *your* suffering *labouring* priesthood, your majesty *would* relieve them. At the back of our hostel we went to witness the most beautiful cascade I had yet seen. To me, such a sight was strange. I had only read of them in books; but this lost none of its effect on me. I gazed on it for hours, though I dare say it was nothing but a pocket cascade compared to those I have had described abroad.

There is also here a choice collection of drawings in water-colours of the principal lakes and views in this and the adjoining county—Westmoreland. But what were these to nature's handy pencilling without? We took a hasty glance at Windermere, the sultan of lakes; and the sun being on its declination, we judged it prudent to retire to our inn, make a good dinner, and mount our horses, in order to reach Keswick again before night-fall.

In our hurry to get over the ground between Keswick and Ambleside, for certain ceremonious reasons, I had not leisure to direct my attention to particular objects. Yet, withal, I cannot but linger in memory's trance upon the banks of Rydal-Water, and the picturesque abode of Wordsworth the poet. Truly none but a poet could appreciate the intrinsic worth of such a spot for retirement and philosophy: none but a limner of ardent feeling could value the features of such a landscape. I think we obtained the finest prospect by going a little out of our way, and ascending a mount on the edge of the old road, leading in a straight line from the slate-quarry, instead of proceeding by the border of the lake. Those of our readers who have visited that spot will recollect it from our description, though it be very imperfect. We also passed one or two other lakes or meres of minor importance; and my friend did not fail to point out a mound of stones by the road-side, as you approach towards Keswick, under which lay buried some ancient king of the Saxon heptarchy, and to which, of course, some marvellous legend was attached by the natives. But before I close our peregrinations this day, let me pause on the sublime effect which the frowning front of grim Helvellyn gave to the scenery, as sable night drew her ebon veil over the face of the earth. Behind, darkness followed our horses' hoofs; and before, one ray of light darting from the mountain's lofty peak, just lighted us to our quarters.

I dreaded encountering the cheesemonger again in the coffee-room, and had half retreated from the door, when I was most agreeably surprised to find his place occupied by a stranger. One glance satisfied me that he was a *character;* but the mode of becoming acquainted with him I left to chance. An opportunity soon presented itself. My friend in ordering supper had, in asking my choice, mentioned *my name.* This seemed to have touched the tympanum of my new companion's ear, and he began to be loquacious. But first let me describe him, before I report progress.

He was, briefly, tall in stature, of muscular make, quaint in his demeanour, and bore about him marks which indicated somewhat

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within surpassing show. His dress was that of a pedestrian tourist; a black plaited hat, a short linen jacket, loose inexpressibles, and, to complete the whole, he carried a knapsack. I was more amused with the manners of the waiters towards *him*, and his perfect *sang froid* towards *them*. He would have nothing but *cold* meat, when they brought him perhaps a *roasted fowl* warm from the spit; and he would drink nothing but *small* beer, when they brought him *bottled porter*. To *me* he gave very *potent* reasons why he would not touch either *hot* meat or *strong* drink, because they only tended to ferment his blood, and relax his powers for walking. But to *them* his conduct was amazement; and had he not prefaced his demands by a hint that he was quite willing to pay the same, if his fancy was indulged, he would perhaps have disgusted those useful limbs of a *table d'hôte*. I said that my *name* introduced me to his notice. How much is there sometimes in a name? He had accidently fallen into company with a gentleman and his family of the same name, the preceding summer, in Switzerland, while traversing the Alps; but I assured him that I had not the honour to be related to that family. However, the ice was broken, and we fell into conversation. I found him to be a man of some information, though of eccentric habits; and from his discourse I gathered that he had been formerly of Oxford, since leaving which he had indulged his taste for a roving life, and had travelled on foot over the largest part of the continent. He was then on his way through the lakes and dales of canny Cumberland, to visit a friend with whom he had become acquainted in Switzerland, and who was then residing in the neighbourhood of Workington: thence he intended proceeding to the lakes of Killarney, in old Erin; and afterwards he would take a peep at the Highlands of Scotland, ere the winter came in. We wished each other good night, and as he was going part of our route the following morning, we begged to have the favour of his company. By the dawn we managed to find our coffee-room friend battling with a host of sharks, *alias* guides, who were all and each setting forth their several virtues with clamorous tongues; and after a mutual recognition, and much ado about nothing, we at length fixed upon a "devoted head," and bent our steps after him to the shore of Derwent-Water. We embarked in our conductor's skiff, and were soon ferried to the shore, which faces the track through Borrowdale. I puzzled my brains to give our boatman a classical name, and thought of the ferryman of the Styx, but it would not do. I have a wretched memory for names and numbers, which phrenologists have told me arises from my want of the latter organ. But to my story. After disembarking, we all walked to view another very remarkable cascade, Lowdawr, some yards from the shore, and situated at the rear of a small inn, through the neat little garden of which we were ushered by a blithe damsel, who seemed appointed to attend on travellers. This might do, I thought, perhaps in that simple, primitive region, but in the more civilised country of the south there would be danger of such temptation.

This waterfall differed little in my judgment from that at Ambleside, except that there the spectator looked *down* upon the eddying torrent, and here he looked *up*. Though I do not pretend to say but that, on a critical inspection, probably a vast variation might be traced. On quitting this spot, we parted with our short-lived fellow-traveller. He to trudge the valley of Borrowdale, and we to tempt the "*dangers of the deep*" across the lake. But before we bade farewell for ever, I

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obtained this acknowledgment from him, "that every part of the lakes and fells which he had visited, were in miniature quite as beautiful and imposing as any he had seen in the territories of the Swiss." This lake is studded with two small islands, on which very picturesque edifices have been built and thick plantations reared. The shores of the lake are very tastefully set off by handsome villas, and the whole has an exceedingly luxuriant air. But there is too much art blended withal to please my taste: so much spoils the face of nature, and cloys the eye. I preferred the lonely, sterile vale of Newland's through which we were half an hour afterwards strolling. In this truly retired spot, I and my friend completely lost our way, and had some stiff walking before we could regain the beaten road again. However, it afforded us a little adventure. We at last, having called sundry councils of observation, determined to push our forces to a solitary-looking farm-house, some short distance onward. It being hay-making time here in this late region, we found no one in the house but an old beldame, who was apparently preparing a repast for the labouring peasants. Soon afterwards they came in piping hot from the meadows, and we very thankfully partook of some milk and brown bread which was offered to us. These simple creatures are very hospitable and good-mannered, and when on departing I had my hand in my pocket to reward them for their civility, my friend beckoned me not, and subsequently assured me they would have *felt very indignant at such an offer*. We loitered along the fields in the vale, and sat to muse and contemplate on a rustic bridge thrown across a mountain rivulet, shaded from the sultry noonday sun by a number of young larch and beech trees. I never felt more happy in my life than when leaning on the rail of that little bridge, looking at the tiny fish dogging each other up and down the pellucid stream, and listening to the merry birds and the hum of the cheerful peasants toiling in the adjacent close. But loitering here longer, said my friend, will not bring us to our journey's end: we therefore arose, girded up our loins and prepared to depart. The rest of the road continued through a very dreary defile; and the only object which I could cast my eye upon to relieve the tedium of our path, was a being with a huge piece of frame-work affixed to his shoulders, and who, my friend informed me, was a shepherd of some mountain flock, wending his way up an almost perpendicular barrier of rock and sand to procure peat. I watched him till my eyes ached, and nothing could exceed my astonishment when I beheld him on the summit many hundred feet above me, his form appearing like some spirit of the crag. An hour's sharp walking brought us to the lake and inn of Buttermere, so celebrated in song and story for its beautiful maid. Here we obtained a comparatively sumptuous dinner; the first course consisted of fish taken from the adjoing lake, and the whole was crowned with superior wine. I must not forget to record what was related to me on the spot in *commendation* of the *liberal* provision of the establishment for *some* of its clergy, that the *curate* was compelled *for subsistence* to return to the original calling of the apostles, and *rent the fishing of the lake*, while *his wife took in washing*, and *his daughter was a sempstress!* The chief priests of a Christian church who themselves enjoy thousands, and whose families live in luxury, if *acquainted* with this circumstance, would be doubtless the first to use a more appropriate distribution of church revenues. Would they, if aware of this, or believe what they taught, so act, as to pamper the "pride of life," and the lusts of the eye, and indulge in

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vanities and follies which they have *sworn* to abjure; while the poor curate who executes *all* their functions, acquires not a minimum proportion of those proceeds which were bequeathed solely to support the duties *he* performs upon a *vegetating pittance:* what an awful and solemn account must they not one day give at the judgment seat of their Master, for such irreparable detriment done in paralysing the *purposes of His religion*, to convert and enlighten the souls of men, by winning them to the gospel. The corruptions of the Jewish and Romish priesthood were punished by a New Dispensation, and a Protestant reformation: why should the church of England expect to escape a just retribution?

This digression, gentle reader, was forced upon me by the spontaneous indignation which the *sight* and *knowledge* of *abuses* ever raises in the breast of men eager for the promotion of that "pure and undefiled religion," which our national establishment not only teaches, but which its heads profess to inculcate.

Bidding adieu to this sweetly retired haven of nature's choosing, we pursued our way homewards along the shores of Crummock-Water,—crossing it to visit an extraordinary fall of a perpendicular column of water from a lofty height of many fathoms. At some periods the mist created by the dashing spray is so dense and humid, that the traveller cannot penetrate to the foot of the fall; but the opportunity being then favourable, I approached so close, as to be able to look upwards to the orifice above, through which the torrent had excavated a passage in the rocky-top of the fell. We tried by a circuitous track to reach the summit, but being up a very steep acclivity, literally covered with large masses of stone tumbled one upon another, from which it is necessary to leap and scramble like the chamois-hunter, we found it too fatiguing, and relinquished the effort. The day, too, was fast waning; and by the time we arrived at my friend's snuggery, from which we had been absent a week, night had closed in, revealing only the starry-spangled arch of heaven's high vault above.

(To be Continued.)

THE PRUSSIAN FREEMASONS.

We observe that the alleged imposition of a religious test by the Prussian Lodges, involving the exclusion of all but professing Christians, has led to remonstrances from the Brotherhood in various parts of the world, against what is called a "violation of the fundamental principles of Masonry," by a secret society, taking its name unwarrantably. Such are the terms in which the Masonic press of this country repudiates the illiberality ascribed to the Prussian Lodges. It appears, that the Masonic bodies of France, America, Hamburgh, Sweden, and Holland, have all protested against this infraction of the principle of universality, as an integral part of Masonry, and the Masonic press is appealing to the heads of the Craft in Great Britain, to take up a similar position."—*Voice of Jacob.*

Liverpool, 1st June.—"It has been lately asserted in some of the foreign journals, that the Freemasons of Berlin have discouraged the admission of members of our religion among the fraternity. The con-

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duct of the Liverpool Masons forms a refreshing contrast to the foolish intolerance of their Teutonic Brethren."

The following is abridged from the *Liverpool Mail,* of 31st ultimo.

At the last monthly meeting, prior to the summer vacation of the St. George's Lodge of Harmony, No. 35, held at the Adelphi Hotel on Monday, the 26th current, a very handsome tribute of respect was offered by the members to Brother Lewis Samuel, P. G. Treasurer; who, at the January meeting, resigned the office of Treasurer to the Lodge, to which he had been elected twenty-one years successively. It consisted of a vote of thanks, elegantly engrossed on vellum, and beautifully framed. The inscription was as follows:—

Unanimously Resolved,—That the Members record their grateful acknowledgments to Brother Lewis Samuel, for the valuable services he has rendered to this Lodge, in the faithful discharge of his arduous duties, as Treasurer, during the space of twenty-one years,—for the discretion evinced by him in the distribution of its funds,—for his active promotion of its best interests,—and for his zealous encouragement of Freemasonry in general."

The presentation was made by the D. P. G. Master, Bro. John Drinkwater, who, from the deep respect which he entertained for the recipient, with whose personal and private character, and merits as a Mason, he had long been intimately acquainted, voluntarily came over from Caton expressly to perform the agreeable duty, and delivered a highly pleasing and impressive address. The gift was cordially accepted, and suitable acknowledgments returned in glowing terms; Bro. Samuel expressing the pride which he felt in receiving such a testimonial from so enlightened and truly liberal a body, after a connexion with the Craft of upwards of forty years. In honour of the presentation and the attendance of the D. P. G. Master, the P. G. Officers, most of whom are attached to this Lodge, appeared in their grand clothing, which gave an air of great richness to the scene. During the same morning the members of the Holy Royal Arch Chapter of Jerusalem, attached to the Lodge, assembled, as in emergency, and presented a similar mark of respect to Bro. Samuel.

ADDRESS OF BROTHER DENIS MOORE,

AT THE OPENING OF THE ROYAL BRITISH FEMALE ORPHAN ASYLUM AT DEVONPORT, ON THE 24th OF APRIL, 1845.

Bro. William Denis Moore, of Exeter, the Provincial Grand Secretary, advanced, and delivered the following excellent address, which was interrupted occasionally by loud plaudits from the assembled Freemasons, and listened to with much attention by the ladies in the immediate vicinity of the honourable fraternity. The learned Secretary thus proceeded:—

In the performance of this, perhaps the most ancient *public* ceremony of our Order, the mind is naturally thrown back to the period when, to the multitude, all science was a sealed book, and all but the simplest forms of art were deemed merely magical. In days when every man's hand was against his neighbour, and when the earth was filled with violence, little of science, and less of peaceful art, could have survived,

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but for their combination with the lofty principles of morality and virtue, inculcated in the volume of the sacred law. Men whose minds were habituated to see in every practical detail of art an allusion to some great moral virtue, came to regard as sacred the arts themselves, which thus became the exponents of the most sublime truths; and then it was that when the ancient Israelites went forth against nations greater and mightier than they, under the Divine command, conquering and to conquer; and when, in all other nations of the earth, strength was the sole law, and violence the only governor, the arts of peace were preserved and fostered, secretly and in danger, by a devoted few, their existence unknown till they became manifested to the world in the erection of the noblest works of architectural art, founded on the highest principles of abstract science. Dangers and difficulties were encountered, and obstacles were overcome, by our ancient Brethren, against which nothing could have supported them but the lofty feeling arising from their mental association of their material works, with a Divine plan of moral law, and thus their efforts in the cause of human science and human arts, became a humble type of those more sublime exertions of a chosen and devoted few, in the preservation and extension through the whole world of a Divine revelation, when peace and salvation were proclaimed to the faithful and obedient of the human race. It was a natural consequence that the instrument of art, and the figure of abstract science, should come to bear a symbolical and even mystical character; and accordingly these emblems became peculiar in their signification, and sacred in their use; they are traced in every land and in every period—they are found in the temple of the Hindoo, and in the Christian cathedral—in the pyramids of Egypt, and the halls of the Alhambra—in the noblest architectural works of ancient Greece, and in the mysterious round towers of Ireland; and the silent spread of the deep-set principles of peace is curiously evidenced by our finding the most mysterious emblem of our Order engraven on the weapons of the most remote and least known nations of the east.

It was thus that in the union of operative art with the highest speculative principles of morality, Freemasonry did its work—as science spread, and art was fostered, that was no longer necessary, but though, as a body, our Order abandoned the operative, it has still preserved the speculative portion of its institution, and ceases not, in its rites and ceremonies, to inculcate those divine lessons of morality and virtue, the observance of which, as it formed the rule, so it constituted the bond of defence of our ancient Brethren. And if Freemasonry instils into the mind the sacred precepts of justice, honour, and mercy, as found in that sacred volume, which, in her Lodges, is never closed; if she continually appeals to that book, not for the purposes of polemical controversy, or the discussion of mere doctrinal subtleties, but as the rule and guide of all our actions—if still, under the guidance of the principles of moral truth, she directs the minds of her votaries to the cultivation of the liberal arts and sciences, to the improvement of those wondrous faculties with which God has endowed the beings formed after his own image, that they may thereby be the better enabled to show forth his glory, and promote the good of their fellow creatures. If the objects of Freemasonry are to purify the mind of man from every malignant passion, and to prepare it for the reception of truth and virtue, and all this only as a means of instruction how to meet that last awful change of his inevitable destiny: and if, by these gradations, his eyes are eventually fixed on the most

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sublime truths of revealed religion—if all these things be so, and the well-instructed Brethren who hear me know that they are true, then has Freemasonry in all ages been a boon to man, and is still a means of blessing him. Its origin divine, because founded on divine precepts; its practice benevolent, because its principles are those of universal charity; it aids and cherishes religion where it meets her, and imitates her actions where she is not—(cheers).

TO THE EDITOR.

The Grove, Gravesend, June 14, 1845.

SIR,—Owing to the great mass of correspondence that has poured in on me from the provincial Brethren, in consequence of the rejection of the motion for increasing the dues to Grand Lodge, and applying the same to repair the deficiency caused by the diversion of 400*l.* per annum (from the casual Fund of Benevolence), and also for the granting of pensions to the widows of aged Masons, I find it impossible to enter into such full explanation as each Brother very naturally requires. I therefore take this opportunity of stating, that as I have received such multifarious proofs in favour of the rejected motion, now that the circular of Grand Lodge has been received and understood (and for its delay I am truly grieved), that I shall renew the notice of motion, and trust to the liberality of the provincial Brethren to review the case with that strict impartiality, which on due reflection I hope they will bestow upon it.

ROB. THO. CRUCEFIX.

TO THE EDITOR.

June 11, 1845.

SIR AND BROTHER,—After the eventful scene that occurred in Grand Lodge on the 4th instant, at which I was present, I am constrained to observe that, in my humble opinion, the provincial Brethren altogether misunderstood the nature of the motion when they attended for the purpose of rejection, and in which object they too fatally succeeded, unless, what is hardly to be hoped for, the worthy mover will have the courage to renew this most excellent project. In common with other Devonshire Masons, I certainly voted for a delegation to London, but as certainly I expected that such delegation was to hear dispassionately any arguments which might be entered into. I blush to state, that those only could be listened to who were delighted at such terms as *unjust, arbitrary, disgusting*, and the like, unless indeed the mover of the original motion, who sturdily stood up against the cry of question, &c.; nor should it be lost sight of, that had the circular from the Grand Lodge been issued in proper time, not only would there have been no appearance of *revolt*, but the P. G. M. for Devon would have had no occasion to speak to the feelings of his immediate friends, but must have shaped his argument to the more enlighted portion of Grand Lodge.

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As soon as I received the Grand Lodge circular, I hastened with two other members of my Lodge to London, but could not obtain a hearing; and, with your permission, I protest thus publicly not only against the proceedings of the 4th, but against the assumption, that all Devon are opposed to equal dues on so important a subject as annuities to widows. We have been deceived by the delay of the Grand Secretary, and still more so by the advantage taken of such delay. Was our Deputy Provincial Grand Master at the Grand Lodge in March? If so, why did he not then move an amendment? or why did he sanction the term "casual information" in the Devon circular, when he, being present, could have explained the TRUE state of the case. Is this Masonry? Since my return I find many are of my opinion.

DEVONENSIS.

TO THE EDITOR.

June 12, 1845.

SIR AND BROTHER,—I am not one of those who would oppose a charitable motion, but must confess that I am not satisfied with the conduct of the Grand Lodge generally; we in the provinces seldom hear of measures until they become laws. We may write again and again without receiving any reply. Indeed we often inquire among ourselves, after such repeated insults, in what do the duties of the Grand Secretary's department consist—is it merely a place for the receipt of custom, and the disregard of all courtesy? What is our remedy? I beg, however, not to be numbered among the dissentients against the motion that was rejected on the 4th instant, and in this request you may reckon many that entertain similar opinions.

BRISTOLIENSIS.

[The remedy lies in an alteration in the *law;* the railroad now brings distances into close affinity; and as the provincial Brethren have succeeded so effectually on one subject, let them try their hand at legislation—they may *improve,* but cannot well injure the Constitutions of 1841.—ED.]

TO THE EDITOR.

June 7, 1845.

SIR AND BROTHER,—I am just returned home, after a specimen of railroad travelling to the Grand Lodge. I was one who "went to scoff, but remained to pray"—few words will suffice—if my regret is great at the rejection of the motion, made by one of the best friends to the provinces, for such I find he ever has been, my gratification is the more sincere from having seen him nobly standing forth and announcing his determination to moot the subject again and again. Let him only make the provinces acquainted with the entire case, and he will in time succeed. There are in the northern provinces a sufficient number of Brethren who will rally under the banner of charity—all we require is explanation.

A LIVERPOOL MASON.

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May 30, 1845.

SIR AND BROTHER,—Well knowing the interest you take in the proposed increase of contribution to the Fund of Benevolence, I herewith send you a copy of some resolutions passed at a P. G. L., held at Plymouth on the 24th ult., which have been sent to the Master of every Lodge in this province. It is my duty to inform you that this Lodge have rejected the recommendation to oppose an increase, and its members sincerely wish success to the motion. You may not be aware that the Humber Lodge have followed the example of the P. G. L of Devon, as you will also see by the enclosed circular. Are you of opinion that we can render any assistance by coming up, at our own expense, to mark our sense of the impropriety of these circulars?

A BROTHER OF DEVON.

[Our reply was that our Brother should follow the dictates of his own conscience; that we considered the motion to be virtually lost, as there was not time to disabuse the provinces of the error into which they had fallen.—ED.]

TO THE EDITOR.

June 12.

SIR AND BROTHER,—I regret having not been in time made acquainted with the true nature of Dr. Crucefix's motion, or I would not have been found in the ranks of opposition to it; all I can now do is to endeavour to disabuse the minds of the Somerset Brethren, being satisfied that no unfair advantage was intended. I consider, however, that the law should be amended, and the Grand Secretary be compelled to act with greater promptitude.

A PAST PROV. GRAND OFFICER.

TO THE EDITOR.

June 10, 1845.

SIR AND BROTHER,—The painful regret at the rejection of that admirable motion for pensions to Masonic widows will be shared by great numbers of thinking Brethren, who saw in the charitable project the elements of great good. Both Kentish Brethren and Brethren of Kent are alarmed at the result, and will now step forward and rescue the Craft from that effect of mere physical force that may at any time, by an intemperate circular, be brought to bear against a confirmation of a motion previously passed by a considerable majority, as acknowledged by the Grand Master on the throne; and what is worthy of consideration, passed in the presence of the Deputy Provincial Grand Master for Devon, who did not address Grand Lodge against the motion? I listened very attentively to the arguments *against* the motion, but could discover neither reason or judgment; all I could gather in explanation of the unmasonic rejection was, that the executive delayed giving information, and so, instead of vigorously passing a vote of censure on offending parties, the provincial Brethren contented themselves with preventing the aged widow from participating in the benefits of Freemasonry. As a subscriber to your Review, I address you with great anxiety.—Do as you please with my letter.

A BROTHER OF KENT.

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DEAR SIR,—As one of the provincial Brethren who attended the recent Grand Lodge, on the subject of the proposed increased payments to the Fund of Benevolence, and one of those, moreover, deterred from expressing a modified approval of the measure by the clamour that was raised, I venture to address you for the purpose of protesting against the decision arrived at, not being the result of a free and fair discussion, and from a misunderstanding of the motion put from the chair, which, had these two matters been otherwise, a most respectable minority, in point of numbers, would have been shown, and such a minority as would have stimulated the promoters of the recent proposition to have brought forward the subject under circumstances, and with such amendments, as would have insured an early success, securing with it that most desirable and increased assistance to the Royal Masonic Annuity Fund, which was so ably and eloquently shown by Bro. Dr. Crucefix, in speaking of whom, I cannot refrain from expressing the very great dissatisfaction I experienced in observing, that even with so early and able a speaker as the learned Doctor there was a marked disinclination to allow a fair discussion, to permit, indeed, that valuable privilege of Englishmen, "hear both sides;" but well might the parties, who came already resolved upon a course, prevent discussion of the subject, when the few points, urged with so much taste and appropriateness by the Doctor, made an impression upon the Brethren which was rapidly making friends to the proposition he supported, and I do not doubt that the prophecy, if I may so call it, which he made on the occasion will be fully and speedily fulfilled. Is it not monstrous that an institution, like that of the Royal Masonic Annuity Fund, should so lack support from the poverty of the Fund of Benevolence, that this year forty poor old men out of forty-five should be doomed to diappointment, and with the additional conviction that next year the candidates are likely so to increase, that the prospect of success is more distant than ever; and is it not a sorrowful reflection, that from the same cause many of the wives of the present annuitants, now receiving so much comfort from a participation in the little income, will, at the loss of their aged partners, suffer the additional distress of losing that source of existence, and at an age when least able to do any thing to supply its place? I wish not to speak harshly of my Brother Masons, and yet I cannot help charging them with not having had the sacred cause of charity uppermost in their thoughts at the last Grand Lodge; indeed, I will make much excuse for their strange conduct, and if my reasons equally weigh with you, I trust they will induce your powerful aid in still supporting the agitation of the partially defeated project, and induce the promoters of the proposition to continue to entertain the hope of yet carrying out some plan that may ensure the extension of the practical charities of Freemasonry.

I feel that the proposition was damaged from being too indefinite; it would have increased taxation positively, and left open the question of appropriation. The proposition was also damaged by the withholding the quarterly communication; and although herein the blame rested elsewhere, the proposal suffered for it, and many were more anxious to have a fling at the "delays of the Grand Lodge," than at the object in discussion; and a prominent cause of opposition arose from the *apparent* unfairness of the quarterages being proposed to continue, in future, at a more unfavourable proportion to country Lodges than to London, forgetting that the proposed *addition* was made to apply *equally* to London and country Brethren, because the charitable funds thereby to

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be raised would be equally appropriated for the benefit of all. These causes, therefore, and not so much the merit of the question, influenced the Brethren, and serve as excuses for them; they were "*untoward*" and unfavourable circumstances, that will, doubtless, be avoided, whenever the subject is agitated again; and although it is presumption in me to say so, I think it may be brought forward in a more suitable and attractive style. I could myself have supported it, only with some modification; and whenever the matter is to be renewed, as I shall doubtless see by your excellent Quarterly, I shall be most happy to co-operate in my own humble sphere, and hope to aid in the accomplishment of the prophecy of Dr. Crucefix:—"The time shall come, as it surely will, when greater assistance will be afforded to our aged Brethren, who have mixed with us in earlier and better days, and their poor old widows shall obtain the continuance of that assistance, without which so much of the duty of Masons, and benevolence of the Order, will not be realized."

I need not add one word to those Brethren who thoughtlessly and clamorously prevented the advocacy of the sacred cause of charity, and who, having heard so many speakers on one side, refused to hear a second on the other, *and that one* of eminent ability, Bro. John Lee Stevens; they will have to endure upbraidings from the still small voice within, yet stronger than mine; which, though they may separate, and pass to every part of England, will yet follow and remind them, that but for their exertions the path of many an aged Brother would have been cheered, and the hearts of the poor widows rejoiced, even in their afflictions, that now, alas! must hunger and sorrow on.

Yours fraternally,

"LE BON TEMPS VIENDRA."

TO THE EDITOR.

SIR AND BROTHER,—A great part of the following remarks were written just after the last number of the *F. Q. R.* was published; and, although they have appeared in the short-lived columns of a weekly paper, I trust the importance of the cause they advocate will gain them a place in the more permanent, and more widely extended pages of our *Review*.

A great deal having appeared in the papers, relative to the Bishop of Exeter and Mr. Blunt, in connexion with Freemasonry, I was induced to make some observations on the subject. Some minds are so unenviably framed, that rather than not gain notoriety at all, they will seek it in any shape, and meddle with matters of which they appear to be utterly ignorant. Far be it from me to speak lightly or irreverently of those in authority, either in church or state; but when they forget the old maxim, *ne sutor ultra crepidam*, let them not be surprised if some of the shafts, aimed at others, recoil upon themselves.

At the installation of a P. G. M. at Falmouth, last year, Mr. Blunt, forsooth, expressed *his* opinion, "that the church had nothing to do with such matters;" that is, "with Freemasonry, and that her services ought not to be mixed up with them." "Where ignorance is bliss, 'tis folly to be wise;" and so Mr. Blunt dogmatically pronounces Freemasonry

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as undeserving the church's countenance; and states that the refusal of his pulpit, on the occasion referred to, had the bishop's sanction.

Among the numerous societies of men, few, if *any*, are wholly exempt from censure. "Man is by nature the child of ignorance and error;" the primæval frailty still clings around him. How, then, can we expect any society so to fence itself around, that none shall enter from worldly, if not impure, motives? Even in the church, let Mr. Blunt and his diocesan say, whether they think the ordination vows are always taken, or the lawn sleeves always put on from truly pious motives—from "a sincere wish to render themselves more extensively serviceable to their fellow-creatures," or whether they are not sometimes made the stepping-stones to mercenary and ambitious ends? Would they like such examples —and I believe them to be few—to be held up as a standard whereby to judge the whole clerical body? I wot not.

We may be told that Freemasons are not recognized as a religious society; I ask, are benefit societies, the society of Odd Fellows, and others, recognized as such? No; and yet we frequently read accounts of their beginning the business of the day by going to church. Why, then, should not Freemasons openly "invoke the blessing of heaven upon their proceedings?" Again, to say that our ranks are open to men of all persuasions, is an objection of no weight; for other societies are not restricted to members of the Church of England. Would Mr. Blunt have refused his pulpit to a "benefit society," or to many of the other charitable societies already alluded to? Wherefore, then, exclude Freemasons, of whose charity it may justly be said,

> "Far as the breeze can bear, the billows foam,
> Survey our empire, and behold our home!"

Let our opponents look at the extensive metropolitan charities supported by Freemasons, where the YOUNG are trained in those paths which, if persevered in throughout life, will finally lead them to the GRAND LODGE ABOVE; and where the AGED have their latter days comforted, and sheltered from the storms of a pitiless world. Let them look at the many Provincial Masonic charities. It is easy to sneer at a society whose principles and practices we will not become acquainted with. Man's innate indolence, and love of ridiculing others, makes him too ready to laugh with the multitude, rather than examine into the subject of his merriment: but *ridicule* is neither *argument* nor *evidence*, and will have weight only with those of whom we may say, *parva læves capiunt animos.* If there were *any thing bad*—or rather, were there not *much good* in Masonry, would it have been so countenanced in all ages and countries? Would so many, of all ranks, from the poor mechanic, who knows not to-day where he may find a morsel of bread for the morrow, up to the prince "clothed in purple, and faring sumptuously every day;"—men of every shade of intellect; from him who can scarce read and write, and knows not the mechanical principle of the tools he works with, up to the most cultivated and enlightened geniuses of their age and country—would all these have enrolled themselves amongst us? In the list of illustrious persons who have presided over the Craft in this country, there are the names of *nine* KINGS, *two* ROYAL DUKES, *three* ARCHBISHOPS, and *seven* BISHOPS: and at this time *one* ARCHBISHOP, and, I believe, one or two BISHOPS, together with *many eminent divines*, are not ashamed to call themselves our Brethren. So much for those who think the Order unworthy of the church's countenance. I do not

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expect the Bishop of Exeter, or Mr. Blunt, any more than I do the Roman Catholic Bishop of Malta, or his Holiness the Pope, to put on our badge; but I would recommend them, and *all* our opponents, *impartially* and *patiently* to peruse some of the many valuable Masonic writings of the day, especially those of Dr. Oliver; and when they rise from their task, if they entertain not better opinions of Masonry, I envy them not the feelings they must be possessed of.

In former times the Scottish kirk is said to have entertained a horror of the Craft; accordingly,

> "When they were told that Masons practiced charms,
> Invoked the de'il, and raised tempestuous storms,
> Two of their body prudently they sent.
> To learn what could by Masonry be meant.
> Admitted to the Lodge, and treated well,
> At their return the assembly hoped they'd tell;
> 'We say no more than this,' they both replied,
> 'Do what we've done, and ye'll be satisfied.'"

I recommend all our opponents and scoffers to follow this example. We court not darkness, from shame of our institution, or its ceremonies; on the contrary, we invite them to a knowledge of the Lux. The more Masonry is studied, the more will it spread its branches, like a fruitful vine. Her branches are extending rapidly, widely, and disseminating the Christian virtues

> "From Indus to the Pole."

Although in darkness, as to our *secrets*, the world need not remain ignorant of the FOUNDATION on which our beautiful superstructure is raised. The works of Oliver, Ash, Hutchinson, Preston, with many others, will afford the "popular world" both entertainment and instruction, without betraying our secrets; and to the initiated they will prove an endless source of pleasure and profit; and we may justly say of them, "*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium et perfugium præbent; delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.*"

I am yours, fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

ON THE UNWARRANTED CHARGES AGAINST FREEMASONRY.

June 4, 1845.

SIR AND BROTHER,—I have for a long time felt a strong inclination to write to you on the subject of the innovations which have gradually crept into Masonry during the last thirty years; and comparing the present with the past, it appears to have assumed altogether a different feature. In the present day we are looked upon with a considerable degree of shyness by the Romish church, and, indeed, are openly denounced by some of their clergy as an unchristian body; while in old times the fraternity was chiefly composed of Roman Catholics, and it is to them we are indebted for those specimens of ancient ecclesiastic architecture now remaining, the principle of which style of building was confined to themselves, and, in my opinion, formed one of the great secrets preserved among Masons, and the knowledge of which Sir Christopher

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Wren acknowledged to have been lost even in his day. That peculiar style of ecclesiastic architecture, the knowledge of which was formerly confined to our ancient Brethren, contained a secret reference to the doctrine of the cross, and the mystery of the Trinity; and yet, strange to say, we, who as an Order, are descended from those ancient Brethren, are now denounced as anti-christian, and our system as unholy, though we contend that "it is founded on the purest principles of piety and virtue." This is to me rather unaccountable, for I am fully prepared to maintain that every mark, character, and figure depicted in our Lodges, has not only a moral tendency but a direct reference to the mysterious scheme of human redemption. I must confess that I am among those who have felt some annoyance at the unwarrantable (I hope) charges which have latterly been brought against our Order; and I think the best course to be adopted will be to inquire into the probable causes, which I propose to do (*editore volente*) in a future Review.

Yours fraternally,

SIT LUX.

TO THE EDITOR.

THE TABLET QUESTION.

March 31, 1845.

MY DEAR SIR,—I am greatly obliged by the continued favour granted me of space for letter the second. My object is, first, to call the attention of the Roman Catholic authorities to their perpetration, unknowingly, to what appears a gross injustice; and, secondly, to obtain some assistance from "the Craft," in behalf of their suffering brethren, to bring the subject before the world. Discussion is one means, and this I have commenced. Few great measures of legislation are carried out to success without discussion. Single handed, unsupported by some authority for the publication of my opinions, can I hope for their adoption by *our* rulers? I freely confess to you, that religious scruples weigh some little with me against taking any public measures in the case; though, if I were wrong in so doing, I am so far a Jesuit in my opinions, I do believe that my good intentions, and the end, would justify the means. Amongst Roman Catholics (I am advocate for Roman Catholic Freemasons,) this doctrine is very questionable, therefore I feel bound to explain the sense in which I wish it to be understood. That the grossness of an act may be increased or diminished according to circumstances, must be admitted, therefore the enormity of a sin must be measured by the same rule; an act which is immoral and sinful in one man, under one circumstance, is not so, but the contrary, in another man, under another circumstance. The malice propense of the act is what makes it sinful, just as a Roman Catholic commits the sin of disobedience to the commands of his church by eating meat on a Friday; or, as another illustration, a father whips his child for doing an act against his "*acknowledged*" authority and orders, although that act may be quite innocent in itself. I therefore think I should be perfectly justified in taking my place among the Craft, if my health permitted, for such a—what I fancy—laudable purpose. The wisdom of the Catholic Church for not allowing this distinction is,

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after all, not to be questioned, when we consider its dangerous tendency: murder has been committed under the plea, and attempted to be justified. Society would be riven asunder, if Religion did not sometimes step in to restrain the force of human opinions, and limit their application. I believe it correct to say, that what may be physically right may also, in some cases, be morally wrong.

I am, Sir, your obedient servant,

A CATHOLIC.

[By inserting the above letter we are only giving our correspondent an opportunity of explaining his views of Freemasonry.—ED.]

TO THE EDITOR.

THE YORK CHARTER.

SIR,—I have observed with much interest the observations of Ir. Tr. Pr., in your last number, page 25, on the subject of the "York Charter," which brings to my recollection a copy of it in an old Spanish book that I saw in the library of the Escurial, in Spain. This was in 1822. Whether that book be there now, with some others on Freemasonry, is very doubtful; for during the subsequent reign of terror, under the Vandalic Ferdinand, many valuable remains of liberty—liberal opinions, as they were designated—were destroyed.

D. S.

TO THE EDITOR.

Nenagh, May 7, 1845.

SIR AND BROTHER,—I am not a linguist, but in a Masonic argument the other evening it was asserted that the root of the word Romulus is the builder, Roman a builder, Rome the thing (house or city) built. This I could not contradict; but, if true, the 22nd chapter of the Book of Acts, 25th to 30th verses, will be read with avidity by *us;* it being easily argued, by analogy, from Roman to builder, from builder to mason. Perhaps some one of your talented correspondents will reply to this in the *F. Q. R.*

Ever faithfully yours,

E. B. H.

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POETRY.

MASONIC VERSES,

Written on the occasion of the celebrating Saint John the Evangelist's Day, by the Craft, in Nassau, New Providence, Bahamas.

INVOCATION.

O, THAT some spark of that poetic fire
Which ancient bards, of old, did once inspire,
Would kindle forth a sweeter, happier muse
Than mine to sing the subject that I choose!
Ye sacred Nine, assist my humble lay,
Nor scorn the feeble song, that would display
In all its glories—a Masonic day!
Oh, hear not, nor let thy vot'ry plead in vain,
But with Pœonian powers assist my strain;
And thou, Reflection's sister, Wisdom's nurse,*
Forbid me things mysterious to rehearse;
Nor let Imagination's wand'ring thought
Exceed the bounds by cautious Prudence fraught;
Nor break the awful spell, which shuts from sight
Truths to be known to none but Sons of Light!

PROCESSION.

Behold! the portals open wide,
And from the Lodge the Breth'ren glide
Beneath the Craftsmen's arch. They move—
How strong a band of Christian love!
Enliv'ning music fills the air,
To tell that Harmony is there.
Distinction knows no other bound
Than what in Virtue may be found;
And, brightest of the heav'nly Three,
Sweet, lovely, boundless Charity!†
Through gath'ring crowds they pass along,
Obedient to the cheering song.
The token of their noble trade,
Of lamb-skins finest texture made,
Border'd with lively green or blue,‡
Proclaims their calling just and true.
Each in his rank and order placed,
And with the jewell'd signet graced,
The gift of Virtue, not pretence,
For worth alone gives precedence.

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* Silence.

† And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity."—1 Cor. xiii. 13.

‡ Our two Lodges here are thus distinguished in their aprons—the colour of the ribbon of the Union (Scottish Lodge) being *green*; that of the other, the Victoria (English Lodge) being *blue*.

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The ruling compass and the square,
Placed on th' inspired Book, declare
From what wise source our laws are made!
Whilst banners of the Craft display'd,
And in symbolic forms array'd,
With all the signs of mystic art,
A stirring joy to all impart!

THE SERVICE.

Soft! 'midst the pillar'd aisles the organ's pealing,
Sounds of solemn, chasten'd praise are stealing—
Before the Almighty Architect they're bending
The knee of pray'r! The homage is ascending
Of grateful hearts to that Grand Lodge above,
Where reigns th' Eternal Source of perfect love—
And endless hymns of angels, pure and bright,
Salute the Fountain of Masonic light!

But louder swells the deepen'd note
Of holy joy! Now softer float
Along the fretted roof again
The diapason's heighten'd strain
Of sacred song!

Again the rolling numbers tell
Melodious on the ravish'd ear,
Again the notes vibrating, swell
Of that still throng!

Now Supplication's voice ascends
Adoringly; and then
The full response so sweetly blends
Its tuneful, slow Amen;

'Till, from Devotion's consecrated shrine
She meekly turns to hear the Word Divine:
Whose Heavenly Page, to all the Nations free,
Stamps with its seal the Truth of Masonry!

And, now, the pious labour o'er,
Benevolence, dear Maid,
The gen'rous tribute doth implore
In suff'ring Virtue's aid;

Nor pleads in vain—the rich donation proves
A Mason's heart is with his words—He loves! *

CONCLUSION.

Then, let the Order, Old and Free
Welcome our Yearly Jubilee!
The Capstone and Cement together
Bound by such friendship, cannot sever;

* The collection made on this solemn and interesting occasion is generally handsome, evincing liberality *both* in the *uninitiated* and the Craft.

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Where streams of Love so fully flow,
There ev'ry nobler plant will grow,
Let Curious Ignorance despise—
The Mason's Motto's good as wise—
True to the welfare of mankind,
Yet, to their sinless errors blind;
We love our Sov'reign and the State,
Religion prize, and Discord hate;

And, but one Grand Distinction ever know;
Who most can sooth a hapless Brother's woe.

THOMAS EYRE POOLE, A.M.
Garrison Chaplain, Nassau, N. P. Bahamas, and one of the Provincial Grand Chaplains to the Union Lodge, No. 231.

SONG OF MADNESS.

I AM king of this earthly ball,
And its sceptred lords obey
My powerful rule, for all
Must bow, must bow, to my sway.
What matters the form I assume!
My power is still the same:
Be it sun in the murky gloom,
Or the all devouring flame.
And my name 'tis madness! madness!
I revel—I riot and reign
In the heart of joy and gladness,
In the seared and blasted brain.

From th' hut on the desolate moor,
To the palace of sceptred kings:
From the hopes of the vulgar poor,
To the dreams of greater things:
My empire extends, nor can own
A diff'rence, save in degree,
For my spirit o'r all is thrown,
The world is vassal to me,
And my name is madness, &c.

Go! look at the love-sick swain!
My coil is around his heart—
'Tis I fire the poet's brain,
'Tis I plume the warrior's dart.
'Tis I who enkindle the fires
Of ambition—love of fame,
And the myriad wild desires,
Which lead to sorrow and shame.
And my name 'tis madness, &c.

W. SNEWING.

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TO LEONORA.

My dream is o'er! the vision 's past
That gave to life its brightest charm
  Amid the world's dark gloom;
I wake to find those joys have fled
In which my fancy revelled—
  Despair is now my doom!

My soul was thine! thou hadst the power
To tune it, or to grief, or joy,
  As thine own soul was strung;
Nay yet! the magic of thy smile
My weary spirit could beguile—
  'Tis still upon thee hung.

Then bid me live in hope once more,
Nor let thy bosom cruel prove,
  My heart still beats for thee;
One glance from thy bright eyes would tell,
That love had re-assum'd its spell,
  In sweetest sympathy.

CHARLES CLAPHAM,
W. M. No. 179, Wakefield.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, MAY 7, 1845.

Present, Right Hon. M. E. Comp. the Earl of Zetland. R. T. Hall, and T. F. Savoury, as Z. H. J. Together with several present and past Grand Officers, and the Principals of many subordinate Chapters.

The minutes of the last Grand Chapter were read and confirmed, with the exception of the resolution for payment of dues.

The motion for the payment of dues (*vide* p. 68) was then put for confirmation, whereon Comp. HAVERS addressed the Grand Chapter, and moved as an amendment that the said motion be not confirmed. Comp. CRUCEFIX seconded the amendment, and the motion was unanimously negatived.

The report of finance was very satisfactory.

Charters for Chapters were granted to Lodges at Chatham, Gateshead, New Providence, and Jamaica.

The following Committee of General Purposes was appointed and elected:—*E. C.* Hall, (Pres.); James Savage, Dobie, Acklam, Baumer, Bigg, John Savage, Tombleson, J. Watson.

The following were appointed Grand Officers:—*E. C.* James Savage, P. Soj.; Hon. W. N. R. Colborn, R. G. Alston, assistant ditto; J. H. Goldsworthy, Standard Bearer; L Chandler, Director of Ceremonies. The other Companions continue in office.

ESPECIAL GRAND LODGE.

April 30th.—Present—Right Hon. the Earl of Zetland, M. W. G. M. on the throne.

There were present as visitors—Bro. J. Whyte Melville, of the Grand Lodge of Scotland; Bro. Thomas Wright, of the Grand Lodge of Ireland.

Provincial Grand Masters—Bro. Colonel Tyne, Somerset; Lord Suffield, Norfolk; Hall, Cambridge; Lewis, Sumatra.

Other Grand Officers—Bros. Norris, Lawrence, Adamthwaite, Sir R. B. Phillips, Evans, Philipe, Alston, — Alston, jun., Pollock, Dobie, Baumer, Webb, Crucefix, Cabbell, Henderson, Wilson R. L., McMullen, White, Bossy, Goldsworthy, L. Chandler, &c., &c.

Bro. Sir R. B. Phillips, *M.P.*, and R. G. Alston, were appointed Grand Wardens; and J. H. Goldsworthy and L. Chandler, Grand Deacons. The other Grand Officers were continued as last year.

The Earl of Zetland took the chair at the Grand Festival, which was most numerously attended; but, whether owing to the unbounded liberality of the Stewards, we regret to state that the noise was so great as

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to render the addresses from the Noble Chairman, and from other Brethren perfectly unaudible. We the more regret this, as that of the Grand Master was a very admirable illustration of the principles of Freemasonry, and deserved to have been listened to, as much from the excellence of the subject as emanating from so distinguished an authority. His Lordship, however, bore up against the clamour with the greatest urbanity and kindness. Bro. Humfry, the President of the Board of Grand Stewards, in returning thanks for the compliment paid to the Board for their liberality, took occasion to allude to the untoward circumstance, and, in regretting that better order had not been preserved, hoped future Stewards would profit by their misfortune, and render the Festival of 1846 as remarkable for its rational entertainment as the present had been for some departure from a well honoured custom.

The ladies' room presented a most animated scene, to which the attention of the Grand Stewards mainly contributed.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

The Quarterly Committee of Masters was held on Wednesday the 28th May, R. W. Bro. W. H. Smith, in the chair.

Present—Bros. P. Thomson, Norris, Goldsworthy, and Burmeister.

The Report of the Committee of General Purposes was read. It contained allegations of misconduct against two Brethren.

The Report of the Annuity Fund was read. The amount of the balance in the hands of the Treasurer, on account of the Board of General Purposes, was 1,589*l.*, 700*l.* of which it recommended should be funded.

Three Scrutineers were appointed.

The list of Candidates to serve on the Board of General Purposes was read.

No new notice of motion was given. Those of Bro. Dr. Crucefix and Bro. Edward Brewster were read, *pro formâ*.

The Committee then resolved itself into a Board of Benevolence, and the cases of a number of Brethren were relieved.

CIRCULAR.—*Freemasons' Hall, 12th May,* 1845.—W. MASTER, I am commanded by the M. W. Grand Master, the Earl of Zetland, to acquaint you that at the last Quarterly Communication a motion was proposed in the following words, and the questions being put thereon it passed in the affirmative, viz.—

"*That the rule or regulation in the book of Constitutions, page* 111, *respecting the quarterly contributions of members, shall be altered so as to increase the amount by Sixpence per quarter, or Two Shillings per annum, and shall stand thus:—Every Member of each Lodge within the London District shall pay towards the Fund for Masonic Benevolence, One Shilling and Sixpence per quarter or Six Shillings per annum, and every Member of each Country and Military Lodge, One Shilling per quarter or Four Shillings per annum.*"

By article 9, page 27, Book of Constitutions, the said proposition requires confirmation before it becomes a law; the M. W. Grand Master, therefore, deems it proper to make you acquainted with the circumstance.

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that yourself, your Past Masters and Wardens may be fully prepared to decide on the question of confirmation at the Quarterly Communication on Wednesday the 4th of June next.

The M. W. Grand Master commands me further to acquaint you, that notice has been given, in the event of the above resolution being confirmed at the next Grand Lodge, that the following propositions will be moved, viz.—

"That, as an additional contribution of Two Shillings per annum from each Member will materially increase the General Fund of Masonic Benevolence, the sum of 200*l.* per annum be paid out of the Fund of Masonic Benevolence to the Royal Masonic Benevolent Annuity Fund, in addition to the 400*l.* already voted by Grand Lodge."

"That the widow of any pensioner upon the Royal Masonic Benevolent Annuity Fund, who shall have been married to such pensioner previous to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried."

"That the widow of any Brother who would have been eligible as a candidate for a pension out of the Royal Benevolent Annuity Fund, shall be eligible to election as a recipient of a proportionate stipend out of such Fund, provided she be upwards of sixty years of age at the time of his death, subject however to rules and regulations analogous to those pertaining to the male pensioners upon that Fund."

The business of the Grand Lodge will commence at eight o'clock in the evening precisely.

By command of the M. W. Grand Master, the Earl of Zetland,

WILLIAM H. WHITE, G. S.

QUARTERLY COMMUNICATION.

June 4.—Present—The Earl of Zetland, M. W. G. M., on the throne.

Rt. W.	The Earl Fortescue . .	(P. G. M. Devon) as D. G. M.
„	The Earl of Yarborough .	P. G. M. Isle of Wight.
„	The Earl of Aboyne . .	P. G. M. Northampton.
„	Lord Francis Egerton .	P. G. M. East Lancashire.
„	Rev. — Ridley	P. G. M. Oxfordshire.
„	T. H. Hall	P. G. M. Cambridge.
„	H. R. Lewis	P. G. M. Sumatra.
„	M. Furnell (visitor) . .	P. G. M. North Munster.
„	Sir R. B. Phillips, R. G. Alston, Grand Wardens.	

Several Present and Past Grand Officers, and Grand Stewards of the year; Deputy Grand Masters, and Provincial Grand Officers; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge; and the same of many other subordinate Lodges, particularly from the provinces. The attendance was unusually numerous.

Previous to commencing the business of the evening, the GRAND MASTER rose and informed the meeting that he had received a petition from the Humber Lodge, No. 65, praying that a resolution passed at the last Grand Lodge, for an increase of 100 per cent. on the dues now payable by country members, might not pass.* The petition was then

* For the petition, *vide* Provincial Intelligence.

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read, as were several others from various country Lodges to a similar effect, although not couched in such strong terms.

The minutes of the Grand Lodge in March (*vide* p. 72) were then read, and on being put for confirmation,

The Earl of FORTESCUE rose and addressed the Grand Lodge, observing that he had presided at a Provincial Grand Lodge for the province of Devon, on the 24th of April last, at which certain resolutions were passed which reflected, as justly as severely, on the proceedings of the Grand Lodge held in March last, in relation to the proposed motion to tax the provincial Brethren 100 per cent. in addition to their present payment, whereas by the same proposed motion the London Brethren were only to be taxed 50 per cent. on their present payment. To the confirmation of this motion he was desired, on the part of every Lodge in the province of Devon, who were all represented at the Provincial Grand Lodge, to attend and to oppose the most decided negative; and although he did not interfere with the transactions of the Grand Lodge, being hitherto satisfied with its proceedings, still, on this momentous occasion, he felt himself bound in honour to fulfil the wishes of his province; and he came there willingly, attended by the largest deputation ever known, and was glad to find the deputation was met by so many others from the provinces, for the purpose of arresting the confirmation of a most obnoxious resolution. He did not wish to impute improper motives to the supporters of the resolution; no doubt they thought themselves right in their views, but their provincial Brethren thought otherwise, and if he was not mistaken, the Provincial Grand Masters now present would be of the same opinion with himself—(loud cheers from the provincial Brethren). He called on the Grand Lodge to review the case, and prevent the confirmation of a motion that deviated so widely from the principles of Masonry, and that sound policy by which those principles should be sustained. Innovations on precedent and established custom were at all times to be viewed with doubt; but especially such innovations that involved the security of fundamental principles by the passing of an unequal tax—(hear, hear). He complained, most emphatically complained, of the very inadequate notice that had been given as to the motion—a notice, in fact, which informed the provinces that they had been taxed, but gave them no information as to the why and the wherefore—if the confirmation did pass, which he sincerely trusted would not be the case, it would tend to the utter destruction of the union, so happily effected by the illustrious deceased Grand Master, and which union had been so admirably supported by the noble Brother who had succeeded his royal predecessor. He himself felt that many members of the Order were so disgusted with the proceedings, that he feared they would, if the motion were carried, break off all connexion with the Grand Lodge—(hear, hear). Although the provinces had not been favoured with any statistical explanation as to the cause of the proposed unequal taxation, he (Earl F.) had made it his business to examine into the financial statement, and he found that under the present arrangement which was made at the union, and confirmed by the new laws in 1841, the London Lodges benefitted very considerably more than those of the provinces—(hear, hear)—and this fact was alone sufficient to prove the absurdness of the motion, which he most seriously deprecated as unjust and arbitrary. After many further observations, condemnatory of the motion, the Earl Fortescue concluded by moving, that the minutes of the last Grand Lodge, WITH THE EXCEPTION OF THE

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MOTION RELATING TO THE INCREASE OF DUES PAYABLE TO GRAND LODGE, be confirmed.

The GRAND MASTER rose and observed, that previous to putting the motion he felt it incumbent to bear some of the responsibility of the delay in circulating the result of the motion that passed at the last Grand Lodge by a considerable majority. It certainly would have been better had the circular, dated 12th May, been issued earlier. In future, however, he would take care that the provinces should not lack information. (Cheering.)

There was here a considerable pause, and the Grand Master had risen, it was presumed, for the purpose of putting the amendment, when at length

Bro. CRUCEFIX rose, but was interrupted by the cry of "question, question." He begged to assure the Brethren, that although the cry of "question" might be intended to prevent him from speaking, it would have a very contrary effect, for he felt the time and the hour to be most important for the interests of Freemasonry, and he claimed an equal privilege with the noble mover of the amendment, not only to be heard, but to be heard with the same respectful attention. That noble Brother seldom came among them, yet had been listened to with the deepest attention, and was never interrupted. He (Bro. C.) was no drone in the hive, and trusted for the sake of the very amendment itself they would hear him. (Perfect order and silence were obtained.)

Bro. Crucefix observed, that if any one had any reason for dissatisfaction and regret it was himself. For two years, two entire years, he has been met by delays and interruptions to the hearing of this motion, which had not for its object the mere increase of taxation, but to the intent of replacing a very munificent grant that had been diverted from the casual Fund of Benevolence to a most excellent charity, and also to the intention of granting annuities for widows of Masons. Owing to the manner in which the motion was framed it was separated into sections; and, as will be seen by the circular from the Grand Lodge, dated 12th May, that the first section related unavoidably to the taxation, but which, however now opposed by the noble Earl, passed, as acknowledged by the Grand Master, by a considerable majority of the Grand Lodge, in which, to his knowledge, there were many provincial Brethren present, not one of whom had the presence of mind, or probably not the desire, to move an amendment. Had an amendment been then moved, he (Bro. C.) felt certain it would have been met, not by clamour, but by that considerate attention which Masonry enjoined, and which it was always the bounden duty of every Mason to pay to all addresses. (Hear, hear.) He next complained, and he was borne out by the too gentle allusion to this point by the P. G. Master for Devon, of the inattention to the positive direction of the last Grand Lodge, that the provinces should be immediately apprised of the entire motion. Had this been done, the Provincial Grand Lodge of Devon, and the Humber Lodge, would have been left without any excuse for those circulars, the general nature of which, take them all in all, he could not approve, as a conscientious man. He further complained of the overstrained construction of the motion, which was by the noble Earl designated as unjust and arbitrary. (No, no.) It might be very well to exclaim no, no. He (Bro. C.) again declared that such were the very words employed by the noble Brother—words which might have a very strong, but certainly not a Masonic significancy. He——

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The Earl Fortescue.—"I did not wish those words to be so construed."

Dr. Crucefix.—Probably his lordship did not; but he (Bro. C.) could not but inquire at what page in the Book of Constitutions was he directed to notify otherwise than at the Committee of Masters? Had he, or any other member of Grand Lodge, the power to alter the law? The motion was framed on, and acted on, according to law, and therefore was not *unjust*. The law might be unjust; and if so, alter the law. Next, as to the motion being arbitrary—what, a motion for a charitable purpose arbitrary?—he blushed for the term. He had some personal friendships with every province, and never found them sordid; on the contrary; he did not believe the provinces to be poor; at any rate, they were then represented by more than equal rank and influence with their London Brethren—the motion had been altogether misunderstood. He agreed that at the union the dues had been settled as now existing; but for what purpose? Because the provinces were poor? No such thing—it was for the purpose of enabling them to sustain the charges contingent on holding provicial Grand Lodges, and other expenses. (Hear, hear.) In all other points the dues or taxation, in his opinion, should be equal. He might be mistaken—he did not consider himself infallible—but he was bound to set himself right both as to motive and action. The confirmation of the motion would probably be lost. He hoped that, as the numbers were evidently disproportioned, the supporters of the original motion would not oppose the amendment on a division. He had no doubt but that had the circular been issued, the result of the confirmation would have been successful (no, no), for the excitement that had been thus created would have been spared.—Bro. Crucefix concluded by expressing his conviction that the motion had not been fairly treated, and that therefore he felt himself called upon, then and there, to give the most public notice possible that he should give in a renewal of his motion, somewhat modified, because he felt certain that the cause of charity would ultimately triumph; and he hoped that, however his days might be numbered, Providence would grant him life to see that the widows of Masons were solaced in their affliction. (Cheers.)

Bro. W. Denis Moore, P. G. S. for Devon, followed next, and was much cheered. His first duty was to acknowledge the very able and eloquent address of the worshipful Brother on the dais, who, as might be expected, had not only exculpated himself, which was not necessary, as no one could ever have thought otherwise of him than an honest Mason; still he had not made out his case—the resources of the provinces had been miscalculated. He then re-echoed the sentiments of the Provincial Grand Master for Devon, and entered into a detailed explanation of the great difficulties sustained in the provinces by the want of all attention to their position. It should be observed, that all the government, and all the patronage of the Grand Lodge of England, were vested in the London Brethren, and it was only human nature to presume there was a natural bias in fovour of London motions. It behoved, therefore, the country members not only to view with doubt, but to insist on equal rights, more especially in regard to taxation. In his opinion the earliest possible information of the proceedings of Grand Lodge should be given to the provinces, instead of leaving them altogether in the dark.—(We regret that Bro. Moore spoke rather in a low tone, and as there was considerable noise, chiefly by the cheering of

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the provincial Brethren, we could not glean better particulars of his address.)

Bro. J. Lee Stevens next presented himself, but was met by the cry of question, question. As soon as he could gain attention, he observed that Devonshire was his native province; that he was initiated therein, and had filled the chair of a Lodge in Devonport, he hoped he might share a little of the attention of his provincial brethren, even although he intended to support the original motion. (Question, question.—The Grand Master was necessitated to obtain a hearing for Bro. S.) The P. G. Master for Devon had not treated Bro. Crucefix fairly by the terms he had applied to the motion. He referred to certain parts of the Book of Constitution in support of the motion; and was proceeding to argue thereon, when the clamour became so great, that Bro. Stevens, notwithstanding a second direction from the Grand Master, resumed his seat.

Other Brethren re-echoed the sentiments of Lord Fortescue, and Bro. Moore. A Cornish Brother, said he was instructed to attend Grand Lodge, and to give a fair and dispassionate vote, according to the statements made in Grand Lodge. (Question, question.)

Another provincial Brother attempted to be heard, but without effect.

A Brother from Bristol was hardly more successful.

The cry of question now became general, when the Earl Fortescue rose to reply. His opinion had in no manner been shaken by any of the arguments that had been brought to bear against the amendment; on the contrary, it was even strengthened. He had thought, in his opening address, that he had notified not only his respect for the mover of the original motion, but his conviction that the brother was influenced by no other motives but those of Masonic philanthropy. He felt that the order was deeply indebted to him for pure zealous services; and he begged to tender him those sentiments, and to assure him that he (Earl F.) greatly regretted differing with him on a point of such engrossing importance. He had no further observations to make, than to thank the Grand Lodge for the great kindness shown to him personally by their patient attention, and trusted that the amendment would be carried. (Great cheering.)

The Grand Master desired to be understood as joining in the sentiments expressed by Earl Fortescue towards the mover of the original address, and then put the amendment moved by his lordship, which was carried by a very great majority, the supporters of the original motion having very generally taken the hint not to allow a division. All the Provincial Grand Masters, and a great majority of the members of the Grand Lodge then retired.

BOARD OF GENERAL PURPOSES, FOR 1845-6.

Grand Officers.—W. Bro. Alexander Dobie, President; Henry R. Lewis; Thos. Henry Hall; J. H. Goldsworthy; Leonard Chandler; F. W. Bossy; H. McMullen; James Savage; R. W. Jennings; H. B. Webb: John L. Evans.

Masters.—John Havers, W. M., No. (5); Harry May, (7); Fred. Marillier, (21); James Gibbins, (30); Stephen H. Lee, (107); Henry Muggeridge, (227); John D. Kincaid, (255); George Marriott, (318).

Past Masters.—John Savage, P. M. (19); Henry T Foreman, (32); Thos. Parkinson, (54); William Shaw, (66); John Bigg, (109); Wm. Gray Clarke, (329.)

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THE GRAND CONCLAVE OF THE ROYAL ORDER OF H. R. D. M., K. D. S. H., PALESTINE.

NE PLUS ULTRA.

The mildew of apathy has set in. As to the executive, nothing can move it. The stillness of death can scarcely be more chilling than the indifference to the exercise of duties solemnly sworn to be observed and as shamelessly disregarded.

ST. JOHN OF JERUSALEM, No. 9.

MANCHESTER, *May* 22.—The Conclave met this day, when the following Companions were admitted, viz., Comp. Joseph John Moody, P. G. Registrar for Cheshire, and P. P. Z. of Chapter 404; and Comp. Johnson, P. M. of No. 1, Cork, and R. A. C. of Chapter 52, Manchester. The following distinguished Sir Knights were likewise admitted as members, viz., Job. Lockyer Seale, *M. D.*, P. P. G. S., of Somersetshire, and P. G. Rose + of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, *M. D.*, Knight of the Edinburgh Priory No. 1, P. G. R. C. of Edinburgh Chapter of Rose + and Knight of the 33rd degree of Mizraim; Walter Lawrence, of Lisreaghan, S. P. G. R. + of the late Grand Chapter of Ireland; James Bell, of Balinasloe, S. P. G. R. + of the late Grand Chapter of Ireland. The Conclave was closed in harmony, with the hope that, as so many of its members were Rose + Masons, a Chapter of that degree, attached to the Conclave, would be revived.

CHAPTER OF ROSE CROIX DE H. R. D. M.,

ATTACHED TO CONCLAVE ST. JOHN OF JERUSALEM, MANCHESTER, No. 9.

May 26.—It being the anxious wish of those members of the Conclave No. 9 who were Prince Masons to revive their Chapter, which has been attached to the Conclave by virtue of a warrant from the Grand and Royal Conclave of England, the said Chapter was this day duly opened by the following Brethren, viz., Walter Laurence, Z., (41st Regt.) Past Most Wise Sovereign of the Grand Chapter of Ireland, K. H., as M. W. S.; Job. Lockyer Seale, *M. D.*, of the Baldwin Encampment of the Prince Masons of Bristol; Francis Goodwin, Joseph John Moody, Charles March Williams, Thomas Bury, being all Prince Masons of the Edinburgh Chapter of Rose +, holding of the Supreme Grand Council of Rites for Scotland; Felix de Moulins, du Chap. de L'honneur Français, de virtu et des Arts, Paris. The following Brethren were admitted as members—Walter Laurence, of Lisreaghan, and James Bell, members of the late Grand Chapter of Ireland. Owing to the Most Wise Sovereign, Bro. Laurence, being about to leave Manchester, the Chapter elected Bro. Seale as its M. W. S., and Bro. Williams as Deputy, who were accordingly installed in due form by Bro. Laurence, Bro. Moody, S. G. Warden, and Bro. Goodwin, J. G. Warden.

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THE CHARITIES.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The Earl of Zetland, M. W. Grand Master, having been pleased to appoint Wednesday, the 21st May, for the celebration of the Anniversary Festival of the Royal Freemasons' School for Female Children, the same took place under the auspices of the following

BOARD OF STEWARDS.

Bros. the Baron de Paravicini, P. M., (No. 5), President; John Havers, P. M., (237), Vice-President; William Foster White, S. W., (129), Treasurer; J. T. Miller, (1); Hon. Sir E. Butler, (2); A. Tanqueray, (6); C. Tudway, J. W., (8); R. Temple, (11); A. Bessan, (14); M. Maclean, (21); R. W. Flemming, (30); H. Emly, (32); R. Davis, (54); J. B. King, P. M. and Sec., (66); H. Meyer, P. M., (108); J. P. Oldershaw, P. M., (109); C. G. G. Houghton, (116); R. H. Witty, (167); W. K. Heseltine, W. M., (195); E. H. Baily, *R. A.*, (233); S. Dawson, (234); F. Kearsey, J. W., (286); P. B. Barlow, (324); J. N, Bainbridge, P. M., (329).

In announcing the noble subscription of upwards of 1,000 guineas, on the occasion, further comment is unnecessary, the cause and the effect are equally honourable to Freemasonry.

The House Committee, in grateful testimony of the valuable services of the Matron, Mrs. Crook, purpose to present to the Institution a portrait of that exemplary lady, as a companion to that of the founder, the late Chevalier Ruspini.

THE BOYS' SCHOOL,

Is advancing to the satisfaction of its best friends.

ROYAL MASONIC BENEVOLENT ANNUITY FUND.

The Annual General Meeting was held at Freemasons' Hall, on Friday, the 16th day of May, at twelve o'clock, for general business; and for the election of Five Annuitants; the ballot commenced at One, and closed at Three o'clock precisely.

There were forty-five candidates. The following were elected, viz.—Bros. Howe, Saunders, and Horsfall, from the Provinces; and Bros. Durnford and Hunter from the London district.

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THE TENTH ANNIVERSARY FESTIVAL OF THE ASYLUM FOR AGED FREEMASONS,

took place at the Freemasons' Tavern, Great Queen Street, on Wednesday, the 18th of June, 1845. Bro. BENJAMIN BOND CABBELL, *F.R.S.*, P.G.W., in the Chair.

STEWARDS.

Bros. John Lane, *D.C.L.*, (No. 40), President; William Shaw, Vice-President; W. H. Smith, (J.G.W.), (2), Treasurer; Richard Spencer, (329), Hon. Sec.; J. Hodgkinson, (3); W. Thodey Smith; Lancelot Newton, (10); V. Collin, (14); Robert Osborn, (25); J. Barnes, (30): J. Partington, (30); F.N. Crouch, (32); R.B. Newsom, (36); James Madden, (49); R. H. Forman, (72); E. F. Leeks, (82); John Powis, (107); Henry Meyer, (108); H. Faudel, (113); W. Eccles, (118); A. Gardner, (118); John Bacon, (183); D. Lewellyn, (195); A. Mackenzie, (234); Z. Watkins, (318); Scipion Brizzi, (329); Edward Brewster, (661); W. Evans, (747).

The Brethren did NOT appear in Masonic costume, and many gentlemen NOT of the Fraternity were present.

The following Address was circulated in the Hall.

IF in the Autumn of declining years,
Man's fading hours *must* be bedewed with tears;
If strength *must* fail—if mind *must* fade away,
And shadowy terrors close man's lustier day;
If bless'd with friends, with childrens' grateful sighs,
Round the sad couch where dying Virtue lies;
Age still is painful—still, the parting Sage,
With fearful sighs owns many a sad presage——
How must the POOR MAN—worn by toil and woe
Be thankful for such aid as you bestow:—
Some calm repose the former to recal
Needful for thought, e'er Death shall silence all—
Some safe ASYLUM, where the o'erwrought mind
Shall heavenward soar and leave earth's cares behind!

THANKS FOR THE PAST!—though Hope has been delayed,
Though many a year neglected or betrayed,
Still has the OLD MAN'S CAUSE triumphant steered
His claims acknowledged and his sorrows cheered:—
Nor here alone those claims have been allowed
Far 'neath the Western Star our system is avowed:*

* The Asylum principle has been acknowledged and acted upon by the Craft in America.

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JOY FOR THE PRESENT!!!—Gladly we behold
One Royal Fund to pension forth the OLD!
Nor do we doubt that Time will point the way,
To give them Shelter some not distant day;
JOY, that we hail with unalloyed delight
Our Friend fraternal—who Presides to-night:—
If reckless Fortune sometimes shall impart
Power to the churl—wealth to the cold of heart,
One liberal hand is always fond to give,
And CABBELL'S honoured name with HOWARD'S fame shall live.

HOPE FOR THE FUTURE!!!—Hope how passing bright!
Judged by the presage of this joyous night,
Worth, Wealth, and Beauty bow to Nature's laws
And in glad union aid our honoured cause.
Beauty with Virtue—unto whom is given
To raise man's hopeful soul from Earth to Heaven;
And more—to yield in the domestic hearth
A shadowed Heaven while dwelling here on earth;
Beauty which fails not each succeeding year
To grace and bless us by its presence here;—
And Worth and Wealth, Masonic—to bestow
With liberal hands the means to solace woe.

Bro. EDWARD BREWSTER, P. M. *Concord*, 49.

The following ladies and gentlemen, in the most liberal manner, gave their valuable services in the Concert:—

Signor Fornasari, Signor Colissetti, the Misses Williams, the Misses Turner, Miss Hill, (Pupil of Signor L. Negri); Miss Julia Warman, (Pupil of Mr. Crouch), Fantasia, Pianoforte; Mr. Frederick Chatterton, Solo on the Harp; Signor Brizzi, Mr. F. N. Crouch, Mr. C. E. Horn, Mr. Jolley's Pupils, Mr. Kingsbury, Signor Ferrari. Signor L. Negri presided at one of Mr. Pape's Grand Pianofortes, generously lent by that gentleman.

The evening's proceedings passed off with a more than ordinary degree of *éclat;* and the musical entertainments were of a very superior order.

The dinner and wines were of first-rate quality; and the toasts were given with much spirit and precision by Mr. Higgins, who bids fair to share the laurels of the great Toole himself.

As soon as the cloth had been withdrawn, and grace said,

The CHAIRMAN rose and said, that in every society in this country the first toast was always a tribute of respect to her Most Gracious Majesty the Queen, and he was sure that in no company could that toast be given with a greater certainty of a hearty reception than the present. (Cheers.) Her Majesty was the daughter of a distinguished Brother of our Order, which circumstance would ensure its being received with more than ordinary cordiality: he begged to give "Her Majesty the Queen, and God bless her." (Cheers.) The toast was

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drunk with three times three enthusiastic cheers, and was followed by the national anthem.

The Chairman said, the next toast he had the honour of proposing was the health of an illustrious lady, who, during her residence in this country, had endeared herself to the English nation by her amiable manners and charitable disposition. (Cheers.) Her Majesty the Queen Dowager had been a liberal contributor to this institution, and a warm supporter of the girls' school. (Renewed cheers.) He begged at once to give the health of "Her Majesty the Queen Dowager, with three times three."

The toast was drunk with all the honours, and much enthusiasm.

The Chairman again rose and said, the next toast which he had the honour of submitting to their approbation was the health of "H. R. H. Prince Albert, H. R. H. Albert, Prince of Wales, and the rest of the royal family." In proposing this toast he begged leave to remind them, that he had already stated that her Majesty was the daughter of a Freemason, and he was sure he was speaking the sentiments of the company around him, when he expressed a hope that at no distant day the Queen of England should also be the mother of a Freemason. (Loud cheers.)

The toast was drunk with three times three.

The Chairman, after a short interval, again rose and said, that he knew the toast which he was about to propose would be received with that cordiality, respect, and affection, to which it was eminently entitled—he meant the health of our Most Worshipful Grand Master. (Loud cheers.) He was a Brother eminently qualified for the duties of his high office—a Brother, of whom it might be said that he was well worthy to walk in the steps of his illustrious predecessor, H. R. H. the Duke of Sussex, now no more, and it must be acknowledged that this was no small compliment. He was a Brother who had been raised to his high position by the acclamations of the fraternity, and with respect to whose election there had been scarcely a difference of opinion. (Loud cheers.) In addition to all his other claims to their respect and good opinion, there was the fact that he was walking in the steps of his revered father and grandfather, who were both eminently distinguished Freemasons. Lord Zetland, their most Worshipful Grand Master, was one of those men who are the happy personifications of the great principles of our Order, and it was a matter of perfect indifference whether he had formed that character within the pale of Freemasonry, or brought it with him into their body. If Freemasonry had anything to do in forming that character, then they might hold him up as a fair sample of their order; and if it had nothing to do with it, then was it equally complimentary to the Order, because it must be quite evident that such a man would not remain one day a member of the Craft, if he did not see those principles carried out, of which he was himself so distinguished and consistent a professor. (Loud cheers.) He begged to give them the health of the "Most Worshipful Grand Master the Earl of Zetland." (Enthusiastic cheers.)

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

The Chairman said, with the permission of the Company he would next give the health of "Earl Howe, the Deputy Grand Master:" a noble Brother, who was eminently entitled to our good opinion. (Cheers.)

The toast was drunk with all the honours.

The Chairman next proposed the health of the Grand Masters of

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Scotland and Ireland. (Cheers). These distinguished Brethren, he regretted to say, were not present; and on looking round for a reply, he did not see any Brother of either of the two Lodges, except their excellent Bro. Moran, who, he had no doubt, would speak on behalf of the Grand Master for Ireland. (Cheers.) He begged to give the health of the "Grand Masters of Scotland and Ireland, coupling with the toast the name of Bro. Moran." (Loud cheers.)

The toast was drunk with three times three hearty cheers.

Bro. MORAN rose to return thanks on behalf of the Grand Master of Ireland, and for the honour they had done him in coupling the name of so humble an individual as himself with that country, which he trusted would ever continue to be a part of England. (Cheers.) He earnestly hoped the two countries might remain united in the pure principles of Masonry, and by those sentiments which should make them one, not in name only, but in feeling, thought, and will. (Loud cheers.) He accepted the compliment they had paid him, and having repeated his warmest thanks both for the manner in which it had been proposed by their excellent Chairman, and the manner in which his Brethren and friends had responded to it, he resumed his seat amid cheers.

The Chairman again rose and said, they had now arrived at the chief business of the evening. The toast which he was about to propose was one that especially claimed their attention, and which, when given, would, he was sure, be received with all that cordiality and affection to which it was pre-eminently entitled. (Cheers.) But in offering it he felt himself placed in difficulties, which he had hardly ever before experienced, in making an appeal on behalf of a charitable institution. (Hear.) Those who were acquainted with this institution, and its history, for the last seven or eight years, were well aware of the proceedings connected with it, and with the feelings of the illustrious individual, now no more, in relation thereto; and he was sure it must be a matter of grief and lamentation to every one, that, upon a subject connected with charity there should be any difference of opinion. (Hear, hear.) Because the principles of Masonry did not inculcate charity in the sense of mere almsgiving, but in the largest and most comprehensive meaning, of putting the best construction upon the acts and deeds of our Brethren and friends. (Loud cheers.) All who were acquainted with the character of their late illustrious Grand Master, H. R. H. the Duke of Sussex, must be aware that, whether regarding him in respect of his rank and station, or as a man of letters, a scholar, a man of taste and of genius, he could have no hesitation in saying, that they would agree with him in asserting, that his rank and station were just the last and least of his excellent qualifications for the distinguished position he held among Masons; and that when his name descended to posterity, engraved in everlasting letters on the page of England's history, his rank and station would be felt as the most insignificant of those high qualifications. (Hear, hear.) Doubtlessly he was distinguished as a man of letters, as a man of taste, as a scholar, and a man of genius; but, above all, he was emimently distinguished as a man of a free and liberal turn of mind, giving free scope to that enlightened reason, and to those powers, which were imparted by the hand of nature to man in almost every rank and station in life. (Loud cheers.) His royal highness was one of those men who are anxious, on all occasions, to extend a helping hand to the humblest and the lowest, in order to assist him in acquiring rank and position in society. These were qualifications which he mani-

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fested in all his intercourse with his fellow men; and it must therefore be a matter of great grief and lamentation, that in the cause of charity there should have been any differences of opinion with such an individual. (Hear, hear.) Far be it, however, from him (the Chairman) to impute wrong motives to any one who took an interest in these proceedings. He was anxious to put the best construction on the motives of every one, and it was probable, that whatever had been done was done in an over zeal and over anxiety to carry a particular measure, which appeared best to the indiviual who originated it. (Cheers.) Looking at the fundamental principle of this institution, and the dispensation of charity, he had no hesitation in saying, and he threw it out as a proposition, which was incontrovertible, the first principle should be "speedy relief." "*Bis dat qui cito dat.*" (Cheers.) The sooner we gave to the poor and needy, the sooner we fulfilled the duties of that stewardship, which, by the wise dispensations of an all-wise providence, was confided to those who enjoyed this world's wealth. (Loud cheers.) The next great principle in the dispensation of charity, was, economy; and these he believed were the principles on which, in giving any preference to other institutions—and whether wisely or unwisely, it was not for him to say; for upon that he wished to give no opinion—these were the principles which regulated his Royal Highness in the course of conduct which he adopted. (Hear, hear.) Now, with respect to the institution, the welfare of which they had assembled to promote, it must be acknowledged that it was a very important institution. (Cheers.) But he thought there was one great omission in the circle of our charities: we had an institution for girls, an institution for boys, and an asylum for the old men; but he was sorry to say that there was none for the widow. (Hear, hear, and cheers.) It did appear most extraordinary, that in Free-masonry, the great end and object of which were charity, there should be no particular fund for the widow; when in almost all societies—in almost all the different professions—whether the army, the navy, the Church, the medical profession, or the various trades, one of the first and foremost of their charitable institutions was, a fund for the relief of the widow (loud cheers); while the fraternity of Freemasons was without an institution of the kind. He should therefore express a hope and expectation, that the two institutions (the Asylum for aged and decayed Free Masons, and the Annuity Fund) might be united, combining with them a large and liberal provision for the widow. (Hear, hear, and cheers.) Upon this he did not anticipate any differences of opinion: in proposing this union, he did not propose any thing to be done which was inconsistent with the honour and integrity of the two existing institutions. (Hear, hear.) He humbly conceived that it would be no difficult matter to carry out this object. (Hear.) He therefore hoped that the day was not far distant, when they should see one large comprehensive institution, for the relief of the aged Mason; making, at the same time, an ample provision for the Mason's widow. (Cheers.) It was impossible to pass over the importance of such an institution: when they looked with satisfaction upon the schools in which they trained up the children in the way they should go, educating them in the principles of virtue and holiness, could they forget the widowed mother who had brought up her family in virtue and integrity, but was now pining in want and misery? (Loud cheers.) He begged to propose the toast which he had risen to give, namely, "Prosperity to the Asylum for aged and decayed Freemasons." (Pro-

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longed cheers.) Before he sat down, he wished to say one word as to his occupancy of the chair this evening. Their excellent Bro. Brewster, had asked him to preside over the Meeting, and he had thought it his duty at once to accede to his request. (Loud cheers.)

The toast of "Prosperity to the Asylum for aged and decayed Freemasons" was then drunk with three times three enthusiastic cheers, and all the honours.

The Chairman having called upon Bro. Brewster to propose the health of the Treasurer as the next toast—

Bro. BREWSTER rose and said, that he felt the Worshipful Chairman had placed him in a position, proud but dangerous—proud, indeed, for he had been pleased to speak of him in terms which must be highly complimentary to any one to whom they were applied; but dangerous from the difficulty there was in doing justice to the toast which he had done him the honour of confiding to his care. (Hear, hear.) He felt particular pleasure in proposing to them the health of the Treasurer of the Asylum (Dr. Crucefix), regarding it as an honour and a distinction. (Cheers.) He was proud of having to rank that excellent Brother among his private and personal friends (hear, and cheers), and on this account he did approach towards the proposition of his name without a single feeling of doubt or difficulty, because he knew it would be received with acclamations; (cheers) while, on the other hand, he experienced both doubt and difficulty from a feeling lest he should not do justice to the subject. (Hear, hear.) He was proud to acknowledge the compliment which their Worshipful Chairman had paid him in saying, that it was in consequence of his solicitation that he was there that night. (Cheers.) If he had been there many years ago—if Providence had placed him in that chair seven or nine years previously, it was more than probable that those differences to which he had alluded in so gentle, and proper, and gentlemanly a manner (cheers) would never have existed. (Renewed cheers.) The weight of his character, and the honour which attached to his name, were such that they would not have had to contend with the unquiet spirits which had troubled and vexed their ceremonies; his (the Chairman's) position as the friend of the founder of this institution, would have been their best protection—their most perfect shield. (Hear, hear, and cheers.) But the past was gone; and, in the philosophy of the past, the wise man saw only the guide of the future. (Cheers.) The suggestion thrown out with respect to uniting the Institutions was one, he thought, which there was not a single Mason in the room who would not be prepared to take up. (Hear, hear.) This could be done without the sacrifice of one iota of principle, because he who proposed that the old man should be taken care of, was the first also who thought provision should be made for the old woman too. (Cheers.) It had been well and truly said that he who suffered persecution was the most likely to have learnt mercy; it had been well and truly said, also, that a little danger and difficulty at the beginning made a man wise and steady at the end; the clouds of the morning changed to the jocund day; all went right well at last if we were only patient and hopeful. (Cheers.) Bear a little and you will get much. (Hear, hear.) These reflections brought him to the toast with which their Worshipful Chairman had entrusted him, namely, the health of his honoured friend Bro. Dr. Crucefix. (Loud cheers.) That Brother began to think that something of "the sere and yellow leaf," was coming over him; he had, he understood, begun to think himself old. But he (Bro. Brewster) had seen

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nothing about him but vigour of thought, of action, and of intellect; and he trusted that many many years might yet pass over his head before they saw anything of the old man upon him. (Loud cheers.) He had, like Horace, retired to his Sabine farm, (cheers) and he took with him much of honour and of respect; (renewed cheers) he was not aware that he ever knew a man who took more. (Hear, hear.) It was little that his feeble words could add to this feeling in proposing the toast, but much that their Worshipful Chairman, and the Brethren, and friends he saw around him could do by their kind reception of it. (Cheers.)

Dr. Crucefix.—Right Worshipful Chairman, Gentlemen, and Brethren, having been personally named in the most flattering terms in a toast permitted by the Chairman to be offered by Brother Brewster, I beg as respectfully as gratefully to acknowledge the very kind compliment; a compliment which I trust is not altogether undeserved, having faithfully and zealously endeavoured to perform my allotted task. I may take occasion to express sincere regret at the continued indisposition of our excellent secretary, Brother Field. I shall now beg permission to read a report of your affairs.

REPORT.

The Committee report to the patrons of the Asylum for Aged Freemasons, in a spirit of thankfulness, that a year of great responsibility has, by the mercy of Providence, terminated in a manner that they trust will meet the satisfaction of their generous friends.

The default of one of the Provisional Trustees rendered it necessary to institute proceedings in chancery: which, however unprofitable to the charity in a pecuniary result, yet, in a moral sense, has been eminently cheering, by the removal of the party who rendered such proceedings necessary.

The four remaining Provisional Trustees, in a most generous manner, resigned their office, and used their best exertions to promote the election of those noblemen and gentlemen who have kindly accepted the Trusteeship.

It will not appear surprising that the difficulties of the year should have militated against the financial prosperity of the Institution, or that some subscribers should have hesitated to pay donations pending the suit. It is, therefore, with much gratification that the Committee present the following account of the funds, viz.—

	£	s.	d.
Consols	2066	1	0
Exchequer Bills	1200	0	0
Cripplegate Savings' Bank	119	5	8
At the Bankers'	138	4	10
Treasurer	69	1	5
Dividends not received	126	0	0
Interest due on Exchequer Bills	35	0	0
	3753	12	11

The amount reported last year was £3868 4*s.* 9*d.*, but if the sum due by the Provisional Trustee alluded be deducted, such amount would be reduced to £3561 18*s.* 7*d.*

It is to be regretted that, notwithstanding the promptness with which the proceedings in chancery have been conducted, the expense has been

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very heavy; but the Committee look with hope to that fostering protection of a generous community to reward their labours by a liberal contribution, and thereby prevent the invested funds from being disturbed.

Such is the report, which, in a moral sense, is certainly satisfactory. That the present aspect of the Asylum is highly auspicious, may be inferred from the fact, that not only has all prejudice against it ceased, but its right position is now understood to be essential to the vital interests of the other charities, of which it may be said to be the key-stone, for since the Asylum has taken root, it has been the ostensible means of improving their finances.

I may advert to the happy circumstance of having regularly presented to your notice some distinguished Masons as chairmen; but on this day you are presided over by a Brother who, for acts of charity, stands foremost amongst men. I may say, that in acts of benevolence he is not likely to be surpassed; and we gain greatly in our moral altitude by the advocacy and support of such a Mason. He has spoken wisely in the explanation of his own views of this most excellent charity, and he has also spoken well, if you rightly interpret them, more especially in regard to the widows of Masons. The appeal he has already made, will no doubt be responded to by the customary largess; and, as your treasurer, I am in no fear of being sent empty away: nay, I even venture to ask for additional aid, that you may not only add to the increase of funds, but enable me, as your almoner, to discharge the very heavy law expenses which have been most unhappily, but most necessarily, incurred. We have not the advantage of presenting before you the objects that are protected by your benevolence—such as the cheerful aspiring boy, or the meek, pleasing, girl, who, on their respective anniversaries, meet you in their holiday clothes, and greet you with their holiday smiles, and so win on the heart as to make the stream of charity set in at flood tide. Do I speak in metaphor? Let me refer you to the last anniversary festivals of the schools, when nearly six hundred pounds at one, and upwards of one thousand guineas at the other, rewarded the labours of the stewards engaged in such a festival of love: with what pride, as a Mason, do I advert to the gladsome truth.

Age, however, in its infirmity and wretchedness, must be otherwise respected; its presence would rather darken than enliven the scene intended for its solace. We must draw on the pure philanthropy that can picture in the mind's eye a scene of want and misery, and that can understand and appreciate an appeal made to its considerate judgment as well as to its feeling.

I had hoped to have reported the confirmation of a motion that passed the Grand Lodge in March last, for annuities for the widows of Freemasons; but the motion was misunderstood by the provinces, and its consequent rejection will retard, although I am certain it will not ultimately prevent, a measure which justice, as well as necessity, renders clear and obvious. I allude to the subject now because I touched upon it last year, and because I am convinced that it is time we should disclaim selfishness, and do justice to the aged widow as well as to the aged Mason.

Among the advantages derived by charitable institutions, bequests by legacy are the most prominent; and, as we number among our Order many Brethren of affluence, it could be wished that their sympathy in favour of the poor aged Brethren might be awakened at the serious moment when making a testamentary distribution of property—at that

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moment when the spirit of benevolence is directing the will and disposing the heart to charity. Many charitable testaments are delayed until the approach of dissolution of life. I can conceive nothing more sublime than that hour thus passed in the presence of bright ministering angels, who are awaiting to conduct the soul on parting from its earthly tenement to a blissful eternity.

Pardon this allusion, it may for a moment dim the cheerfulness of a happy hour, but the momentary contrast will only make the remainder of the evening pass with the more delightful enjoyment.

Brethren, it is true the Asylum is not yet erected; but we may safely bide our time. I confidently hope to enter the gates of the temple, not as the claimant of your bounty, but as the servant of it, to carry into full effect your benevolent views. This is the contemplated reward of many years Masonic service; and I glory in the hope of its accomplishment.

Ladies, once more I address you; and will borrow from Brother Brewster's excellent address—Thanks for the past, and thank you for your support. This Institution you have made your own, having nobly repelled the imputation attached by too many of the popular world against Freemasonry, by your advocacy of an Institution in which the friend, brother, father, and husband, are all connected. Thanks for the present. As tenants of that gallery, you shed a happy approval on our labours. Hope for the future. I implore you not to withdraw that fostering kindness so essential to the aged Mason. With your aid here and at home,

> "Then let the old man smile at SPRING—enjoy the SUMMER'S might—
> Partake of AUTUMN'S blessed gifts—defy the WINTER'S spite.
> And whilst you sooth poor fellow-men, low bent on age's crutch,
> Oh! think how quick—how great their change,—GOD'S angels are of such."

Dr. Crucefix's address riveted the attention—was only interrupted by rfequent cheers, and at its conclusion was welcomed by the most enthusiastic cheering—both in the hall and the ladies' gallery.

BRO. DR. LANE next rose, and said that he was quite sure the toast which he was about to propose, would be received with the utmost enthusiasm; and he doubted not that they would readily anticipate what it was, namely, "the health of their worshipful and excellent Chairman." (Loud cheers.) They would agree with him, that that excellent Brother was the friend of every man in England, so far as charitable feeling was concerned, whether a Mason or not a Mason. (Cheers.) There was not one who could not claim him as a Brother, whatever his position in life might be. (Renewed cheers.) The Chairman had spoken of a union of some of their charitable institutions, and of carrying out the principle of their charities to a further point than hitherto: he had suggested that they should not only support the sons and the daughters of Masons, and the aged and decayed of their body, but that they should extend their care to the widows of those who had helped them in the cause of charity in days that were past. (Hear, hear.) He deemed himself bound to support those views, and he trusted that there would be no difference of opinion on the subject, but that they should be united in one feeling of catholic charity. (Cheers.) Of his excellent friend and Brother, the worshipful Chairman, what could he say with which they were not already perfectly acquainted? (Cheers.) Nothing. It had been said by a learned friend of his (Coke) of another learned friend of his (Lyttleton), that he was not the name of law, but law

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itself. (Hear, laughter and cheers.) So he (Dr. Lane) might say of their worshipful Chairman, he was not the name of benevolence, but benevolence itself. (Loud cheers.) He begged to propose, and he knew they would drink it with the most perfect enthusiasm, "the health of their excellent Brother and Worshipful Chairman, Benjamin Bond Cabbell, in the name of charity and benevolence." (Loud and enthusiastic cheering.)

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

The Chairman, in rising to return thanks for the compliment which had been so handsomely paid him by his excellent friend and Brother, Dr. Lane, begged also to return his most sincere thanks for the warm manner in which the toast had been received and responded to by his friends and Brethren present. (Cheers.) He had ventured to throw out a hint respecting the union of the charities, and a provision for the Mason's widow, which he was glad to find received with favour; for he certainly thought, that the omission of the cause of the widow, was, to some extent, a blot upon their order (hear); and, he trusted the day was not distant, when such a provision would be made. (Cheers.) He thought, as he had before said, that there might be an opportunity of uniting the two institutions; but, whether united or separate, he should always be at their service, to the best of his humble means and abilities, to aid them in carrying out these views. (Cheers.) They might at all times command him as one of their humblest, but at the same time, one of their most devoted coadjutors. (Cheers.) He concluded by saying that he was highly honoured by being placed in that proud station; and having again thanked them for the manner in which they had drunk the toast, resumed his seat amid loud cheers.

The Chairman again rose, and said he begged to claim their attention for one moment, while he proposed a toast, which at every Masonic meeting was always received with attention and respect. They were this evening honoured by the presence, at their Masonic board, of many who were without the pale of Masonry. (Cheers.) They were at all times happy to see them; and it was not improbable that, incited by witnessing the regularity of their proceedings, they might be induced to join their Order. (Cheers and a laugh.) He begged to propose "the Visitors," and to couple with the toast the name of the Rev. David Laing, Chaplain to the St. Ann's Society, and that of Rev. Dr. Oliver, although absent. (Loud cheers.)

The toast was drunk with three times three.

The Rev. David Laing returned thanks on behalf of his brother visitors and himself, for the honour done them by the manner in which the last toast had been given and responded to. (Cheers.) He had always understood that it was improper in Masons to invite non-Masons to join their Order. (Hear, and a laugh.) But although he had never received such an invitation from any of his numerous friends who were Masons, he thought he had often read it in their looks. (Hear and laughter.) His numerous avocations, however, prevented his responding to it. (Hear.) As a non-Mason, he returned them his heartiest thanks for their great attention, and the kind reception they had given him at their hospitable entertainment. (Cheers.)

The Chairman next gave the "Past Chairmen of the Asylum," which was drunk with three times three.

Bro. W. Shaw returned thanks. He was exceedingly sorry that he

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was the only past chairman in the room, because he knew well the zeal and ability which many of them had displayed in the cause; and he could have desired that they should have experienced the gratification of being present to day (cheers). They had endeavoured through a series of years, to carry out the high principle which had been established this day (renewed cheering). It had not escaped the recollection of the company that this was the anniversary of a glorious day, (Waterloo) a day glorious, not only for England, but for the whole of the civilized world (cheers). It was upon this day that the liberties of mankind, under the British flag, were established, and that by British blood and British perseverance (loud cheers). They had gone through a long and arduous fight to arrive at the point at which they stood this day; it was not by a fight in which blood was spilt, it was by moral influence that they had triumphed (hear hear). Turning to their excellent Brother Crucefix, they might say, "This is *our* Waterloo—there is our Wellington." (Loud and long continued cheering.) It was under his command that they had succeeded in establishing a principle for which they had fought and struggled during ten years; and there was now the day-dawn of another principle, for which they should be equally prepared to fight, if necessary (loud cheers). On behalf of the other past chairmen, and himself, he begged to return them his warmest and most grateful thanks for the kind manner in which they had always received and supported them; and he begged to declare that he should not yield —no, not even to the worshipful chairman himself, in zeal, energy, and perseverance, in attempting to carry out the new object in which they had embarked, and in fulfilment of the glorious victory which they had this day achieved (loud cheers).

Bro. Dr. Crucefix, the treasurer, then read a list of subscriptions and donations, exceeding 400*l.*; among them was twenty guineas from the Chairman, and five pounds from E. R. M. as part of a successful railway speculation (cheers). He hoped in these days of railway wealth, this example might be followed by many others (hear).

The Chairman again rose and said, that he knew that all would be disposed to give a hearty reception to the toast which he was now about to propose. It was much to be lamented that custom prevented their being accompanied, on these occasions, by that lovelier part of creation, in whom all our happiness and comfort were bound up (cheers). But he was happy to see, by the state of the gallery, that the ladies took an interest in their proceedings, and had assembled to witness their efforts in the cause of charity (cheers). They were this day honoured with an unusually full assemblage of beauty (cheers); and gratifying and encouraging as was that circumstance, he was sure they would all join him in paying to the ladies that tribute of respect which was so justly due to them (loud cheers). He begged to propose the "Health of the Ladies," with three times three.

The toast was drunk with enthusiasm.

The Chairman next gave the "Health of the Junior Grand Warden," who was a liberal contributor to this and all the other Masonic charities (cheers).

Drunk with three times three.

Bro. Smith returned thanks, and assured their Worshipful Chairman, and the company, that he would continue to do all in his power to forward the interests of this institution (cheers).

The Chairman then gave "The Press," without whose efforts in

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re-echoing their proceedings to the most distant parts of the civilised world, the extent of their usefulness would be comparatively circumscribed (hear). He begged to drink "The Press, coupling with it the name of Brother Barnard" (cheers).

Bro. BARNARD returned thanks.

Dr. LANE proposed the healths of the "Vocal Brethren and sisters," who had so materially and gratuitously contributed to their enjoyments this evening. In this toast he also included Mr. Pape, who lent the pianos without expense.

Drunk with three times three.

Bro. CROUCH returned thanks. He said that in giving their gratuitous services to this institution, they did not look upon it as an act of charity on their part, but as a right which humanity claimed from them (loud cheering).

The CHAIRMAN said the last toast upon the list, was the "Health of the Stewards of the day," who had provided for them so excellent an entertainment (cheers). He begged leave to associate with that toast the name of "Bro. Dr. Lane," the President of the Board of Stewards, under whose banner he was sure they were always happy to act (cheers).

The toast was drunk with three times three hearty cheers.

Bro. Dr. LANE returned thanks, and said they felt that the cause of the Asylum at all times claimed their attention, and it was their pleasure as well as duty, to aid in carrying out its principles (cheers). He regretted to say that he had, in consequence of absence in the country on business, not been able to attend the board so frequently as he could have desired; but the efficiency of his Brother Stewards had rendered this a matter of little moment. He concluded by expressing his warmest thanks for the toast (cheers).

The CHAIRMAN said the time had now arrived for quitting the chair; there was a time of meeting, and he was glad of it; there was a time of parting and he was sorry for it (hear and cheers). He could not leave them, however, without saying that he should, at all times, be at their service if he could perform any office to advance the interests of this institution, no matter how low or insignificant (hear and loud cheers). Happy had they met, happy did they part, and happy might they meet again (cheers).

The Worshipful Chairman then took his departure loudly cheered by the company.

It is worthy of remark, that the concluding toast was received with the same decorous attention as the first—the most delightful order prevailed.

Many of the Brethren joined the ladies in the "Glee Room," when a concert and dancing closed the amusements of the evening.

THE REPORTER.

BRO. MICHAEL FURNELL.—The visit of this distinguished Mason to the metropolis of the world, and of Masonry, has been unfortunate as to time; the Lodges have nearly all adjourned for the season, and he has had little opportunity of witnessing any operative Masonry. He was introduced to the Grand Master the Earl of Zetland, at the Grand

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Lodge, and, by Companion Henderson, to the St. James's Chapter, on the following day. He was waited on during his short sojourn at the Norfolk Hotel, Surrey-street, Strand, by Brothers Crucefix, R. L. Wilson, J. Udall, and others; and left London for Paris, where he intends to visit the Lodges, and other Masonic bodies, particularly those of the Hauts Grades. We understand that Mrs. Furnell intends to become a Masonic Sister by adoption, in Paris, thus following the example of Sister Crucefix, and other Masonic wives.

THE GRAND STEWARDS' LODGE, *March.*—We omitted in our last to notice the admirable working of the first lecture, by the W. M. Bro. John Udall, assisted by the following members, viz., Bros. Forman, Gibbons, Emly, Smith, I. D. Cox, Shaw, and Norris. The charges were excellently given by Bro. Acklam.

THE MASTER MASONS' LODGE OF IMPROVEMENT continues its praiseworthy exertions; and justly earns its Masonic laurels by the untiring exertions of many worthies, among whom Bros. S. B. Wilson, John Savage, and Robb, are, as usual, conspicuous. A committee has been formed to select from among talented competitors an improvement in tracing-boards. Bro. Harris has been the successful candidate, and from the specimen we have seen, the selection is very creditable to the committee.

LODGE OF INSTRUCTION, under the sanction of the *Lodge of Stability*, No. 264. President, Bro. Peter Thomson, S. G. D. The Anniversary Meeting for the session 1844-45 was held at the George and Vulture Tavern, Cornhill, London, on Friday, the 25th day of April.

The following Brethren assisted in the proceedings of the evening,—first section, second degree, Bro. Alport, P. M. 227; second section, J. Gibbins, P. M. 36, &c.; third section, H. Muggeridge, W. M. 227; fourth secton, R. B. Newsom, J. W. 36; fifth section, J. F. White, P. M. 36 and 205. They acquitted themselves as first-rate workmen, highly to the gratification of the Brethren. The attendance was very numerous; among the Grand Officers present and past, we noticed Bros. Thomson, Baumer, Crucefix, Mc. Mullen, Webb, and Evans. The banquet was on table by nine o'clock. The post-cœnial addresses were in unison with the occasion, and were received with due attention, especially that of the chairman, in allusion to the character of the worthy president, Bro. Thomson.

OLD KING'S ARMS CHAPTER OF ROYAL ARCH MASONS, No. 30. Companion John Harris, M. E. Z. *June* 2.—The first Convocation of this Chapter was held at the Freemasons' Tavern, when the exaltation of many Companions took place. Several Companions also joined. The ceremony of Consecration took place in the Masonic temple. This inaugural festival was most auspicious; and gave evidence that an increase in the number of Chapters must tend to the extent and advantage of the Order.

CHAPTER OF INSTRUCTION under the *St. George's Chapter*, No. 5.—*May* 17.—The last meeting of the season was held at the Piazza Coffee House, Covent Garden, when the Chapter was opened, and most creditably worked in full regalia; and after it was closed, the Companions enjoyed the pleasure of a few social hours.

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MASONIC CHIT CHAT.

HIS ROYAL HIGHNESS THE LATE DUKE OF SUSSEX, *April* 21.—The grave is said to be the last earthly resting-place of man. His late Royal Highness the Duke of Sussex, however, although he has now been buried these two years, was not deposited in his last resting-place till Monday. His remains were then removed from the vaults underneath the chapel in the Kensal-green Cemetary, where they had been previously placed, and were conveyed to the mausoleum recently erected in this beautiful burial-ground for their reception. In direct opposition to the many specimens of bad taste which are scattered throughout the grounds, the mausoleum of the late Duke of Sussex is impressively plain and simple—massive, without ornament. It is constructed of grey granite; the vault is about twenty feet deep, and sufficiently broad to contain another coffin of the same width as that of his late Royal Highness. It rises not more than two feet and a-half above the ground, and is covered with a solid block of granite, estimated to weigh about two tons and a half, and which on one side bears the following inscription:—

"Sacred to the memory of his Royal Highness Augustus Frederick First Duke of Sussex, sixth son of George the Third.

"Born April 21st, 1773.
Died April 21st, 1843."

The coffin of the illustrious dead was, on Monday morning, at an early hour, conveyed into the chapel from the vaults underneath the chapel. The velvet with which the outer coffin is covered was then found to be but slightly discoloured or moth-eaten, and the ornaments, with a little burnishing, shone as bright as ever. The inside of the coronet of his Royal Highness was, however, very much destroyed. A little after eleven o'clock, her Majesty's Lord Chamberlain, the Earl of Delawarr, accompanied by the Hereditary Great Chamberlain, Lord Willoughby d'Eresby, arrived at the cemetary in a plain brougham, drawn by one horse, to witness and superintend, as the representatives of her Majesty and the rest of the royal relations of the late Duke, the removal to their last resting-place of the remains of a prince of the blood royal of England—of one who, however much misrepresented, was justly and exceedingly popular, and deservedly beloved by the most enlightened portion of his fellow-countrymen. The Lord Chamberlain having inspected the coffin, it was then carried by twelve men to the mausoleum, which is situated immediately in front of the entrance, and on the right-hand side of the chief carriage-road to the catacombs. The coffin was then lowered into the vault, where it rests upon three supporters; and the coronet and cushion of his late Royal Highness having been placed upon it, the mausoleum was closed, and the ceremony was at an end. All the preparations for the removal were kept mysteriously secret, and so great was the desire to keep the public from any knowledge of it being about to take place, and to prevent anything like a display of popular feeling which might have been evinced on account of the late Duke's continued advocacy of free and enlightened principles, that the undertaker himself was not made aware till Saturday last of the day on which the removal of the coffin would take place. There were, accordingly, but few, not above thirty persons assembled, and chiefly the intimate friends of his late Royal Highness, to pay to his remains the last tribute of respect and affection. Among the few we noticed the Earl of Dinorben, Mr. Walker, Colonel

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Tinte, the executors of his late Royal Highness, and the Chevalier de Berardi. Several Freemasons were in attendance to testify their regard to the memory of their lamented Grand Master. We may take the opportunity of stating, upon good authority, that the debts of his Royal Highness have all been paid, with two exceptions—the first is a bond given to Mademoiselle d'Este for 10,000*l.*, and the second is the account of his Royal Highness's legal executor, which amounts to a considerable sum, owing to the great expense incurred in the adjustment and settlement of all claims upon the estate of the Duke. We must not omit to mention that the modest builder of the mausoleum has had his own name affixed to it in letters of an unusual size, which attract quite as much notice as the inscription to the memory of his Royal Highness. There seems to have been some want of the attention due to the living members of the family of his late Royal Highness, or Mr. Johnson, of the New-road, would not have been permitted to disfigure, by his name, the beautiful and elegant tomb which covers the remains of an uncle of her present Majesty. In returning through the burying-ground we were struck with the spirit of speculation displayed even in the abode of the dead. Several tombs have been built, which are ready to be let to the highest bidder. Persons may here find, at a moment's notice, and take possession of a house ready prepared in consecrated ground, as if he were entering furnished apartments in any street in the metropolis.

Library of the Duke of Sussex.—The sale of the fifth portion commenced, consisting of the Latin Classics, the Drama, Poetry, Belle Lettres, Biography, &c.; 249 lots were disposed of, and fetched extraordinary high prices. The sale of this portion continued for twelve days.

The Sussex Memorial.—"Our attention has been called to an observation in the *Freemasons' Quarterly Review*, implying that the subscription for a monument (Masonic?) to the memory of the late Duke of Sussex is lagging, and that the Rothschilds, Cohens, Salomons, Montefiores, and other Jews, appear to be unmindful of their obligations to the illustrious departed! This reproach is anything but justified, for we remember to have noticed some of the foregoing names attached to the public subscription in the newspapers; but we have still better evidence that the Jews, as a body, have been the foremost to record their sense of gratitude to that lamented prince. Surely, the editor of the Review must have overlooked the fact, that the 'Jews' Literary and Scientific Institution,' at its recent foundation, was specially dedicated to the Duke's *memory, under the title of 'Sussex Hall,'* (*vide* our report of the proceeding on that interesting occasion, in No. 95). We found occasion to observe, at the time of the Duke's death, that no barren compliment, no cold momento, spiritless for future generations, could be a worthy monument to such a man; but that the Jews especially were called on to devise their memorial, of a character which might present to all times, some feature in accord with the scientific tastes—with the affection for Israel, and with the desire to elevate us nationally, which so eminently distinguished that illustrious philanthropist. The foundation of 'Sussex Hall,' will certainly vindicate the Jews from the imputation of ingratitude towards the Duke's memory; especially if those gentlemen whom the Masonic Review mentions by name, shall continue to foster it, in consonance with their obligation already incurred as its 'patrons.' As a further proof that the reproach is ill-founded, we

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venture to mention the fact, that it has already been in agitation to provide a portrait of the Duke, as the principal decoration of the Lecture Hall. The admirable subscription portrait, painted by S. A. Hart, Esq., R. A., at the Jews' Hospital, is another security that his memory will be cherished in Israel."—*Voice of Jacob.*

It is very probable that, had our attention been drawn to No. 95 of the "Voice of Jacob," we might have written some other words on the subject than what appeared in our last number, but they would have had a very similar import; and, indeed, however complimentary to the memory of the illustrious dead, is the TITLE of the "Sussex Hall," still, such title does not aid in the erection of the "Sussex Memorial;" in fact, a disinterested party might question which is the most complimented in the title—the dead or the living. Seriously speaking, let anonymous subscriptions pour in from the Rothschilds, Cohens, Salomons, and Montefiores, and let the cheek of the Christian mantle with a blush at the liberality of the Jew. We never doubted the gratitude of the men of Judah to their illustrious patron, and certainly as little intended to reproach them, when we drew their attention to the neglect his memory has sustained by the most ill-advised resolutions that ever disgraced a noble object.—ED. *F. Q. R.*

TO THE EDITOR.—Your most valuable hint to the Catholics in behalf of the memory of their great benefactor, the late Duke of Sussex, should be heeded. The world in general, but the Roman Catholics of Great Britain in particular, owe to that illustrious Prince a lasting debt of gratitude. His great charity they should never forget, nor his exertions in behalf of their liberties, without which they must have remained a proscribed race, perhaps to this very hour. The Catholic religion is essentially charitable, and there can be no charity where there is no gratitude. I must, however, observe that the Catholic body is not wealthy, and that they have more than they can well do to sustain the expenses of their own charities, clergy, chapels and churches, and these considerations must not be lost sight of in judging of their gratitude to their deceased illustrious benefactor. E. D.

THE MASONIC MUSEUM AND LIBRARY.—If this Masonic bantling is still permitted to exist, we recommend the curators to purchase the original copy of "Calmet's Dictionnaire de la Bible," 4 vols., folio, calf gilt, with unwards of 300 plates in excellent preservation—the price is *5l. 5s.* It is in the possession of Mr. Rubensole, 19, Clerkenwell-green.

BIRTHS.—*April* 14.—At Tibberton-square, the wife of Bro. Robert Field, Secretary to the Aged Masons' Asylum, of a son.

May 1.—At Wakefield, the lady of Bro. Charles Clapham, (W. M. Unanimity, No. 179) of a still born son.

MARRIAGE.—On Thursday, the 1st May, at St. Mary's Church, Whitby, by Bro. the Rev. E. W. Trevanion, Bro. M. Woodhouse of Whitby, to Mary, daughter of Bro. Wm. Morley, of the same place.

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Obituary.

Jan. 4.—Major BENJAMIN RUSSELL, aged 83, after 60 years Masonic services in the Grand Lodge of Massachusetts, of which he was the Senior Past Grand Master.

Jan. 22.—Bro. SAMUEL SPEAR, of Townsend, U. S. æt. 57, a faithful Mason.

Feb 6.—Brother the HON. JAMES LEWIS, U. S. æt. 60, Boston, has gone to swell the ranks of the slumbering dead.

Feb. 8.—Bro. Peter Toffler, æt. 81. He was initiated at Alexandria, D. C., and frequently sat side by side in Lodge with the immortal Washington; and was present at the laying of the corner-stone of the National Capitol, and participated in the ceremonies of that occasion, at which the venerated Washington presided.

Funeral of Brother Lieut. MILBOURNE KEMEYS TYNTE, *of the 4th Royal Irish Dragoon Guards.—March* 26, 1845.—This melancholy procession left the Artillery Barracks, Clonmel, at two o'clock, in military order. It moved on slowly, and upon arriving near Newton Anna, the body was transferred to a hearse and six, which was there in attendance, and, accompanied by two carriages, proceeded for Waterford, from whence it was conveyed to Bristol for interment in the family vault at Halswell, Somersetshire. The military then returned to their quarters. The utmost sympathy was shown for the untimely fate of this lamented officer. He had only just completed his 22nd year, and was beloved not only by his regiment, but by a large circle of acquaintance, from whom, by the inscrutable will of Providence, he was cut off in the full vigour of life, and its enjoyments. He assisted at the celebration of the festival of St. John, with his now mourning Brethren, of 327, Taunton, on the 28th of December last.

March 11.—Bro. CHARLES BUCK, of Weymouth, æt. 75, of the late Arimathea Lodge of that town, and a retired officer of H. M. Customs at that port.

April 27.—At Shepton Mallet, at the advanced age of 93 years, Br. EDWARD MC.INNIS. He was formerly in the army, and served against the Americans in the war of independence. Br. Mc.Innis was initiated into Freemasonry in the year 1777, and, in addition to those sanctioned by the Grand Lodge of England, had taken the whole of the spurious or unrecognized degrees of the order. A few Brethren followed his remains to the tomb, and the last offices were performed by Bro. the Rev. F. F. Hole.

May 7.—"In the *Courier* of 9th May, was announced, among the obituaries, the death of Cursetjee Manockjee, Esq., which occurred on the 7th, but we should be the exception, we believe, to all the journals of the Presidency if we did not pay a more prominent tribute of respect to his memory. He was a gentleman much esteemed in Bombay, as has been testified, not only by the hundreds of his community who followed his remains from his late residence to the Temple of Silence, but by the respectful attention shewn by great numbers of all classes and denominations to his mourning family. The native journals, although conflict-

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ing on political topics, have, on this instance, laid aside their differences, and joined in according with one voice to the memory of the deceased the highest meed of praise. The *Jami Jamshed* says, "he was the poor man's father, and the rich man's friend, invariably respected by both. His loss is a public one, and the blank it leaves cannot be filled up." Cursetjee Manockjee was the progenitor of a large family; his children, grand-children, and great-grand-children, numbering about thirty-five; and, including the other branches of the family, of which he was the head, about one hundred members at least might be named. One of his sons is well known in European travel, and many others of his mourning relatives stand high in estimation here. At the time of his death, he had very nearly arrived at the advanced age of 83 years.

He was one of the leading members of the native community of Bombay, and of the Parsees in particular, of whose "Punchyat," or general assembly, he was for years the chief leader. He was the father of the first Parsee Freemason; and, though not a Mason professedly, he most invariably practised the precepts of the Craft.

May 12.—Lord Carbery.—We regret to announce the death of the above noble lord, who expired at the family seat, Castle Freke, Ross Carbery, in the county of Cork, from the effects of an attack of paralysis, with which his lordship had been recently afflicted. The deceased John Evans Freke, sixth Baron Carbery, of Carbery, county Cork, in the peerage of Ireland, of which peerage his lordship was a representative in the Parliament of the United Kingdom, was born on the 11th of November, 1765, and succeeded on the death of his cousin John, fifth Lord, on the 4th of March, 1807. His Lordship married, on the 25th of January, 1783, Lady Catherine Charlotte Gore, third daughter of Arthur Saunders, second Earl of Arran, and having had no issue, his title and estates devolve upon his nephew, George Patrick Percy Evans Freke. The present peer has three brothers—Percy Augustus, a Captain in the Grenadier Guards; Fenton John, Lieut. 2nd Life Guards; William Charles, married to the Lady Sophia Sherrard, youngest sister of the Earl of Harborough; and a sister, Jane Grace, married to the Hon. and Rev. Charles Bernard, second son of the Earl of Bandon. Lord Carberry was Provincial Grand Master for the county Cork; by the Brethren of which province, as well as by the Fraternity at large, his decease is sincerely lamented.

Lately, at Lambeth, Bro. George Stansbury, the composer and vocalist, in his 44th year.

At Carlow, æt 71 years, Captain John Gordon, Adjutant of the Kilkenny Militia. The funeral procession was accompanied by the brethren of the Masonic Lodges of Kilkenny, wearing the usual badge, Captain Gordon having been an old Brother of the Craft.

Sir David Milne.—It is with feelings of deep regret that we announce the death of Sir David Milne, G.C.B., Admiral of the White, who was second in command to the gallant Exmouth at Algiers, and who only relinquished the command in chief at Devonport a few days since. Sir David Milne entered the navy in 1778, and was a midshipman in Rodney's action. He was made a lieutenant in 1794, and in that rank, on board the Blanche, distinguished himself on a variety of

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occasions in the West Indies. He was promoted from this vessel for his conduct in the splendid and hard-fought action between this vessel and the French frigate Pique, in 1795, and afterwards commanded this frigate at the attack on the Dutch colonies of Demerara, Berbice, &c. in 1796. In this frigate he also assisted in capturing the Seine, in 1798; and, appointed to command that ship, he fought an action with, and captured the Vengeance. He received his post commission in 1795, and obtained his flag promotion, as rear-admiral, on the 4th June, 1814; and, hoisting his flag on board the Impregnable, 104, seconded the noble Exmouth in his attack on Algiers, when his ship was fairly riddled with shot. He became vice-admiral on the 27th May, 1825, and full admiral on the 23d November, 1841. The death of this hero took place on board the Clarence (steamer), in which vessel he was proceeding to Scotland, attended by his amiable lady and son, Captain Alexander Milne. Sir David Milne was a very distinguished Scottish Mason, and Grand Master of the Knights Templar of Scotland.

March 19.—The late Captain Joseph Crew Tullidge, *R. N.*—This brave officer was one of the old school. and by his own merit obtained the rank he held. He shared in the glories of the Nile and Copenhagen, and had assisted at the capture and destruction of upwards of forty sail of the line, besides frigates. We have received the following interesting Masonic obituary:—

"It has pleased the Most High to remove from this transitory state of existence to (we hope) an ethereal mansion, veiled from mortal eyes, where the world's great architect lives and reigns until time shall be no more, our esteemed brother, Joseph Crew Tullidge, a retired Post Captain, who died at his residence in East street, Melcombe Regis. He was introduced into masonry, and received his several degrees in the All Souls' Lodge, Weymouth, by the late highly-talented and accomplished Mason, the R.W. P.G.M. W. Williams, Esq., very many years ago, and continued a subscribing member thereto up to the year 1839, when he withdrew, being incapacitated to attend to its duties from the frequent attacks of gout and deafness, leaving however behind him a lasting memorial of his fraternal regard for the Craft in general, and his own mother Lodge in particular, by presenting the Lodge (per medium of Bro. P M. W. J. Hill) with two very handsome carved mahogany chairs, for the use of the deacons.

"It may not be uninteresting to the fraternity and friends of the deceased to know, that the subject of this memoir entered into the navy as a bold volunteer in the year 1793, where he soon became actively employed against the enemies of Old England, more particularly in Admiral Hotham's engagements in the Mediterranean, at the siege of Bastia and Calvia, and the evacuations of Toulon. In 1797 he served under the famed Sir John Jervis in the memorable action off Cape St. Vincent. In 1798 he joined the Mutine, under the command of the intrepid Admiral (then Captain) Sir T. M. Hardy (to perpetuate whose glorious achievements a monument is now being erected upon Blagdon, in the parish of Portisham, near the birth-place of our lamented brother), and was attached to the squadron at that time under the command of the immortal Nelson, who was then anxiously searching the Mediterranean for the French fleet, when the British were placed in a very critical position, owing to the strong winds which prevailed at that time, so that they could not get round the south-west extremity of Sicily;

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upon which occasion our deceased friend (then master's mate only) stated to Captain Hardy, that with his permission he would undertake to navigate the Mutine through the Straits of Messina: when the Captain replied, 'If that is your opinion, why not take the Vanguard also;' and, upon his consenting, he was immediately taken on board for that purpose: and, to his credit be it spoken, he succeeded in not only conducting her safely through that intricate channel, but the whole of the fleet also; for which important service he was personally thanked by the hero of the Nile, from the remarkable circumstance of this being the first time that a fleet of line-of-battle ships had been known to pass those dangerous straits. Brother Tullidge then became first lieutenant of the Africaine, in which ship he was captured by two French frigates of superior force, off the Isle of France, in 1810, after a desperate action, in which the gallant Captain Corbet and 36 men were killed, and 96 officers (amongst whom was this brave lieutenant) and men were wounded; and it is recorded that he refused to quit the deck until the colours were struck, for which act he was tried by a court martial, but most honourably acquitted, and shortly afterwards promoted to the rank of a commander. He also assisted in the capture and destruction of 44 sail of the line, besides as many frigates, and was present at the battle of the Nile. Besides the distinguished officers above alluded to, our departed brother had the honour of serving under Sir W. Hoste and Sir G. Grey, and was very liberally rewarded by his country for the wounds he had received in its service. His remains were conveyed to his native village (Abbotsbury), attended, at his earnest request, by a few select friends only; amongst whom were Bro. P. M. Hill, Bro. Captain Abel Ferris, R.N., Messrs. W. Bartlett, Davis, and Gray, who were met at the church there by his brothers, Messrs. James and John Tullidge, and a host of sorrowing relations and friends, together with the Rev. Mr. Davis, who performed the burial service in a pious and impressive manner."

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PROVINCIAL.

GRAVESEND, *June* 11.—The *Lodge of Sympathy* held their annual meeting, in their room at the Literary Institution, this day, to which they invited the D. P. G. M. Bro. Ashley, who attended with some of the Chatham Brethren. There were also present some other visiting friends, and among them Bro. Crucefix, who assisted Bro. Heather in the installation of the Master elect, Bro. Johnson. There was a fair specimen of operative work in the lodge-room under ground, and at the banquet, which took place in the large assembly room above; there was such a rivalry in the *agremens* of the table, &c. as evidently tended to enliven the social hours, during which song, toast, and address, followed each other, greatly to the delight of above thirty Brethren, who bade "good night" in hopes "to meet again."

HERTFORD, *April* 4.—The Provincial Grand Master for Hertfordshire, W. Stuart, Esq., held his annual Grand Lodge at the Shire Hall in this town, which was numerously attended by the most influential Brethren of the several lodges in this district.

OXFORD, *April* 9.—The Masonic Brethren of this Province attended in large numbers at the Masonic Hall in this City, for the purpose of installing Bro. Charles Ridley, of University College, in the high office of Prov. Grand Master. The Lodge presented a very animated and splendid appearance, as, in addition to the Prov. Officers, there were also present several distinguished Officers and Brothers from the G. Lodge of England, Berkshire, and other Lodges. Among those present who assisted at the ceremony, were, Bro. B. Cabbell, P. G. W.; J. Warren Hayes, G. Chaplain; R. Gibson, P. Registrar; J. Billing, P.G.S.W.; J. J. Blandy, D.P.G.M.; E. Sherwood, W.M., Lodge 597; W. Evans, P. M., Lodge 118; Bro. Holme, P. M., Lodge 40; &c. &c.

Immediately on the conclusion of the Installation, the P. G. M. proceeded to appoint his officers for the year.

As soon as the various officers had been invested with their decorations, and had entered on their duties, the Lodge was closed in due form and order, and the Brethren separated.

In the evening the Brethren re-assembled, when a splendid banquet was provided, and about eighty sat down to honour the P. G. M. who presided on the occasion.

On the removal of the cloth, the P. G. M. proposed in succession, the "Queen and the Craft," "Prince Albert, and the rest of the Royal Family," the "Grand Master of England, the Earl of Zetland," who was distinguished for his Masonic zeal and knowledge, and whose appointment to that high office had given such universal satisfaction. (Drank with the fullest Masonic honours).

The P. G. M. said, there was a name identified with English history and England's naval glory—it was Howe (cheers)—there was a name also connected with Masonry, and beloved by the Craft, and that too was Howe (cheers), the Deputy Grand Master of England; and it was only necessary to mention it to awaken that respect and honour due to it. Though as Masons it was their peculiar province to extend the blessings of peace rather than to encourage war, still they were not unmindful of one whose achievements had shed a lustre on his name and country, and

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whose descendant was distinguished as a Mason and beloved as a man (cheers). He had peculiar pleasure in giving this toast because it enabled him to connect with it the other officers of the Grand Lodge, several of whom had done him the honour to attend the installation and the banquet, and he much regretted that others were unavoidably compelled to leave without participating in the festivities of the present occasion (cheers).

Bro. HAYES, Grand Chaplain of England, acknowledged the toast on behalf of himself and the other Grand Officers, and expressed how deeply they felt the honour conferred on them, and the generous welcome with which they had been received. He regretted that there were so few of the officers of the Grand Lodge present, but they were detained in London by Parliamentary and other duties. His visit to Oxford on the present occasion was a source of peculiar pleasure to him, because he had the honour to be initiated in the Apollo Lodge, at the same time with their present Prov. Grand Master, and whether he regarded him in his Masonic character, or in his private capacity, he had every claim on their support, affection, and esteem. (Loud cheers).

The P. S. Warden, Bro. BOYD, said he had an arduous, but at the same time, a pleasing duty to fulfil, namely, to call upon the Brethren to assist him in doing honour to their worthy and excellent Prov. Grand Master, Bro. C. Ridley. (Loud cheers). This appointment, conferred by the Earl of Zetland, was most gratifying to all the Brethren in the province, for the Prov. G. Master had spent here his boyhood, his middle age, and manhood, and lived in the esteem of all by whom he was known. As a Mason, he had gone through every degree, distinguishing himself in each until he had risen to the highest point which it could be his ambition to obtain. In conclusion, he hoped, and was sure it was participated in by all present, that the P. G. M. might long preside over them, and ever retain the good opinion and warm feeling which they all entertained towards him. (Loud cheers).

The P. G. M. said he could not but think that personal attachment to him had caused both the P. G. S.W. and the Brethren to speak more highly of his Masonic qualities than he was entitled to; but at the same time he was sensible that they would not show him such marks of respect, if they did not approve of his conduct as a Mason and a man (cheers); it was this that enhanced the compliment, and gave him additional pleasure at the present moment. There had been times and countries where the Order to which they belonged had not met with the success or treatment that it deserved, but it had been the lot of other societies, whether of a social or different character. This however would be the case, where the principles and features of a society were not understood, and where they had to combat against ignorance and bigotry. But here, in England, it was not so,—but the noblest and the best were found ranged under its banner, and endeavouring to carry out its principles, which were those of "Peace on earth, and good will towards men." (Cheers). He trusted that they would show by their conduct that Masonry was understood and appreciated in Oxford, and that they would act upon it in every relation of life, for it was by so doing that it would maintain its proud position, appealing as it did, to men's minds, and not to their passions or prejudices. In conclusion, he begged to thank them for the support they had given him in the task he had undertaken, and trusted by a steady and zealous discharge of the duties to prove himself worthy of their confidence and good opinion. (Enthusiastic cheering.)

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The PROV. GRAND MASTER then proposed the healths of the Deputy Prov. Grand Master, and the General Registrar of Berkshire, Brother R. Gibson.

Bro. GIBSON returned thanks.

The P. G. M. then gave "The Officers of the Prov. Grand Lodge, of Oxfordshire."

The P. G. S. W. Bro. BOYD, acknowledged the toast, on behalf of himself, and his Brother officers.

The P. G. M. then proposed the healths of the Past Prov. Officers, which he begged to introduce with the name of Bro. C. Sadler, who was in office when his predecessor Lord John Churchill filled the high and distinguished post which he was now called on to occupy. To the past officers they were much indebted, for it was they who laid the foundation of that building which they were now engaged in carrying on.

Bro. SADLER said he was so unexpectedly called on, on the present occasion, to respond to the last toast, on behalf of himself and his Brother past officers, that he wanted words to express his gratitude for the kind feelings evinced towards them. About twenty-two years ago he used his humble exertions, with Lord Forbes, to establish a Prov. Lodge, and as his lordship, owing to being abroad, could not attend to it, he consented to appoint a deputy, and selected one who had the confidence of both Lodges, and who ably and faithfully represented this city in Parliament for a quarter of a century—the late John Ingram Lockart. At his decease the office devolved on one equally estimable as a man and a Mason, the late Lord J. Churchill, who died on the China seas, and at whose installation he, (Bro. S.) filled at that time the office of W. M. of the Alfred Lodge. At the present time it was gratifying to him to be present on the occasion of the installation of their worthy P. G. M., whose good qualities he had long bore witness to, and who would give the fullest satisfaction to the Lodges he presided over, and confer a credit on the Craft in general. (Cheers).

The P. G. M. then proposed, "Bro. Evans and the Visiting Brethren."

Bro. EVANS, P. M. of Lodge 118, acknowledged the toast, and was delighted to find that the Grand Master of England had so able a representative in the Province of Oxfordshire as the P. G. M. Bro. Ridley, whose appointment reflected honour on the Grand Lodge of England. (Cheers).

The P. G. M. then proposed the "Health of Bro. Jubber, and the Brethren of the Alfred Lodge;" and complimented him on his zeal and ability, and the great services he had rendered Masonry. He felt assured such toil was his delight, and that, like the warrior who forgot his wounds on the attainment of a victory, so he forgot all he had gone through, and all he had sacrificed to advance the science to its present proud pre-eminence. (Cheers).

Bro. JUBBER responded, and assured the P. G. M. that they all felt deeply interested in the proceedings of this day, and there was but one feeling prevalent—that of unbounded confidence in their P. G. M., and gratitude to the Earl of Zetland for so judicious and satisfactory an appointment. (Cheers).

The P. G. M. then proposed "Bro. Meredith, and the Apollo Lodge," and remarked that the union between the two Oxford Lodges reminded him of two well-known streams—the Isis and Cherwell, which flowed peacefully and tranquilly along those banks which they were the happy occasion of fertilizing, till they met and blended together, and formed

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one glorious and uninterrupted stream. (Cheers). Could his own wishes have been carried out as regards Henley he should then have had the pleasure of speaking of another stream and describing them as a "tria juncta in uno." (Cheers).

Bro. MEREDITH returned thanks, and assured the P. G. M. that he was proud in having officers under him, who stood by him and rendered every assistance in their power. It was true the Apollo Lodge was a fluctuating body—the members were "here to-day, and gone to-morrow;" and, therefore, they were prevented from making that progress which they desired: but if it were a permanent body, he doubted not, from the zeal of his Officers and Brethren, they might stand equally high in Masonry with their sister Lodge.

The P. G. M. then gave "The Stewards." (Cheers).

The P. G. M. then gave, as the parting toast, "Success to the Masonic Charities."

Some excellent songs and other speeches were given, but our space has compelled us to be brief.

TOWCESTER, *June* 11.—The Provincial Grand Lodge for Northampton and Huntingdonshire was held this day, by the R. W. the Earl of Aboyn. The meeting was most respectably attended, and passed off with true Masonic harmony and unanimity.

BURSLEM, *May* 28.—The Sutherland Lodge having had a warrant granted for a Royal Arch Chapter, the same was consecrated at the George Hotel, Burslem. The ceremony of consecration was performed by the Comp. A. Le'Veau, M. E. Z., of Chapter 674, and who also installed the principals, having had the valuable assistance of Comp. John Savage, P. Z. of No. 7. Comp. George Baker was installed Z.; Comp. Wickling, J.; Comp. Wood, P. Z., of 115; and there were present, the Worshipful the Mayor of Newcastle-under-Lyme, Comp. R. Fenton, Esq., S. E., 674; Comp. W. Mason, H., of 674; Comp. Turner, and many other Companions. Eight Bros. of Lodge 660, were exalted, and one and all expressed their gratification at the manner in which the ceremony was performed by Comp. Le'Veau. The banquet took place at 7 o'clock, where harmony and Masonic good feeling prevailed.

Comp. Evans, of Great Newport-street, London, furnished the Chapter paraphornalia, in his usual style, and which gave considerable satisfaction.

WOLVERHAMPTON, *June.—Presentation of a Testimonial to the V. W. Bro. the Rev. Dr. Slade, D. P. G. M. pro. tem., P. G. Chaplain, Principal H. of St. Peter's R. A. Chapter, and P. M. of St. Peter's Lodge.*—Since the expiration of the late W. M.'s tenure of office, after having held the chair for two years, the extent permitted by the constitutions, it has been contemplated by the Members of St. Peter's Lodge to present him with some token of their personal respect and estimation of his valuable services in the cause of Masonry in general, and of St. Peter's Lodge in particular. The Testimonial determined upon as most appropriate and consonant to the taste of the worthy Doctor, was a richly embellished P. M. jewel, set in gold, of a very classical and unique pattern, upon the obverse side of which appears the following inscription:—"To the Rev. Doctor Slade, P. G. C. This Jewel was presented by the Officers and Brethren of St. Peter's Lodge, as a token of their sincere esteem for his Masonic excellence. A.D. 1845."

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The design and workmanship are worthy the studio of Brother Evans, of London. To give full *eclât* to the event, the usual Midsummer Annual Festival of St. John was resolved to be kept somewhat earlier this year, to which Brethren of the neighbouring Lodges were respectfully invited, both by public advertisement and private circulars. Lodge opened at the Assembly Rooms, and adjourned to the dinner at Bro. Paul Law's. About forty Brethren sat down to the banquet.

The W. M. (the cloth having been withdrawn) rose, and proposed, respectively, the health of "Her most gracious Majesty," "the Queen Dowager," "Prince Albert, and the other members of the Royal Family."

The W. M. next proposed, "the M. W. Grand Master, the Earl of Zetland, and the Grand Lodge of England."

The W. M., after calling upon the Brethren to charge their glasses, proposed the health of their Provincial Grand Master, Colonel Anson, which was a toast he felt assured they would be proud to do honour to, or all the Brethren who had the good fortune to be present could bear ample testimony to the distinguished manner in which their R. W. Brother conducted the business in Provincial Grand Lodge; especially were they, as members of St. Peter's Lodge individually, obliged to him for the high honour which he had conferred on their worthy Brother, Dr. Slade, in appointing him his Deputy for the Province. "Colonel Anson, and the P. G. Lodge of Staffordshire."

After claiming the attention of the Brethren, the Worshipful Master then rose and said—We have assembled together to pay the homage of the heart to a respected and worthy Brother Mason, and to present to him a small Testimonial of our gratitude and esteem, for the zealous manner in which he has endeavoured to promote the true principles of the Craft, and especially for the affable and distinguished manner in which he presided over our Lodge for the period of two years. You all, Brethren, must be well aware that it is by the aid and countenance of such zealous members of the Craft as our worthy and Rev. Bro. Dr. Slade, that the dignity of our Society is upheld and preserved, and will ever, under the same auspices, maintain its high character and extended influence. Worthy and esteemed Brother Slade, I have now the pleasing duty to perform of presenting you, in the name and behalf of the Lodge, with the Past Master's Jewel, as a token of regard, and allow me to remark that the manner in which you have endeavoured to uphold the character of St. Peter's Lodge, and to promote the general good of Masonry, has been a source of the highest gratification to all your Brethren. We are well aware that the intrinsic value of our offering scarcely makes it worthy of your acceptance, but we sincerely hope that the sight of this, our humble tribute, will, in after years, awaken in you feelings of pleasure, and remind you of the bond which existed between us of unity and Brotherly love. Having presented our offering, we will now drink the health of our Brother Dr. Slade, wishing him every good that this world can bestow.

The W. M. having presented the Testimonial to Dr. Slade, that Rev. Brother accepted it in the following terms:—

W. M. Officers and Brethren, it is with unfeigned thanks I receive this elegant and costly P. M. jewel. W. Sir, I accept those expressions of fraternal esteem and regard in the spirit with which you have generously proffered them. Before I came into this province the Brethren of the metropolis and other parts of the world had done me the honour

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to award me some small portion of fame as a speculative Mason. Upon the philosophy and literature of Masonry I had both read and written; but it is to my connexion with St. Peter's Lodge that I owe my acquaintance with the practical working of the Craft—my ability to handle the tools with some degree of skill and wisdom—to officiate in its hidden rites and mysteries, and indeed, my rank as a Grand Officer in our ancient and honourable Order. It is, too, a singular coincidence with the circumstance of to-day's festivity that I hold and have exercised for the first time in Lodge the distinguished office of D. P. G. M., which appointment, though it be only *pro tem.*, is proof that our R. W. P. G. M. has thought me worthy of being entrusted with so eminent a post, and competent to discharge its exalted duties. Now, my worthy friends and Brethren in the benignant fellowship of Freemasonry, I shall never look upon this mystic jewel which decorates my breast—the gift of your spontaneous goodwill—without remembering that it was to you, under the guidance of that all-seeing Eye whose beam penetrates the arcana of every Lodge, however closely tiled, I am indebted for my present eminent and honourable position in Masonry; that, through my probation of service in St. Peter's Lodge, I, at last (in the words of the great Pythagoras, whose amazing discovery in geometry forms the symbol of the P. M. jewel), am able to say *Eureka;* I have found the reward of Masonic energy and industry. To my junior Brethren I would say, endeavour to excel my example—"Go, and do likewise." My success is, to a certain extent, your encouragement. Some three years and a half ago I was unanimously, without seeking it, elected a member of St. Peter's Lodge. It certainly, in point of numbers, was not in so flourishing a condition as a Lodge of Masons ought to be in a large, liberal, affluent, and populous town like Wolverhampton, neither is it so now. The apathy displayed towards so benevolent and enlightened an Institution is to me wholly unaccountable. I can only attribute it to a perfect ignorance of the principles of Masonry, or a taste for those to which our Order is fundamentally opposed—I mean religious bigotry and political party virulence. Masonry totally discountenances irreligion, impiety, and immorality, but she equally rejects superstition, bigotry, and every opinion that militates against social harmony and happiness. One would naturally suppose that scores of reputable well-informed persons of so numerous a community as this, would have rushed with eagerness to enjoy, on neutral ground, the peace from strife and discord which distracts the world without; and one can only pity those who, absorbed in the wretched turmoils of party cabel, cannot fly for refuge to our ark of unity and concord. Admitted into your Lodge, you were good enough to put me into the S. W. chair, and, after twelve months' service, you honoured me by electing me W. M. of St. Peter's Lodge through two successive years. This responsible situation opened to me a wider sphere of Masonic usefulness, and I am happy to say, with hearty thanks for the cordial co-operation of my Officers and Brethren in the Lodge, especially P. M.'s Harris and Tottey, my S. and J. W.'s Bros. Moreton and Meyrick, the present W. M. and the Secretary and Treasurer, Bros. Hicklin and Clark—that it enabled me to initiate a considerable increase of respectable members—to make various additions to the furniture of the Lodge—to discipline the members into habits of punctuality and attention to their duties—to suggest and carry out several beneficial and creditable arrangements—and finally, to resign the chair to my worthy successor, with the Lodge funds in a steadily improving condition, free

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from debt, and the entire state of its affairs comparatively flourishing. I do not allege this description from any vain-glorious egotism. I simply state the fact as illustrative of what zeal and perseverance can accomplish where the soul is imbued with an earnest desire to see the truly Catholic principles of Masonry abound and vegetate. To you, then, W. Sir, Officers and Brethren, am I originally indebted for the power of performing those good works in Masonry which have elicited your commendation both in the presentation of this unique Masonic souvenir, as well as in the expression of those honourable terms with which you have coupled my name. My connexion with St. Peter's Lodge gave me the opportunity of conferring a great Masonic benefit upon the province at large. Through your instrumentality I was prompted to address the Hon. Colonel Anson, and successfully prevailed upon that gallant soldier and thorough English gentleman, to take the field of Masonic glory and conquer, as he triumphantly did, every prejudice and hostile feeling that had been rankling in the breasts of many an old provincial Brother. A glorious spirit which had lain dormant for several years was revived, and the Provincial Grand Lodge of Stafford took her position among the banners of Masonic chivalry. That apex of just emulation to a genuine Mason the grand distinction of the Purple Badge was put within the reach of many a worthy Brother who had long been prevented the possibility of attaining it, and whose age and long services and position in the Craft had rightly authorised him to expect it. My distinguished friend the R. W. P. G. M. rewarded me with the sacred office of P. G. Chaplain, and honoured me with his confidence by appointing to their several dignities each and all of the present P. G. Officers whom I had the gratification to select and recommend. For these and all your generous favours, my most esteemed and worthy Brethren, accept my fervent gratitude, and believe me no sentiment possesses my heart more strongly at this moment, and at all times, than the sincerest good wishes for your individual health and happiness, with success and prosperity to St. Peter's Lodge.—[The Rev. Brother sat down under considerable emotion, and his address was listened to throughout by the Brethren with the most profound attention.]

The S. W. Bro. Hicklin proposed the health of the W. M., which was drunk with the usual Masonic honours.

The W. M. proposed "The Masonic Charities."

The warm reception of this benevolent toast closed the day's proceedings, and, being about nine o'clock, the D. P. G. M. and G. Chaplain, Dr. Slade, and other Brethren retired, delighted with the harmony and hospitality of St. Peter's Lodge.

We had expected ere this to have had to report on the presentation to Dr. Slade, of the long-talked-of Testimonial; whence this delay—is it that a sense of delicacy prevents a due enquiry as to what will be most agreeable? If so, let us plainly advise a respectful application to the Rev. Doctor, whether he would prefer a Dinner or a Tea Service. If we are any judges of the matter, and we opine that we are, the Doctor will at once please his excellent lady-wife, and her fair friends, by choosing the Tea Service—*nous verrous.*

Rugby.—We are progressing right well with our new Lodge; among thenewly initiated, is Bro. Boughton Leigh, the Chairman of the District Board of County Justices. The introduction of such gentlemen, at once stamps the character of the Lodge, and tells powerfully on the minds of the popular world.

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HULL, *May* 9.—*Humber Lodge, No.* 65, assembled on emergency.—The Worshipful Master informed the Lodge, that he had CASUALLY heard that a motion was pending in Grand Lodge, whereby the annual contributions to the Fund of Benevolence from the country Lodges, would be doubled; whilst those of the London Lodges were to be increased only one-half. A communication had also been received from the PROVINCIAL GRAND LODGE OF DEVON, *calling the attention of the Craft to this subject.* It was unanimously resolved—

I.—That this Lodge strongly deprecates any change in the existing Constitutions of the Craft, so far as they relate to the Annual Dues payable from the various Lodges to the Fund of Benevolence, as uncalled for and unnecessary. And this Lodge especially objects to any change in the dues which would alter the present proportions between the *country Lodges* and those of the *London District,* as settled by the Constitutions of the United Grand Lodge, published in 1815, and confirmed at the revision of the Constitutions in 1841, believing that that proportion was settled on sound and just principles, and ought not, therefore, to be altered. That, independent of the dissatisfaction felt by the Members of this Lodge, relative to the proposed increase in the contributions to the Grand Lodge Fund of Benevolence, *strong fears are entertained lest any attempt to impose so unjust a tax on the country Lodges,* (who have also to contribute to their several Provincial Grand Lodges) *should interrupt the union and co-operation with the Grand Lodge, which has hitherto so beneficially existed.*

II.—That this Lodge expresses its regret and disapprobation, at the delay in the communication of the transactions of the Grand Lodge, to those in the country. That, this Lodge has not received any official report of the transactions of the quarterly communications of the Grand Lodges held in December and March last, at the latter of which, the resolution increasing the contributions to the Fund of Benevolence was passed; and such resolution will *(unless the country Lodges bestir themselves)* be confirmed on the 4th June next: this Lodge, therefore, most STRONGLY PROTESTS against any further proceedings on the subject of the alteration of the dues, as improper and unconstitutional, until due notice shall have been furnished to all the Country Lodges throughout the kingdom.

III.—That this Lodge pledges itself to oppose the confirmation of such resolutions, until the country Lodges shall have had due notice, and sufficient time to consider thereof.

IV.—That the Worshipful Master, the Senior and Junior Wardens, and all the Past Masters of this Lodge, being entitled to vote in Grand Lodge, be authorised to attend the Grand Lodge, on the 4th June next, at this Lodge's expense, in order to oppose the alteration of the dues mentioned in the foregoing resolutions.

V.—That the substance of these resolutions be embodied in a petition to the Grand Lodge, and signed by all the Members of this Lodge.

VI.—That copies of these resolutions and petition be circulated amongst the Lodges in the country district, earnestly requesting their co-operation therein, and strongly recommending them to send similar petitions from their several Lodges.

COPY OF PETITION.—*To the Right Honourable the Earl of Zetland, Most Worshipful Grand Master of the United Grand Lodge of Free and accepted Masons of England, and the Officers and Members of the United Grand Lodge.*

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The humble petition of the several undersigned brethren, being contributing Members to the Grand Lodge Fund of Benevolence, and Members of the Humber Lodge, No. 65, sheweth—

That your petitioners have been casually informed that, at the last quarterly communication, the Grand Lodge passed a resolution which would increase the contributions to the Fund of Benevolence from the Lodges in the London district one half of their present amount, and that the contributions from the Lodges in the country district would be doubled.

That your petitioners have not received any report from the Grand Lodge, of the transactions of the quarterly communications, held in December and March last.

That your petitioners are of opinion, that any change in the existing constitutions of the Craft, as far as they relate to the annual dues payable from the various Lodges to the Fund of Benevolence, is uncalled for and unnecessary—particularly any change in the dues which would alter the present rateable proportions between the country Lodges, and those of the London district, as settled by the constitutions of the United Grand Lodge; and strong fears are entertained, lest any attempt to impose so unequal a tax on the country Lodges (who have also to contribute to their several Provincial Grand Lodges) should interrupt that union and co-operation with the Grand Lodge, which has hitherto so beneficially existed.

That your petitioners are also of opinion, that any further proceedings upon the subject of the alteration of the dues, with a view to the confirmation of the resolution above alluded to, until due and sufficient notice shall have been furnished to all the Lodges throughout the kingdom, will be improper and unconstitutional.

Your petitioners therefore humbly pray, that you will be pleased to rescind the resolution altering the contributions of the London and country Lodges; or at least, that no further proceedings be taken in Grand Lodge towards the confirmation of the resolution above alluded to, until all the Lodges in the kingdom shall have had notice and sufficient time to consider of resolutions so materially affecting the Craft.

And your petitioners will ever pray, &c.

CIRCULAR.—*Humber Lodge, No. 65, Hull, May 9*, 1845.—Sir and Brother,—I am directed by the W. M. of this Lodge, to transmit a copy of the resolutions this day passed in open Lodge, on the subject of the motion, altering and increasing the annual payments to the Grand Lodge Fund of Benevolence, past at the last quarterly communication of the Grand Lodge; and which motion stands for confirmation on the 4th June next.

It is hoped, that the Lodge over which you preside, will consider the subject worthy of their *immediate* and *serious* consideration.

I am requested particularly to press on your attention, the adoption by your Lodge of a similar petition to that now sent, or such other as any particular circumstances of your Lodge may warrant; and to point out to you the necessity of the Grand Lodge being immediately put in possession of the sentiments of all the country Members, on the subject of increased annual payments.

You will perceive, from the annexed resolutions, that it is the intention of this Lodge to send a strong deputation to London, in order to oppose the confirmation of the motion alluded to; and it is hoped your Lodge will do the same.

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I am further directed to inform you, that this Lodge will be most happy to receive any suggestion from, and co-operate with, your Lodge in protecting the country Members from an additional and so unnecessary a tax, as that sought to be imposed.

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

J. STARK, *Secretary.*

CARMARTHEN, SOUTH WALES.—*St. Peter's Lodge, No.* 699.—Our old worthy friend, Bro. Ribbans, continues to work away at this place. Already the foundation is laid, and every Master, Fellow, and Apprentice employed, and not a hod or a trowel stand idle. The aim is to establish this Lodge in the principality, and from the last quarterly communication there seems to be a revival of Freemasonry in this part of the kingdom. Some choice spirits reside within a cable-tow's length of Carmarthen; and we have no doubt that the Master who could revive and invigorate the order, as he did at Birmingham, can effect some good amongst Welshmen. Any Brother journeying in that direction on the first Friday of the month, would find in the St. Peter's Lodge not only good fellowship, but a right hearty salute from the Brethren of the far west.

LISKEARD, *June* 3.—A new Lodge was opened, called after the name of St. Martin, who is the patron saint of the church in that borough. Twenty-one of the fraternity attended from different parts of Devon and Cornwall; and the Provincial Secretary of Cornwall, brother John Ellis, of Falmouth, attended with the warrant for the opening of the lodge, which was held at Bro. Julyan's, the Fountain Inn. Some of the Provincial Grand Officers of Devon attended as visiting Brothers, and three new Brethren were installed. Edward Lyne, Esq., was named in the warrant from the Grand Lodge of London as the first Worshipful Master, and that gentleman has since appointed Bro. the Rev. Hugh Molesworth as the Chaplain, and Bro. Thomas Milton will be appointed Secretary. Bro. Peter Clymo, jun., who was initiated last week, is appointed Treasurer; Bro. Simon Peter is Senior Warden; and Bro. Serjeant Junior. The Deacons and Tyler are not yet appointed. After the opening of the new lodge the Brethren supped, and spent a social evening together, under the presidency of the Worshipful Master. Bro. Peter Rowe, Provincial Grand Organist of Devon, acted as vice. We understand that the Provincial Grand Lodge of Cornwall intend to hold its annual meeting at Liskeard this year, most probably some time next month, as it may suit the convenience of Sir Charles Lemon, the Provincial Grand Master.

PLYMOUTH, *March* 25.—The interesting ceremony of the initiation of the Lord Viscount Ebrington, at the Freemasons' Hall in this town, may admit of a few remarks from us, without any infringement of those laws peculiar to the fraternity of which his lordship is now a member. The Lodge of Charity, which assembled on what is termed an emergency, is entitled to our highest praise for its fraternal compliment, in allowing an invitation to reach in time all the Lodges in the immediate neighbourhood, and there were in consequence present, in ample clothing, the officers and members of the Brunswick, Friendship, Harmony, and St. John Lodges; as also members of the Lodges of Sincerity and Fortitude, Plymouth; and of the Lodge One and All,

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Cornwall. The inauguration ceremony was principally performed by the Rev. William Carwithen, *D.D.*, P.G.M. for Devon, assisted by the Rev. John Carwithen, Provincial Grand Chaplain, and the Master and Wardens of Charity, this Lodge securing to itself the honour of enrolling the name of his lordship among its members.

April 23.—*The Royal British Female Orphan Asylum.*—The interesting proceedings connected with the ceremony of laying the foundation-stone of this important and valuable Institution took place in the parish of Stoke Dameroll. The people from Devonport, Stonehouse, Plymouth, and their respective districts, congregated in tens of thousands to participate in the joyous and gratifying event. The Freemasons also mustered in very large numbers. The Right Hon. the Earl of Fortescue came himself from Ireland in order to be present, and we saw "old familiar faces" from the extreme west of Cornwall, including the worthy and respected Secretary of the Grand Provincial Lodge of that county, as well as many other members of the Craft from the north of Exeter, all of whom most cheerfully gave their attendance. The Provincial Grand Lodge was opened at nine o'clock, and was close tiled at ten.

The Mayor and Corporation of Plymouth, accepting the invitation of the Devonport Town Council, mustered very numerously at the Guildhall about ten o'clock, and proceeded shortly afterwards, in company with the corporate officers, to Stoke Church. The body corporate went in carriages, with postilions very gaily attired.

The left aisle of the church was devoted to the bodies corporate of Plymouth and Devonport, to the magistracy, commissioners, and others, exercising a due authority over us. The right aisle of the church was chiefly occupied by ladies, who, we need hardly say it, evinced a deep interest in the proceedings which we shall presently have to describe. The whole body of the church was devoted to the Free and Accepted Masons, whose flags and other insignia belonging to their Order evidently attracted great and wondering attention from the uninitiated. The front row of the two galleries were occupied by thirty-nine orphans, all of whom presented a cheerful, healthy, and vigorous appearance.

The Freemasons, from some cause or other, which we cannot divine, were exceedingly late. It was said that the Bishop of Exeter wouldn't let them come to church—that he had set his face against the whole Order—that he would'nt recognise them as a body worthy of his pious patronage. He has, on one occasion, shown what his feelings are, by refusing to allow them the use of a church in Cornwall, and on this, as well as on other grounds, it was asserted that the Masons would not walk in procession to the church, but that they would proceed there as ordinary members of society. This turned out to be incorrect, the procession was headed by Earl Fortescue, the P. G. M., by Dr. Carwithen, the D. P. G. M., the clergymen who officiated on the occasion, and preceded by Colonel James and Captain Tripe, bearing the respective banners of Lord Fortescue's Grand Lodge. The dress of Dr. Carwithen was that of a Doctor of Divinity of Oxford—a red cloak and an Oxford cap; but the venerable and beloved gentleman was also decorated with all the insignia of the station he held in the Craft. The Rev. W. J. St. Aubyn, the rector of Stoke, read the morning service. The P. G. Chaplain, the Rev. J. C. Carwithen, rector of Manaton, read the first lesson; the Rev. J. Huyshe, Senior Grand Warden, of Cysthydon, read the second lesson; and the litany was read with great impressiveness by Dr. Carwithen.

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The Rev. Dr. Carwithen preached a most able, excellent, practical discourse on the advantages of systematic charity, selecting his text from 1st Corinthians, chap. xvi., v. 1. 2. 3. We have neither time nor room to enter at length into the points and merits of this most excellent sermon, and we feel that we should not be doing the Rev. Dr. that justice to which its merits entitle it, if we gave, what must necessarily be, if now given at all, a mere skeleton outline.

At the close of the sermon the various bodies in the church formed in procession, the Freemasons walking last.

On arriving on the ground where the committee and Devonport magistrates took their station, the procession halted, the workmen filed off, and the Brethren opened to right and left, to the full width of the road, facingin wards. The Prov. Grand Director of Ceremonies then announced to the committee the arrival of the Prov. G. M., and the committee, &c. On the arrival of the P. G. M. on the platform, the band played the "National Anthem," all parties being uncovered: after which was sung, by the orphan children, an Ode on Masonry.

The Provincial Grand Chaplain then offered a prayer.

The P. G. Secretary, Bro. W. D. Moore, of Exeter, then read the inscription on the roll, which was to be deposited in the stone. Corn, wine, and oil, were then strewed and poured on the stone in accustomed form, and a prayer was then offered up by the Rev. and R. W. D. P. G. M.

Lord Fortescue then ascended from the foundation-stone to another stone placed by the side of the first, and silence having been proclaimed, his lordship addressed the meeting.

His lordship was followed by Bro. W. D. Moore.

When the Fraternity reached their temporary Lodge, a large party broke up, while others proceeded direct to Devonport. The members of the Plymouth Town Council also here took their carriages and returned to Plymouth; the other bodies corporate proceeded to Devonport, whither they were followed by vast multitudes of people, who appeared to have been delighted with the whole ceremony.

The dinner was provided at Moorhead's Royal Hotel, Devonport, where ninety gentlemen sat down.

The chair was taken by Admiral Ross, *C. B.*, who was supported on his right by the Right Hon. the Earl of Fortescue, the Lord Lieutenant of Devon, the Hon. Major-General Murray, &c. &c.

After preliminary toasts the chairman proposed "Prosperity to the Royal British Orphan Asylum" in a very eloquent address.

Mr. Tripe returned thanks; expressing his personal obligations to Dr. Carwithen for his great exertions and his deep attention to every detail in the day's proceedings. It was to the exertions of him and the noble lord that they owed the festival of the day. It was by his offer, which he should never have thought of asking, that they had had an undivided day given up to them—(cheers). Their thanks were also due to the noble lord for the great sacrifice of personal comfort which he had submitted to—(loud cheers). To you, my lord, said Mr. Tripe, I may be allowed to predict, that when you return to the castle of your ancestors, which you are now repairing, your heart will sit more lightly on its throne when your mind turns to the thought that, while building a castle for yourself, you have this day helped to establish a dwelling for those who have no roof—(loud cheers). I may be allowed to predict that the comforts and the luxuries of your life will taste more sweet when you

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reflect that, at the sacrifice of your comforts and convenience to-day, you have fed the hungry and clothed the unprotected—(loud cheers).

The CHAIRMAN—after the very handsome and well deserved eulogium that the worthy Secretary has offered to my worthy friend on my right hand, I could not take a better opportunity of proposing his health, and giving him their most sincere thanks for all his kindness that day. At the same time, he begged on the part of the Committee to present his lordship with a token of their esteem. Here the gallant admiral handed over to his lordship a silver trowel: the toast was drunk with an enthusiastic welcome.

Lord FORTESCUE rose amidst renewed cheering to return thanks. After some preliminary observations, in which his lordship spoke of the great pleasure he had derived from participating in their proceedings, he said, that he accepted with peculiar pleasure the gift which they had been pleased to make to him, as a commemoration of the proceedings of this day. He must now perform an important duty which he had omitted during the earlier progress of the day's proceedings—that of contributing to the charity. Although he trusted that the Masonic Order was not unfavourable to feelings of charity and brotherly love, he certainly found that Masonic clothing was exceedingly inconvenient for access to one's waistcoat pocket—(laughter); and he was in consequence, when he was called upon for his subscription at church, obliged to postpone it. It was, however, certainly not his intention to "bilk" the charity, he should therefore beg to put into the hands of the President his contribution, and he hoped that if there were any present who were labouring under a similar inconvenience—(cheers and laughter), they would follow the example he had ventured to set them—(cheers). The noble lord concluded by proposing a toast, which he was sure they would drink with as much pleasure as himself—that of the excellent individual who filled the chair, for the service he had from first to last given to the Asylum.—(Drank with three times three and one more).

The CHAIRMAN briefly acknowledged the compliment in his peculiarly humorous style, and stated that his lordship's donation was 10*l*. He invited any gentleman who was placed in similar circumstances to contribute as his lordship had done.—(Cheers and laughter). I beg to propose another toast, which I am quite sure you will join me in, which is, "The Bishop and Clergy of this Diocese." We have received the utmost kindness from the clergy of this neighbourhood, and they are worthy of every praise which we can bestow upon them. (No one in the room seemed to be at all disposed to have anything to do with the Bishop of Exeter. In the first place, the Chairman departed from the routine of toasts laid down by the committee, by proposing it, for the next toast on the list was that of Dr. Carwithen. The company was perhaps too reputable and too charitable to think of turning down their glasses, but, nevertheless, no man cried "God save Henry of Exeter.")

The Rev. W. J. St. AUBYN rose and returned thanks.

Forty-one pounds was collected in the church, independent of other subscriptions and donations.

April 24.—The Provincial Grand Lodge of Devon was held in the Assembly-room of Elliott's Royal Hotel in this town, the W. P. G. M., Earl Fortescue, presiding. The business connected with the Order was proceeded with, and his lordship was pleased to appoint the Provincial Grand Officers for the year ensuing.

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The following circular has been issued:—

Worshipful Sir and Brother,—I beg to call your SERIOUS ATTENTION to the annexed resolutions, and to request the co-operation of your Lodge should you approve their tenour. It is of great importance that the country Lodges should be well represented at the next Quarterly Communication on the 4th of June, and I hope the Lodge over which you preside will not fail to be so.

In the mean time I shall be much obliged if you will inform me of the date of the LAST Report of a Quarterly Communication received by your Lodge.

W. DENIS MOORE,
P. G. S. for Devon.

The *P. G. Secretary* stated that he had been CASUALLY informed, that at the last Quarterly Communication the Grand Lodge had passed a resolution, which would increase the contributions to the Fund of Benevolence from the Lodges in the London district by one-half of their present amount, and that the contributions from the Lodges in the country would be doubled.

On motions duly made and seconded—

It was resolved unanimously, That this Provincial Grand Lodge strongly deprecates any change in the existing Constitutions of the Craft, as far as they relate to the annual dues payable from the various Lodges to the Fund of Benevolence, as uncalled for and unnecessary; and this P. G. Lodge objects to any change in the dues which should alter the present rateable proportions between the country Lodges and those of the London District, as settled by the Constitutions of the United Grand Lodge, published in 1815, and confirmed at the revision of the Constitutions in 1841, believing that that proportion was settled on sound and just principles, and ought not therefore to be altered.

Resolved, That there being present at this P. G. Lodge the representatives of sixteen Lodges, none of which have received the Report of the last Quarterly Communication, this P. G. Lodge PROTESTS against any further proceedings upon the subject of the alteration of the dues, as improper and unconstitutional, till due notice shall have been furnished to all the country Lodges throughout the kingdom.

Resolved, That the P. G. Secretary be authorized to attend the next Grand Lodge, in order to oppose the alteration of the dues mentioned in the foregoing Resolutions.

Resolved, That the Deputy Provincial Grand Master be authorized to attend the Grand Lodge with the same object.

Resolved, That copies of these Resolutions be circulated amongst the Lodges in the country district.

Banquet.—The Brethren of the Provincial Grand Lodge, and the various Lodges in the three towns, dined together, in full Masonic costume, at the Royal Hotel, the Right Worshipful Earl Fortescue, Prov. G. M., presiding, supported by his principal Grand Officers —Colonel Fulford, S. W., and J. W. Peard, Esq., J. W., as Vice-Presidents. The cloth being removed, and grace said by the Provincial Grand Chaplain, his lordship gave "Her Majesty the Queen," which was drunk with enthusiastic loyalty.

The following toasts were next given from the Chair, and drunk with Masonic honours:—"Earl of Zetland, Grand Master of England;"

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"Lord Glenlyon, Grand Master of Scotland;" "the Duke of Leinster, Grand Master of Ireland," to the latter of which Brother Bowen responded.

Brother GEORGE SOLTAU requested the Brethren to fill a bumper toast, which was the health of their Right Worshipful Provincial Grand Master, Earl Fortescue. His lordship merited their heartfelt thanks for having a second time honoured Plymouth by his presence in a Provincial Grand Lodge. The noble lord, esteemed as he was by all who knew him, had, at great personal inconvenience, come from a great distance to countenance and support that excellent charity, the Royal British Female Orphan Asylum, at Devonport, the foundation stone of which building was laid yesterday in the presence of collected thousands. It was due to the noble lord also to state, that he had left Ireland, though suffering under severe family affliction, to be present on this interesting occasion.

The Noble Earl then rose, evidently considerably affected by the manner in which his health had been received. He said that if ever he felt grateful for the kindness and good will at all times expressed towards him by the Masonic body, he felt it more so on this occasion from the flattering manner in which his worthy friend on his left had that day proposed his health. It was delightful to witness the peace, good humour, and he might say politeness, which pervaded such a mass of all classes to witness the interesting scene of yesterday. He felt that the appeal of his Rev. friend, Dr. Carwithen, made in the church on that occasion, must have met with the cordial sympathy of all who heard it. For himself he would say, that on no occasion could he have been called upon to perform a duty that afforded him greater satisfaction. His lordship, after a well-deserved eulogium, gave the health of the Provincial Deputy Grand Master.

Dr. CARWITHEN then rose and said, he must attribute the feeling expressed by the Noble Lord towards him, more to the kindness of his heart than to any deserts of his own. Freemasonry peculiarly acknowledges "that charity which thinketh no evil." He was proud to say that there was a marked difference at this time compared with past years; we could not then, as now, witness men, the most respectable in rank, profession, and grade, as well as those of the humbler classes of society, continually joining our order, and carrying out in a proper spirit its sublime and benevolent precepts. He said he seldom indulged in eulogising the noble lord in his presence, feeling deeply, as he did, for the many kindnesses bestowed upon him, not only Masonic, but of a private nature. What, he would ask, was distinction and wealth, compared with the heartfelt satisfaction of doing good? It afforded him great delight to see his friend, Colonel Fulford, among them that evening; and he would ask, was there a man, let his shade of politics be what it might, that could say a word against Colonel Fulford? He should now propose the health of the newly-appointed Wardens, Colonel Fulford and Br. Peard.

Colonel FULFORD, in returning thanks, expressed his gratitude to the noble lord for placing him in his present distinguished situation.

Br. PEARD also expressed himself grateful for his appointment, and observed, he knew that, on several occasions, where British subjects had been taken by pirates, and thrown into prisons in distant parts, the horrors of their situation had been greatly mitigated, and their sufferings relieved, by their being Masons.

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The Earl FORTESCUE then proposed the health of the P. G. Chaplain, the "Rev. John Carwithen," which by that officer was suitably acknowledged.

His Lordship then proposed the health of "Sir Charles Lemon, Bart." Prov. G. M. of Cornwall; and alluded in complimentary terms to the presence of Bro. Ellis, the past Prov. D.G. M. for that county. The toast having been given with Masonic honours,

Bro. ELLIS rose to acknowledge it, and observed, that had not Sir Charles Lemon's name been mentioned, he should not have trespassed on their time that evening. He felt truly gratified for the manner in which that hon. baronet's health had been received, having himself been a Member of the Grand Lodge of Cornwall for twenty years. His feelings were greatly excited by the proceedings of yesterday, to witness which he came expressly from Falmouth. A Mason's Lodge had been truly denominated a "temple of Peace;" and he could join with the poet in the words, that

> "The temple of Nature how fair,
> But how fairer the temple of Peace."

Where do we not find Freemasons' Lodges? The Universality of the order, and the bonds of the fraternity, are not confined to Christian Brethren, but to all, whether they be descendants of the ancient Israelites, the followers of Zoroaster, the disciples of Confucius, or the descendants of Mahomet. The Grand Architect of the universe hath made mankind one mighty band of Brothers, Himself their Master, and the world their Lodge.

Many other toasts followed.

His Lordship left the room about nine o'clock, amidst the tremendous applause of the Brethren, who separated shortly after.

TAUNTON, *April* 16.—The Brethren mustered in considerable numbers at the Lodge-room in this town, to receive the Provincial Grand Lodge, which was summoned by the D. P. G. M., Brother J. Randolph, in consequence of a requisition having been sent to him, numerously signed by the past and present Grand Officers of the Province, requesting him to thus "enable the Brethren to offer their heartfelt sympathy and condolence to their beloved Provincial Chief, and the other distinguished members of his family, on the much lamented decease of the Grand Registrar of the Province, Bro. Milbourne Kemeys Tynte." A committee was formed, consisting of the D. P. G. M., Brother Randolph, Brother Eales White, P. G. J. W., and Bro. Henderson, W.M., for the purpose of preparing and having presented, through Bro. Maher, the addresses which were then voted. The expressions of warm regard and profound respect for the estimable Provincial Grand Master, were powerfully called forth on this melancholy occasion; and must have carried out, it is hoped, one of the most hallowed employments of Masons, namely, that of pouring balm on the afflicted.

BRISTOL, *June* 3.—*Laying of the Foundation Stone of the New Barracks, at Horfield.*—The foundation stone of the military barracks, about to be erected by the government, at Horfield, near this city, was laid, in the presence of one of the gayest and most numerous assemblages we have seen for some time. The ceremony was conducted by the Freemasons of this city, with full masonic rites. Major Selwyn, the Commanding Civil Engineer of the district, under whose superintend-

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ence the superstructure will be raised, and who is himself a member of the Craft, invited the assistance of the D. P. G. M., Bro. F. C. Husenbeth, together with that of the Provincial Grand and the other Lodges. His application being at once cordially acceded to by the Brethren, it was resolved to make the occasion a public one; for which purpose, the gallant major addressed invitations to the Right Worshipful the Mayor and to the other civic dignitaries, to the Commanding Field Officer of the district, Colonel Lord John Somerset, and staff; to his grace the Duke of Beaufort, to the Officers of the 75th regiment stationed at Newport, &c. With the exception of his grace, the various individuals addressed accepted the invitation; and the officers of the 75th, very kindly placed at the disposal of Major Selwyn and the committee, the splendid band of that regiment.

In order to afford the most ample accommodation to the ladies, and to enable them to witness, as far as possible, the ceremony, spacious galleries were erected, in such positions as to command a view of the spot where the stone was to be laid. The admission to these galleries was by tickets; of which, 1300 were issued.

The members of the Grand Lodge assembled at the house of Bro. F. K. Barnes, of Horfield, who has himself attained to high masonic rank; and who not only lent his house for the purpose of holding the Lodge, but also provided for the Brethren an elegant *déjeûner*, and a hearty welcome. The fine band of the 75th regiment being stationed in front of Mr. Barnes's residence, became a point of attraction, and was surrounded by admiring crowds from an early period, until the departure of the procession. The Rev. H. Richards, incumbent of the parish, also provided liberal entertainment for some of the more favoured of the visitors. A commodious tent was pitched in the garden, in front of the rectory, in which was laid out an elegant repast; of which, the Mayor, the members of the Town Council, Lord John Somerset, the Officers of the 75th, and many other distinguished guests, partook.

Precisely at two o'clock, the Masons formed in due order, and proceeded from the residence of Mr. Barnes, to that of the Rev. Mr. Richards, where they joined the Mayor and other functionaries. The procession then proceeded in order, the band playing the "Entered Apprentices'" song—

"Come let us prepare—We brothers that are."

About half-past two, the heads of the procession reached the site, and on arriving within the enclosure, halted. The Mayor and Town Council, and the military, then proceeded to the places prepared for their reception, and the workmen and band severally filed off. The Brethren proceeded (the band playing a march) three times round the stone, and then opened to the right and left, facing inwards. The D. P. G. M., accompanied by Bro. Major Selwyn, and the Grand Officers immediately engaged in the ceremony, were then conducted by the Grand Director of the Ceremonies down the line, to the spot where the stone was prepared; the band then played the national anthem; the rest of the brethren, in the mean time, forming a large circle round the stone.

The Provincial Grand Chaplain then delivered an appropriate prayer.

The inscription on the plate, to be deposited in the stone, was then read by the Grand Secretary.

When the vessels containing the corn, wine, and oil, were severally delivered to the D. P. G. M., and their contents strewed and poured

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on the stone in accustomed form, and the prayer was offered up by the Provincial Grand Chaplain—

The D. P. G. M., Brother Major Selwyn, and others of the chief Officers of the Masons, then ascended the scaffolding from which the stone had been lowered; and silence being obtained, the D. P. G. M. called on Bro. Major Selwyn to deliver an address on the occasion: when Bro. Major Selwyn, accordingly, addressed the assembly in a manner that rivetted their attention, concluding by thanking the ladies for their attendance, and proposed three hearty cheers for the Queen.

The call of the gallant major was responded to with heartfelt enthusiasm; after which

The D. P. G. M. Bro. Husenbeth addressed the spectators.

Three cheers were then given for the D. P. G. M.; the procession reformed in the order it entered the enclosure, and retraced its steps. The Freemasons filed off at Bro. Barnes's, and re-entered his house, when the Grand Lodge was duly closed; after which, the body sat down to an elegant repast, and refreshed themselves after their fatigue. The other portion of the procession continued on to the rectory; and the company, increased by the presence of many ladies, assembled under the tent we have before spoken of, and did ample justice to the excellent fare so liberally provided for them. The rector's hospitality was not, however, confined to them; for, in the after part of the day, from 100 to 200 of his parishioners assembled on his green, and were regaled by him. Messrs. Reed and Baker also provided a handsome *déjeûner* for their friends, and a dinner for the band. We should add, that the workmen employed by the contractors and master quarrymen, to the number of 600, were also liberally treated by their employers to a good and substantial repast.

Gosport.—A charter having been obtained, for a Chapter of Royal Arch Masons to be attached to the Lodge of Harmony in this town, the same was opened on Monday, May 12; when the three principal companions, J. S. Clark, G. Adams, and S. D. Forbes, were installed by Past P. Z. Stebbing, of Southampton, assisted by companions Michim and Elliott, Past P. Z.'s of the Portsmouth and Portsea Chapters. Companions Barker and Hewitt were elected Scribes; companion Compignè, P. S.; and G. Adams, Treasurer.

Guernsey.—*Doyle's Chapter of Fellowship, No.* 99.—*June* 4.—E. C. William Dent was installed M. E. Z. for the ensuing twelve months; after which, a splendid P. Z. jewel was presented to Comp. T. O. Lyte, of Chapter of Harmony, 302, Jersey, as a token of respect for services rendered by him to Doyle's Chapter.

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SCOTLAND.

TO CORRESPONDENTS.

A PROV. GRAND COMMANDER does not approve of the new arrangements in Edinburgh, in not requiring the K. T. to be a Mason. It has been so long considered a Masonic degree, that our correspondent fears the change will have an injurious tendency. Indeed, in his own distant latitude, there are already indications that threaten the structure.—*Carpe diem.*

A HIGHLAND MASON.—We must refer our brother to some of the Edinburgh folk who have embarked in the speculation, as to its security. We are not in the *secret*—we dinna ken.

EDINBURGH.—*The Secretariat of the Temple, 11th March* 1845.—Frater,—Having of this date received instructions from Conclave to prepare and circulate among the members an abstract of the proceedings at the head-quarters of the Order since 11th March, 1844, I have now the satisfaction to do so, and to state,

That on *21st March,* 1844, the committee appointed to investigate, &c., in regard to the reception of priests, reported against any alteration upon the present mode of reception, "it being open to every priory to appoint its own chaplain; and with regard to the office of Grand Prelate or Primate, they recommended that the same should be discontinued (as any appointment thereto in a Cosmopolitan Christian Order might involve religious questions, and be thereby prejudicial to its success), and that the duties of that office should for the time be performed by a clergyman at the installation of a Grand Master, at which time only the services of a Grand Prelate are required at the ceremonial; and that the clergyman who is to perform said duty should be nominated by the Grand Master about to be installed." This report was approved of by Conclave. (*July* 1, 1844.)

26th March, 1844.—The members of the Order patronized a ball given this evening in aid of the funds of the Scott monument.

1st July, 1844.—Dr. W. L. Methven, R.N., was restored to his original position on the Roll of Conclave, in consequence of the special circumstances set forth in his memorial to the Order.

19th July, 1844.—The gold ornaments, consisting of massive chain, crosses, and ring of profession, formerly the property of his late Royal Highness the Duke of Sussex, and worn by him as Grand Prior of England under the French dynasty (referred to in the Supplement to the Statutes, p. 8), were of this date presented by the Grand Master to the Order.

19th July and 4th November.—The sincere thanks, both of Council and of Conclave, were severally tendered to his eminence for such valuable and interesting relics, which were directed to be carefully preserved in the Treasury of the Order.

4th Nov., 1844.—The Preceptor adverted to the loss which had been sustained by the order since last meeting, in the demise, on 12th August last, of the retired Grand Master, whose zeal and services for the interests of the Order required only to be known to be appreciated. Conclave tendered their sincere sympathy and condolence to Mrs. Deuchar, on her bereavement.

The suspension affecting St. Peter's Priory, Montrose, was removed, regular returns have been made by that Priory in terms of the Statutes.

The following motion was unanimously passed at this meeting of

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Conclave, and directed to be added to and form part of the Statutes, chap. ii. p. 4:—"The Knights proposed to be elected office-bearers must be nominated on the first Monday of January. If more than one is proposed for the same office, a *pro re nata* meeting shall be held on the first Monday of February, for the purpose of taking a vote as to the party who shall be elected and installed on the 11th March, at which meeting no vote shall take place."

Dr. James Burnes, K.H. and G.C.T., was appointed Grand Prior of Western India (Bombay); and

Captain F. W. Birch, Bengal army, K. C.T., Grand Prior of Eastern India (Bengal).

28*th Nov.*, 1844.—The jewels, seals, &c., formerly used by the late Mr. Deuchar, when Grand Master of the Order, were presented by his widow to Conclave, and the cordial thanks of the Council returned therefor.

31*st. Dec.*, 1844.—The Grand Master conferred the Grand Cross of the Order on the following Knights Commanders, viz.—William Edmondstoune Aytoune, Preceptor of the Order, and Grand Prior of Scotland; Jacob Van Lennep, LL.D., Member of the Institute, and Grand Prior of the Netherlands; Hon. John Leander Starr, Grand Prior of Nova Scotia, &c.; Capt. Frederick William Birch, Grand Prior of Eastern India.

11*th March*, 1845.—The following Knights were elected Grand Officers of the Order till 11th March next, viz.—Grand Master, Admiral Sir David Milne, G.C.B; Grand Seneschal, the Lord Glenlyon, vice the Earl of Dalhousie, resigned in consequence of absence from Scotland, Preceptor and Grand Prior of Scotland; William E. Aytoun, Advocate; Grand Constable and Mareschal, W. B. Callender, of Prestonhall; Grand Admiral, James Graham, of Leichtown; Grand Hospitaller, John Gordon, of Cairnbulg; Grand Chancellor, the Master of Strathallan; Grand Treasurer, Veitch Sinclair, M.D.; Registrar and Grand Secretary, J. L. Woodman, C.S.; Grand Provost, Sir David Dundas, Bart.; Grand Standard Bearer, J. Whyte Melville, of Bennochy, &c.; Grand Bearer of the Vexillum Belli, Col. Kinloch, of Kilrie, K.S.F.; Grand Chamberlain, Archibald D. Campbell; Grand Steward, David Balfour, younger, of Trenaby; and the Grand Master continued William Alexander Laurie, F.S.A., and Capt. J. A. D. Fergusson, Bengal cavalry, as Aides-de-camp to his eminence.

A committee, consisting of the Preceptor and others, was appointed to examine into the ancient usages and precedents of the Order, and revise the Statutes.

The following Priories, which had been suspended on 1st January, 1844, and had since failed to comply with the enactments of Conclave, were erased from among the Priories or Preceptories belonging to and acknowledged by the Order, viz.—St. John's Priory, Castle Douglas; St. Bride's Priory, Douglas; and the Grand Assembly, Girvan.

The Priory of the Temple in Calcutta was established of this date, and a charter in usual form ordered to be expede and forwarded.

The Edinburgh Priory, and the Canongate Kilwinning or Metropolitan Priory, were, on joint petition from the members of these respective Priories, united into one Preceptory, to be hereafter designated "the Priory of the Temple in the Lothians." The precedence of the senior Priory was conceded to the united body. A new charter was ordered to be expede, and the existing ones were recalled.

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The funds of the Order were reported to stand as follows:—

	£	s.	d.
In Bank, exclusive of interest	51	13	0
Outstanding dues, payable by Grand Crosses or Commanders, created since 11th March, 1844 .	28	7	0
In the hands of the Registrar, applicable to payment of sundry outstanding accounts, amounting to £10, or thereby	24	1	4
Total . .	£104	1	4

Then follows a list of additions to the roll of Grand Conclave.

The Order of the Temple.—*May* 6.—Frater, The lamented death of Admiral Sir David Milne, G. C. B., Grand Master of this Religious and Military Order, renders an immediate meeting of the Grand Council necessary. You are therefore particularly requested to attend here to-morrow, Wednesday, at three o'clock P.M.

I am, Frater, your most obedient,

2, St. Andrew square, Edinburgh. J. LINNING WOODMAN, *Registrar.*

May 8.—Frater, I am instructed to convene an adjourned meeting of the Grand Council of the Order of the Temple, to be held on Saturday, the 10th instant, at three o'clock afternoon, to proceed, in terms of the Statutes recorded in the minutes, with the election of a Regent, until the Grand Conclave shall elect a Grand Master.

(Signed as above.)

May 17.—Frater, The issue of the inclosed circular, dated March 11, has been delayed from time to time by the Grand Council, for reasons which it is unnecessary here to explain. I now transmit it, and hope that the memorandum of proceedings therein given will be interesting and satisfactory.

Since that circular was printed, the painful duty of recording the demise of the gallant and venerable Grand Master, Admiral Sir David Milne, G. C. B., has devolved upon me.

That distinguished career in the service of his country, which pointed out Sir David as a fit successor to the unforgotten founders and warriors of the Temple, in the sovereignty of this chivalrous Order, added to deservedly esteemed private worth—tried and successful exertions for the prosperity of the institution—renders his loss a matter of sincere regret to the Order at large.

Sir David held the reins of government for rather more than nine years, during which period the gradual advance and increased importance of the soldiery of the Temple must have been most gratifying to every one connected with the Brotherhood.

The Grand Council met on the 10th instant, after the death of the Grand Master had been officially communicated, and proceeded, in virtue of the Statutes and of the powers vested in them, to elect a Regent.

Captain Burn Callender, of Prestonhall, one of Her Majesty's Deputy Lieutenants for the county of Mid Lothian, and Senior Grand Cross of the Order, was unanimously appointed to the Regency, and installed in due form.

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The nomination of Grand Master takes place here (D. V.) on Monday, the 5th January, 1846, at three o'clock afternoon, of which nomination intimation is hereby given.

By order of the Council,

J. LINNING WOODMAN, *Regr., &c.*

Order in Council, 10th May.—"At meetings of the Order, held prior to 11th March next, members in full uniform will wear black gloves—black crape over the ornamental part of the cap and on the left arm—the sash covered with black crape; and the Grand Crosses and Grand Officers will, in addition, wear a black crape scarf over the right shoulder. In half dress, the black crape on the left arm is sufficient; with crape scarf for Grand Officers and Grand Crosses."

J. L. W., *Regr.*

CIRCULAR:—*Supreme Grand Royal-Arch Chapter of Scotland, March* 21.—Most Excellent Companion and Brother,—At a general meeting of the Supreme Grand Royal-Arch Chapter of Scotland, held this day, being the festival of the Vernal Equinox, and having been properly constituted, the following noblemen and gentlemen were elected office-bearers for the ensuing year:—the Right Hon. George Augustus Frederick John, Lord Glenlyon, Most Excellent First Principal; John White Melville, of Bendochy and Strathkinnes, Second Principal; Colonel John Kinloch, of Kilry, Third Principal; George Arnott-Walker Arnott, LL.D., Depute Grand Principal; the Earl of Strathmore, Past Principal; David Balfour, Yr., of Trenaby, First Sojourner; Thomas Elder Macritchie, W. S., Second Sojourner; William Alex. Lawrie, W. S., Third Sojourner; J. B. Douglas, W. S., Grand Chancellor; Morris Leon, Grand Scribe E.; Archibald Douglas, Grand Scribe N.; Hector Gavin, of Croft-an-Righ, Grand Treasurer; Thomas Boog, Grand Recorder; John Law, Grand Jeweller; Andrew Murray, Grand Sword Bearer; James Bell, S. S. C., and Andrew MacLure, Grand Standard Bearers; William Donaldson, Grand Clothier; William Ramage and William Petrie, Janitors.

I have been instructed by the Supreme Chapter, to intimate to you, that no returns have been made by your Chapter of entrants since and to request that you will, with the least possible delay, transmit me a list of those exalted from and after that date, with their designations, and the fees of registration, being three shillings for each companion, in terms of your Charter; as, until this be done, they cannot be recognised as regular Royal Arch Masons, nor be entitled to a diploma from the Supreme Grand Royal Arch Chapter of Scotland, or your Chapter be represented in the Grand Chapter.

You are also particularly required to be more regular in future with regard to your annual returns of office bearers and entrants, such being essentially necessary for the prosperity of this degree.

I am also directed to intimate to you, that there is a Chapter of Instruction held here by the Edinburgh R. A. C., No. 1, in St. David's Lodge-room, No. 50, High street, every Wednesday evening, at eight o'clock. In order that the working may be uniform throughout Scotland, the presence at that Chapter of all Royal Arch Masons, when in Edinburgh, is requested.

YOUR ATTENTION IS ALSO SOLICITED TO THE PURCHASE OF THE

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FREEMASON'S QUARTERLY REVIEW, PUBLISHED IN LONDON (PRICE 12*s.* ANNUALLY), WHEREIN YOU WILL FIND MUCH VALUABLE INFORMATION.

I am, most excellent Companion and Brother, yours fraternally,

MORRIS LEON, *Scribe E.*

The following Charters have been granted since last communication:—No. 59, Amsterdam, R. A. C., Holland; No. 60, George William, R. A. C., 94th regiment; No. 61, Caledonian, R. A. C., of Namur, Belgium.

All communications to be addressed to MORRIS LEON, 7, *Ingliston street, Edinburgh.*

April.—The Lodge Edinburgh, St. Stephens, gave their first ball in the Archer's Hall. The room was tastefully decorated with the Lodge's banners, and a variety of Masonic emblems. Dancing commenced about half-past ten o'clock, and was kept up with unabated vigour till half-past twelve o'clock; when the company retired to another apartment, where a supper of the most *rechèrche* description was laid down. During supper, several appropriate toasts were proposed, and cordially responded to. The wardens of the Lodge contributed greatly to the evening's entertainment, by giving some glees, in a style and with an effect seldom witnessed in any private company. The duties of the chair were discharged by R. W. M. John Wright, who conducted the entertainment in a harmonious and systematic manner, that met with universal approbation. After supper, the company again adjourned to the ball-room, where dancing was renewed, and kept up till a late hour. Every one present felt the utmost satisfaction in meeting the ladies there; and as it was evident that their curiosity was excited not a little, to know the sign and word of the Mason, it was cogently explained to them by R. W. M. Wright: that the *sign* was nothing more, in substance, than doing actions of benevolence without letting the world at large know of them; and that the *word* was, in essence, the propagation of those feelings that tend to make men love truth and harmony, and cherish good will to all. After explaining this, he said he hoped that the members of his Lodge would have the pleasure of meeting them oft on such occasions; and that he and his Brethren expected to accompany them soon, on a pilgrimage to the shrine of St. Clair, within the precincts of Hawthornden.

April.—A Soirée and Ball was given by the members of the Dalkeith Kilwinning Lodge, in their Lodge room; where they were joined by deputations from the Esk Royal Arch Charter, Dalkeith, and the Fisherrow St. John's Lodge; R. W. M. Bro. A. Wilson in the chair. The company was numerous, and were much enlivened by the presence of a number of the fair sex. The evening was spent in the most agreeable and happy manner; and the party broke up at an early hour, much delighted by the intellectual and social entertainments of the evening.

LINLITHGOW, *March* 25.—The Ancient Brazen Lodge held its annual convivial meeting, and was most respectable and harmonious. he Brethren of the Ancient Brazen were much gratified, by the attendance of a deputation from Lodge Edinburgh, St. James's, consisting of upwards of 20 of the Brethren, headed by thier R. W. M. Bro. Anderson; and, amongst them, a number of excellent vocalists, who, in the course of the evening, most successfully contributed to the enjoyment. Several other Lodges were represented by individual members.

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IRELAND.

TO CORRESPONDENTS.

A DERBY BROTHER.—There is hopeful expectation that Sir James Stewart will be appointed P. G. M. for the province.

JUSTUS.—The letter is correct in all points; but our correspondent will perceive that by a note from Dr. Crucefix it would be impolitic to insert such letter at present.

Grove, Gravesend, Kent, June 4, 1845.

TO THE EDITOR.—I consider it to be due to the feelings of all parties who are so recently cemented, it is hoped, by the endearing ties of Masonic friendship, not to hazard the possibility of any misunderstanding, by inserting any papers on the subject of the late differences. I am well aware that many personal friends incline to the opinion that some consideration was due to myself; but I can afford to abide the time when reflection shall aid the judgment, and will then cheerfully hail the approach of kindness and goodwill. I may observe, that interviews have taken place on a certain question; and that in the hope that any further publicity will be unnecessary, I do not wish the results of those interviews to be made generally known.

ROB. THOS. CRUCEFIX.

We are glad of repose, and to announce that the Masonic Order in Ireland is enjoying the same benefit. All its best friends are buoyant with hope, and anxious that the important lesson which has lately been construed with so much difficulty, may impress them with the great advantages of moral union. We shall, nevertheless, be at our post, ready to advise, and determined to be just.

DUBLIN, *May* 21.—*Grand Masonic Ball.*—The grand Masonic ball, under the immediate sanction and patronage of the Grand Lodge of Ireland, took place at the Rotundo.

The entrance hall was covered with scarlet cloth, the walls and roof hung in blue, white, and red. The reception hall, communicating with the round and pillar-rooms, had the pleasing appearance of a light and handsome tent. Amongst the ornamental devices was one, a transparent drawing of the Gillespie monument, erected at Comber, in the county of Down, to the memory of a gallant deceased Brother, and kindly sent in by Brother Colonel Cairnes, K. H., J. P., which is to be opened with all due Masonic ceremony on next St. John's day. The pillar-room, with the large and small concert apartments, on the first floor, were selected for dancing, under the superintendence of Brothers Newcombe and Garbois.

The *tout ensemble* was very brilliant and effective, and in every respect the arrangements were such as to meet with and command unqualified satisfaction. His Grace the Duke of Leinster occupied the throne as Grand Master, and the Duchess and Lady Jane Fitzgerald were also present, having left London after the Queen's state ball on Monday. The Lord Lieutenant and the Hon. Miss A'Court, attended by a bril-

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liant staff, arrived at a quarter before eleven o'clock, and were attended by the Stewards to the pillar-room, when his Excellency took the vacant throne, to which he was called by the Grand Master. Dancing soon afterwards commenced, and in the lower and upper rooms the services of the bands of the 1st Royal Dragoons and 32nd regiment were called into requisition, together with quadrille bands; and the waltz, polka, and quadrille had each its gay votaries, the varied and brilliant costumes adding much indeed to the beauty and illusion of the scene. No expense had been spared to add to the magnificence of the entertainment; and during the evening, in addition to the ices and other refreshments, claret was lavishly supplied, and in very good order. At one o'clock supper was announced.

The Supper.—The round-room was allotted for supper, and presented a most gorgeous appearance. On a dais, at one side, a table was set apart for the vice-regal party, and other visitors of distinction. Tables were set all around, and in the centre eight were placed longitudinally.

The tables were profusely ornamented with Masonic arches, *pieces montees*, temples, *en sucre*, Noah's ark, *en goler*, petite banners with Masonic inscriptions and emblems, in fact, every device connected with the craft, which could be submitted to the eye of the uninitiated, was to be seen of one kind or other.

A profusion of evergreens, garlands, and flowers, gave an air of great cheerfulness to the magnificent scene.

At the Lord Lieutenant's table, supper was served on silver. The bill of fare included everything *rechèrche* in season; pine apples in profusion, wines, champagne, sparkling hock, moselle, claret, &c.

After justice had been done to the good cheer,

The Duke of Leinster proposed—"The health of the Queen."

This was, of course, drunk with all the honours, and with much enthusiasm.

The next toast was "The Queen Dowager, Prince Albert, and the rest of the Royal Family."

The noble Chairman then proposed the health of "The Lord Lieutenant," coupled with the toast of "Prosperity to Ireland," and expressed the pleasure of the brotherhood at having such a distinguished person present upon such a festive occasion.—(Loud cheers.)

The Lord Lieutenant returned thanks, and observed that he was conscious the honour done him had been in reference to the official position which he held, and not to any individual merit of his own. He had not as yet the opportunity of forming an acquaintance with many in Ireland; but he was a member of the Craft—(loud cheers), although not an active one, and it was forty-five years since he had become a member of their body—(loud cheers). When he looked around him and beheld so brilliant a scene, he felt proud of the Order, and this suggested to him a toast—(loud cheers). It was the health of one most illustrious by his descent, and as much revered for his private worth as for his exalted rank. The toast he proposed was—"The health of the Duke of Leinster" —(enthusiastic cheers).

The noble Chairman returned thanks, expressing himself warmly for the honour paid him.

The other toasts given were—"The Earl of Zetland, Grand Master of England;" "Lord Glenlyon, Grand Master of Scotland;" "Sir Edward Blakeney, and the Army and Navy;" and, "The Ladies who had honoured the ball with their presence."

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The Duke of Leinster, in prefacing the last toast, observed that whatever system of exclusion might be practised by the brotherhood in their Lodges, they were anxious to show that the presence of the ladies on other occasions was one of the objects which they had much at heart.

The company did not leave the supper room until after two o'clock, and dancing was then resumed with increased spirit, many not leaving until long after daylight had looked in upon the attractive entertainment. Among those present, exclusive of the Lord Lieutenant and the Hon. Miss A'Court, were—

The Duke of Leinster, the Duchess of Leinster, the Marquess of Kildare, Lady Jane Fitzgerald, Lord Otho Fitzgerald, Miss Fitzgerald, Hon. Mr. A'Court, the State Steward, Lady E. Seymour, the Chamberlain, Mrs. L'Estrange, the Comptroller of the Household, Lord Francis Gordon, Lady F. Gordon, Lord Charles Kerr, Lady Charles Kerr, two A. D. C.s in waiting, the Right Hon. Lieutenant-General Sir E. Blakeney, Commander of the Forces; Lady Blakeney, and two A. D. C.s; Major-General Wyndham, and A. D. C.; the Countess Donoughmore, Lord Allan Churchill, Bro. Lord Suirdale, Lord Edwin Hill, Hon. Patrick Plunket, Hon. Mr. Plunket, Hon. Mr. Fortescue, Miss Fortescue, Mr. Fortescue, Hon. Mrs. Grace Annesley, Miss Annesley, Miss F. G. Annesley, Hon. Miss Yelverton, Hon. F. St. Leger, Sir Percy Nugent, Sir Thomas M'Kenny, Sir Robert Harty, Lady Harty, Sir Philip Crampton, Bart.; Sir Nicholas Fitzsimon, Lady Fitzsimon, Sir Tho. Usher, Sir Drury J. Dickenson, Lady Dickenson, the Under Secrectary, Mrs. Lucas, Mr. Lucas, jun., Mr. R. Pennefather, the Chief Remembrancer, Mrs. Lyle, Mr. James A. Lyle, Miss Lyle, Bro. Colonel Browne, Sir John Burgoyne, the Misses Burgoyne, the Lord Mayor (loc. ten.), the Lord Mayor elect, Mrs. Keshan, Colonel Martin, 1st Dragoons; Colonel M'Call, 8th Hussars; Colonel Markham, 32nd. Many other ladies and gentlemen of rank also partook in the pleasure of the evening, and all passed off with the utmost *eclat*.

ORIGINAL CHAPTER OF PRINCE MASONS., *June* 12.—M. W. S. Thos. Quinton on the throne. It was moved by Bro. T. Wright, in an appropriate address, seconded very promptly and energetically by Bro. Fowler, and carried unanimously, that the diploma of this Chapter be returned to Dr. Crucefix; and that this resolution be immediately notified to the Supreme Grand Council of Rites, to be carried into effect. This resolution has been acted on.

The Rev. Mr. Burke, *P. P.*, of Clonmel, has addressed a long exhortation to the "Roman Catholic gentlemen" of that town, who have become Freemasons, or who are about to join the Donoughmore Lodge, revived in that town by Lord Suirdale. His first and great objection to the ancient and honourable Craft is secrecy—the very principle recognised in the confessional! Can he deny it is a loyal, benevolent, charitable, legal, friendly, and truly Christian society? And one of its best features is the total abstinence of political or sectarian feeling. The Rev. gentleman admits that Mr. O'Connell has been a Freemason, but he says the Pope has excommunicated the Order!

LIMERICK, *March* 26.—The Masonic fancy and full dress ball instituted by the members of Union Lodge, No. 13, with the laudable and benevolent intention of contributing to the fund for relief of the widows and orphans of deceased Masons, came off at the Philosophical Society House; and, we are happy to say, most fully realized the anticipations

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of the Craft, over three hundred and fifty of the gentry of Limerick and adjoining counties having assembled to enjoy the pleasures of the evening, and participate in the generous festivities of the "Sons of Light."

The first object of attraction that rivetted the eye in the ball room was the splendid throne of the Worshipful Master of Lodge 13, at either side of which were placed the state chairs of the Prov. Grand Master of North Munster, and the Dep. Prov. Grand Master, bedecked with casque, sword, banners, and all the mysterious emblazonments of prince and philosophical Masonry. Under the gallery extended the banner of the Prov. Grand Master, and many curious devices were perceptible at every turn, shewn off to much advantage by a profusion of brilliant gas jets, which shed a blaze of light that rivalled the glory of full noon. The refreshment room, which commanded a full view of the ball room, was also tastefully laid out, lined with naval flags, and ornamented with full length portraits, similar to those displayed in the ball room.

At half-past nine, the arrival of the P. G. Master was announced by a flourish of trumpets, when he was received by his Grand Wardens, the city and county High Sheriffs, attended by Bros. Crips and Mac Namara; and, proceeding through a double column of the Brethren, advanced to the throne, which, with the symbol of authority, having been tendered in the requisite form, he affectionately requested his Brother, the Worshipful Master, to resume the same, and allow him to bow to his authority for the night, and the W. M. acceding, ordered the due salute to be given for the Prov. Grand Master, which was well and truly answered. The Prov. Grand Master was in the uniform of Deputy Lieutenant, and covered with the brilliant decorations of the Order, from that of Chevalier de Soleil down to the early badge of his mother Lodge, No. 13, surmounted by the massive Prov. Grand Lodge chain and jewel. This part of the ceremony being gone through, the Masonic body promenaded the ball room for a few minutes, before dancing commenced.

At ten o'clock, the ball was opened, when dancing commenced with a quadrille, and was followed by a waltz, the polka, &c., until one o'clock.

The Deacons announced supper, and the W. M. led up the Hon. Mrs. Saville; the Prov. Grand Master, the Hon. Miss Burgh; Lord Downes, Lady Massy; the city High Sheriff, Senior Grand Warden, Mrs. Jervis; the county High Sheriff, Senior Warden of No. 13, and Junior Grand Warden, Mrs. Furnell; the band playing the Entered Apprentices' march.

The Worshipful Master of Lodge 13 presided, and the stewards used their best efforts to obviate any complaints of neglect, or inconvenience on the part of the guests not belonging to the Order.

The toasts were given from the chair from behind which a trumpet sounded a note of preparation, the band of the 15th regiment being in attendance to perform appropriate accompaniments.

The kindliness of Lord Downes in attending to patronise this charitable Masonic ball, will establish a grateful recollection of the gallant and noble commandant in the minds of the Order in this city.

We regret that want of space prevents our giving a list of the rank and fashion that graced the evening.

Cork.—*March* 26.—The annual Masonic Fancy Dress Ball, in support of the funds of the Cork Masonic Female Orphan Asylum, took place last night at the Imperial Hotel; and, we are happy to state, went

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off in a manner equally gratifying to the friends of the excellent charity referred to, as to the numerous votaries of pleasure who had anxiously anticipated the brilliant *fête*. For several days past, our streets were more than usually animated, by the equipages of the county gentry who flocked in to lend their presence on the occasion; and as the hour for opening the festival approached, very near six hundred were present.

On entering the principal *salon de danse*, the effect was beautiful. Facing the entrance, at the extreme end, was a splendid crescent of variagated lamps, surmounting two well-executed portraits in transparency of the Queen and her illustrious Consort. Around the walls were hung numerous banners of the Craft. The second room was equally well fitted up; a transparency of the 'Solitary Sister," Mrs. Aldworth, being placed at one end, and at the other an admirably designed painting of the virtues, Faith, Hope, and Charity. Around the room were ranged tables, at which, refreshments of the most inviting description were served during the night. The music was most effective. The band of the 16th regiment, under the direction of Signor de Angelis, played numerous much admired pieces; and the string band, conducted by Mr. Smith, was all that could be desired. The attention of the stewards during the night, to the throng of guests, was most assiduous.

At about ten o'clock, the Brethren of the First Lodge of Ireland proceeded to open the ball, marching in procession two and two from the lobby of the principal stair-case to the ball-room. The appearance of their numerous orders and decorations, was very splendid; indicating, as they did, the different degrees attained in Masonry by the wearers, and which none but those initiated into the *arcana* of the Craft, could pretend to unravel.

The fancy dresses worn on the occasion were not numerous; but, in every instance, chosen with much taste.

At about twelve o'clock, when the company had ceased arriving, and the rooms crowded almost to inconvenience, the scene was truly spirit-stirring. The numerous uniforms of the naval and military officers, contrasted with the beautiful dresses of the ladies, and the fancy costumes, presented a brilliant appearance; and it might well be said that—

> "The lamps shone o'er fair women and brave men,
> A thousand hearts beat happily; and when
> Music arose, with its voluptuous swell,
> Soft eyes looked love to eyes which spake again,
> And all went merry as a marriage bell."
> But hush; hark!——
> Did you not hear it?——

'Twas the welcome announcement of supper, to which all gave a willing ear. At about two o'clock, the guests wended their way through the corridor, to the sumptuously furnished tables laid out in the large room of the Commercial Buildings, and did ample justice to the delicacies provided. After supper, dancing was resumed with renewed energy; and it was not 'till "morn chased the glowing hours with flying feet," that the last of the revellers departed.

The rank and fashion of the guests were beyond description.

Death of Lord Carbery.—This sad event occurred at Castle Freke, county of Cork, on Monday, the 12th of May instant. The noble Lord was in the 80th year of his age; and was, until a few days previous to his death, in good health, and in full possession of all his faculties. This long life was devoted to the advancement of the happiness of his numerous and grateful tenantry, and friends. He was a devout Christian, and a most humane benefactor of the poor.

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As a tribute of respect to the memory of the late Lord Carbery, Grand Master of the Provincial Grand Lodge of Munster, the Members of the First Lodge of Ireland will go into Masonic mourning; and arrangements are being made for its adoption in their hall, &c. The Governors of the Masonic Orphan Asylum, which had long experienced his lordship's liberal benevolence, have also ordered mourning for the inmates of the institution.

May 20,—*Funeral of the late Lord Carbery.*—From an early hour the tenants of the estate from Limerick and from all parts of this county began to assemble in great numbers. It was calculated many thousands were present. The attendance of gentry and clergy was also unusually great. The chief mourners were Lord Carbery, Captain Percy Evans Freke, A. P. Aylmer, Esq., W. C. Evans Freke, Esq., Hon. and Rev. C. Broderick Bernard, Rev. Joseph Stopford, Rev. Robert St. Lawrence, William J. Freke, Esq., Rev. James Freke, D. S. Magan, Esq. Among the numerous clergy were the Dean of Cork, and the Archdeacon of Ross. Among the gentry present were the following:—Hon. Captain Bernard, Captain Herrick, Colonel Hodder, Robert Tighe, Esq., T. Somerville, Esq., Colonel Oliver, Richard Townsend, Esq., &c. &c.

The funeral, preceded by the numerous tenantry, moved on through the demesne to the Parish Church, where the service was read by the Rev. Henry Stewart, Vicar, assisted by the Rev. C. C. Townsend, Rector of Kilmaccabea.

A very solemn and most impressive address was then delivered by the Dean of Cork, which was listened to with deep and fixed attention by the large congregation present. After giving a beautiful and instructive sketch of the last illness of the departed, and of the sure foundation on which his hope rested for eternal happiness, and after applying that portion of his subject affectionately and earnestly to the hearts and consciences of his hearers, the Dean thus proceeded:—Having spoken of our dear friend as a Christian, I would now speak of him as a friend, a landlord, a magistrate, and a statesman, for his rank and place in society seem to call for a few observations on these parts of his character. As a friend, kindness seemed a marked feature in his character, and when he did a kind act, he did it so as not to appear to be conferring a favour. As a landlord, I might appeal to all his tenants who are present—indeed I might appeal to numbers of his tenantry whom I met during his illness, who all lamented him as a friend and a landlord, and mentioned the various acts of kindness he had done for them. He was a steady and cordial friend to the education of the poor in the Scriptures both in the English and Irish language; and in different places on his estate built, at his own expense, school-houses for the children of his tenantry. By his influence the classical school of this diocese (which had ceased for a time), was revived and restored to its present usefulness. As a magistrate, he regularly attended the sessions in his neighbourhood, where his presence was always considered an acquisition, from his legal knowledge, his long experience of the business of the Court, his superior understanding, and his integrity of principle. As a statesman, he was always listened to with attention, formerly in the House of Commons in Ireland, and subsequently in the House of Lords in England, and his advice on public affairs sought for by those in power. In conclusion, we may say that in him his friends and relatives have had a loss—this neighbourhood has had a loss—the County of Cork has had a loss—and Ireland itself has had a loss. But our loss has been his gain. He has departed this

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life; but, "leaning only on the hope of God's heavenly grace," he has gone to "that rest which remaineth for the people of God."

Such was Lord Carbery; and his memory will long live in the hearts and affections of all who knew him.

LONDONDERRY, *June* 2.—No. 93.—The absurd custom of electing a Master every six months was observed. The following resolution by the Chaplain was most unanimously received by the Brethren: "That this Lodge do apply for a dispensation to enable our Worshipful Master Brother Grant to fill the presidential chair for the usual period: and that we consider our distinguished Brother Grant, in acceding to our request, be considered as conferring a high compliment on the Lodge." After this, the following resolution by Bro. the Rev. Moore O'Connor, was most cordially and unanimously adopted: "That we, the members of Lodge 93, Free and Accepted Masons, feel it to be a very pleasing duty to render to our revered and beloved Master, Alexander Grant, this humble expression of our warmest gratitude, and most heartfelt respect, for the zeal and ability he has on all occasions evinced in promoting the great interests of Masonry. That we believe that other Brethren, in common with the Brethren of this Lodge, are under the deepest and most lasting obligations to that able and talented Brother, for the devotion, ability, and inflexibility of principle, which have so eminently distinguished him since his first accession to the presidential chair of 93. Further, that while we beg thus inadequately to express our high gratification and delight, *we* cannot but render to him our most unbounded confidence in, and unmeasured approbation of, the wise and judicious appropriation of the funds, in the purchase of the various ornaments and furniture of the Lodge."

The Lodge has determined to meet monthly for work, and quarterly for refreshment.

FOREIGN.

☞ Bro. Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

PARIS.—The Grand Orient has issued warrants for the following Lodges:—Bildah, in Algiers, the Atlas; St. John d'Angély, Equality Regenerated; Bazas, Friends of Humanity; Corfu, the Phœnix.

Applications for warrants have been received from Calais, for the Lodge of Perseverance; Nimes, Philanthropy; Mons, Friends of Worth.

The funds in hand of the Grand Orient, at last meeting, amounted to 39,624f. 36c.

The number of Lodges under the Supreme Council, is greatly in-

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creasing. During the last half year, the following have been added:—Paris, the Star of Bethlehem; St. Denis, the Disciples of Zion; Cayenne, the Equinox of France; Valencennes, the True Masons; Charenton, the Admirers of Virtue; Vaise, the Friends of Truth; Lyons, the Unity; Geneva, the Fidelity; Sandwich Islands, the Progress of Océanie

TOULON.—Some stringent resolutions of the Lodges here have been circulated among the Brethren, in order to insure their more regular attendance to Masonic work; neither the practice nor the principles of the Order have been properly regarded.

VAIZE.—On the 27th of October, the Lodge of "Friends of Truth" was consecrated; at the ceremony, a picquet of the 7th regiment of the line attended; their band played during the time.

LYONS.—A commission has been named, to enquire into the state of Freemasonry here; they meet weekly, and will shortly report upon the state of the Masonic laws and other matters.

On the 12th of May, grand doings took place at the Lodge L'Aysle du Sage; about 500 persons were present, to witness the adoption of four children of Masons by the Lodge.

MARSEILLES.—Freemasonry is in bad order here, and has fallen very low.

SWITZERLAND.—It is with great pleasure that we are enabled to inform our readers that, the whole of the fraternity in Switzerland has become united; and will, in future, be governed by *one* Grand Lodge. This gratifying event was solemnized on the 24th of June, 1844, by the installation of the R. W. Bro. I. J. Hottinger as M. W. G. M. of the "Alpina," or Grand Lodge of Switzerland. The Grand Lodge of Berne, and the Grand Lodge Zurich, with all the officers, attended, and duly attested the regularity of the proceedings; at the same time resigning into the hands of the M. W. Brother their various patents and offices. The laws for future reference were confirmed, and three days devoted to Freemasonry and enjoyments.*

BAYREUTH.—The Lodges here have been closed by command; the reason assigned is, that as no government official can be a G. M., and the Grand Master being a magistrate, and therefore an officer under government, he must act in his magisterial capacity under superior orders.

BRUNSWICK.—The last year's receipts of the institution for pensions to *widows* and *orphans* of Masons here, amounted to 570 Rts., about £85. The revenue is derived from interest of capital commenced to be collected in 1839, and contributions from various Lodges. The idea originated with, and was effected by, the Lodge of Charles, in the crowned columns.

BREMEN.—The Olive-Branch Lodge here has established a *widow's* fund. In 1842, it consisted of ninety-one subscribers; seventeen widows are now receiving a handsome yearly allowance.

CHEMNITZ.—On the 16th of April, 1844, the first stone of a new building, intended for a Masonic Hall, was laid here. The Lodge of

* For a short sketch of the history of the Order in this country, see Freemasons' Quarterly Review, second series, vol. I, p. 18. It was introduced into Geneva, the country of the Alps, from England, in 1737; several divisions have taken place, but now, we hope, they are finally ended.

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Harmony at Hohenstein has transferred itself to this place, and the members of the two Lodges will in future meet at Chemnitz.

Coblentz.—After some difficulties and cessations, a new Masonic Hall has been opened here, the name of the Lodge meeting in it is "Frederick in the Love of Fatherland."

Dusseldorf.—On the last St. John's day, the Lodge of the "United Three" issued a circular letter, containing a statement of the monetary and Masonic affairs of the year. Among other matters therein stated, is the report of the clothing of twenty-two orphan, or partly orphan, children, of which two were Jewish, (!) and the whole of them, together with their friends, dined with the members of the Lodge.

The Brethren voted a sum of money for a poor resident in the town, having heard that, although himself in the lowest grade of poverty, he received into his hut a fellow-creature who had fallen at his door from want and disease. He had, for many months, nursed and supported this poor creature out of his precarious means, without assistance from any one, and without making it public. These facts coming to the knowledge of the Craft, the Lodge, as above stated, forwarded a voluntary contribution.

The same Lodge has added itself to the eighteen united Lodges of the Rhine, for the purpose of alleviating the distresses of the inhabitants of the Silesian mountains.

Frankfort.—The disputes about the eclectic union have given rise to the publication of eight or nine pamphlets for and against the measure; some censuring, others approving, of the steps taken by the Lodge of "the Rising Light." Some of the pamphlets are issued by Lodges, others by private individuals. We shall probably on some future occasion allude fully to the subject.

Gasslar.—The asylum for watching over the orphans of Freemasons, commenced by the Lodge "Hercymia of the Burning Star," in 1843, has commenced operations.

Lauban.—Bro. Ramming having, by his will, left 500 rix thaler towards founding a fund for the relief of widows of Freemasons, the Lodge Isis of this place has added 200 rix thaler, making about £100 sterling; and thus established the much needed charity.

Luxemburg.—Bishop Laurent has given positive instructions to his clergy to refuse Christian burial, the sacrament, and all other church advantages, to such Catholics as belonged to the *Masonic fraternity!* And to be particularly careful to ascertain which of their parishioners were Freemasons.

Marienburg.—The Lodges from the neighbouring towns were invited to join the Victoria on St. John's day, and a numerous meeting took place on the occasion, at the Three Steeples, the Brethren from Elbing and Brounsberg attending.

Merseberg.—The "Golden Cross" Lodge has instituted a benevolent fund for supporting *widows* and orphans when in extreme distress; as soon as the relieved are enabled to maintain themselves, the relief ceases.

In Neisse a similar fund, and rules of the same description, have been established.

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SCHWEEDINTZ.—The Brethren have established and endowed a Sunday school, the Master of the Lodge for the time being having the controul.

WISMAR.—Two charities have been founded here by the Masonic Lodge. The first is a weekly stipend for the orphans of members of the Lodge, the other a loan fund for Masons; to the latter, an annonymous Brother has liberally contributed.

KINGSTON, CANADA, *Dec 27.*—*Grand Masonic Ball.*—The annals of Canadian festivity afford no instance of a scene so interesting and imposing as that of the Masonic Ball which took place this evening. Those who had enjoyed similar pleasure in Europe were surprised; they had witnessed those in the Rotunda at Dublin, when the Vice-royal Governor gave a grace and the beauty of the metropolis a charm, and in many other cities, but the palm was conceded to this display, whether viewed simply as an entertainment generally, or one in which decorative art, instrumental music, or beauty and fashion, were separately considered. There was a chivalrous gallantry that tended to awaken the most bewitching impulse. Sir Richard Bonnycastle with his Masonic cohort was surpassingly graceful, in addressing, from the Oriental Chair, Sir Richard Armstrong, commanding in Canada-west, and presented him with the "Gloves of Innocence," to be by him presented in public to the lady of his choice. The reply of the gallant soldier was equally appropriate; he presented the gloves to his daughter, Mrs. Captain Mayne, as emblems of affection and purity, under the certainty that they would be most worthily enshrined. The Mayor received a similar compliment and direction, and presented the gloves to Mrs. Robinson. But there was something most touchingly sublime in the presentation of the Rose of Beauty and the Spotless Gloves to Mrs. Mackenzie Frazer, as the daughter of an honoured name, the niece of the hero of the 19th century. Colonel Mackenzie Frazer acknowledged the elegant compliment in a manly and noble manner. The arrangements of the evening were admirable; we have seen a programme of this delightful evening, printed in gold on satin, containing also the addresses and replies—a work of Colonial art, not to be exceeded in the metropolis of the world.

LONDON, CANADA.—A Masonic Ball was given on the same evening, that reflected honour on the Craft, and greatly delighted a very numerous assemblage of beautiful women.

AMERICA, (UNITED STATES).

CHARLESTOWN.—*Bunker Hill Monument.—King Solomon's Lodge.* —The Seventieth Anniversary of the battle will be celebrated on the 24th instead of the 17th of June; on which occasion there will be a grand MASONIC FESTIVAL, to which the Grand Lodge has been invited to perform the services of dedicating the monument; the invitation has been accepted, and the subordinate Lodges have received notice to attend.

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Missouri Masonic College.—At the annual communication, in Oct. last, the President, the R. W. J. Worthington Smith, submitted a report to the Grand Lodge, which stated that twelve pupils had entered in the previous May; the number had increased since the arrival of the preparatory Professor Patterson, and, in August, some pupils were regularly matriculated.

There are at present forty-four pupils, of whom four are beneficiares, sent by as many Lodges. The conduct of the pupils is gentlemanly, they are diligent and proficient. The table is supplied with every thing necessary for health and comfort.

The faculty have adopted the following classes, viz., the Preparatory, Freshman, Sophomore, Junior, Senior; the various classes embrace every possible branch of education.

The report recommended certain regulations and improvements, which were submitted to a committee, who reported approvingly.

An examination of the students has taken place, and has been spoken of by the press in the highest terms.

The Grand Lodge of Kentucky has promulgated some new regulations, directing that members demitting from Lodges shall pay, for ten years, a semi-annual contribution of fifty cents, as a charity fund; and ordering a better regulation as to membership and dues.

The Grand Lodge of Iowa has directed a lecture master to visit the district, who has reported favourably, that the Lodges are disposed to follow the other Grand Lodges in the formation of Schools and the collection of a Masonic library. It is thought to be advisable to lower the fees of initiation, which are too high and deter many deserving persons from entering into the Order.

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.

Since our last, the hand of death has deprived the Craft, In Calcutta, of a most estimable and faithful Brother, Robert Livinhoe, Master of St. John's Lodge, beloved by all, deplored by all. On the 17th of February, this worthy mason's spirit was summoned to that Grand Lodge, the empyrean of light, the habitation of Jehovah, and as mortals awaiting we know not when the same awful summons may reach us, the contemplation of which, were it not for the influence of the blessed spirit of hope, would render it insupportable: we trust, our Brother, from the steady and untiring observance of the great principles of our Order, as well as of every christian virtue, has passed the dread ordeal, and now lives in the mansions of eternal bliss and glory. The Brethren, by whom, while in this world, he was beloved, and whose loss is now deplored, were anxious to place a tribute of respect to his memory, in the church, where in life he offered his devotions to the

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Most High, in the shape of mural tablet, ornamented with the All-seeing Eye at the top, and the square and compasses at the bottom—with the following inscription:—

To the memory of Robert Livinhoe, late master of Lodge, St. John's, No. 1715, of Calcutta. This tablet is erected by his sorrowing Brethren, in token of their affectionate regard in the Friend and Brother, whom living they loved, and whose loss they deplore. Ætat 47. Obiit 17th Feb. 45.

But, oh for pride and ignorance, this was rejected by the Archdeacon, as unfitted for the walls of a Christian Church,—emblems bearing a reference to the Most High, and in a moral sense tending to turn mankind from darkness to light, which no one has yet been hardy enough to deny, are not "fitted for the walls of a Christian Church"—and thus, a man looked upon as a Minister of Christ, refuses (on what authority) the erection of emblems of divinity and universal benevolence, while within the same sacred walls are trophies of bloodshed and desolating war commemorating the vain glorious achievements of men, called, perhaps, into the presence of their God, at the moment when, perhaps, exulting in blood spilt, and the amount of slaughter of their fellow men. Did the Archdeacon, when refusing the erection of emblems of a directly opposite character, think of this? we fear not. When we contemplate this act of haughty ignorance, we are moved to pray the Almighty not to deprive us of the assistance of the meek and benignant spirit of charity our Order so forcibly inculcates—without it we should, perhaps, be inclined to attribute to the refusal, motives which bore the stamp of the world's sordid views; but no, we will not so view it, but humbly—hope he "knew not what he did." The Archdeacon at last consented to allow the tablet to be erected, but stripped of its masonic devices, and the following inserted after the number of the lodge:—"Who endeavoured to walk humbly as a Christian, and was as such respected."

It will be perceived in this the evident wish to suppress the mason. This man pretends to the greatest piety, and best theological research!

A chapter of Rose-croix Masons was held on Good Friday, at which Brothers King, Hoff, Anley and Frith, were exalted to that most christian degree.

The death of poor Brother Livinhoe caused a vacancy in the office of Grand Registrar; Brother Samuel Smith has been appointed, and the choice could not have fallen on a more worthy Brother, sincere and kind in his intercourse with mankind, and unchangeable as a Mason, he is respected by all.

We regret to observe that our excellent and respected D.G.M. Brother, Robert Neave, has been compelled to visit the Cape, on account of ill health.

Bombay.—*Lodge Rising Star of Western India.—May* 10.—The members mustered pretty freely; among them was Bro. Manockjee Cursetjee; who, however, deeply distressed by the very recent loss of his excellent and revered parent, Cursetjee Manockjee, who died on the 7th instant, at the advanced age of eighty-three, made an attempt to meet the Lodge, from a high sense of public duty. The R. W. Bro. Dr. Burnes presided, and passed a very appropriate eulogium on the character of his deceased friend; who, although not a Freemason by name, practised intuitively its principles; and, as the father of a distinguished Brother in the Craft, was deeply regretted.

The R. W. Bro. Burnes proposed, and the motion was carried by

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acclamation, that the historian of the Craft, the Rev. G. Oliver, D.D., and Robert Thomas Crucefix, M.D., should be enrolled as honorary members of the Lodge, as a mark of affection, respect, and esteem felt by it, for the great services rendered by each of their learned Brethren, to the Order of "Freemasonry Universal."

It is fondly believed these two pillars of the Order will not disdain the friendly compliment of becoming honorary members of the first Lodge established for the introduction of native gentlemen.

On this occasion, the privilege of a Freemason was conferred on a most worthy native gentleman, Meerza Ally Akbar, Khan Bhadoor, who has served with great distinction in Cabool and Scinde, and has been publicly noticed by the Governor-General of India, in a manner reflecting credit on him of no ordinary stamp. The prefix to his name, *Khan Bhadoor*, (meaning noble and brave) is a title conferred on him by that high authority, to mark the approbation with which government has regarded his valuable services; and he is now holding a prominent office under his excellency, Sir Charles Napier.

The "Star" is now composed of ten native members (of which, nine, including Meerza Ally Akbar, have been initiated within its portals. Bro. Manockjee Cursetjee having been initiated in Paris), and thirty-eight European members; of whom, five are honorary. The reason why our native members are but few, is, that for obvious reasons, we rather select them as men of extraordinary virtue, than from a vast community for the sake of numbers; thus exhibiting Freemasonry in its proper light of pure morality.

LITERARY NOTICES, &c.

Jacob's Ladder: the ascent to Heaven plainly pointed out in a series of practical addresses, delivered in familiar language from the pulpit. By the Rev. George Oliver, D.D., &c. &c. R. Spencer, 314, High Holborn. 12mo.

We are uncertain whether it would not have been more correct to have waited for the completion of this volume of promise—for every thing that proceeds from the pen of Dr. Oliver has the fullness of promise in the very inspiration of his thought—yet having been permitted by our excellent friend the publisher, to proceed several steps on the ladder in advance of our contemporaries, we feel the mark of confidence reposed in us, and express our sense of the obligation. Let us first quote from the reverend Author's Address, which, conveying his own practical views, will but illustrate their probable direction :—

"The Author has found, by many years' experience, that a simple and familiar address from the pulpit, to instruct the general hearer in the great truths of the Christian dispensation—embracing his duty to God, his neighbour, and himself—is much more effective, and listened to with more interest and attention, than a formal sermon, framed according to the strict rules of composition. The congregation of a small village will, he is persuaded, receive a greater degree of edification from an earnest appeal to their reason and experience than from abstruse

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disquisitions on controverted points of doctrine, which fail to convince because they are imperfectly understood. The same observation will apply to the promiscuous religious assemblies of a populous manufacturing town. The Addresses have been delivered at Wolverhampton and Scopwick with equal success. The style is persuasive, mild, and affectionate. They are characterized by extreme plainness of language, and contain a series of earnest exhortations to avoid error and embrace truth; that the hearers may be induced to walk in the narrow path of righteousness here, and be animated with the hope of everlasting happiness in the world to come."

Dr. Oliver, as an antiquarian, has given superior proofs of intelligent investigation; as a great moral agent, he has embellished his writings with the vigour of a master mind; as a scholiast, he is eminent; as a Masonic historian, unequalled; his sermons on Freemasonry are the connecting links of piety, with sound morality; but it was reserved for him to give to the world the essential proof that the classical scholar—the orthodox clergyman—and the Masonic historian—great and sound as are his attainments—fell into the shade when contrasted with the sweetness, beauty, and piety, that breathe throughout the discourses delivered to the labourer and the artisan, as assembled to hear their pastor in the secluded glades of Scopwick, or in the manufacturing district of Wolverhampton. The selection of Jacob's Ladder, however metaphorical the subject may appear, has a comprehensiveness applicable to the humbler classes; and, as a divine lesson, is by Dr. Oliver made easy of comprehension. The lesson from the great poem of life is rendered with so simple, yet so touching an interest, that while attention is attracted, it is fixed, and rendered anxious to proceed on the ascent—not with dread and doubt—but with cheerful spirit, and hopeful encouragement. We look for the completion of the volume with pleasing anxiety.

New Craft Tracing-boards. By Bro. J. Harris. Spencer. London.

We direct the attention of our readers to the "circular" which Bro. Harris has addressed to the Craft (it will be found at the end of this number), for the general explanation of this valuable improvement in the artistical delineation of Masonic lectures; selected, as this improved tabular illustration has been, by a committee of the EMULATION LODGE OF IMPROVEMENT, we felt it a duty to examine with all the severity of criticism, from a conviction that what proceeded from the inheritors of the Masonic zeal and industry of "Peter Gilkes," whose memory we delight to honour, would stand the most powerful assay that Masonic investigation would allow; and we compliment Bro. Harris on the just claim he has established to the justice of the selection of his new Craft Tracing-boards by the most competent authority.

Portraits of Celebrated Freemasons. Spencer. London.

What will Mrs. Caudle say?—"Bless me, Caudle, if they hav'nt—a woman—shame on 'em! Well, did you ever—no, never. *You don't believe it*—but I do—look at the picture, it is like as life—and the apron, Caudle, its the fellow to your own. *Never mind*—oh, never mind—that's always the answer we poor women get; but, Caudle, I'll tell Punch of it—he'll be glad of such an opportunity to give you a rub; didn't he expose you at your initiation? and didn't he exult at my hiding your cheque-book on the 18th June, when you pretended to be

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going to a Waterloo dinner, instead of which you went to the Aged Masons' Asylum festival."—Such was a private hint given us by Caudle as to the effect on his wife by a peep at the portrait of Mrs. Aldworth; but then said Caudle, "Dear Editor, is it all true that is written about the female Freemason?" All fact, we replied. "Then," rejoined Bro. Caudle, "if Punch will but help me, why not make my wife a Mason? what happy nights I shall pass, instead of these vexatious curtain lectures." Bro. Spencer, speak to Punch—let poor Caudle be happy.

The Historical Landmarks. By the Rev. G. Oliver, D. D. Spencer London.

The Rev. Author has entered on the *Third Degree*, which he pu poses to conclude in Nine Lectures. The Degree is introduced by quotations from the writings of the late Bro. Preston, also from those of Archdeacon Mant and Dr. Crucefix. The first part contains a view of all the orders and degrees which were practised in the 18th century. The Second Part treats of Masonic innovations, and the Third, of those schisms which tended to indiscipline in the Order, and gave too favourable an opportunity for its opponents to falsify its intent. As the work proceeds it increases in interest.

Whistlings, Hummings, and Rhymings. By a *Plowman.*

Our minstrel has addressed a series of very pleasing lyrics to the Alfred and Apollo Lodges of Oxford, in a dedication of very pure simplicity. The subjects are not confined to Masonic subjects, and will, therefore, interest the popular as well as the Masonic reader. We hope that the leisure of Brother *Plowman* will permit frequent visits to the Lodge of Parnassus.

An Address to the Masons of North Munster.—(for private circulation). By Bro. M. Furnell, P.G.M.

This we believe to be a compilation from the sentiments expressed by many Masonic worthies, but so well arranged as to be admirably adapted by the introduction of many relative points and suggestions of the author himself, that claims the attention of that extensive section of the Masonic body over whom Bro. Furnell presides with so much *éclat.* He may be considered as the regenerator of Masonry in North Munster, where he is beloved and respected. If, by our observation on his address, we shall have given offence, we know we shall be pardoned, and it will even be satisfactory to have drawn the attention of so distinguished a Mason towards ourselves.

The Bromley Magazine.

This modest little work is conducted by the pupils of Mr. Rowe's Academy, Bromley, Kent. It has reached us in the usual way—with the sensible request that we should not be too critical, as the editors are only "*minores,*" "still in their teens." In the introduction they apologise for borrowing from others, on the justifiable plea that Gray and Milton did the same, confessing, however, that they repaid the loan with princely liberality. From the specimen of literary thoughts we can speak with great satisfaction, and encourage our juvenile friends in their laudable pursuit. Canning edited the Etonian when of the same tender age—Leigh Hunt produced his Juvenilia even when younger; and at a still earlier age, Edwin Canton, a young friend of

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great promise, (since realized) when at King's College, under a similar title, produced several numbers of a very entertaining miscellany. It is not too much to predict, that the present editors of the Bromley Magazine, may take rank among the future *literati* of the age.

Punch, or the London Charivari. Bradbury and Evans, 92, Fleet Street.

That Punch—the veritatable Punch—is a Mason, is as clear as that Toby is a dog. Look at the frontispiece. Observe the nasal part with the digital point of our renowned Brother. Cast then a glance at Toby. —Do you not in that glance see the sign and token? While Toby, the impersonation of silence, will not even bark the word; but, Tiler-like, stands at ease. Both Punch and the dog are emblems respectively of their Craft. Satire and fidelity—the one to correct the folly of the day, the other to watch the passing moment and to warn the cowan. Our Brother Punch has more than once evidenced a desire to speak out Masonically; we wish he would really do so, for he could do so with great effect: for although he chooses to be drawn with finger to nose, he is not of those to whom the adage applies

"Omnis stupendæus naso."

No! Brother Punch would rather dip his quill in aromatic tincture than in gall, that he may the more mildly "spare the lowly, and subdue the proud." Sister Caudle has lately taken to curtain-lecture her husband on his Masonic conduct. She, it would seem, will have it that

"——— Women are angels wooing;
Things won, are done; joy's soul lies in the doing."

And in this belief, she certainly does lecture; if not wisely, yet too well; for our Brother Caudle cannot escape the nightly duty that his helpmate has undertaken. In the last week's lecture, Brother Caudle's wife is supposed to have picked his pocket of his check-book, on the 18th instant, whereby he could not gratify his wishes to support the Asylum Festival as he intended. We regret that a lady's ticket was not presented to Mrs. Caudle; as, in that case, we feel assured that excellent nocturnal moralist would have sent it down, with a direction to fill up a draft for twenty guineas. And what an effect would have been produced by the announcement by the Treasurer of, "Brother Caudle, by the hands of his wife, twenty guineas." What cries of hear, hear! and what rapping on the tables! Brother Punch, you should have thought of this; and must, therefore, take up the case yourself.

The London Medical Directory, 1845. J. Churchill.

This publication will supply a desideratum. It professes to contain the "name, address, qualification, official appointment, honorary distinction, and literary productions, of every physician, surgeon, and general practitioner, resident in London." As it would be an endless labour for an Editor to discover the literary production of the entire London faculty, we cannot but admire the sedulous determination of many of them to crowd in on the Editor their innumerable qualifications, such as author of "papers to the Lancet," "hospital reports," "formerly surgeon to this, that, and the other," &c., &c. As an excellent contrast, however, we perceive the gentlemen of the profession are contented with a very simple announcement of their names and addresses. The Directory is well arranged, and, as the first of, we trust, a long race of annuals, we cordially give it welcome.

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TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed letters for the Editor, under cover to him, will more immediately reach their destination.

A DUPE has discovered that "assurance" has ended in "a mockery, a delusion, and a snare." Could any good come out of what commenced in fraud?

BRO. PILGRIM.—We hope in due time to render justice to the excellent paper, which we gratefully acknowledge.

E B. H.—Why not give name and address?

A COVENTRY MASON.—The Godiva procession is not in our line.

K. L.—The late Thomas Hood was not a Freemason.

A DEVON MASON.—In the Girls' School there are 21 children from the Provinces, and in the Boys' 24, so that our Correspondent is greatly in error as to the exclusion of children from country Lodges.

BRO. GEO WATSON.—We are requested by Dr. Crucefix to state that a letter addressed to him, on the 30th of May, has been returned, after going the round of various places for enquiry.

A JERSEY MASON shall be attended to. Many thanks for the expression of liberal sentiments.

A CATHOLIC FREEMASON will be always welcome.

THE FREEMASONS' LEXICON is unavoidably deferred until our next.

RAILROAD CONVERSATIONS are respectfully declined, as likely to offend instead of removing a misunderstanding.

A MEMBER OF THE HUMBER LODGE should have had more nerve; it is not impossible but the small still voice might have prevailed at the proper moment; he will now find that either he must be entirely silent, or boldly incur a deeper responsibility.

LIFE ASSURANCE.—All we can say is, try the office if you like—we do not recommend it. We fear that some twenty years hence the widow and orphan may bitterly rue the folly of the husband and father.

A MASON.—The Grand Lodge has partially recovered from the influence of "Cliquicism," but it will require several strong doses of independence and liberality to purify the constitution. We even prefer the Devonshire cider, as an occasional refrigerator; it tasted somewhat hard at the last Grand Lodge, but with a little Mo(o)re care in the vatting, it will not be unpalatable.

A CAMBRIDGE MASON.—We do not answer for the *quality* of the contents of the Caput of any P. G. M.

A COLLECTOR OF MASONIC BOOKS should call on Bro. Spencer, who will answer our Correspondent as to the best mode of forming a Masonic Library. As a preliminary step, we refer him to the advertisement of Bro. S. in the present number.

DISCIPLINE AND PRACTICE.

ONE LATELY FROM SUMATRA requests us to ask of the Grand Secretary if he ever sends letters or circulars to the "Rising Sun, 242, Fort Marlborough?" And if he does—why does

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he? And again, if he does not send the usual letters, &c.—why does he not? These queries will probably be a puzzler for the Grand Secretary, but not to the P. G. M. of Sumatra. As to any reply from either, we wish our Correspondent may get it.

AN EYE WITNESS.—If you are sincere, why not put a motion on the paper to define the duties of the officials; no motion will be more popular; and we are certain that the Grand Secretary himself, at his ripe age, will feel pleasure in learning, at last, what the Brethren in the Provinces really require. If you cannot find time to be cast about quarter after quarter, and met by the talkers against time, delegate some London member to take your case in hand, and he will give you a week's notice, when the railroad will offer a speedy transit to bring the provinces to bear on the question.

ARCH MATTERS.

ONE WHO SIGNED IT, enquires why the petition was not read at the last Grand Chapter? —Probably it was rejected by the last committee—try the present.

TEMPLARS.

A CAPTAIN.—As to when the Grand Conclave is to meet, we know not. Every body's business is nobody's, and verily Nobody is the head and front—To that august personage must any appeal be made. In our next we may find it in our hearts to address, not Sir Knight Burckhardt, who has a life-interest in his office of Grand Sub-Prior, but to follow the example of the P. G. L. of Devon and the Humber Lodge—which, however, we may not altogether approve—reminds us of the adage, that "it is an ill-wind that blows nobody good."

A MEMBER.—Why the dickins did you elect a commander without knowing his crotchets? alas, poor Yorick! we fear you cannot now unmake your king.

A KNIGHT.—The rejection of a Warden as Master, the passing him by as Principal of a Chapter, are no reasons why he should not be qualified as commander of an Encampment.

THE ASYLUM.

The Aniversary Festival on the 18th was celebrated with unusual *eclat*. The concert was of the very first order—the stewards were most attentive—and the ladies highly delighted. The company, however, was not so numerous as could have been wished, and the collection in consequence was not great, and the Old Mason must be content with the last crumbs of the season, which fell from liberal Brethren who delight to carry out the first cause of the Order —CHARITY.

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THE

FREEMASONS'

QUARTERLY REVIEW.

NEW SERIES—SEPTEMBER 30, 1845.

"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 TABLET v. FREEMASONRY.

"The creature's at his dirty work again."

SEVERAL communications having been made to us in consequence of the "Masonic impudence† department" of the *Tablet*, we have ventured to devote a little space to the subject, more in compliance with the wishes of our Roman Catholic Brethren, than by way of reproof to the maligner of Freemasonry, whose witless railings are perfectly harmless.

In our last we apologised to that excellent man and Mason, Brother

* *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.*

† If the *Tablet* be offended at the term "impudence," let him bear in mind it is his own.

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Husenbeth, for adverting to the subject—at the time we did not know what the *Tablet* has since informed us of—that he professes the faith of the Church of Rome. We now honour him the more, perceiving the leading cause of the virulent abuse of his apostate defamer—

> "Slander meets no regard from noble minds;
> Only the base believe, what the base only utter."

We may prefer the tolerant clemency of the church in which we have been nurtured; we are thereby taught that the purity of God-worship is in the heart itself, and not merely in lip-profession; and that to anathematise from the pulpit, or to issue disgusting libels from the press, is an offence against the Diety, which even insanity cannot excuse.

The ribald invectives against Freemasonry in general, and Brother Husenbeth in particular, are both indecent and disgusting. We have heard that the writer thereof was formerly a member of the Society of Friends! in what particular creed he now rejoices might be asked of the "Father of lies." Like an envious man, he is cursed by his own venom, for even in his explanation of the sacraments of his new faith he winces at the self-infliction he is compelled to impose as a penance for his inane abuse of the purity of Freemasonry, which, although not Christianity, is nevertheless its handmaid.

In reply to the first appearance of "Masonic Impudence," an article appeared in a Bristol paper, which very properly deprecated the unholy attack on the Deputy Grand Master for that Province; this article appears to have produced an emetic effect on the "impudence" of the *Tablet*—which, like a dog returned to its vomit, sends forth more foulness, and betrays so much more insanity, that we may leave it to the contemplation of some imaginary "obscene rite,"* to which none but such as the *Tablet* can be admitted—its thoughts are hateful, and their expression repulsive.

The third attack assumes to be a replication to an illogical and altogether untoward letter, irrelevant to the subject, addressed to Colonel Hugh Baillie, the P. G. M. for Bristol, in which the character and conduct of Brother Husenbeth are defended, but at the expense of his faith. Cause enough this for further pollution from the *Tablet*, which did not, because it probably could not, clearly distinguish the temporary advantage which the illogical paper gave it. It contented itself, therefore, with resuming its attack on Freemasonry, and even ventured to be frolicsome. Were the frolic as keen as the abuse is low and vulgar, we might be beguiled of a smile; but alas for the *Tablet*—

> "He rams his quill with scandal and with scoff;
> But 'tis so very foul, it wont go off."

We pass now to the moral contrast.†

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* Another term of the *Tablet*.

† We have received a pamphlet, written by Bro. Husenbeth, in reply to the *Tablet*, and to

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It is to the credit of some of the Roman Catholic Clergy that they have sent a remonstrance to the supreme head of their church on the injudicious and uncharitable conduct exhibited against Freemasonry, to which, as yet, no answer has been vouchsafed; and some well-informed Roman Catholic Freemasons are of opinion that a similar remonstrance, numerously signed, should be presented to the Court of Rome—certainly, if such remonstrance were numerously signed, it would doubtless produce some good effect; but unless it was so, it were better refrained from—many excellent Brethren might hesitate to append their signatures to a document which recriminated on persons professing the same religious tenets; and again, the remonstrance of some of their clergy having as yet received no reply, would probably dispose many to hesitate, lest they should become marks for ill-natured people to point at.

Let the Mason ponder on this demon-like attack on his glorious profession, and derive consolation from the assurance that in proportion as the Order is persecuted by prejudice or intolerance, it will always triumph by the consequent proofs of its heaven-ward purity, which becomes the more effulgent by the moral assay to which it is subjected. The *Tablet* rejoices in reproving others for calling names, and generally using bad language; and, by way of parodying itself, indulges somewhat antithetically when discussing the debate on the Irish Colleges' Bill, at the expense of Lords Stanley and Brougham; and on the same occasion even the Roman Catholic members of Parliament do not escape the *pure* moralist of the *Tablet*, for they are described as "an almost unmitigated nuisance:" we have also such terms as "*ne plus ultra* of audacity," "Irish fools," "*ne plus ultra* of impudence," &c., and this farrago is hashed and dished up for the edification of an intelligent community, in the year 1845, by the only recognised political organ of the Roman Catholic faith!

"Qui vult decipi, decipiatur."

A letter has subsequently appeared in the *Tablet*, under the signature of D. S. E., containing temperate yet stringent strictures on its vituperative abuse of Freemasonry, to which the apostate replies, not by argument, but that sort of casuistry which is opposed to sense and reason. This reply D. S. E. was desirous of meeting, but no, the *Tablet* is satisfied with inflicting the poison; he has no intention of giving the antidote, which however was published by the *Carlow Sentinel* on the 16th of August, under the head of "More Rejected Letters." The editor of that journal thus observes on the excellent papers of D. S. E.:—

THE TABLET v. FREEMASONRY.—"We direct the attention of our Masonic readers to the correspondence which will be found in this day's

the anonymous pamphlet that pretends to defend Freemasonry, but must content ourselves with a general acknowledgment.

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publication on the subject of Freemasonry. The calumnies of the editor of the *Tablet* have been promptly met by a Roman Catholic gentleman of high character, and to whose advocacy the body are indebted. A gentleman, himself educated in the communion of the Church of Rome, presents a fine contrast to the writer, who has lately embraced its tenets, both in charity and toleration; and we hope the lesson the writer of the *Tablet* has received will warn him in future not to rush into print to slander an "Order" of whose principles he is utterly ignorant. The letters of our respected correspondent will be found most interesting."

We have only room for the following extract, from the letter alluded to:—

"From the time of the incursion of the French armies into the Peninsula in 1807, Freemasons' Lodges were greatly multiplied all over Spain and Portugal. In the former country Don Carlos the (then) Infante, exercised the high office of Grand Master of Spain and her colonies, with the perfect countenance of his brother, King Ferdinand VII. In 1821 and 1822, I often saw Don Carlos acknowledge the sign of Fellowship with several Englishmen then in the capital. After the subversion of the constitution of 1812, the dungeons of the Holy Inquisition, which had been wrested to the cruel purposes of the government for the punishment of Freemasons and Constitutionalists, had been crowded with Liberals. I was present when the brazen gates of the Inquisition at St. Jago de Compostella were broken open in 1820, and the prisoners—all political—were liberated on the re-establishment of the Constitution. An incident entered in "My Note Book," is a case in point—a matter of history. The Conde de Montijo was found in solitary confinement, in a cell from whence the light was nearly excluded. When we entered his dungeon to inform him that the light of the sun awaited him, and that his liberty was at hand, he could not be prevailed upon to leave this den, but begged that if he were doomed to die, he might be at once released of life. General Azevedo, taking him by the hand to lead him out into open daylight and liberty, was obliged to have assistance to bring him forth, so impressed was the Count with the fancy that he was to have been butchered, like many other Constitutionalists before him. However, he was released with the rest, and I saw him on several days subsequently, when he was obliged to wear a shade over his eyes, yet unaccustomed to the broad glare of sunshine."

The Rev. Mr. Burke.—This worthy coadjutor of the *Tablet* in the crusade against Freemasonry, has received a signal castigation from the pen of a "Catholic Freemason," in an article that appeared lately in the *Nenagh Guardian*; the *Tablet* probably has writhed under the inflic-

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tion, but has not betrayed itself in its usual groans. The letter of "Amicus" is unanswerable.

A paper was circulated some time since under the following head :—

Decisions of the Holy Apostolic See concerning the Society of Freemasons. Addressed to the Most Holy Father.

It states that Ecclesiastical punishments have been decreed by Roman Pontiffs against Freemasons who observe a secret.

That a doubt has arisen, when if any repent having taken the oath, whether they can be admitted to the sacrament of penance.

It is asked, how the conference ought to act? The reply of the sacred congregation is, "*taking things as proposed,*" *it is not permitted.*

A doubt having arisen as to the words "*not permitted,*" if implying the "*invalidity of the absolution,*" the sacred congregation replied in the *affirmative.*

The document is signed "ANGELUS ARGENTI,"
"Notary of the sacred Roman and Universal Inquisition."

This paper was met by a temperate inquiry, published by an "ENGLISH CATHOLIC FREEMASON," touching the various points. On both these papers we have been favoured with the opinion of a Catholic Brother, on whose judgment we place great reliance; he observes, that no papal decree is to be understood *verbatim et literatim,* nor are they enforced in all countries, any more than some decrees of councils. The true question is not as to the power of the pope, but whether Freemasonry is a question of morals, one in which the salvation of souls is concerned requiring ecclesiastical interference, which he denies, unless the pope have the power to prohibit commerce, forbid the use of money, shut up gin-shops, and all other places, as dangerous to the salvation of souls. Is therefore Freemasonry a question of morals for interference of ecclesiastical or only of civil law?

The Grand Lodge.—The proceedings on the 3rd were of a mixed nature; the presentation in perpetuity of the "Sussex Testimonial" to the Grand Lodge, was a kind and graceful act on the part of that distinguished lady, the Duchess of Inverness, whose letter we regret it is not in our power to record. She wrote of her deceased husband with the true affection of a wife, and, by the manner of the presentation, appeared to act as if she was fulfilling the wishes of the departed Grand Master. It is by far the most pleasing compliment to his memory; and when it is borne in view that the Duchess gave no less a sum than five hundred guineas to purchase the Testimonial from the Trustees (a sum we believe she could but ill afford), the value of the presentation is enhanced in proportion.

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The next subject was the motion of Brother Brewster to amalgamate the Asylum with the Benevolent Annuity Fund; and that excellent Brother opened his case in so clear and straightforward a manner that promised success. He was followed by Dr. Lane, in an address that secured the attention of all, and the case appeared to be advancing as the friends of both institutions could wish, when lo! it was discovered that Grand Lodge was out of order, and could not entertain the question! After some coquetting, especially between the Grand Secretary and the presidential chair, it was decided that Grand Lodge was out of order, and this desirable object was thus for the time abandoned.

Now even with this we do not quarrel so much; unsocial, unseemly, and unmasonic as the case is; as we do with the irregular and graceless conduct generally of the executive—let us examine the matter.

Notice of motion was given in July for the Committee of Masters in August, 1844. Was its nature then stated to be informal? It could not come on for discussion, by reason that time would not permit. It was renewed from time to time, until the Committee of Masters in August last, when it became the first notice on the paper; and then, when the excellent Brother, who had devoted much time to the consideration of the subject, had mastered the difficulties, had well and truly stated his case, was admirably seconded, and the discussion was proceeding to the satisfaction of the Grand Lodge, it was then, and not till then, discovered that Grand Lodge was out of order in entertaining the subject! Was not the Grand Secretary wrong in receiving an improper motion? was not the Grand Registrar wrong, supposing he is acquainted with Masonic law, in not advising with the Grand Master on the case? Had he done so, certain we are that noble and distinguished Brother would have spared the feelings of Bro. Brewster, and not have allowed him to be deceived—we had almost said entrapped—into such a snare. Of whatever use the public legal adviser may be for any certain purposes we know not; but this we do know, that openly and officially in the present case he has not done his duty; it will be no excuse to say that he did not know of the motion having been delivered in—*it is his duty* to inquire what motions are delivered in, to examine them, and report thereon to the Grand Master and to the parties concerned. We have before stated that the executive is remunerated for the performance of service, not perhaps in coin, but in rank and station in the craft; and we expect the performance of duty, not as a compliment, but as a tribute of respect for the attainment of such rank and station. We may write strongly, but mere tinkling sounds will not avail.

The third case was the motion for the increase of dues, and their application to the Benevolent Fund, and for annuities to the widows of Masons. The mover on being called on withdrew his motion, in deference to the expressed wishes of several provincial Brethren, and, we believe,

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the implied wish of the Grand Master; and when the great probability of its success on that night is considered, he may deservedly take credit for his readiness in yielding to the requests. He has, however, renewed the notice of motion.

The Jewish Freemasons.—The Prince Protector of Prussia already has placed himself, as Brother Jonathan would phrase it, in a *fix*. The Grand Lodge of Berlin is divided in its allegiance, and there is little doubt but that ere long the Protector (!) of Prussian Freemasonry must either resign his authority, or acknowledge the power of Masonic opinion over his own circumscribed views of its meaning. For the present we take leave of the Protector, and proceed to more agreeable points connected with the subject.

It had been arranged to bring the question of the exclusion of Jews before the Grand Lodge of England, and we should regret the delay, did there not appear to be some hopeful anticipation that the Grand Master will give the subject his full consideration, and by that course either use the influence of his own high station in favour of his offended Brethren, or suggest to the Grand Lodge to entertain the subject in its deliberative wisdom.

Masonic Knights Templars of England.—As this section of the Order prefers to be considered as defunct, it is scarcely worth while to disentrance it. One chance, however, yet remains—let those who are really anxious for existence, *meet* and *unite;* no sooner shall they resuscitate themselves, and give evidence of strength, than the sleepers will awake, and astonish them by snatching the laurels they have not the courage to earn.

The approaching session is promising, as regards the Masonic districts under the English constitution, perhaps at no time was it more so. Our charities are all in a healthy state, nothing is wanting but the perfect union of the Asylum and Benevolent Annuity Institution. We may observe of the former, that costly as has been the attempt to remove the defaulting trustee, it has been perfectly successful; and that parent of Charity stands forward in its proud pre-eminence, the purer from the severity of its trials.

We have cautiously refrained from adverting otherwise than in general terms to the recent circumstances, that have so unhappily rendered it necessary to institute proceedings in chancery, in order that the Asylum for Aged Masons might be released from further abuse. That point is attained—the removal of the individual who caused this abuse has been attended with great inconvenience, serious loss, and consequent delay; *but he has been removed,* and therefore the end is accomplished; it is the

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duty of Masons to pass as lenient a sentence as possible upon an erring Brother, and we therefore content ourselves with observing, that as it is the first instance on our records where a trustee has misapplied the funds of a public charity—so do we most fervently hope it may be the last.

While on this subject, we shall only be doing an act of justice to the four remaining trustees, viz., Bros. Jos. Copeland Bell, Zachariah Watkins, Joseph Partridge, and Thomas Wood (Alderman), by stating that their resignation was an act of generous interpretation of the position of the charity, caused by the misconduct of their colleague; their resignation tended to simplify the proceedings, and left the future trusteeship unfettered by any difficulty. The adage "All's well that ends well," applies to this excellent institution; and we have no doubt that its new patrons will vie with the old patrons in replacing the deficiency caused by the abstraction of funds and the expenses in Chancery.

In Chancery! what ominous words. This as a court of equity is no doubt an admirable system, were it not for the expense; but the process of removing a defaulter, who was considerably in debt, has cost more than *twice* the amount sought to be recovered. We are not ourselves lawyers, and do not question the legality of Chancery proceedings, but they are inconvenient from delay, excessive in expense, and give to a cunning artful defendant, the power of continuing vexatious proceedings, without a shadow of proof as to their necessity. As some set off, it is pleasing to record, that the professional exertions of the solicitor who conducted the case on the part of the Asylum were as exemplary as successful.

The Charitable Trusts Bill, now before Parliament, will, we hope, contain provisions not only for economy in law but some penal clause, to make a defendant wince before he shall dare to mock at justice because he has disregarded honesty.

Bombay.—A new Order has started into existence, founded on Masonic principles; it has a promising aspect.

The late General Jackson.—This distinguished Brother, ex-President of the United States of America, has been removed from the scene of earthly labour; he died full of years and honour.

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ON FREEMASONRY.

THE GREAT PLAN OF HUMAN SALVATION TRACED IN FREEMASONRY, BY THE LIGHT OF ONE OF ITS MOST PROMINENT SYMBOLS.

Respectfully submitted to the consideration of those clergymen who doubt the propriety of allowing the use of their churches for Masonic celebrations.

BY THE REV. GEORGE OLIVER, D.D.

(*Continued from p.* 163.)

THE meaning attached to light and darkness in the system of Freemasonry is not included amongst its ineffable secrets. The former does not imply a material or elementary substance, but is purely intellectual. It is explained by St. John the Evangelist when he says, "the darkness is past and the true light shineth. He that saith he is in the light, and hateth his brother, is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness."[1] In the foreign degrees of Teutonic Masonry, the explanation is conveyed cabalistically. One of their lectures says, "there are two sorts of fire and two sorts of light, viz. according to the dark impression, a cold fire and a false light, originating in the stern might and imagination, desiring a self-will dominion. The second fire is a hot fire and true light, originating in the Eternal, in the substance of divine geniture; and that light shineth in the darkness, and illustrateth it; standing in a perceptible life. The life of man is in it, and he is the light of the world."

This intellectual light, which is one of the characteristics of ancient Masonry, is frequently identified with Christ; and, to adapt the metaphor to every capacity, he condescended, even in his human form, to clothe himself with light as with a garment at his transfiguration;[2] and in other places is represented as the source and essence of light.[3] Hence Freemasonry, as dedicated to this ancient Being, in his character of the Great Architect of the Universe, has been denominated a system of Light, invested with the sun, moon and stars, as symbols of his handy work, and referring to his universal appearance as *a flame of fire*, whenever he was pleased to communicate his will to man by a personal revelation.[4]

The patriarch Noah taught this pure system to his descendants, as including the worship of God through a divine Mediator, verified and made perfect by the practice of moral duty. And hence the primitive Masons were called Noachidæ, and professed to entertain a high respect for the seven precepts of that patriarch. The circumstances attending the preservation of Noah and his family are preserved in a degree called "the Royal Ark Mariners," in some of the systems of which the deluge is said to have been produced by a Blazing star. There is another Masonic degree, which records a transaction that took place at the same period, called "the Ark and Dove." It also forms a portion of a third, which is termed "the Grand Patriarch, or Prince of Libanus." And

(1) 1 John ii. 8—11. (2) Mat. xvii. 2.
(3) Ps. lxxxiv. 11.; Mal iv. 2.; Acts xxvi. 13.; Rev. i. 14., xxi. 23., xxii. 5.
(4) See above, p. 159 of the present volume.

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in the 60th degree of Fustier the subject is again renewed, by an explanation of the mystery of the three sons of Noah; of the three stories of the ark; of the three men that appeared to Abraham; of the seven pair of clean beasts; of the dove which was sent forth at the end of seven days; of the forty days' rain, &c. &c. The deluge is also referred to in the lectures of the first symbolical degree.

After the destruction of the world, God renewed his covenant with Noah, and confirmed it to Abraham and Moses, and it was fulfilled in Christ. The ceremonial law, which was abolished when the veil of the temple was rent in twain, and the holy of holies, with its ark, mercy seat and cherubim exposed to public view, formed no part of this compact, but "was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator;"[5] and was typical of the divine plan to render the compact perfect. And the sublime degree of Knight of the Eagle, or Sovereign Prince of the Eagle and Pelican, as some term it, or Rose Croix de Heredon or Harodim, as it is named by others,—for the appellation is by no means uniform—offers a glorious description of that portentous period when the veil of the temple was rent, the lamp of day was obscured, the stars disappeared, and darkness and consternation covered the earth; for in the midst of this unnatural darkness the greatest calamities befel our noble Order.

As time moved on, from the deluge to the advent of Christ, the system of light progressed and acquired an accession of truths commensurate with the increasing intelligence of mankind; it taught that all who died before Christ came personally into the world, were justified by faith in the prospect of his coming to offer himself a sacrifice for the sins of men. This faith would include a firm belief in the veracity and immutability of God, and a full persuasion that he would perform the covenant into which he had entered for the security of human salvation. Hence Freemasonry became the sacred depository of numerous types of this remarkable fact,—the pillar of a cloud of fire, the Shekinah in the tabernacle and the temple, the blazing star, and many others. Indeed, if we look curiously into the system of Freemasonry, even as it is practised at the present day, we shall find it to consist of a regular series of types of the Redeemer or his dispensation. Adam was a type of Christ; for "as in Adam all die, even so in Christ shall all be made alive." Abel was the same, and so was Noah; and the whole history of his salvation in the ark is typical of our purification by Christian baptism. Again, the sacrifice of Isaac was a figure of the death of Christ. All the Masonic worthies whose names are so celebrated amongst us, were, in like manner, types of the Messiah. Joseph, Moses and Aaron; Joshua, David, Solomon and Zerubbabel. Even the Israelites, whose redemption from bondage forms an unalterable Landmark of Freemasonry, prefigured the same event. And what are Jacob's vision of the ladder, the burning bush, the manna which fell in the wilderness, &c. &c., all illustrated in our disquisitions, but typical events which bear a direct reference to the establishment of our most holy religion.

It is certain that there is not, nor ever was, any NAME under heaven whereby salvation can be obtained but only the name of the Lord Jesus Christ, which is styled in Masonry the Tetragrammaton. Now the great truth having been communicated to the first man, and frequently

(5) Gal. iii. 19.

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repeated to the sages of his posterity, that in the fulness of time the Messiah should suffer and die for human redemption, and that his appearance should be heralded by a blazing star; a faith in that revelation must have been as efficacious before his incarnation as it is now; and so it was believed by all the holy men of old. Faith in a specific revelation of things to come is precisely the same as in a divine attestation of things past. St. Paul expressly declares the efficacy of this faith, for he says—and his definition has been transferred to the first degree of Symbolical Masonry—"Faith is the substance of things hoped for," as well as "the evidence of things not seen;"[6] and it was therefore by this faith that our ancient Brethren were justified before the coming of Christ.

"If any one," says Eusebius,[7] "beginning with Abraham and going upwards to the first man, should affirm, that all those men who have given such glorious testimonies of their holiness were in reality, though not by name, Christians, he shall not err far from the truth." And why not Masons also? for they all practised the principles of Masonry, although they were ignorant of the name. We cannot admit that this hackneyed argument, which is so often produced by our adversaries, has any weight or soundness in it. The name of Masonry, it is true, was unknown in those ages; and so was the name of Christians, till the year of our Lord 42. As well might it be said that the disciples of Christ were not Christians, because the name was unknown till after his crucifixion, or that there were no slaves in Greece before the Spartans gave them the name of Helots.

"A Christian," continues Eusebius, "signifies a man who, through the knowledge and doctrine of Christ, excelleth in modesty and righteousness, in patience of life and virtuous fortitude, and in profession of sincere piety towards God. In this the patriarchs were no less studious than we are." This definition will apply equally to the Free and Accepted Mason. He is one who puts his trust in God, as a firm foundation on which he fears no danger; he practises morality in the three theological and four cardinal virtues, producing brotherly love, relief and truth; and feels himself under "the strongest obligations to pay that rational homage to the deity which at once constitutes our duty and our happiness; it leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator."[8] Eusebius concludes that they of old, *i.e.* the Noachidæ or Masons, "evidently knew the very Christ of God."

Let us see how this principle operated in the ages before us. Through faith in the promised Mediator, Abraham received the gospel preached to him by the Grand Architect of the Universe, under the appearance of a flame or bright star;[9] and it was accounted to him for righteousness, because he believed God. The blessing of Abraham, says St. Paul, came on the gentiles also through Jesus Christ.[10] By the same faith Isaac and

(6) Heb. xi. 1.
(7) Eccl. Hist. c. 1.
(8) Preston's Illustrations, p. 8.
(9) Gen. xxii. 18.
(10) Some of M. Peuvret's Cabalistic degrees were formed to explain this mysterious subject allegorically. Thus the lectures say, as I am informed, that "Abraham, *i.e.* Christ, digged the fountain of Agar, and there preached the doctrine of truth. The covenant between Abraham and Abimelech is the covenant delivered by Christ to Abraham. Abimelech represented the soul; Phicol the outward nature of man, which is the third principle, or captain of the soul; and Abraham was Christ. Moses in the bulrushes was allegorized in another degree; his father and mother represented Adam and Eve; Pharaoh the severe justice of God," &c. &c. The application of these and many other postulata of a similar nature,

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Jacob received the promises, and worshipped God through the expected Mediator; the latter of whom was favoured with a remarkable vision of the Grand Architect of the Universe, which is embodied in Freemasonry, and predicted on his death-bed that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."[11] Job believed in the existence of a Redeemer, who "should stand at the latter day upon the earth;"[12] and his calamities originated that sublime description of universality which has been applied to the extent of the Lodge. "It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea."[13] He anticipated death with the greatest satisfaction as a refuge from his sorrows, and the avenue through which he would be admitted into the presence of his Redeemer.

"Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him that is invisible."[14] This invisibility of the divine Architect forms the subject of more than one of the degrees of M. Fustier,[15] and is thus illustrated,—"The great mystery is the hiddenness of the deity, the substance of all substances; whence issue all mysteries, each representing that which was its immediate producer. The greatest wonder of eternity, the reflection of the wisdom. Everything exists, even all the forms of nature, by this reflection, as in a clear mirror, viz. light and darkness, love and hatred, anger and desire." When the children of Israel were delivered from their Egyptian bondage, a circumstance which rationally accounts for the peculiar situation of our Lodges, "they were all baptized unto Moses in the cloud and in the sea, and drank of that spiritual rock that followed them, and that rock was Christ,"[16] who manifested himself to them in fire. And it was from these lucid manifestations that the Talmudical writers affirm that there are three lights in God—the ancient light, the pure light, and the purified light. The transactions in the wilderness are abundantly recorded in Freemasonry; the symbolical degrees are full of them; and in the system of the Ancien et accepte, three especial ones are founded on them, viz. the 23rd, 24th, and the 25th, called the Chief and Prince of the Tabernacle, and Prince of Mercy, as well as the degree of Scotch Master.

If we examine the temporary dispensation of Moses—even that portion of it which has been incorporated with Freemasonry, we shall find that it had but one object in view, which was to prefigure the true plan of human redemption by the establishment of a religion which, in God's good time, should embrace all the inhabitants of the earth. This design is plainly avowed in the Scriptures, and not obscurely intimated in our Masonic Lectures. The priestly orders, the sanctum sanctorum, the veil of the tabernacle, the scape goat, Mount Sion, the temples of Solomon and Zerubbabel, &c. &c. were nothing more than typical institutions which point out the true way of salvation through Christ. And

referring to the history of the early patriarchs, form the subjects of his several lectures. Detached portions of these lectures are before me, but as I cannot subscribe to the cabalistic and fanciful interpretation of facts which they contain, I pass over them without further notice.

(11) Gen. xlix. 10. (12) Job xix. 25. (13) Job xi. 8, 9.
(14) Heb. xi. 20-27. (15) See the Landmarks of Masonry, vol. ii. p. 95.
(16) 1 Cor. x. 2, 4.

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those who interpret our noble science in a more restricted sense, entertain a lower estimate of its merits, and a more confined idea of its usefulness, than it deserves. Our Transatlantic Brethren hold the opinion of its peculiar adaptation to Christianity. The Rev. Salem Town says, that "the principles of speculative Freemasonry have the same coeternal and unshaken foundation, contain and inculcate in substance the same truth and propose the same ultimate end, as the doctrines of Christianity taught by divine revelation."[17] Similar testimonies to the same fact might be quoted from other American writers if necessary. But we will proceed with our argument. Balaam's remarkable history and prophecy are indubitable proofs, that even amongst the idolatrous nations the knowledge of the true God was not wholly lost in that age of the world; and the glimmering that remained of expected salvation through a promised Mediator, plainly indicates that it was a doctrine which had been fully understood by their forefathers. Balaam, as is recorded in one of the degrees of Masonry, plainly prophesied of his appearance as the star of Jacob, and that the time should be when the sceptre had departed from Judah. This prediction was spread throughout the heathen world, and preserved in all their spurious systems.

Our Grand Master David, whose anxiety to build a temple for the service of the Most High, is so honourably recorded in Freemasonry, was possessed of the same faith, and worshipped God through the mediation of Jesus Christ.[18] The prophetical part of his writings is so clear and express, that their application to the Great Architect of the Universe has never been doubted or mistaken. Isaiah believed in the same divine Being, and prophesied of his birth, life, death, resurrection, and ascension. Micah placed his hopes of salvation on the same basis; and foretold not only the birth of Christ, but also the very place of his nativity. Zachariah worshipped him as "a Branch," which is thought by the rabbinical writers to be an allusion to a very ancient symbol, called the tree of the sephiroth, or divine splendours. Jeremiah rejoiced in the midst of his affliction in the prospect of Christ, the anointed of the Lord, taking away, by suffering, the sins of man. While Malachi, impressed with the fear of God, looked forward for redemption to the period when the SUN of Righteousness shall arise with healing on his wings.[20] Simeon rejoiced to see him, and declared that he should die in peace, since he had lived to behold the fulfilment of prophecy, in the salvation prepared before the face of the people; a *light* to lighten the Gentiles, and the *glory* of Israel.[21]

These predictions were not the result of any reasoning process; for "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;"[22] which testified beforehand of the sufferings of Christ, and the glory that should follow.[23] And this Holy Spirit, which thus communicated with Moses and the prophets, was no other than the Lord Jehovah, the Day spring, Blazing Star, or Grand Architect of the Universe, called in the Teutonic system of Masonry, the White Stone, with the new name;[24] the Stone of Fire;[25] the Stone with seven eyes;[26] and the Rock in the wilderness

(17) Town. Spec. Mas., p. 13.

(18) Matt. xxii. 43. David calls the ark, God's Glory, or his καλλονὴ, his beautiful lustre; and speaks of having seen δοξαν, the glory, or radiant presence of God in the sanctuary. The latter word is used by the LXX for the Shekinah.

(19) Lam. iv. 20. (20) Mal. iv. 2. (21) Luke ii. 30.
(22) 2 Pet. i. 21. (23) 1 Pet. i. 11. (24) Rev. ii. 17.
(25) Ezek. xxviii. 14. (26) Zech. iii. 9.

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of Sinai.[27] Thus the intimate, though incomprehensible union of three persons in the Godhead, symbolized in the system of Freemasonry by the three steps of the winding staircase leading to the middle chamber of King Solomon's temple, is clearly pointed out.

It is observable, says an eminent writer, that as their religion and hopes centred in the Messiah, their notices of him from the earliest times were so frequent, that every prophet who arose in Israel spake plainly of him. "Receive," says St. Peter, "the salvation of your souls, of which salvation (through Christ) *the prophets have inquired and searched diligently.*"[28] So that every age has had its distinguished Freemasons, by whatever name they may have been known. The passion and resurrection of Christ, through which alone salvation could be had, with the glory that should follow, were articles of the prophets', as well as of the apostles' creed. This doctrine is therefore inculcated in one of the higher degrees of Freemasonry; the lecture to which teaches that Christ, being the day star of mercy, rose, at his *birth*, to conduct our feet in the paths of truth and peace; that by his *life* we are taught all virtues requisite for us to follow, he being the way, the truth, and the life; by his *death* we learn that our debt of nature is fully paid, and the rigour of the law satisfied; by his *resurrection* he rescued us from the dominion of sin, death, and hell; and by his *ascension* we learn that glorious truth, that he has gone before us to prepare a place where his faithful servants will for ever dwell, a house not made with hands, eternal in the heavens. And in the United States of America these sublime verses are chanted while conferring the degree—

The rising God forsakes the tomb,
  Up to his Father's courts he flies;
Cherubic legions guard him home,
  And shout his welcome to the skies.

Break off your tears, ye saints, and tell
  How high our great deliverer reigns;
Sing how he spoil'd the hosts of hell,
  And led the monster death in chains.

Say, "live for ever, wondrous king,
  Born to redeem, and strong to save!"
Then ask the tyrant, "where's thy sting?
  And where's thy victory, boasting grave?"

From the above facts we conclude, that if the grace of God, which bringeth salvation, hath appeared to all men;[29] and if the patriarchs and true ancient Masons were saved by it, it follows, in the correct language of Dr. Ellis,[30] "that there is little difference between their system of faith and ours. For when all is said—to believe in a true God and his Messiah; a remission of sins through him, on sincere repentance and obedience; a resurrection from the dead; the soul's survivance, and a future state of rewards and punishments, ever were and will be the sum of all religion;" as they are undoubtedly the sum and substance of all Freemasonry, even confining it to the symbolical degrees; but they are much more abundantly enunciated in the higher orders, which contain a perfect outline of the great plan of salvation through the sufferings and death of Christ. If then Freemasonry be the depository of such sublime mysteries, it may be safely pronounced superior to any society of merely human foundation, and entitled to the earnest support of every sincere and pious Christian.

(27) Deut xxxii 4.: 1 Cor. x. 4. (28) 1 Pet. i. 9, 10. (29) Tit. ii. 11.
(30) Inquiry, whence cometh wisdom and understanding to man.

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THE FREEMASONS' LEXICON.*

(Translated expressly for the F. Q. R. Continued from Page 32.)

Einschleichen. Slinking, Slipping or Stealing into —It is not only possible, but it has often happened, that men have stole into the Lodge who were never worthy of being admitted members of the Order, but who have managed to get initiated by hypocrisy, and because the members have not had sufficient opportunities to prove them, and to watch their previous conduct. But it is quite impossible for any one who has not been initiated to find his way into a Lodge to indulge his curiosity. Every cultivated and moral man knows that initiation will not be denied unto him if he applies in a proper manner for it, and we are assured that they will never attempt, neither by force or fraud, to gain admittance into a society where they have no right to be. Should any one destitute of moral feeling attempt to do so, thinking that from printed works he has made himself acquainted with our customs, and can pass himself off for a Mason, he never can get beyond the ante-chamber, for he has no certificate, or if he has, it is not his, and this is soon proved; his name is not upon any list, nor does he know anything of how he should answer the questions which will be put to him. An uneducated man has still less chance of stealing into a Lodge, for his answer to the first question put to him would discover him at once. If we were as well secured from the first manner of improperly gaining admittance into a lodge as we are from the last, the Order would be in a more flourishing condition than it now is.

Eleusis, Eleusinied oder Eleusinische Mysterien. Eleusis Eleusinian, or Eleusinisch Mysteries. Eleusis, a hamlet twelve miles from Athens, in Greece, had very celebrated mysteries dedicated unto Ceres and Proserpine. They were the greatest, and as far as we can judge the most wise, of all ages. The most enlightened, and the most virtuous of men, who had been initiated into those mysteries, never allowed themselves to speak of them but with the greatest caution and respect. If those mysteries are not the mother of Masonry, they are at least her eldest sister, and consequently more nearly related to her than any other Order of ancient or modern ages. Those mysteries were celebrated in the Temple of Ceres, which was capable of holding from twenty to thirty thousand men. They consisted of the great and the little mysteries, and the last as a preparatory course for the first. Men prepared themselves for the lesser mysteries by many religious ceremonies, sacred customs, and symbolical actions; the object of which was to withdraw the person who was about to be initiated, for a time at least, from the world, its business and its joys, and to awaken in him a power of altering his opinion, a more pure devotion, and a sincere longing for that knowledge he hoped was about to be revealed unto him. The time of purification or preparation lasted a year, and no man, under punishment of death, durst participate in the mysteries unpurified. Neither was every one allowed to purify himself; for, at the commencement, this privilege was confined to the Athenian: it was afterwards extended to the other inhabitants of Greece, and even to foreigners, who had never been guilty of murder, of impiety towards the Gods, or other heavy crimes. The officers of the mysteries were, first the hierophant, or Mystagog, who, at the mysteries, represented the Creator of the universe, and was allowed

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to bear the symbol of almighty power. Second, the torch-bearer, Daauchos, a representative of the sun, whose duty it was to purify the candidate for initiation, and to lead the other torch-bearers on the fifth night, on which the wandering of Ceres was represented. Thirdly, the sacred herald, Hieroceryx, who commanded silence to the candidate, but unto the unholy that they should fly or be accursed. Fourthly, the servant of the Alsai Epibomios, who bore the emblem of the moon. Besides those, the second archont, the Basileus, preserved outward order, bore the prayers of the people unto the gods, and commanded all those who had not been initiated, and those who had been guilty of great enormities, to retire unto a distance. There were also servants and priestesses among them. The initiation took place at night, and the candidates had their brows encircled with myrtles, and at the entrance had to wash their hands in holy water. They were also openly instructed that they were only to approach the mysteries with clean hands, pure hearts, and pure Greek (pure Grecian language.) The hierophant then demanded the pass-word, the question was, "Have you eat?" or "If he had eat?" and the answer, "I have fasted, and drank the mixed drink out of the sacred cup: I took it out of the chest, and after I had used it, I laid it in the basket. I took it again and laid it in the chest." In the chest were pomegranates, *wallknauel*, cakes, *mohnkopfe*, and the cup. According to another account the answer was, "I have eat out of the tympanum and drank out of the kymbalon, and borne the kornos." The candidate was then conducted through a number of quickly varing scenes, in which nothing was forgot which could conduce to stretch the phantacy to the utmost possible extent, and by quick transitions from horrors almost beyond enduring to celestial joys, to make a lasting and lively impression upon his mind. They began with scenes of horror. In the midst of darkness, thunder, awful lightning, and flashes of fire, the most horrid spectres appeared of gigantic stature and terrific forms; the candidate was thrown upon the ground and flogged, without knowing how or by whom, his nerves were frozen by horror, and the sweat of anguish rolled from his brows; after having endured those torments for a sufficient length of time the curtain fell, and the courts of the temple were disclosed to his view. He was conducted into the temple itself by the Hierophant and the Daductos, the magnificence with which it was lighted up, the splendour of the scene and glory with which he was now surrounded, confounded and amazed his senses as much as the horrors he had but just gone through. His sight was dazzled with the sudden appearance of a most brilliant light—pure and holy places and flowery meadows, on which the festive dancers amused themselves. His ears were ravished at the same time with notes from the sweetest voices, and sounds of the most enchanting harmony. He was dismissed with the oriental mystical words Konx Om Pax, and then had a right to attend the celebration of the lesser mysteries. The lesser mysteries commenced on the 15th day of the month Boedromion, and lasted nine days. On the first day the candidates for initiation assembled themselves; on the second they washed and purified themselves in the sea; on the third they offered their offerings; on the fourth there was a splendid procession, in which the holy basket of Ceres was carried in a consecrated chariot; the fifth day was called the torch day, because on the night which succeeded it the candidates wandered two and two in silence, and with lighted torches. In the course of their wanderings they frequently returned to the sacred place from whence they first started, and each time that they commenced a fresh journey it was with

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increased speed, at the same time they crossed and changed their flaming torches, in order to represent by the crossing of their flames the wanderings of Ceres in search of her daughter, with a torch lighted, at Mount Ætna. The sixth day was the most sacred. It commenced with a procession, in which the candidates for initiation and the servants of the Temple of Bacchus, the son of Ceres and Jupiter, who, with a torch in his hand, had accompanied the goddess in her wanderings from Athens, where the procession commenced, to Eleusis; it very frequently amounted to 30,000 persons, who moved with measured steps to the sound of musical instruments and of sacred hymns, and who halted from time to time while offerings were made or sacred dances performed. Before they entered into Eleusis they all washed themselves in a spring, dedicated to Proserpine, and the statue of Bacchus was then brought into the temple. With the beginning of the night the initiation into the mysteries commenced. After the second archont had repeated the customary prayer and offered his offerings the candidates stepped into the sacred circle, where they found the servants of the temple in their robes. The sacred herald, who represented Mercury, cried with a loud voice—"Away from hence all the uninitiated, all the godless, and all those whose souls are polluted with crime." Then the candidates were purified again, the ritual of initiation was read, after which they raised the sacred song to the honour of Ceres. After this followed scenic representations of departed spirits, the place of eternal darkness and of eternal light, the joys of the blessed and the tortures of the damned, which were concluded by the hierophant withdrawing the curtain from the holy of holies, and the statues of their gods became visible, surrounded by rays of the most brilliant light, and adorned with the utmost magnificence. When the candidate had seen all those things, and had heard the explanations of the hierophants, the initiation was complete—he was released from all sins, and his consecration was finished. On the seventh day games were played in honour of the gods, the highest prize was a measure of grain reaped from the fields of Eleusis. On the eighth day the ceremony of initiation was repeated as on the sixth, for those who had not finished their initiation on that day, which was also dedicated unto Aescalapus, because he was initiated on that day. The ninth day was concluded with a drink-offering. The object of all those mystical representations of the history of Ceres and Proserpine, the torments of Tartarus and and the joys of Elysium, which were conducted with the greatest pomp and splendour, and in such a manner as to make the deepest impression upon the minds of those who witnessed them, was no other but to spread among the people the conviction of the immortality of the soul, and of a place of reward and of punishment. The initiated were under the special protection of the gods, and they, and they alone, were assured of immortal joy in the world to come. Those nine days were so sacred to the Athenians, that all business, as well public as private, was suspended. There was a very great difference between those lesser mysteries and the greater ones, which are supposed to contain the real secrets of the whole institution, which secrets were communicated by the hierophant in the most secret and sacred recesses of the temple unto a select number of those who had been initiated into the lesser mysteries one year after their initiation. They were bound to preserve those secrets inviolate, under the penalty of suffering the most severe punishment.

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Curses and death found those who violated their obligation, however secretly it might have been done, or however safe the traitor might think himself from detection. It is very probable that the true object of those mysteries was to give a rational explanation of the mythology and religion of the people, and to extract from the mass of errors and superstition with which it was encumbered the important fact of the being of one only true and living God, the Creator and Preserver of all things moveable and immoveable, to impress the initiated with a proper idea of the immense importance of the human soul, and the necessity of preparing in this sublunary abode for another and a better state of existence. They were instructed in natural history, in the use of metals, and to form some idea of the true God by the greatness, splendour, order, beauty, and magnificence of nature.

With regard to the human soul they were taught that the souls of men were originally demons and exalted spirits, who were punished for their disobedience by being chained to mortal bodies. This information was preserved in secret or hieroglyphic writings, which were concealed in the Petroma, two large stones, which were fitted into each other with such skill as to deceive the eye, and were only taken out and read by the hierophant, when he communicated the higher degrees, after which they were immediately deposited in their marble recess. The initiated were not only exhorted to preserve a most inviolate secrecy as to what they had seen and heard, but diligently to practise every moral and social virtue, more especially charity or benevolence to their unfortunate fellow creatures; they were taught to consider it as one of the high privileges of their order to be able to alleviate the sufferings of their fellow men, to strengthen the bonds of social intercourse by diligently performing their own duties in life, and by improving, by all the means in their power, the talents with which God had blessed them, and thus to labour diligently in what they considered the chief aim of their creation, viz., the promoting of the happiness of themselves and of their fellow men.

The date of the origin of those mysteries is unknown, neither do we know whether any improvement or alteration was allowed to be made in their ceremonies, but they are considered to have existed about 2,000 years; the pomp with which they were celebrated, the enormous magnitude of the temple, and the number and the splendour of the priests who assisted at their celebration, are sufficient proofs of their great antiquity. They were first prohibited under the reign of the Emperor Theodosius, by an edict published December 20th, 381, in which all nocturnal festivals, either within or without the temple, were prohibited under pain of banishment, but it would be a great error to suppose that they were entirely abolished by this edict. When Christianity began to combat with Heathenism, the latter system took refuge in the Alexandrian school of philosophy; this school also afforded a place of refuge for the Eleusinian mysteries, and was in fact nothing more or less than the mysteries themselves, under the name of philosophy. The lesser mysteries, it is true, were terminated by the edict of Theodosius; but not the greater, which probably first ceased in the year 528, when the philosophers of this school, as the strongest pillars of Heathenism, were compelled by the Emperor Justinian to flee for refuge into Persia.

England.—This country is of great importance to Freemasonry. It is here that we first find it with historical certainty: about the year 1660 it was introduced into France from this country, although at that

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time its progress was rather stationary in England itself. But on the 27th December, 1663, a general assembly was held under the government of Charles II. The formation of a Grand Lodge on the 24th June, 1717, occasioned great activity in the Craft; since that time the Lodges have increased in England most extraordinarily, and have extended themselves from here a hundred-fold, not only in every European nation, but in every part of the world. The Prince Regent* and Princes of the Royal blood were nearly all of them members of the Order. From former ages there was a Grand Lodge in York, for which reason, at the formation of the Grand Lodge in London, the name of modern or new English system was introduced. It was chiefly from this last Grand Lodge that Lodges have been formed in every part of the Globe, but more especially since 1721, when the present form was introduced. With this Grand Lodge many of the ancient Masons' Lodges were in activity until 1814, when they were all united under the present Grand Lodge in London. Scotland and Ireland have their own Grand Lodges. By an Act of Parliament passed on the 12th June, 1799, all secret societies in England were declared illegal, with the exception of Freemasonry, "as their assemblies are principally for benevolent objects;" but legal protection was only given to those Lodges, "which existed before the passing of this Act, and which are under subjection to the ancient charges of Free and Accepted Masons."

Erd und Himmelskugeln. Terrestrial and Celestial Globes.—When a Freemason views those globes he is reminded of the universality of the Craft, and of its power of producing an effect upon every inhabitant of the earth; he is also reminded that it is his duty to study the nature of this earth, and in all his thoughts, words, and deeds humbly to strive to promote the honour and glory of the Great Architect of Heaven and Earth, and of all things therein and thereon contained.

Erkennungszeichen oder Zeichen Wort and Griff. Recognition, Sign or Signs, Word, and Grip.—Wherever Brethren meet, in whatever part of the world it may be, whether they can understand each others language or not, if it be by day or by night, if one be deaf and the other dumb, they can nevertheless recognize each other as Brethren. In this respect the recognition signs are a universal language, and they are communicated to every Mason at his initiation. signs and grips can be given so cautiously that it is not possibly to perceive them if they are surrounded by thousands who have not been initiated. To give the word is somewhat more difficult. By the grip we may make ourselves known to the blind, by the Sign unto the deaf, and by the word and grip by day or by night. Each degree has its sign, word, and grip, as in many cases it is not sufficient to make ourselves generally known as Freemasons. The Brethren ought to be cautious with the signs, and it is very foolish to make use of them in mixed society to discover if there are Masons in the company. An old experienced Mason never returns the sign to an unknown person except the unknown is placed in a situation of difficulty or danger.

Erkentnisstufen oder Engbund. Recognised Degrees, or Close United.—This is an historical account of all the different systems and degrees which have been introduced into various Lodges, as well those which are now extinct as those which are yet acted upon, and has been introduced into various Lodges, which only work in the three first

* The original Lexicon was probably written during the government of the Prince Regent, afterwards George IV.

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degrees. In the year 1797, Bro. Fessler introduced it into the Royal York Grand Lodge, at Berlin, partly in a lecture and partly by initiation. The deceased Bro. Schroeder also introduced it into the Grand Lodge, at Hamburgh, without any initiation, and it is still given there by the Grand Lodge itself.

Esperancier Logen oder, Order der Esperance. Hope Lodges, or Order of Hope.—A French Order for females. This sort of Lodges must have existed about the year 1780, and were, probably, nothing more than the Lodges of Adoption of the present time. Some such Esperancier Lodges had obtained a footing about that time in Brunswick and Gottingen. Not merely females but males also were initiated in them, but no women could be accepted but those whose husbands were Freemasons. A woman was there (so called) Grand Mistress, and they only wrought in two degrees. All was done by them with the number five. A Mason of the high degrees could obtain admittance into these Lodges without initiation.

Essaer. Essences.—Amongst the Jews in Judea and in Syria, some centuries both before and after the birth of Christ, it is well known that there were three distinct sects—Pharisees, Sadducees, and Essences. This third was the oldest sect, and they were now and then called Therapeutics. The Essences laudably distinguished themselves in many respects from the other two sects, inasmuch as they were less numerous, and proceeded on their way peaceably, noiselessly, and without ostentation, or forcible attempts at proselytism; for which reason they were much less known than the other sects. They employed themselves principally in the study of Botany and Medicine, from whence their name is derived. They had their chiefs and elders, distinguishing signs of their Order, a peculiar cloathing for the same, different degree for their disciples, as also certain secret doctrines, and regular secret assemblies. They lived in various parts of Syria and Palestine, and, according to the numbers residing in one neighbourhood, they formed one or more societies, as was most convenient for themselves, and they earned their support by the business they had been taught. In their general habits and manners they had adopted many maxims from Pythagoras. They taught, amongst other things, that the Godhead had reserved to himself the government of the universe, but, at the sametime, had given man the power to act according to the dictates of his own free-will; yet, they attributed to the spirits a certain influence upon mankind. They taught, further, that the soul of man was parted from the body at the time of his death—that it was immortal, inasmuch as, that it returned into the most subtile air, from which it was formed in the body; and that this immortality was accompanied with reward or punishment, as they had lived a moral or a vicious life. Fidelity to their princes or rulers, lawful order, adherence unto truth, virtue, sobriety, humility, and strict secresy, were the chief principles of their code of action. To the punctual performance of those and other similar duties, viz., the strictest maintenance of the secrets of their society; of justice and of humanity every one pledged himself when he was admitted a member, by a most solemn oath. It was only by being of mature age, and going through a three years' probation, during which they were obliged to lead a temperate, chaste, moral, virtuous, and, in many respects, a severely self-mortified life, that they were enabled to gain admission into the order, when they received a white dress or apron and a small hatchet (dolabella), as the signs of their admission. For

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the violation of the laws and rules of the Order, as also upon showing a want of due respect or reverence towards their law-givers and chiefs, they had very severe punishments, which, in some cases, amounted to death, in others, expulsion from the society. The sure hope in the immortality of the soul, and in a future state of reward or of punishment, gave them courage to fulfil their duties, and to despise every danger, even the most cruel death itself, rather than violate the rules of the Society, or discover any of its secrets to the uninitiated. One common fund was formed out of all they possessed at their meetings, to which fund every member had an equal right, and which was superintended by a few of the members. This fund, as well as the fruits of their industry and skill, was applied principally in acts of benevolence and humanity to the sick and the poor, as the temperate and retired mode of life they themselves led, made their own wants very few. When travelling they were always welcome to the houses of the members of their society, and were sure of a kind reception and hospitable attention as long as they chose to remain, in fact it was only in cases of the greatest distress that they were allowed to accept of either meat or drink, except from the members of their own Order. Their professions or trades were various; some practised medicine, others were agriculturists; others again housekeeping, or making articles necessary in housekeeping and agriculture, but nothing could compel them to go to war themselves, or make instruments of war for others. According to their various professions every one was sent to his duty after he had gone through the regular prayers each morning; but before sun rise, or the due celebration of morning prayer, no one was allowed to speak of worldly things, or undertake any kind of manual labour. At midday they assembled together, after they had bathed and put on the peculiar clothing of the Order, and in silence partook of a plain but wholesome meal, of which no one was allowed to taste until after the priest had invoked a blessing from Almighty God upon the food they were about to receive; in this, as well as in all their other assemblies, no one was allowed to speak but in his turn and with the permission of the elders. After they had laid by the clothing of the Order they returned to their various occupations, until the close of the evening summoned them again to the common table. They hallowed the Sabbath day more than any other of the Jewish sects, diligently preparing themselves, according to Jewish custom, the evening before, and spending it assembled in their synagogues, where they sat in order according to their initiation, and inculcated morality, and explained by the means of parables passages taken from the sacred writings. As they believed they could only make themselves acceptable to the Godhead by virtue and good actions, and not by burnt offerings and sacrifices, they did not give offerings as the other Jews did, but occasionally sent gifts unto the temple. They lived generally a single life, because they believed there were no women who were true; and if any portion of them took wives it was principally with a view to having children, and with the same object the unmarried adopted the children of strangers and orphans. Without the knowledge and consent of their chiefs or elders, towards whom they always paid the greates t respect, nothing of any consequence could be undertaken, and a permission once given was as sacred and unalterable as if it had been confirmed by the most solemn oaths, for this reason, they were obliged to go with the greatest care and attention, and never came to a determination of

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any importance unless at least one hundred of them were assembled to debate the matter, and come to a unanimous conclusion. This class of the Essences which were called practical or active, was distinguished from another class, which was called theoretical, or because their lives were spent in religious meditation, also contemplative Essences. Those lived principally in Egypt, divided into various societies, secluded from the world, and for the most part from each other in solitary hermitages or lonely huts, where they remained shut up six days in every week, and employed themselves in reflecting upon the wisdom of God, and in allegorical explanations of the mysteries of the sacred volume, after they had every morning, by prayer, prepared themselves for heavenly instruction, their wants being supplied by the younger Brethren. Denying themselves all the comforts and conveniences of life, it was not until late in the evening, and after repeated prayer, that they thought of satisfying the wants of the body. They appropriated the seventh day of the week, which they considered to be particularly holy to recreation and refreshment, and to a general assembly, for which purpose every society had its own hall. As they considered wine, flesh, and other strengthening food to be hurtful, and the means of awakening in man all his vicious propensities, their food consisted principally of bread, salt, hysop, and water. Those who were disappointed in, or disgusted with the world, and joined their society, which frequently happened, bid adieu to all the joys of social, civil, domestic, or married life. The few women who were found among them were commonly unmarried and old, and in all their assemblies were parted from the men. On the seventh day of the seventh week after Easter, which they celebrated as a grand festival, both men and women assembled in a large hall, but in such a manner that the men sat in rows on the right hand, and the women on the left, at the meal, which was not distinguished by any thing but their ordinary food and drink; the young served the old, and no one was allowed to speak. The day was principally spent in religious discourse, allegorical explanations of the sacred writings, and spiritual songs.

Etruskische Mysterien. Etruscan Mysteries.—The Etruscans, Etrurians, called also Hetrurians, dwelt in Upper and Middle Italy, were a remarkable nation, and subjected to the Roman yoke about 400 years before the birth of Christ. The skill of their artists, from which we have derived the Etruscan taste, especially in vases, &c., &c., caused them to be a celebrated people, and the extraordinary pomp with which they celebrated the festivals in honour of their gods gave them very early the reputation of a religious people. To this were also added secret initiations, which were customary amongst them, and which they had adopted from Egypt and Greece. The principal of these was the well known Bacchanalian games or secrets of Bacchus. Those continued under the government of the Romans; but in order to put an end to the nocturnal irregularities occasioned by them they were entirely prohibited about 186 years before the birth of Christ.

Fanatismus oder ein Fanatiker. Fanaticism or a Fanatic dare not be permitted among Freemasons.—We should unanimously strive to obtain that object for which the rules of the Order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Freemason prays to God in the way his religion teaches him, and he is encouraged so to do in the Lodge. If we did not allow the wild dreams of imagination, or the still wilder ones of

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superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole Lodges against each other for a difference in their rituals and systems there were formerly too many traces, but they have happily for many years entirely ceased. Religious fanaticism cannot have any place in a Freemasons' Lodge, for the members of every sect of the Christian Church have an equal right in the Order. If a Roman Catholic is at the head of the Lodge to-day, and a Lutherian or a member of the Reformed Church to-morrow, it is scarcely remarked by the Brethren.

Faust Johann. John Faust.—As in this work the Exorcists have obtained a place, every one will look for the name of Dr. Faust, or Faustus. Who has not heard of his compact with the Devil and of his hellish power? This book really existed, is not scarce, and even in 1802 a new edition appeared at Leipzig, and only cost eighteenpence. We may boldly take this book in hand and read it through, either backward or forward, and neither Ghost nor Devil will appear. In the old editions there are certain characters and figures without either sense or meaning, and certain explanations and proverbs from the Scriptures. This work, and the history of his selling himself to the Devil, is said to have been written by a professor of the black art, Dr. John Faustus, who should have lived in the commencement of the sixteenth century. According to his book he was the son of a farmer in Swabia, studied theology in Wittenburg, and devoted himself to the study of medicine, astrology, and magic. After he had spent a great fortune he inherited from an uncle, he made his compact with the Devil, who took him away twenty-four years afterwards. There are no proofs that such a person ever existed, and much less of the fabulous exorcism. But a real John Faust lived about a century before, who was a rich goldsmith in Maintz; he went into partnership, in 1449, with the discoverer of the art of printing, John Guttenberg, gave his fortune to this new art, and was a printer himself. We have yet bibles extant with his name as printer, and this Faust is still considered as a celebrated man.

Fessler Ignatz Aurelius. Ignatius Aurelius Fessler.—A man who, by his misfortunes, by his literary labours, and by the important services he rendered to Freemasonry, is deservedly celebrated among the Brethren. He was born in July, 1756, at Ezorndorf, in Lower Hungary. In 1773 was a Capucin monk, under the name Innocentius, at Modeling, and as such was sent to Vienna, in 1781. He left the Capucin Order here, and was made a doctor in theology, and sent by Joseph II. to Lemberg, as ordinary professor of the oriental languages and Hermeneutie. In the same year, on the 1st of May, he was initiated in the Phœnix Lodge, at the Round Table, in Lemberg. In Lemberg he wrote and published the tragedy Sidney, and was persecuted for so doing by his co-religionists; fled, in 1788, to Silesia, where the Erb Prince, Von Carolath, appointed him tutor to his children. At this time he wrote many of his entertaining works, as Mark Aurel, Auristides, Themistocles, Matthias Corvinus, Attila, &c., &c. In the year 1791 he embraced the Lutherian religion, married in 1792; he founded an institution for education, in 1796, at Berlin. On the 2nd June, 1796, he joined the Lodge Royal York, at Berlin, from which Grand Lodge he received a commission to revise the ritual. His valuable labour, completed with knowledge and taste, was introduced

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in December, 1726, from whence the name of Fesslerian system is derived. He had also the greatest share in drawing up the constitution book of this Grand Lodge. He continued a member of the Lodge until 1802, and was Deputy Grand Master from 1797 until 1802; lived in Berlin until 1803, when he retired to his estate, Kleinwall, near Berlin, until 1806, when the French entirely ruined him by quartering themselves upon him, so that he gladly accepted a call into Russia, where he resides at present in Sarepta, upon the Wolsk. In Silesia he wished to help to found the society of the Evergeter, but it did not flourish. He wrote a great deal for the Lodges, particularly a complete history of Freemasonry and the Masonic Brotherhood from the earliest ages until 1802, of which he allowed copies to be sold by Bro. Gerlach, publisher in Freiberg, in the Erzgebirge, in four volumes, folio, for 120 dollars, about £18, but only to Lodges or to very prudent Brethren. His works printed by Bro. Gerlach, in three volumes, of which the second and third consist principally of his six years labours in the Grand Lodge, Royal York.

Frankreich. France.—Freemasonry was introduced into France about the year 1660 by the English and Scotch, yet we may truly say that it was when it was brought back from France that it first began to spread over England, while it nearly disappeared in France altogether. In the year 1725 England again planted it here, for in that year three Englishmen founded a Lodge in Paris, which very soon adopted the name of the Grand English Lodge of France. In 1737, Louis XV. closed all the Lodges in France, and declared that it was a crime to have any intercourse with Freemasons. After the year 1740, and particularly during the seven years war, the French army spread Freemasonry very much in Germany. In 1762 the Grand Lodge in Paris was again broken up, but in 1772 we find all the Lodges again in full activity; and they continued so until the commencement of the Revolution in 1789, when all the good Lodges closed themselves, and left the Jacobins and other disturbers of the public peace to go their own way. When the storm was over, in 1799, a Grand Orient was again founded at Paris, and since that time Freemasonry has extended itself most extraordinarily in France; not only the large cities but even middle-sized, nay, very small towns have Lodges in them, as there also is in nearly every French regiment. In the year 1812 there were not less than 1,089 Lodges and Chapters. But it is a great pity that in France Freemasonry is, for the most part, considered as a thing to be practised only in the Lodge. The degrees have been increased to thirty-six, and it is nearly made a trade to communicate them. The clothing and jewels are sold publicly in the bazaars. But, notwithstanding all this, we find among Frenchmen a fervent attachment to the Order, and a praiseworthy Brotherly love towards each other. A traveller, let him be of what nation he may, will find Brethren in France, who are at all times ready to give him a most fraternal reception. There are many adoptions, or female Lodges in France.

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MASONIC VIEWS IN THE ILIAD AND ODYSSEY.

THAT the great poet, painter, and historian, of the heroic ages of Greece was initiated into the secret and sacred mysteries of the spurious Freemasonry of ancient times there is every internal evidence in his works to infer. "He believed," says Wood, the learned illustrator of his genius and writings, "the unity, supremacy, omnipotence, and omniscience of the divine nature, creator, and disposer of all things; his power, wisdom, justice, mercy, and truth are inculcated in various parts of the Iliad and Odyssey; the immortality of the soul, a future state, rewards and punishments, and most of the principles of sound divinity, are to be found in his writings." Such, no doubt, would be among the sacred doctrines taught and illustrated to the entrant within the inner veil.

But not only was his mind imbued with a wonderfully perfect notion of a theocratic philosophy, he was also intimately acquainted with all the known arts and sciences of his time. Nor can we doubt that among these, operative, as well as speculative Masonry, formed a subject of his knowledge. He makes frequent allusion to building as an art, and gives us various glimpses of its general character and condition in the heroic age, by the introduction of different descriptions of dwellings and edifices, from the rude natural cavern to the polished palace. In the cave of Polyphemus, for instance, we have a specimen of a primitive habitation, before men had built to themselves houses:—

> "Fast by the sea a lonely cave we view,
> High, and with dark'ning laurels covered o'er;
> Where sheep and goats lay slumbering on the shore.
> Near this, a fence of marble from the rock,
> Brown with o'erarching pine, and spreading oak."—POPE.

Such would naturally form the first rude retreats of a savage and pastoral people, who, contented with the accommodation of a cavern for themselves, were prompted by their care for their flocks and herds to attempt the building of a rough enclosure of rock, as a shelter or fold. No art or skill would be required for this object, beyond that of laying the irregular blocks one upon the other, so as to retain their position, a character of structure known by the conventional designation of Cyclopian. Pope, it may be observed, dignifies the materials by the appellation of "marble;" but the expression in the original does not convey any such specific signification.

The erection raised by Eumæus, the Ithacan swineherd, presents another example of a rude pastoral habitation, somewhat more of a civilized aspect, however, than the former, all untutored though the architect was:—

> Him sitting in the porch Ulysses found
> Where he had built his steading. All around
> It looked, high-piled, of fair appearance, large;
> Formed for the shelter of his bristly charge.
> No royal aid relieved his honest toil,
> In absence of his lord he planned the pile.
> With his own hands he placed each proper stone,
> Dragged from its bed, and hedged all with a zone
> Of prickly thorns, with further fence of oaks,
> Shaped into sharpened stakes by sturdy strokes,
> Frequent and thick. Twelve ample stalls were there,
> In which the swinish inmates found their lair.

Such was Eumæus' handywork; and no contemptible effort it was for one man, and he but a poor swineherd, though born to higher hopes—

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for a prince's son was he, even the son of "Ctesias Ormenides, a godlike chief," king of the island of Scyros. A not uncommon history was his in ancient days.—Stolen when a child from his father's hall, by a female slave of the family, herself the abducted daughter of some Sidonian merchant-prince; the young Eumæus was hurried by her on board a galley to Phœnicia bound, where she doubtless hoped to arrive, and enjoy again her freedom and her friends. But with the princely child she had also stolen three golden goblets, and died mysteriously during the voyage—probably murdered for the sake of her ill-gotten gold. Touching at Ithaca the sailors sold Eumæus to King Laertes, by whose wife and daughter he seems to have been well-treated, till the falling fortunes of the royal house reduced him at last to the situation in which we see him. Freer, however, he probably felt on the top of his rugged rocks, tending his bristly care, than if he had been still an inmate of the suitor-seiged palace of the absent Ulysses—and poor as he was, he felt happy to have it in his power to feed the hungry beggar at his gate; nay, he seems even to have amassed savings enough to buy a boy—for of his four assistant herdsmen, one is stated to have been his purchased slave. Strange concatenation of slavery!

Mr. Mure, of Caldwell, in his recent interesting Tour through Greece, describes an excursion in Ithaca to visit the supposed site of this fold of Eumæus, and on the journey he remarked, that "just where the blending of the fertile and the barren soil takes place, the industrious peasantry were busy in extending the frontier of the cultivated region, by *extirpating rocks, gathering loose stones,* and building up terraces," &c. May not these isolated rocks and stones illustrate the materials of which the house of Eumæus was constructed? He found them in the soil, more or less imbedded, but capable of being dragged by the hands to the place of his building. The habitations of the Ithacan shepherds at the present day, on the same spot, present an appearance singularly similar, though scarcely so imposing as the work of the ancient swineherd. "Those I saw," says the above writer, "presented, it must be allowed, some curious points of resemblance. They consist of one, or at the most, two oblong cottages, sometimes with a 'circular court' contiguous, surrounded with a fence, which although neither 'lofty,' 'large,' nor 'beautiful,' corresponds closely in other respects with that described by Homer, being a rude wall *built with loose stones,* and crowned with a *chevaux de frise* of dead thorns, or other prickly plants." Speaking of the site of the ancient swineherd's establishment, he tells us, that "on the summit of the cliff (Corax, beside which Homer says it was situated) is a small rocky plain, interspersed with olive groves and straggling farm cottages. As a site for the dwelling of Eumæus the spot corresponds well with the Belvedere, or 'place of open prospect,' which Homer assigns to that establishment. The face of the cliff is also hollowed out at its summit in various places, partly by nature, and partly perhaps by art, into open cavities, or sheltered terraces, where we might figure the swineherd reposing, as the poet describes him—

> 'Encircled by his cloven-footed flock,
> From Boreas safe beneath the hollow rock.'

The proposal to place the residence of Eumæus upon the little plain above the precipice, also realizes, in a very lively manner to the apprehension, the spirit of Ulysses' protestation to the old man, that if his tale turned out to be false, he might punish him by throwing him from the

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top of the neighbouring cliff." But enough of this classic hog-house, which seems to have consisted simply of a large circular court, with stone walls, divided into twelve compartments for the reception of the "swinish multitude," the whole surrounded by a hedge and paling.

Turn we next to take a peep at the palatial edifices, or houses of the great—first and foremost among which stands pre-eminently the palace of Priam:—

> "And now he reached the palace of his sire,
> Faced with bright porticos, that overarched
> The fifty chambers lined with polished stone,
> And mutually adjoined, in which the sons
> Of Priam, with their wedded wives, reposed.
> And opposite were built, within the court,
> Twelve other chambers lined with polished stone,
> And mutually adjoined, in which reposed
> Priam's chaste daughters, and his sons-in-law."—COWPER.

This collection of palatial structures, which seems to have been of a quadrangular form, must have made an imposing appearance, situated as it was on the acropolis of Ilium, towering over the plains of Troy. Priam probably built the whole assemblage himself, for the special accommodation of his numerous family, with the exception of the particular palace of Paris, who chose to be the architect of his own abode:—

> "But Hector now the splendid mansion reached
> Of Paris, by himself designed and reared;
> Himself attending, with the purchased aid
> Of Troy's best architects. House, chamber, hall,
> The structure owned, and on the towered heights
> Of Ilium stood, near Hector's and his sire's."—COWPER.

Paris Alexander, with all his faults and failings, must have been a thoroughly accomplished Mason to have planned the splendid edifice himself, and he showed a true craftsmanlike zeal in personally superintending the operative process, collecting all the best builders into one grand body or Lodge, no doubt himself regularly opening and closing the meetings, paying the men their wages, and dismissing them from labour to refreshment, or restoring rest. It is to be regretted that we have not more particular details of this Parisian palace, which doubtless was a *chêf d'œuvre* of its kind, and probably combined the more approved excellencies of the Phœnician architecture with those of the Phrygian—Paris being said to have visited the famed Sidon, and even to have forcibly carried away with him to Troy a number of its people, among whom there might have been cunning artists, artisans, and architects, whose skill would contribute to the decoration of his structure.

(*To be continued*).

THE MASONIC PRECEPTOR AND PUPIL.

After many years separation from his beloved preceptor, the pupil advanced in life equally by fortune, reputation, and above all by a happy marriage, became the host of his aged octogenarian friend.—The past days of youth became refreshed by memory, and the good old man listened to the pleasing tale of his pupil's pilgrimage, and the wife in turn listened to the commendation passed by the aged friend on the sharer of her happiness—the lord of her heart. Cheerfully, blissfully passed the few days, and the village pastor returned home.

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Thus wrote the preceptor to his former pupil--

"Before business commences, let me thank you cordially for the kind and hospitable reception of your old master. It has made a powerful impression on my mind, and excited a delightful feeling in my breast, at having instilled into your mind those principles which now reflect credit on yourself, and impart good to those around you.

"Amidst all, never forget the advice of your great leader, the head of your Craft.—See Prov. iv. 5—13.

"Perhaps it may be said this 'savours of the pulpit.' Be it so, or be it not so, the counsel is good, and it matters little from what quarter it comes. To my great delight you are passing honourably and usefully through this world, and it is my heart's desire that you should have a good hope for the next. In this way only (to use the language of your Craft) can you lay a good foundation, and, like a wise builder, erect a solid structure."

Such sentiments addressed to the pupil of a by-gone day, prove how powerful is the union of well regulated hearts. It would be difficult to say which of the twain is the most justly proud of the other—the preceptor or the pupil—the one feels the love of a father—the other the reverence of a son—Masonry may well be proud of ye both.

A FEW MORE WORDS ON REFRESHMENT.

Masonry—my beloved science! sincere indeed is my admiration of thy doctrines; and to advance thy ends, fearlessly will I denounce all departure from thy precepts. The sneer of the mere professor of thy truths may deride my exertions, but the approving smile of the good and the just among thy disciples will also most assuredly be mine. Even when young in thy mystic art I thought I could perceive a departure from thy will, in the immense sums lavished in furnishing our banquets with the tempting viands and the costly wines which minister to our luxury; and a deeper research into thy world of "light" has confirmed my young idea. Brotherly love, relief and truth, are the grand principles on which thou art founded, and not so much a year spent in eating and drinking: and with the permission of the editor of our periodical, my utmost energies shall be enlisted in a crusade against the evil. When I consider the intentions of the Order, I am rapt in admiration of the wisdom which could plan a system so perfect—so beautifully calculated to bind the human family in one indissoluble chain of fraternal affection, to relieve DISTRESS, and advance TRUTH; and deeply do I deplore whatever tends to cripple so heavenly a design. Many a tear of anguish flows—many an aged form totters onwards to the grave unaided—many an infant mind grows to man's estate devoid of healthy mental culture, that our festive boards may not lack their wasteful covering. Wine flows in the place of charity, and we content ourselves with drinking the health of those whom we ought to snatch from ruin. Champagne sparkles in our glasses—let us watch it. The gaseous ebullition has passed, and in a few short moments that which was brisk and racy has become flat, stale, and unprofitable. The Lodge funds have gone, to procure its fortunate members a transient luxury. We will imagine them expended in a different manner—in

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alleviating pain—in succouring misery—in freeing the mind of youth from the trammels of sin and ignorance—in obeying the sacred dictates of charity. Would the pleasure of such actions be thus transient? Would it be a mere ebullition of pleasurable emotion, to pass in an instant, and leave the mind listless and unsatisfied? No! the pleasure of such deeds is eternal; it would hallow our happiness, and lighten the load of our affliction. God forbid that I should wish to do away with our festive gatherings! but I would have the value of them estimated, not by the length of the tavern bill, but by the usefulness of the men composing them. We may be equally happy without washing down our repast with wine, at the rate of sixpence a mouthful, and we should be better fulfilling the duties of our calling. Wine, before the cloth is cleared, is a lavish waste of those means which Providence has placed in our hands for doing good. We will suppose, to illustrate our views, that a Lodge of twenty-four have sat down to refreshment; the wine is sent round, and right merrily doth it sparkle in the clear, pellucid glass. We shall not be accused of exaggeration if we say they would drink half-a-dozen of wine at supper at least; the cost of which, at six shillings per bottle, is thirty-six shillings. The average number of meetings during the year is eight, so that we shall have a sum of £14 8s. unnecessarily spent in wine, in one Lodge, during the year. We will speak of the Metropolis alone. It contains, I believe, about 100 Lodges; we will take the average waste of funds at less than one-third of the above sum, say £4, and we shall have thus squandered in London alone 400*l.* a-year. Is this an exaggerated picture? No! Oh, my Brethren, think of the good we might do with this 400*l.* a-year!

Cato (No. 25.)

ALICE, OR THE FREEMASON'S CHILD.

Many have been the poets who have sung of the transient, but all-inspiring glories of the summer—many have been the romantic writers, too, who have eulogised the refreshing sweetness of a July evening, beneath the rich twilight of which the heroes of their tale have breathed the undying attachment of some young and unsuspecting passion! And, in very truth, it is a theme worthy of any genuine worshipper of "the Nine," or of the many keepers with whom rests, as though it were part of their very existence, the richness of legendary lore.

It was on such a night—all nature appeared redolent with its multiplied blessings and attractions, that a gentleman, known to the writer of this simple narrative—a sketch of life in one of those scenes of reality which are occasionally enacted in sublunary spheres—met with one on whom the fullness of female charms seemed to have shed their loveliness in a degree far beyond the commonality of her sex. She was young—scarcely had seen the eighteenth return of her advent to this world of mingled joy and sorrow; yet was there something in her bearing—the beaming of her intellectual countenance, which at once told the lofty towering of her thoughts, and her capability to feel—to cherish—the intensity of human passion.

The spot on which they met was calculated to draw forth a rich estimate of this world's brightest possessions. The charm of antiquity attached itself to a country mansion—the simplest of its many adorn-

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ments had stood the test of centuries; there was scarcely a stone upon that old domain that was not rich in some memento of the past. Modern taste, too, was not wanting to afford an interesting contrast to bye-gone recollections, and historic glories recurred, at every step, to minds full of thought, of interest, and imaginative skill. It was the spot—the season—the girl—when love forced itself, with irresistible power, upon the sensibilities of one, to whom "station" had denied everything but the will to love!

Our hero met the guileless daughter of patrician birth—they spoke, and loved!

* * * *

A few short years have passed away, and the "mansion" is forsaken for the "cottage." He, who once was lord of many broad acres, is but an humble pensioner upon another's bounty. Yet still his child—the nursling of his heart's best affections—the motherless offspring of a proud and haughty alliance—tends the author of her being with the devotedness of a daughter's love! What matters it to her, that her father's too sanguine hopes have wrecked on the ocean of commercial enterprise, the wealth that might have purchased for them both the homage of a multitude? Money! thou art the curse of thousands! Money! thou art still the treasure which millions covet.

The poor man still was proud. He, who once had his gaudy equipages and liveried lackies, bore, in the decline of his fortunes, the front of "heralded" honour; and he knew it.

* * * *

Another pause, and the cottage in the country was succeeded by the "garret" of the Metropolis. 'Twas a fearful change to one so proud—to another, lovely beyond compeer, even in her solitude and poverty. There was now no "'tiring maid," the humblest garment, self-made, self-adjusted, spoke of sad reverses—of the blank of misery. At last, the proud poor man became afflicted with sickness. His last guinea was in his purse. To die was nothing, were he alone—the parish might ungraciously consign him to the pauper's sepulchre, and he grieve not, when the "cold corpse" was far beyond the reach of mortal contumely and disregard. But for his daughter! Let no pen attempt to trace the anguish of that thought at such a moment.

* * * *

"Oh! Alice, water, or I die!" The female hand that had waved its magic influence in gilded saloons, now administered to the parched lips of a dying Christian the broken pitcher. This was the daughter of the self-same man, who, years ago, had forbidden the love of a "plebian" medical practitioner, the one who is the hero of our page. Fever raged high within the apartment of that sinking soul. To purchase aid, no human means were now available; and then, to sue for charity, were to combat with a thousand denials, to which former "arrogance" presented difficulties that brought rejection in their train. Full of agony, a desperate step was taken. A neighbouring surgery was sought and found. She, who was previously the heiress of the mansion, met the rejected one—help was afforded—sickness was relieved—health was restored—the progress of time developed such *signs* and *symbols*, that a "Mason's bairn" found beneath the portals of a rich and valued practitioner of the "healing art," the shelter of a "Mason's wife."

J. S.

Lodge of Rectitude, Rugby.

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PUSHKIN, THE RUSSIAN POET.

Russia, the land of the knout, has its Siberia, the living tomb of so many of its honourable sons; moreover, it is not the meridian of Freemasonry, although the Order is not altogether proscribed; yet it has one redeeming quality, which it would be well were mighty England, with its colossal moral power, to imitate—even Russia, where serfdom is constitutional, can set one example to free a mightier power from a mental serfdom.

Pushkin, the Russian poet, whom when living all men, aye, and all women too, esteemed and loved; whose sovereign shared in the respect and admiration bestowed universally on him, and who named him, "*gentil homme de la chambre*"—unfortunately was wounded in a duel, and died in consequence.

A sketch of his life and works has been written by T. B. Shaw, *B. A.*, Cambridge; these are pourtrayed with all the fervour of description and sincerity, that stamps them with truthfulness; but it is to the last hours of the Russian poet that the moralist's attention may be directed, when the generous words murmured in the grievous agony of dissolution—"pardon and forget"—mark the power of nature over the heart of man, and teach him to look upward, with the hope which never deserts the true believer.

* * * * *

But we had almost forgotten our theme—what English poet enjoys the sunshine of royalty, or what English poet on his death-bed would be surrounded by the good and the great, or at whose doors would the lamentations of a nation plead for his passport to heaven?

COLLEGE MUSINGS.

THE STUDENT'S DIARY, AND FARTHER RAMBLES TO ANCIENT MONA, OR ISLE OF MAN, IN SEARCH OF THE PICTURESQUE.

(*Continued from page* 195.)

CHAPTER IV.

In the Midsummer recess of 18— I resolved to visit the Isle of Man, whose iron-stone-bound coast was visible across the Channel on a clear offing from the window of my dormitory. The intervening time previous to my embarkation on this fresh expedition was employed in the manner recorded in the following diary, the incidents of which may furnish the southern reader with a sketch of *life* within twelve miles of the border.

June 15th. Awakened at *three o'clock* this morning by my class-mate T——, whom I had promised the preceding evening *to set*—as the phrase is here—as far as Whitehaven. I could not resist smiling, though "half awake and half asleep," at his *unprecedented early rising*, but accounted for it by that ardent desire to reach "sweet home" which pulsates every schoolboy's breast. Being a rainy morning, I took one more turn upon my sleepy pillow until six o'clock, when finding it still continued to pour o'rain, "I endeavoured to prevail on the youth to

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defer travelling for an hour or two, but failing to persuade his over-love-sick-home mania, I declined accompanying him altogether, not being prompted by the same desire to tempt a *soaking*. Rash impetuosity, in whatever cause, is reprehensible. It is ever prudent to reflect in whatever you are about to engage. Precipitate determinations are almost invariably attended with vexation, if not positive mischief. After my friend's departure I sat down to revise some crude essays of former years, doubtful whether they merited the dignified title of *Sermons*. My subsequent experience has confirmed the previously received maxims of philosophy, that it is an index of wisdom to fix an humble estimation on one's own works. If there be any intrinsic value either in yourself or your productions, time and society will give them a very fair appreciation.

I occupied myself in quill-driving till tea-time, a beverage we literati are very fond of, and after discussing a due proportion of "green souchong fermented"—for be it known to all town-folks that their fellow-Christians of this northern corner of the isle do not wait till the fashionable hour of *nine* or *ten*—I started on a constitutional, as they say at Alma Mater, to the sea-port of Whitehaven. If my reader requires a description of that place I fear I shall ill be able to satisfy him or her. Truly did the poet say, "God made the country, man made the town," for the former only ever calls forth my admiration. But to oblige you I will assay something. For one thing it is very remarkable, that the celebrated Paul Jones, in the number of his daring exploits, entered its harbour, burnt all the shipping before the inhabitants were sufficiently awake to be conscious of his neighbourhood, and escaped unscathed, thanks to the unskilful dexterity of the gunners at the fort! It is also remarkable for its coal-mines, some of which run many miles out under the bed of the sea, affording an immense revenue to the proprietor, the Earl of Lonsdale, and for its *concerts*, which used to muster a room-full of the—I was going to say—but forbid it gallantry!—I mean the plainest women my eyes ever lighted upon. In all other respects it is like most other dirty, nasty, sea-port, trading towns.

An impertinent article of dress led me to moralize upon the injurious consequences of yielding to habits of indolent indulgence as I walked home, and being alone as usual, my thoughts reverted to the strange and ungenerous behaviour of the man to whom I had to look up to as my only relation or individual to whom I was known in this dreary part of the empire. Feeling unconscious of any just cause of offence, or reason for his neglect and repulsive behaviour, I resolved it by that rule of treatment which, with some few magnanimous exceptions, the children of misfortune ever receive from the hands of those whose circumstances are an exemption from the sorrows of pitiless and pinching penury. These and other melancholy reveries upon the short-sighted pride and vain-glory of mankind cast my mind into a most sombre mood long before I regained my domicile.

While in the town defraying a bill and inquiring of the shopman about the sailing of the Manx boats, I could not help remarking a person in the shop, who certainly in a very civil way answered several of my queries, but who seemed, in the literal acceptation of the common phrase, to be possessed of "more money than wit." He to me forcibly illustrated the vulgar folly of what is called "showing off!" I know I am apt to be critical, perhaps sometimes unjustly, but in the present case the observation was per se thrust upon me, from his demanding *aloud*, with a

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nonchalance air, the *price* of a book, and then remarking, as if for my edification, that it was *French*. I certainly felt very much inclined to make use of Sir William Thornhill's expression in the Vicar of Wakefield, and cry "Fudge!" By patrimony I am a citizen of London—"no mean city"—but, by sentiment I am a citizen of the world, and in this character travel from region to region, seeing, hearing and reflecting wherever I abide and on whatever presents itself to my notice. I must therefore not forget, among the events of this day's ramble, to mention my meeting the Duo Magistri of our scholastic academy, a foundation which does honour to its ancient founder, Archbishop Grindall, who was a native of Cumberland, and "only the son of a farmer," as tradition says, in the parish of St. Bees, but from his great industry, learning and piety, became Primate of all England and Metropolitan. In recollection of his birth-place and other benevolent associations, he built and endowed the Grammar School of St. Bees, which has several scholarships in Queen's College, Oxford, open to natives of the four northern counties, and for economy, retirement and classical advantages, is a most recommendable place for education. It was formerly the custom for the Northern bishops to ordain men from this school to fill the Fell curacies and small benefices; but that practice has been relinquished since the establishment of the "Clerical Institution" by Dr. Law, the present Bishop of Bath and Wells, when he was the Diocesan of Chester. Though humble in comparison, it is a college where candidates for the ministry of the established church are infinitely better prepared for their ultimate holy vocation than at either of the universities, and, beyond all calculation, at a vastly inferior expense. For its peculiar purposes it is a most highly useful institution, and was a similar one established in every diocese where every candidate for holy orders, although he had taken a degree as graduate of either of the universities, should be obliged to undergo a certain term of noviciate and probation for his after profession, the benefits of a rational, soundly pious, technically educated body of divines would be conferred upon the establishment. Every unprejudiced, unbigotted man, by principle and conviction attached to its mode of worship and to all its admirable bulwarks, who walks with his eyes and ears open through "the length and breadth of the land must be satisfied of the truth and justness of my theory. If I am biassed in some of these reflections, my reader may place it to the account of the delicate and kind-hearted attention I received from my preceptor, who was then head master of the school, the impression of which will never be erased from my memory while life remains. Alas! the good creature is now dead. Peace to his ashes! It is said disappointment of collegiate preferment broke down his spirits and hastened his dissolution. His politeness to me corroborates a general observation, that we frequently experience more real kindness from perfect strangers than from your blood-relations and family connexions.

On reaching my dame's—to use an Eton idiom—I found Miss B— there, the sister of the gentleman I have been talking of, and availed myself of a long-coveted opportunity of a *tête-a-tête* with her by offering to *chaperone* her home. Her disposition from that brief intercourse underwent a favourable alteration in opinion; thus evincing how personal acquaintance often serves to dissipate previously imbibed prejudice and antipathy. After all this day's adventures, I retired to my chamber at a late hour; and, as my constant custom is, both morning and evening, well knowing the frailty of our nature and the frequency of temp-

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tation, offered up my orisons to the throne of grace, and soon forgot all *disagrémens* in innocent repose, the blessing of that "peace which passeth all understanding."

June 16th. Rose this morning at eight o'clock; displeased with myself for indulging in submission to the drowsy God, and infringing my resolution to rise every day at five o'clock A.M., the only hour best for study, health and vigour, both of mind and body. After breakfast resumed my writing employment. Little occurred throughout this day excepting a visit from my friend Captain W.'s lady, a stiff, starch, prim old maid *in appearance*, but in *heart and good meaning* a most excellent being; affording another moral to the old apothegm, that we should "never judge from the appearance." Miss B— again called, and the "reason why I canna tell." I should have felt myself hurt had she not permitted me to *beau* her home, as I once heard an old curmudgeon say, when informing me a certain pert prig of a coxcomb had taken his *darter* to Epsom Races. The passing hour was pleasantly spent in chit-chat upon a variety of subjects, of which you may be sure novels, scan-mag, and dear, far off, gay "Lunnun town," formed no small portion. In my path homeward again all this threw me into a sweet cogitation upon that strange, incomprehensible, yet excellent creature, woman!

Fairest, frailest, best of God's creation! I came to a determination to fortify my too susceptible heart—though I never confess so much before witnesses—against all and any of the many charms and attractions of the female sex. But in the very midst of my reverie and doughty conclusions, I came plump upon the two Maids of the Mill, the toast and burthen of "cup and song" thereabout, strolling, as I thought, at a very unmaidenly hour of the night, that witching point when fairies dance the green, and young love steals from his hidden bower to wound youthful hearts, *curiosity* almost tempted me to salute them; but wiser thoughts bade me pass on without intruding on the *declaration* perhaps of some lowly swain who could make them happy and respectable in their humble but *virtuous* stations.

June 17th. Rose rather behind time again. Morning practices difficult to be governed by overnight resolutions. Still engaged in the literary labours of the preceding days, and noted nothing material throughout the whole twelve hours.

June 18th. The Christian sabbath-Sunday, or the Lord's Day, being in my judgment a transfer of the Jewish sabbath, or seventh day, when the Creator rested from his work, and commanded his creature man to do the same, in commemoration of that great event, to the first day of the week, when the Founder of Christianity, the Redeemer of the human race, rose from the dead, as a guarantee of that immortal rest or sabbath which we shall all attain through his resurrection. To-day I arose early, preferred my prayers to the God of all mercies, and employed myself in serious reading till breakfast. Instead of going to church to hear the "stick" of a parson, whom the rector, Dr. A—, had engaged as a substitute in his absence, I continued revising my orations, a title I had given to my essays, in preference to sermons. It is surprising how *secondary* is the attention paid in the establishment *generally* to those very *proper qualifications* for the pulpit or the desk,—a *sonorous voice*, a *feeling delivery*, and an *eloquent style of address!* In many popular situations these *essential requisites* ought *not* to be dispensed with. "Verbum sat" for most of our revered prelates now. I attended the afternoon service, but was almost killed with disgust to hear the sublime

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Liturgy of our establishment recited by a *drone*, who did not take even common pains to open his mouth, much more *feel* or *express* the divine sentiment of the prayers he was reading. The singing, too, was all discordant, and the congregation *very thin;* faults attributed by every one to the inefficacy of the officiating minister. O, ye elders of the evangelical church of England, when will ye take heed that the salt wherewith ye are salted hath not lost its flavour! Are ye so wedded to the "flesh-pots of Egypt" that ye cannot discern the "signs of the times," and that *light* is illuminating even them who have long sat in the region of darkness? Awake, awake, and trim the lamps of your sanctuary! In other words, take heed to your flocks, and the *ministers* whom *you* set over them, though they do *all* declare the *Holy Ghost* hath *called* them: a *worldly-minded pastor* is the greatest infliction that can be put upon a parish; he is the leprosy of his benefice, spreading through all ranks, and diseasing every means of grace within his cure. I drank tea with some worthy friends in the village, to whose hospitality and civilities as a stranger I was most sensible, and particularly treasured their *good advice*, as persons who had reaped much more experience in the world than my years could possibly possess. I must not omit *an event* which occurred,—my introduction to the eccentric Miss H—, a vivacious old maid (old style), and jocosely surnamed by her acquaintance "Queen Anne's sixpence." Returned to my lodgings early in the evening, and had occasion to censure the extravagant absurdity to which dress is carried in the present age by the plebeian class of females, especially servants. Surely some judicious regulations might be made in this department of social economy by the authority of ruling families. It is pitiable to contemplate the vicious result which too frequently follows this passion for the outward adorning of the person among that serviceable class of persons. This evening was closed by my reading aloud to our family circle one of my finished orations. After closing the manuscript, and looking bashful at the effort, I listened very patiently to the shower of flattering comments poured from the lips of my partial auditors upon my "first attempt" in sermonizing, bowing modestly to the hopes expressed that I would publish these juvenile productions. The hardest task was to get off transcribing *another copy* for a particular old lady *by request*, which I managed by faithfully promising a *printed* edition when the whole were published. Oh, the troubles and pains of authorship! But I began to see my safest retreat was my couch. Therefore, making sundry wry faces at the glowing acknowledgments of my *precocious talents*, I snatched up my candlestick and withdrew, praying on my knees to the Giver of all wisdom, that I might ever be preserved from the folly of self-deception through man's praise and adulation.

(To be continued.)

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JEWISH FREEMASONS IN PRUSSIA.

(Extract from a letter dated 8th June, Berlin)

"By desire of the members of the Lodge No. 444, under the warrant of your Grand Lodge of England, we visited the Lodge called 'Searching for Truth' at Berlin, but were stopped at the portal, and, in spite of our respective certificates being signed in due form by the Lodges of England, France, and America, we were refused admission. We claimed to know the reason, and were answered, *because we were Jews:* this was on 19*th May*, 1845, although the representative of the Royal York of Prussia Grand Lodge declared on 4th September, 1844, that the law which had been in existence to prevent members of our faith entering Prussian Lodges had been abolished. We were taught at our initiation, that Freemasonry knew nothing of Judaism, Christianity, Mahomedanism, or Hindooism. We presented ourselves as Freemasons and were refused as Jews—how is this? We shall not allow it to rest here, nor can we imagine the Grand Lodge of England so fallen as to permit *this insult* to pass, as we distinctly stated we had been instructed to apply *in order to try the question.*" I do not consider that the course to be pursued should be the same as might have been adopted if this official refusal had not taken place. My idea was, a remonstrance and withdrawal of the English representatives from the Grand Lodge of Prussia, and refusal to admit the representative of Prussia in the Grand Lodge of England, would have been the most stringent course, *but now* the signature of your authorities has been shewn to be disregarded and your certificates treated as so much worthless paper. You cannot and dare not tolerate this; and I suppose you will declare all sympathy at an end, and that Prussian Freemasons are not to be admitted to your Lodges; but in this you will not even be the first to act, as what I am about to state might be thought too ridiculous if it were not too serious for a joke. In the instructions issued by the Three Globes, another of our Grand Lodges (you know we possess three), it is stated, "Christianity is the basis of Freemasonry; tolerance Lodges are known to exist, in which non-Christians are admitted and initiated; such must, however, never be considered as Masonic Lodges, they have the shadow but not the substance of Freemasonry; they are to be looked upon as *impostors to Masonry*, and our members are strictly cautioned against visiting such." What do you think of this? Considering your Grand Lodge granted a warrant in 1737 to establish the first Lodge in Germany, namely, in Hambro', and that it remained under your protection until 1811, and from this Lodge our Berlin Masonry emanated in 1740; so that your hopeful offspring is pretty courageous, though somewhat ungrateful; nevertheless it strikes me calling you names, or ordering their members to avoid your Lodges, does not look very Masonic, nor show signs of a very strong cause; but I need not tell you the Masons here are sometimes connected with religious* and even political movements. Strong measures will become necessary; *we* are prepared for them, and so are our friends, who are neither "few or uncertain." As to the representative Hebeler, he has not written one syllable to the Lodge here of his memorable declaration in your Grand Lodge on 4th September last year; he knew well at the time he was fooling you; I leave him and his statements to you, &c. &c.†

* See *Globe* Sept. 3, re-copied by the *Times* of Sept. 4.

† The Lodge of Joppa (London), consisting of nearly all Jews, intend, as we hear, to apply to the Grand Lodge of England on the subject.

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JEWISH AND PRUSSIAN FREEMASONS.

It is understood that the Secretary of the Royal York Grand Lodge of Berlin has protested against the non-admission of Jewish Masons into that Lodge; also that the resolution for such non-admission, with the Secretary's protest, as well as the decision arrived at in consequence, has been printed by such Grand Lodge, and circulated among its subordinate Lodges. It is a curious document; for while they acknowledge the exclusion of Jews to be improper,—that they deeply regret it, and would alter the same, but that they fear to offend the Prince-Protector, who had declared his resolution to abide by the exclusion,—hopes are entertained that his Royal Highness would become more enlightened, and would yield to justice what he denied to propriety, still without his sanction the Grand Lodge could not act. Some Brethren fear that this schism will endanger the Order. We answer, there is no fear; the Prince-Protector, like other mortals, should be taught a moral lesson; he possesses no immunity to disgrace the Order, rather let him retire than that the true holiness of Freemasonry should be desecrated.

Bro. FAUDEL's motion for considering the subject in the Grand Lodge of England has been withdrawn for the present, in compliment to the wishes of the Earl of Zetland, who will, we understand, himself take the matter into his own consideration, as regards Jewish Masons with English certificates. We however, as journalists, should take a still higher tone, and endeavour to emancipate the Prussian Lodges from a disgraceful serfdom. In our next we hope to give evidence of moral improvement.

FREEMASONS IN GERMANY.

The movement which agitates now the religious world in Germany extends largely into the Masonic Lodges. They are divided into the eclectic system, and such as intend to bring the Royal Craft more in unison with the moral and ethic tenets of Christianity. The Lodges of Berlin and Frankfort—very important in the system of German Freemasonry—are for the latter course; but those of Berlin have not yet made any positive declaration to that effect. Prince Frederick of Prussia (heir to the throne) is the Grand Master of the Prussian Masons. His circular to all the Lodges, recommending the Brothers to join and strenuously to co-operate with the societies for the improvement of the working classes, has made a very favourable impression, and has been attended with the best results. In Austria Freemasonry is still prohibited.*

A SEMI-MASONIC SUMATRAN FRAGMENT.

A pleasing author† has apostrophised Sumatra as part of a diocese of islands which adorn and inlay the pond of Scheerau;‡ he observes of Sumatra in particular, that it was brought to the coasts in small portions

* *Globe* Sept. 3 *Times*, Sept. 4.
† Mr John Oxenford's selections from J. P. F. Richter.—*New Monthly Mag.*
‡ An imaginary principality.

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by innumerable wheelbarrows and waggons, and these vehicles being full of stones, sand and earth, and all the materials of a pretty island. The peasants (villeins) belonging to the Sovereign and to the Knighthood (one of the estates of the principality), were all so many (tobacco) smoking and island-forming volcanoes. The bridges that were to cross the waters of the Sovereign are not yet begun.

It would seem that the Sumatrans have only to grind their spice in order to eat it. The sovereign of Scheerau (the imaginary Sumatra) is a terrific despot; he has a privy council, which he rules with his ferule as a Magister Artium, and decides that all his people shall deal with him alone. There is also an imaginary *Times*, yclept the *Scheerau Intelligencer*, an *independent* journal, devotedly attached to the sovereign will. Our Sumatra extends over a quarter of a square quarter-league, and chiefly abounds in pepper; the coast trade, chiefly gingerbread and walnuts, is carried on by pedlar women.

The *peculiarities* and statistics of Scheerau are wonderful; among the perceptive considerations are the gratings of flesh and bone between human souls, which, as they knock together, one soul only *thinks* upon the other. This is the * * * * creed.

The bleeding-stick has a moral, in conjunction with the bleeding manikin, to indicate the connection between the singing voice and the process of abstraction. This is the * * * * theory.

Even the natives of Scheerau, however, could not be brought to comprehend the despot, nor his flesh and bone doctrine, nor his bleeding-stick theory; so they became practical, non-operative masons, built an imaginary impregnable fortress, named it after the great general so renowned in the reign of Queen Anne, mounted it with 242 guns, and, concluding that he (the provincial magnate) required time and study to mature his vast conceptions, shut him up with the entire party of his *soi-disant* Brethren (in reality, however, none), in this imaginary fortress, and there it was thought he was safe.

But the chief had wings like a dove, and flapped out at the key-hole, gallantly mounted a broomstick, and, with his Penang lawyer in left hand, his right thumb gracefully touching his right worshipful nose, and the four digits extending in fan-like elegance, in zephyr tones softly breathing "don't you wish you may catch me," he sneezed magnificently, became invisible, and has continued so ever since. We do not believe in transmigration, but it is said that a certain ubiquitous gentleman is the identical sovereign of the imaginary principality, whom the Sumatrans believe to be studying the product of alchemical pepper in their imaginary impregnable fort.

RHAPSODIA.

THE CASE OF BRO. EUGENE MARIE LA GRATIA.*

Our readers will probably remember the singular and eventful case of Bro. La Gratia, that excited so much attention at the Lodge of Benevolence, held on the 31st July, 1844, when he was relieved for the purpose of returning to Barcelona, where he stated he had connexions.

It appears that on his arrival in that city, he made himself known as a Freemason; he was probably induced to take this step, either from

* *Vide* p. 286, 1844.

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ignorance that Freemasonry was proscribed in Spain, or from a hopeful reliance on the powerful and providential aid it had already afforded him, by having been the cause of saving his life in Hayti, and succouring him in the hour of need in New York and England. But, alas! poor fellow! he was doomed to a sad reverse; for, soon after he reached Barcelona, he was cast into prison, and as his letter, addressed to Bro. Herring of New York, stated, awaited the sentence of death, unless the American authorities would use their exertions to stay his execution. This letter, with an appeal from the Grand Lodge in his favour, was forwarded to Dr. Crucefix, who on its receipt drew up a strong memorial to Bro. Penleaze (formerly P. G. M. for Hants), the resident British consul at Barcelona, which was readily attested and countersigned by Bro. White, the Grand Secretary, and despatched on the very day the letter from Bro. Herring was received.

We have not heard the result.—Poor La Gratia!—Freemasonry in Hayti was the cause of the salvation of a life, that in Barcelona appeared doomed to be forfeited on its account!

TO THE EDITOR.

Meerut, May 1, 1845.

Sir,—The following communication is the result of a close inspection of the stones in the terraces and gardens, and of the blocks of marble which form the floor of the Taj, at Agra. The building, I should imagine, to have been unrivalled in beauty by any edifice except the magnificent production of the three Grand Masters. Indeed, nothing can be conceived more exquisite than the pure white marble structure, and lovely minarets rising from the midst of a beautiful garden, and aproached by a row of tall graceful cypresses. I had previously heard that Masons' marks were to be found on the Taj, but they had never been pointed out to me, and had escaped my observation till the last week; when being at Agra, I made a minute inspection, and then perceived that each block of marble on the floor, which is laid out in intersecting triangles, was marked with one of the following devices:—

I am not aware whether any person has taken notice of these characters; indeed, they are so small, that not one in a thousand visitors would observe them. The tomb was built by the Emperor Shah Jehan over his wife, the Banoo Begum, and entitled Mumtaz Muhul.

The intersecting triangles are frequently found very conspicuously placed in white marble on the front of handsome tombs; and the emblem is common to both Mahommedans and Hindoos. The characters I have given above are found on three, four, or five adjacent stones.

A Rough Ashlar.

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TO THE EDITOR.

Sir,—The Grand Conclave of England being styled as follows, viz.: "The Grand Conclave of the Royal Order of H. R. D. M., K. D. S. H., Palestine, &c.—Ne plus Ultra," I would feel obliged if you would do me the favour of stating the exact number and names of degrees that the Grand Conclave have the power and authority to grant; and likewise what degree they style as "Ne plus Ultra." A discussion has arisen on these points, in which I am not myself sufficiently well informed to give a decisive answer.

I am, sir, yours fraternally,

Walter Laurence,
Prince of the Royal Secret.

We hear from its nurses that the "Grand Conclave" is exceedingly unwell, and must not be disturbed.—Ed.

COLLECTANEA.

In the New York *Tribune*, "a *white gentleman*" advertises for "a *coloured* lady, of education and religious principles," as a wife; but intimates by way of postscript, that any white lady, who detests slavery, and is free from prejudice against colour, *will be attended to.*

Rather Mysterious.—"Now Jack," said the printer of a country newspaper, in giving directions to his apprentice, "put the Irish Attorney-General and the State prosecutors *into the galleys*, and *lock them up;* let the two Members for Liverpool have larger *heads; distribute* the Army in Ireland; take up a line and finish Ferrand and the Anti-Corn Law League, and make the Prince of Wales to *run on* with the Dowager Lady Littleton; move the Melton Mowbray hunt out of the *chase;* get your *stick*, and conclude the horrid murder that Tom began last night; after which, come in to dinner, and see that all the *pie* is cleared up." An Œdipus may be found in any printing-office to explain this enigma.

A Hint to the Passionate.—Dr. Caldwell, an American writer on physical education, contends that a well-balanced brain contributes to long life, whilst a passionate and turbulent one tends much to abridge it; and, if persons knew how many dangers in life they escape by possessing mildness of temper, instead of the opposite disposition, how eager would be the aim of all men to cultivate it.

A long-winded subscriber to an American newspaper, after repeated dunnings, promised that the bill should be paid by a certain day, if he were then alive. The day passed over, and no money reached the office. In the next number, therefore, of the newspaper, the editor inserted among the deaths a notice of his subscriber's departure from this life. Pretty soon after this announcement the subject of it appeared to the editor—not with the pale and ghastly countenance usually ascribed to apparitions, nor like them, did he wait to be spoken to, but broke silence with—"What the d—l, sir, did you mean by publishing my death?" "Why, sir, I meant what I mean when I publish the death of any other

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person, viz., to let the world know that you are dead." "Well, but I'll be cursed if I am dead." "Not dead! then it's your own fault; for you told me you would positively pay your bill by such a day, if you lived till that time. The day is passed, the bill is not paid, and you positively must be dead; for I will not believe that you would forfeit your word." "Oh, no! I see you have got round me, Mr. Editor: but say no more about it: here's the money. And harkee, my wag! you'll contradict my death next week?" "Oh! certainly, sir, just to please you; though, upon my word, I can't help thinking you died at the time specified, and that you have really come back to pay this bill on account of your friendship to me."

MAN.—His first form is that which is permanent in the animal rule. His organization gradually passes through conditions generally resembling a fish, a reptile, a bird, and the lower mammalia, before it attains its specific maturity. At one of the last stages of his fœtal career, he exhibits an intermaxilliary bone, which is characteristic of the perfect ape; this is suppressed, and he may then be said to take leave of the simial type, and become a true human creature. The brain of man, which exceeds that of all other animals in complexity of organization and fullness of development, is, at one early period, only "a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the higher parts, and which had been the first to appear, is the only representation of a spinal marrow." Now in this state it perfectly resembles the brain of an adult fish, thus assuming *in transitu* the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, and the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts *(corpora quadrigemina)*, which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities, termed ventricles, are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the *corpora striata*, are added; it is now the brain of the mammalia. Its last and final change alone seems wanting, that which shall render it the brain of man, and this change in time takes place. So also with the heart. This organ, in the mammalia, consists of four cavities, but in the reptiles of only three, and in fishes of two only, while in the articulated animals it is merely a prolonged tube. Now in the mammal fœtus, at a certain early stage, the organ has the form of a prolonged tube; and a human being may be said to have then the heart of an insect. Subsequently it is shortened and widened, and becomes divided by a contraction into two parts, a ventricle and an auricle. It is now the heart of a fish. A subdivision of the auricle afterwards makes a triple chambered form, as in the heart of the reptile tribes. Lastly, the ventricle being also subdivided, it becomes a full mammal heart.—*Vestiges of the Creation.*

BOUGHS AND LEAVES.—Every bough that waves over our head in the summer time has an oracular wisdom. It is positively true that every leaf is full of instruction. Indeed the foliage of trees is one of the most wonderful subjects of contemplation and delight. A tree is a more eloquent exposition of the works of the Deity than any of the *Bridge-*

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water treatises. Read the history of leaves, and marvel!—"Each leaf is employed in receiving and transmitting gases from the air, in certain proportions, to the plant. These great operations having been effected during the summer months, and this agency of the leaves finished, they fall to the ground, not as an useless incumberance, but to convey a large portion of fresh soil peculiarly fitted for the nutriment of vegetation." And so it has been written—"The beautiful foliage, which has cooled us with its shade, and glowed with all the splendour of fruitfulness, at length returns to the soil, in the lonely days of autumn, not to encumber it, but to administer health and vigour to a new series of vegetation, and circulate in combinations concealed from every human eye."—*Letter in Fraser.*

A Friend in Need.—In one night Aretas lost his whole property through a dreadful fire; and thereupon relative, friend, acquaintance, yea, even his own dog, forsook him. A cat only remained faithful to him, who shared his distress, and by his lamentable cries swelled still more the sufferer's grief. "How," said Aretas, "art thou then my only friend in time of need? Ah! why am I so poor? Yet no—there yet remains to me a morsel of bread; come, faithful friend, share this treasure with me, it is moist with my tears." "I had smelt this," cried the animal—devoured it, and ran away!

A Genuine Letter of the Olden Time.—The following is a copy of a letter sent along with a watch which required repairing:—"Friend John—I have sent thee my clock, which strongly standeth in need of thy friendly care and correction. The last time he was at thy school he was no ways reformed by thy discipline, nor the least benefited thereby. I perceive by the index of his mind, that he is a liar, that his motions are wavering and irregular. In the night watch when he should be on duty, I generally catch him napping; purge him, therefore, I beseech thee, with thy cleansing stick, that he may circulate and vibrate, according to the motion that is in thee; and draw out thy bill in the spirit of moderation, and it shall be faithfully remitted to thee, by thy true friend,

Manassah Smith.

"On the 2nd day of the week, commonly called Monday."

How to Choose a Farm.—A blind man once went to choose a farm. When he alighted from his horse, he said to the servant man—"Tie my horse to a thistle." "I cannot do that," was the reply, "there are no thistles; but I can find a *dock*, if you think proper: there are plenty of them." The blind man said—"This is not the place for me," and rode away. Thistles are a sign of good land; docks the contrary.

Quaker's Reproof.—A sailor was swearing boistrously, when one of the Society of Friends passing along accosted him very pleasantly, and said—"Swear away, friend, swear away, till thee get all that bad stuff out of thee; for thee can never go to heaven with all that bad stuff in thy heart."

"Owing to a crowd of other matter, we are unable to make room for it!" as the editor replied at the dinner table, when he was requested to take some pudding.

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POETRY.

OLDE KYNGE COLLE.

(From an original Copy in old English Type, in the possession of Bro. W. Snewing.)

Old Kynge Colle
Tho' a regall olde sowle,
Had a vulgar failing hee,
And much hee wished to knowe
Whatt benefitt coulde flowe
Fro a knowledge of Masonry.
For heapes of bricke and mortar,
With sondrie pots of porter,
Likewise a short dudee,
Whenne hee turned the matter o'er,
Flitted doggedly before,
The mynde of his majestie.
For Olde Kynge Colle
Was a mery olde sowle,
And a mery olde sowle was hee,
He had an ardent wishe
T' have a fingere in the dishe,
Wyth the sonnes of Maconrye.

Olde Kynge Colle,
Scraching his polle,
Wyth an ayre of perplexitie;
Sayd, "I've heard my grandmama
Say to my late papa,
'T was nothing but fiddlededee."
Thenne hee whispered in the eare
Of his warie premiere;
"I'm puzzled verie much d'yee see,
Soe put on youre learned lookes,
Doe search the royall bookes,
And solve mee this mysterie."
For Olde Kynge Colle
Was a mery olde sowle, etc.

Thenne hee—poor manne—
Began to scanne
The archives of royaltye:
And most diligentlie pored,
In the learned duste, 'till bored
Verie nearlie to deathe was hee:
But at length hee gailie rose,
Brought his labours to a close,
And sayd to his Kynge, sayd hee:—
"Unless I am mistaken,
'Tis cabbage, syre, and bacon."
"You're a foole," sayd his majestie.
For Olde Kynge Colle
Was a mery olde sowle, etc.

"Is yt not cald
By al," he bawled,
"A royall arte ande mysterie:
And doe you presume, syr;
To put me in a fume, syr,
By poking your funne at mee?
Wolde you class the royall line
Of Colleites wyth the swyne;
You nincompoope, mome, boobie?
Doe you see aniething greene
About my royall eien,
Shall you prate, syr, of cabbage to mee?"
For Olde Kynge Colle
Was a mery olde sowle, etc.

Thenne olde Kynge Colle
Resolved—good sowle!
Thatt a Macon hee wolde bee;
And cry'd, "By Ali Croker,
I'll brave this pretious poker,
As becomes a Kynge lyke mee!"
Soe thatt verie same nyghte,
Hee received, "the lyghte,"
And the recordes of Maconry.
Say hee dronke untoe the craffte,
Till hee gotte completely daffte,
And as dronke as dronke coulde bee.
For Olde Kynge Colle
Was a mery olde sowle, etc.

Olde Kynge Colle,
As magnett to the pole,
Was trew to Maconry:
Swore the climax of delyghte
And intellectual lyghte,
Was the knife and forke degree.
And he never put on
His royall aprone,
But hee sayd to the strynges, sayd hee,
"Whenne I've dyned, if youre wholle,
My name's not Colle."
Oh a mery olde manne was hee.
For Olde Kynge Colle
Was a mery olde sowle, etc.

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THOUGHTS IN HARVEST-TIME.

I WANDER'D through the harvest field,
It was a lovely scene,—
And meadows rich with pasturage
Were beautifully green.
The sunbeams play'd upon the streams
That rippled by the way,
And Nature's face was all delight—
It was a glorious day!

I saw an old man sitting down
Beneath a shady tree,
And thought his mild eye seem'd to look
Invitingly on me.
It is instructive to the mind
To hear the voice of age,
And there I sat me down beside
The venerable sage.

"A lovely day it is," said I,
"As ever shone from Heav'n,—
And 'tis a blessed sight to see
The bounteous harvest giv'n."
The old man with expressive face
Look'd up, and bow'd his head,—
Then gazed upon the landscape round,
And thus to me he said:—

"I love to see the glorious sight,
To hear the cheering call,—
The golden season of the year
It is that crowneth all!
The Earth is now a scene of joy—
What music in the air!
The hymns of Nature's thankfulness
The gifts of Heav'n declare!

And is the bountiful supply
That cheers the fruitful land
Received with human gratitude
From the Creator's hand?
Are all His creatures on the earth—
All to Himself allied—
'In His own image form'd,'—are *all*
With sustenance supplied?

Yes! by the just decree of GOD
The show'rs of plenty fall,
To raise the produce of the land
For the supply of *all*.
But O the selfish of the world
Make evil of the good!—
They hear unmoved a thousand tongues
Praying for daily food!

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But Heav'n is merciful to all below,
And will not hear in vain the cry of woe;
Man's cold ingratitude may be the fall
Of earthly greatness. He who giveth all
May bid the rich repine, the poor rejoice—
He speaketh warning in the thunder's voice!—
Hear it, O men!—the awful storm imparts
The voice of God!—O may it touch your hearts!
He who hath freely giv'n can take away,
And clothe in clouds the brightest harvest day;
'Riches have wings,' and the Destroyer's hand,
Passing as flashing light'ning o'er the land,
May come by night, with desolating pow'r,
And crush man's fairest prospects in an hour!
Then, O ye rich!—regard the blessings giv'n
As gifts for *all*, in gratitude to Heav'n!"

W. HERSEE,
Shakspeare Lodge (356.)

THE PRINTING PRESS AT SEA.—The Belleisle troop-ship, Captain J. Kingcombe, has brought home a curious specimen of ingenuity in the typographical art, which is no other than a printed log in quarto shape, and tastefully "set up," of the arrival and sailing of the Belleisle from the different places at which she touched on her voyage to China, as also some interesting remarks on the disposition of the troops on board during the voyage, and for some time after they had landed. This novel performance, executed on board of a man-of-war, was designed by Capt. Edie, of the Grenadier company of the 28th Regiment, who was the writer, compositor, pressman, and publisher, and even the constructor of the printing machine, and the manufacturer of his ink apparatus; and although it does not appear that the gallant officer was the founder of his type, or that he made his paper, yet the circumstances of such an operation by a soldier officer on the sea, a man-of-war on her voyage, containing a little town population, being the printing-office, and the "working off" having been accomplished amidst the confusion of squalls, bustle, and sea-sickness, it may fairly be said to have rivalled the extraordinary work of the Devonshire clergyman. The paper on which these interesting details are printed is Indian, red surface coloured, and sprinkled with gold. The border of the pages is tastefully composed of the newly-cast specimen of ornamental flowers, in which is the Captain's name imprinted.

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MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, AUGUST 6.

Present, *E. C.* T. H. Hall, A. Dobie. I. A. Adamthwaite, as Z. H. J., several present and past Grand Officers, and present and past Principals of subordinate Chapters.

A communication from Comp. Ramsbottom was made to the effect, that he was precluded from attending on account of ill health.

The minutes of the last Grand Chapter were read and confirmed.

The finance report was so highly gratifying, that it was moved that an additional sum of £200 should be invested in the public funds.

Charters, on the recommendation of the Committee of General Purposes, were granted for Haverfordwest and Birkenhead.

The petition from the Royal Kent Lodge, praying for a Chapter to be attached to it, to be held in a private house, and which was stated by the Committee to be in every respect regular, was read; but on a motion being made for the granting of the prayer, the same not being seconded, the subject dropped.*

Comp. HALL suggested that it would be a great accommodation to petitioners for new Chapters, if the warrants, on being granted, were issued immediately, instead of abiding confirmation—the constitutions were silent on the point.†

Comp. Mc MULLEN observed, that as it had been distinctly stated at a late meeting of the Grand Chapter that all Charters must abide confirmation, a due notice of motion must be given in at the Committee of General Purposes.

UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

27th August.—Present, Bros. Norris, Goldsworthy, Crucefix, Savage, Mc Mullen, Adamthwaite, Webb, and Rule.

A letter, dated 25th August, addressed by her Grace the Duchess of Inverness to the Grand Master and the Grand Lodge of England, was read; in which letter the Duchess stated that, understanding from the executors of her late husband, H.R.H. the Duke of Sussex, that the testimonial, presented by the Craft to their beloved protector, the late Grand Master, must be sold, she immediately obtained their consent to

* This is a most inexplicable affair—the Committee state that the petition is perfectly regular—yet so little interest does the idea of a Chapter to be held in a private house excite, that even a second companion could not find courage to support the petition. We marvel at the riddle, which requires solution.

† We wonder at the perspicuity of the G R., who discovers in the silence of the law on a clear case, the necessity of rendering it difficult and obscure. A Charter may be granted, yet, on confirmation, it may for good reasons be properly rejected.

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become the purchaser; and having succeeded in this object, the Duchess requested of the Grand Master and the Grand Lodge to accept at her hands the testimonial, to be considered as the property of the Grand Lodge. By this course, the chance of any subsequent sale would be prevented; and the Duchess expressed her conviction, that in the course she thus adopted she was carrying out what would have been the wishes of her illustrious and beloved husband.

The Duchess further observed in her letter that she should much wish to have the loan of the Sussex Testimonial on certain particular occasions, assuring the Grand Lodge that it should always be returned in perfect order.

The reading of the letter caused mingled sensations of regret at the decease of the late Grand Master, and of grateful respect for the true Masonic consideration of her Grace.

The Financial Report was highly satisfactory, showing a balance in the hands of the Grand Treasurer.

NOTICES OF MOTION.

Bro. Brewster—Union of the Asylum and Benevolent Annuity Fund—*Vide No.* 10. Renewal.

Bro. Crucefix—Additional dues—Pensions for widows. Renewal.

Bro. Faudel—To move and report on the non-admittance of Jewish Freemasons in Prussian Lodges. No law existing in England for their exclusion.

Scrutineers.—Bros. Watson, 25; Gilbert, 36; Taylor, 209.

QUARTERLY COMMUNICATION.

August 10, 1845.—*A circular has this day been issued from the Secretariat, containing its version of the particulars of the several meetings of the Grand Lodge, as underdated, viz.* 1844, *December* 4; 1845, *March* 5, *April* 30, *June* 4. *To the readers of the* Freemason's Quarterly Review, *this tardy and meagre pittance of information might have been altogether spared, and the valuable time and unceasing labour of its erudite concoction have been directed to other sources of equal importance; but to those who have no other sources of information we may ask, if they are contented with such an appeal to their understanding. We grant that, as a specimen of composition, it is not* below *the standard of the literature that has emanated from the same source for the last forty years; but what then, will times never mend, cannot those who are* empowered *correct an evil, against which the word* shame *is the least positive that may be urged?*

September 3.—Present—*R. W.* Rowland Alston, P. G. M. Essex, as G. M.

R. W. Lord Suffield, P. G. M. Norfolk, as D. G. M.

,, R. G. Alston, J. G. W. as S. G. W.; H. J. Prescott, as J. G. W.

Several Past and Present Grand Officers, with the Grand Stewards,

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

The Grand Lodge was opened in form.

Letters from the Earl of Zetland, Grand Master, and from the Earl Howe, Deputy Grand Master, were read, regretting their necessary absence; the former from important private business, the latter from continued ill health.

The minutes of the last communication were then read and confirmed.

The GRAND MASTER, *pro tem.*, called the attention of the meeting to a letter addressed by her Grace the Duchess of Inverness to the United Grand Lodge of England, the reading of which was listened to with deep attention. The letter was couched in terms of affectionate attachment to the memory of her departed husband, and of respect for the Fraternity over which he had so long presided; and its purport was the presentation to the Grand Lodge of the splendid testimonial presented to the late Duke of Sussex in 1838, which her Grace had purchased of the trustees, in order to prevent its being otherwise disposed of. The Testimonial, which was placed before the throne, was then uncovered.

Brother CRUCEFIX rose, and briefly but energetically adverted to the moment when, many years since, Brother Norris and himself were deputed, in the presence of several hundred joyous spectators, to unveil to them the testimonial, when for the first time it met their gaze of admiration, resplendent from their own ardent feelings, and fresh from the artist's hand. They were sent back at that moment to the womb of time, and their thoughts and imaginings became purified; the spirit which had given just occasion for such tribute had fled to its brighter reward, but the evidence of the occasion was then before them, and under what auspicious omen! no less than by the kind sympathy of a most noble woman, who, by her gracious present that evening, gave honourable token of her love for a beloved husband by so truly a Masonic symbol; as a Mason's wife, she had ever proved herself deserving; as a Mason's widow, she had entitled herself to the respect and to the attachment of the Order. The subject of this presentation would form a theme fit for the most superior talent; but he (Bro. C.) although he could not do justice to the case, would not shrink from an attempt; and expressing gratitude for the valuable present, as well as admiration at the affectionate and truthful letter, in which sentiments he felt certain of being supported by the Grand Lodge, he moved that the letter be entered on the minutes, which resolution being seconded, was carried by acclamation.

Certain resolutions were then read, gratefully accepting the present, and embodying the thanks of the Grand Lodge to her Grace the Duchess of Inverness, to be conveyed in the most respectful manner by the Grand Master; and which resolutions were also carried by acclamation.

The minutes of the Board of Benevolence and the reports of the Board of General Purposes and Finance were read and approved.

Brother BREWSTER, whose notice of motion came next in turn, rose and addressed the Grand Lodge. The purport of the motion was the union of the Asylum for aged Freemasons with the Royal Masonic Benevolent Annuity Fund, viz.:—

"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.'

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"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."

Previous to commencing his address, it was suggested to Bro. Brewster, from the presidential chair, to confine himself strictly to the subject matter of the notice of motion, a suggestion which he respectfully acknowledged, playfully alluded to, and most strictly observed;* and nobly acquitted himself of a task rendered still more difficult from the motion in a measure having not been properly understood. He observed that the Asylum had several thousands of pounds with very few annuitants,—five noblemen and gentlemen of high reputation as trustees,—and that, as his motion only went to *inquiry*, he trusted there could be no opposition to it. Bro. Brewster alluded to some by-gone circumstances with equal tact and delicacy,—drew from the auspicious appearance of the "Sussex Testimonial" a happy omen,—contrasted the present state of opinion with the past excitement, and based his hopes of a perfect union of the two excellent charities on the never to-be-forgotten union of the two English Masonic Societies in the year 1813, which reflected so bright a radiance around the reputation of the Duke of Sussex, and afforded an opportunity of gracing the sway of the Earl of Zetland with a scarcely less radiant triumph of peace. Brother Brewster concluded a most excellent address by proposing his motion.†

Bro. Dr. Lane rose to second the motion, as the representative of his friend, Bro. B. B. Cabbell, P. J. W., whose unavoidable absence he not only regretted, as a powerful advocate on so important a subject, but that, having been requested by him to take his brief at a very short notice, he had not prepared his mind sufficiently to meet the difficulty; yet he could not be content with merely seconding the motion of his friend Bro. Brewster, who, however, had so ably opened the case as to encourage him in pursuing it. Bro. Lane then commented on the principles of Freemasonry, and drew the attention to its especial ornament "Charity," without which the system would be altogether useless. He disclaimed any intention of fixing the Grand Lodge at present to any further object than that of inquiry, feeling assured that in its justice it would, when satisfied by inquiry, deal liberally with the question; he was also convinced, by his personal experience, that those who had for so many years used their exertions in so good a cause, would by such inquiry ensure their greatest triumph.

* The suggestion caused some astonishment, as being unusual if not unnecessary, but allowance should be made for a Brother who for the first time occupied the Grand Master's chair.

† We are fully aware that we do an injustice to Bro. Brewster in this shadowy report of one of the best addresses we have listened to. We have been equally guilty in regard to Dr. Lane, who so admirably seconded the motion; yet in expressing our regret and apologies to those excellent members of Grand Lodge, we feel certain of their forbearance; there were many peculiar circumstances occurring at the moment, that prevented even an outline of their addresses.

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Bro. D. Moore (of Exeter) warmly eulogized the previous addresses, and proposed as an amendment or addition, that the proposed committee or deputation should report to Grand Lodge.*

Bro. Shaw observed, that although he was an advocate for the Asylum, yet he was no less so (probably more so) a supporter of the Benevolent Annuity Fund. Considering that all the Masonic charities should be maintained, he seconded the amendment.

Some other Brethren were about to address the meeting, when

Bro. R. G. Alston, (as S. G. W.) called to order, observing that there was no question before the Grand Lodge, which in fact had no power to deal with the question. He had examined the Book of Constitutions, and he came to that conclusion. He trusted the excellent Brothers who had so ably moved and seconded the resolution with so much creditable zeal would pardon him, but there was no other alternative.

Bro. Brewster, in explanation, quoted the following words from Art xiv. p. 23 of the Constitutions:—"*The Grand Lodge has also the inherent power of investigating, regulating, and deciding all matters relative to the Craft;*" and trusted that such clear evidence of the power of Grand Lodge would not be treated lightly.

[The Grand Secretary here went to the Grand Master, *pro. tem.*, and a short conference ensued.]

The Grand Master *pro. tem.* announced that he was of opinion that the Grand Lodge had been out of order, for that the motion could not be entertained.†

The next notice of motion was that renewed by Dr. Crucefix, relative to increase of dues to be applied to the Benevolent Fund, and to annuities for widows.

Bro. Crucefix rose and stated, that although fully prepared to enter on the subject in conformity with his declaration at the last Grand Lodge; yet, having received communications from some Provincial Grand Masters, requesting the postponement of the motion until next December, he very cheerfully acquiesced, and the more especially from the implied understanding that such course would be more agreeable to the Grand Master, whose wishes, whenever possible to meet, were viewed by him as a moral direction. Of such deep importance was the subject, that however certain he felt of its being carried that evening, he considered it more respectful to abide the attendance of a greater number of Provincial Brethren than were then present. He (Dr. C.) therefore withdrew the notice of motion.‡

Bro. D. Moore protested against the withdrawal of the motion, having come to London expressly to attend its discussion.

The Grand Master *pro. tem.* observed, that the motion had been formally withdrawn, and that there was no further business before the Grand Lodge, which was thereupon closed and adjourned.

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* The debate became somewhat confused, and as we did not hear the amendment put from the chair, we may not have been quite correct in the terms.

† So, a notice of motion based on the very letter of the constitutional law, equally as by its spirit, is an idle wind. Of what use is the Grand Registrar—does *he* know the law? If so, why did he not give his opinion? save the mark! But we do not believe that the Grand Master himself can coincide in this anomalous view of his representative, or he would have prevented the time of Grand Lodge from being wasted; and yet we fear his lordship *must* say "aye" when the "no" should have it.

‡ This course is necessary—a motion cannot be deferred—it must be withdrawn, and a renewal given in: this course Dr. Crucefix adopted after the closing of Grand Lodge, so that this motion now stands first on the paper for discussion in December next.

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PRESENT AND PAST GRAND STEWARDS.

A meeting of the Present and Past Grand Stewards was held on Monday the first of September, at the Freemasons' Tavern, at *three* o'clock, for the purpose of addressing the M. W. Grand Master on matters of importance connected with the Grand Stewardship; at which many Brethren were present. After some discussion on the matters submitted to the meeting, the further consideration was deferred until Monday the first day of December next, to give time for the several Lodges to be consulted, and to ensure the attendance of a greater number of past and present Grand Stewards. It was resolved that the Brethren present should form a committee to conduct proceedings, with power to add to their number.

THE CHARITIES.

GIRLS' SCHOOL.

General Court.—*10th July.*—Present, Bros. Bossy, Crucefix, Patten, Mills, and other Governors.

It was announced that the Bishop of Winchester had presented twelve copies of "Wilson on the Sacrament," to as many of the girls who had been recently confirmed by him.

A letter was read from Dr. Granville, addressed to the House Committee, resigning the office of Physician to the Institution, in consequence of his being obliged to be frequently absent for several months; expressing his regret at his retirement after twenty-five years' service, and his desire to be oppointed Consulting Physician. The House Committee referred the letter to the General Court. No step however was taken.

It appeared that as, after a calculation of the probable annual receipt and expenditure, there would be a large balance in hand, the Treasurer was requested to purchase 500*l.* in the Three per Cent. Reduced.

The usual gratuities were then voted unanimously—viz., Mrs. Crook, twenty guineas; Miss Jack, ten guineas; and Miss Jarwood, six guineas.

The services of Brother Francis Crew, as Secretary, were commented on; and it being considered that his present salary was not commensurate with their value and importance to the Charity, it was unanimously resolved that the Treasurer be directed to present that Brother with fifty guineas, as an honorarium; and that the future continuance of the same be left to the consideration of the Governors of the Institution.

There being more vacancies than fully qualified candidates, the General Court nominated two candidates, who have sisters in the school, under the law so empowering them.

The usual business of the Charity was then entered on and concluded; after which the General Court adjourned.

The reports of the two schools are perfectly satisfactory. The Sub-Committee of the Girls' School, convocated for the purpose of obtaining a portrait of the excellent Matron, have not yet made any specific report.

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ASYLUM.

September 10.—Much important business was transacted. The Solicitor's accounts were presented, and put in a train of settlement. Bro. Brewster reported as to the motion (previously sanctioned by the Committee) for a union of the Asylum and Benevolent Annuity Fund, which he brought forward at the last Grand Lodge, and on which occasion he was ably seconded by Dr. Lane; but regretted that it was then ruled that Grand Lodge was out of order in entertaining the motion, whereon it was unanimously resolved that a special general meeting of the governors and subscribers should be held to re-consider the subject. Thanks were also unanimously voted to Bro. Brewster, for the very able manner in which he had endeavoured to effect the desired object.

THE REPORTER.

JERUSALEM CHAPTER, (218), *August.*—At a meeting of emergency, held at the George and Vulture Tavern, Comp. Peter Thompson, P. G. S. B. as Z., the Rev. Thos. Eyre Poole was exalted previous to his departure for Sierra Leone. In return for the honour conferred on him, the Rev. Companion invited the Chapter to partake of refreshments, when tea and coffee, as also wine, was liberally supplied. The occasion gave rise to a toast for the evening, when the health of the newly exalted Companion was proposed, and who replied in a very delightful address, in which he characterised the R. A. degree, as a ceremony which, in his opinion, every clerical Brother should be instructed in. He spoke of Freemasonry in general as the grandest conception, and left his delighted hearers impressed equally with his eloquence as with his social powers.

CONSECRATION OF THE ZETLAND LODGE, No. 752, *July* 9, *at the Gloucester Arms, Kensington New Town.*—Another scion has been added to the Masonic tree, and the Mason congratulates himself on the goodly prospect. The circumstances attending this event very closely approximate, in the preliminary, as well as in the ceremonial arrangements, with those of the "United Lodge of Pilgrims."*

Dr. Crucefix having been respectfully invited to consecrate the Lodge, communicated the wishes of the Brethren to the Grand Master, and on the day appointed, conducted the solemn ceremonial, in the presence of a large concourse of Master Masons, and afterwards installed the W. Master, Bro. G. Remington, who appointed the various officers.

Bro. Crucefix having, as Treasurer of the Aged Masons' Asylum, previously convened a general meeting of the Governors of that Institution, was compelled to retire on the completion of the installation, previous to which he addressed the Brethren on the important and auspicious transactions of the day; and, in return for his kind attention, received the general thanks of the Brethren present.

Three candidates were then, by the W. Master, initiated into Masonry. Bro. Hammett delivered the charge in a very impressive manner. After which the Lodge was closed in perfect harmony.

The Brethren afterwards sat down to banquet, and enjoyed the feast of reason and the flow of soul. Various sentiments were offered, and due Masonic compliments paid. In noticing the W. Brother who had con-

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* Vide page 76.

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secrated the Lodge, it was remarked that, "the Brethren would cherish with peculiar pleasure the polite attention and Masonic regard shown by him who so impressively and effectively had that day been, under Providence, the means of bringing them to a new light, and that they gratefully and cordially wished him longevity and every earthly happiness."

A Lodge of Instruction is appointed at the Adam and Eve, Kensington, on Tuesday evenings.

Bro. Barron, P. M., the Secretary to the Zetland Lodge, has been indefatigable in his exertions.

MASONIC CHIT CHAT.

MEMORIAL TO THE LATE DUKE OF SUSSEX.—*July* 14.—A public meeting of the subscribers to the fund for erecting a memorial to His Royal Highness the late Duke of Sussex took place at Willis's Rooms, for the purpose of deciding in what manner the money already collected should be disposed of. Lord Viscount Ebrington, M.P., presided. Amongst the gentlemen present were the Rev. Dr. Wolff, the Rev. Dr. Worthington, the Rev. Dr. Bowles, B. B. Cabbell, Esq., Mr. Pritchard, Mr. Dietrichsen, and about eighty other subscribers to the fund.

The Chairman having briefly opened the proceedings,

The Rev. Dr. Bowles, formerly Chaplain to His Royal Highness, read a brief report, which stated that the total amount of subscriptions already collected had been £2,238 15*s.*; the expenses incurred had been £455 15*s.* 2*d.*; leaving a sum of 1,782 19*s.* 10*d.* in the hands of the Committee. It was recommended that a full length marble statue of His Royal Highness should be placed, with the permission of the Royal Commission of the Fine Arts, in some part of the new Houses of Parliament, the statue not to exceed the sum of £2,000.

The adoption of the report having been moved and seconded,

Mr. Pritchard rose for the purpose of moving an amendment. He doubted whether the proposal was the best that could be adopted. A statue in the Houses of Parliament would not be in accordance with the feeling and character of the departed Duke. His was a career of simple benevolence, and he thought it would be far better for the funds to be devoted to some purpose of an essential benevolent character. The amendment was as follows:—"That in the opinion of this meeting the memorial which ought to be erected to the memory of His Royal Highness the Duke of Sussex is deducible with certainty and precision from his character. It is not a mausoleum, however stately, or a statue, however valuable as a work of art, for neither would confer any practical benefit on mankind; but it is the foundation or enlargement of some institution which, whilst it linked his benevolence with futurity, and impressed the image of his virtues on succeeding generations, would be daily productive of the greatest possible amount of good to his fellow creatures—that the Royal Free Hospital for the destitute sick and diseased is such an institution, and therefore that the amount of the Sussex Memorial Fund be appropriated to the building another wing to that most excellent charity, to be called "the Sussex wing," and to contain not less than one hundred beds, with the addition of a marble statue, to be erected at a cost not exceeding 1,000 guineas, and a suitable inscription, and that such a building would constitute a peculiarly appro-

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priate memorial of his late Royal Highness's character, render his virtues a source of benefit to mankind, and invest his memory with a moral grandeur, compared to which the highest works of art sink into insignificance."

Mr. Dietrichsen seconded the amendment, and spoke in high terms of the Royal Free Hospital.

Lord Ebrington, the Chairman, spoke in opposition to the amendment, which, together with the report, were put to the meeting.

Every hand in the room (with one exception) was held up in favour of the amendment, so that the money collected will be applied to the Royal Free Hospital.

Lord Ebrington retired, and Dr. Bowles was called to the chair.

The Rev. Dr. Wolff moved the following resolution:—

"That the Sussex wing and statue be erected under the superintendence and direction of the General Committee of the Sussex Memorial Fund, and of the following Governors of the Free Hospital. (The Trustees of the Hospital having guaranteed that he sum of £1,303 3*s*. 9*d*., Three per Cent. Bank Annuities, belonging to that institution shall be reserved and set apart for the erection of the wing and statue):—Lord Robert Grosvenor, *M.P.*, Lord Ashley, *M.P.*, Lord Ebrington, *M.P.*, the Hon. Arthur Kinnaird, F. P. Walesby, Esq., William Pritchard, Esq., and Dr. Marsden.

The Rev. Dr. Worthington, in seconding the resolution, remarked that the Royal Free Hospital was in his parish. That parish contained 13,000 souls, 10,000 of whom were the poorest of the poor. He was quite sure the application of the money to that Hospital would be productive of incalculable good.

The resolution was carried *nem. dis.*

Thanks having been voted to the Rev. Dr. Bowles, the Chairman, and the other officers, the meeting separated.

THE STATUE OF THE LATE DUKE OF SUSSEX, which was ordered from E. H. Bailly, Esq., the eminent sculptor, by the Grand Lodge, is rapidly progressing, and the fidelity with which the features and figure of the late Prince are delineated, and the admirable manner in which the gorgeous decorations of the Orders of the Thistle and Garter, with the robes of the latter (the costume), are executed, as far as they have gone, reflect the greatest credit on the artist, and have received the highest encomiums from Her Grace the Duchess of Inverness, His Royal Highness the Duke of Cambridge, and others who have visited the sculptor's studio. The whole figure is eight feet high, including a six-inch plinth; its weight is about six tons, and it is formed of one solid block of beautiful white Italian marble, from the quarries of Carrara, the original cost of which was 280 guineas, and the price to be paid to Mr. Bailly is 1,800*l*. When completed it will be placed on a five-feet pedestal, to be formed, it is understood, of ordinary stone, and the whole is to be erected on the dais in Freemasons' Hall, which is at present being embellished and decorated. The statue, from its great size and weight; can only be conveyed into the hall through an aperture to be cut in the outer wall. The execution of the public subscription statue of His Royal Highness is entrusted to the same sculptor, and will, it is understood, be from the above model, price 1,000 guineas. A drawing has been made, which will shortly be engraved for publication.

THE EFFECTS OF THE LATE DUKE OF SUSSEX.—The sale of the residue of the effects of His late Royal Highness the Duke of Sussex was

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commenced by Messrs. Christie and Manson, at their rooms in King-street, St. James's. The collection consisted of jewellery, trinkets, and articles of vertu, miniatures, enamels, engravings, drawings, gems, &c. Many of the lots, of which there were nearly five hundred, were curious and valuable. Among the various lots sold the following were deserving of notice:—The Knights Templars' state sword and belt, with extra crimson velvet scabbard and shield-belt, worn by the late Duke as Grand Prior of the order, the hilt, buckles, and mountings being of massive gold, most beautifully chased, was bought by Messrs. Town and Emanuel, of Bond-street, for 135*l.* A pair of very massive chased gold spurs, modelled after an original Templar's spur, was sold for 52*l.* A curious rosary of cornelian beads, gold mounted, fetched five guineas. A mahogany case, containing a set of pipes and tobacco canisters, said to have belonged to Lord Byron, sold for 2*l.* 7*s.* The Oxford Bible of 1828, in a richly embossed silver outer binding, sold for 7*l.* 12*s.* 6*d.* Another similarly bound Bible fetched 9*l.* A beautiful little model of one of the wild cattle in Chillingham Park was bought by Sir A. Clifton for 4*l.* A bust of Dr. Parr, in marble, by Clarke, fetched 7*l.* 10*s.*; and a small bust of William IV., in wax, was bought by Colonel Fox for 3*l.* 5*s.* A pair of curious candlesticks, in ormolu, with figures and flowers in Dresden porcelain, sold for ten guineas. A handsome tea caddy, richly inlaid with buhl, containing two cut glass caddies, mounted with silver gilt, fetched nineteen guineas. Among the articles sold were a quantity of rare perfumes, silks, velvets, the robes of the orders of the Bath, the Thistle, &c.

The concluding portion of the library has been disposed of by Messrs. Evans, New Bond-street. Many lots deserve notice, especially one of the books, on the last leaf of which bears in MS. the date of 1st Richard III. 23d Au. 1483; the book was knocked down for 16*l.* 10*s.*

Voice of Jacob.—"*The Freemasons' Quarterly* does us the justice to quote at length, from a recent number, our remonstrance against its imputation of indifference on the part of the Jews, to the memory of the lamented and illustrious Duke of Sussex. Our candid and courteous contemporary admits at once, that the facts cited by us, if they had been under his review at the time, would have induced him to qualify the remarks we complained of. What else he says about 'the' Sussex Memorial, is too much associated with Masonic considerations to come within our province. That Jews, who happen to be Masons, have done less than was reasonably to be expected from them, as Masons, does certainly not appear; and we incline to the opinion, that whatever was due from them, as Jews, might be more appropriately contributed towards an institution for improving the less elevated classes of the Jewish nation, than towards a statue only, perhaps not always accessible except to the initiated.

"Since the above was in type, we have been delighted to find that a meeting, presided over by Lord Ebrington, has determined that the Sussex Memorial shall be a new wing to the Royal Free Hospital. The terms in which this resolution is couched, are so precisely in accordance with what we have ventured to declare should be the Jewish feeling on the subject, that we do not wait for orders to reproduce the advertisement, but at once strike out other matter on the last page, for the opportunity of recommending so excellent a design to the favour of our readers. The memory of that illustrious philanthropist has strong claims upon a Jewish organ, nationally; and still more because he was

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the avowed patron of *The Voice of Jacob.* We will willingly transmit any contributions from our readers to the Memorial."

MARRIAGE OF SIR THOMAS WILDE TO AUGUSTA EMMA D'ESTE, DAUGHTER OF THE LATE DUKE OF SUSSEX.—Sir Thomas Wilde, the eminent advocate and late Solicitor-General, was married to Mdlle. D'Este, on the 13th August, by special licence. This union, which had been for a long time in contemplation, had been frequently alluded to in the public papers. Upon every occasion, however, that any reference was made to the probability of a marriage taking place between the parties, the rumour was promptly contradicted "by authority." It would appear, however, that very great anxiety did exist to prevent the report from gaining circulation, for the celebration of the marriage ceremony took place under circumstances which carried an air of great mystery, and manifested a desire, on the part of the bride and bridegroom, to keep the proceedings extremely secret. The church in which the ceremony was performed was that of St. Alphage, London-wall. The only persons who were present, besides the happy pair, were the Right Hon. Sir Stephen Lushington (who gave away the bride), the Rev. Mr. Hutchins (who performed the ceremony), and the parish clerk. Mdlle. D'Este did not arrive at the church, from Tunbridge Wells, until some time after Sir Thomas Wilde and the Right Hon. Sir Stephen Lushington had reached the sacred edifice. The bride, who came quite privately, was elegantly attired, and wore a profusion of jewels. All parties manifested great anxiety for the termination of the ceremony, which was performed by special licence. The bride, who looked exceedingly well, and in excellent spirits, possessing a very commanding appearance, has just entered into her 50th year. Sir Thomas Wilde, who is a widower, of about 60 years of age, is reported to be extremely wealthy. Lady Wilde has hitherto derived her income from allowances made by the Crown. During the past year her Majesty granted to her an annual pension of 500*l.*, charged upon the civil list revenues. It may be observed, that in the tabular form of the certificate of marriage, wherein the name of the father of the bride is required to be inserted, "the Duke of Sussex," is simply placed opposite to the daughter's name, without any honorary addition (such as his Royal Highness), declaring him to have been of the blood royal. The circumstances under which the marriage was solemnized, and the delay in making the event publicly known, have caused much comment and speculation in fashionable circles. The Duke of Sussex was married to Lady Augusta Murray, the daughter of the late Earl of Dunmore, at Rome, and again in London, in 1793. The marriage was dissolved, as contrary to the Royal Marriage Act, in 1794. The issue of this union were Sir Augustus D'Este, who was born in January, 1794, and Lady Wilde (Mademoiselle Augusta D'Este), who was born in the year following. The learned bridegroom, was previously married to the daughter of William Wileman, Esq., (she died in 1840). The attachment between the parties arose out of Sir Thomas Wilde being engaged on behalf of Sir Augustus D'Este, for whom he acted gratuitously in the recent claim which he made before the House of Lords, and with the particulars of which our readers are already acquainted.

THE KING OF HOLLAND, *June* 24.—His Majesty the King of the Netherlands landed at Woolwich from the continent, and was received by the Earl of Haddington, First Lord of the Admiralty, and the

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authorities of the dockyard. The King entered one of the Queen's carriages and four, and left for town. His Majesty arrived at Mivart's Hotel soon after three o'clock, and in the evening honoured Baron Dedel with his company at dinner, at his residence at Wilton-crescent. The Duke of Beaufort, Lord Fitzroy Somerset, and General Fagel, had the honour of meeting his Majesty. The King left town on Friday, shortly after two o'clock, on a visit to the Queen and Prince Albert, at Osborne-house, Isle of Wight. We have great pleasure in announcing that the Queen, through the Duke of Wellington, as Commander-in-Chief, has appointed the King of Holland a Field Marshal in the British army, an honour conferred on a brave and liberal monarch, who had in his younger days fought and bled under our national flag, against a powerful and common enemy. It is an act in every respect becoming to the nation, and one which will give the greatest satisfaction to the army. The King, as is no doubt known to the majority of our readers, is a general in our army, being next in seniority to General Sir George Nugent, Bart., G.C.B. His commissions in the British service are dated as follow:—Lieut.-Colonel, June 11, 1811; Colonel, October 17, 1811; Major-General, Dec. 13, 1813; Lieut.-General, July 8, 1814; and General, July 25, 1814.

The Duke of Wellington was honoured by his Majesty's company at dinner, at Apsley House, and the Archbishop of Canterbury at Lambeth Palace.

We have not space to describe the round of entertainments given to the King during his brief sojourn in this country. His Majesty is a Freemason, but no measures were taken by the Fraternity to compliment him.

Her Majesty has done Robert Bell, Esq., the high honour of presenting him with a truly magnificent Vase, in acknowledgment of the promptitude with which he lately surrendered his magnificent seat, Norris Castle, in the Isle of Wight, to the use of his Majesty the King of the Netherlands. The presentation of the Vase was accompanied by an expression of feeling most gratifying to Mr. Bell, while it evinced the pleasure the Queen felt in testifying to the politeness of one of her subjects.

Asylum for Aged and Decayed Freemasons.—Pursuant to an order of Vice-Chancellor Knight Bruce, in a suit in which this charity is concerned, by which it was referred to the Master to appoint trustees to the institution, Master Dowdeswell on Wednesday approved of Lord Southampton, the Earl of Aboyne, the Hon. Col. Anson, *M. P.*, B. B. Cabbell, Esq., and Dr. Crucefix, as such trustees.

Nelson.—Prince Albert has presented to Greenwich Hospital the coat and waistcoat in which Nelson died. The Queen has the ball which killed him; it will probably be presented to the same collection. The coat is thus described in Sir Harris Nicolas's circular; and it will be seen that it has an historical value:—"The coat is the undress uniform of a vice-admiral, lined with white silk, with lace on the cuffs and epaulettes. Four stars, of the orders of the Bath, St. Ferdinand and Merit, the Crescent, and St. Joachim, are sewn on the left breast, as Nelson habitually wore them, which disproves the story that he purposely adorned himself with his decorations on going into battle! The course of the fatal ball is shown by a hole over the left shoulder, and a part of the epaulette is torn away; which agrees with Dr. Sir William

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Beattie's account of Lord Nelson's death, and with the fact that pieces of the bullion and pad of the epaulette adhered to the ball, which is now in her Majesty's possession. The coat and waistcoat are stained in several places with the hero's blood."

THE JEWISH RABBI (*July* 9).—The installation of the Rev. Dr. N. M. Adler to the office of Chief Rabbi of the united congregations of Jews of Great Britain, took place on Wednesday afternoon, at the Great Synagogue, St. James's-place, Aldgate, with unusual pomp and splendour.

JEWISH DISABILITIES REMOVAL BILL.—Sir R. Peel moved the second reading of a bill which had been brought down from the House of Lords for the purpose of removing all obstacles to the admission of Jews to municipal offices. He said that the passing of this measure would be personally gratifying to himself, as he was convinced that a body of men so distinguished for their benevolent feelings, and their commercial and scientific acquirements, ought to have every facility for admission into municipal offices. After some opposition from Sir R. Inglis and Mr. Plumptre, who feared that the adoption of this bill would draw down the displeasure of the Most High, the house divided, and the second reading was carried by 91 to 11.

THE JEPHSON TESTIMONIAL.—This tribute to Dr. Jephson is progressing in a manner as creditable to the subscribers as it is honourable to the eminent physician, who has done so much to render Leamington Spa one of the most, if not the most fashionable places of public resort. The Doctor being a Freemason, we presume the Warwickshire Lodges will not neglect the opportunity of recording their estimation of his deservedly high character.

We have been informed that the Newbold Wood Walks are about to be very considerably improved, upon a plan drawn out by the late eminent Mr. Loudon, of Bayswater, and it is highly probable, should the rumour prove correct, that the testimonial to this distinguished physician will be placed therein.

MONUMENT TO THE LATE EARL OF LEICESTER, P. G. M. FOR NORFOLK.—The foundation stone was laid on the 12th August, at Holkham, by Lord Colborne, but not with Masonic honours.

A LIGHT IN THE EAST.—"A newspaper is about to be established in the city of Jerusalem. Solomon, with all his wisdom, never dreamt of such a thing."

A letter from Rome, in a Bordeaux journal, says:—"The order of the Knights of Malta is entering on a new phase. For some time past, the members have had in view to procure the little isle of Pouza, to the south-west of Terracina. This island belongs to the King of the Two Sicilies. The Knights would undertake to establish there, and keep up a quarantine. Now that the Archduke Frederick, commander-in-chief of the imperial navy, has entered into the order, the affair appears to have received a new impulse, for there is some idea of raising this young prince to the dignity of Grand Master."

POMPEII.—Letters from Naples mention some recent discoveries of interest made in late excavations at Pompeii, particularly an extensive Necropolis. Beside one of the graves there is a seat, and over it is

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inscribed *Clovatius,* Decemvir and Tribune of Pompeii. This is a family name hitherto unknown. Near it is a monument of fine Grecian marble, richly sculptured. The ground where these discoveries have been made is the property of Signor Varlucci, who pays so little regard to antiquities, that as soon as he hears of a grave being explored he orders it to be filled up with earth or rubbish.

Discovery of Ancient Coins.—Lately a very singular discovery was made by some men employed in excavating for the purpose of forming a foundation for houses intended to be erected in Maiden-lane, Battle-bridge. It appears that one of the men having found a few coins which he conceived to be mere brass, carelessly mentioned it to a fellow workman, who, upon looking at them, declared his opinion to be that they were formed of metal more valuable than brass, and acquainted the surveyor of the fact, who immediately instituted a further search, and was at length rewarded by finding, at a depth of between ten and twelve feet, a small iron vessel shaped somewhat like an urn, which, upon being forced open, was found to contain a large quantity of gold and silver coins of the reign of Constantine in the year 306, and several others bearing a date 53. These were, however, so much defaced, that no other inscription could be traced; besides which was found, some four or five feet deeper, large quantities of Roman tile, many parts of which were in a remarkable state of preservation.

Fate of a King.—Monsieur Thierry, who attempted to establish himself as an independent sovereign in New Zealand, having disappointed or given umbrage to his barbarous subjects, was recently killed, cooked, and eaten by them at a solemn public banquet.

Comedy in the Clouds.—The great Nassau balloon ascended recently from Cremorne House, Chelsea. Mr. Green was commander; and twelve persons accompanied him in his voyage, including two ladies. One passenger was Mr. T. Matthews, the clown, who wore his theatrical costume, and sang a song in the car before the balloon started. The balloon passed over London very slowly, and at a moderate altitude; and, in spite of the cloudy weather, it remained long in sight. It descended at Edmonton. Mr. Matthews sang a new comic song when elevated 3000 feet from the earth.

Births.—*July* 12.—The wife of Bro. T. Pryer, Finsbury Pavement, of a daughter.

Married.—*July* 10.—At Lynn, Bro. James Smith, widower, late lessee and manager of the Norwich theatrical circuit, to Mrs. Eliza Betts, widow of the late Captain John Betts.

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Obituary.

June.—Bro. General Jackson.—The term of General Jackson's eventful life closed on Sunday the 8th instant, at six o'clock. On Sunday morning the report reached Nashville that he had expired, owing to his having fainted away, in the attempt to remove him from his chair to his bed; he, however, recovered for a few hours. A short time before his death he took an affectionate leave of his friends and domestics, retaining to the last his senses and intellect unclouded. He expired with the utmost calmness, expressing the highest confidence in a happy immortality through a Redeemer. General Andrew Jackson was born March 14, 1767, and died June 8, 1845, in his 78th year.

June 20.—Brother Colonel Rushbrooke.—Col. Rushbrooke, *M.P.* for the Western division of Suffolk, expired at twenty minutes past six, after an illness of only a few days. Colonel Rushbrooke was first elected for West Suffolk in 1835, in conjunction with Mr. H. Watson, and has, from that period, successively been returned for that county to the House of Commons. He was a zealous supporter of Conservative principles.

June 28.—Bro. Sir Wm. Follett, *Attorney-General, M.P. for Exeter, æt.* 48.—At the house of his kinsman, Mr. Pennell, in the Regent's Park; he was born at Topsham, near Exeter, and was the son of B. Follett, Esq. Lady Follett, his wife, with two daughters and four sons, the youngest but thirteen months old, survive him. At fifteen years of age he entered at Trinity, Cambridge, and at twenty took the degree B.A., and shortly after was initiated in the Scientific Lodge. In 1814 he became a member of the Inner Temple; in 1821 commenced as special pleader, and was called to the bar in 1824; in 1834 was appointed Solicitor-general, and on the promotion of Sir Frederick Pollock (also a Mason) in 1844, he became Attorney-General. Sir William Follett was buried in the Temple Church; the funeral was attended by Lords Lyndhurst, Brougham, Carnarvon, Langdale, Sir Robert Peel, Sir James Graham, and many distinguished members of the church, the senate, and the bar. So brilliantly successful was his career, that although his family was large, Sir William left them all handsomely provided for.

July 17.—Earl Grey.—The amiable, the venerable Earl Grey expired at Howick, at twenty minutes past eight o'clock. He was the last of that glorious band which, headed by Fox and Sheridan, upheld the cause of the people in those dark and gloomy days when the service of the people was a service of danger. He was the last of the historical statesmen. His name is associated with that of great men—Burke, Pitt, Fox, Sheridan; it is associated also with great principles. He was no expediency man; he sacrificed, for upwards of thirty years, all hopes of office—at a time, too, when the emoluments of office would have been most acceptable to him—rather than sacrifice for an instant the cause of Parliamentary reform, to which he had devoted his life; and at last, when he did accept office, his first great measure was the Reform Bill. The late Earl was initiated at Cambridge, in the Scientific Lodge. Charles Grey, son of General Sir Charles Grey, was born 1764, and educated at Eton and at Cambridge. In 1786 he was returned to Parliament for the county of Northumberland, and immediately joined the Whig party, then in opposition, under Fox. In 1801, during the winter of which year his father was raised to the peerage as Lord Grey of Howick, he distinguished himself in Parliament by his opposition to the union with

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Ireland. In 1806 Mr. Grey, who by the elevation of his father to the earldom, was become Lord Howick, for the first time took office as a member of the Ministry, which was formed by the coalition of Mr. Fox and Lord Grenville. In 1807 he succeeded to the peerage, and took his seat in the Upper House as Earl Grey. From that period until 1830 he remained steadily in opposition. He became Prime Minister in 1830, and during the four years which he continued in office he had the satisfaction of carrying the two great measures to which he had devoted his life, viz., Parliamentary Reform and the Abolition of Slavery. Since his retirement from office, in 1834, he has taken no part in politics, but has resided principally at Howick in the bosom of his family. He is succeeded in his titles and estates by Viscount Howick, a statesman far in advance of his late colleagues in many points, and one who will worthily support the honoured name which he has inherited. The proximate cause of his Lordship's death was an attack of paralysis; but for some time past his health had been visibly declining; the greater portion of his numerous family were therefore in attendance at the moment of his decease; and it will be a melancholy satisfaction to his friends to learn that he quitted this life with as little corporeal suffering as could reasonably be expected to accompany the last struggle that human nature is called upon to endure.

Aug. 13.—Bro. Benj. Wood, *M.P. for Southwark, æt.* 58.—Some few years since he was announced as Chairman for the Asylum Festival, but was prevented from attending by Parliamentary duties; he sent a life subscription. He was a very charitable man; his sufferings for a long time were severe.

May 22.—Bro. P. M. Joseph Harper, Loyal Monmouth Lodge 671, aged 54.

Lately, at Taunton, Bro. Robert Beadon, "Father" of the province of Somerset.

PROVINCIAL.

Gravesend, *August* 18.—Lodge of Freedom 91.—The installation of Bro. Cornelius Carlin was graced this day by the presence of the Deputy Provincial Grand Master, Bro. Ashley, in compliment to whom Bro. Jefferson and several visitors from Chatham, also attended. Bro. Hill, S. G. W., Dorset, and Bro. Smith, P. M., Norwich, were also present. The ceremony of installation was performed by Dr. Crucefix. After the appointment of officers the Lodge was closed, and the Brethren adjourned to banquet. The Deputy Prov. G. M. presided, and sustained his social office with his accustomed suavity and kindness—prefacing each sentiment with very happy remarks, and enlivening the occasion by several songs, given in his best style. The usual loyal and Masonic toasts were received with acclamation. Besides the addresses from the chairman, Bros. Hill, Jefferson, Smith, and Dr. Crucefix, severally returned thanks, as did Bro. Carlin, sen., who, with his four sons, vie with the most exemplary of the Craft in the performance of Masonic duties. The Lodge of Freedom works in very good style, and takes its place among the best conducted Lodges, as well for its operative as social character.

Sept. 19.—The performances at the Theatre Royal this evening, were under the patronage of Bro. James Harmer, Esq., and Major Kelly, and

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attracted a numerous attendance of the ladies and gentlemen, as well as of the Fraternity of Gravesend. The profits of the evening were devoted to the funds of the aged Masons Asylum. The elegant and interesting address, written by Bro. Douglas Jerrold, was admirably delivered by Bro. Cowle.

ROMFORD, *July 5.*—The Grand Master for Essex held a Grand Lodge at the White Hart Inn. Upwards of thirty Brethren from the different provincial Lodges assembled; the Lodge was also visited by the Grand Chaplain and the Grand Secretary.

The Brethren were invested as officers for the ensuing year.

After the Masonic duties had been gone through, the Provincial Grand Master, the Deputy Provincial Grand Master, officers and Brethren, sat down to a most excellent dinner. A most excellent supply of venison, the gift of the Provincial Grand Master, graced the festive board. Many loyal and Masonic toasts were responded to, and the Brethren separated, after a display of that brotherly feeling which alone can be reciprocated in well-constituted Freemasons' Lodges.

LUTON, *July 22.*—A meeting of the Brethren of the Luton Lodge was held at the Lodge Room, Park-street, when E. C. Williamson, Esq., was reinstalled for the second year as Worshipful Master. The ceremony was performed by Bro. F. Crew. The banquet took place at the Red Lion Inn, at which several Brethren from the neighbouring Lodges attended.

KIDDERMINSTER, *July 11.*—Royal Standard Lodge, Assembly Rooms. —The celebration of the Festival of St. John the Baptist took place, and the installation of Bro. William Roden, *M. D.*, as Worshipful Master for the ensuing year, was ably performed by Bro. Hunt, P. M. On the conclusion of the other business of the day, the Lodge was called from labour to refreshment.

Grace having been said, Dr. Roden, the W. M., successively proposed the usual loyal toasts, viz., the Queen, the Queen Dowager, Prince Albert, the Prince of Wales, &c., and prefaced each with very appropriate remarks, that elicited for each sentiment enthusiastic cheering.

The next toast was the health of the M. W. Grand Master, the Earl of Zetland. The mere mention of this nobleman's name was quite sufficient to ensure a hearty reception. His appointment as their chief ruler had given general satisfaction to the Craft, and he would at once give them the health of their Most Worshipful Grand Master, the Earl of Zetland.

The toast was drunk most cordially, none but Master Masons being present, with three times three, grand honours.

The CHAIRMAN next gave the health of a noble and worthy Brother, and one who had gained the good opinion of the Craft. He meant the R. W. Deputy Grand Master, the Earl Howe.

Drunk with grand honours, seven times given.

After a short pause, the CHAIRMAN again rose and observed, the next toast he should have the pleasure of submitting to them, would be drunk in solemn silence. He was sorry to notice that their late Most Excellent and Worshipful Grand Master was now being speedily forgotten. He had read the reports of dinners, &c., and even at the recent anniversary of the Asylum Festival, he was astonished to find the "immortal memory" of their deceased Grand Master was not on the list of toasts. Of course he was aware that, as time rolled on, this toast must give way

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for others, and must eventually become extinct; but he thought it too early as yet to forget the Duke. He felt confident there was no Mason present but would drink, for some time to come, "The Immortal Memory of his late Royal Highness, the Duke of Sussex."

The toast having been drunk, the grand honours were given nine times, in solemn silence.

The next toast in the order of succession was one, the CHAIRMAN said, which would meet with the hearty response of every one present. He did not know the subject of it personally; in fact, he had never seen him, but he was well known to him by his sayings and doings; and he thought he was much deceived if he could not read the excellent character of the esteemed Brother, whose health he was about to propose, from his past actions in public and in private, as well as though he had shared the pleasure of a personal acquaintance. He well knew that Dr. Crucefix had his enemies in the Craft, but his continued and continual advocacy of the Masonic Charitable Institutions, must be as much admired by all real Masons, as it must be a source of pride and pleasure to himself. He would give them "Dr. Crucefix and the Masonic Charities."

Drunk with Masonic honours.

The PAST MASTER (Bro. Simpson) claimed the permission of the chair to give the next toast, which he was sure would be cordially drunk by all present, inasmuch as it was the health of the W. M. himself.—(Hear, hear, and great cheering.) The selection the Lodge had made gave him great pleasure, and he had every reason to hope it would make good progress under his care. The zeal their newly-elected Master had evinced in the formation of the Lodge, and the anxiety he had since shown to promote its success, enabled him to say he had great expectations, and he doubted not they would be fully realised.

The toast was drunk with all the honours and much enthusiasm.

The W. M. in reply, thanked them cordially and sincerely for the honour they had done him, not only in drinking his health in the very flattering manner they had done, but for the still higher honour of electing him to the chair of the Lodge. He trusted, with the blessing of Providence, he should be able to fulfil the responsible duties of Master to their satisfaction. He wished the members to recollect, however, that he had accepted the office with a full assurance that, in case of ill-health or professional engagements, he should be relieved in his duty by the Past Master, or some other competent Brother. He trusted he should not, situated as he was, be expected to risk his health on winter evenings, when his duty to those around him at home taught him to take every reasonable care of himself. Notwithstanding what he had said, as Bro. Simpson had been pleased to observe, he did feel the greatest anxiety for the welfare and success of the Lodge, and he would certainly strive his utmost to meet their expectations, though he feared they anticipated too much of him. The appointments of his Wardens (Bros. Hallen and John Saunders) had given him much concern, and he trusted that this his earliest task had given general satisfaction to the Lodge. He considered the appointment of the Wardens a most important step, and one involving more regard than was generally bestowed upon it. When it was borne in mind that the appointment of Warden gave a title to future Mastership, he thought too much caution could not be exercised how that power was invested. He had come to the conclusion he had, not only from a knowledge of the good esteem in which

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those Brethren were held in the popular world, but more particularly from the manner in which they had attended to the duties of their Lodge since they had become Masons. It was singular enough that neither of his Wardens were able to attend to receive their appointment, and join them in celebrating the festivities of the day. It was true he had given them but short notice of his intentions, and the day fixed for celebrating their first anniversary had proved unfortunate as to their business engagements. Again thanking them for the honour conferred, the W. M. resumed his seat amidst warm plaudits.

The CHAIRMAN again rose and said, they must not on this occasion forget their honorary members. He could not pass over the name of Dr. Oliver, a worthy Brother who had devoted a life, he might say, to the cause of Masonry, and who, although beginning to feel the pressure of years upon him, was still an active labourer in the Masonic field. They could not but feel proud of enrolling such a man amongst their members. They would also remember the services of another reverend Brother, whose name graced their list, and who about this time last year officiated as Chaplain at the consecration of the Lodge, Dr. Slade of Wolverhampton. He would propose the health of these two reverend Brethren, not forgetting Bro. John Truman, who, without fee or reward, came down from London at considerable personal inconvenience to perform the ceremony of constituting the Lodge.

The toast of the honorary members of the Lodge, Bros. Dr. Oliver, Vicar of Scopwick, Dr. Slade of Wolverhampton, and J. O. Truman of London, were then drunk, with the grand honours, five times.

The CHAIRMAN said the next toast on the list was the health of the Past Master Bro. Simpson. He had great pleasure in proposing this toast, because he believed the late Worshipful Master had done all in his power to fulfil the duties of his office, and promote the success of the Lodge. He would therefore give his health, and he hoped with the thanks of the Lodge, for his past services, trusting the members would soon be in a position to offer him a more lasting token of their regard.

The PAST MASTER rose to reply; he begged to thank them sincerely for the compliment they had paid him in thus drinking his health. If his feeble services had given satisfaction to the Lodge, he was amply paid for his exertions, and he required no further testimonial. He trusted the Lodge would flourish still more under the present Master than it had done during his period of office. For his part, he would do all he could to promote its prosperity.—(Hear, hear.) He again thanked them for the honour they had done him.

Bro. SHEMMONS, by leave of the chair, would propose a toast. It was the health of a gentleman and a Brother amongst them who, he was sure, was highly esteemed by them all. He had known him many years, and without speaking now of his professional abilities, which were known to be of the highest order, he believed him to be in every respect a most excellent young man; and wherever he went he hoped and doubted not, prosperity would attend him. He had recently taken to himself a wife, and was about to leave a town to which he would be a loss. He sincerely hoped the lady was in every way worthy his choice, and he wished them both much happiness. The health of Bro. Thomas Clarke Roden, their late S. W.

Bro. ALEX said, the last speaker had anticipated the leave he had just obtained from the W. M. to propose the next toast. He could not allow the opportunity to pass without speaking to the pleasure it gave

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him to hear Bro. Shemmons so ably advance his sentiments. He had had the pleasure of spending several days with them during their stay in Cheltenham, and a more amiable lady than Mrs. Roden he was not acquainted with. He would couple with the toast the health of Mrs. Roden.

The health of their late Senior Warden and his lady were then drunk with much enthusiasm.

"Our Reverend Chaplain," "the Wardens," (Bros. Hallen and John Saunders), "the Installing Master," "the Past Masters present," "the Master Masons," "the Visitors," "the Host and Hostess," &c., &c., followed in succession; and the Lodge having been called from refreshment to labour, and the business of Masonry being ended, the Lodge was closed in harmony and brotherly love, and adjourned.

ALCESTER, *June* 25.—After a lapse of some considerable time, the Apollo Lodge has been once more brought into active operation—many thanks to Bro. Freer, the respected and persevering W. M. Several additions have been made to the numerical strength of this venerable section of the great Masonic confederation, and everything promises well, with regularity of attendance, uniformity of discipline, and increasing numbers, for a long continuance of prosperity. A very harmonious party of Brethren celebrated the festival of St. John, at the Angel Inn, to-day, when two of the initiated having been preferred to a higher degree, and other ancient forms, peculiar to the fraternity, duly observed, the Brethren sat down to dinner at four o'clock, and terminated their temperate conviviality about eight.

STAFFORDSHIRE, HANDSWORTH, *July* 21.—The installation of the W. M. elect of St. James's Lodge, No. 707, Bro. Frederick Dee, was honoured by the presence of the D. P. G. M. the Rev. Dr. Slade, who took this occasion to pay his official visit, being the first in the province his professional engagements enabled him to make. After a catechetical examination into every matter connected with this young Lodge, the Worshipful Brother was pleased to express himself in the highest terms of commendation upon the state of the Lodge and the efficiency of the W. M., and the P. Ms., Bros. Bromehead and Lloyd. The day was particularly distinguished by the initiation of a Turkish gentleman from London, Signior Benjakan, a most intelligent and affable Oriental. The ceremony of the installation was impressively performed by Bro. W. Lloyd, P. M. Among the visitors we observed Bros. John Savage, from London; Macefield, from Dudley; Meyrick, Walton, and Lewis, from Wolverhampton, with several Brethren from Birmingham. The situation of Crockett's Hotel commands one of the finest landscape views in England, and the garden and delightful bowling-green make it a place of great attraction to the smoky denizens of the adjacent metropolis of the midland counties. Bro. Baulton, mine host, catered in a way worthy the taste and gusto of a good Mason. The Brethren at table enjoyed themselves in the happiest spirit, and the worthy Turk appeared not the least happy among so many faces, all beaming the same genuine Masonic benevolence. Bro. Clark presided at the pianoforte, and accompanied by another Brother, whose *name* we forget, but whose *good singing* we don't, added considerably to the pleasure of the day.

NEWCASTLE-UNDER-LYME, *August* 14.—We are informed that it is fifty-five years since a Provincial Grand Lodge was held in Newcastle, and on that occasion the Right Hon. the Earl Ferrers was the P. G. M.

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for this province. The third Provincial Grand Lodge for the province of Staffordshire, since its revival in November, 1843, under the auspices of its gallant P. G. M., the Hon. Colonel Anson, *M. P.*, for the southern division of the county, was this year convened at Newcastle-under-Lyme.

It was to be expected that the mere announcement of a procession of the Freemasons would induce an immense assemblage of lookers-on. It was evidently a holiday with all, and was ushered in with the ringing of the bells of old St. Giles's.

At one o'clock the Provincial Grand Lodge was opened in due form, and the R. W. the P. G. M., on taking the chair, was saluted by the Officers and Brethren, privileged to be present, with the Masonic honours due to his high rank and elevation.

A resolution, conveying the thanks of the Brethren to the R. W. the P. G. M., was recorded, for his munificent present to the P. G. L. of the jewels worn to distinguish the various officers.

A resolution of thanks to the Rev. J. S. Broad, Minister of St. George's, was also passed, for his kindness in permitting them the use of his church and pulpit.

At half past two o'clock the business of the P. G. Lodge being concluded, the Brethren formed in order of procession to St. George's church, the band playing the Freemasons' march, and other pieces of appropriate music. The beautiful clothing of the Brethren as Craft Masons, with the rich jewels and insignia of various offices and degrees, together with the more gorgeous attire of the officers of the Provincial Grand Lodge, and the characteristic banners and bannerets, &c., exhibited, had a grand and imposing effect. The interest taken by the public was manifested by the immense throng which accompanied the procession; every house, too, crowded with visitors, especially of the fair sex, their beauteous and happy faces manifesting no small degree of curiosity and evident gratification at the passing spectacle. Notwithstanding the rigorous exclusion of ladies from Masonic ceremonies, and their probable want of cordiality towards the institution, they condescended on the present occasion to bestow their approving smiles, which naturally afforded the highest satisfaction to the Brethren, who are earnestly anxious to have the good opinion of those on whom so much of the real happiness of life depends. If any regret is felt at the exclusiveness of the Masonic institution, in this respect, it certainly must be, and we believe is felt on the part of the Brethren themselves.

On arriving at the church, the procession was reversed, the P. G. M. entering first into the sacred edifice, the Brethren following in order.

Divine service was opened by singing the beautiful and impressive hymn, "Before Jehovah's awful Throne." Mr. Wardle, the talented organist of the parish church, very ably presided at the organ. The pieces selected for the service of the day, from the works of Handel and Haydn, were most suitable and impressive. Evening prayers were read by the incumbent, the Rev. J. S. Broad, *M. A.*, and the responses by Bro. W. Howson (674), parish clerk of Newcastle. A truly Masonic sermon was then delivered by the V. W. the P. G. Chaplain, Dr. Slade. We are compelled to defer until our next number a full report of the learned Doctor's eloquent and impressive discourse, which merits the earnest attention of every one, as inculcating the highest principles of religion and virtue, with especial reference to the morality of Freemasonry. It will be perceived that at the conclusion of his discourse, the Doctor adverted to that excellent charity of which the Provincial Grand

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Master is trustee, in conjunction with the Earl of Aboyne and others, "The Asylum for Aged and Decayed Freemasons," in aid of which a collection was made, and we are happy to learn that upwards of 11*l.* were contributed.

The service being concluded, the procession was again formed, and the Brethren directed their steps, amidst an immense body of spectators, towards their Lodge-room, at the Castle Hotel, from whence, after the performance of certain duties, they were called from labour to refreshment. The Guildhall had been granted for the purpose of

The Banquet.—There were two tables the length of the hall, at which the P. G. Wardens officiated, and one cross-table at the top, whereat the R. W. the Provincial Grand Master presided, supported by his officers and distinguished visiting Brethren, among whom were Capt. Coote, and other officers of the 69th Regiment. Bro. Bland, W. M. of 372, and Bro. Smith, W. M. of 334, were present to represent their respective Lodges. About one hundred sat down to the banquet. The cloth being drawn, the R. W. P. G. M. rose and proposed the first toast of the evening, "The Queen;" next, "The Queen Dowager;" and thirdly, "Prince Albert, Albert Prince of Wales, and the rest of the Royal Family," appropriately prefacing each toast.

The P. G. M. referred to the zeal with which their G. M. devoted himself to the interests of Masonry. He (Col. Anson) had the happiness of being intimately acquainted with the noble Earl, and he knew that he even felt more for the good of the Craft than his exertions might indicate. It might not be so well known to the Brethren in the provinces as it was to those of the metropolitan Lodges. That noble individual succeeded to office under difficult circumstances, for during the governance of his late Royal Highness the Duke of Sussex, his kindness and indulgence left them very much in the position of spoiled children—(laughter). Yet no one was more fitted for that distinguished position than that illustrious individual. It was not from his elevated rank, but from his close application to the interests of Masonry—application to science—general knowledge of subjects interesting to all, and together with his high character for sincerity, that he justly merited their esteem and confidence. After paying this tribute to the memory of the late Duke of Sussex, the R. W. P. G. M. proceeded to remark that it was from this view of the qualifications of his late Royal Highness that his successor was placed in a position of great difficulty, but he did know that none felt more deeply for the interests of the Masonic body than the Earl of Zetland—(cheers). The noble Earl had not long presided over them, but he (Col. Anson) thought that they had every reason to be satisfied with him—(prolonged cheers). The P. G. M. concluded with the expression of a wish that the noble Earl might live long to fill the situation he at present occupies. "The M. W. the G. M. the Earl of Zetland," with Masonic honours.

In proposing the health of the Right Hon. Earl Howe, as R. W. D. G. M., the P. G M. alluded to his appointment as one of recent creation. He (Col. Anson) well knew that no one took greater interest in the success of the Craft than did the noble Earl, and he regretted to hear of his bodily indisposition; he would, therefore, request the Brethren to drink to the better health of the R. W. D. G. M. the Earl Howe.—(Drank with Masonic honours).

"The Grand Lodges of England, Ireland, and Scotland," was the succeeding toast, and was drank with Masonic honours.

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The health of the R. W. the P. G. M. the Hon. Colonel Anson, M.P., was proposed by the V. W. the P. G. Chaplain, Dr. SLADE, with the following remarks:—He observed, that he rose to perform his usual duty—not with the cold sensation that he was merely discharging a particular duty—but with that earnestness which the pleasing nature of his duty inspired. He rose to propose the health of their gallant Chief, whom they again welcomed among them for the third time since the revival of the P. G. Lodge of Staffordshire, in November, 1843—(cheers). They were considerably indebted to the gallant Colonel for his urbanity and zeal in the cause of Masonry in this province. Indeed, he himself (Brother Slade) could speak from intimate knowledge of the P. G. Master's consideration and ready attention, whenever called upon, to interest himself in the affairs of Masonry in Staffordshire. Not a suggestion was made for its good but it met the immediate acquiescence and co-operation of their gallant chief—(cheers). He had presented the P. G. Lodge with a valuable addition to their jewels since they last met. He himself (the Doctor) had been honoured with the high and confidential post of D. P. G. M. *pro tem.*, for the specific purpose of giving a stimulant to Masonry, by a careful inspection of every Lodge within the province, and to report thereon to the R. W. the P. G. M., and he (Dr. Slade) only regretted that ecclesiastical engagements had not permitted him to carry out those arrangements he had made for a tour of inspection. He had been only able to visit officially two Lodges in the province, but he hoped shortly to visit them all—(cheers). He fairly forewarned them that—

> To their errors he'd be kind,
> But to their faults he'd not be blind.

Their esteemed leader, too, had assented to his (Dr. Slade's) proposal, that the P. G. Lodge should be convened this year at Newcastle, with the readiest concurrence, although it is a distant part of the province, and he (the P. G. C.) rejoiced to see that the occasion was appreciated by the Brethren of Lodge 674, by the admirable arrangements made by their Committee, and by the Brethren of this district altogether, in their assembling in so goodly an array to do honour to this useful Masonic anniversary. One event has distinguished this from our two previous Provincial meetings—our procession to church, conducted with the utmost propriety and correctness. We have shown to the public that Masons respect one of the most venerable and beneficial institutions of the State—I mean our excellent Ecclesiastical Establishment—and we are infinitely indebted to the worthy incumbent of St. George's, Rev. J. S. Broad, for his kind permission to congregate in his church on this memorable day—(cheers). Would that we could welcome him at this banquet as a Brother of our ancient and honourable society. The liberal and benevolent spirit evinced by him in his polite reply to his (Brother Slade's) note, requesting permission to use his church and pulpit, and himself volunteering to read prayers, entitle him to become a Free and Accepted Brother among us—(cheers). Such public demonstrations of our respect for the religion of our native land, will put to silence the aspersions of foolish people, who know nothing of our excellent society except what the most marvellous ignorance can invent. Were it not a pitiable display of human passion and prejudice, which Masonry teaches us to extirpate from our minds, the efforts of certain ecclesiastics and their opinions against our Fraternity would be truly

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laughable. As well attempt to stay the sun in its course as to put down our Order by sacerdotal bulls and rescripts. This is not the age for Monkish bigotry and intolerance, come under whatever garb it may assume. And come as it may, it will but betray its imbecile weakness when opposed to the resplendent light of Masonry. Its character cannot be more beautifully delineated than in the language of the following note, appended to our learned Brother Dr. Oliver's Historical Landmarks, and quoted as the definition by foreign Brethren of eminence. "Masonry is the holy spring where faded beauty refound her homage, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinise. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soulless body; she arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour. Such is Masonry! But more, P. G. M. of our Order, I study to establish, as much as possible, the principle, that the ancient Order of Freemasonry is not a society limited to the precincts of any Lodge room, but a family whose privileges extend all over that vast expanse, governed by the Grand Master of All; and if kings and nobles give lustre to our Order, by their condescension, example, and submission to the divine ordinance of 'Love thy neighbour as thyself,' so does the Brother in the humble walk of life add brightness thereto, by observing that virtue and decorum which alone should be his qualification to unite with us; and though we all meet here on the level, as Freemasons have done for ages, and as good men ever will, yet we do so under the wholesome restraint of experienced officers, which teaches us to part on the square, rendering honour to whom honour is due, and due respect to every Brother, according to his station; for a Masonic Lodge should be a school of morals and manners; and though political and sectarian strife are excluded our porch, yet pure religion, strict obedience to our sovereign and the authorities, peace and good order are its unerring principles." What mortal language can depict Masonry in terms more just, though eloquent and vivid—(cheers). The learned and talented Brother, who read these passages with elocution, observed, before he sat down, that in again welcoming their chief amongst them, he came in another truly Masonic character before them. Since their last meeting, Colonel Anson, in association with Lord Aboyne, P. G. M. of Northamptonshire, and other distinguished Masons, had become a Trustee of that excellent charity, the Asylum for the Worthy Aged and Decayed Freemason, an institution which, like many other useful and noble works, had had almost insuperable difficulties to overcome, but which now, under God's blessing, under the auspices of its noble trustees, and the direction of its benignant founder, their highly gifted and most worthy

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Brother, Dr. Crucefix, would outride the typhoon of malignancy that has attempted to absorb it in the whirlpool of destruction. "Here's the health of the R. W. our P. G. M., the Hon. Colonel Anson, and may he live long to preside over the Craft in the province of Stafford."

This toast was received with the utmost enthusiasm, and all the Masonic honours.

The R. W. the PROV. GRAND MASTER, in acknowledgement, said that he was not taken by surprise that his health should have been proposed, but he was unprepared for the manner in which it had been introduced by the P. G. Chaplain, and received by the Brethren. He felt assured, from being so well supported by the Brethren around him, that they would not neglect him—(cheers). He felt deeply the great compliment paid him, and more by their attendance there that day. Had he come and met only a few—a sort of thread-bare assembly of Masons—he certainly should have felt disappointed; a few years ago, but a small part of this large attendance could have been expected. A great stimulus has of late been given to Masonry in this county. Yet he could not take credit to himself; he had only responded to their call. It was not from any vain glory or vanity that he sought to be placed in the high office of P. G. M.; it was offered to him by that illustrious individual, the late G. M., conditionally, that he should devote the utmost attention to Masonry in this county. He should do so; and with the continued assistance of the able Brethren around him, the province of Stafford would shortly yield to none other for the advance it has made in Masonry —(cheers). His worthy friend, the P. G. Chaplain, had alluded to visiting the several Lodges, and he (Colonel Anson), in deputing him to that duty, felt that it was not for himself, as P. G. M., to interfere with the minutiæ, or in the details of their Lodge business. If he were to be present at their monthly meetings, and to observe anything of which he should disapprove, he should be sorry to be thus placed in a position to find fault, when he had the pleasure of meeting them in P. G. Lodge. By appointing a deputy to inspect, and to see to the proper carrying out of the system of the Craft, he should be in a better position to appear, and greet them all as Brethren on such an occasion as the present, with greater satisfaction. His worthy friend the D. P. G. M. had made two such visits, and prepared his reports respecting them, but time had not allowed of their being read to-day. He (Colonel Anson) conceived that one good purpose answered by pursuing the course stated, would be to stimulate their respective Lodges to vie with each other in regularity and efficiency, eventually placing all on an equality, and raising each particular Lodge to a position not inferior to any Lodge in the kingdom—(cheers). He (Colonel Anson) ought not to detain them, as time was brief, and there were several other toasts to give, but he felt that he should be ungrateful were he not again to express, most fervently, his deep sense of their kindness. He hoped to meet them again, when their acquaintance would be still more intimate, and he should rejoice in every opportunity of acquiring and imparting Masonic knowledge, and aiding the progress of Masonry—(cheers). The P. G. M. concluded with wishing long life and happiness to all the Brethren.

P. G. Senior Warden, Brother THOMAS WARD, 674, proposed the health of the P. G. Chaplain, the Rev. H. R. Slade. Bro. Ward observed, that the merits of their reverend Brother Slade were sufficiently well known to them, and required no eulogium from him. The best tribute to his worth was that he had received from his own neighbourhood, and

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the best eulogium would be to refer to the testimonial lately presented to him by his own particular Lodge. (The health of Dr. Slade was drank with the Masonic honours).

The P. G. CHAPLAIN acknowledged the honour done to him, and the very complimentary terms in which his health had been proposed. It was a great enjoyment to him to meet his Brethren on all occasions. He believed that, in a Mason's Lodge, the value of man to man was literally experienced. In a Mason's Lodge he had learnt to know the value of man as a brother in the world—(cheers). The Learned Doctor at considerable length, and in very eloquent terms, expatiated on the beautiful system of Masonry, the benefits it conferred, and the charities of life to which it ministered; he remarked on the mutual dependence of the human family, from the cradle to the grave, when death reduced all to a common level; he believed that Masonry promoted the glory of God, and the good of man. Before sitting down, he felt it his duty to acknowledge their obligations to a worthy brother clergyman, in permitting them to assemble in his consecrated temple. In the minds of some persons there were prejudices against Masonry, arising from the thought that it was not favourable to religion. He trusted that their assembling on that day for divine service within the walls of the best institution of the land—the established church—would be a refutation of that assumption—(cheers); and with the permission of the W. the P. G. M., he would propose as the next toast, "the health of the Rev. J. S. Broad," which was most cordially received by the Brethren.

The P. G. M. proposed as the next toast, the "Past Grand Officers," to which Brother R. FENTON, Past P. G. J. Warden, responded.

P. G. J. Warden, Brother G. Baker, P. M. 660, gave the next toast, that of "The Visiting Brethren." They were very greatly indebted to their Visiting Brethren for the large muster on that occasion.

Brother B. BLAND, W. M. of 372 (Macclesfield), returned thanks with the most fraternal feeling, for the kind reception given him and the other visiting Brethren. He had the happiness to preside over a Lodge of from seventy to eighty subscribing members, and he considered it an honour to be placed in that high position. He cordially invited the Brethren present to visit his Lodge, and particularly in September, when it is proposed by Lord Combermere, that the P. G. L. of Cheshire, over which his Lordship presides, shall be then held at Macclesfield. After some further remarks with reference to the principles of the Craft, he would conclude (in the words of a worthy Brother of Lodge 113), that Masonry would be found to be

A Rose in the wilderness,
A Spring in the desert,
A Shelter in the storm,
And a Resting-place to the weary.

Dr. SLADE here proposed, in very complimentary terms, "The Committee of Management, and Stewards of the Banquet." The toast was received in a manner which evidenced that those exertions had been so far successful as to have resulted in the entire satisfaction of the Brethren. The Doctor stated, that he had that morning received a letter from Lord Combermere, now in Bavaria, regretting that he could not attend the invitation of the Stewards.

Brother C. TRUBSHAW, W. M., 674, briefly acknowledged the kind and flattering manner in which the health of himself and coadjutors had been given and received.

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As the last toast of the evening, the R. W. the P. G. M. proposed "The Asylum for the Aged and Decayed Freemasons and the other Masonic Charities." He (Colonel Anson) thought very highly of that institution, although he must confess that his anticipations were not so sanguine as were those of Dr. Crucefix, its founder. Now, however, that it no longer stands alone, but in connection with other charities, and supported by the Grand Lodge, he felt more confident of its permanent well-doing—(cheers).

At nine o'clock the Lodge was closed in due form, and with solemn prayer. The Provincial Grand Master remained a short time after the closing of the Lodge.

Thus ended one of the most auspicious meetings, with regard to Masonry, ever held in this province.

August 19.—The Chapter 674 mustered well; there were four exaltations. The Chapter is progressing very rapidly, and is efficient in its working. Companion Léveau, the M. E. Z., has been re-elected as first Principal. Colonel the Hon. Geo. Anson, the P.G.M., was proposed as a joining member.

LINCOLN.—There is a proverb, not over complimentary to our city,—and we would fain it were altogether without a symbol,—but truth is, that if the spirit of darkness is not really overlooking us, we are yet in a sorry plight; our Masonic ruler is invisible, his deputy *(heu quantum mutatus ab illo Hectore)* either *fears* to act, or is not empowered; and so a noble scion of the Masonic tree is suffered to languish and betray to the world the lamentable consequences of an incompetent, if not a mischievous satrapship. Fie! fie!

GAINSBOROUGH, *Sept.* 11.—A Provincial Grand Lodge was held at noon in the private room of the Trent Lodge (611), at which the R. W. and Rt. Hon. C. T. D'Eyncourt, Prov. G. M. presided; he was assisted by his deputy the Rev. Geo. Coltman; there were present about thirty-five brethren, the number would probably have been greater, but the day fixed on was the same appointed by the Bishop and the Lord Lieutenant for a grand meeting of various church societies. The Prov. G. Master addressed the Brethren from the throne, and rejoiced at the harmony in the province, and exhorted its continuance. He alluded to his usual topic, the Witham Lodge, which had dared to express regret that he did not call a meeting last year. After the Lodge had closed, the brethren sat down at two o'clock to banquet (not in Masonic clothing), and passed a few convivial hours.

GATESHEAD, *Aug.* 18.—W. M. Thomas Robinson presented Brother William Dalziel with a copy of Burke's Encyclopædia of Heraldry, richly bound, and bearing the following inscription:—"Presented by the W. M., Officers, and Brethren of the Borough Lodge, No. 614, to Brother W. Dalziel, as a testimony of respect and gratitude for his valuable services, rendered to this lodge in particular, and to Masonry in general.

WIGTON.—F. L. B. Dykes, Esq., D. P. G. M. of Cumberland, having signified his intention of holding a Provincial Grand Lodge at Wigton, some time in July, the Brethren of the Wigton and St. John's Lodge made a grand procession in honour of the occasion.

NEWCASTLE, *June* 30.—The Brethren of the St. Peter's Lodge held their anniversary in their lodge-room at St. Peter's Quay, Newcastle,

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when the officers for the ensuing year were installed: Wm. Fenwick, W. M.; Wm. Anderson, jun., P.M.; F. P. Ionn, S. W., &c. After the ceremonies of the day were concluded, the Brethren sat down to an elegant repast.

PRESTON, *July* 23.—A Provincial Grand Lodge for the Western division of this county, was held at the Bull Inn, for the transaction of the business of the province. The Brethren, representing various Lodges in this division, met in the large dining-room, when the Grand Lodge was opened in due form by A. Henderson, Esq., W. M of Lodge 35, of this town, assisted by the W. M. of other lodges in the order of their numerical rank. On the announcement of the approach of the P. G. officers, the Brethren greeted them with the usual honours, the P. G. Organist, John Molineux, jun., Esq., playing a solemn march during the procession. The P. G. Lodge was opened by the R. W. P. G M., Le G. N. Starkie, Esq., supported by the Dep., P. P. G. M, John Drinkwater, Esq., and other P. G officers. Among the visitors present was the Dep. P. G. M. for the Eastern division of Lancashire, S Blair, Esq. The business being transacted and the Lodges closed, the Brethren met in the Assembly-room, where a sumptuous banquet was provided. The chair was occupied by the R. W. P. G. M., supported by the Grand Officers. Among the visitors were his worship the Mayor Preston, the Dep. P. G. M. for East Lancashire, and the P. G. Organist for the same division, who played the grand march on the entrance of R. W. P. G M.; the orchestra was filled with ladies, which formed a pleasing feature in a Masonic assembly; various loyal toasts were drunk, and the Brethren enlivened the entertainments by singing some of the choicest glees and appropriate songs: Brother Riley, of Preston, appeared to great advantage, and Brothers Hornby and Dodd, of Liverpool, added not a little to the harmony of the evening. The brethren have cause to feel gratified at the plan now pursued by the R. W. P. G, M., who, it is evident, feels desirous of holding his P. G. Lodges in various parts of the province, and thus afford those Brethren who reside widely apart an opportunity of becoming better acquainted with each other.

LIVERPOOL, *July* 12.—We gave in our last a brief notice of the presentation of a testimonial of respect from the Members of the St. George's Lodge of Harmony (No. 35), and the Holy Royal Arch Chapter of Jerusalem, to their late Treasurer, Brother Lewis Samuel. It had been intended, previous to the time appointed for the annunciation of the feelings entertained towards that distinguished person by his Brethren, to accompany the expression with a substantial and desirable proof of their gratitude, but the designs of the Committee could not be completed within the prescribed period, by the party to whom the execution had been entrusted. Intimation of the accomplishment of their wishes having been conveyed to Brother Samuel, the subscribing Brethren were invited by him to a splendid cold collation, provided in the style which Radley alone understands, and sumptuously entertained. The Worshipful the Master of 35, Brother Arthur Henderson presided, and after the toasts, which are invariably the first in Freemasonry within the British dominions, had been drunk with the customary honours, proposed "Long life and continued prosperity to our worthy Brother, Lewis Samuel," and in a very neat and appropriate address, handed to him a magnificent silver salver, of the value of one hundred guineas,

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which bore the following inscription: "This tribute, presented to Brother Lewis Samuel, by the Members of the St. George's Lodge of Harmony, No. 35, and of the Holy Royal Arch Chapter of Jerusalem, to Brother Lewis Samuel, in testimony of their respect for his private charity, and as a record of their fraternal esteem and regard. Liverpool, July 1845." Brother Samuel returned thanks for this renewed mark of the sincere attachment entertained towards him by those with whom he had so long been united in the bonds of fraternal love, and expressed an anxious desire that his family might ever preserve this most valuable present, with pride and satisfaction, and as an evidence of the beauty of the principles of the most ancient and honourable society on the face of creation.

NEWPORT.—*Masonic Banquet in Wales, August* 4.—A dinner was given to Colonel Tynte, jun., by the Brethren of the Silurian Lodge, at the Westgate Hotel in this town, under circumstances of peculiar gratification to the Masonic body of the place. For several months past the brethren of the Silurian Lodge were anxious to pay a public compliment to the gallant Provincial Grand Master, and an acceptance of the invitation had long since been given. A distressing affliction, however, in Colonel Tynte's family, which plunged the whole of it into the deepest sorrow, and forced the gallant colonel into temporary retirement, constrained a postponement of the event, and it was only this day that he could definitely fix upon the meeting of a Lodge in his province, whose interests he has so affectionately watched over, and whose grateful esteem he has so eminently won. At four o'clock the Lodge was opened with the usual ceremonies. Before six the brethren had fully assembled, and immediately after that hour proceeded to the dining-room. Upon entering, a scene of the most imposing character presented itself; and when the Brethren had taken their places, and stood up to greet the entrance of the grand officer, the *coup d'œil* was really charming. The Masonic attire of the members was at intervals of space adorned by the jewels and other costly insignia of the officers; and when the grand officers appeared in their magnificent regalia, the scene was one of dazzling beauty and effect, the most perfect fraternal unanimity pervading the assemblage.—*Provincial Paper.*

MONMOUTH.—*Bro. Isaac Chilcott.*—A lithographic portrait of this zealous Mason has been published in the character of Toast Master. It is stated by those who are acquainted with Bro. Isaac Chilcott to be a most striking likeness. In many cases it happens that society is indebted greatly to individual energy for its support, and in that of Bro. Chilcott this is especially evidenced; but a few years have elapsed when Masonry in Monmouthshire was but a mere name: it is true it had a Provincial Grand Master—a gallant colonel, without even a Masonic corporal. Brother Chilcott took the chair, and, humble as was his position, his zeal and energy effected so much good, that not only was his own Lodge revived, but a new scion of the Masonic tree has sprung forth, and, as is seen in our previous report, has invited the P. G. Master to a splendid banquet, at which he (the P. G. Master) expressed the highest gratification, and promised to exert himself in supporting the Order. Let him not disdain to profit by the example of his humble but zealous Brother in the craft, Isaac Chilcott.

SWANSEA, *June* 24.—The members of the Beaufort and Indefatigable Lodge, Swansea, dined together at their Lodge-room at the Castle Hotel,

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On the cloth being removed, Dr. Bird having been unanimously called on to preside with Capt. Evan Morgan as vice-chairman, the usual loyal and patriotic toasts were proposed, and responded to with the atmost enthusiasm. The sociality and hilarity which usually prevail at these meetings could never surpass this, for each Brother endeavoured to outvie the other in creating that harmony, brotherly love, and good fellowship which is so peculiar to Freemasons; and they separated at a seasonable hour, highly gratified.

LISKEARD, *August* 19.—The Provincial Grand Lodge was held for the institution of the Lodge of St. Martyn, and installing Edward Lyne, Esq., as the first Master of the Lodge. The attendance was very numerous and respectable. About thirty of the Brethren of Plymouth and Devonport went down to attend the meeting; among whom the Lodge Brunswick was particularly distinguished for the style of their equipage, being a four-in-hand, properly emblazoned with Masonic emblems, having the crest of the Earl of Fortescue on the pannels of each door, and the number of the Lodge, 185, and the name, conspicuously painted on the back. Upon their arrival at Coldrenick, they were met by Bro. Lyne and a party of gentlemen, accompanied by an excellent band, who preceded the party into the town, where they were welcomed by the ringing of bells and a large concourse of people. Bro. Lyne entertained the Lodge Brunswick and a number of other friends at a sumptuous breakfast, and then they joined their Brethren of the county. The Lodge was opened in form at the Fountain Inn. They afterwards formed in procession and went to church, where a most impressive and eloquent discourse was delivered by Bro. P. G. Chaplain, the Rev. Henry Grylls, of St. Neot: Bro. Rowe, P. G., Organist of Devon, officiated at the organ at the request of the Lodge, and with his accustomed ability. The audience was very numerous, and comprised all the principal families of the town and neighbourhood. After the service the Brethren formed in procession and returned to the Lodge, which was then consecrated, and Bro. Lyne was regularly installed as the first Master of the Lodge of St. Martyn, the ceremony being performed by Bro. Ellis, of Falmouth, P. S. Secretary, assisted by Brothers Richard Pearce, of Penzance, D. P. G. M., *pro. tem.*, and John Roscorla, in the most impressive manner. The business of the Grand Lodge was then adjusted, and the Brethren proceeded to Webb's Hotel in due order, where the banquet was provided in first-rate style; it was of the most sumptuous character, the dessert and everything being in keeping.

Bro. Ellis presided with his well-known urbanity and his usual gifted eloquence. He was ably supported by Bro. Roscorla, who acted as vice. Immediately after the cloth was removed, the ladies were admitted to participate in so much of the amusements of the day as the secrets of the craft will permit, and they certainly seemed very much to enjoy the scene.

The usual loyal and Masonic toasts were then given with great enthusiasm. Bro. Ellis acted as the Worshipful Prov. Grand Master, and no chair was ever more ably filled than on this occasion. Amongst other toasts "the health of the ladies" was proposed, and was responded to by Brother Hughes, of Plymouth, who at once claimed for himself a kindly reception by his elaborate eulogium on the beauty of the Cornish ladies, and concluded in a most humorous address by asserting that if there were any truth in the system of Lavater, he was quite sure that no

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lady would refuse to marry a man because he was a Mason, a sentiment in which they seemed very cordially to concur.

Other speeches were made in the course of the day by Brother Ellis, Pearce, Roscorla, Edwards, Lyne (who expressed his warm gratification at this auspicious opening of his new Lodge), the Rev. H. Grylls, Hugh Molesworth, Rowe, Clarke, and others.

The proceedings of the day were altogether of the most exhilarating character, and passed off without anything to mar its pleasures.

The Provincial Grand Lodge for Cornwall is to be held at Helston next year, and a general invitation was given to the Masonic body of this county to attend.

PENZANCE.—*July* 7.—The foundation-stone of the new pier was laid this day by the Mayor, assisted by Bro. Richard Pearce, Prov. S. G. W., and Bro. John Roscorla, Prov. S. G. D. The procession embraced the clergy, gentry, naval and military officers of the neighbourhood, the mayor, magistrates, and town council, with all friendly societies as well as the Freemasons. The ceremony was ably conducted. A dinner concluded the proceedings; but the most pleasing wind-up was a gratuitous dinner to the poor; and upwards of one thousand of the wives and daughters of the fishermen of Penzeance and the neighbourhood were regaled with tea; after which, about fifty couple danced the "Furry" dance down several streets to the Exchange gates, which being opened *pro bono publico*, a rush took place, and about 5,000 persons became crowded together; still the "Furry" dance went on until "God save the Queen" terminated a day and evening that will not soon be forgotten by the merry folks of Penzance.

BARNSTAPLE, *July* 5.—*Masonic Excursion down the River Taw.*—The thundering cannon of Appledore announced the approach of the gay aquatic party towards the shores of that delightful, but not sufficiently appreciated, watering place. We saw the terraces of West-by-strand beaming with female beauty, anxiously bending their graceful forms to catch a first glimpse of the passing pageant. But proudly passing Graysand and the Muscle Ridge the anchor dropped, and lo! our destined haven had been reached; then as each party came "unto those yellow sands," they spread each in search of amusement, some to the merry dance, others to the music circle, to see the weir drawn, and catch white bait, to play the manly game of quoits, and many a lovelorn maid and youth, quietly to breathe their tender sighs in some secluded sandy dell; then came the all-important hour of dinner, and quoits, white bait, singing, and dancing, gave place to downright matter of fact, eating and drinking. But time and tide await for no man, and early in the afternoon we reluctantly left where music, love, and happiness reigned supreme. Shakspeare correctly describes life to be "as a mingled yarn, good and ill together;" and it is our duty to record an event which shed a gloom, though momentarily, on perhaps one of the happiest parties that ever forgot the troubles and anxieties of this mortal life. The Masonic barge and its attendant craft (like ducklings closely surrounding the maternal duck), were quietly awaiting the returning tide, when two small boats, the *Fancy* and the *Griddle*, got jammed between the two large barges; all was in confusion, the wind driving them together; four beings, whose fate seemed inevitable, were in the *Griddle*, and there was every appearance of their finding a watery grave; but we are happy to

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state, the damage on board the *Griddle* consisted in the loss of a fine duck, three plates (willow pattern), and sundry etceteras —

> "Ye gentlemen of England, who live at home at ease,
> How little do you think about the dangers of the seas."

After this accident all was hilarity, never did people enjoy themselves more than the Masons and their party on their voyage up the river, till the lowness of the tide prevented their barge reaching above Strand-houses, where the Masons landed, and walked to Barnstaple, each and all believing that they had not only spent a happy day, but by their general good feeling, had the satisfaction of knowing they had made a happy day for hundreds of other people.

SHERBORNE, *June* 24.—The Royal Arch Chapter attached to the Lodge of Benevolence celebrated the festival of St. John the Baptist. After several exaltations, and amongst them a descendant of a very ancient and noble house, the Companions dined together at the Antelope Inn. They were visited by Companions from London, and by several of the officers of the Chapter of Brotherly Love, Yeovil. After spending a happy day, the Companions separated highly delighted.

DORCHESTER, *July* 24.—The Provincial Grand Lodge for Dorsetshire took place at Dorchester. The Brethren were well received by the inhabitants, who hoisted the national ensign on the churches. The Brethren assembled at the Lodge-room at ten o'clock, and being arranged in due order, proceeded, with their banners waving in the wind, and a numerous assemblage of Brethren, decorated with Masonic regalia, to St. Peter's church, where the Rev. George Wood, in a very impressive manner, performed the service, and the Provincial Grand Chaplain, the Rev. W. J. Percy, preached a most eloquent sermon from the 3rd chapter of St. John, part of the 10th verse—"Art thou a master of Israel, and knowest not these things?" which was listened to by the Brethren, as well as the congregation, with the most earnest attention. The Brethren returned from church to the Lodge, where the provincial business was transacted, after which they retired to banquet at Brother Oliver's at the King's Arms Inn. The Prov. G. M., William Eliot, Esq., supported by the D. Prov. G. M., and other officers, presided with his usual kindness and ability. His call for the exercise of Masonic charity was cheerfully responded to, and after the usual loyal and Masonic toasts, and an interchange of those kind and friendly greetings peculiar to this ancient fraternity, the Brethren separated early, highly delighted with the pleasures of the day.

WARWICK, *July* 28.—The Brethren of the Shakespeare Lodge celebrated their anniversary this day. The formal business of the day having been disposed of, the members, together with several visitors, sat down to dinner, and an evening of unalloyed pleasure ensued. After the banquet, a Past Master's Jewel was presanted to the W. M. Bro. H. T. Louis, of Birmingham, whose many Masonic qualities, and high private character, fully merited such a token of respect. In acknowledging the presentation, Bro. Louis alluded to his peculiar position—that of the only Jewish member of the Lodge receiving from those around him so flattering a testimonial; an act of kindness which strangely contrasted with the persecution that had recently attended the Jewish Masons in Prussia. On the same occasion, the private friends of Bro. Kain presented him with a silver snuff-box; a compliment which

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drew from that worthy Brother a very pleasing address. Bro. Sharp energetically remarked upon the intellectuality of Freemasonry, and its practical benevolence, as illustrated in his triune toast of "the Rev. Dr. Oliver, Dr. Crucefix, and the Masonic Charities." There were present several Brethren from Birmingham, Rugby, and Leamington.

RUGBY.—*Lodge of Rectitude.*—This new Lodge is full of promise. We are anxiously awaiting a full communication from our Warwickshire correspondent upon this and other topics.

GUERNSEY, *July.*—A very handsome and richly ornamented Past Master's Jewel has been presented to Bro. W. Dent, Z. and P. M. of the Doyle Chapter and Lodge of Fellowship, in commemoration of his valuable services for sixteen years. A suitable inscription was engraved on the reverse of the medal. In the unavoidable absence of the Master and Senior Warden, the Senior Deacon, Bro. Wood, presided at the banquet, and, after it was concluded, presented the medal to Bro. Dent in a very neat address, that called forth general approbation. Bro. Dent in his reply, after thanking the Brethren for their fraternal kindness, observed, that he had filled every office in the Lodge, from Tyler to Master, and in the Chapter, from Janitor to Z. His reply was most warmly received, and the evening concluded with the usual harmony and good feeling.

JERSEY, *June* 24.—*The Farmers' Lodge,* 302.—The annual festival took place; on which occasion Bro. J. Baker was installed as W. M. by Bro. J. O. Lyte, in a very impressive manner. On the same day, a handsome Past Master's Jewel, voted by the Lodge, was presented by Bro. J. T. Du Jardin, the Senior Warden, in the name of the Brethren, to Bro. Past Master T. O. Lyte, who, for two successive years, had filled the chair with distinguished credit. The address of the Senior Warden was couched in neat terms, and was much applauded. Bro. Lyte, in his reply, took a very pleasing range of the Masonic objects, and delivered an admirable address to the satisfaction of the Brethren, who, after the Lodge was closed, adjourned to banquet, and enjoyed the social hour.

SCOTLAND.

TO CORRESPONDENTS.

ANONYMOUS.—We have no reply.

A MASON.—Consult some kind-hearted Mason on the subject, one who has no interest in or knowledge of the scheme.

SCOTUS.—*P. M.* (Aberdeen), and others. We have no room for their letters, the purport of which has been in great measure anticipated. The Aberdeen Herald may by some few be *tolerated* for its opinions on Masonry; but it will be praised by none. A.B.'s and P.Q.'s are not over cannie.

P. Z.—The Laws of the Grand Chapter of Scotland are published, and are creditable to the compiler; however differing from those of England, with which, for the sake of Masonry, we wish they had more closely assimilated. In one respect they are far superior; the preliminary observations being very interesting. Touching the new edition of "Laurie's Masonry," why it is not published we believe even Bro. Laurie himself knoweth not; we do not care to divine the cause, albeit, perhaps, we might not be wide of the mark.

EDINBURGH, *August* 25.—*Grand Chapter.*—"Sir and Companion, We are desired by the Standing Committee of the Supreme Grand

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Royal-Arch Chapter of Scotland to intimate to you, that the revised Laws and Regulations are now printed for distribution, and are to come into operation on and after the first day of January next; therein you will find all the information necessary for the guidance of your Chapter, and are therefore particularly recommended to provide yourselves with three copies thereof, with the least possible delay.

You are also requested to fill up the accompanying schedule, and transmit the same to either of us, in terms of chap. 4, sec. 24 of the Laws, between the 22nd of September and the 23rd of October next.

MORRIS LEON, Sc. E., 7, Ingliston Street.
ARCHIBALD DOUGLAS, Sc. N., 8, Morrison Street."

June 4.—The Supreme Grand Council of Rites met this day, and we must congratulate ourselves upon the efficient manner in which it is conducted under the able guidance of its illustrious Grand President Bro. Walker Arnott of Arlary, who has lately been the means of introducing into this country the celebrated *Rite Primitive de Namours.* A Member of the Chapter of Namours specially deputed to introduce the *Rite* has lately been here; so that we have now under the jurisdiction of our Council the following Rites; viz.—

ORDER OF MIZRAIM.
RITE D'HEREDOM or PERFECTION.
RITE DE NAMOURS.
RITE ANCIEN ET ACCEPTE.

After the despatch of the usual business several zealous Masons of this county were raised to the higher degrees, also Bro. Lawrence, of Lisreaghan, who was created Sublime Prince of the Royal Secret; after the business of the Council was over, there was a meeting of the Supreme Power of the Order of Mizraim, when Bro. Laurence was created and proclaimed a Grand Master Absolute of its 90th and last Degree. At a previous meeting of the Order of *Mizraim,* in *May,* the following Brethren were created Sublime Knights of its 33rd degree; viz. Brothers C. M. Williams, Thos. Bury, Francis Goodwin, *M.D.,* Joseph J. Moody, and Job L. Seale, *M.D.,* of the *Edinburgh* and *Manchester* Chapters of Rose Croix, Brother James Bell of Ballinasloe, and Arthur Browne of Kilbegly of the Kilwining Chapter of the Rose Croix Masons of Ireland, were likewise elected to this Sublime Degree of the Order of Mizraim.

June 24.—The Lodge, Edinburgh St. Stephen's, assisted by several of the sister Lodges in Edinburgh and Glasgow, visited the "Shrine of St. Clair of Roslin," the last Hereditary Grand Master Mason of Scotland. Permission having been granted by Lady Drummond to visit Hawthornden, and by Lord Rosslyn, to visit the grounds, castle, and chapel of Rosslyn, the party met at Newington and proceeded southward in thirty-two carriages, accompanied by a band of music, the standards and masonic emblems flying at the top. When at Rosslyn, a Lodge was formed, and a procession took place from the inn to the chapel, where a vocal band was stationed under the guidance of Messrs. Ebsworth, Gleadhill, and Henderson, when the glees of "Lightly tread, 'tis hallowed ground," "Fair Rosabel," and the "National Anthem," were given with beautiful effect. An oration was then delivered by Brother George Macdonald, and thanks returned by the R. W. M. of St.

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Stephen's, after which the procession returned by the south door to the green at the west end of the Chapel, where cake and wine was provided, and a bumper pledged to the healths of the Queen, Lady Drummond, and Lord Rosslyn. They then returned to the Lodge-room, when it was closed in due form. In consequence of the unfavourable character of the day, many were deterred from being present, and the party were entirely precluded from visiting Hawthornden; but notwithstanding the rain, there was much enjoyment experienced, and the scene in the Chapel had a very beautiful and imposing effect.

A number of the Members of St. James' Lodge lately assembled in the Turf Hotel, and presented their P.M., Bro. W. Hillhouse, with a beautiful silver tea service, as an acknowledgment for the efficient services rendered by him while he held the Chair of that Lodge.

ABERDEEN, *June* 16.—The Saint Nicholas Lodge held a general meeting in the Commercial Inn, Queen-street, to receive from their worthy R. W. Proxy Master, Morris Leon, a report on the increase of the Craft, and the extension of Freemasonry in Scotland; when they were highly gratified to hear that "Saint Nicholas" was the most prosperous Lodge on the Registry of the Grand Lodge. After the Lodge was closed, the Brethren sat down to an excellent supper, and spent the evening in honour of their guest, in true masonic hilarity. The arrangements by G. S. Brother Jamieson (Drill-master, Gordon's Hospital) were so admirably designed and effected, for promoting the happiness of the Brethren, that a vote of thanks was unanimously recorded to him.

August 16.—The foundation-stone of the Mechanics' Institution was this day laid in the presence of the Lord Provost, magistrates, members of council, and other gentlemen, as well as of the Social Companions, and in particular the Freemasons. The Rev. Sir W. Dunbar, Bart. opened the interesting ceremonial by offering an appropriate prayer, when the trowel was handed to the Lord Provost, who performed the Masonic ceremonial, during parts of which the brass band of the 87th Regiment played various pieces of music. At the conclusion the Lord Provost delivered a very pleasing address on the subject of the institution, and was replied to by Mr. James Rettie, the president. The proceedings were witnessed by several thousands, amongst whom the ladies were observed to participate with lively interest. The procession embraced every social body of Aberdeen. At the dinner the Lord Provost presided over 250 gentlemen and Brethren with his acknowledged tact and courtesy; various and excellent were the addresses delivered; in particular that by the Rev. Baronet; and (as the reporter of the *Aberdeen Herald* most truly observed), "thus ended the whole of the proceedings, and seldom indeed do such doings pass over with such complete harmony." We observe that, notwithstanding the ample report of the general circumstances of so interesting a meeting in the *Aberdeen Herald*, for which we have not room, the excellence of the various addresses, and the "complete harmony" that prevailed, the editor of that paper has indulged himself in some very sorry strictures on the Masonic Order; indeed he has condescended to forget the gentleman in the scribe, and consequently it is not necessary to reply; of this, however, he may be assured, that while his mode of attack does not raise the press in the estimation of the public, he takes the most likely mode of bringing the practical utility of Freemasonry before his readers, who, more really

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intelligent than himself, can discriminate as to the motive-cause of unmanly ridicule.

INVERNESS, *August* 6.—*Entertainment to the Sons of Burns.*—Colonel and Major Burns having paid a visit to Inverness, accompanied by their friend, Mr. M'Diarmid, of the *Dumfries Courier*, were entertained at dinner in the Caledonian Hotel. A large party assembled, amounting to about ninety persons, which, considering the shortness of the notice, and the fact that other dinner parties unavoidably interfered with the festival, demonstrated the interest taken by our townsmen in the object of the meeting. Provost Sutherland was in the chair, supported by Colonel and Major Burns, the Rev. Mr. Macdonald, Sheriff Cameron, Mr. M'Diarmid, Capt. Lowery, Mr. Mitchell, Mr. Waterston, Mr. Forbes, Mr. Cumming, Mr. Rennie, Baillies Maclean and Fraser, Mr. G. Anderson, Mr. Falconer, Mr. Stewart, &c. The croupiers were Colonel Mackintosh, Baillie Smith, and Mr. Carruthers. At the back of the chair, on the wall, and surrounded with laurel and wild flowers, was a portrait of Burns. The proceedings appear to have been conducted in a very excellent manner, and the whole affair to have come off in a way very characteristic of the interesting occasion.

IRELAND.

TO CORRESPONDENTS.

A CATHOLIC BROTHER.—Mr. O'Connell has frequently stated his regret at having expressed himself in opposition to Freemasonry.

OBSERVER.—We understand that so many letters of invitation have been addressed to Dr. Crucefix (on his retirement from London) to visit Ireland, that he contemplates a Masonic tour in the Emerald Isle.

A MASON.—We have heard the report, but not from authority, that the office of Representative from the Grand Lodge of Ireland to that of England is vacant.

AT the present juncture, when certain Roman Catholic bishops, with their Roman Catholic organ, rejoice in ribald abuse of Freemasonry, it is pleasing to observe that very many independent journals are strenuous in their support of its principles. We quote the following extract from the *Limerick Chronicle* of July 2:—

"'The Ancient and the Honourable,' and, with perfect truth and propriety, we can add, the 'Benevolent and Loyal.'

"At no period in modern times was MASONRY more prosperous and exalted in this country than at present. '*The pillars of wisdom, strength and beauty*" are not, we gladly announce, confined either to the metropolis or the other large cities of Ireland, but are being proudly erected in every district throughout the land, where intelligence, respectability and social virtue prevail. Amongst ourselves Masonry is, if we may so phrase it, a moral magnet; and we may truly assert, that every gentleman in North Munster has the honour and happiness of hailing from some 'Lodge of Free and Accepted Masons.' In every region of the globe, where Masonry is well understood and properly practised, 'peace love and harmony' are found; comprehensive benevolence, in the most enlarged sense, inculcated, brotherly love and fraternal sympathy exer-

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cised, bigotry abashed, practical Christianity cherished, and all the social virtues quickened and invigorated—

> To works of art her merit not confined,
> She regulates the morals, squares the mind,
> Corrects with care the sallies of the soul,
> And points the tide of passion where to roll;
> On virtue's tablet marks her moral rule,
> And forms her Lodge an universal School.

"Yes, all of '*the Craft divine*' know and feel that the poet has, with equal truth and beauty, described the actions and attributes of Masonry."

DUBLIN.—Some of our Irish Brethren have been complimented by the Grand Orient of Paris; when lately in that capital they were honoured with the highest rank in Masonry, and proclaimed Grand Inspectors General of the 33rd Degree of the Rite Ancien et Accepté; the Brothers are, Michael Furnell, P. G. Master of North Munster, &c., Bro. John Jones, M. W. S. of the Original Chapter of the Prince Masons of Ireland, and Bro. James Kenny, P. M. W. S. of the same; no doubt this accession of the 33rd to the Council here will have a most beneficial effect, and rouse it from its torpid state; for, strange to say, the Supreme Council has never had the courage to raise to this high degree any worthy or talented Mason; consequently, those Brothers who were qualified sought the degree in foreign countries. Whether this inactivity arose from a want of title or legality is hard to say, but if so, the presence of our three Brothers now freely legalizes them. We all hope here that a new and more liberal *æra* is opening upon us, and that the mysteries of those high degrees will no longer be hermetically sealed by our Grand Chancellor, but diffused as rewards to those whose career in Masonry entitles them to honour.

We understand a very handsome gold snuff-box, manufactured by Mr. Law, will be presented by the Grand Chapter (now the Kilwinning) of the Prince Masons, at their meeting in November, to that talented Mason, Bro. H. O'Connor, its late M. S. W., for his signal exertions on behalf of the Chapter.

June 28.—*Encampment No.* 4, H. K. T.—This Encampment met this day, Sir Knight G. Rankin, *R. N.*, on the Throne, when Companion Sir Edward Borrough, Bart., was duly admitted into this exalted Order.

July 4.—Lodge 50 held their last meeting this day previous to breaking up for the vacation. This was as usual a large attendance, and the following military Brethren were received as members; viz., Bro. Lieut.-Col. Gore Browne, *C. B.*, and Capt. W. Lawrence, 41st Regt., Capt. Deveril, and Lieut. Bunbury Pratt Cope and F. Pratt, 67th Regt. The Lodge afterwards adjourned to Salt Hill, where upwards of fifty sat down to dinner.

August 14.—K. D. S. H.—The College of Philosophical Masons, Knights of K. H. met this day for the installation of officers, when the Most Excellent Bro. Thomas Quinton was duly installed as Grand Commander of the College, after which they adjourned to Salt Hill.

September 5.—Royal-Arch.—The Chapter No. 12 met this evening for business, when Bro. Lieut.-Col. Gore Browne, *C.B.*, and G. G. Wells, 41st Regt., Capt. Deverill, and W. Pratt, 67th Regt., and J. Cole, Esq.,

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were duly exalted by Companion J. M. Pooley (P.·.G.·.R.·. +) as M. E. Z.

BANAGHER.—*June* 24.—The Brethren of Banagher Masonic Lodge, 306, met to instal officers, when Bro. Walter Laurence was installed Worshipful Master, Bro. Thomas F. Fleetwood, Senior Warden, and Bro. Peter Langford, Junior Warden.

DONOUGHMORE.—The Donoughmore Lodge, No. 44, met to elect officers for the ensuing six months, when Bro. Viscount Suirdale was elected W. M.; James Archer Butler, S. W.; William Henry Riall, J. W.; William J. Shiel, S. D.; and William Ryan, J. D.; Brothers Grubb and Chaytor filling the offices of Secretary and Treasurer. At seven o'clock, P.M., the Brethren dined at their Lodge-room, Bagwell Street, when the healths customary on such occasions were given, and, after spending a delightful evening, the Brethren parted in love, peace, and harmony.

TRALEE.—The Brethren of Lodges 66 and 379 dined together, to the number of forty, at Brother Walpole's Hotel. Brother Thomas Quill, Worshipful Master of Lodge 379, was called to the chair, supported on his right by Bro. R. Thompson, Worshipful Master of Lodge 66, and on his left by Bro. Jerome Quill, Past Master of 379.

COMBER, *June* 24.—*Opening of the Gillespie Monument.*—As on the occasion of laying the foundation stone, the Brethren of the "Mystic Tie," having received a grand dispensation, assembled in thousands for the purpose of rendering the ceremonial as imposing as possible. It is supposed that not less than twenty thousand persons were present in all; but, notwithstanding this vast number, we are happy to say that the greatest order was observed during the day, owing to the excellent arrangements and precautions of Colonel Cairnes, to whose unwearied exertions the erection of this splendid monument is mainly to be attributed. A platform was erected on the east side of the square, around which was a strong barrier to prevent the pressure of the crowd from interrupting the proceedings. In the centre of the square thus formed, none but Masons and the amateur band were permitted to stand.

The Rev. T. Blackwood having proposed a suitable resolution,

Col. Cairnes said, he had great pleasure in seconding the resolution. He felt highly honoured, on a former occasion, in having an opportunity of addressing a large assemblage of the people of Comber and its neighbourhood on the subject of the glorious exploits of the renowned Gillespie —he meant at the laying of the foundation stone of the monument now before them; but what were his feelings now in seeing the undertaking so successfully carried out? It would be unnecessary for him to address them at any length on the propriety of erecting such a monument; for he was satisfied they all felt as County Down men should feel about such a matter. The gallant Colonel then read letters from Sir G. Nugent (enclosing 10*l.*), Charles P. Kennedy, Esq., and the Marquis of Londonderry, and said, with regard to his own services, he would not allude to them on that occasion, as his object then was merely to pay a tribute to the memory of one of the bravest heroes Ireland ever produced.

Alexander Grant, Esq., of Derry, Lodge 93, then rose and said, Ladies, Brethren, and Gentlemen, few circumstances could occur which would give me more satisfaction than that of appearing in the character of a Mason on the present occasion; and I comply, with great cheerful-

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ness, with the request that has been made that I would offer a few words on our ancient, hallowed, and mysterious institution; ancient, because it is coeval with time, and its perfect development can only be known in eternity; hallowed, because its doctrines and precepts are such as to ensure Divine approbation; mysterious, because it is admitted an anomaly in the history of the earth; for, if we contrast Masonry with the records of the world, we will find that kingdoms and empires, principalities, and mighty states, have passed away, and are either forgotten or unknown, save from the small space they occupy in the history of the world; but Masonry, without any other coercing powers than those of morality and virtue, has withstood the wreck of empires, and resisted the destroying hand of time. This is a prodigy, but one that clearly proves the Divine origin of our Order; for the existence of the Deity constitutes the very essence of Masonic research. Masonry and religion, two amiable daughters of light, go hand in hand together, nor can they ever be separated but by the violation of every principle of purity, the removal of every propensity to virtue, and the total rupture of every obligation, moral and divine. They bring their lovely course through the regions of eternal day; and the Mason's heart, enraptured, pursues them in their course, through the paths of empryean light, and fervently prays where they are he may be also. These are sentiments familiar to every well-instructed Mason, and inculcated on the mind of the candidate for our mysteries, from his entrance into the Lodge. As Masons, we consider our Order of vast extent, in length from east to west, in breadth between north and south, in depth from the centre of the earth to its surface, and high even as the heavens; and why, it may be asked, do we give it this vast extent? To point out the universality of the system, and to teach the Mason that his charity should know no bounds towards his fellow men, save those of prudence.

Bro. Grant continued at much length in his admirable exposition of Masonic ethics. But, it may be asked, are there not other more temporal advantages? Yes, Masonry has ennobled the hearts of monarchs, " staid the ravages of warfare, immensified the soul of the philosopher, presented a more extended field for the labour of the philanthropist, been the stream down which the rich man might float the barque of his hopeful charity; has been not only mental wealth to the poor man, but softened the asperities of life, and lengthened the dark shadow of adversity with a smile. I fear I have trespassed too long; but, having for some years occupied the chief place in a Lodge, I must address a few words to my Brethren on the occasion of our meeting to-day. Dear Brethren, you will remember how graciously the permission for our assembling to-day, in the character of Masons, has been accorded by our illustrious Grand Master; and that ever indulgent parent of Masonry, the Grand Lodge of Ireland. You will go from this place as Masons, and in that character as missionaries of universal benevolence; your watchword 'Charity,' and your banner displaying 'Peace.' Practise openly the duties inculcated in the tyled recess of your Lodge, and Masonry will prove to you a refuge in the storm, a shadow in the heat, a *Horeb* in the wilderness, a valley of *Achor*, a door of hope. It affords me unqualified satisfaction, after many years spent in the far east, to greet a Brother Mason (Colonel Cairnes), initiated in the same Lodge with myself—a Lodge that has ever proved itself a staunch pillar of Masonry —'Humility with Fortitude.' My Brother Cairnes and myself were initiated in the same room, where the Lodge has continued to meet for

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nearly a period of one hundred years. I repeat, it affords me great pleasure to meet him here after having been bronzed in many a field, and nerved to toil by many a march; to know his heart we have but to point to this splendid monument, raised by his untiring zeal and unceasing love towards the memory of his friend and our illustrious Brother, which will, I trust, for ever keep alive the recollection of his glorious achievements, and attest his country's love—his country's gratitude." (Great cheering).

The meeting was afterwards addressed by P. Boyd, Esq.; W. M. Hamilton, Esq.; Carew O'Dwyer, Esq.; the Rev. F. J. Blake; Quartermaster Maudsley, 8th Hussars, &c.

The proceedings were then terminated by the Newtonards band playing the National Anthem; after which, the immense assemblage gradually dispersed.

NORTH MUNSTER.

LIMERICK, *June* 24.—Lodge 13, dined at their club, in George's-street; eighty of the Brethren were present. Edward Crips Villiers, Esq., High Sheriff, presided.

July 26.—The Provincial Grand Lodge met this day for the induction of Grand Officers, which was an adjournment from St. John's day, in consequence of the absence of the Prov. Grand Master in Paris, where he aided the Grand Orient at the fete of St. John, and had the honour of affiliation in the highest and dernier grades of the Order. The Right Worshipful Bro. Michael Furnell, Prov. Grand Master, presiding, inducted the Hon. Frederick Saville, Deputy Prov. Grand Master; the city and county High Sheriffs, Prov. Grand Wardens, with the other Grand Officers, and congratulated the Grand Lodge on the exalted and dignified position of the Order, not only under the Irish constitution, but under every consistory with which he was in communication.

ENNIS.—*Grand Masonic Ball.*—This fete, which had been for months past looked forward to with many a fond hope by a great portion of our fair readers, came off at the Masonic Hall, and more than realised the most sanguine anticipations, by the taste and splendour with which it was got up. Over 170 of the elite of Clare and Limerick assembled, with the Officers of the Royals from Clare Castle, and several of the Limerick garrison.

The company, as they arrived, were announced and presented to the Worshipful Master, G. W. O'Brien, who occupied the throne, arrayed in his robes of office, and wearing the jewels of his degree, and supported on either side by his officers, glittering in the imposing costume and badges of the Order. He deported himself throughout the night with the dignified and graceful courtesy of one, on whom had descended the high-toned feeling and chivalrous bearing of our ancient and honourable Order. The house did credit to the members of Lodge 60; every room was appropriately embellished. The hall was beautifully painted in water colours. It was divided into compartments, and presented a variety of attractive landscape, backed by a panoramic view of the celebrated Coliseum by moonlight. The promenade and refreshment rooms were richly decorated, exhibiting long arcades of fragrant exotics, making the air odorous with "a thousand and one" delicious perfumes, and

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refreshing the glittering throng as they occasionally retired to enjoy in its cool fragrance the soft languor of repose, after the fatigues of the inspiring valse.

The ball-room, when the company had entered, was the grand feature of attraction throughout the night. As you approached, the *coup d'eil* was magnificent. Far as the eye could penetrate, appeared walls festooned with flowers, fresh and fragrant as when plucked from their dewy bed, with intermingled banners pendant from their staffs, and emblazoned with the armorial bearings of the members. Every sense was occupied. "Music, with its voluptuous swell," echoed to the steps of the fair *danseuses*. Pretty feet twinkled in the rapid whirl of the valse, or bounded in the mazes of La Polka—elegant forms flitted by, glancing in light and loveliness—and eyes—

> "What eyes were there! To stir men's contemplations!
> Good blood, be temperate!
> I must look off; too excellent an object
> Confounds the sense that sees it."

The supper rooms were thrown open about two o'clock, when a well-graced table invited the appetite with all that was delicate, rich, and piquant, while under the presidency of the Worshipful Master.

> "Festal joy
> Laughed from the mantling goblet."

In brief time, dancing was resumed, and kept up with untiring interest, until

> "The yellow morning light
> Flamed in upon the pale and waning lamps
> And Sol reproved their lingering revelry;
> And angry at the scorning of his state
> Shook off the slumber from their weary eyes."

The entertainment altogether went off with eclat, and gave unmixed gratification.—Honour to the enlightened Craft all over the globe.

June 24.—Lodge 60 met on this day to celebrate the festival of St. John, when the following Officers were installed:—Bros. G. W. O'Brien, *M.D.*, W. M.; John Crowe, S. W.; William Arthur, J. W.; Michael Healy, *M.D.*, S. D.; William Keane, J. D. The Brethren then adjourned for refreshment at half-past six, when they spent the evening in peace, love, and harmony.

June 24.—*Eden Lodge*, 73.—The Brethren assembled this day, in full costume at high noon, to instal officers, when Bro. Past Master the Hon. F. Saville, S. P. G. R. C., was installed Worshipful Master; Bro. Past Master Joseph Myles, H. K. T., as Senior Warden; and Bro. Joseph Fogarty, R. A. C., as Junior Warden. Next evening they celebrated the festival of St. John at their room in Henry-street.

June 24.—Major George Jackson, was, this day, installed W. M. Bro. J. R. Minnitt, S. M.; Bro. J. Bourchier, J. W.; Bro. W. Minnitt, as S. D.; and Bro. M. Harty, as J. D., of Lodge 208, at Nenagh.

SOUTH MUNSTER.

Cork, *June* 26.—At a large and influential meeting of the Masonic body assembled at the hall, Tuckey-street, for the purpose of choosing a successor to the late lamented Lord Carbery, as Provincial Grand

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Master of this province, Bro. Sir William A. Chatterton, bart., was unanimously selected to fill that distinguished and important office in the Craft.

A deputation, consisting of Masters of the several Lodges—a number of Prince Masons and the Provincial Grand Secretary—proceeded to Castle Mahon, on the 25th, to communicate to Sir William the result of the meeting. On accepting the office he expressed himself much gratified at the high honour conferred upon him. When the deputation had concluded their business, they partook of an elegant dejeuner provided by the Provincial Grand Master-elect.

FERMOY, *June* 24.—The members of Lodge No. 555, assembled in their Lodge Room, Commercial Hotel, to celebrate the anniversary of St. John the Baptist, on which occasion they presented their Secretary, Bro. Hanley, with a splendid volume of the Sacred Scriptures. The Worshipful Master, Thomas M'Kee, in presenting this gift, spoke in Masonic and appropriate terms of the long services (over 21 years) of the Secretary.

FOREIGN.

☞ Bro Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

Bro. Jos. Ariano, Kingston, Jamaica, is also an agent.

PARIS.—We have recently been favoured by the presence of Bro. Michael Furnell—a genuine Milesian chief of Masonry—whose visit was too brief for us to profit as largely as we could wish by his well-known reputation. The Grand Orient paid Bro. Furnell the distinguished honour of promoting him to the 33rd degree, so that he takes rank as Sovereign Grand Inspector General. Sister Furnell, who accompanied her warm-hearted husband, was inducted as a member of one of our Lodges of Adoption.

HAMBURGH.—In the St. George Lodge, the question has been decided by ballot, eighty-six voting for the Jewish Brethren, while but twenty could be found against the motion. The decision, after a long and interesting debate, was, that "all those uniting in the univeral feeling of Fraternal love, good citizenship, and honourable conduct, were fit and proper to be admitted into Mason Lodges, unless they were known to be atheists."

WESTERN AUSTRALIA, *Dec.* 27.—The Lodge, No. 712, met in full strength in their Lodge-rooms, Perth, for the purpose as well of celebrating its high Masonic festival, as of electing a Master to succeed his Excellency Bro. John Hutt, and other officers. The occasion drew

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together the Brethren from all parts of the colony, the desire being to mark the respect and esteem of the members for Bro. John Hutt on the occasion of his leaving the chair of the Lodge, over which he has now for two years presided, with so much honour to himself, and advantage to the Brethren.

At five o'clock the Lodge was closely tyled; the election of the following Brethren took place:—Bro. T. Broun (the Colonial Secretary), Worshipful Master; Bro. Mac Dermott, Senior Warden; Bro. J. Schoales, Junior Warden; Bro. Webb, Senior Deacon; Bro. H. Samson, Junior Deacon; Bro. W. H. Drake, Secretary; and Bro. F. Lochée, Treasurer.

The business in Lodge being concluded, the following address was presented to the W. P. M. Bro. John Hutt:—

"*To Brother John Hutt, on the occasion of his retirement from the chair of Lodge No. 712; adopted unanimously, and presented at the annual meeting, held on the Festival of St. John the Evangelist,* A. L. 5844.

"Dear Sir and Brother,—We cannot allow you to leave the chair of this Lodge, which owes its origin and present prosperity to your untiring zeal, without offering, as Masons, our heartfelt tribute of esteem and gratitude for the instructions we have received, the courtesy we have experienced, and the brotherly intercourse we have enjoyed, during the period you have presided amongst us.

"While we feel that to the anxious care bestowed by you to render the discipline of this Lodge perfect, and its principles elevated, is to be attributed the high position which Masonry holds in this colony, we would remark that our younger Brethren have witnessed a bright example of the power of Masonic zeal, and the efficacy of Masonic obligations, in the unwearied energy and attention displayed by one whose high public duties might reasonably be considered a sufficient excuse for declining additional labour.

"Young as our colony is among the nations of the earth, we reflect with pride that the banner of *Light* has not only been planted among us, but that beneath it more than one worthy candidate has been brought from darkness to light, and sent forth from the chair to diffuse knowledge in other lands.

"The events of young countries are the foundations of their future character; and we trust that the true Masonic tone of discipline and feeling, the habit of arriving at continued advance in knowledge, and the jealous regard for the reputation of the Craft, which have been so carefully instilled into our hearts by your precepts and example in the chair, will be the pre-eminent characteristics of the Brethren here, until the great day, when the types and symbols of Masonry shall receive their final fulfilment.

"Our regret at the loss of your instructions as our Worshipful Master, is in no small degree enhanced by the knowledge that we are also about to lose your society as a Brother, and that we may probably meet no more in Lodge on this side the grave, that worthy and faithful representative of our First Master, by whom the sun of Masonry has been brought to rise, its light poured forth, and its dominions established in our colony.

"To our earnest wishes for your health and happiness, we would add our assurances that we will continually labour to preserve the character

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you have given to our Lodge, and so to educate those whom we admit to the mysteries of Masonry, that they may become worthy successors of the First Master of Western Australia.

"With sincere Masonic attachment and esteem, we remain,
"Dear Sir and Brother, your faithful Brethren."

[Signed by the Master, Officers, and Brethren of Lodge 712].

At the same time, a handsome jewel of a P. M., very elaborately designed and finished by Mr. Greswell, goldsmith, of this colony, was also presented, with the following inscription, elegantly engraved on the back by Mr. Lambley:—"Presented by Lodge 712, in testimony of esteem and regard to their first Master, Brother John Hutt, P. M., Western Australia, A. L. 5844."

Bro. Hutt, in acknowledging these presentations, observed that he was happy to find that his conduct, whilst holding the honourable situation of Master of the Lodge, had been thought worthy of approbation. As regarded the duties that had devolved upon him, he had been urged and encouraged to a due fulfilment of them, by observing the zeal and diligence which had been displayed by the Brethren of every degree, in the working of the Lodge. He felt confident that a foundation had now been laid in this country upon which a Masonic structure would arise, perfect in all its parts, and worthy of the builders; and he was willing to claim his share of the merit of having assisted, with others, to lay the first stone of that foundation, because of the good which must result from the existence of an institution which has for its object the practice of those active virtues, benevolence and charity.

For the unexpected compliment which had been paid by the presentation of a Past Master's jewel, Bro. John Hutt returned his warmest thanks; assuring the Brethren, that wherever he might be, and so long as life was spared to him, he should treasure it as a memorial of their favour and kindness, and of the cordiality and good will with which all had worked together.

At seven o'clock the Brethren, to the number of thirty-one, sat down to an excellent dinner, prepared in the banqueting-room at Leeder's Hotel. The Worshipful Master presided, having Bro. Hutt immediately on the right; and the evening was passed with that harmony, and temperate conviviality, which should ever characterise this moral and benevolent society. The usual Masonic toasts were given, and cordially responded to, accompanied by some excellent songs and glees, performed by several of the Brethren, and appropriate to the sentiment of each; among the rest a Masonic glee, composed expressly for this occasion by Bro. Henry Burgh, and which is acknowledged on all hands to be a composition of very great musical merit. A very beautifully executed copy of this glee was presented to Bro. Hutt, and as it is unquestionably worthy of publication in any part of the world, we look to have the pleasure of some day seeing it in print, when we are sure it will become a universal favourite among the Brethren.

In speaking of the various toasts, several of the Brethren descanted upon the wholesome influence which had been shed over the world by the operation of this most excellent fraternity; and several highly interesting anecdotes were related, illustrative of the strength of the Masonic principle, even in comparatively savage minds, and at times when the angry passions were most excited. A very remarkable instance of forbearance towards a brother Mason was related by Bro. Singleton, as

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occurring within his own knowledge at the battle of Athens, during the Philelenic war, when a prostrate Greek, one of the chief leaders, was rescued from the descending sabre of a Turk by making himself known as a Mason. Reference was also made to Ireland, in which country, torn as it is by factions, political and religious, Freemasonry was declared to be the only agent powerful enough to reconcile the differences of party, and to make men mindful of the divine precept, "Why should we strive? are we not all Brethren?"

We are convinced that the proceedings of the day must have afforded unmixed satisfaction to every Brother present—a satisfaction which will be largely participated in by the Craft all over the world, who cannot but see with pleasure the prosperous advance of the banner of light in these remote regions. Already a second Lodge is in course of formation, the fees and documents necessary to procure the warrant from the Grand Lodge being ready for transmission by the next ship; and we hope that a very short time will elapse before the establishment of a third Lodge will enable 712 to assume the dignity of the Provincial Grand Lodge for the colony of Western Australia. May it in the meantime, and thereafter, continue to be what it professes—a school for good morals and correct manners, to be disseminated for the improvement of society at large.

Freemasonry is, in itself, of so retiring and unobtrusive a nature, that, except in the case of processions (a privilege not conferred upon all Lodges), it very rarely comes in contact with the public; and it is therefore only by those who have the happiness to be members of the Craft, that its beneficial effects are at all sufficiently estimated; opportunity of descanting on its merits being very seldom afforded. For this reason we should consider it wrong were we to allow the present occasion to pass by without adding a few words in explanation of the general principles and objects of Masonry. And we know not that we can do this better than by quoting the following from the writings of a well-known Brother:—

"When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist in prosperity and adversity; a blessing that will remain with all times, circumstances, and places; and to which recourse may be had when other earthly comforts sink into disregard. *Freemasonry* gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.

"These are its general advantages; to enumerate them separately would be an endless labour. It may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has, within himself, the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting."

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MAURITIUS.—PORT LOUIS.—*Bro. Robert Neave.*—We have lately been honoured by a visit from the Deputy Grand Master of Bengal, Bro. Robert Neave, Esq., whose health has compelled him to retire from official duty for two years. He purposes to leave us in August and proceed to the Cape; and, after a brief sojourn, he will probably visit New South Wales previous to his return to India. Bro. Neave will carry with him the warm regards and hearty good wishes of the Fraternity here, who will reflect with gladsome feelings on the spirit and intelligence he has diffused amongst them, and they feel assured that his reception must have gratified him.

From the latest accounts it appears, that on the 27th March, a Grand Lodge was held at Calcutta, in honour of Bro. Neave's arrival, on his way to the Mauritius, which was most numerously attended. Bro. Colonel Burlton presiding, as acting Deputy Grand Master, the honour having been declined by Bro. Neave. The banquet was attended by upwards of 200 Brethren. The after-dinner addresses were first-rate, and the health of the distinguished Brother about to leave for a time, was drunk with all the fervour of affection and esteem.

The R. W. Brother had supposed that we had here a Grand Lodge under some constitution, to which he could have presented his letters, missive, from India, but we have no Grand Lodge, nor any English one.

We have in this Island three Lodges, two in Port Louis, and one at Grandport, all working under the Grand Orient of France; the letters missive were, therefore, tendered by Bro. Neave to the head Lodge here with the Fraternal expression of a desire to become known to them. His arrival created a "Masonic sensation" in the Island—respect and kindness went hand-in-hand to welcome him. His visit might be termed an ovation, and requires an able pen to do justice to the occasion.

April 18.—The Lodge "La Triple Esperance" had the honour to receive Bro. Neave, as representing the Masonic body of Bengal. The reception took place in their elegant and commodious Lodge Rooms, and was on a very magnificent scale—in these points foreign Lodges greatly exceed those of England—here the arrangements fairly admit the term of magnificient splendour. The band, select yet numerous, was composed entirely of Masons. The Brethren altogether mustered 250, in full, yet varied costumes. On the entrance of Bro. Neave, he was preceded by Brethren strewing rose-leaves at his feet, and showering them over his head. The band struck up a Masonic air, and the temple becoming suddenly illuminated, he could not check his admiration. The banquet partook of the same elegance, and the evening was spent in the most delightful enjoyment.

April 25.—*Loge de la Paix* this evening entertained the distinguished guest, who was received in a similar manner as in "La Triple Esperance;" himself delighted, and delighting all.

This visit of the Deputy Grand Master of Bengal has tended much to create a spirit of emulation, and promote a good feeling with other countries. We most sincerely hope that the intention of his visit to the Cape may have been heralded to Bro. Clarke Burton the Provincial Grand Master under the English constitution, as well as to the Dutch Masonic authorities, who will, no doubt, feel it a pleasing duty to welcome Bro. Neave with every demonstration of Masonic regard and esteem; aye, and we prophecy that in New South Wales he will also be received with acclamation—and thus will two years of his useful life be passed in the restoration of health, and the advancement of the great and important objects of Masonic interest.

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WEST INDIES.

☞ Brother Jos. Ariano, of Kingston, Jamaica, will supply all applicants with the current numbers of the Freemasons' Quarterly Review.

JAMAICA.—*Appointment of the P.G. Master for Jamaica by the Grand Lodge of Scotland.*—We have the pleasure to state, that Masonry is somewhat at present in the ascendant in this our Western hemisphere, for within the last twelve months the Rev. Bro. W. G. P. Burton, Rector of St. Thomas in the Vale, Jamaica, has been appointed Provincial Grand Master for that island, by Commission from the M. W. Grand Lodge of Scotland. The same high Authority has also granted a Warrant for a new Lodge, by the title of the Elgin Lodge, to be held in St. Thomas in the Vale.

We have a very grateful duty to perform in announcing that the W. Master and Brethren of the Friendly Lodge at Montego Bay, at their Meeting on the 5th of August last, came to the unanimous resolution of forming a Masonic library, and to prove their determination that this resolution should be carried into effect, the sum of ten pounds was voted for an immediate outlay, and five pounds as an annual expenditure for this purpose. The Freemasons' Quarterly Review, Dr. Oliver's and other Masonic works were included in a list of books, which we trust will reach our Brethren, with these our warmest wishes for the success of their endeavours to possess themselves of the Masonic literature of the past and the present time. Were all Lodges to act in this spirit, and by devoting a goodly portion of their dues in the advancement of Masonic knowledge, acquaint themselves as well with the intelligence of some Brethren and the wants of others, they would learn a useful lesson for themselves; and by reading the transactions of our charitable institutions, would no doubt spare from the unnecessary indulgence of the table what would, to the poor and needy, prove the bread of comfort and the cup of cheerfulness.

KINGSTON, *July 28, Masonic Procession.*—In consequence of the arrival of a Charter from the United Grand Lodge of England, authorizing the opening of a new Lodge in this city, to be denominated "Le Union e Concordia," and constituting Brother Juan Jose Neito the first Master, and certain Brethren the first Officers, and the Brethren of the Craft being requested to lend their aid in opening the said Union and Concord Lodge in due and ancient form, a great number of Masons in Kingston, Spanish Town, and places adjacent, assembled at Sussex Hall, and formed themselves into a Grand Lodge for this especial purpose.

At a little after five, the Right Worshipful John Nunes, as Grand Master, *pro tem.*, took his place in the Lodge, which was opened in form, when the following Grand Officers were appointed and duly invested, Brothers T. S. Cushnie, Senior Grand Warden, James Derbyshire, Junior Grand Warden, Isaac Jones, Grand Treasurer, P. J.

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Ferron, Grand Secretary, H. Cohen, Senior Grand Deacon, I. Cohen, Junior Grand Deacon, Henry Vendryes, Grand Pursuivant, Joseph Chaves, Grand Tyler.

The Grand Master, in a short address, stated the cause for which the Grand Lodge was called. The necessary examination of the Master elect having taken place, and a Report being received that the Union and Concord Lodge was ready for the reception of the Grand Lodge, the latter was adjourned for two hours, and the Brethren formed themselves into a procession, and advanced, preceded by music, in order, all proceeding by threes to the new Lodge, when the Grand Master again stated to the Brethren the object of their meeting, and directed that the Warrant constituting the Lodge should be read. The new Lodge was then opened. The Officers of the new Lodge then surrendered their jewels (we must here observe that the Brethren had previously been working under a Charter from the Grand Lodge of Grenada, which they had surrendered, and that the Grand Master of England had been pleased to confirm all their proceedings under that Charter up to the time of surrender). The Master-elect was then recommended and installed in due and ancient form. The several Officers were each installed. The Right Worshipful Master John Nunes then delivered an excellent address to the newly-installed Master, Bro. Nieto. The Master-elect and his Officers severally addressed the Lodge. The regular Masonic duties were then proceeded with, and the new Master having taken charge of his Lodge, the Grand Lodge retired, and returned to their Lodge room in the same order in which they had entered the Union and Concord Lodge. The business of the Grand Lodge having been concluded, the Lodge was closed, and the Brethren returned to the banquetting room of the Union and Concord Lodge, where a very sumptuous entertainment was provided.

The Entertainment.—After due time had elapsed for the discussion of the substantials, and due justice had been done to the wines, the Worshipful Master proposed the usual loyal and patriotic toasts, which were all responded to with hearty and loyal cordiality and respect.

The first toast was Her most Gracious Majesty the Queen; then was drunk, His Royal Highness the Prince Albert; the Prince of Wales and the Royal Family; next followed, the Earl of Zetland, Grand Master of England; Lord Howe, Deputy Grand Master; His Excellency the Earl of Elgin; the Sister Lodges. The Right Worshipful Bro. Nunes returned thanks for this toast, and proposed the Worshipful Bro. Nieto, which was drunk with rapturous applause, and the Worshipful Brother delivered, in reply, an address in the Spanish Language. Several other Masonic and patriotic toasts having been drunk, the Right Worshipful Bro. Nunes proposed the Mayor and Custos of Kingston. This toast was drunk with the usual honours. The Worshipful Bro. Cushnie returned thanks. He adverted in forcible language to the benevolence of the Mayor, and to his charitable deeds, both in private and public, and expressed his earnest wish that the Mayor may live for many many years to preside over the city of Kingston. This wish was cordially responded to. The Worshipful Bro. Nieto proposed the following toast: "Prosperity to Jamaica in general, and to the city of Kingston in particular. The land which had adopted him in his exile from his native land." Due honours were done to this toast. Brother Leon proposed the health of the fair sex, to which Brother Aguilar returned thanks. The Brethren commenced gradually to withdraw, and

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some time after, the festivities of the evening were finally closed in the same harmony and good fellowship in which they commenced.

DEMARARA.—"Humble as is my station, and short as has been my pilgrimage in Masonry, I am happy in having been, under the aid of Providence, instrumental in resuscitating an old Lodge here—'The Mount Olive'—which had been dormant in Demarara for nearly sixteen years. I was introduced to an aged Brother who had been its Tyler, and preserved the warrant, furniture and regalia, with the hope that some day the Lodge would be revived. I have not time to detail the measures that were gradually adopted, suffice it, that now the Lodge is in good work, and supported by many zealous Brethren."—*From a Correspondent.*

If we mistake not, this very Lodge made an excellent return to the Secretariat about the time stated, but receiving no acknowledgment of money or certificate, it disbanded; but we congratulate our gallant Brother on its return to effective duty.—ED. *F. Q. R.*

BARBADOS.—A new Lodge, or rather an old Lodge, the "Scotia," No. 206, in the city of Bridgetown, has been revived by a charter of constitution from the M. W. Grand Lodge of Scotland. And not long ago, the "Scotia" Lodge, No. 206, presented Bro. the Hon. William Stephenson, Prov. Grand Master, with a very handsome and valuable *Silver Trowel,* bearing the following suitable inscription:—"Presented by the members of the 'Scotia' Lodge, No. 206, to the Honourable William Stephenson, Right Worshipful Provincial Grand master of Scottish Masonry in the West Indies, as a token of their regard and esteem."

The Trowel is tastefully ornamented with the Scottish Thistle, and affords a flattering mark of the high respect in which the Provincial Grand Master is held by his Brethren of the "Scotia" Lodge.

AMERICA, (UNITED STATES).

The Masonic season has closed some time; it has been an eminently successful one in all the branches of the Order. Some thousands have been initiated, and the Chapters and Encampments have had their share of work. The Order was never, since its first establishment in this new world, in so healthy and prosperous a condition; no, not even in the palmy days of Washington, Jefferson, Franklin, De Witt Clinton, and the worthies of olden time.

THE LATE GENERAL JACKSON, EX-PRESIDENT.—This distinguished American patriot, soldier, and Mason, is no more; he died at his residence, the Hermitage, near New York, where his ashes now repose, on the 8th of June last; he retained his senses to the last. He died with the utmost calmness. The public had been led to expect this sad event for many weeks. The venerable patriot himself, in the last letter he ever wrote, said, "I am dying daily. I feel that I can no longer be of service to my country, to my friends, or myself; and I am ready and willing to appear in the presence of my Maker."

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Tuesday, the 24th of June, was the day fixed for a demonstration of patriotism and respect for the memory of Andrew Jackson, when the pageant surpassed any ever witnessed in New York. The people of the city and of the surrounding country poured into the public thoroughfares, either to join the procession or to witness the ceremonies: business of every kind was suspended, and the city was one vast scene of mourning. The procession numbered upwards of 25,000 persons, embracing all classes of men, from the most distinguished to the humblest; with several regiments, with marines and artillery, their bands playing dirges and other appropriate pieces; the procession occupied three hours, and extended between five and six miles. In the third division was a very large body of Freemasons, in full insignia, with banner, ark, bible, &c. The entire procession consisted of thirteen divisions, consisting of benevolent societies and clubs, the fire department (from 1200 to 1500 men), bands of music, companies and cavalcades, far too numerous for us to specify.

The last Moments of General Jackson, from Mr. Bancroft's Funeral Oration.—He was a believer—from feeling, from experience, from conviction. Not a shadow of scepticism ever dimmed the lustre of his mind. Proud philosopher! will you smile to know that Andrew Jackson perused reverently his Psalter, and Prayer-book, and Bible? Know that Andrew Jackson had faith in the eternity of truth, in the imperishable power of popular freedom, in the destinies of humanity, in the virtues and capacity of the people, in his country's institutions, in the being and overruling providence of a merciful and ever-living God.

The last moment of his life on earth is at hand. It is the Sabbath of the Lord; the brightness and beauty of summer clothe the fields around him; nature is in her glory; but the sublimest spectacle on that day, on earth, was the victory of his unblenching spirit over death itself.

When he first felt the hand of death upon him, "May my enemies," he cried, "find peace; may the liberties of my country endure for ever!"

When his exalted system, under the excess of pain, sunk for a moment from debility, "Do not weep," said he to his adopted daughter, "my sufferings are less than those of Christ upon the cross;" for he, too, as a disciple of the cross, could have devoted himself in sorrow for mankind. Feeling his end near, he would see all his family once more; and he spoke to them, one by one, in words of tenderness and affection. His two little grandchildren were absent at Sunday-school. He asked for them; and as they came he prayed for them, and kissed them, and blessed them. His servants were then admitted; they gathered, some in his room and some on the outside of the house, clinging to the windows, that they might gaze and hear. And that dying man, thus surrounded, in a gush of fervid eloquence, spoke with inspiration of God, of the Redeemer, of salvation through the atonement, of immortality, of heaven; for he ever thought that pure and undefiled religion was the foundation of private happiness, and the bulwark of republican institutions. Having spoken of immortality, in perfect consciousness of his own approaching end, he bade them all farewell. "Dear children"—such were his final words—"dear children, servants, and friends, I trust to meet you all in heaven, both white and black—all, both white and black." And having borne his testimony to immortality, he bowed his mighty head, and, without a groan, the spirit of the greatest man of his age escaped to the bosom of his God.

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CHARLESTOWN, *June* 25.—*The Masonic Celebration.*—The general Masonic celebration and festival on the anniversary of the 24th of June, took place, according to appointment, on Bunker Hill. At nine o'clock the Grand Lodge of Massachusetts, and the other Grand Lodges, King Solomon's Lodge, and the Knight Templars, assembled in Main-street, Charlestown. In the Town Hall, at the same hour, assembled the Grand Chapters, Lodges, Visiting Brethren, and Royal Arch Masons. At ten the procession began to move for the ground under the direction of the Chief Marshal, the Boston Encampment doing escort duty. After the usual religious services were performed, G. W. Warren, Esq. delivered an address, in which he greatly applauded the devotion of King Solomon's Lodge, for their warm attachment to the memory of one who sacrificed his life for his country's liberty, and who was M. W. Grand Master of that Lodge. He spoke in high terms of the Lodge's unremitting efforts to have a monument to the memory of the Brother and patriot, General Joseph Warren. The day was clear and cool; nearly 1200 of the Masonic Brotherhood, and about 3000 spectators, were within the monument grounds; the scene was one of deep and solemn interest. We were on sacred ground—ground sacred to liberty, and sacred to the memory of the dead—we were surrounded by men of a preceding generation—men hoary with age—we felt as if we had been among our fathers, so venerable was their appearance. I never saw a more venerable looking procession, and one that more deeply impressed me with its respectability, dignity, and weight of moral character. With their regalia and three-cornered hats, which some wore, they presented an unique appearance. One Brother was present, who had been the Grand Master of King Solomon's Lodge for fifty-one years. One of the standard bearers, who was an aged Brother, probably from the heat of the sun, sunk on the ground completely exhausted. A dinner was served up in John Wright's usual style at two o'clock, in a pavilion erected for the purpose, on the monument ground. After dinner several speeches were to be delivered, but while they were dining a thunder-storm came on, and all spectators hurriedly left for their respective homes. The occasion was more interesting than was generally anticipated, owing principally to the great number of the Brotherhood that were present. The monument to General Warren was placed in the base of the Bunker Hill Monument. The monument ground, 400 feet by 600 feet, is kept in excellent order. The celebration in many respects is worthy of notice.

BOSTON.—"*Deus meumque Jus.*"—A declaration and protest has been formally announced, signed by J. J. J. Gourgas, Sov. G. Com. 33rd degree, *ad vitam*; E. A. Raymond, G. Treas. H. E.; Ruel Baker, G. M. Ceremonies; J. Christie, Captain of the L. G.; C. W. Moore, G. Sec. Gen. H. E.; A. Bull, Sov. G. Insp. Gen. 33rd degree; K. H. Van Reusselaer, S. G., J. G., 33rd degree; G. F. Yates, Ins. L. G. Com., 33rd degree, &c. In this protest, a work by Bro. F. T. B. Clavel, entitled "Histoire Pittoresque de la Franc-Maconnerie," is denounced as having stated the "Supreme Council" to be defunct, and also as having made other gross misrepresentations of the Order. The manifesto enters into all the various points at issue; and certainly proves that the Order, so far from being defunct, has maintained its position in unbroken continuation to the present day.

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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 MASON complains of our placing India news last; can he not perceive that by this course we are often able to give the latest intelligence from the most distant parts? He has written a long letter to little purpose.

P.M.—The Brother alluded to was representative of the late Grand Master of England (not of the Grand Lodge of England), to the Grand Lodge of Ireland.

X.—The communication reached us too late for the present, and will be past use for the ensuing number.

A BROTHER.—The indefatigable Brother Alexander Grant, British agent for the District Grand Lodge of Bengal, will notice any communication on the subject; his immediate address is Londonderry, Ireland.

CALCUTTA.—We are gratefully sensible of the important services rendered to us here by our kind friend, Bro. A. Grant, whose exertions have been crowned by signal success. Our correspondence is now regularly noticed, warrants and certificates duly forwarded, and what is more cheering, the Brethren are gratified, and the Treasury full. Bro. Grant! these are the fruits of your zeal and activity.*

We receive the *F. Q. R.* regularly, and find it essential to our vital interests. Its pages always convey useful information, as well as admonitory remarks, and interesting observations.

We number on our roll twenty-six Lodges, six, however, are in abeyance, viz., Dum Dum, Sincerity, (Cawnpoor), Saugor, Dinapoor, Neemuch, and Kurnaul. In Benares the Brethren have established a Lodge, called the "Fraternity and Perseverance."

Knights Templars.—This Order, threatened with extinction—has revived under a *peculiar* warrant—an encampment has started thereon into existence as the "Sepulchre," and is very promising. Among its members are—Sir Knights Hoff, Frith, Duley, Teulon,† (late G. S. of Texas), Smith, King, Fabian, &c., &c. Several Companions have been installed, but we are desirous of being select. There is also another encampment here.

BOMBAY.—*The Brotherhood of the "Olive Branch in the East."*—A very great sensation has been created in India by the proposal of the Right Worshipful Brother Burnes, Provincial Grand Master for Western India, to establish a new Order, under the designation of the "Brotherhood of the Olive Branch in the East." The proposal was brought forward on St. John's day, June 24, when no fewer than eighty Brethren, of

* The Bengal Masons may well be proud of their agent. They will be happy to hear that he attended the last Grand Lodge, on the 3rd of September, and was in excellent health; would we could add, in spirits also; but his anxiety to establish the Order in Derry on a permanent footing of high respectability, causes him much mental disquietude.

† Bro. Teulon when in London, was introduced to the late Duke of Sussex, and brought credentials from Bro. Herring the Grand Secretary of the Grand Lodge of New York. Bro. Teulon and Dr. Crucefix had confidential interviews. We congratulate the Bengal Fraternity on his affiliation with them.—ED.

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various nations, were assembled at Bombay; and it has been received by the principal members of the Craft in India with great enthusiasm. A friend has favoured us with a copy of the minutes of the first twenty-four promoters of this new Order, including, besides the Provincial Grand Master himself, the names of Bro. W. A. Purnell, Physician General, Senior Grand Warden, Bros. Compton, P. G. S., Mullaly, Blowers, and Barr, the principals of the Royal Arch Chapter, the Masters of the Lodges "Perseverance," and "Rising Star of Western India." Bros. Lynch, Acting Superintendent of the India Navy, E. F. Danvers, Senior Magistrate of Police, Professor Pole, Doctors Downes and Boyd, Bros. Manockjee Cursetjee, and Mahomed Jaffer, C. J. Stewart, R. Mackintosh, &c. On account of the lamented death of Bro. Captain Ward, P. G. S. W., the Provincial Grand Master's brother-in-law, no public steps had been taken when the mail left, to organise the Order, but it was expected to be in full operation in the course of a week or two. We insert a brief outline of the proposed statutes of it, as well as the heads of the address of the R. W. Bro. Burnes, in bringing forward his views regarding it.

1. *Style and designation.*
2. *Objects.*—To give a fresh impulse to truth, charity, and enlightenment, by increased spread of Masonic principles and practice, and to supply to natives of the East, who are Masons, a substitute for the higher chivalric degrees, their exclusion from which creates heart-burning.
3. *Classes.*—Novice, Companion, Officer. None but a Mason can enter the first, nor then unless honourably connected; none but a Master Mason the second. It will be a recommendation, but not imperative, that for the third class the applicant be a Royal Arch Mason.
4. *Administration.*
5. *The Grand Master, and Deputy Grand Master.*
6. *The Grand Council*—rules and regulations.
7. *Annual Convocation*—the like.
8. *Houses of the Brotherhood.*—Each to be governed by a "Guardian and two Assistants," and entitled to admit members to the first and second classes.
9. *Admission of Members.*
10. *Dues.*—One pound sterling for every ten rupees.

Establishment of a "House."—100 rupees; annual payment 25 rupees. Novice, 10 rupees—Companion, 15 rupees *—Officer, 25 rupees.

There are other fees, for fund, &c.

11. *Badge, ribbon, seal.*—The Badge is a white dove, descending with a green olive branch in its mouth, placed on a plate of dark-blue enamel, surrounded by a red fillet, containing in gold letters the mottoes—"Pax in Indis," (above), and "Lux in Tenebris," (below). The badge is oval. The gradations in rank are amply detailed both as to badge, ribbon, jewel, &c. The seal bears the same device as the badge.
12. *Forms.*—Declaration of Novice—record of admission as to name, age, place of birth, religion, residence, rank or occupation. In what Lodge initiated, passed, and raised, to what Lodge belonging, place and date of admission into the Brotherhood; by whom admitted and recommended. Declaration for, and form of reception of a Companion.

* If enrolled before 1st April, 1846, half these dues.

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From the Address by Bro. James Burnes. L.L.D., K.H., &c.

Masonic Templary and the other high and chivalric degrees, as they are called, are, I need scarcely say, unsuited for India; and although in reality they possess no antiquity, being a cumbrous invention of the last century engrafted on a naturally pure and simple institution, they are already out of date. With them, therefore, we can do nothing, even if we were capable of attempting to resuscitate, at Bombay, institutions repugnant to the feelings and insulting to the name, of the natives of Asia. I possess legitimately the privilege of communicating many of the high continental Masonic degrees, but I have never exercised it; and when powers were recently transmitted to me to establish a branch of a chivalric order at this place, my reply was, that I was indisposed generally to encourage grades into which the natives could not be admitted. But from a new and vigorous institution, such as the Brotherhood I have suggested, suited to the times and circumstances in which we live, stupendous results to society might be anticipated; while, to its members, it might be made to possess those charms so fascinating to many in the high degrees, with the incalculable advantage of being open as a Masonic distinction, though not a *new grade*, to native gentlemen, thereby putting an end to the heart-burning which must naturally, and does actually, exist at their exclusion from these degrees. Yet it may be alleged, although our objects are perfectly legitimate, and in strict conformity with ancient and acknowledged landmarks, that some sovereign authority is requisite, some patent or writ, under which we may establish our new Brotherhood. But, with all due respect to constituted authorities, and especially to the governing bodies of our Craft, which, as honest Masons, we are bound to uphold, I would ask what patent or writ have the Grand Lodges of England, Scotland, or Ireland, the Grand Orient, and the Supreme Council of the 33 Degrees in France, and all the other great Masonic association in both hemispheres, but their own authority? And what patent or writ had the Templars of old, the Knights of St. John of Jerusalem, and the other great chivalric Fraternities of the middle ages? None but the sword! The Pope gave to one Brotherhood a red, to another a white, and to a third, a black cross; but one and all established themselves, and maintained themselves, by their own authority, and we have seen the last of them, even in our own days, its glory gone, still styling itself a sovereign and independent Order. *Their* bond of union was war and hatred to the nations of the East—why then should not *we*, the children of a happier age, combine to wipe out the injustice they committed, by proclaiming light and truth, carrying with us the Olive Branch—LET US BE THE BROTHERHOOD OF THE OLIVE BRANCH—throughout the East! Some may consider these suggestions visionary, but I know that if the standard of such a Brotherhood be raised, hundreds of Masons throughout India and Europe will seek to be enrolled under it, and I do not yet despair of seeing Bombay, as from its position—on the horizon, as it were between light and darkness, it is well suited to be, the centre of a movement which for purposes of charity and enlightenment, may influence the remotest corners of the earth. Nor, let it even enter the imagination of any one that, in submitting this proposal, I contemplate making innovations on the body of Masonry? Far from it—the integrity of our time-honoured fabric must remain unscathed, while we add to its attractions by ornamental outworks in strict keeping with itself, and suited to the days in which we live. I propose no new tokens, no new rites, no new secrets, no new tenets, no new purposes. I invite Masons to combine, on their own ancient and established principles, to give a new impulse to their old and acknowledged objects. *Surely*, but *silently* must the foundations of such an institution be laid!

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Hong Kong.—*April* 20.—Masonry is at length established in China through the exertions of the Worshipful Brother J. H. Cook, P. M. 122, P. Z. of 122, and P. S. G. D. for Devon, now serving as Paymaster of H. M. Ship "Minden." A warrant from the G. L. of England was petitioned for in May last year, which was promptly complied with; and the Royal Sussex Lodge 735 is now in full work, Bro. Cook being the W. M.

The Rev. Mr. Gutzlaff has vainly and unwisely endeavoured to throw a slur on the Craft by identifying the orders with that of the "Triads," a body widely circulated through China, but his own character of this body falsifies his assertion; they are opposed to all government, and are well-known to be a lawless set of murderers, thieves, and vagabonds; indeed, they are the "Thugs" of China. Three of these Chinese Masons or Triads were sentenced to be hung here some time ago, but they strangled themselves in prison.

[Our correspondent is rather hard on the Triads. No doubt the three alluded to were lawless men, and deserved their fate; but Masonry is charity, and covereth a multitude of sins by pardoning trespasses. Let Masons set a proper example, and it is possible that even the "Triads" may become emulous of their principles. Poor Mr. Gutzlaff; his lack of charity tells sadly against him.—Ed. *F. Q. R.*]

LITERARY NOTICES, &c.

Systematic Charity. A Sermon, by W. Carwithen, *D. D.* Spencer.

The occasion of laying the foundation stone of the Royal British Female Orphan Asylum at Devonport, with Masonic honours, on the 23rd of April last, presented a suitable opportunity for the reverend author to address the Grand Provincial Lodge of Devonshire in his capacity as P. G. Chaplain. He chose his text from the 1 Cor. xvi. 1, 2, 3, which, in conformity with the great principle of charity and benevolence, marked in strong character the outline of his discourse. The term Systematic Charity is, as far as we believe, a new one, but it is, nevertheless, also a good one; and Dr. Carwithen has defended it with considerable acuteness, and in his explanation has divested it of all difficulty.

The introduction of the Roman Emperor who sought to transpose Christian virtues into popular superstition is a happy instance of the power of love over prejudice. The sermon is worthy of the serious perusal and contemplation of the sober-minded and kind-hearted, both of the popular and Masonic world*.

The Secret of the Lord. By G. A. Walker, *M. A.* Stanfield, Wakefield.

This sermon was delivered on the 17th of April last, on the consecration of the Wakefield Lodge, No. 727; and the publication is dedicated

* A Masonic Ode and Dedication Chaunt accompanies the sermon, as performed at the interesting ceremony alluded to, composed by Brother P. E. Rowe, P. G., Organist; the profits to go to the funds of the Society.

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to the Earl of Mexborough, P. G. M., C. Lee, Esq. D. P. G. M., and the P. Grand Lodge of West Yorkshire.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—*Psalm* xxv. 14.

There is in this discourse so pointed an illustration of Masonic antiquity, and such indisputable evidence of the occasion and necessity of one of its leading virtues—*Secresy*, that the Masonic reader will be struck with the truthful revelation of what his heart acknowledges to be the great moral power that secures his privileges, although many of the popular world are sceptical of the good of Freemasonry on account of that virtue, and its enemies denounce it accordingly for the same cause. Let them read this sermon: they will ponder on that secret council whereby the Lord determined to rescue the ruined race of Adam; on that secret which St. Paul calls "the mystery which hath been hid from ages and from generations:" who also observes, "Behold, I shew you a mystery."

The auspicious solemnity of consecration is expatiated on, and the Rev. Brother concludes his excellent discourse by an exhortation to the Fraternity which those who read will not disregard.

Jacob's Ladder. By the Rev. Geo. Oliver, *D. D.* Spencer.

In our last number, we noticed this collection of pulpit addresses, and only refer to them again to announce that they have been published complete. As a series of pure moral ethics, they should be read by every mother of all classes, on whom depend so greatly the welfare and happiness of families; not that they are unadapted to the mind of man, be his station what it may, for the high-born will be taught the lesson of truth, and the lowly one that of peace and content. "Jacob's Ladder" should be on the library as well as on the cottage table.

The Creation of Light. A Masonic Sermon, by the Rev. Thomas Eyre Poole, *A.M.* Spencer.

This excellent discourse was delivered in Christ Church, Nassau, New Providence, Bahamas, on the 27th of December 1844, before the Provincial Grand Lodges of England and Scotland; published by their request, and dedicated to the Govenor, G. B. Mathew, G. M.

"And God said, let there be light, and there was light."

The reverend author observes that *Light* in its most extensive signification and use, may refer to various objects and be differently defined. Our space will not allow us to follow him throughout in his scriptural allusions from the Creation to the Gospel dispensation, and shall, therefore, briefly note his reference to Masonry, which he states to be, in the most *sacred sense*, "a science of light, a bright beam, a noble and holy system of practical religion, which derives its excellence from, and would ever direct its children to the first Grand source of all light, the Mighty God, the Everlasting Father, the Prince of Peace!" The necessity of secresy and mystery is satisfactorily explained, and the seal of fidelity is emphatically declared to be broken but by death. The spirit of peace pervades this truly Masonic discourse, which will form a valuable addition to the Masonic collection. The profit, if any, from the sale, is to be devoted to the Masonic charities*.

* We understand that the Rev. Brother is son of the late Lieut.-Col. Poole, of the Hon. Company's Service, who served under Lord Cornwallis and the Duke of Wellington in India, and who received a medal of distinction for his service at the storming of Seringapatam.

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Historical Landmarks. By Geo. Oliver, *D.D.* Spencer.

Our learned historian has concluded the third or Master Mason's Degree, and is about to enter on its perfection; viz. the Royal Arch. In perusing the last published part, we find it co-operative in all its points with its predecessors, and establishing previous conceptions by powerful illustrations. What a standard of reference, when completed, will be these landmarks; what "fresh fields and pastures new" will they not always offer to the exploring ardour of the true Freemason! We observe with grateful pleasure, that the work is to be dedicated, by permission, to the Earl of Zetland, the amiable ruler of the English Craft.

The Masonic Mirror and Symbolic Charts. Sandford, Cleveland, Ohio. Spencer, London.

This very clever and curious chart is, we understand, the production of Bro. Bills, formerly of the Lion and Lamb Lodge, who has spent some time in America, and, as it appears, has not been idle; there must have been much time spent in collecting, arranging and condensing so much important Masonic matter, and we sincerely hope that Bro. Bills will find among the Fraternity in England an ample patronage to reward so much industry. We know not if our indefatigable Brother has ever seen the "Freemasons' Eureka and Guide," a chart of similar appearance; if not, the circumstances prove how the minds of different men bear on the same subject, without incurring the charge of plagiary. It is not possible to quote from the Symbolic Chart, but we recommend it to the contemplation of our readers, and recommend them to have it backed with linen, in separate compartments, so as to fold in a case: it will be thus handy for reference.

Illustrations of the Law of Kindness. By the Rev. G. W. Montgomery. Wiley and Putnam.

This republication of an American work is dedicated to the memory of the late Lord Lyttleton, "whose valuable life is as a practical illustration of the law of kindness." The author is a minister of the Gospel in the United States, and has prepared a work of natural morality, not merely free from sectarianism, but in strict accordance with the divine precept, to "overcome evil with good." The English reader will be more than pleased with the study (for the work deserves to be studied) of this delightful volume, which refers to American character and institutions, and developes forcibly the necessity and advantage of the practice of the law of kindness. History and biography are happily drawn upon as sources for information and explanation, and a pure pious spirit prevails throughout. There are moral contrasts, such as kindness and revenge, kindness and insanity, kindness and crime, kindness and persecution, kindness and punishment.

There is also a more enlarged sphere in which national character and kindness are treated of in a very masterly manner, showing how distinct classes of a nation can be regulated so as to create an effect on other nations. It will not surprise the intelligent reader, that as a leading illustration of the law of kindness, the character of Jesus is adduced in its irradiating brightness.

To the American work the English Editor has added a Supplementary

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Chapter on Almsgiving, and in so doing has identified himself with the thoughts and inspirations of the reverend author, who, we anticipate, will thank him for having supplied the *hiatus*.

Mr. Montgomery, in his strictures, does not spare his own countrymen, the *soi disant* free Americans who are slave-owners.

All should read this inestimable book,—were it possible that it could reach the eye of the Queen of the British isles! over which Providence has destined her to reign, what signal benefit to humanity might result; what a contrast must such a book present to the revolting deer-slaughtering scenes got up for her amusement at Gotha.

Plan of an Improved Income-Tax, and Real Free Trade. By James S. Buckingham. Ridgway.

As dire diseases require strong remedies, so does the pressure of exhaustion on the body politic require stringent means for its removal. Few men, if any, have lived to see so much of their original views adopted, although, when their views were originally divulged, they were considered to be as hopeless by some as dangerous by others. From the Eastern hemisphere to the new world, Mr. Buckingham has gathered his experience, and has brought it home to England, where we fear his experience is too much needed not to insure attention by many who, but for the threatened danger, might turn a deaf ear to the warning of truth.

To his plan of an improved income-tax, which is founded upon an honest mode of levying, we have only to suggest, that even the humblest should contribute their mite, in order to ensure the just taxation of the man worth millions. Let every man that can earn his 20*s.* per week pay 1*s.*, he would save indirectly at least 6*s.*, and thus gain 5*s.* in pocket; the collection could easily be made by the master, and paid quarterly to the assessor. But will the nobleman pay his ten thousand a year? He may be compelled to do so. It is begun to be felt that there ought not to be one law for the poor and another for the rich.

Mr. Buckingham's views on emigration are strikingly clear: we wonder, as we read, how such views have escaped the attention of the Government.

Herald of Peace: a New Series. Thos. Ward and Co.

Thirty-eight numbers of this truly Catholic serial have met the public eye, and must have tended to direct the thoughts of many to that curse of mankind—WAR; which "has ruined the world, crimsoned the earth, and cursed our species for ages and ages," while education has proved incontestably, that military ambition and moral excellence are incompatible. That British soldiers may be the best disciplined we do not question: but as the lash is the schoolmaster, we shudder at the serfdom, as well of him that awards as of him who endures the punishment, fit only for a brute.

The society for the promotion of permanent and universal peace may find their annual account of good to prosper but slowly, but it will progress; and when once the balance is proved to be in favour of its objects, we may admire, as we shall surely shudder at the exploits of a Wellington and a Napoleon, while we shall glory in contemplating the peaceful actions of a Penn and a Howard.

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Contributions to Vital Statistics. By E. G. Neison, F.L.S., &c.—H. Cunningham.

The purport of this author is to develope the rate of mortality and the law of sickness from original and extensive data procured from friendly societies, showing their instability; together with an inquiry into the influence of locality on health. These contributions were read before the Statistical Society in March last, and now greet a more public notice. The author observes, that the data will serve other useful and practical purposes, as well as questions of a more curious and speculative character.

After thirty years of comparative peace, during which the table of general mortality presents such a proportionate change as to put the Northampton and other former calculations *hors de combat*, such a work as the present is most acceptable; a new cycle of time and of circumstance renders it absolutely necessary; and it is but justice to Mr. Neison to say, that he has given in his Contributions a boon of *vital* importance to society at large; he has written without fear, and has reasoned without prejudice. His position as actuary has given him some opportunities, but his own mind has directed him in the pursuit with well-regulated precision; there is no rail-road haste. As a mathematician he will not be disputed, neither will he suffer as a philanthropist; many of his views are clear, pregnant, and obvious; and if, we should question some points, it may be more to show our desire to investigate truth than to oppose the author in his views. Life-assurance has now become a leading *vital* question. We inquire, after a fire has taken place, if the sufferer be insured? we do the same when a person dies, and we marvel in either case when the answer is in the negative. We have been told, that not above one-third of the property in the kingdom is insured, and that not one-twentieth part of the number of such as can insure life against circumstance avail themselves of the opportunity. To many the premium appears high, and we are of those who consider that a very material reduction may be made; and we ground our opinion upon many providential circumstances, among the leading characteristics of which may be ranked the simplicity, which has overcome the complicity of medical statistics; and we opine, that in no office is this principle better understood than in that of which our author is the respected actuary.

Our author, in classing men, observes of tailors and clerks, that they are subject to a high rate of mortality—although not of sickness—has he forgotten the awful high rate of mortality among medical men? He observes of England generally, that *sickness* is at a high rate, but that in Scotland there is an excess of mortality! On Ireland he is silent.

The observations on friendly societies are, we fear, too true, their tables being generally delusive, and thus the surviving parties too often have no resource but the parish. Better legislation is needed, "The ship is cast upon the waves without rudder or compass, and the safety of the vessel left to accident and chance."

Disease and its changes are well put, and the subject deserves especial attention.

The statistical account of the Odd Fellows' Society is startling; they are said to consist of 400,000 members, increasing at the rate of 25,000 per annum, and its income is said to exceed a quarter of a million sterling! Surely such a body requires sound legislation. The tables are

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very numerous, and are based on fair calculations; in fact they are superior to any that have fallen under our observation; and we take leave of Mr. Neison for the present, with many thanks for the opportunity afforded us of profiting by his elaborate work, and hopeful that his own expectation of adding further Contributions to Vital Statistics will be realized at no distant period.

The Tiara and the Turban. 2 vols. By S. S. Hills, Esq. Madden and Malcolm.

The author, in these volumes, relates his "impressions and observations on character within the dominions of the pope and the sultan," an interesting subject, and particularly so at the present moment, when a "movement" in the political relations of both countries is pretty generally perceptible, and in which the author himself appears to participate. Various scenes are graphic and pleasing, and altogether free from pedantic effort. In having occasion, after leaving Bologna, to use oxen in addition to horses, they are described as "the immaculate white oxen of the country now, as when the poet of the Augustan age sang the praises of their unmixed and spotless beauty, their strength and their docility." Fair Florence comes in for well-deserved praise, both its country and inhabitants, as does Tuscany, for being altogether a well-governed and contented country. The comparison of comforts is alluded to, and the usual axiom is reversed, for it seems that in Italy every man's business is every man's, which however was found to be more friendly than convenient or agreeable. The approach to the Eternal City was marked by the sterile and inferior appearance of the country from Tuscany. The exclamation of a passenger, "*Roma!*" caused every head to peer suddenly from the windows of the Vetturino, and all else was forgotten but its absorbing interest. The taking of the veil by a young female is not incorrectly termed a human sacrifice, as equally contrary to the law of nature and the Creator; but the character of a Roman priest is sadly repulsive, and we hope the author is misinformed as to its being one of a class. The chapter on murder and sacrilege is startling; yet is there in it an air of probability that absolution is freely given for confessed murder, when not only is it refused to a poor wretch whom starvation compelled to steal a vessel of silver from the church, but the same priest blasphemously declared, that in the world to come a still more dreadful penalty awaited the sinner.—"Thou art excommunicate."—Both were executed.

Although the author's sojourn in Rome must have been too brief to allow an extended examination into the subjects of religious policy; still he proves how much can be effected by a keen observer.

The Neapolitans have curious notions on English gastronomy; but as a science, their own is far less delicate. In one of the boarding-houses, the author is introduced to a judge and his wife; the former was a bad judge of his own interests, for he wrote a work to benefit the public, which being displeasing to the government, the judge was sent to the right about. In describing a quadrille, the author gallantly observes, that having fallen into the "yellow leaf," he was fortunate in having a partner so fair, quick, lovely, and intelligent, that he might be pardoned for having forgotten the number of his winters, and felt the gaiety, elasticity, and perhaps the passion of his earlier years. A monastic drama, founded on Adam and Eve in Paradise, appears to have

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been a very equivocal affair, such as even in any other country would not have been permitted. The miracle described was a probable confederacy with chemical agency. The description of Athens, as well as of Vesuvius, Herculaneum, and Pompeii are certainly not so graphic as others we have perused; but then it should be considered that only a chapter or two are devoted to these interesting subjects. The character and times of Socrates, are an exception, being well given.

After a well-written argument, the author observes, "the altar of the church is to the Romanists, what the holy of holies of the ancient temple was to the Jews. As scarce any subject escapes our tourist, he gives advice to physicians, not to be hasty in sending patients abroad, and gives an instance where probably some healthy English locality might have presented a better process, acknowledging, however, that the general ethical directions were not sufficiently observed. The seamen at prayers immediately after weighing anchor, propitiating heaven for a prosperous voyage is very sublime.

Turn we now from the Tiara to the Turban, from the Basilica of St. Peter to the mosque of Ismael.

"No faith is more opposed to idolatry than the Mahommedan," but in the bordering villages the Christian is an object of contempt even to a shopman, and the European traveller who leaves Athens without a conviction of the character of Socrates, *knows* nothing; let him but pass a few roods into Turkey, he will find that he *is* nothing; even the boys have an abhorrence of a Christian. There is a splendid contrast of character between the Turk, Frank, Armenian, and Jew. As the tourist advances he will find, in matters of business, that the Turk is generally a fair dealer, and sufficiently communicative. Moslem charity is pleasingly exemplified in the person of an old Turk who collected subscriptions in aid of the canine species, and it would seem that the portion of the Koran which declares the spirit of every thing living to be like the soul, immortal, was typified in this kind-hearted old man.

The great slave-bazaar is examined with much care, and the generally received opinion of its indelicacy and immorality is rendered less objectionable; there was no gloom among the women, who seemed only aware that a change of masters was merely a change of service; the case of an Abyssinian woman and her child is an exception; she was sold because her master never kept his slave after she became a mother! The sultan always has the first choice, and his harem consists of no less than 300 beautiful women. The mosque of Solymania is the grand temple of Mahommedan worship, and must be a very splendid building. Islamism is contrasted with Roman and Greek Christianity, and may be considered as the best portion of the work. Slavery and polygamy are the serious plague spots on its escutcheon; yet David had his numerous wives. Some political remarks would argue that the autocrat of Russia entertains designs that will sooner or later emesh the sultan in a web from whence his extrication must be owing to other than Turkish power or diplomacy.

The volumes embrace a vast field of inquiry, abound in pleasant descriptive scenes, with interesting anecdotes, and are, in effect, what they are stated to be, "impressions and observations on character within the dominions of the pope and the sultan."

We must also thank Mr. Madden, who is the "presiding genius," of the tourist, with whom he enables the student of the closet to travel, as if in company; he is the indefatigable wizard who is the means of

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bringing many mysteries to light, and we suspect the magical characters over his entrance-door have a peculiar signification and attractive affinity for authors. We observe that, by the imprint our friendly bibliopolist has taken unto himself a partner in business; may continued success attend them. "Books are the nourishment of the mind," and the reviewer should be grateful to the publisher as well as to the author for such intellectual enjoyment as the "Tiara and the Turban" presents.

TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

Bros. Sharp, Hersee, and other Brother Editors.—Many thanks for newspapers, which are most welcome—albeit they may not contain Masonic information.

P. M. (Nottingham).—Many thanks for the perusal of a very interesting letter, of which we have taken due advantage.

A. R. Catholic Brother.—You cannot draw the apostate out; he is like a rat in a hole, hating and hated.

A Life Governor.—We have already expressed our opinion as to the propriety of a portrait of that excellent lady, Mrs. Crook, the matron of the girl's school, whose delicacy is so retiring, that we doubt whether she can be prevailed on to set to any artist. We would not advise the subscription to be limited, but leave to every one to give as he may please. We have known *limited* subscriptions to fail altogether. Many Lodges will probably subscribe if properly applied to.

A Catholic Brother.—The Castor and Pollux of the "Masonic Impudence" egg are well-known.

Mirglip.—There are many places in England that present dry and mild winter quarters; Bath in particular, where Masonry might profit by an intelligent visitor.

A Yorkshireman.—Mrs. Crucefix desires her best compliments and thanks for a very kind and considerate remembrance.

A Lincoln Brother, may take his *reason to market*, or go to *Market-razen;* it will make no difference to the Masonic Satrap, who cares as little for Masonry as he does for consistency; he is of the genus ——, but he may be understood notwithstanding; if the past may be considered a type of the future, with some people yes means no; does our correspondent take?

Q.—The Masonic Caterpillar is of the hungry tribe. *Vide* Chapter on Insects in their Reptile State.

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RAILWAY MASONRY is unsuited to our columns, the stupendous conception of Sumatra excepted. The contemplated employment of one thousand millions is terrific. "Scrip deposit and premium" create sensations indescribable. *On dit:* Old Harry has actually surveyed the line, and reported on the gradient, which, having a slight tendency to an inclined plane, has disposed him to offer favourable terms, provided he is appointed engineer and stoker. Indeed, he has given his opinion that no one else can guide the engine through his dominions. Old Harry may be found at the —— Club, where he purposes remaining until his envoy shall return from Paris, where he went to consult with ——, now on a visit in the Rue d'Enfer.

HONG KONG.—The Intelligence came but just in time. One report is altogether inadmissible: if written by a clergyman, it is a disgrace to his cloth; if by a lawyer, we merely remark that Curvolsier and Tawell found advocates to shed such tears over their briefs as to render their defences mere mockeries of justice.

M. R. E.—The promised paper has not reached us. We hope it was not amongst those entrusted to the Wandering Jew, who is reputed as "missing" in consequence of the railroad mania; nevertheless, grateful thanks for continued kindness.

BRO. DU JARDIN'S Report came so late as with difficulty we could insert a very few lines.

A PROV. G. SEC., and Others.—We have nothing to do with the Calendar but to buy it, and dear enough it is; many of its errors, however, must be shared by recusant Lodges and idle secretaries who neglect to send reports of changes. The only remedy we can suggest is, that Bro. Spencer be empowered to deal *ad libitum* with the case; he will then probably take advice, and follow it.

A. T.—Sir Charles Wolesley is a Mason of forty years' standing; Lord Camoys is a Mason; we are uncertain as to the Earl of Shrewsbury.

FIDUS.—The letter to the "Grand Stewards" is deferred in consequence of a meeting of the Present and Past Grand Stewards having taken place, which was adjourned until the 1st of December next.

A WORCESTER MASON.—It is true that the memory of the Duke of Sussex is now but seldom given. In our opinion the omission is prudent; it is inconvenient to multiply toasts. At the Grand Festival the case is different. We would suggest that the memory of the Duke of Sussex, and of all other deceased Grand Masters, be given in solemn silence.

A P. G. OFFICER OF CHESHIRE.—The late Right Hon. Sir Robert Salusbury Cotton, Bart., was P. G. M. for the province in 1793; he was, we believe, the father of the present Viscount Combermere.

A COUNTRY BOOK-WORM.—The book-cases are in the Grand Officer's clothing-room; for the books, enquire of Heaven knows whom. All the answer we can get is, that it is a failure; stuff and nonsense, let us have a report on the subject, which can be dealt with in a straightforward manner. Bro. Henderson! up, and awake.

H.S. is, we believe, in error. We have heard that the Duke of Richmond has joined the Prince of Wales' Lodge; if so, there may be something significant there anent—*nous verrons.*

A PAST GRAND OFFICER complains that the Lodge of Antiquity is becoming a semi-legal Masonic club, and that the present kind-hearted master can work a ship much easier than his Lodge; of course he can, and probably finds the members not so ready to tumble up, all hands, reef topsails, as a jolly crew; however, he has an excellent Past Master to fall back on in his Brother, who stands *primus inter integros.*

HINT—enquires what has become of the MSS., papers, and Masonic books of the late Grand Master; there must be a vast collection. Now is the time to prove that the Masonic Library and Museum is no failure, by soliciting the Trustees to follow the noble example of that excellent lady, the Duke's widow, and present them to the Grand Lodge.

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Bro. Rev. T. E. Poole.—The lines to Lady —— have been inadvertently mislaid.

J. K. (Worcester).—If we did not know our Correspondent better, we should suspect him of a desire to hoax us by his description of the meeting in June last. Not a word about the *working* of the Lodge, or any reference to the Charities. True the *furniture* and *jewels* are praised; but, ye Gods! what a liquorish account of the banquet. Our correspondent states that he never saw a more *amiable melange* of all the creatures that swim, waddle, graze, or fly, in a cooked state. How the Editor of the Tablet would smack his lips. We have not ventured to insert the report; we a while ago sustained a dreadful reproof from the Newstead Lodge, for daring to allude to a haunch of venison, and possibly may be reproved now for the sin of omission; however, we reserve the report as a *morceau* fit for a *bonne-bouche*.

Bro. Wood's obliging letter is acknowledged.

A Cornish Brother.—A brief account of the meeting at Liskeard was worked off before the arrival of his report.

A Bristol Mason.—We have been inundated with letters on the cowardly attacks upon the venerable D. P. G. M. for the Province. There are literary scribes who, like sneaking dogs, always fight foul; but even the low betters of the cock-pit disown the dog.

A Lady.—We are not in the secrets of the prison-house; but place your money in some other office.

A Mason (Dorchester).—*Sept.* 22.—The report of the sermon on the 24th July came too late; we had previously inserted a brief account of the Grand Lodge.

An Octogenarian.—Some few numbers since, we inserted the facts now stated. It is our intention to give a chronological account of the Boys' School, and to complete that of the Girls' to the present period.

A Masonic Legist.—We may sometimes write sharply ourselves, but are not admirers of coarse invective! the Council of Five felt a subserviency to a dictator, and the Craft will suffer for their error until the evil is corrected.

Lynx.—"The pear is not ripe." Some five or six years since. The events of the last fifteen years will not only be acceptable but necessary. Our materials are abundant. Thanks for the papers.

Mentor.—Is surely joking. His letter is well enough for a diurnal or weekly; but what have we to do with the prize ring or its victims; if people will go to *unlawful* meetings, they become lawless, and, consequently, participators in the crimes committed; the robbers and the robbed are but brethren of the ring. But Mentor does not know even the proper names in his grammar. The seasons are reversed. Spring is Winter.

A. J.—The number containing the engravings of the "Sussex Testimonial" can be had.

A Brother will see, by an advertisement in the present number, that a most liberal offer has been made by Bro. Spencer, to aid the establishment of Masonic libraries.

Masons' Marks.—Too late.

DISCIPLINE AND PRACTICE.

Alpha.—We have perused the case, and do not recommend it for the Board of General Purposes. Burn the papers, there will then exist no proof. There is a saying, "the falling out of faithful friends, the renewal is of love."

Henricus may send his case to the Board; if certain parties be not present when he is in attendance, let him request a postponement, and the case not being of *pressing* haste, the request will probably be granted.

A Staffordshire Mason.—There is no regulation by the Grand Lodge of England inhibiting, or directing the wearing of silk stockings, or indeed any article of dress beyond white gloves. Good taste should regulate these matters.

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A MASON.—Regard being had to the Masonic Law, it is required by the Constitutions that permission should be obtained for a Brother to consecrate a new Lodge.

HEAUTONTAMAREUMENOS.—We have not seen the *last* edition of the Constitution of Sumatra; whoever saw the *first?*

P. M.—It is not merely improper, but illegal to allow one candidate to be prepared for initiation in the presence of another Candidate, and for obvious reasons. We have known men, otherwise strong-minded, that have betrayed singular faintheartedness, others have behaved ridiculously. The circumstance is always embarrassing.

A DEPUTY P. G. M. must conform to the Constitutions; he cannot appoint in perpetuity, but should give notice of motion to the P. G. Lodge to confer the rank and clothing of certain PROV. G. Officers.

A PROV. G. OFFICER (Devon).—No P. G. Officer (the P. G. M. excepted), as such, can claim a seat in Grand Lodge, nor claim rank as R. W. or V. W.

ARCH MATTERS.

P.Z.—The companion alluded to is no authority, although a great little man. There is as much wisdom in the wig as in the caput.

EZRA.—There is no denying the fact, that the appointment of Grand Officers is vested in the Grand Secretary; for him, however, to admit it, would be *contra bonos mores*. The fantastical tricks in the R. A. appointment would puzzle a conjuror.

TEMPLARS.

AN ENGLISH TEMPLAR may spare himself all trouble; he may be insulted; he certainly will be laughed at. Those who have the power want the will to advance the *Christian* orders. Reform it altogether; do a little *wrong*, and some *right* may by chance result.

A PRINCE MASON enquires what Degree the Grand Conclave of England can confer. We presume the powers of the Grand Master *ad vitam*, and the Grand Chancellor *ad interim*, and their aides-de-chambre extend as far as the ineffable degrees of "perfect apathy and indifference."

T. P.—The Report of Mount Calvary, &c., too late.

THE ASYLUM FOR AGED FREEMASONS.

This institution may be now considered as fairly before the wind, having sustained a most fearful struggle, during which its principles have been powerfully tested, and thereby truthfully proved.

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THE

FREEMASONS'

QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1845.

"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 AND THE MASONIC JEWS.

CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.—(First Charge of a Freemason.)

The Grand Master of English Freemasons has spoken out with equal correctness as to truth of circumstance and decision of character. The Hebrew Brethren—nay, the world of Freemasons—will thank him.

"Et nati natorum et qui nascentur ab illis."

The Earl of Zetland, by combining pure philosophy with moral courage, has proved how well grounded he is in the true spirit of Freemasonry.

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Our readers will naturally expect us to report and comment on the progress of the doings respecting the non-admission of our Jewish Brethren to the Freemasons' Lodges of Prussia. As this is one of the most important questions to the objects and universality of Freemasonry of modern times, we have thought it right to keep it in view, without pressing it on hastily, or impeding useful investigation; our own sentiments have been too earnestly, too openly, and too forcibly expressed, to have left a doubt upon the mind of any one as to what our convictions had arrived at.

In the report of the last Quarterly Communication will be found the substance of the wise, noble, and truly Masonic determination of the M. W. the Grand Master of England; but we cannot allow this number to appear without a few words upon what occurred in the Grand Lodge, allusion having indirectly been made to ourselves.

We need scarcely remind our readers that this question first arose in the Grand Lodge of England on the occasion of the proposition to vote and present an address to the Prince of Prussia, the Protector* of Prussian Freemasonry, while on a visit to this country; one objection was taken on the ground of the exclusion of some Masons on account of their religion; this was denied by the representative of Prussia (*for an account of which see our 11th volume, page* 304), this naturally created considerable sensation; but what has really resulted? the most positive proof, that English certificates have been *rejected* by the Lodges of Prussia.

The Earl of Zetland, a nobleman not easily led away, adopted every consistent means for arriving at the truth of the practice, and the replies received by him from the representative of the Grand Lodge of England at the Royal York Grand Lodge of Prussia, admitted of no doubt. Three questions were asked of our representative (by command) by the Grand Secretary, and the replies were—"Jews are not admitted to the Lodges here, if even they are properly provided with your certificates; but should they by chance pass in, *any person* present may order them to withdraw." This has taken place, an instance having been mentioned by the Grand Master in his address on the 3rd of December. It is with that address we have on this occasion more particularly to deal. We thank his lordship, heartily and sincerely, for the pure and beautiful doctrines of Masonic law therein laid down—one law for all, for rich and poor, for Christian and Jew.—Masonry knows no distinction, and when its principles are attacked, the landmarks are its guide, the ancient charges its statutes; and no sophistry, no evasions, no special pleadings will be permitted; its objects are universal love, its judgment in accordance. We seek no power but moral truth; we are therefore in no position to compel obedience by physical force; we govern

* Analogous to that of Patron.

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by reason, we punish with honour: while on the one hand we will not be bearded, on the other we will not submit to insult His lordship will, in the first place, ask for justice, if that is denied (need we say how earnestly we hope that it will not), we must protect ourselves against oppression; we stand proudly pre-eminent for our theory and our practice, and our successors will do well to follow our example. But, while regretting as much as the M. W. the Grand Master can do, that this question has arisen, we cannot come to some of the same conclusions from the same arguments. While the Grand Master stated that a Jew had been admitted, but had been compelled to make his exit from the Lodge at the request of a person present, we cannot think it would have been as honourable for the Brethren who presented themselves at a Lodge in Berlin on the 19th May, 1845 (with certificates of their initiation granted by the Grand Lodge of England), on purpose to try the question, not to have stated they were Jews, for that was the very thing they went to prove; if they had not stated it, *they might* have been ADMITTED, but, they *might have* been ORDERED OUT; they knew the objection, they went to the Lodge to teach *us* what was going on in Berlin, and no other mode presented itself. We will be governed by his lordship's code of honour, and we know he would not ask any man to do that which he himself would not do. Would his lordship attempt to gain admission to any place, if he knew a law existed for his exclusion; and if he could get in accidentally, would he risk the public insult of expulsion? We presume it is quite unnecessary to proceed upon that part of the subject, we will turn to another—his lordship stated that the observations of the representative have been mis-stated. By whom? when? and where? we and hundreds of others heard the words uttered, which the representative now wishes unsaid; we do not wish to press anything unpleasant to the feelings of a gentleman; the representative of the Grand Lodge of Berlin made a statement either in ignorance of the facts or designedly; at all events, he wishes the latter idea abandoned—be it so; we will not again, unless compelled, accuse him of it, but must remind him, that we are well acquainted with the system adopted in a Lodge in London, of which he is a Past Master; he will understand the hint, it is not meant to be intelligible to any other person. But how stands the plea of mis-statement? we and many others heard the statement made—"that no law existed in Prussia for the exclusion of Freemasons on religious grounds." It was replied to. Did the Brother then state he was misunderstood? has he not had one half hour to spare to write to that effect during the year and a quarter that has since elapsed? could he not attend one Grand Lodge and explain? has he not received letters requesting him to do so? has he not heard of it from different sources? We hold it to be the first prerogative of a noble mind

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to convince itself, that it is correct or not; if not, is it unbecoming the character of a gentleman to take the earliest opportunity to acknowledge his information to be in error? and lives there the Freemason who would for a moment have cavilled at such a proof of candour? we trust not one. He, however, does nothing of the sort, but simply induces a nobleman of undoubted veracity, of the highest standing, of a reputation so pure, that no one can for a moment doubt the most trifling matter in which he is concerned, to say for him, that he has been misrepresented *even in print*. Those who heard him have no doubts at all, those who did not have not the best witnesses, their own ears. We cannot but complain of the course the representative has pursued, to attempt to push the blame from his shoulders on to those of others, and screen himself behind the explanation of the Grand Master; he has thereby a much greater advantage than if he made it himself; we do not think it on a par with his general character, we are sure it is not generous.

We have no personal feeling to gratify. An explanation has been given; we are willing to take it; and at all times, if it will but promote peace, we will be satisfied with less than we are entitled to on this occasion. We close for the present, with the earnest hope — we will add, prayer—that the Representative of the Grand Royal York Lodge of Prussia will use the advantage of his high position, the great Masonic influence he must possess, to assist in obtaining an amicable settlement of this vital question, and unite and co-operate with the Grand Lodges of Europe and America in the great design of peace and amity, joining in the sentiment, "Happy have we met, happy let us part, and happy meet again."

It would be ungracious on our part not to acknowledge the zeal and efficient services rendered to the Grand Master, by Brother Faudel, and thereby to the Craft at large, during the recent investigation. The mode of expressing their thanks we leave to the Hebrew fraternity themselves, not doubting that they will unite as one body to do him honour.

THE MOTION FOR INCREASING DUES,

and the Application of a Portion of such Increase to Annuities for the Widows of Masons.

The opportunity of doing justice to the Mason's Widow is deferred—the motion has been negatived. On full consideration, we do not regret this result, for there has been so much misapprehension

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created by mis-statement, that, if the motion had been carried, the effect of that evil would have for a long time existed. The widow's cause will probably be accelerated; and for this reason, it is we understand, to be brought forward as a separate motion, unconnected with any other point or points. There may be difficulties, but we see none: and what if they do exist?

> "The wise and active conquer difficulties
> By daring to attempt them; sloth and folly
> Shiver and shrink at sight of toil and hazard,
> And make the impossibility they fear."

No, no—the cause is the purest that MAN can espouse—it is that of affording relief to WOMAN in the hour of affliction.

It is remarkable that not one of the objectors to the increase of dues touched on the main point—"the Annuities to Widows." They made it an affair of the breeches pocket, and objected to pay four shillings a year; the whole of that sum, be it observed, to be devoted to charity; and never mentioned the widow! not a word of regret: yet these same folk can calmly tell every newly-made Brother that he is allusively termed "the widow's son." Alas!

Then why do we look for ultimate success? Because such a cause must in the end prosper, and because we are now told there is plenty of money in the exchequer. If this be true, there can be no difficulty in applying that plenty to such an object. If the declaration to that effect, most unconditionally stated, in an address said to overwhelm all opposition by its great force and power, be not correct, why, then, all objection to increase of dues will vanish into thin air. Let the friends to the Widow rally again and again, and at least remember that

> ——"The intent, and not the deed,
> Is in our power; and therefore, who dares greatly,
> Does greatly."

The debate was a curious one; and not the least curious part of it was, that the Grand Master addressed the Grand Lodge *after* the reply—a most extreme disadvantage to the mover, for such a high authority came with a crushing influence. The law directs that no one shall speak *twice* to the same question but the mover, in reply; but it does not state that the Grand Master is included in this direction, and not having previously spoken on the subject, we have no doubt but that his Lordship considered he had a right to address the Grand Lodge at any time. We differ on this point, and with great regret, for at no period within our recollection was there ever a Masonic Meeting more

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deeply impressed by any Grand Master than by Lord Zetland, whose nomination for re-election in March was received with the most affectionate demonstration. Yet it is said there are spots on the disc of the sun.

THE ASYLUM.—We understand every difficulty in regard to the funds of this institution is finally removed, and that the entire stock has been transferred to the names of the new trustees. The annual ball will take place in January, and the annual festival is fixed for the 17th of June, at which, it is expected, that a noble Brother will preside. The serious loss sustained by the Chancery Suit might in a great measure, if not entirely, be repaired by a truthful and spirited appeal to every Lodge under the English Masonic jurisdiction.

The other charities are progressing, as will be seen by their several reports. The subscription for the portrait of Mrs. Crook, the matron of the Girls' School, should be amply and promptly met; it would be as ungallant as ungrateful not to do justice to so estimable a woman.

Our foreign intelligence is more than usually interesting, and among the most pleasing is the contrast presented by many members of the Church of England to the maligners of our Order, more especially in that of the Bishop of Antigua, with other of the clergy, in assisting the Freemasons to lay the foundation stone of the cathedral of St. John's, in that island. *Gloria Deo in Excelsis.*

——"Death is the crown of life:
Were death denied, poor men would live in vain."

The death of that estimable man, Brother Ramsbottom, is recorded elsewhere, but his decease reminds us of his successor to the chair of Third Grand Principal, who cannot do better than to take as his model all the excellencies, and he had as few defects as fall to the lot of man, of his predecessor. Companion Alston, a most estimable Brother, is but new in office, having been only installed as Principal at the last Grand Chapter, and being thus promoted to so high a station, it is of course expected that he will fill it practically as well as theoretically to the advantage of the Order. We have heard that expectation pointed at more than one Companion of greater experience, but the prerogative is vested in the First Grand Principal, with whose selection no one can interfere.

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MADRAS, NELLORE, AND ARCOT RAILWAY COMPANY.

Some of our readers may probably express surprise that we should venture on the subject of railways after the explosion of the "Bubble Mania," but that very result has settled our opinion; and now that a check—and we hope an effectual one—has been put on those delusive schemes, that have proved as ruinous on the one hand as disgraceful on the other, we can with the better expectation endeavour to direct such of our readers as may feel a desire to winnow the wheat from the chaff, to examine into the Indian railways generally, and to the Madras, Nellore, and Arcot in particular, assuring them that, from the first germ of its existence, the greatest care has been taken to avoid any sudden and startling effects—that every day's experience has proved how well justified its conductors are in their conceptions, and on what well-grounded data they are proceeding to accomplish great ends. As it will be impossible to devote sufficient space to this subject, we cannot do better than direct attention to the circular, which will be found appended to this number.

No one whose thoughts travel for the benefit of others can doubt the reality of the great means by which worlds are brought into social compact with worlds. Hitherto the camel has been known as the "ship of the desert;" a century hence, and that most useful animal will become a nondescript of the age. The overland passage is now the wonder of the day, but how greatly will its importance be enhanced when the railway shall bring its advantages to the countless cities of the various empires of the East! If our opinion has been slow in development, it is because we felt hesitation in touching on what we were comparatively ignorant of—but now, when the mists of delusion and snare are cleared away, we can look on the sunshine which projects (gigantic though they be) present, because they are fraught with intelligence, and have for their object such clear and striking advantages for the Eastern nations. War has subjected many Eastern kingdoms to the British rule—let peace finish the work; and let us not be content with emulating the Romans in their polity by making roads for the transit of armies—let us give the subjects of India the advantages of railways to carry their produce in any quantity to its destined port, instead of, as now, encountering the tedious difficulty of space and time. In recommending "Railways" to our Anglo-Indian readers, we beg to be clearly understood that we consider them to possess vast powers of con-

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ducing to the public welfare, and that, knowing several of the parties connected with this company, we conscientiously look on it as a perfectly safe and honourable one; we can scarcely bring ourselves to term it a speculation, for we believe it to be "based on a superstructure perfect in all its parts;" we speak in Masonic phrase, and with a Masonic purpose, from the conviction that the more civilization is promoted, the greater the probability that pure Masonic influence will prevail, and as many of the parties interested are members of the Craft, the Fraternity, both in India and in England, will doubtless look on this Company with the greater confidence.

Twelve times has Christmas welcomed our periodical labours. The past is possessed by all but those unblest with memory; the future is all hope but to those unblest with belief in eternity; but the present is our own. We advise many Brother Caudles to look at home, and, at this cheerful season, give their wives no occasion for curtain lectures, assuring them that we are in correspondence with more than one of their wives on a recent subject. For ourselves, it being Christmas time, we say, with no mean authority, no less than Joanna Baillie,

"Well, there is one day yet of life before me,
And, whatsoe'er betide, I will enjoy it."

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SERMON,

Preached before the Provincial Grand Lodge of Stafford, in St. George's Church, Newcastle-under-Lyne, on Thursday, August 14th, 1845,

BY THE REV. HENRY RAPER SLADE, D.D., PROV. G. CHAPLAIN.

"Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and then shall every man have praise of God."—1 *Corinthians IV.*, 5.

THE Corinthian converts to Christianity had imbibed, along with the doctrines of their religion, such a degree of reverence and admiration of those who taught it, as to form themselves into parties which bore the names of their respective teachers. The Apostle begins his admonitions, in his first Epistle to them, by condemning such misdirected zeal, and disclaiming for himself all pretensions to any higher character than that of a minister of Jesus Christ. He assures his mistaken proselytes that he places no confidence in his own judgment; and that humbly and carefully striving to please the Lord only, he is perfectly indifferent to the opinions of men. In the words that I have just recited, he advises them to observe the like caution and humility towards each other, and to leave all things that they could not comprehend, to the just and final decision of God. Numerous; indeed, are the subjects which reason is competent to unfold and to prove, according to the laws of nature, or the essential properties of matter; but there are some things into which we can never penetrate, particularly the untold secrets of the human heart, and the unsearchable counsels of heaven. Men have, nevertheless, too often rashly determined on each others motives of action, and even impiously arrogated a foreknowledge of events; but every wise and good man will shudder at any attempt to remove the veil which the grand Architect of the universe has drawn before the throne of his glory, and will spurn the thought of indulging in any liberty with others, which he knows they cannot conscientiously exercise towards himself. The immaterial and invisible God is known only by his works and his word, and the thoughts of men are communicable only by the means which his providence has bestowed. These means are left to the free agency of every human being, to be employed virtuously, or, *at his peril*, viciously. We are told in other parts of Scripture, as well as in my text, that there is no secret that shall not hereafter be revealed—that we shall one day know others, as we ourselves shall then be known—and that according to "the counsels of the heart," our secret purposes, principles, and motives, we shall all finally be judged by that only tribunal which cannot err.

I shall therefore examine—

1st., Into the use, and, 2ndly, Into the abuse of secrecy; and conclude with some observations upon the ancient and honourable society of free and accepted Masons. Had human nature never been depraved by sin, the world never would have known secrecy. The grand object of mankind would then have been obedience to God, in gratitude to him, and for the good of each other, from which source alone individual good could have been derived. But sin produced shame, and shame sought for refuge in secrecy. No sooner had the first pair transgressed

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the Divine commandment, than "they hid themselves from the presence of the Lord, amongst the trees of the garden;" and ever since that fatal period their posterity have been debarred from that freedom of intercourse for which the gift of speech had originally been intended. There is now a constant struggle between virtue and vice. Virtue standing in need of secrecy to save itself from the violence of vice, and vice resorting to it for concealment from the observation of virtue. The former is the use, and the latter the abuse of secrecy.

In the revolution of empires, when vice too often gains ascendancy, what is to be done for the restoration of order and tranquility? The welfare of a nation, the commerce, laws, and religion of a country, must remain at the disposal of the first successful invader, if good men were not to combine for the sacred purpose of restoring, under the providence of heaven, the blessings of which they had unjustly been deprived; and such a combination could neither well be formed, nor long conducted without secrecy.

Even in a state of undisturbed prosperity, the affairs of no government could effectually be managed were every measure of expediency regularly submitted to public discussion, and every plan devised by the few who understood its various relations and consequences, exposed to the examination of the many who understood them not. The best and mildest governments have therefore found some degree of secrecy absolutely necessary; and in our own country the government is assisted by a privy council, every member of which is bound by a solemn oath to "Keep the Queen's Counsels secret." Amidst the wildest turbulence of faction this obligation has ever been respected, and any direct infringement of it would incur the united odium of all parties, as being in itself a dishonourable breach of confidence, and a profane defiance of the Divine displeasure.

In the darker ages, when all literature was discouraged and denounced, and ignorance, in league with superstition, lorded it over the nations of Europe; when things sacred and profance were promiscuously jumbled together, and men so impotent bore rule, that they feared whatsoever they did not understand, and sought to understand nothing worthy of their study; the votaries of learning had no alternative but to continue their researches in privacy, or to abandon them altogether; secret correspondence and private conferences alone kept alive the embers of knowledge, which have since burst forth into a flame that has enlightened and refreshed the world.

In the progress of the arts and sciences, while the preservation of established principles and of new discoveries depended on the fidelity of transcribers or the continuity of tradition; while innumerable errors were gradually introduced among the precepts of truth, by the frauds or follies of pretenders, and neither the pen nor the memory could always be trusted with safety; it was found necessary, for the purpose of avoiding error, and of eluding the curiosity of empiricism, to teach the operations of art and the elements of science, under the name of craft or mystery, and to impart them only to those who had been formally and carefully initiated. By the time when the invaluable art of printing was invented, the errors of art and of science had become monstrous and incalculable; how infinite and invincible, therefore, must they have proved, had no such precaution been observed, and had the sacred temple of wisdom not been closed against the interruptions of the idle, the intrusions of the ignorant, and the malice of the powerful.

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To bring the matter nearer home—we talk of honour—it were to be wished that we talked more of religion; but we talk of honour as of a sacred principle, and how could honour subsist without secrecy? It is true, there are secrets with which honour can submit to no connection; of them by and by. But has friendship no secrets? no secrets of the most honourable kind, which a good man would not rather die than betray? We all know that it has, if we know and respect the nature of friendship, which no man can rightly know and respect not. How, then, am I to serve my friend, how assist him in difficulty and danger, how promote his interests, how defend his character, if I am first to disclose all his errors and foibles to the world, and lay bare the inmost secrets of his soul? His errors, his foibles—like yours, like mine, like those of every son of Adam—are perhaps inseparable from our mortal condition, and such as it would only gratify the weak to know, and the wicked to contemplate.

In the government of a private family are there to be no secrets? Is the master of a house to leave his letters and papers open on his table for the inspection of his children and his servants? Is he to consult them in every thing he means to do, and acquaint them with every thing he does, lest he be supposed ashamed of what he is doing?

In assessing the heaviest and most obnoxious of all state imposts—the income-tax—the commissioners are required to take an oath of secrecy not to divulge those private circumstances which necessarily come within their cognizance, and materially concern the commercial or professional credit of any subject. Without such a restraint, the capital of many a respectable tradesman and merchant must be endangered, and his affairs exposed to misrepresentation. Bold and unprincipled speculators, no doubt, take all possible advantage of this just provision; but so long as the wicked are suffered to hold intercourse with the good, mankind will never be at a loss for such proofs of the dependency of vice on the excellence of virtue.

I hope, then, that no doubt remains with you, my Christian brethren who are not of our order, of the possible purity, propriety, and even moral benefit of secrecy. I have shown that it has been from time to time, still is, and probably ever will be employed occasionally by the best and wisest men, for the most useful and laudable purposes. It may also be, and often has been made subservient to the most abominable depravity, and to the prosecution of schemes the most dangerous both to private and the public welfare.

The ancient Pagan mysteries, even in the opinion of many writers—those of Eleusis—whatever may have been their origin, became so many regular systems of vice, founded upon secrecy. The conspiracy of Catiline, and numberless other plots of desperate men, recorded both in sacred and profane history, depended upon secrecy for success. But in no instance is the abuse of it more distinctly shown than in the miserable end of Sampson, as related in the book of Judges. He had been a "Nazarite from his mother's womb;" consequently, "no razor had ever been upon his head." By this outward sign he was devoted to the service of the Most High, and as long as he retained his hair, he was endowed with the most stupendous degree of corporeal strength. He easily baffled every attempt of the Philistines to enslave or to slay him, till, in an evil hour, he revealed to an abandoned "woman of the valley of Sorek" the means by which alone he might be overcome. His head was then shaven as he slept, and he immediately became "weak, and as another

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man." You know the affecting sequel; his eyes were put out, he was "bound with fetters of brass," and "made to grind in the prison-house" till his death. Did any one of you ever read this interesting narrative without surprise and contempt at so degrading a proof of human infirmity? Who then, though himself unacquainted with the secrets of Freemasons, would not blush for one of that fraternity who could so abuse the confidence of his brethren?

But if we believe the minute and elaborate accounts of certain writers, the most mischievous conspiracies have been formed and conducted on the Continent, in Mason's lodges, or under the name and pretext of Freemasonry. It is certain that any society which overspreads the whole habitable globe, the members of which are united by the closest bonds of fellowship, bound by the same obligations, easily known to each other by night as well as by day, and possessing certain secrets in common, would be universally formidable if it were founded on bad principles. Many volumes, professedly illustrative of the craft, have from time to time been published in this country, most of them absurd and the work of mere conjecture; a few of them authentic and compiled from the mass of our materials, among which rank foremost those from the pen of our eminent brother, the Rev. Dr. Oliver. In the latter, as well as in our constitutions, which are also printed and open to public examination, you may find that loyalty is, in whatsoever country we meet, a virtue indispensable in every brother; and I pronounce a disloyal Freemason the worst of all disloyal men. But civil discord seldom fails to furnish citizens with new means of distinguishing themselves; and next to the instigators of rebellion, the most desperate intruders on the public peace are they who talk of conspiracies that never existed, or ascribe treason to any society to which they themselves do not belong. Should any of our brethren basely lend themselves to the schemes of innovators or the plots of rebels, they would be more liable to detection than other men; for any brother's knowledge of the common secret would give him freer access to the illicit meetings of such conspirators; and no worthy member of the Society would be at a loss to distinguish what he ought to conceal from what he ought to reveal, or fail to procure the expulsion of those who so wickedly disgraced their badge, and brought odium on their ancient order.

Dignitaries of the Roman church, and I regret to add, of the Church of England, have recently displayed a hostility towards Freemasonry that can only possibly originate either in some rival jealousy of our secret influence throughout all ranks of socirty for the destruction of evil prejudices, or in total ignorance of its glorious principles for the dissemination of charity in will and in deed among all mankind.

Now the most horrible abuse of secrecy was that which belonged to the Inquisition, in those devoted countries where once it exercised a paramount authority. The unfortunate victim who fell under its cognizance, neither knew his accusers nor his judges: all was secret as the grave. No oral or written communication was allowed between the prisoner or any friend, unless through bribery, or interest, or consummate address he obtained a temporary relaxation of rigour. Every process of his trial was secret, the place of his confinement was secret, and nothing was made known but his ultimate acquittal or death. If any country could long endure, as some have done, such secrecy as this, why, then, well may all countries endure without suspicion that of Freemasons, who disclaim all interference in political and religious

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disputes, and all secrets but such as any worthy man may know, on the same terms as they themselves received them.

Having then shown that secrecy is not necessarily improper in itself, but that it is capable of being applied to the most righteous as well as to the most flagitious purposes, I leave you, my Christian brethren who are not of our order, to judge, from the characters of those who preside over us, and the principles we openly profess, to which of these purposes it is most likely to be applied by a set of men whose bye-laws are every where founded entirely on social order, and whose constitutions are framed with the strictest subservience to the laws and ordinances of the realm. I therefore crave your further attention to a few observations upon the ancient and honourable Society of Free and Accepted Masons.

Of its antiquity I can say nothing, without reference to those sources of information which are necessarily withholden from the popular world.

It is honourable; for in all ages since its institution, the most honourable men have borne testimony to its purity and excellence, by belonging to it themselves: and kings have not blushed to call us brethren. Their late Majesties, George IV. and William IV., were both patrons of the Order, and his late Royal Highness the Duke of Sussex was our Grand Master. Her Majesty's father, the late Duke of Kent, was a Member; and her Majesty the Queen Dowager is Patroness of the Freemasons' Girls' School, and a liberel donor to the Asylum for the Aged and Decayed Freemason. The Craft is at present presided over by noblemen of distinguished character, and the provinces each are ruled by chiefs equally distinguished in most instances in rank and station, and quite altogether so by every moral and social worth. These facts alone may suffice to silence the busy tongue of calumny, and to pacify the restlessness of suspicion. I alluded to two of our charities. To complete the square I must name two more—our School for Boys, and the Royal Annuity Fund for pensioning worthy, distressed, and aged Masons—besides the Board of Benevolence for the relief of casual cases of Masonic indigence. It has been asked, what becomes of your funds? Let these facts answer the query.

Again, Masonry is free; for it is open to all men, of every religious persuasion, who believe in God. Think not, however, that it is, therefore, any branch of theism, and designed to contravene the Christian covenant. God Forbid! Dr. Oliver, in his work, now publishing—"Historical Landmarks—strives to prove by evidence—certainly very plausible, however open to controversy—that many of our rites and symbols teach and illustrate Christian doctrines, and are mystical depositories of some of its great leading principles and historical facts. Be this as it may, they certainly inculcate morality as pure as the Gospel; and, if we respect and cultivate the principles of our Order, many of us still more respect and cultivate, as we ought to do, in common with the rest of our countrymen, the principles of that divine religion which alone can give salvation to us all. Otherwise, why are we met here, and why do we constantly meet on the festival of St. John the Evangelist, and often on that of St. John the Baptist?

It is continually asked, why females are excluded from our society? Take this answer, once for all. Many of the best husbands, and others who most respect the purity of the female character, are to be found in a lodge. But we cannot meet together as Freemasons, without con-

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forming to the indispensable custom of guarding our doors against intrusion. How, then, "would the ungodly triumph," if male and female were to meet so guarded?

Some have laughed us to scorn for having, as they suppose, no secrets; and this supposition they draw from the probability that, if we had any, they would, long ago, have been divulged. But it is not every Freemason who could divulge them, if he would: for it would require more time than many are willing to take for the performance of the infamous task, and they who know our secrets best, respect them most—not that we rejoice because they *are* secrets, for they are too worthy of being known; but as secrets we receive them, as secrets we must keep them, and the moment they cease to be secrets, will immediately be followed by the dissolution of the society. No institution can be expected to subsist, after the fundamental principle of it has been subverted.

Why, then, did it originate in secrecy? For wise and good reasons; and, though the same reasons no longer conduce to the continuance of it, the virtuous obligation to it remains the same, and woe to that brother who can deliberately attempt the profanation of any virtue!

But some brethren disgrace themselves, and bring obloquy upon the Order, by vices as shameful and notorious as those of other men. Some return home on a Lodge-night in a state of intoxication. Take notice, however, that we do not profess to meddle ourselves with the free agency of man; and if we did, our influence as Freemasons is much less extensive than that we possess as Christians, and how inadequate the latter is to the reformation of the thoughtless, the vicious, and the stubborn, I need not mention. A lodge is, in most places, holden at an inn; for our funds are generally applied to more disinterested and public purposes than that of building lodge-rooms for ourselves; and it is only at an inn where we can freely exercise the duties of our mysterious calling, though, I am free to confess—where it can be had—I prefer a private house. Yet, at an inn, if any Brother chooses to continue there, and drink to excess, after the lodge is closed, he is no longer under our controul.

Why are there not more persons of liberal education, talents, learning, professional celebrity, wealth, and rank, among us? It is one of our avowed principles to recognise no other distinction between the candidates for our mysteries than that of moral worth; and we prefer the acquisition of one brother on that ground to the acceptance of a thousand, howsoever accomplished, fortunate, or exalted, on any other consideration. Indeed, all men profess to act according to the like rule; but, I confess, that I have seldom seen those professions so beautifully and completely realised as in a lodge. If persons of opulence or high descent are too proud to hold intercourse with their inferiors, the fault is not ours. If they choose to learn how to do it without degradation, we are ready to teach them that useful lesson.

In this brief apology for Freemasonry, I have not studied to be eloquent. Our institution requires no aid from artifice; and if it did, I should unfeignedly despise it. My object has been to prove, as plainly and satisfactorily as I could, from the principles which we maintain, in common with our fellow-subjects and fellow-Christians, the purity of those which it is our duty to conceal.

If there be any truth in my text—and if there be not, there is no truth in Scripture—a day will come, when ours, and all other secrets,

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shall be disclosed, and the God of truth shall deal with us according to their tendency, and the use we have made of them.

To you, my brethren in particular, I need only recommend the assiduous cultivation of those Masonic precepts which redound to the perfection of our Work, the stability of our Order, and the glory of the Most High.

To you, my brethren in general, my brethren in a still higher and more enlarged sense of the word, I submit this practical inference; that, as you are exhorted by the Apostle to judge nothing into which you cannot fairly penetrate, till the time come when it shall be brought to light, your duty towards us is, either to qualify yourselves for judging of us "*according to knowledge*," or to refrain from judging of us *by what you do not know*. "There is one that seeketh and judgeth," and His judgment alone is just: for He alone knoweth all things, and "from Him no secrets are hidden."

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever—Amen.

FREEMASONRY, PAST AND PRESENT.

TO THE EDITOR.

In a former number of the *F. Q. R.*, I complained of the annoyance I felt, in common with others, at what I conceived to be unwarrantable charges against our Order, and proposed to make inquiry into the probable causes; in fact, "there is an alarm," and the Masonic custom in our part of the world is to "inquire the cause." I have since devoted as much of my time as I could conveniently spare to the subject, and now communicate the result, though I cannot possibly do so in the space of one letter. My object, however, is to provoke some controversy upon the subject, as that may tend to bring others into the field, and something like a knowledge of the truth may be the result.

In looking into the Masonry of the present day, and comparing it with the past, I do not find that we had so many objectors among the respectable ranks of society as we have in the present day.* This naturally leads me to inquire whether there have been any material alterations introduced into our regulations and ritual since the last century. I find that such has been the case, and very extensively too; and they are of such a nature as may reasonably account for the scrupulous objections which I know many highly respectable persons have made against joining our Society, and would, no doubt, operate very powerfully upon the minds of the ministers of the Christian religion, under whatever denomination, whether it be the Anglo-Indian clergy alluded to by

* I do not allude to Carlisle, and such scurrilous objectors as have vented their spleen against an Order of which they knew nothing. "Their praise is censure, and their censure praise." But I observe among the Members of our Order during the last century the names of a greater proportion of the nobility, clergy, and gentry than at present; and though it is true there are many such who join our Order, yet as soon as they have passed through the three degrees we see no more of them, because, say they, they find nothing very intellectual in our meetings, which, in too many instances, are too Bacchanalian.

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Dr. Oliver in your number of December last, or the Roman Catholic priesthood so often of late alluded to; or, nearer home, the Bishop of Exeter, Mr. Blunt, and some others of our clergy. I find, too, that the grounds of these objections did not exist during any part of the last century,* nor until the commencement of the Grand Mastership of the late Duke of Sussex; and as there are now in existence many officers of the same Grand Lodge, some of them will probably be enabled to account to us for some of the various innovations that have been introduced during their guardianship of our ancient landmarks. It will not be necessary to retrace the history of Masonry in England beyond the year 1717, at which time there was no Grand Lodge, nor any other Lodges in London, except the remains of four old Lodges, one only of which is now in existence, viz., "the Lodge of Antiquity." Those four Lodges met together with the view of reviving their quarterly communications, the oldest Master Mason being called to the chair, when it was resolved to assemble together on the Festival of St. John the Baptist, for the purpose of electing a Grand Master for the ensuing year. Bro. Anthony Sayer was elected G. M., and regularly installed, since which time we have had an uninterrupted succession of Grand Masters annually elected and installed until the time of the Grand Mastership of the late Duke of Sussex in 1813, who, contrary to any established precedent, occupied the chair of King Solomon for thirty years in succession, during which time the Grand Mastership assumed the character of an absolute monarchy rather than that of an annual election.† And it is during the above period the introduction of many innovations, and deviation from long-established usage and custom may be traced—innovations which have not in any degree tended to dignify Masonry in the eyes of the world, but, on the contrary, have created for her many enemies. It must be very plainly apparent to every candid reader, that ever since the revival of Masonry in England in 1717, and during the whole of the last century, Masonry, according to the general acceptation, has been viewed as a system of universal benevolence, springing out of purely Christian motives, and grounding its authority upon the Holy Scriptures, as contained in that sacred volume which lies open in every Lodge, and treats of the creation and subsequent fall of man, and his final redemption through the mediation of a promised Messiah.

These divine oracles were carefully transmitted from Adam through the line of antediluvian patriarchs to Noah, and from him, through Shem to Abraham, to whom the Almighty renewed the promise of redemption, and prefigured the same, in the sacrifice of his only-begotten Son, and the declaration of Abraham, that "God would provide himself a Lamb." From Abraham the promise is transmitted through Isaac to Jacob, to whom God was pleased again to reveal the promise of a mediation between God and man, by which fallen man might yet be

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* The objections alluded to are, that among the Masonic authors of the last century they find several who describe the prayers then in use among the Brethren which ended with the Mediation, but in the present century have been abolished. I have been asked, "Do Masons consider it contrary to their laws to use the name of Christ in their prayers?"—*Calcot. Smith. Freemasons' Pocket Companion.*

† I think you will find by the Book of Constitutions that the G.M. was elected annually, and installed on St. John's day, until the early part of the present century; and I am still of opinion that any Brother who may be re-elected from year to year cannot legally act as G M. unless he be installed annually on St. John's day.

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"justified, accepted, and finally saved," under the type of a ladder,* which is one of the most prominent figures in our Lodges, and by which "we as Masons hope to arrive at the summit of those celestial regions wherein our happiness is centered." It pleased the Almighty, in process of time, to set apart "a peculiar people," descended from the patriarch Jacob, to whom the Divine Oracles were committed, to teach them to their sons and their sons' sons for ever. Men of eminent piety were appointed of God as instructors of his "peculiar people," and a series of ordinances were established as typical of that great event to which they were taught to look forward with patient hope. These were faithfully preserved by Moses and Aaron, and transmitted to posterity through a line of prophets to the time of the coming of the promised Messiah, whose advent was announced by an angel from heaven to some shepherds of Israel, "Behold I bring you glad tidings of great joy, which shall be to all people, For unto you is born this day in the city of David, a Saviour which is Christ Jehovah," accompanying the announcement with a *sign*, followed by a multitude of the heavenly host proclaiming the Gospel Triad, which is the fundamental principle of pure unsullied Freemasonry, "Glory to God in the highest, and on earth peace, goodwill towards men †." In process of time John the Baptist, one of our Grand Parallels, and to whom our Lodges are dedicated ‡, embarked on his official career, as foretold by the prophets, he came forth in the spirit and power of Elias, ushering in the new dispensation, and, as declared by the angel to the priest Zacharias, turning many of the children of Israel to the Lord their God, who was about to be made manifest to them in the flesh, in the character of Immanuel; and as the law and the prophets were until John, so the Old Testament dispensation was abolished by the ushering in of the New: and as that which was perfect was come, that which was but in part was necessarily done away, and God's peculiar people no longer followed the shadow for the substance. The mysterious scheme of human redemption had, from the creation of the world, been "veiled in allegory and illustrated by symbols;" but the time had now arrived when the Day-spring from on high had visited mankind, enabling them to draw aside "that mysterious veil of darkness which the Eureka of human reason could not penetrate, unless assisted by that Light:" and such precisely is Masonry. It is a system "founded on the purest principles of piety and virtue;" it is "veiled in allegory and illustrated by symbols," and the professed object

* "The covering of a Masons' Lodge is a cloudy canopy of divers colours, representing the heavens, whither we, as *Masons*, hope to arrive by the assistance of a ladder, called in Scripture, Jacob's Ladder." This allegory alone is, in itself, sufficient to convince me that our system and ritual originated with the early Christians. It cannot be supposed for a moment that there is any one among us who hopes to arrive at heaven by the assistance of a material ladder. It is therefore used as only a type of that glorious mediation through which alone we can be admitted into the presence of the Eternal Father, and which was revealed to Jocob, as such, under the type of a ladder, the foot of which rested upon the earth while the top reached the heavens; thereby partaking of two distinct natures, the human and the divine; the human as resting on the earth, and the divine as reaching the heavens; and through the mediation of that Being who partook of those two natures, and was both God and man, we, as Masons, hope to arrive at those blissful regions where, if the Son shall make us *free*, we shall be *accepted* of the Father.

† Nothing can be genuine Freemasonry but that which tends both to the glory of God and the welfare of our fellow creatures: they are inseparable. He who professes to have an interest in the glory of God, and at the same time feels no interest in the welfare of mankind, is feasting upon a shadow, and may be compared with the man who professes to have a lively faith without corresponding works to confirm his profession.

‡ In the Lodge in which I was initiated, it was "regularly assembled, properly constituted and dedicated to God and the Holy Apostle St. John;" but now they are only "properly dedicated," the meaning of which I have never been able to explain, though frequently asked. I must confess that I cannot see any advantage in the change.

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of the Brethren, whenever assembled together in a just, perfect, and regular lodge, (rendered so by the presence of the sacred volume), is to "expatiate on the mysteries of the craft," "to make a daily advancement in Masonic knowledge," by which they will be enabled to draw aside the veil of allegory and penetrate its mysteries. It is much to be regretted that the hours devoted to Masonry should not be more generally applied to its legitimate purpose, that of "expatiating on the mysteries of the craft," instead of assuming the character of a Bacchanalian club, which is too generally the case*; and the consequence is, that Masons, having but little opportunity of becoming acquainted with the "mysteries of the Craft," mistake the allegory for the fact. Masonry is comprised under three heads; viz. historical, symbolical, and mystical, and the majority of the Brethren are but little acquainted with any but the historical part; and so closely is Masonry connected with Christianity, that the allegory under which it is veiled is entirely Jewish, and contained in every part of the Old Testament; but the great mystery to which it refers is undoubtedly the mysterious scheme of human redemption, the veil of which is "rent in twain," and the true Masonry brought to light by the New Testament; and it may with justice be said of the generality of Masons of the present age, that "the light shineth in the darkness, but the darkness comprehendeth it not." Had our ancient landmarks been preserved unimpaired by innovation, such probably would not have been the case. But it is time to refer to those innovations, by comparing the system of the present day with that of the last century, which I was first prompted to do by reading a remarkable passage in the speech of our distinguished Brother, Dr. Oliver, upon the occasion of the testimonial being presented to him at Lincoln. The passage alluded to runs thus: "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 mere skeleton, unpossessed of either wisdom, strength, or beauty." Now I should be glad to know by what authority any individual Lodge may assume the privilege of removing the ancient landmarks of our Order. We are bound, by the most sacred ties, "to preserve our ancient landmarks sacred and inviolate, and never to suffer an infringement of our rites, or a deviation from established usage and custom."† Such authority is neither vested in any private lodge, nor in the Grand Lodge;‡ for every Master is called upon, at his installation, to "admit,

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* I feel much indebted to your valuable correspondent, "Cato," for his frequent endeavours to open the eyes of the Fraternity to such practices, as perfectly inconsistent with the principles they profess.

† Charge given in the third degree.

‡ Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter them for the real benefit of this ancient fraternity, provided, always, that

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that it is not in the power of any man, or body of men, to make innovation in the body of Masonry.* He is further called upon to "promise to discountenance all impostors, and all dissenters from the *original plan* of Freemasonry."† If the original plan of Freemasonry is a Christian institution‡—as, undoubtedly, it is—no wonder that the Jews, when they acquire influence in any lodge, should become dissenters from the original plan, and use that influence to endeavour to withdraw from the lectures every reference to Christianity." But what an absurd attempt. Can any man, possessing a grain of common sense, suppose that, if every reference to the sublime plan of human redemption were to be withdrawn from our "pure, unsullied system," that it could be any longer called a system of light, a system founded on the purest principles of piety and virtue? Impossible. It would then become a system of the grossest darkness—of that darkness which once covered all the nations of the earth; but, in a greater degree of grossness, the once-favoured people of God, which was only dispelled by the rising of the Sun of Righteousness. No wonder that the Grand Lodge of Prussia—if they are aware of the innovation above alluded to—should feel jealous about admitting among them those who have been exerting themselves to introduce such innovations. The Jews should remember that it is not many years since they were first admitted into our order in England, but were looked upon as aliens and outcasts, both in civil and religious society. If, then, we admit them upon an equality with ourselves, it is very ungracious on their parts to aim at ascendancy. However, they are not so much to blame as the Grand Master and his officers, who preside over the Order, who are morally responsible to the fraternity for the preservation of the ancient landmarks, which are committed to their care; and whether they have taken an active, or passive part, in the innovations which have been introduced during the late Grand Mastership of thirty years, their responsibility is the same. It must be remembered, that the innovations which have been, from time to time, introduced by the Grand Lodge of England,§ have been the means of creating much disaffection among the Brethren; and while they continue to sanction such proceedings, they will not be in a position to dictate to the Grand Lodge of Prussia, or any other grand lodge; and I am satisfied that, from the great influence which our late Grand Master possessed, no interference with our established usage and custom could have taken place without his cognizance; and though it may have accorded with his own political and liberal views, yet Masonry is of too sacred a character to give way to every supposed expediency. Masonry, like its Alpha and Omega, is

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the old landmarks be carefully preserved, &c. First Book of Constitutions, 70th page, 39th article.

* Present Book of Constitutions. Charges delivered to every Master-Elect, previous to his installation. 11th clause.

† Ibid 8th clause.

‡ Dr. Ashe speaks of the originators of our Order as "the propagators of the Christian doctrine, who brought with them the principles of the Master's order, and taught the converted those sacred mysteries which are typical of the Christian faith, and expressive of the hope of the resurrection of the body, and the life of regeneration." Yet, we fear, few among us are equal to the character we assume. Our lodges are not now appropriated to worship and religious ceremonies; we meet as a social society, inclined to acts of benevolence, leaving our sacred offices too much unperformed. We are totally severed from architects, and are become a set of men working in the duties of charity, good offices, and brotherly love. Christians in religion, sons of liberty, and loyal subjects.—*Masonic Manual*, 2nd edition, page 161.

§ "Preston's Illustrations," 15th edition, page 190 Note.

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the same yesterday, to-day, and for ever. For my own part, I have no objection to the Jews being admitted into our Order (as they must, some day, become members of our Church, and be united with us unto one fold, under one shepherd); but they must receive Masonry as they found it, and if they have found in it anything irreconcilable with their views, they are not compelled to enter it. "It is free; and requires a perfect freedom of inclination, in every candidate, for its mysteries." We cannot, however, from any false notions of liberality towards the Jews, suffer our "beautiful temple" to be stripped of either its wisdom, strength, or beauty. Notwithstanding the admission on the part of the committee above alluded to by Dr. Oliver, that they found the lectures so full of types and reference to Christianity, &c., I find that in London some evil agency has been employed for the purpose above alluded to, and introduced such deviations from long-established usage and custom as would, if generally known, be the means of causing many of our members to abandon the Order. Since the means of access to London has been so much facilitated by railway, I have made several visits to London, in order to ascertain whether there were any difference between their mode of lecturing and our own, and I am happy to say, that we retain the ancient landmarks in the provinces; while in London, the mutilated form in which the lectures are given, makes Masonry appear like an old friend with a new face. For instance, the two Grand Parallels of our Order—St. John the Baptist, and the Evangelist—have been expelled, without being called upon to show cause (and, I suppose, the only cause was that of their having been eminent Christians), and two Jewish worthies substituted in their place. This, of course, could not have been through the instrumentality of any Christian Brother; but what must have been the state of apathy among our Christian Brethren, to have submitted to such an inconsistent innovation. There is a long tradition respecting the two St. Johns, which we give in the lectures, but which have no reference whatever to Moses or Solomon, which only proves the ignorance of those parties who have attempted to alter the ancient landmarks. In the legitimate lectures, which have been in use from time immemorial, and handed down to us from our forefathers, and which we still retain in the provinces, there is the following illustrations respecting our two Grand Parallels:—

"Our Lodges being finished, and supplied with ornaments, furniture, and jewels, to whom were they consecrated?

To God and his service.

And to whom first dedicated?

To Solomon, the son of David, King of Israel. Because, he being the first prince who excelled in genuine Masonry, under his royal patronage, many of our mysteries gained their first sanction.

King Solomon, being an Hebrew, and living long before the Christian era, to whom were they next dedicated?

To Zerubbabel, the builder of the second temple; and afterwards to St. John the Baptist.

And why dedicated to St. John the Baptist?

He, being the predicted forerunner of our Saviour, preached repentance in the wilderness, and thus drew the first line of the Gospel.

Had St. John the Baptist an equal?

He had, viz., St. John the Evangelist.

Wherein is the Evangelist equal to the Baptist?

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He, coming after the former, finished, by his learning, what the other had begun by his zeal, and thus drew what Freemasons term a line parallel; ever since which time Freemason's Lodges in all Christian countries have been dedicated either to St. John the Baptist, or the Evangelist."

Now, if Freemasonry can boast of that antiquity, which it professes to do, if

> Antiquity's pride we have on our side,
> To keep up our *old reputation.*

If even it originated (as a system) with the early Christian fathers,* as many suppose, I am at a loss to discover the expediency, which renders it necessary, in the nineteenth century of Christianity, and in a Christian country, to withdraw from our beautiful ritual "every reference to Christianity."

Upon inquiry among some of the oldest Masons in London, how and when such alterations took place, I am informed that they took place about the year 1815, and were brought about by Peter Gilkes, at the instigation of the Jews, and under the sanction of the late Duke of Sussex. Now, this, to speak in the mildest terms, is most unconstitutional, and I would remind the Fraternity that, if they, by their apathy, allow any of the old "leaven of the Pharisee" to creep in amongst us, "a little leaven leaveneth the whole lump." There are many other modern innovations to which I could allude, if my time and your space would admit; but I will take a future opportunity to enter more fully upon the subject. In the meantime, I should be glad to hear the sentiments of others, provided they are founded upon authenticity. As regards myself, I shall abide by my obligation as the Master of a Lodge, "that I will not—either during my Mastership, or at any time the Lodge shall be under my direction, permit, or suffer any deviation from the established landmarks," but endeavour to "induce others, by my own example, to hold them in due veneration."

Yours, fraternally,

SIT LUX.

GLEANINGS FROM MASONRY.

(*Concluded from page* 172.)

FROM the contemplation of moral truth, and the mysteries of nature and science, the Mason is naturally led to inquire into his beings, end, and aim. Moments, days, and years imperceptibly glide from time into eternity, and with them sweep away some part of that which, as a whole, constitutes the life of man. With every moment some man's span of life is completed; he passes from the gay and busy scene, to be followed, ere long, by all who are, or will be. It is impossible to shut our eyes to the inevitable doom. The thought of our

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* If any Brother will take the trouble to devote his leisure hours to the study of our emblems, he cannot fail to discover that they are symbolical representations of the Christian doctrine, and of the mysteries of our divine religion. The use of allegory and emblems under which the truths of Christianity were veiled from the heathen, is, probably, as old as Christianity itself.

I believe I could satisfy any unprejudiced Brother that such is the allusion of our symbols; but the explanations are of such a nature as would not admit of my making, except within the tiled recesses of the Lodge.

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final dissolution will intrude upon us, however we may endeavour to shun the contemplation; and happy is he who can await the fatal moment, not only with fortitude, but with hope. In the beginning, God made the heavens and the earth; enriched and beautified his works with everything which could minister to the happiness of his favoured creature—man, who, formed after his express image, and unstained by sin, experienced that felicity now only known around the throne of God. Days came and went, and left no mark of age—earth enjoyed a perpetual spring—and tears—save those of gratitude and joy—were yet unknown. But man was disobedient, and the dreadful curse was pronounced, "Thou shalt die." "Death, and all the sad variety of pain," a just, but horrible doom, was entailed on the disobedient, and his heirs, for ever. The seeds of sin, engendered in the mind of the first man, multiplied with the growth of the human family. Murder soon followed disobedience, accompanied by impiety, and every species of depravity, until God's image was totally effaced from the human heart. But man might riot, and in the fulness of his pride and presumption, cry, "come, let us be merry." It was but gilding the pathway to the tomb: the grave was the termination of their course. Whatever line was followed, the same fatal point was the termination. At length the anger of the Almighty was made manifest, by an awful and general visitation. The fountains of the great deep were opened, the clouds poured down their watery stores, and all flesh, except one family, was choked in the watery deluge. Noah, a teacher of righteousness in his day and generation, was preserved, with his family, to repeople the devastated earth. The bow was fixed in the clouds, as a token that the earth should not be again destroyed by a flood; but death—inevitable death—was still the end of man's short pilgrimage. Death! from which no earthly wight could claim exemption. Death! which appeared a total extinction of body and soul. Human nature lay prostrate and lifeless under the all-consuming curse. Morality and virtue strove in the work of regeneration. The human mind, purified by this moral regimen, shone, in many instances, with a brilliancy whose light is felt even now. Virtues were exemplified, which have not lost their effect, although thousands of years have passed over them. But the men who walked with virtue—the men who sought after her as for hidden treasure—failed to remove the curse. The grave, and its unfathomed gloom, was still the bourne; the mighty phantom, whose dark wings overshadowed the end of man. The mysteries of nature, and the mighty powers of science were enlisted in the work. Nature was ransacked, to find some antidote—some specific—to render flesh impervious to the shaft of death: science used its mighty energies to free the slave of sin from its inevitable consequence; but in vain—death was unconquered; and neither the beauties of morality, nor the exertions of the intellect, could RAISE the putrifying mass to life. At length, in the fulness of time, He of whom God spake, by the mouth of his prophets, came into the world, to vanquish death and the grave, and lead captivity captive. The WORD was made flesh—the word which, in the beginning, made all things, came—a day-spring from on high—to invigorate and restore that which sin had defiled, and placed under the ban of an offended Deity. He, who alone, could raise fallen nature to her original purity, descended from His throne, and was made man, like unto us—sin excepted—that He might make us the children of God, and joint-heirs with himself. That which morality and science

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failed to accomplish. He, by assuming our nature and paying the penalty of our disobedience, perfected. He partook of our nature, BIRTH, LIFE, and DEATH; and those who are His shall partake of His glorious RESURRECTION and ASCENSION. Thus, by the five points of fellowship—BIRTH, LIFE, DEATH, RESURRECTION, and ASCENSION—is the salvation of Christ's flock complete. They shall be RAISED from this sepulchre of sin to the Grand Lodge above, to taste of joys for evermore. Among Christians, the above facts are clung to as the ameliorators of the ills of the present, and the assurance of a blessed hereafter; and I appeal to all who are learned in Masonry to say, if the whole machinery of the third degree be not a shadowing forth of the same doctrine. It seems to go hand in hand with the beautiful aspirations of the prophets: it points to the inevitable doom which awaits all flesh; its gaze is turned unto the grave, but with an intensity of vision—the gift of the spirit of God—it is enabled to look beyond, and behold the chains of death and hell rent asunder, and the spirit of man rising from the tomb of transgression to shine as the stars —for ever and ever. Before the rising of the sun of Christ, these were but the unmatured hopes of man, prompted by the inspired language of those, to whose tongues the spirit of God gave utterance; but, at the coming of the Son of God, all was made plain. He became man, died, rose again, and appeared to many; and in the sight of his disciples, ascended to the heaven of heavens. He promulgated the comfortable doctrine that they who believe in Him, though they die, yet shall they live; thus confirming, by his word, the blessed truth which Masonry inculcates. My argument may fail to convince the lukewarm professor of Masonry, that such doctrines are contained in its ceremonies; but I feel confident, that the zealous inquirer after truth will behold shadowed forth in them, that religion, which the Son of God preached to the lost sheep of the house of Israel.

CATO.

THE LATE BROTHER JOHN RAMSBOTTOM.

"*Died on the 8th of October, in the Albany, ætat* 68, *John Ramsbottom, Esq., for thirty-five years one of the representatives of the borough of Windsor.*"

Such was the brief announcement of the departure from life of a Member who had for thirty-five years sat in the United Parliament of these realms. Masonry, into whose bosom he was received, and with whose precepts we believe he was deeply impressed, will have to record his character more at length.

Brother Ramsbottom was originally a distiller in Aldersgate-street, and afterwards became a brewer at Windsor, where he so ingratiated himself with the burgesses by his kind manner, as to secure their friendship and esteem to the end of life; he may be truly said to have died as lamented by his constituents as by his family.

He was initiated in the Lodge of Friendship, and served as Grand

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Steward. He joined the Grand Steward's Lodge, and we believe served as Master; from this Lodge he retired in the year 1836. He was appointed Grand Warden, and subsequently, Provincial Grand Master for the Province of Berkshire; and for many years filled the dignified office of Third Grand Principal of the Supreme Royal Arch Chapter of England. He was formerly a Member of the Chapter of Observance (Masonic Knights Templar), and held possession for many years the warrant of the Britannic Lodge, in which so many of the Royal Family were initiated, and which Lodge was under the immediate care of the late Earl of Moira, A. G. M.*

He was for many years Treasurer to the Female School, having succeeded Bro. W. Williams, the P. G. M. for Dorset; he was a generous contributor to the funds of the institution, and presented an organ to it, by which the children are enabled to practise psalmody. This gift is conspicuously placed in the school-room.

Bro. Ramsbottom was a devoted adherent of his late Royal Highness the Duke of Sussex, yet no sycophant. He always spoke his mind, and having a powerful voice, his observations generally told well; on one occasion, however, he sustained a pointed rebuff; it was when the subject of the admission of Past Masters to the Board of General Purposes was in debate, when he observed that the power of the Grand Master was supreme, that in fact it was a moral despotism and must be yielded to, and thankfully too; he spoke with more than his usual warmth, and went so far as to intimate the too probable resignation of the illustrious Grand Master if the measure was carried! This expression was resisted with such significant marks of displeasure, that the R.W. Brother rose from his seat and declared that he would never again enter the Grand Lodge; on passing down the hall, a member addressed him loudly and said, "Brother Ramsbottom, after what you have said, I will never drink more of your ale." This did not disconcert the natural good humour of the R.W. Brother, who replied, "Certainly not, if you can get any better," and amid the laughter that ensued he retired.

He was, however, too good a Mason to act from a hasty impulse; he continued to render his invaluable services until incapacitated by the illness that terminated so fatally.

There must have been many important circumstances connected with the Masonic career of this estimable man, which it is hoped will form the subject of an abler pen than that which records what falls within its limited sphere.

During the sittings of the Committee for carrying into effect the Testimonial to the Grand Master †, he was a frequent attendant, always exhibiting his blunt independence of manner; on one occasion the Deputy Grand Master, Lord John Churchill, finding the subscription to proceed very slowly, expressed his opinion that it was disrespectful to the character of the Grand Master, and that he (the D.G.M.) should resign the office of Chairman. A member of the Committee, to prevent this taking place, offered to give one thousand guineas to the Committee,

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* In 1835 Bro. Ramsbottom was desirous that this Lodge should be revived; and the writer, with himself, and the late Brothers Prescott and Meyrick, held some conversation; the difficulty at the time was as to the payment of back dues: the subject dropped. In 1840 the Lodge was revived by very different parties; viz. Brothers Harrison, Sirr, and others.

† The testimonial, which, by the liberal generosity of the Duchess of Inverness has since become the property of the Grand Lodge.

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and offered to take the entire personal responsibility of the subscriptions, provided he might apply the overplus beyond that amount for a certain noble project. Bro. Ramsbottom seconded the scheme, and even told his Lordship, that by this plan two objects would be attained, and the Deputy Grand Master withdrew his objection to the Chair, which he continued to fill until the Testimonial was presented; it should be observed, however, that the proposition of the member was not accepted, by reason that the intended devotion of the surplus to the Asylum for Aged Masons was not palatable at head quarters. At a subsequent meeting of the same Committee, an immense salver was exhibited, the property of a Hebrew goldsmith, which Lord John Churchill observed, the Royal Duke had highly approved when placed before him at a banquet in Guildhall; several of the Committee were desirous to please the Grand Master by purchasing the salver, but Bro. Ramsbottom said that it had more than once formed part of a service of plate at the Speaker's parliamentary dinners, and that, for himself, he should be ashamed, as a Mason, if such a trumpery thing was presented by the Craft to their Grand Master; we must not sully the good intentions of the meeting by stating a particular observation made by Lord John in reply. The Committee resolved that the "Testimonial" should be unique and descriptive. It was no fault of Bro. Ramsbottom, that eventually, the ridiculous prevailed over the sublime, and that the testimonial presented was a mere caricature. We are among those who are grateful to the Duchess of Inverness for her noble conduct in presenting the Testimonial to the Grand Lodge, and still more grateful to her Grace for its being thus withdrawn from the possibility of public ridicule as a work of Masonic art.

Some years ago it was in contemplation to establish a daily, or at least a weekly Masonic journal; the project was submitted, among others, to Bro. Ramsbottom; but he considered, as did the Earl of Durham, that the Freemasons' Quarterly Review was sufficient for the Craft, and that any more frequent publication might be prejudicial.

The late Brother Prescott, in 1836, proposed as a member of the Grand Officers (R.A.) mess, a Brother, who was black-balled; this conduct gave great offence to the Grand Master, and, among many others, to Brother Ramsbottom, who, we believe, retired from the mess; however, this is not the moment for a history of this disgraceful episode—which would be amusing as a characteristic shadow of "coming events."

During the year of Masonic terror, for such a term may be applied to the year 1840, Brother Ramsbottom was at least consistent in his personal attachment and faithful adherence to his illustrious friend the Grand Master; he felt that, having accepted Masonic honours at his hand, the charge of indiscipline attached to an individual Brother who was about to undergo the ordeal of a public trial; he voted for the expulsion of that Brother. It is right, however, to observe, that previous to the trial, he met the party by accident, and in his customary kind manner, said, "for God's sake, apologize, and I am certain all will be well." "Hear me out," rejoined the other, "and then dictate the apology yourself." They parted without comment, and did not meet again until some time after the termination of the proceedings, when hands were most cordially shaken.

The late Brother Peter Gilkes was a favourite with Brother Ramsbottom, who appreciated his Masonic talent, and in the year 1820 he

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invited him to his Lodge at Windsor to assist; an honour of which Bro. Gilkes always felt proud *.

During his Masonic services, Bro. Ramsbottom was President of the Board of General Purposes, and generally punctual. On a Meeting from which he was absent, a Brother, certainly no ornament to the Craft, was censured by the Board in very strong terms; he pleaded hard that the sentence might stand over until after the ensuing Grand Lodge, that he might bring evidence of his innocence. A member of the Board being told the Brother was about entering a partnership in business, felt for him, and endeavoured in vain to arrest the sentence of the Board; a memorial to the Grand Master was equally unsuccessful. The meeting of Grand Lodge was at hand, and Bro. Ramsbottom, who was presiding at the Grand Officers' mess, was called out for conference. The circumstances were stated to him; he was solicited to move in Grand Lodge for an arrest of judgment, which, however, he considered to be improper, inasmuch as he ought not to interfere with the opinion of the Board,—"at which you should have been present," was the reply. It was then intimated that the conversation was not to be considered as private. The sequel has its moral—Bro. Ramsbottom did move for an arrest of judgment, and although the sentence was confirmed, it was in a great degree modified, by the *name* of the erring Brother being withheld in the printed circular—and the partnership was completed.

It is to be regretted that such exertions were made for a most unworthy Brother; but his supporters were actuated by a Masonic feeling.

The illness of the present Grand Secretary, some years since, was felt as a subject of great apprehension, as to the probability of his successor. Bro. Ramsbottom had audience of the Grand Master; the office for a time was put into commission, and the restoration of the health of the Grand Secretary was hailed with general satisfaction: the name of the then probable successor was, in confidence, named to the writer from a very important necessity. The present Grand Secretary has his failings; they are too visible; who is without them? but he has been a most useful officer; and even now, if he were but to discard from his councils (for after all he is the real executive of the English Craft) the sycophants and parasites that beset him, his latter years would be laurelled with the gratitude of an admiring fraternity, and a green old age would pass in the comfort and happiness afforded by the friendship of those who appreciating his qualifications, would pay a just tribute to his intrinsic merit.

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* We have the original letter, which, as the new postal arrangement has superseded "franking," and railroads have dissolved coaches into thin air, is a curiosity:

"1820. Windsor, March twenty-four.

"Mr. Peter Gilkes, Carnaby Market, London.

"J. Ramsbottom,

"Windsor, Mar. 24.

"Sir and Bro.—If it will not be inconvenient to you, I should be glad of your company and assistance on Tuesday next at our Lodge. The coaches leave the White Horse Cellar, and Gloucester Coffee House at two, half past two, and *three* precisely, and I will meet you at the Castle Inn, at Windsor, on the arrival of the coach at six o'clock.

"The Lodge will be opened at half past seven. I should be obliged by an answer by return of post.

"I am, Sir and Brother,

"Yours fraternally,

"J. RAMSBOTTOM."

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Bro. Ramsbottom, as has been already observed, was a liberal contributor to the Girls' School; he was a life-subscriber to the Boys' School, and no sooner was the Asylum project started, than he gave it his warmest approbation. At the Festival of the Girls' School in 1835, when returning thanks for the honour shown to him in drinking to his health as Treasurer, he concluded in the following words, "I lament, that whilst provision to some extent is made for the sons and daughters of Freemasons, none of a similar nature yet exist for the direct assistance of Freemasons themselves. So strongly do I feel on this important subject, that I promise my personal support, and look forward with confidence to the time *when all the objects of Masonic protection shall be assembled under one roof.*"

The cause of his death arose, we understand, about a year since, when he met with a severe accident in his leg from a fall, from which he very slowly recovered, and was enabled to take carriage exercise; but the debility resulting from a confinement so uncongenial with his constitution and habits, became chronic, and he at length sank under exhaustion. He could take little or no nourishment, and what little he was able to swallow, the action of the stomach was unequal to assimilate.

Finally, as to the character of the late Brother John Ramsbottom, it was that of a just, upright, and honourable Freemason.

A FEW MORE WORDS ON REFRESHMENT.

It may be urged—in opposition to the opinions which I have advanced in a former number—that if a lodge of Masons subscribing so much a year each, agree to spend such sums in banquets, they have a right so to do; agreed! I do not deny the right, but the policy of the proceeding. So many reasons could be urged against it, that I am surprised the evil has not become so palpable as to make the cry for reformation universal in the craft. I look upon it as an incubus, whose crushing influence disorganizes the body of Masonry, and most certainly circumscribes the sphere of its usefulness. If Masonry consists of a subscription, to be expended in banquets—and such is the Masonry of thousands—in what respect is it superior to the numerous orders in existence? Nay, it is inferior to many: for instance, the Odd Fellows, Foresters, &c., whose funds are sacred to charity; and becomes on a level with the numerous meetings convened for the purposes of convivial intercourse alone. Such must be the thoughts of the popular world; and such opinions of us cannot tend to swell our numbers with those of whom the spiritual temple of Masonry should be composed. Such a state of things must have a contrary tendency. It must swell our ranks with the thoughtless votaries of pleasure—the good fellows of the table; with hearts warm at the call of Bacchus, but cold to the invitation of Charity. Such men will not go through the labour and perseverance necessary to master the abstruse secrets of our science; and lack the frame of mind to demonstrate to the world, either in theory or practice, that Masonry is a system of morality. The small minority may labour to convince men that Masonry inculcates the divinest truths in religion and morality, but to what purpose? The lives of the majority give the lie to the professions of the few, and hinder the spread

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of those doctrines, which—were they universal—would crush the sinews of war and evil, and spread the blessings of peace and goodwill over the face of the habitable globe. Such are the evils which prevent it occupying that proud position. It is urged, however, that if such Masons—save the mark—do not conduce to the prosperity of the Order in general, they yet advance the interests of the Lodge they belong to, by increasing its funds with their subscriptions, and its members with their friends. They may add their subscriptions to the treasury, and enrol their friends under its banners, but to what purpose? To cripple, not advance its interests. We will say they subscribe 2*l.* 2*s.* per annum; of this sum 4*s.* is paid to Grand Lodge, leaving 1*l.* 18*s.* There are eight meetings in the course of the year, of which they are constant attendants. The average cost of each member's refreshment we will put at 8*s.* 6*d.*, so that in the twelvemonths they will put the lodge to the cost of 3*l.* 8*s.*, and entail upon it a loss of 30*s.* each. How then can a knife and fork Mason advance the interests of his Lodge? By introducing his friends? The chances are that those he introduces are but repetitions of his own case; for to use a hackneyed but true saying, "Birds of a feather flock together." Our banquets, as at present constituted, are, as it were, holding out a premium to those who "live to eat." I think it would be impolitic to abridge the number of our social meetings; they may be made a means for improving the social condition of man; but while we have that object in view, let us not forget that other great principle of the Order, "Charity,"—the life, the soul, the very being of the science:—the cement which has preserved it amid the crumbling into nothingness of so many vast schemes of human polity. Charity is the immortal essence of the fabric; take away that, and "its cloud capped towers will dissolve, and like the baseless fabric of a vision leave not a wreck behind." Do then, my dear brethren, apportion some part of your funds to the exercise of this, the greatest of all earthly virtues, yea, and of heavenly virtues too. Do not render yourselves powerless to do good by devoting *all* your means to less worthy purposes, but seek the solace of your own distress by affording relief to the needy, health to the sick, light to the blinded soul, and an asylum to age in that hour when it most needs consolation.

CATO.

MASONIC VIEWS IN THE ILIAD AND ODYSSEY.

(Continued from p. 307.)

THE transient glimpses we get in Homer of the character of ancient edifices and architecture, resemble somewhat those visions that present themselves through the momentary openings of a mountain mist, when the partly revealed rocks or verdant spots appear to assume the air of frowning castles or of smiling cottages, but which, ere we can gather the relations of their various parts and details, vanish from before our eyes, and mock the analytical attempt. Both apparitions, however, present for the time perfectly pleasing pictures—not the less so, perhaps, because much is left to the imagination in either. Yet what we have in the composition of the Homeric sketches is almost always accordant with the real or probable, strongly impressing us with the idea of their truthfulness.

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Even the apparently fairy or fictitious palace of Alcinous, when divested of its poetic lustre, will be found to be, in all essential points, nothing more than what truly might have been, and in all probability really was; and which, if not existant in the particular spot alleged, had at any rate its prototype somewhere. Pope has given a glowing painting of this combination of Masonry and metallurgy; but we shall be satisfied with Cowper's severer copy, as brilliant enough for ordinary optics; and even the eagle eye of Ulysses could scarcely stand the intensity of the original glare.

"For a light he saw
As of the sun or moon illuming bright
The palace of Phœacia's mighty king.
Walls plated bright with brass, on either side
Stretched from the portal to the interior house
With azure cornice crowned: the doors were gold
Which shut the palace fast; silver the posts,
Reared on a brazen threshold, and above
The lintels silver, architraved with gold.
Mastiffs in gold and silver lined the approach
On either side, with art celestial framed
By Vulcan, guardians of Alcinous' gate
For ever, unobnoxious to decay.
Sheer from the threshold to the interior house
Fixed thrones the walls through all their length adorned,
With mantles overspread of subtlest warp
Transparent, work of many a female hand.
On these the princes of Phœacia sat,
Holding perpetual feasts, while golden youths
On all the sumptuous altars stood, their hands
With burning torches charged, which night by night
Shed radiance over all the festive throng."

Such was the wondrous mansion of Phœacia's monarch—one of the most elaborated domestic delineations that we have in Homer, followed up as it is by the highly interesting description of the gardens attached to the palace. The latter may find their semblance at this day in various parts of those soft-climed isles now named Ionian, more particularly in Corfu itself, the imagined scene of Alcinous' sway, though the golden glories of the ancient palace may seem difficult to be paralleled in modern times without the aid of Aladdin's lamp. Nevertheless, that Barbaric splendour, those gilded gates and ornaments, are quite consistent with the display natural to a rich island chief, whose sea-faring subjects were, it is to be suspected, little better than buccaneers or rovers, a profession exercised with hereditary activity by their descendants up to the present century, when the British took the Ionian islands under their protection, and put a period to the Corsair trade in those seas, at least.

The sly way in which the ancient mariners landed Ulysses asleep on his own island, and shipped themselves off again, showed that they did not wish to have too much to do with their neighbours in daylight; and the only wonder was, that they were not tempted to throw him overboard for the sake of the shining cargo which their king had stowed in the galley as a gift to the shipwrecked chief.

But to return to the glittering abode of Alcinous. Its brazen-cased walls were certainly no fiction—as is borne out by the remains of the nearly coeval structure called the Treasury of Atreus, in Argos, where the existence of large brazen pins or nails in the interior dome attest that the surface was formerly lined with a coating of brass. And if this was applied inside of the one building, it might also have been used in the exterior of the other. Whether these metallic laminæ were intended for strength, or ornament to the walls, does not distinctly

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appear. Hesychius states that the ancients took particular pains to decorate the outer approach to their buildings, in order to make the greater impression upon the mind of the beholder; and perhaps with such view were the brazen plates employed in the Scherian palace, to whose approach or portico they were probably confined. The only points, after all, in which the describer may be said to have indulged in the purely poetic license, are the gold and silver mastiffs, which he indues with the attribute of a supernatural existence. Pope has some remarks on these canine curiosities by way of illustration, "We have seen," says he, "that dogs were kept as a piece of state, from the instance of those that attended Telemachus; here Alcinous has images of dogs of gold for the ornament of his palace. Homer animates them in his poetry; but to soften the description, he introduces Vulcan, and ascribes the wonders to the power of a god. If we take the poetical dress away, the truth is, that these dogs were formed with such excellent art that they seemed to be alive; and Homer, by a liberty allowable to poetry, describes them as having really that life which they only have in appearance. In the Iliad he speaks of living tripods with greater boldness. Eustathius recites another opinion of some of the ancients, who thought these dogs not to be animals, but a kind of large nails, or pins, made use of in buildings; and to this day the name is retained by builders, as dogs of iron, &c. It is certain the words will bear this interpretation; but the former is more after the spirit of Homer, and more noble in poetry. Besides, if the latter were intended, it would be absurd to ascribe a work of so little importance to a deity." With all deference, it is by no means certain that the words will bear any such interpretation as alleged. On the contrary, they cannot possibly be so construed; for the dogs are distinctly described as being immortal, and unsusceptible of old age; and therefore the ancient commentators, whosoever they might be, were guilty of a gross and grovelling perversion of the spirit of poetry who could so degrade the Homeric hounds to mere tools or implements used in building. Homer, or Vulcan, we hold to have been perfectly entitled to infuse vitality into the metallic mastiffs, just as much as in the case of the "living tripods," to which Pope refers as a yet bolder stroke; but which seem, in truth, to have been even less extraordinary animals or articles in their way than the golden waiters or helpers which he of the anvil and bellows fabricated for his own particular service and assistance, as described along with the tripods in the account of the Vulcanian smithy or workshop.

> "Beside the King of Fire two golden youths
> Majestic moved, that served him in the place
> Of handmaids; young they seemed, and seemed alive,
> Nor wanted intellect, or speed, or force,
> Or prompt dexterity, by the god inspired."—COWPER.

But the palace of Phœacia is not the only one appearing in the Odyssey as illuminated with a heavenly brightness. Not much less lustrous seems to have shone the dome of Menelaus,

> "In hollow Lacedemon's spacious vale."

The very same terms, indeed, are used as expressive of its splendour:—

> "Ὡς γὰρ ἠελίου αἴγλη πέλεν, ἠὲ σελήνης
> Δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίοιο."

Nor could the young Telemachus, even after his first surprise and

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admiration of the sight, refrain from saying, *sotto voce*, to his friend, at supper,—

> " Dearest Pisistratus, observe, my friend,
> How all the echoing palace with the light
> Of brass, and gold of brightest lustre shines,
> Silver, and ivory; for radiance such
> The interior mansion of Olympian Jove
> I deem. What wealth, how various, how immense,
> Is here! Astonished, I survey the sight."

Such was the magnificent mansion of Menelaus, who seems to hint that he got much of his valuable treasures and decorations in presents, during his long voyage home from Troy, touching at the commercial ports of Cyprus, Egypt, and Phœnicia. The richly-wrought gold cup, in particular, which he gave to Telemachus, was a friendly gift to him from a certain illustrious personage at Sidon, who is supposed, from a passage in Clemens Alexandrinus, to have been no less a person than King Solomon himself, or at least his Brother Grand Master, Hiram. "Iramus, or Hiram," says he, "gave his daughter to King Solomon at the time when Menelaus, returning from the seige of Troy, arrived at Phœnice."

It has been considered by Wood, and other competent chronologists and critics, that Homer was born not long after the war of Troy, and had finished both his great poems about half a century after that town was taken. If so, our belief in the fidelity of his sketches, whether of animate or inanimate objects, must be the stronger, as we may justly infer that he either drew them from ocular inspection, or from the well authenticated reports of others. There is a freshness—indeed a simplicity and point—about most of his delineations, that impress us with the persuasion that they are taken from the originals; and independent of this internal argument for their truthfulness, we have the authority of Herodotus, whose history of the life of the poet, albeit carped at by some critics, is, nevertheless, deemed genuine and credible by many sound judges, that Homer did actually visit various places and countries which he describes, in particular Ithaca, where he became the guest of Mentor, the friend of Ulysses, and obtained from him the history of that hero's adventures; and that after residing there some time he was struck with opthalmia, which rendered him ever after blind.

Assuming this account to be correct—and there seems no good reason to doubt its authenticity—Melesigenes must have seen with his own eyes the city and citadel of Ulysses; and therefore drew from the original itself the following outline :—

> " Ulysses' house, Eumœus, is, in truth,
> A noble pile, discernable with ease
> From all beside: not one alone it seems,
> But many. Spacious is the court, the walls
> Crested with curious sculpture; and well framed
> The massy folding doors. No man, methinks,
> Shall e'er achieve by force his entrance here."

In this picture of the Ithacan palace there is no over working—no attempt at effect, as would likely be the case in any imaginary scene. It is natural and *vraisemblable*, touched off with the hand and eye of a master, and of one giving a veritable view of what existed. True, it is only the principal points that are brought out, yet enough is sketched to have ensured recognition by those to whose mental reason it was meant to be represented,—and many, no doubt, who listened to the description could have instantly detected, from their knowledge of the original, any departure from truth or facts. The portrait was, therefore,

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necessarily true. Placed high upon a rugged cliff or eminence, it resembled some rock-built nest, as Cicero has expressed it when descanting on the stern patriotism of the hero, "ut Ithacam illam, in asperrimis saxis tanquam nidulum affixam, sapeintissimus vir immortalitati anteponeret." (De Orat.) And Ulysses was indeed an eagle, and that was his eyrie, and there his fond and faithful queen-bird had for twenty long years remained and mourned her absent mate—sadly beset and beseiged the while by crowds of presumptuous kites and carrion crows, seeking to instal themselves in the absent monarch's nest.

Easily discernible was that royal acropolis from the rest of the "polis," or city-proper, stage above stage of structures rising successively to the summit of the peak. Copings of ornamental masonry crowned the court-walls round, while the large and lofty gateway, framed with double doors, seemed alone to forbid all chance of hostile escalade.

We may not pretend to trace out the character of this structure in detail, but we may notice that the fringed or ornamented copings of the outer court accord with what was stated previously as to the ancients decorating the approaches to their mansions. This court, or palace-yard, among other uses, served as a place for sports and exercises, as may be seen from the practice of the suitors :—

> "Meantime the suitors hurled
> The quoit and lance on the smooth area placed
> Before Ulysses' house, the accustomed scene
> Of their contentions, sports, and clamours loud."—COWPER.

And from its platform or esplanade they were wont to adjourn to the adjoining banquet-hall, as we find from Medon, the herald, formally summoning them from exercise to refreshment :—

> "Enough of play, young princes, leave the court,
> That we may dress our evening fare within;
> Since in well-timed refreshment harm is none.
> All rising, sought the palace."—COWPER.

The apartment to which they thus repaired seems to have been situated immediately on entering the palace from the court-yard, being that appropriated to the reception of strangers and the entertainment of guests. From the numbers which this hall is described to have contained, it must have been capacious, considerably larger than any of the other chambers, for therein were assembled all the suitors and servants; nay, in it at the same time were prepared and cooked whole hecatombs of sheep and goats, and boars and beaves, as sacrifices to the insatiable mawes of the wooers. Moreover, it was within this apartment that Ulysses performed his feat of archery, a circumstance which shows that he must have shot at a very short distance, considerably within *point-blanc* range of his bow.

There is no mention of how this public-room was lighted; not a word of a window, unless ὀρσοθύρη be rightly rendered such by Pope. This was the outlet guarded by Eumœus during the slaughter of the suitors, and which Cowper more correctly, we conceive, translated as "postern."

> "There was a certain postern in the wall
> At the gate's side, the customary pass
> Into a narrow street, but barred secure,
> Ulysses bade his faithful swineherd watch
> That egress stationed near it, for it owned
> One sole approach."

The opinions of commentators differ as to the right interpretation of the expression; but the most plausible seems to be that it was an ele-

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vated door or opening in the wall, without any flight of steps up to it, but which was usually reached by the application of a moveable κλιμαξ or ladder. The latter being taken away, the access to it would be rendered exceedingly difficult, if not impossible; and therefore one man could defend the passage against several.

But besides this there was another opening from the hall, which has puzzled the critics, and which looks more like a window than the other; and that was the way by which Melanthius, the traitorous servant of Ulysses, mounted to the upper chamber, where Telemachus had deposited the arms. Not to cite at large passages which may be easily referred to by the reader, we shall merely mention that Mr. Mure has attempted to illustrate the point, by instancing the arrangements and architecture of an old Turkish khan or inn in Livadia, and which he presumes to retain many of the features of the more ancient abodes in Greece. This building was of a quadrangular form, and consisted, like the buildings of Ulysses, of two stories, with a gallery or portico running round the interior, and communicating with the upper apartments. "The inner walls," says he, "or rather wooden wainscots of the flanks, were so constructed as not to reach the beams which sloped from above; and this peculiarity throws light upon the obscure passage of the Odyssey, where Melanthius, the treacherous goatherd, obtains access to the armoury of Ulysses, in the upper floor of the building, through the crevices of the roof (ἀνὰ ῥῶγας μεγάροιο); from whence it would appear that the side-walls of the palace-hall of Ulysses were not much better finished off than those of the granary of the Khanjee of Livadia." Mr. Mure has thus managed to make a way of exit for Melanthius, though he has not, certainly, added to the dignity of the apartment by supposing it so ill-finished as to be full of large holes at the roof. If we might venture, by speculation, to throw a little illumination upon the subject, we would be willing to suppose that these crevices at the roof were a regular set of openings or lattices to let in air and light, and so account for the apparent want of windows-proper.

To attempt to enter further into the penetralia of the palace, we fear would prove an unprofitable task. Sir William Gell has exercised his artistic judgment, and it must be added also, his imagination, in giving a regular plan of the house of Ulysses, which may be seen in his Topography of Ithaca, founded upon the fragments of ruins which remain to this day where the palace is conjectured to have stood. Would that the whole were yet visible as in Gell's fanciful fabric! We have trodden the silent pavements of Pompeii, and stood amidst the solitude of the pillared Pæstum, but to have planted our feet where Ulysses erst strode, where Homer, perhaps, sat and sung, would call up deeper and more thrilling feelings.

PILGRIM.

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CRIME, AND CRIMINAL JUSTICE IN ITHACA.*

TRIAL OF A FREEMASON.

UPWARDS of twenty years ago, a Frank of the name of Soleure had established his domicile at Vathy, with a wife and only son. He was a person of some education, and of extensive knowledge of the world. Hence, as his character had been irreproachable since his settlement in Ithaca, he had been appointed teacher in the public grammar school, and had acquired considerable influence among the more intellectual class of the inhabitants. There was some mystery attached to his early life, which, even according to his own account, had not been of the most creditable description. He gave himself out for a Frenchman, native of Avignon, yet he spoke Italian better and more fluently than French—a circumstance which might, perhaps, be explained by a residence of more than half his life in countries where the former was the prevailing dialect. He described himself as having held a captain's commission in the French imperial army in Spain, where he had been taken prisoner during the early part of the war, but had effected his escape in the disguise of a capuchin friar to Malta. To account for his not returning to his own country to resume his military duties, he pleaded a distaste for the service, and a constitutional nervousness and timidity, which disqualified him for the profession of a soldier. This latter statement, although in itself perfectly true, naturally suggested to those who were disposed to cavil at his story, the further question, how a person of such a temperament should have managed to attain the rank of captain in Napoleon's army. At Malta, and subsequently at Zante, he continued to support his character of capuchin. In the latter island, however, he attached himself to a female, with whom he eloped to Patras, where he threw off his canonicals, abjured the Catholic for the Greek persuasion, and married his mistress. Afterwards he kept a school at Sta Maura, from whence he removed to Ithaca, where he was now settled under the circumstances already stated.

For some years past, Freemasonry had been much in vogue in the Ionian islands, and more especially in Ithaca. As it comprised many British members, the society was viewed without suspicion by the government, and thus afforded opportunity to the more enlightened classes for private convivial meetings to discuss matters of public interest, without the suspicion which would attach to organized political clubs, or other secret associations. Soleure from the first took a lead in the affairs of the Lodge, and for several years past had officiated as its Master. During this period the society had fallen under the displeasure of the clergy, who saw in it but a medium for the dissemination of principles calculated to open the minds of the people to the absurdity of their own system of superstition, and, by consequence, a conspiracy against their authority and influence. They therefore took every means to inflame the minds of the lower orders against it, and their exertions were crowned with complete success. To such an extent was the popular feeling carried, that the council of the Lodge, during the early part of the year 1837, fearing disturbances or acts of violence against their own persons, had deliberated on the propriety of its dissolution. Some of the leading

* From Muir's Journal of a Tour in Greece, vol i.

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members, however, objected to this plan as a mean subserviency to popular clamour, and an act of injustice to the people themselves, by still further countenancing and confirming their foolish prejudices; and so it fell to the ground. Soon after, a violent sermon was preached by the bishop against Masonry, and the same night the Lodge was broken into, and robbed of arms and other articles used in the ceremonial of the society. Soleure, as the head of the establishment and a foreigner, was the chief object of popular odium. He was frequently mobbed in the streets; and, as he resided at some little distance from the town, he requested and obtained from the superintendent of police (a retired British officer of great respectability), a constable to guard his house by night until the excitement had subsided. A few nights afterwards, several hours before daybreak, the superintendent was roused by the servant maid of the Soleure family, who announced that the work of murder was going on in the house; she could give no further particulars, as, on hearing a tumult and screams in the family apartment from another part of the dwelling where she slept, she had fled for assistance. He immediately proceeded to the spot, where the unfortunate woman and her son were found lying quite dead, and fearfully mutilated, on the floor. Soleure himself was stretched on the bed in a corner of the room, also apparently lifeless from terror, but with no other bodily injury than a slight wound in the flesh of the arm. His account was, that when the assassins broke in, the family were preparing to retire to rest; that, becoming aware of their purpose, he instinctively took refuge in the bed, where he had swooned from terror; and that the wound in his arm had been inflicted by a random thrust, aimed at him as he lay enveloped in the clothes. Nothing tending to afford any trace of the murderers was found, but the scabbard of a sword lying on the bed by his side.

By a coincidence which appeared almost too singular to be the effect of accident, the constable appointed to guard the house, was, upon some pretext, absent from his post that night. Soleure, although he did not pretend to recognise his person, which was disguised, denounced as the murderer a man formerly a Freemason, but who had been expelled the Lodge, by his sanction and authority, for disreputable life. This individual had since become a sworn foe of his former Brethren, and of Soleure in particular, identifying his cause with that of the priests, by whom he had been absolved from his previous crime of participation in the profane mysteries, and received into special favour and confidence. The superintendent proceeded, therefore, at once to the house of this man, who was not found within; and it was afterwards proved that he had been seen that morning at three o'clock, in company with the son of a priest distinguished for the violent part he had taken against the Freemasons. The only reason he could assign for this circumstance was, that he was an early riser, and fond of exercise in the morning; and he was accordingly placed under arrest. Suspicion, however, at the same time, fell upon Soleure himself, and, as will appear in the sequel, not altogether without reason. Public feeling ran, as might be expected, strongly against him—partly from his previous unpopularity, partly from a patriotic anxiety on the part of the Ithacans to shift the odium of so horrible a crime from their own shoulders upon those of a foreigner—and he was also taken into custody.

The office of crown prosecutor for the island about this time became vacant, and, owing to the importance and mystery of the case, a lawyer of distinguished ability was sent from Corfu to follow out the

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investigation. During several weeks, nothing more was elicited tending to throw light on the affair; and, according to the usual custom on such occasions, a solemn procession, partly of a judicial, partly of a religious nature, was held, in which the authorities, civil and ecclesiastic, paraded the streets of the town, headed by the bishop, summoning all those who had any information to give, to come forward, and pronouncing unqualified excommunication on all who, after this invitation, should hold back. Upon this an individul appeared, and deposed—"That on the night of the murder, while passing along the quay near the shipping, he saw a man come down as if from the direction of Soleure's house, and throw something into the water, and that he resembled Soleure in stature and general appearance." A search was immediately instituted at the place pointed out, and a sword found smeared with blood, which, on trial, exactly fitted the scabbard discovered in the apartment where the murder was committed. The appearance of the weapon, however, was such as to render this evidence very suspicious; for, although it must have been already seventeen days under water, its general surface was comparatively bright and free from rust or corrosion, while the traces of blood exhibited a freshness which it was scarcely possible they could have preserved during so long a period of immersion. On the witness being questioned as to what he himself was doing in the streets at that late hour, he answered, that he was on his return from a visit to a sick friend. An epidemic fever, it is true, was prevalent at the period, and the friend in question was then afflicted by it. On inquiry, however, it turned out that no such visitor had been admitted that night. The explanation given was, that on arriving at the door of the house, and finding it closed and the family retired to rest, he had not cared to disturb them. Another suspicious circumstance was, that the spot from whence he stated the sword to have been thrown, was not in the direct road from his own house to that of his friend. Soon after, a person who kept a small shop in the town came forward and stated, that, some time before the murder, Soleure had come to his house, and showing him a sword he held in his hand, had asked him its value, adding, "that it was a good weapon, and before this time had killed both a mother and son!" That he weighed the sword, and entered the weight in his books, and that the weight of the one found in the water corresponded with his entry. On inspecting the books, however, the style of the entry showed it to have been made subsequent to the date under which it was inserted. His explanation was, that he had neglected to make it at the time, and that, when it afterwards occurred to him to do so, he had, for the sake of regularity, assigned it a place under the proper date. Why he should have thought it necessary to record the weight at all, did not appear, as he had not purchased the sword. The servant-girl was next brought forward with a statement tending to implicate Soleure; namely, that during the tumult in the room, while the crime was committing, she heard the young man call out, "What! wilt thou murder me?" The distinction between *thou* and *you*, which with us, is but one of usage, is, it need hardly be observed, of considerable importance in most other European tongues, in regard to the sense of the expression; the former mode of address being customary only between relations or very attached friends, while the latter is that of ordinary social intercourse. This statement, however, was found to be broadly at variance with her deposition, as formerly made before the superintendent of police, where she had no

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less distinctly and emphatically ascribed to the young man expressions of a very different nature. This was, in fact, so clear a case of perjury, that the witness was sentenced to three years' imprisonment, which she was undergoing at the period of my visit to the island.

Such was the cream of the direct testimony against Soleure—lame enough, no doubt, and bearing much in its own face tending to show the existence of a conspiracy against the unfortunate old man. On the other hand, there were certainly some strong points of circumstantial evidence of an unfavourable nature. In the first place, it seemed strange that a plot on the part of his own enemies, and of those of Freemasonry, should have been so managed as to wreak its malice on the wife and son, while he himself escaped comparatively uninjured. Hence it was assumed by the party unfavourable to him, that the flight to the bed, the terror, and the swoon, were mere pretexts; and that the wound in the arm was inflicted with his own hand, the better to avert all suspicion from himself. And yet no reasonable motive was ever suggested that could have instigated him to so monstrous an act. Something, indeed, was said of a feeling of jealousy having been occasionally expressed by him towards his wife; but no weight was attached by impartial persons to this circumstance. The parties were both well past the period of life when conjugal harmony is exposed to much risk of interruption from any such cause; and there was every reason to believe, that whatever had passed between them on the subject was but in jest. Nor would this have accounted for the destruction of his only son, whom, there was abundant proof, he tenderly loved, and with whom, there was no evidence of his ever having had a quarrel. Many, too, of those who knew him best, ridiculed the notion that so weak, nervous, and timid an old man—even had he been ferocious enough to have formed the design—should have been able to muster sufficient energy, either of mind or body, successfully to carry into effect an assault of this kind against two persons much more active and able-bodied than himself. It was, moreover, proved, that his right arm, from the effects of an old hurt, added to constitutional debility, had, for many years, been incapable of any great exertion; and it was hence argued by his counsel, that it would have been impossible for him to have thrown the sword to the distance at which it was found from the shore.

The newly-appointed advocate, considered a man of great talent, but, apparently, altogether devoid of principle, on observing how strong the tide of popular feeling set against the prisoner, had, shortly after his arrival, thrown aside even a semblance of impartiality, and completely identified himself with his enemies; exerting himself, with a zeal almost amounting to enthusiasm, to fix the stain of guilt upon him, and remove it from others on whom suspicion might have fallen. The Ex-Freemason, who had been arrested at the commencement, and against whom so much circumstantial evidence existed, was released by him shortly after his arrival. Immediately on being set at large, the man started for Constantinople; but returned two or three months afterwards; when, hearing that the servant-maid had been imprisoned for perjury, he again decamped, after a two days' stay in the island, and had not since been heard of.

For a long time the feeling, not only of the populace, but of all classes, even of the English residents, was unfavourable to Soleure, owing to the apparent plausibility, at first sight, both of the testimony

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and of the circumstantial evidence against him. But, upon more full investigation, a change took place; and, although opinions were still divided, the conviction of the majority of impartial persons of the upper class, including most of the English, seemed now to be, that a foul conspiracy existed to involve the unfortunate man and his family in the cruellest species of destruction. It was conjectured, to explain the apparent singularity in the selection of the two principal victims, that the plot had been to kill the wife and child before the father's eyes, and then to fasten the guilt of the action upon himself, and bring him to the scaffold. This, however, seemed a refinement of iniquity scarcely conceivable; and hence others preferred the supposition, that the plan had been to murder the whole family; but that its authors had been prevented, by some sudden alarm, from the complete execution of their purpose. The perjury of the servant-girl, of the tradesman, or of other witnesses for the prosecution, did not, in itself, seem to be considered as necessarily implying the existence of a conspiracy; it being, as I was informed, not altogether inconsistent with the principles of modern Greek morality, where a firm conviction prevailed of the guilt of an individual, and an excessive anxiety for his conviction, to promote the desired object, even by false testimony! This, at least, was the mode in which the more intelligent believers in the guilt of Soleure proposed to set aside the argument which the palpable falsehood of a great part of the evidence supplied of his innocence.

The crown advocate's own fate furnished a striking episode in this tragical history. In the full ardour of his zeal against the prisoner, and while basking in the sunshine of popular favour, he suddenly became deranged, and was sent off and placed in confinement at Corfú. The circumstance was naturally turned to account by the friends of Soleure, as a Divine judgment against his persecutor; and there was reason to believe it had not been without its effect on the minds of the superstitious populace. Owing to this and other incidental causes of delay, upwards of a year had elapsed before the opening of the trial, and the process was now at one of its most interesting stages. The prisoner, if deficient in physical courage, displayed no small degree of that mental firmness which might be the result either of philosophy or of despair. He was entitled by law to claim his release, if not brought to the bar within the year. But he disdained to avail himself of this privilege, asserting that, if he were to live, he would not live under the odium of so horrible a crime; and if he were to die, it mattered but little, as he had lost all that made life dear to him. The newly-appointed advocate—himself a native of the place, a personal friend of Soleure, a Mason, and engaged as witness for the defence—was incapacitated by these causes from performing his functions, which were transferred to the individual holding the same office in the neighbouring island of Cefalonia. This person, a man of honour, as well as of ability, made no secret of his conviction of the innocence of the accused; and it was even said, that so strong was his sense of the futility of the charges against him, that it was not his intention to reply to the speech of the counsel for the defence.

It rained hard the whole morning—I therefore the more readily acquiesced in Captain W——'s proposal to accompany him to the court, where the proceedings promised to be interesting. In approaching the Ithacan agora, the mind instinctively reverted to the description of the second book of the Odyssey; and the contrast between

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the scene which now presented itself and the image long familiar to my fancy—of that where Telemachus, like this poor schoolmaster, the victim, with his family—of a cruel conspiracy of his fellow-citizens, expostulates with his oppressors, added much to the interest of a first view of the humble council-hall, and the assembly that filled it. It was a small two-storied edifice of the most homely architecture, with a wooden staircase outside, according to the prevailing fashion of the islands, and of the whole of continental Greece, in the few cases where access to an upper floor is required. The tribunal offered much the appearance of the room set apart for the meetings of justice-courts in a second-rate English market-town. The judges, three in number, sat at one extremity, on a platform considerably raised above the level of the floor; the crown advocate in the corner below, to their right, near to whom Captain W—— and myself were accommodated with chairs; on the other side, the clerk of the court. The prisoner, who was also allowed a seat at the bar, was a thin, infirm-looking old man, with a haggard, care-worn countenance, in which a naturally mild and placid expression was nearly effaced by one of deep and poignant grief. Behind him, the remainder of the floor was filled with spectators, who, though very attentive, displayed little of that intense interest in the proceedings which their rancorous prejudice against him might have led one to expect. The pleadings were in Italian, in which language the whole business of the court was conducted; unless in the case of witnesses of the lower and less-educated class, who were examined in their native Greek. The form of process differed in no great degree from that of our own tribunals. When we entered, the counsel for the defence, a young Cefalonian lawyer, was speaking to the evidence of the discovery of the sword, which he impugned with some ability. The sword itself was produced, and handed round the court for inspection. After he had concluded, testimony was brought forward to the character of the prisoner. The most important and interesting was that of the crown advocate of the island, a remarkably pleasing, good-looking young man, an intimate friend of my host, and who dined that afternoon at his table. He recapitulated, with much eloquence and feeling, a number of proofs which he himself had witnessed, of the fond affection borne by the unfortunate old father to his murdered son, who, it seems, had been a youth of remarkable promise; of the pride he had taken in him; how often he had boasted of the excellent education he had given him; and with what delight he looked forward to the honour that would crown his own gray hairs, from the distinction he was destined to attain in whatever civil or literary career it might be his lot to pursue. The countenance of the old man, who had hitherto listened in mute apathy to what was going on, here became slightly convulsed, and torrents of tears rolled down his cheeks; but he remained silent, and, in other respects, motionless. It certainly was a most affecting scene, and ought to have gone far to convince of his innocence even those among his bitterest enemies, whose hearts were not so hard as the rocks of their native island. It would, indeed, be difficult to conceive a more horrid destiny than that of the poor sufferer, assuming him to be guiltless: after having witnessed the murder of a wife and only son, the joy and hope of an otherwise forlorn and comfortless old age, to be impeached and exhibited in public as their assassin; to lie in prison in a foreign land during a year, under so odious an imputation; and to have, from

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day to day, all the revolting details of their massacre forced upon his recollection, by enemies unremitting in the exercise of every art of ingenuity or treachery to fasten the stigma of it on himself.

During a pause in the proceedings, the judges retired to a small side apartment, where coffee was handed round, of which we also partook. Their appearance and conversation gave a favourable impression of their character; and as there was no real ground to suspect their impartiality, it was the more amusing to observe how necessarily it seemed to be assumed, even by the more intelligent of the prisoner's friends, that their decision might be influenced by motives such as with us no one would ever imagine could interfere with the rectitude of a verdict. One, it was said, was a Catholic, and would bear ill-will to Soleure, because he was a renegado from that persuasion; another was a native of Ithaca, and connected by blood with some of the parties most hostile to him; a third had a great dislike to Freemasonry, and so forth. Groundless as these assumptions might be in the present case, they did not speak much in favour of the general character of the Ionian tribunals, or, at least, of the esteem in which they were held among the lieges. The only species of external influence which there seemed to be any plausible ground for apprehending, was the fear of popular outrage in case of acquittal; and the general belief was, that the verdict would be of that ambiguous and unfair description, which in England is unknown, but in Scotland is admitted under the name of "not proven;" and which, without too rudely clashing with the prejudices of the community, would, at the same time, evade the sin of punishing an innocent man. Soleure, however, had declared he would be satisfied with nothing less than a full acquittal, and in the case of any decision of the nature abovementioned, would appeal to the Supreme Court of Corfú for a new trial. On my return, I heard that the verdict had been in his favour; but whether by the full or half species of acquittal, I could not ascertain. The real perpetrators of the mysterious crime remained still undiscovered.

THE FREEMASONS' LEXICON.

TRANSLATED EXPRESSLY FOR THE FREEMASONS' QUARTERLY REVIEW.

(*Continued from page* 304.)

Franz du Erste, Francis I., Emperor of Germany, was born in 1708, died in 1765, was initiated into Freemasonry at the Hague in 1731 by a deputation from the Grand Lodge in London, and was shortly afterwards raised a Master in London. He was a true disciple of the Order until his death. The government was really in the hands of his wife, the great empress Maria Theresa, who would not allow any Lodges to be held in her dominions, not knowing that her husband was a Freemason. It was through this that it happened, that in a Lodge which was secretly held in Vienna, that the Emperor met the police officers in full Masonic costume, when thay came to close or break up the Lodge at the command of the Empress.

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Freiheit. Freedom.—A word that is often heard among us, but which is circumscribed by the same bounds as the freedom of social life. In our assemblies we have nothing resembling the freedom to act every one according to the dictates of his own caprice; but we are free, or at least, each of us ought to be free, from the dominion of pride, of prejudice, of passion, and of other follies of human nature. Free from the madness of refusing obedience either to the law of the land or the Craft.

Freimauerer. Freemason.—The explanations of this word, which say the same thing in nearly every living language, are very various. Originally the name was only Mason, but the privileges which were granted unto certain real architects and artists, induced them to adopt the title of Freemasons, to distinguish themselves from those who were merely operative masons. Others again say that Masons should labour free and unconstrained. He who is free from prejudice, and understands how to regulate his life and actions by the working tools of an operative Mason, can well explain the meaning of the word Freemason. In the English language, the Freimauruen are called Freemasons; and in translating this word, every member of the Fraternity can understand it. We may also reasonably suppose that many distinguished persons, who were neither architects nor artists, have been admitted into the Fraternity, and that those persons were afterwards exclusively called Free and Accepted Masons; which title they have propagated.

Freimaurer Schriften gedructe. Masonic Writings printed, or printed Works on Freemasonry.—The Mason promises at his initiation, that he will not betray the secrets of the Order by writing, and notwithstanding the great number of the so-called printed works upon Freemasonry which we have, there is not an author of one of those works who has been a traitor to the real secrets of the Craft. When it is maintained by the world that the books which are said to have been written by oppressed Freemasons down unto Sarsena, contain the secrets of Freemasonry, it is a very great error. To publish an account of the ceremonies of the Lodge, however wrong that may be, does not communicate the secrets of Freemasonry, no more than that the Liturgy of the Church contains true religion. Neither are any of the printed Rituals correct, they are printed from memory, and not from a Lodge copy. In Europe there are at least eleven different Rituals, and if even one of them was printed correctly, it could contain only a small portion of the forms of Freemasonry. Neither has any one, who has been admitted into the higher degree, published the secrets of those degrees. Inquiries into the history of the Order, and the true meaning of its hieroglyphics and ceremonies by learned Brethren cannot be considered treason, for the Order itself recommends the study of its history, and that every Brother should instruct his fellows as much as possible. It is the same with the printed explanation of the moral principles and the symbols of the Order, we are recommended to study them incessantly, until we have made ourselves masters of the valuable information they contain; and when our learned and cautious Brethren publish the result of their inquiries, they ought to be most welcome to the Craft. It is the duty of every one to go forward in the path of knowledge, more especially of a Free and Accepted Mason, who is bound to receive information and communicate instruction at all times and in all places where it is practicable, and it is with this simple motive that the greatest part of Masonic works have been published, and up to this hour there is not one

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of them that has done the society any real harm. We do not know to this day the real secrets of the ancient mysteries, but we know many of their ceremonies of initiation, and if those ceremonies had not been described then and handed down to us, we should have been dissatisfied. This is certain, that that Brother who does not increase his knowledge of the Order by the study of the best Masonic works will make a slow progress in Masonic practice, if he does not become disappointed altogether. We must remember that the Members of several Lodges only meet once a month, and that many Members who reside where there is no Lodge do not visit one even in that time, and that there is not always sufficient time to communicate instruction on the regular Lodge nights, and to do the other business of the Lodge at the same time. Many Brethren, who have printed Masonic works, can with justice refer to Grand Lodges, who have shown them the example. We may particularly refer to the Constitution Book of the old Grand Lodge in London. The History of Freemasonry, and of the Lodges in Scotland, by Laurie: Dr. Grundversig, the Grand Lodge, Royal York, at Berlin; the Constitution Book of the Lodge Archimedes, at the Three Reisebretten in Altenberg; the Vienna Journal of the Lodge zur Eintracht, and many song books, published by different Lodges. The most of those works may be bought of any bookseller. There are certainly very few Lodges now which refuse to procure any Masonic works when published. If the Master of the Lodge finds a Masonic work to be of no use, let him point out to the Brethren, in open Lodge, the falsehoods or errors it may contain, and he may then be assured that it will do little or no harm. Many men, who are now Brethren, read much of the Order before they were initiated, and this was the very reason of their being initiated; reading did not, or could not, satisfy them. But let him who writes and publishes anything be discreet—let him instruct the Brethren agreeable to the rules of the Order; but do not let him for one moment forget that he owes obedience to the rules, laws, and regulations of the Order.

Freundschaft. Friendship.—If any one inquires, "Does the Brotherly love of Freemasons give them a claim to the rights and privileges of friendship towards each other?" The answer is, Yes! To the indissoluble friendship which, in the true spirit of humanity, is united a love, which remains pure and true until death. But the rights and privileges of private friendship, the fellowship of Freemasonry, cannot give. Personal friendship, as such, depends upon habits, manners, disposition, condition or rank in life, &c., &c., which may be termed individual personalities, and lives in personal love. The Brotherly union of Freemasonry, on the contrary, is founded upon the universal principles whereby man is distinguished as a man, and a healthy worthy member of society and upon universal philanthropy. Personal friendship is thus easier divided and weakened by time and distance; but the universal friendship of Freemasonry is less dependant upon time and place. Yet personal friendship does not require more from a friend than the pure philantropic friendship of Freemasonry. He who enters into the Order of Freemasonry must not upon that account give up his friendship with others, but must hold it as sacred as he did before; he is even more bound in duty to be the true friend of his friend.

Frederich II. Frederic II., called also *the Great Frederick, king of Prussia*, born 24th January, 1712 died 17th August, 1786. This great man must be highly honoured by every Freemason of every country, and not merely by the Prussian Brethren only, ought to be blessed by

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them even in the grave. Of all the German Sovereigns he was the first who openly protected our Order, and acknowledged himself to belong to it. Without him it is highly probable that the Order would, in many countries, long have suffered under various oppressions, and that it would not even now have been in its present blooming state. Frederick the Great was initiated into the Order a few years before he ascended the throne, while upon a journey in Brunswick with his father, in the night between the 14th and 15th August, 1738, by a deputation from the Hamburgh Lodge, at which the celebrated Von Bielefeld was present. This initiation must have been truly secret, for they were obliged to keep it unknown to the king, his father. As soon as he ascended the throne, he took a Lodge, which was working secretly at Berlin. named it a Grand Lodge, filled the throne himself, and went through several initiations as well in Berlin as in Reinsberg. He held the first Lodge in Berlin on the 19th June, 1740. The news of this event spread itself rapidly amongst all Freemasons, so that not only here, but in many foreign places, a number of new Lodges were formed. In the year 1774 he granted the Lodge a formal protection. He also allowed his successor to be initiated into the Order, and although towards the end of his reign, when the cares of government and of war harrassed this great man so much, that he did not attend the Lodge as he formerly did, he still continued firmly attached to the Order until the day of his death, of which he gave many most incontestable proofs. In the garden of the Grand Lodge a monument has been erected to his memory.

Frederich Wilhelm II., King of Prussia, born 25th September, 1744, and died 16th November, 1797. This monarch showed a most extraordinary attachment to the Order, and frequently visited the Lodge. Yet some members abused the goodness of his heart, which must pain every good Mason. He, nevertheless, remained graciously inclined to the Order until the day of his death. Under his reign the privilege was granted to the Lodges personally to appeal to the tribunals of the kingdom.

Funf. Five.—We say that a regular Lodge consists of seven Masters, and also of five. The last number is derived from the five senses, inasmuch as the persons who are united to form a Lodge should be as perfect as a whole, and work together with as much unanimity as a single man, who is endowed with five healthy senses.

G.—The situation of this letter, when alone, is well known to all Freemasons. It cannot allude to the name of God alone in the German Lodges, or it could not be found in the situation in foreign Lodges It has a closer affinity to Geometry, which is so necessary to an Architect, and Geometrical certainty and truth is everywhere necessary.

Gabalis.—This name appears in many Masonic Works, and yet there is no more to be understood by it than a romance with the title: Comte de Gabalis, on Entretiens sur les Sciences secrètes. This book was published in the middle of the seventeenth century by the Abbe de Villars, and his object was to make the Cabbala, and especially the secret sciences, ridiculous. A Count Gabalis is the hero of the romance as an Adept, and what he professes to teach more modern Adepts have pretended to perform, to the injury of the progress of light and science.

Gassner, Johann Jacob, was born in 1727, at Bratz, near Pludentz in Swabia. He was the Roman Catholic priest at Klosterle, in the Bishopric Chur, and was one of the most celebrated exorcists of modern times. The account of the man who was possessed by the devils, in the Sacred

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Writings, and his incessant studies in the secret works of the magicians, had put the idea into his head, that the greater number of diseases were occasioned by evil spirits, whose power could only be destroyed by benedictions and prayers. He commenced by attempting to cure some of his parishioners, and succeeded, at least, as far as to procure some reputation. The Bishop of Constance invited him to his residence, but was soon convinced of the charlatanry of the miracle worker, and gave him the prudent advice to return to the spiritual care of his parishioners. But Gassner applied to another prelate, whose faith was stronger, and exorcised in his diocese. In the year 1774 he received a call from the Archbishop of Regensburgh to Ellwanger, where a multitude of sick, who needed his assistance, and of others, influenced by curiosity, awaited his arrival. He found this large sphere of action quite proportioned to his strength, and healed the lame and blind, but was especially fortunate with those who were subject to convulsions. But there is great reason to believe, that he very often procured healthy persons to perform the part of the sick, and that the cure of those who were really sick only continued so long as their heated imaginations were inflamed by the discourses of the exorcist. Enlightened men raised their voices against him, and celebrity gradually faded away. He died in March, 1778, after the Bishop of Regensberg, his constant patron, had placed him in a very good living at Bonndorf, near Regensburgh. There is still a book of his extant, which has passed through many editions, the title of which is "How to Live Wise, Pious, and Healthy, and how to Die Calmly and Religiously; or, Useful Instructions how to Combat the Devil," &c. &c., 1774. A great deal was written against him, even in Munster, which he answered, and defended himself and his doctrines.

Gebet. Prayer.—The Freemason is assured, that at his labour he requires the grace and strength of God, for which reason he frequently prays for it. When the Order is increased by a new member, a proper form of prayer for the occasion is not superfluous. One of the most ancient is the following:—"O Lord God! thou great and grand Architect of the universe, and first Maker and Creator of mankind, to be thy temple. Be with us, O Lord! as thou hast promised that, when two or three are gathered together in thy name, there wilt thou be in the midst of them. Be with us, O Lord: and bless all our undertakings, and grant that this, our friend, may become an upright and true Brother Mason. Let grace and peace be with us for ever, and the knowledge of our Lord Jesus Christ be deeply implanted in our hearts! Grant, also, O Lord! that we indeed fulfil thy holy unadulterated word, and that our hands may be ever strengthened to support, first, a worthy Brother Mason, and then every one of our fellow-men who may be in danger or tribulation, without injuring ourselves or our families. Strengthen us further, O Lord God, in all good works; make us fit for the exercise of virtue, according to thy great and dear promises, in order that thereby thy holy name, Jehovah, may be honoured, glorified, and praised for ever, and that thy blessings may be extended unto us, and to the whole world! O, Lord God, hear our prayer! add to our faith virtue, to virtue science and knowledge, and conduct us from this knowledge to temperance, from temperance to prudence, from prudence to patience, from patience to thy fear, and from thy fear unto brotherly love, and from brotherly love to the love of our neighbour! And grant unto us, O Lord God! that our Freemasonry in all its works and bearings may continually enjoy thy blessing, and that thy peace may ever be with us. O Lord God! grant unto us,

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also, that we may be able to live in peace and union with every one, through Jesus Christ, who with thee liveth and reigneth from eternity to eternity. Amen, amen, amen." When Brother Masons are assembled at the banquet table, so is it also his duty to crave a blessing, and how joyfully he hears the words—

"O Quell des reinsten Lichts! O Herr der Herrlichkeit!
Gross, unbegreiflich gross, sind deiner hande werke!
Zum wurdigem Gebranch der Zeit.
Gabst der im Tempelham uns Weisheit Schonheit Staerke
Du giebst uns Lebenskraft, Vergnugen, Speis' und Frank,
Dir say dafur Lob, Ehre, Preis und Dank.

"O source of the purest light! O Lord of Glory!
Great, incomprehensibly great, are thy handy works;
Thou gavest to us at the building of the TempleWisdom, Strength and Beauty!
Thou gavest to us vitality, pleasure, meat, and drink,
To thee, therefore, be glory, honour, praise, and thanks.

After the meal he again lifts his voice:

Gott! sey ge'obt, der hast auch lent' an uns gedacht;
Gelobt für dieses Tages segen
O schutz uns väterlich nach deiner huld und macht
Im gluck, im leid, auf allen unsern wegen,
Und segne diese nacht.

God be praised! thou hast thought on us this day also,
Be praised for this day's blessings;
Oh! protect us fatherly, according to thy grace and power,
In happiness and in sorrow, in all our ways,
And bless this night.

Geburtstagsfeier. Birth-day festival.—Every Lodge celebrates the birth-day of the sovereign of the country in which it is situated, by keeping it as a festival, not merely by meeting to eat and to drink, but by appropriate Lodge work. True mental thanks for the protection, and true mental prayers for his or her welfare then ascend to the Great Architect of the Universe. This festival is one of the most cheerful Masonic festivities. In many Lodges the birth-day of the W. M. is also kept as a festival by the Brethren; but this is by no means a rule in Masonry, but a voluntary mark of respect from the Brethren.

Geheimniss. Secret.—What can it be? This is a question which has been asked for centuries, and will probably continue to be asked for centuries to come. Ceremonies, customs, moral explanations of allegorical and symbolical instruments and figures which are to be found in a Freemasons Lodge are, it is true, considered as secrets by some of the Brotherhood. But those cannot be the real genuine SECRETS of Freemasonry; it is impossible; for a Mason may be acquainted with all the ceremonies, usages, and customs of the Craft, he may be able morally to explain every symbolical or allegorical instrument or figure which is to be found in a Mason's Lodge, and yet neither be happy in this world nor have a sure foundation on which to build his hopes of happiness in the world to come; and yet the Chiefs and Rulers of Freemasonry assure us (and every pure Free and Accepted Mason feels the truth of this assurance so deeply planted in his own breast as to make the assurance doubly sure.—*Translator*) we shall be if we make ourselves thoroughly acquainted with the genuine secrets of Freemasonry, if we perform those duties of religious, moral, and social life, which the Craft incessantly inculcates, with that fidelity which ever ought to distinguish us as good men and good Masons.

Some of the ceremonies of initiation, and explanations of many of the symbols made use of by the ancients in their mysteries, have been disco-

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vered and printed, and our Chiefs and Rulers must expect that this will also be the case with respect to Freemasonry; but those ceremonies and symbols cannot be the true secrets of Freemasonry; they bear in themselves sufficient proofs of their insufficiency to bind mankind to the Order, especially that class of mankind whom we find most devotedly attached to it; viz. the most liberal, the most enlightened, the most wise, and the most truly pious amongst the family of mankind. The Christian religion hath also its symbols; viz. the bull is an emblem of strength, and the lamb of patience; but the man whose knowledge of the Christian religion extends no further than to be able to state the names of the various emblems which are used and what those emblems represent, has no great reason to pride himself upon his knowledge of the Christian religion, and much less claim has he to the comforts and hopes held forth to the true disciples of the meek and lowly Jesus. Even so is it with a knowledge of the ceremonies of Freemasonry, and of the symbols used in those ceremonies: the SECRET is of a more exalted and refined nature. Old members of the Order have been excluded for unmasonic conduct, and never more permitted to enter a Lodge, and yet they have never betrayed the *secret*, for they never comprehended it; if they had, they would never have acted so unworthily as to be excluded. The most zealous Roman Catholic, the man who considers himself bound by all his hopes of heaven to withhold nothing from his father confessor, has been silent with regard to the secrets of Freemasonry. If we believe the Secret to be of such a nature that every one cannot comprehend it, then it must be admitted that our Chiefs or Rulers have done wrong by allowing so many men to be initiated into the Order, whose powers of comprehension are so small that they cannot understand its mysteries; or the secret must be of such a nature as to be understood by every man whose intellectual faculties have been duly cultivated, and whose heart is not corrupted. We have many examples of men who have been elevated to the dignity of M. W. G. M.'s, and of W. M's., without any great learning or knowledge; and yet you must conclude that those men, filling the highest offices in the Craft, must have known well in what the mysteries consisted. Let us consider as follows: In every age there have been men whose powers of comprehension and whose mental faculties were far in advance of their contemporaries; that which may have been in ancient times the secret of the mysteries of the Egyptians and Romans, has now become the common property of every civilized nation, as the belief in the unity of the Godhead and in the immortality of the soul. But our own day has its idols, to which the wise must bow their knee if they wish to escape the danger of being stoned, banished, imprisoned, disgraced, or killed. Our age hath also its philosophers, who, though they are in spirit elevated above their contemporaries, yet, at the same time, they do not insult the religious prejudices, or it may be, the solemn mummeries of their fellow subjects, but are most willingly associated with their kindred spirits. The initiated, while in the Lodge, labour to perfect their own mental faculties, as well as those of the whole human race. Here let us seek the SECRETS of Masonry, in themselves unpronounceable; neither are they to be communicated by the laying on of hands, in a few short fleeting hours. Thoughts, the indulgence in which a few short years ago would have been punished by the sword, the stake, or banishment, are, in our days, loved as philanthropic; and princes now do things for which but a few short years ago misunderstood philosophers were con-

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demned as mad impostors. But there are thoughts, even in the present day, which the great mass of mankind may mock or curse, but which will in some future period be usefully and beneficially introduced into private life. This has been nearly all, and yet continues to be the chief employment of a genuine Freemason; although in the Lodge those subjects are very seldom openly introduced, it is for this reason that the great mass consider the ceremonies to be the true SECRET, whereas they are in reality but the shell in which they are inclosed.

Gehorsam. Obedient.—To be obedient is one of the great duties of a Freemason, not only to the laws of the Craft, but to the laws of the kingdom or state in which he may reside, to the laws of God, to the laws of morality, but above all, to the laws of true benevolence. He is also bound to be obedient to the commands of his superiors when in the Lodge; but every Ruler ought to be cautious, and only give such orders as may be cheerfully obeyed by a free man and Mason, and not require a slavish obedience, for in the Lodge there are neither lords nor slaves, but truth and justice must there reign in unanimity.

Geometry. Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Freemasonry. In Anderson's English Book of Constitution, Freemasonry is frequently called geometry; and of the latter he saith, that the whole being of the Order is comprehended in it. Freemasons therefore ought to make themselves intimately acquainted with geometry. It is not absolutely necessary to be able to delineate geometrical figures; but it is necessary to be able to deduce all our actions, works, or resolutions from geometrical principles.

Gerechte und Vollkommene Logen. Just and Perfect Lodges.—This appellation, which is given to St. John's Lodges in general, is of a more important nature than is generally understood by it, for it is not sufficient for a Lodge only to be so far just and perfect as to belong to a certain Grand Lodge, to work according to an acknowledged ritual, and to have all its officers and members in their proper places, but it must be just unto all the Brethren, and perfect in the exercise of every Masonic duty. It is not just when the Brethren are deprived of their rights, even of superintending the economy of the Lodge, for such a Lodge has no independence, and he who is not independent cannot exercise his Masonic duties as a perfect Master.

Geschichte des Ordens der Friemaurer. History of the Order of Freemasons.—We can say but little concerning the history of the Order, on account of the size of this work, and this makes it the more difficult to satisfy our readers. If we admit that the Order of Freemasonry is descended from the ancient builders' huts, and from the more modern builders' societies, and corporations of artists, we must also admit that at the time those societies flourished but little was written, to this must be added, the dispersing of these societies, and the destruction of many manuscripts in the persecutions which both lodges and brethren have suffered. It is known, for a certainty, that the ancient builders' or architects' colleges of Rome went over to, and united themselves with the builders or architects' societies' of the Christian era. The latter societies not only preserved the Vitruvian act, but they also preserved the exalted views of life and pure philosophy of the noblest sages of antiquity, and blended them with Christian truth and morality. The history of Freemasonry is founded upon the constitu-

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tion of the York Builders' Huts, in the year 926, as Anderson states in his well-known Book of Constitution for the Grand Lodge of London. In the Builder's Huts, men who were not operative masons, were initiated and admitted, and from this epoch there was in this work, more than any other, a twofold object in view; viz. actually to build, and to promote every other thing which was calculated to prove beneficial to mankind. The number of the British Huts which regarded themselves as a free, yet, at the same time, as a self-limited corporation, and the great number of men of rank and education who caused themselves to be initiated into this Society of Freemasons, gave it in the lapse of centuries, both credit and influence in the civil disturbances of England; and it was those disturbances which first changed that which was originally a mere occupation, into that which Freemasonry finally became, and continues to be in the present day. The Worshipful members, who were not operative masons or architects, united more closely with each other, maintaining, it is true, the ancient ceremonies of the Builders' Huts, but separating themselves more and more from the common and less cultivated workmen.

Gesell, oder der zweite Grad im Orden. Fellow Craft, or the Second Degree in the Order.—This can only be obtained by those who, as apprentices, have proved their zeal and fidelity, and who, by passing through an examination, show that they are in possession of the necessary Masonic information.

Gestalt der Loge. Form of the Lodge.—It should be an oblong square [ ], should reach from east to west from north to south; up to the clouds and to the centre of the earth. The limits of its influence are not formed by four straight lines, or by two squares placed opposite to each other, but are extended to the utmost bounds of the habitable globe. The Lodges must therefore do more than give their work-places the form of a long square. But if the Brethren are assembled in a long square, let them lift their spirits to the contemplation of the Most High, admire Him in the wonders of nature, and extend, as far as in them lies, good and perfect gifts into every clime.

Gesundheiten. Healths or Toasts.—As toasts are used at family and other festive meetings, so are they also at Masonic festivals. The first is always the head of the government of the country, then the welfare of the Chiefs of the Order, as also the healths of the visiting Brethren, should there be any. The last toast is generally replied to by one of the visitors. The Brother whose duty it is, as a visitor, to return thanks, must be extremely careful not to say too much, or he is easily led away into an extemporaneous lecture to which it is not so easy to find a becoming end; the opposite fault of repeating a few set phrases, like a parrot, ought to be equally as carefully guarded against. If both old and young members are at the same table, the young never attempt to press before the old. And before the close, the toast, which is so dear to every good Mason, should never be omitted; viz. "our sick and afflicted Brethren," neither ought the serving brethren ever to be forgot.

Gichtel, Gichtelianer oder Engelsbrüder. Gichtelians, or Angels'-Brethren.—John George Gichtel was born on the 14th of March, 1638, at Regensberg, was an advocate, then sunk into a religious fanatic, probably through his adhering to Jacob Boehm, whose writings he published in 1682, and gathered together in Holland a small sect. He was prosecuted, pilloried, and died at Amsterdam in 1710; but his disciples are not dead, and are known by the name of Gichtelians, or Angels' Bre-

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thren. His wisdom is contained in the work, Theolosophia Practica, holding fast and striving or combating for the Holy Faith to the Era, &c. &c., in seven parts, of which a new edition was published at Berlin in 1768.

Glaube, Liebe, Hoffen. Faith, Love, Hope.—Every Freemason must strive to be perfect in these three points. Without that rational faith that speaks to the heart, no man can be a true Freemason; without all-minding love he cannot fill the position in which he is placed in the world with satisfaction to himself; and without hope he cannot calmly look death in the face.

Gleicheit. Equality.—In no society is this more practised than in the Order of Freemasons, for we are all brethren, and it is said that amongst brethren there must be the most perfect equality. But this word may be misunderstood: we are not all equal in the Lodge, inasmuch as some are appointed to rule and govern, so it is the duty of others cheerfully and promptly to obey, and all are equally eligible to be elected to those offices, having first duly performed our duties as private members, and thns enabled ourselves to fill them with credit to ourselves and satisfaction to the Craft. We are not all equal by creation with respect to our mental faculties, and more especially we are not all equal in the labour which we have, or ought to have, bestowed upon cultivating those mental faculties to the utmost possible extent. But we ought all of us to be equally zealous in the discharge of our duties as men and masons, and should all prove ourselves to be perfectly equal in the zeal of our fraternal affection to each other. Being covered in the Lodge is an unimportant or an insignificant equality, if it is not understood as symbolical of equal zeal and of equal love.* To be equal to each other in Brotherly love, is the principal thing which ought to be understood in our equality. We dare not for one moment lose sight of the rank or station which each individual Brother fills in society, yet there may be at the same time a perfect equality amongst men of the most opposite social ranks in the desire to promote every useful work; and this equality will produce the most beneficial effect upon the human heart. Any Mason who would dare to attempt, among the Brethren, to claim the precedence which his conventional position in society may give him, would disgrace the philosophy of the order, and by so doing lay a sacriligious hand upon that sacred bond by which we are indissolubly united to each other. For this reason, whenever we are unfortunately compelled, by adverse circumstances, to appear as a stranger towards any of the Brethren, and to make him feel the weight of any prophane or worldly precedence, it can only be Masonically justified by the force of the circumstances themselves, and if prolonged for a moment beyond the limits which those circumstances require, it then degenerates into an unmasonic crime deserving the severest punishment. Masonic equality cannot be assumed and laid down at the caprice of individuals, or it becomes nothing more than a miserable mockery.

Gnostiker. Gnostics.—There were false teachers in the first century of the Christian era, so called from the Greek word Gnosis (knowledge), because they boasted that they had a deep knowledge and insight into

* It is customary upon the continent to wear the hat during the labour of the Lodge, as a symbol of equality.—(*Translator.*)

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the nature of things. They took a God—an eternal and perfect being—as the first cause of all things, but they placed in opposition to him, according to a Dualistical principle most widely extended amongst the orientals, an equally eternal but imperfect material. God hath, they further maintained, created other more or less perfect beings (Aeonen), but which, in the course of time, revolted from him, and by one of whom the Demiurg (creator of the world) the world and mankind were created. All the evils in this world took their origin from this Demiurg, as also the spiritual soul which is within us, through which we feel and live; near which soul there also dwells another soul, originating from the light of God. So long as man follows his sensual desires, he is under subjection to the Demiurg's; virtue alone elevates him to God. In order to banish sin from the world, and deliver mankind from the Demiurg, and to lead him back to the worship of the Most High and only true God, an Aeon (Christ) took a human body. But this body was not a true body, therefore they could not say that Christ had really suffered all the pains which his biographers relate (from whence they derived the sectarian name of Doketen). They acknowledged the divine inspiration of the Old Testament, but they allowed themselves to make considerable alterations in the New Testament. Kerinth, an Egyptian Jew of the first century, was the author of this error, which was extended in the second century after the birth of Christ by Cerdo and Marcian, and which continued until the end of the third century, when it was superseded by an error quite as Dualistical as itself, called Manichaeismus, and over those disturbances first changed that which was originally a mere business, into that which we now call Free-Masonry. The worthy brethren who were not operative Masons united themselves more closely to each other, retaining, it is true, the ancient customs of the Builders' Huts, but separating more and more from the common and less educated workmen. After the beheading of Charles I., they adopted the party of the persecuted Stewart. The Lodges in Scotland in particular were much attached to the exiled King James II. and the English Lodges for the accession of Prince William of Orange. We must not make this into a subject of accusation against Freemasonry, for the princes of the land stood at the head of both parties as Brethren. On the restoration of peace the number of Lodges was not great, and they employed themselves in such subjects as were calculated to promote the general welfare of mankind. To be the more able to propagate their principles, four Lodges in London united themselves on the 24th June, 1717, and formed a Grand Lodge, with a Grand Master at their head, and took upon themselves the form of an Order. The extension of Freemasonry was now extremely rapid in all countries. It came into Germany through France, although England had already erected some Lodges. In many states, both in and out of Europe, Freemasonry has been much respected, and in many others willingly tolerated, and so it is still, and that without danger to either Church or State. To attempt to derive Freemasonry direct from the Egyptian and other ancient mysteries, from the Templars, or from the Crusaders, would be either a morbid craving for a long pedigree, or an unsupported hypothesis.

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MASONS' MARKS.

BY BROTHER THOMAS PRYER, OF THE OAK LODGE.

THE subject of Masons' Marks on the ecclesiastical buildings of the middle age, has recently engaged the attention of several members of the British Archœological Association.

They were first brought into notice by Mr. Godwin, who discovered these marks on the walls of several abbeys and cathedrals, and other structures of the medieval period, and was struck by the fact that, although found in different countries, and on works of very different age, they were, in numerous cases, the same; and that many were religious and symbolical, and still used in modern Freemasonry. He was, therefore, led to infer, that they were used by system, and that the system was the same in England, Germany, and France.

The subject is one of peculiar interest, and particularly so to the Free and Accepted Brother, inasmuch as it forms the connecting link between *operative* and *speculative* Masonry, and furnishes additional proof of the fact that all the magnificent cathedrals, abbeys, and ancient monasteries, remaining in this and other countries were fashioned by the hands of our ancient Brethren, who wrought together in perfect harmony, and under the influence of a complete and most comprehensive system.

Those Brethren who have been initiated into the degrees of Mark-Man and Mark-Master, perfectly well understand, that the mark which was conferred upon the ancient craftsman was not arbitrary, but selected from a defined and well-understood series*—that the craftsman was not entitled to use any mark until his fitness had been tried, and he had proved himself well-skilled in the use of the plumb, the level, and the square. That the distinction of the mark was conferred with peculiar solemnities; and that the subsequent obligation to use the particular mark so conferred, and to affix it to every "perfect ashlar," was not discretionary, but imperative.

A knowledge of these facts, combined with a careful examination of the ancient marks, will, no doubt, throw much additional light upon the history of ecclesiastical architecture, as well as prove the firmer connection, and show the union existing in past ages between practical architecture and symbolical or spiritual Masonry. It will, also, tend still further to show, that the Masonic craft has ever existed as a peculiar fraternity; and that the erection of all the religious edifices and sacred structures throughout Christendom, up to a period not very remote, was *exclusively* entrusted to the descendants of the "Builders of the Temple." The perfection they attained in this description of building, where piety and zeal directed and assisted science, and all

* In connection with this subject, a circumstance occurred, during the Congress of the British Archœological Association, held at Canterbury, in the month of September, 1844, which is recorded in a note, page 383, in the first volume of the *Archæological Journal*, and which it may not be unworthy of mention. It is there stated, that a member of the Association, believing that the marks were quite arbitrary on the part of the workmen, and had no connexion either one with another, or with Freemasonry, requested Mr. Godwin to accompany him to the mason's yard, attached to the cathedral. When there, he called one of the elder men, and asked him to make his mark upon a piece of stone. The man, having complied, and being asked why he made that particular form, said that it was his father's mark, his grandfather's mark; and that his grandfather had it from *the Lodge*.

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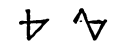
worked together in "brotherly love," and united in the accomplishment of one harmonious whole, is and will continue to be the admiration of posterity. All, therefore, that relates to the mode in which these wonderful structures were raised, cannot fail to prove interesting—as well in the conception of the design, and in the direction of the work, as in the practical operations of the working craftsmen—and, more particularly, when we bear in mind that, upon the ancient operative system has been modelled that comprehensive and extended scheme of universal charity and pure morality—the great and imperishable system of *speculative Freemasonry.*

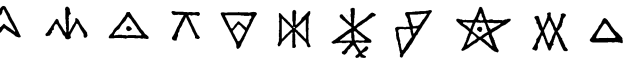
In relation, however, to the marks, it is desirable that they should be copied in every instance where they can be discovered, and the writer will feel obliged to any Brother who will communicate any which may be noticed to him, stating, also, the particulars as to the style of building on which they may be found, in order that the necessary comparisons may be made.

It may be proper to observe, that the marks are usually about two inches long, and simply cut or traced in the stone with a chisel, without line or rule, so that they are not, in general, geometrically proportioned. They are generally found largest and most coarsely formed in structures of the earliest date. Many of our churches and cathedrals have been disfigured by repeated coatings of whitewash; and, in many instances, the worked stones have been removed during the progress of repairs and alterations—so that it is not in every undilapidated ancient edifice that the marks can, in all cases, be readily distinguished—and in monastic ruins, where there has been neither whitewash nor repairs, the exterior surfaces of the stones are frequently crumbled by exposure to the atmosphere; so that the marks are only preserved in the more sheltered parts of the building.

I have noticed the following marks in the nave of Winchester Cathedral, in that part which was built by William of Royheleam :—



In the ruins of the Chapel Royal at Holyrood Palace, Edinburgh, which I have recently examined very carefully and minutely, I found upwards of twenty different kinds of marks, many of them frequently repeated, and all well-defined. The following are amongst the principal:



This chapel is in the style of architecture usually termed early English, similar to Westminster Abbey and Salisbury Cathedral.

In Roslyn Chapel, which retains its pristine beauties undefaced by whitewash, or any modern injudicious *improvements,* I found a great quantity of marks particularly well-defined. The following are examples:

It is not too much to say, that Roslyn Chapel is one of the most unique and beautiful specimens of architecture in existence. In style it

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is perfectly unique; the arch is found in every possible variety, and the pillars, walls, and decorations present a combination of every preceding style, Grecian, Roman, Saracenic, and Gothic. There is unquestionably no other building of the period which can be at all compared to it; and though composed of such apparently incongruous principles, the effect of the whole is gorgeous in the extreme, and shows the exquisite skill of the craftsmen engaged in its construction.

The third, fourth, and fifth marks are from the apprentices' pillar, and their appearance there forms a complete refutation of the vulgar tradition which accounts for the erection of this singularly beautiful piece of architecture, since it is quite clear that the workmen employed upon it must have been Mark masons, and consequently it could not have been the work of an apprentice. It is, however, worthy of remark, that on the architrave which joins this pillar to a smaller one in the south wall, is an inscription in Gothic characters, containing sentences having a particular reference to the Red-Cross Degree in Masonry; and amongst the sculptured figures there is one of a man with a *wound in the centre of his forehead,* which may have given rise to the legend alluded to, although it unquestionably bore a very different reference.

Roslyn Chapel was finished about the year 1446. It was built by William St. Clair, one of the great and powerful earls of Roslyn, whose family were by the Scottish monarchs constituted hereditary Grand Masters of the Masons of Scotland.

There is a peculiarity in the marks in Roslyn Chapel which particularly attracted my notice. The marks at Holyrood and Winchester, as well as those at Canterbury and other places where I have noticed them, have the triangle for their base or principle, in the same way as that figure or principle is used and understood at the present time in the Royal Arch Degree; the ultimate reference being to the triunessent nature of the Deity, which is symbolized by the triangle, forming, as it always has done, the significant emblem of all Free-masonic works, whether operative or speculative. In the marks at Roslyn Chapel, it will be seen, that the cross as well as the triangle form an essential ingredient in their composition. I have not as yet observed this peculiarity in any other place, and therefore deem it worthy of particular notice. The cross here may be intended to have the same signification as the Masonic tau, or sign of life-eternal; but it seems more likely, from its absence in the signs or marks in other buildings, that it was adopted by the workmen engaged in the erection of Roslyn Chapel, for some especial reason. The Barons of St. Clair, under whose auspices this chapel was erected, were connected with the combined orders of Templars and Knights of St. John, and as there is, and has been for centuries (and particularly in Scotland), an intimate connexion subsisting between the ancient religious and chivalric Orders and Freemasonry, it is possible that the peculiarity in question may have arisen from that circumstance. This, however, is a matter in which further investigation and comparison, and particularly in works erected under the sanction of the Knights' Templars and Hospitallers, will be necessary before anything like a satisfactory conclusion can be formed; but as the subject is now undergoing investigation, it is probable that much additional information will shortly be obtained.

17, Pavement, Finsbury Square,
December, 1845.

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MASONIC ANECDOTES.*

A DISTRESS FOR RENT.—Not long since a constable of our city was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress, I might make this available"—and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to Charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kindhearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite, how beyond all price and all appreciation, must have been the delight of the clergyman and the officer? True Masonry, my Brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels

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* "The Physical Benefits of Freemasonry." by Brother Joseph R. Chandler.—American Masonic Register, vol. vi.

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of Masonry, whose price is above rubies. How lovely, how exalted, is the Charity which has such objects! it elevates its exercisers to a participation of labour with Him who is the Father of the fatherless, and the widow's God and guide.

THE SHIPWRECKED MARINER.—It was in a tempestuous portion of the year 1790 that a large ship, which was making a slow progress up the Baltic Sea, found itself suddenly wrapt in one of those wild gales that came down from the mountain gaps, sacrificing nearly all that stood in its course, and

"Reared up the Baltic to a foaming fury."

In this situation, after gallant resistance to the tempest, the overladen vessel succumbed, and man after man was swept from the deck, and carried onward "down the wind," to be dashed upon rocks of a lee-shore, or to be buried fathoms below the stormy surface. When at length the vessel struck upon the shelving shore, towards which she had drifted, the remaining portion of the crew lashed themselves to the spars, and awaited the surge that should wash them from the deck; it came booming onward: of the few that had been spared thus far, only the master of the vessel reached the land. He reached it exhausted, inanimate; his first recognition was the kindly care of a friend, in the chamber of a sordid hovel—a chamber whose darkness was dispelled by the light of friendship, and where pains were assuaged by the attention of one pledged to help, aid, and assist.

The first word of the sufferer was responded to by the kindly voice of a Mason; unintelligible, indeed, excepting in the language of Masonry. Distance of birth and variety of profession constituted no bar to their humanity. The utter ignorance of each of the other's vernacular language, hindered not the delightful communion. A little jewel that rested on the bosom of the shipwrecked mariner denoted his Masonic character; kindness, fraternal goodness, and love, were the glorious response; and when the watchful and untiring benevolence of the Swedish Mason had raised up the sufferer from the bed of pain and suffering, true Masonic charity supplied his purse with the means of procuring passage to London, whence a return to the United States was easy.

The jewel of the shipwrecked Brother is now in my possession, as his blood, also, flows through my veins. I hold the former as a rich heir-loom for my family, to be transmitted to my son as a Mason, as it was transmitted by my father to me.

THE RECLAIMED.—Many years since, but within my own recollection, and generally under my own observation, the respectable firm of Howard and Thompson (I use fictitious names), in the city of ——, fell into some commercial difficulties, which the limited capital of the junior partner was unable to surmount. The senior partner, with the aid of friends, compromised the debts, continued the business in his own name, and became, in time, a wealthy man.

Thompson lacking energy of character, but possessing some pride, declined a subordinate station in a counting-room, until his habits became so bad that he was deemed unfit for any place of trust, and he sunk from respectability to utter destitution and misery with a rapidity I never saw before, nor since, equalled in any man to whom crime was not to be imputed.

He became brutified: whole days would he lie on the public wharfs,

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drunken with the liquor which he had extracted from the hogsheads being landed at the time; and his rags hung upon him so carelessly that decency stood aghast at his appearance. He was not merely a drunkard, but he was drunk all the time; and to him soberness was a rarity. He had not only lost all moral standing, all name of, or claim to, decency, but self-respect had fled, and he was the nearest approach in habits and appearance to the brute that I ever saw in man.

One day—it was a clear sunshine of January—Thompson had thrown himself against the southern angle of a public building; and about noon, as the members of the ——— came from the halls, he looked for a little eleemosynary aid that would enable him to add a loaf of bread to his more easily acquired liquor. But member after member passed on—the case was too disgusting to excite sympathy; one member only was left; he came round the corner of the building towards the place of egress from the premises, and attracted by the appearance of the wretch before him, he was about to offer alms, when, looking closer, he exclaimed, "Are not you Thompson?" "Yes." "Well, here is something; but we are watched, come to my office this evening."

Thompson kept the promise, and presented himself at the office. He was not seen again for several weeks: and, if any thought of him, it was to congratulate themselves that they were relieved from the presence of such a squalid wretch.

About two months afterwards, as the troops of the United States marched through the city on their way to the north-western frontiers, Thompson was seen in the manly uniform, and wearing the neat plain epaulette of a lieutenant of infantry. He acquitted himself like a man, and died honourably a captain in the service.

The world recollected that Thompson had been a member of one or two companies and associations, of which his patron and friend had been the principal; and they imputed the kindness which lifted him from the degradation, to a social feeling on the part of his benefactor.

But there are others who knew that the benefactor was Master of a Lodge, where Thompson was once an active and useful member; and that, had appeals to the Master's good feelings been earlier made, much suffering and disgrace would have been spared; as it was, the relieved died a captain in the service, and the reliever lived to be Grand Master of a Grand Lodge.

TO THE EDITOR.

The Grove, Gravesend, Dec. 24, 1845.

Sir and Brother,—After the second rejection of the motion for increasing the dues of the Craft, it becomes me, as a Freemason, to bear in mind, that portion of the charge I received at my initiation—"readily to acquiesce in all votes and resolutions, duly passed by a majority of the Brethren." Observing that it was only because I felt at the time, and think so still, that the rejection was *unduly* effected in June last, that I renewed the discussion in September.

It is not my intention to renew the former notice of motion, and for the following reason. Those Brethren who opposed it by debate and me-

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morial have ruled that it is "arbitrary, unjust and tyrannical," "unnecessary and uncalled-for," that "it would tend to alienate the allegiance of the provinces," and that it would tax the provincial Masons 100 per cent., and the London Masons only 50 per cent.

But, Sir and Brother, while I decline to avail myself of the power given me by the law, to renew my motion as often as I may think it needful so to do, I owe it to myself to repudiate every charge urged against the motion. I deny the per centage system—the present dues are EQUAL. The whole of the London dues being payable to the Grand Lodge; one-half of the provincial dues being payable to the Grand Lodge—the other half to their own respective Provincial Grand Lodges, and for the better advantage of the Country Masons, this is shown by Art. 4, p. 53, of the Book of Constitutions. Let quibblers do their worst, they will not easily controvert a truthful fact. The present dues being equal—what must be thought of my intention to overtax the country Brethren?

It is scarcely a twelvemonth since the Lodge of Benevolence was regularly reported to have been in arrear with the Grand Treasurer. How did this occur? Simply because the liberality of the Grand Lodge had appropriated 400*l.* per annum from the Benevolent Fund to the Masonic Annuity Fund, and because the casual petitions had greatly increased. Finding the evil consequences to increase, I put my notice of motion on the paper, where it remained for an unusual period. Of this I do not complain—a suitor must, even in Masonic Law, abide his time; but during this time what occurred? The Fund of Benevolence was relieved of all charges thereon, which were properly transferred to the Board of General Purposes; and, further, the monthly committees became so economical in their donations, that at length the Grand Treasurer's account has shewn a balance on the other side. So far so good; but time may prove, as I fear it will, that Masonic economy may be carried too far, and that the petitioner at the Board of Benevolence may change his character, from that of an honest Brother claiming his just dues, rendered necessary by calamity and misfortune, into that of a suppliant before the guardians of a union (not Masonic). I write advisedly; I have very seldom been selected to preside at the Board of Benevolence, but I have very often attended by right of my position, and have frequently witnessed what I now blush to remember.

Besides relieving the Fund of Benevolence, and restoring its healthiness, I felt, in common with others, that it was time for us to become unselfish, and to prove that in the persons of our mothers, wives, and daughters, we reverenced the great blessing bestowed on us by Heaven; and that to leave them after our death in total poverty, to the mere sympathy of the popular world, might expose our Order, not altogether unjustly, to the taunt of being "a mockery, a delusion, and a snare." I confess with "joy and exultation," that, as a profession, Freemasonry distances immeasurably all other moral creeds, and because it does so, perhaps many of its members practice but indifferently what they profess—for in profession they are most entravagant.

The rejection of the motion has deferred the hopes of the widows of Masons, and on this point I beg to draw your attention to the fact, that from none of the memorials nor from any of the debaters, noble, gentle, or simple, that opposed the motion, did one word of sympathy for the widow escape!

I have stated the hope of the widow as only deferred, because it is my intention to frame a new motion altogether. I now am told that there is

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a plentiful exchequer—I do not exactly know where; but as I bend to the majority, they are bound to prove their own declaration, and although they may not like to be *taxed* for the widows' sake, they may have no objection to granting annuities to aged women; and having already taken from Peter to pay Paul, to the amount of 400*l.* per annum, I trust they will have no objection to do likewise, in favour of the widow, who gave her all, and whose mite was accepted at the Throne of Grace.

As to the nonsense about "wavering in allegiance," and the misdirection of the provincial Brethren, as to facts, I leave the matter to their calmer consideration. We should all yield gracefully. I must add that although I have received no memorials, yet my correspondence from every province has been most gratifying, not only from the humble Brother, but from the most exalted, have I been encouraged in the course I have taken. It has struck many Brethren as somewhat strange, that on the debate in March, the first section only was considered and carried, while at the last Grand Lodge, the entire motion was put and negatived. With unabated respect for our Order,

I remain its humble but faithful servant,

ROB. THO. CRUCEFIX.

TO THE EDITOR.

DEAR SIR AND BROTHER.—In Grand Lodge Brother Dr. Crucefix proposed a resolution for increasing the contributions to the Fund for Masonic Benevolence, four shillings per annum, with a view to make provision *therefrom* for the indigent Widows of Brother Freemasons, "*subject* to the rules and regulations analagous to those pertaining to the male Pensioners" upon the Royal Benevolent Annuity Fund; whereby it is provided, that one *half* of the pensioners on such Fund shall be elected from the London district, and the other half from the *provinces*, than which no rule or regulation could be more just, right, and equitable.

In this matter, I humbly conceive that Bro. Dr. Crucefix is entitled to the best thanks of the Brotherhood, for it displays a benevolence of spirit, a philanthropy of feeling, and a gallantry of bearing worthy of a true-hearted Mason.

But mark, on the 4th of June last this all-important subject is brought before the Grand Lodge for consideration, and animated by a holy zeal, stimulated by a truly Masonic ardour, Right-worshipfuls and Worshipfuls hasten to town in large numbers; but, alas! *not* to support the cause of the indigent *Widow* of a Brother Mason; not to make provision for a *bereaved Sister*, but in strong phalanx to muster, in order to *oppose* this glorious work of charity—of Masonic charity—

"Tell it not in Gath."

I congratulate the Society of Odd Fellows, for they have a fund for the relief of the widow and the orphan; and let the Freemasons learn a lesson from them, for *we* have no such fund.

Thus much I have said; but my intention was merely to suggest, that henceforth the succeeding stanza be expunged from the Masonic song; for woman says, "give me actions, not professions."

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" We are *true* and *sincere*,
And *just* to the fair
No mortals can more
The Ladies *adore*."

Truth — sincerity — justice — adoration! and yet four shillings per annum to maintain in decent condition the beloved wife of a departed Brother becomes a consideration of such vast import, that the Brother Mason will not deny himself for such a great and generous purpose, one bottle of wine per annum—one penny per week!!!

I regret the position in which our glorious fraternity is placed in this matter, and I am sensible, that on reflection, they will wipe away the stain from the Craft, and let " Dear Woman " be their motto, as it ever will be, and as it ever hath been with,

Dear Sir and Brother,
Yours truly,
A YORKSHIRE MASON.

TO THE EDITOR.

SIR AND BROTHER.—Lest you might be led into error as to the opinion of the provinces with respect to the recent Motion for Annuities to Widows of Masons, I beg to assure you that I, with other Brethren, attended the Grand Lodge, although residing one hundred and fifty miles distant. Our wishes go heart and soul with the mover, and we look to the next effort of that Brother, who, Hiram-like, we are happy to find, can, under Providence, act with undiminished firmness.

But pray, Bro. Editor, how is Art. 5, p. 26 of the Constitutions to be construed? I have always understood that after the mover of a resolution has replied, that no one can address a meeting; yet the Grand Master at the last Grand Lodge replied to a reply; surely he should not have lent his high privilege to an error in judgment.

ANOTHER MASON OF DEVON.

TO THE EDITOR.

London, November 29, 1845.

SIR AND BROTHER.—It was with feelings of much pleasure that I read the report of a meeting, held at Willis's Rooms on the 14th July. The vote of that day will redound to the lasting credit of the subscribers to the " Sussex Testimonial;" for it shows that, whilst desirous of marking their respect for the memory of departed *greatness*, their ears are open to the cries of the *poor* and *needy*. The only drawback to the vote is the circumstance, that the whole of the money is not to be applied to the enlargement of the " Royal Free Hospital." When a subscription was raising for a statue of the late Duke of Sussex, I urged the propriety of employing the money more usefully. The statue will ornament our hall, and many, doubtless,

" With fair round bellies, with good capon lined,"

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will gaze on it with admiration; and expatiate on the beauty of the marble, the correctness of the likeness, and the skill of the artist; and feel proud of having contributed their mite towards it. And here their pride and self-laudation will stop; for the *statue* will neither clothe the naked, feed the hungry, comfort the aged, nor instruct the young. Had the money, thus thrown away, been expended in erecting a *new*, or enlarging one of our *existing charities*, hundreds, yet unborn, would have benefitted thereby, and blessed their benefactors' memory. Let us hope that it is not too late for the subject of the "Sussex Testimonial" to be reconsidered, and that the whole subscription will be applied to one great, good, and useful end.

In further turning over the pages of your last number, I found an account of the Provincial Grand Lodge held at Newcastle-under-Lyne, August 14. What an example does the Provincial Grand Master for Staffordshire set to all Brethren in similar situations. Is he content with holding, once or twice a-year, *pro formâ*, a Provincial Grand Lodge, in which no *ceremonies* can be worked? No, he is desirous of knowing what Lodges stand in need of *instruction* or *correction;* and for this purpose he has appointed a zealous and well-tried Brother to the office of Deputy Provincial Grand Master, *pro tem.*, for "the specific purpose of giving a stimulant to Masonry, by a careful inspection of every Lodge within the province, and to report thereon to the Right Worshipful the Provincial Grand Master."

This reminded me of an observation that has been made to me in several Provincial Lodges, viz., that it would be much to the advantage of Masonry in general, if a committee of inspection were appointed, to visit the different provinces, for the purpose of correcting the working of those Lodges that do not conform to the system established at the union. Different parties have said, "we know that we do not work correctly; but what is to be done? No one likes the trouble and expense of a journey to London to get the correct system; and we are too seldom visited by a Brother from any of the best working London Lodges, to derive much benefit where we are."

Let all Provincial Grand Masters follow the example set them in Staffordshire, and things will soon be very different from what they are.

Yours fraternally,

PHILO-MASONICUS.

TO THE EDITOR.

London, Dec. 2, 1845.

SIR AND BROTHER,—In the *F. Q. R.* for June, when commenting on the disorder at the festival, you say, "In our next we shall point out what are their duties," viz., the duties of the Grand Stewards, "and on no occasion is it more needed to direct their attention to order and regularity than on the Annual Festival. The red apron is a high distinction, and should be won by the laurel, not the vine." Being one of the present Grand Stewards, I looked for the fulfilment of this promise, but found it deferred until after the approaching adjourned meeting of Past and Present Grand Stewards. What may be the result of that meeting remains to be seen. In the meantime, let me offer a few remarks upon the duties of other parties. At all festive meetings, it

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matters not of *what character* or for *what purpose* assembled, the power of Stewards to keep order after dinner is very small indeed. There are always too many present who seem to think *eating* and *drinking* the *most important* part of the day's business, and who, if called to order by a Steward, laugh in his face, and render confusion worse confounded by cries of "*hear! hear! silence! silence! chair! chair!*" Whatever a Steward's *duties* may be, his *office* is anything but a *thankful* or *agreeable* one. He can do next to nothing, if unsupported by the CHAIR. The "suaviter in modo" may enable a chairman to "bear up against the clamour with the greatest urbanity and kindness," but something more is due from him—he should show the "forbiter in re," and with dignity and firmness go hand in hand with his Stewards; and if their united efforts fail in enforcing order, and stilling the *Bacchanals*, quit the chair with *marked disapprobation*. Such a step would ensure future order and propriety. A *third* party want their duties laid before them; that party is the *company at large*. Were I to tell any one of these offenders against the rules of *good society* that such behaviour is ungentlemanly, he would be highly indignant; and although he will not suffer the speeches of *others* to be heard, would complain loudly if interrupted in his *own* address. To one and all such offenders I say, "do to others as ye would that they should do unto you."

The red apron—albeit a high distinction, and conferring rank for the year—is won by serving a very unthankful office, and is usually well paid for. And the sooner certain Grand Steward's dinners are abolished the better; or, at all events, let *only those* be called upon to pay who like to partake of them. I recommend the advocates of these useless dinners to read the observations of your able correspondent "Cato," and they will find that our cause can be promoted by better means than "so much a year spent in eating and drinking."

Since the above was written, the adjourned meeting of Past and Present Grand Stewards has taken place, and a leading feature of the evening's business was the propriety of laying before the Most Worshipful Grand Master a respectful memorial, requesting that our present *anomalous position* may be altered, and that, after our year of office is expired, we may have a *distinctive badge*, and an *assigned place in Grand Lodge*, either *on* the Dais, or on the right and left of the Most Worshipful Grand Master, *immediately below* the Dais. In making these observations, I believe I express the sentiments of a very large portion of the Grand Stewards. It is not the addition of a little *tinsel* to our *Masonic clothing* which we covet; but we feel *this*—we feel, that after evincing our desire to promote the *best objects* of Masonry by acting as Stewards to one or more of the *charities*—after serving a *thankless* year of office (to say nothing of expense), and enjoying, during that period, the *honour* and *rank* attached to it—we *do feel it hard* to be "reduced to the ranks." The officers of Grand Lodge at the expiration of *their* term of office, are *recognized* and *distinguished* as PAST GRAND OFFICERS by *their clothing* and *place in Grand Lodge*, and *precedency in private Lodges*: all we want is, to be allowed the *same* position at the *expiration* of our office, which we possess during its *continuance*. Let the Hospital of "Honourable Distinction" be open to *all* the worn-out officers who "have done the Masonic State good service." Let there be a *dress* and an *undress*, costume analogous to that of Past Grand Officers, leaving it to the option of indivi-

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duals to wear which they like, as fancy or their *purse* may suggest. If the Noble Earl at the head of our Order has these our wishes laid before him in a proper and respectful manner, I think he will see the justness of our appeal, and be disposed to grant it. Should, however, the power of conferring this boon not rest with the Most Worshipful Grand Master, but with the Grand Lodge, I hope there are not any of that body ungenerous enough to oppose the measure, and, after using our services, cast us into obscurity as useless.

Your's fraternally,

A PRESENT GRAND STEWARD.

[We defer our further remarks until we hear the result of the memorial from the Present and Past Grand Stewards; but our correspondent may possibly bear in mind that the "Chair" affair, in September, should have been prevented.—ED.]

TO THE EDITOR.

SIR AND BROTHER.—"Essex is a large county," said the R. W. Brother, the Provincial G. M. for that district, at the last Grand Lodge,—the first, by-the-bye, that I ever had the honour of attending. Essex *is* a large county, and so is Hampshire, from which I came, and both are celebrated for their agricultural productions—so far we are equal; but I am only a humble Mason, and therefore do not know how literally a communication from the Most Worshipful the Grand Master is to be read. It appeared to me that what was sauce for the goose was not sauce for the gander. If a law be infringed one night, the debate must not go on, as I understood, but if it be infringed on another, it matters not. I do not care whether the R. W. the P. G. M. sat in one chair or the other, but as a *fundamental* principle of Masonry, it was not good in law, any more than calling spirits from the vasty deep, who perhaps would not come if they were called. But to my question, the Grand Master, on being applied to, acknowledged he had requested the R. W. Brother to take the Chair; now, as literal readings clearly suit us countrymen best, how would it be if the R. W. on the next occasion brought a ticket porter and *took* the Chair in earnest. Will you oblige by stating what the Masonic Law says about it, to

Yours,

A HAMPSHIRE HOG.

TO THE EDITOR.

"No occasion, no provocation, no idea, however tempting, of promoting the object you have in view, can need, much less justify a falsehood; success obtained by one is a precarious and baseless success; detection would ruin not only your own reputation for ever, but deeply wound the honour of your cause."

SIR AND BROTHER.—The above expressive words of Lord Malmesbury struck me forcibly while reflecting on a portion of the admirable address of the Most Worshipful Grand Master at the last Grand Lodge, wherein, although his Lordship certainly did not by name implicate the *Freemasons' Quarterly Review*, I can hardly bring myself to believe

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but that, by inference, he very pointedly alluded to that periodical. As the reporter of the debate on the question of an address to the Prince of Prussia, I feel called upon to state most seriously, and as truly, that the words stated to have fallen from the representative of the Grand Lodge of Prussia were *substantially* and *correctly* reported. My duties as reporter often place me in a situation of delicacy as well as of difficulty, arising from the hesitation of manner in some speakers, the strong impulsiveness of others, the verbosity of many, and the prolixity of not a few; but I endeavour to perform my duty with honesty. I look on a false report as I would on shame; and your pages will testify how sedulously I have studied the proverb,

"Incidit in Scyllam qui vult vitare Charybdim."

There is no other course for the reporter but that of "truth," which is afraid of nothing but concealment. Without offence to the Grand Master, I may observe that he himself was not present at the time, and therefore can only have received hearsay evidence; and it is a little singular that the representative has been absent ever since.

REPORTER.

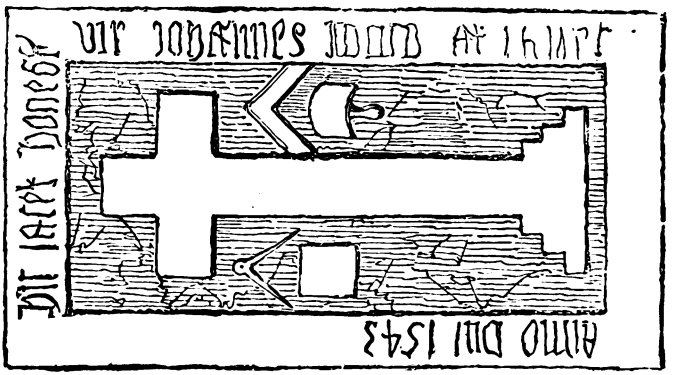
TO THE EDITOR.

17, Pavement, Finsbury Square, September 26, 1845.

DEAR SIR AND BROTHER,—Whilst examining the ruins of the chapel royal at Holyrood palace, I observed in the pavement of the north aisle an ancient tombstone, containing some curious Masonic emblems, and as I think that all relics of this description, and particularly those in situations exposed to dilapidation and decay, should be carefully noticed and recorded, I send you herewith a drawing of it. The inscription is in a Gothic character, resembling black letter. The words "Hic jacet Honest vir Johannes—" as well as the date, "Anno Dni 1543," are very distinct, but the surname of the worthy Brother, whose sterling character is here unostentatiously recorded by the simple but expressive term "honest," is unfortunately so much defaced as to be rendered totally illegible.

I am, dear Sir and Brother, yours fraternally,

THO. PRYER.



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POETRY.

MASONIC EXHORTATION.

When the star of thy destiny glows,
With a brilliancy gilding thy days;
When the free hand of Providence throws
The roses of hope on thy ways.
When the world seems to pour at thy feet,
Its treasures in ne'er failing streams:
And thy hours, for such blisses too fleet,
Glide smoothly, as young lovers' dreams.
Let thy pleasures, reflected, be thrown
Mid the darkness of sorrow and care;
Make the cause of the widowed thy own,
And thy wealth with the fatherless share.
Let thy presence be sight to the blind;
A support to the weary and lame;
And thy voice, in its accents so kind,
Strive the wandering soul to reclaim.
Let thy footsteps bring joy to the ear
Of the sorrowing children of pain;
And thy tongue proclaim succour is near,
To those who've long sought it in vain.
And despair shall not vanquish thy soul,
When the clouds of adversity low'r;
Nor the waters of misery roll,
O'er thy spirit with *mastering* pow'r.
For the pain thou hast helped to subdue;
The anguish thy hand hath allayed;
Shall descend on thy spirit like dew,
To refreshen—to solace—to aid.

W. SNEWING.

IMPROMPTU.

The first-born, Esau, blindly sold
His envied birthright—wilful sinner!
And we too—blind as he of old—
Our Order barter—for a dinner.

W. SNEWING.
(No. 25.)

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MASONIC INTELLIGENCE.

(CIRCULAR.)

UNITED GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

THE RIGHT HONOURABLE THE EARL OF ZETLAND, M. E. Z.

It having pleased the All-wise Disposer of human events, to call from this transitory existence the highly esteemed and lamented M. E. Companion, John Ramsbottom, Esq., *M. P.*, who, for a period of twenty-three years, filled the chair of the Third Grand Principal, with a zeal and attention highly honourable to himself, and advantageous to the Order; the M. E. Z., participating in the grief which must be felt by all Masons on this melancholy event, is anxious that every testimony of respect should be paid to the memory of the deceased exalted Brother. He is therefore pleased to order that the Grand Chapter, and all subordinate Chapters, shall be placed in mourning for six months, from this date.

The mourning to be worn by individual Companions to be as follows, viz.:—Grand Officers, Present and Past, three rosettes of black crape on the badge, and three on the collar, suspending the jewel, viz.—one above the jewel, and one on each side upon the shoulder. Provincial Grand Officers the same.—The Principals and Past Principals, Scribes, and other Officers of Chapters, three crape rosettes on the badge, and one at the point of the collar above the jewel.—All other Companions, three crape rosettes on the badge only.—White gloves.

By command of the M. E. Z., the Earl of Zetland.

WILLIAM H. WHITE, G. S. E.

Freemasons' Hall, London, Oct. 16, 1845.

QUARTERLY CONVOCATION, NOV. 5.

Present—E. C., T. H. Hall, J. Grant, J. A. Adamthwaite, as Z. H. J. Several Present and Past Grand Officers, and Present and Past Principals of subordinate Chapters.

The minutes of the last Grand Chapter were read and confirmed.

The report of the Committee of General Purposes was read.

The E. C. ROWLAND ALSTON was installed in the Three Principal Chairs, and thereafter a communication was made, that the said M. E. C. was nominated and appointed as Third Grand Principal in the room of the late lamented M. E. C. John Ramsbottom, *M. P.*

On a motion duly made and seconded, it was resolved unanimously, that the Grand Chapter should inscribe on the minutes its great appreciation of the moral worth and exemplary virtues of their late Third Grand Principal, and their sincere regret for his loss.

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UNITED GRAND LODGE OF ENGLAND.*

Dec. 3.—Present, Bros. the Rt. Hon. the Earl of Zetland, M.W.G.M. on the throne.

Col. Tynte, P. G. M. for Somerset as D. G. M.

Major Shute, P. G. M. for Bristol. R. Alston, P. G. M. for Essex. H. R. Lewis, P. G. M. for Sumatra.

R. G. Alston, jun, J. G. W. as Senior Grand Warden.

W. H. Smith, P. J. G. W. as Junior Grand Warden.

Several Present and Past Grand Officers, with the Grand Stewards; the Masters, Past Masters, and Wardens of the Grand Stewards' Lodge, and of other Lodges.

The Grand Lodge was opened in ample form.

The minutes of the last Quarterly Communication were read; on the same being put for confirmation,

Bro. John Lane, *D.C.L.* rose to move as an amendment, that the minutes be not confirmed, on the ground that the proceedings of September could not be sustained, being, in fact, contrary to the law, as laid down in the 18th section, page 24 of the Book of Constitutions. He greatly regretted being compelled to take what many might consider to be a mere technical objection, but the principle therein involved was of the deepest importance; if mistakes were committed, the Grand Lodge should not be bound to pass them by. At the last Grand Lodge, after a long debate on a motion that had been long pending, the presiding Officer ruled, that the Grand Lodge was out of order; and from that dictum there was no appeal. As a lawyer, he (Bro. Lane) differed from that R. W. Brother, and knowing that if the minutes, as read, were passed, there would be no other opportunity of dealing with the question, he therefore moved, that the said minutes be not confirmed †.

Bro. Brewster seconded the amendment at some length, alluding truly yet energetically to the conduct of the presiding Officer at the Grand Lodge; he felt at the time, and he felt still that his motion had not received fair play, and that therefore the interests of the Order had not been protected.

Bro. Alston, sen. next addressed the Grand Lodge, observing that he was the party alluded to, and that fully believing that the motion at the time before the Grand Lodge was irregular, he could not permit it to be proceeded with any further, and therefore stopped the discussion. His noble friend on the throne, finding it out of his power to attend, had requested him to preside at the Grand Lodge in September, a request with which he most respectfully and cheerfully complied. On entering the Grand Lodge, he took the chair, as he thought, assigned to him, presuming that those who had the regulation of these things, had made the necessary arrangements; that for his own part, it being the first time that he had the honour of presiding in Grand Lodge, he

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* The Circular from the Secretariat, pertaining to the Grand Lodge of September last, was actually issued on the 18th of October.

† We admire the moral courage of Bro. Lane, in venturing to raise a technical objection; it was up-hill work; but we think he might, with advantage to his case, have animadverted with deserved severity on the omission from the minutes of any reference whatever to the motion of Bro. Brewster, which was so unexpectedly "burked."

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was not aware of any impropriety. He appealed to the M. W. Grand Master for the truth of his statement *.

THE GRAND MASTER fully confirmed what had fallen from his friend, Bro. Alston, and trusted that the Grand Lodge would confirm the minutes.

BRO. HALL (the Grand Registrar) thought the objection should have been taken at the time; that it was too late to argue the question of law.

Some other Brethren thought that the best course was to pass the minutes, which were ultimately confirmed.

THE NOMINATION OF THE GRAND MASTER.

BRO. GIBBINS drew the attention of the Grand Lodge to the period of nomination of a Grand Master for the ensuing year; and after a few brief remarks on the high qualifications for that office of the Earl of Zetland, the present Grand Master, nominated his Lordship accordingly.

BRO. PRYER seconded the nomination.

After the Grand Lodge had saluted the throne,

The GRAND MASTER addressed the Brethren, and thanked them for so unequivocal a mark of their esteem and respect. His past conduct was before them. He should not speak of the future, but to express his hope that he might be found at the end of another year to be not undeserving of their kindness. But he must enter on a most important subject—one that had occupied his attention for a very long period, and to explain the entire circumstances of which would take more time than would be just to those who had motions on the paper. The subject he alluded to was that of "the refusal of the Royal York Grand Lodge of Berlin to admit Freemasons, bearing the certificate of the Grand Lodge of England, on account of their religion."

He (the Grand Master) had been and was greatly indebted to the courtesy of Bro. Faudel, who had drawn his attention to the subject, and had expressed a desire to bring it under the notice of Grand Lodge, a course which he (Lord Z.) was anxious to avoid, considering it would be better for the Grand Master to deal with it as he best could. In this view Bro. Faudel concurred, and had favoured him with his correspondence, which was of great importance, and for which as well as for his able assistance he most cordially thanked that Brother. The subject had been alluded to some time since in Grand Lodge, when the representative for the Grand Lodge of Berlin made some observations, which were reported in correspondence, and even in print. The brother took exception to what he considered had not been correctly stated, which was to be regretted. He should read from the Book of Constitutions, as fundamentally connected with the subject, the first charge of a Freemason, viz., that concerning GOD and RELIGION.

(The Grand Master then very impressively read the whole of the charge).†

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* Bro. Alston pleads his ignorance of the simplest details relating to the Masonic throne, yet he undertakes to stop the further discussion of a most important motion. But who are to make the arrangements? who is to look to that article of furniture, "the chair"? The Grand Director of Ceremonies?—No; for it is not in the Book. The Board of General Purposes?—Yes. *Vide* p. 108, art. 17, and the Grand Stewards, *vide* p. 43. art. 1. It was natural enough that some members of the Board, as well as some Grand Stewards should oppose an amendment that pointed at themselves. What is the result? a law of our deficient Constitutions has been violated. It may happen again—repeal it.

† This charge will be found at the head of the Leading article, p. 391.

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Freemasonry was a pure system of morality, embracing within its illimitable range the rich and the poor, the Christian, the Jew, and indeed, all those who acknowledged the great CREATOR. She knew no distinction, and when her landmarks were attacked, must assert her power; and that power was great, being the power of reason itself. England was the country of free institutions, and her system of Freemasonry was in strict accordance with them; as an empire she could maintain her just rights, and in analogy with this view, the Grand Lodge of England could and would maintain its dignity, but without improper interference with the laws and privileges of any other Grand Lodge. It was most desirous to cultivate a Masonic alliance with all Grand Lodges, but could not allow any to treat it with disrespect.

The Grand Master stated incidentally that a Brother, on presenting his English certificate, was admitted into a Lodge at Berlin; but during a ceremonial it was discovered that he was a Hebrew, and he was directed to retire: but the reason that mainly impelled the Grand Master to examine into the question, and act upon it, arose from this circumstance—two members of the Craft, holding our certificates, had been refused admission because they said they were Jews. He (the earl) regretted they had stated their religion when they presented themselves for admission, had they not done so, no obstacle for their admission would have been found.

After due consideration, he had determined that he would at once instruct the Grand Secretary to require of the Grand Lodge at Berlin to receive and acknowledge all certificates from the Grand Lodge of England, without regard to the religion of the Brother presenting them. The answer to this letter had not yet been received; he hoped it would be satisfactory; as if not, the painful duty would devolve upon him as Grand Master to close the connexion with Royal York Grand Lodge, and refuse admission to their members to our Lodges; and in such case he must also direct his representative at Berlin to retire from the Grand Lodge, and of course, the representative of that Grand Lodge must retire, as such, from the Grand Lodge here.

The Grand Master observed that the reason why representatives were not exchanged between the Grand Lodges of England and France was, because the latter recognized what were termed the higher degrees, while the former did not.

In placing these particulars before the Grand Lodge, he hoped that, under circumstances no less important than difficult and painful, having endeavoured to maintain the dignity of the Grand Lodge, over which he had been called upon to preside, he had compromised no principle, nor sullied any landmark.*

Dr. GRANVILLE made some remarks, which we did not hear correctly.

Bro. FAUDEL had entered the Grand Lodge expecting to have addressed it at some length; but the Grand Master had dispelled every doubt by his most able Masonic charge and explanation. He would content himself by stating that the Grand Lodge of France had taken

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* The address of the Grand Master was listened to with the most marked attention; it was most impressively delivered, and created a deep sensation; we have seldom heard an address from the throne characterized by greater fervidness, truthfulness, and juster appreciation and exposition of the principles of Freemasonry. That we have failed in our outline as a report is the fault of our nature; we listened, and forgot our vocation in the emotion the address excited.

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precisely the same course: and in addition, it intended to request the Brethren with Prussian certificates, who had *joined* French Lodges, to resign them.

The Grand Master having resumed his seat,

The Report from the Board of Benevolence was read and approved.

The Report from the Board of General Purposes was read and approved *.

The Grand Master then called on

Bro. CRUCEFIX, who entered upon his motion for the increase of dues, and the appropriation of part thereof for Annuities to the Widows of Masons. He observed, that having on previous occasions entered fully into the merits of the case, he should very briefly touch upon them, as he had other points connected with the circumstances, on which he must of necessity enlarge. He then read the motion †, and having briefly remarked on the several points, observed that he might be considered a bold man to renew his motion after the result of the Quarterly Communication in June; but he ought to be considered as a weak, if not a bad man, if he abandoned the cause he advocated merely because he had been unkindly treated. He had been charged, and the charge was sounded eagerly from province to province, with having intended to exact 100 per cent. from country Masons, and only 50 per cent. from the London Masons: this charge he repudiated; it was baseless, except in the morbid ideas of those who lacking courage to meet a real evil, sought refuge in an imaginary one; thus a motion carried triumphantly in March was negatived in June, by an avalanche of provincial force, misdirected both in point of law and common sense. He then read art. 4, p. 53, and stated, that as in his original view of the case, the reason why the country Mason only paid 2*s.* per annum, the London Mason paid 4*s.*, was not because there was any difference in their relative position, but because the deficit in amount was clearly applicable to their provincial benefit, whereby the country applicant, in his necessity, could have the advantage of a Provincial Fund, as well as of the General Fund of Charity in London; whereas, as by this motion, both Provincial and London Brethren were mutually to participate, they ought, in honour, mutually to contribute; yet, in the face of this law, he had been assailed by the basest of motives. He knew that he should have to reply to many talented Brethren, whose powers of address and position would enhance his difficulty, and he should therefore reserve any further observation for the present, unless to congratulate the Grand Lodge on the return of a better feeling than pervaded it in June last, and to thank the Brethren very gratefully for their patient attention to him. He then moved the resolution, which being seconded,

Bro. HAVERS observed, that the Worshipful Brother who had moved the resolution was fully entitled to their esteem, he could be actuated by no other motive than strict conscientious, and unselfish views. Still he was mistaken in his present object. He (Bro. H.) had with the greatest care examined into the finances of the Grand Lodge, and into all its charities; all were in the most prosperous state. The dues or compulsory payments exceeded 1200*l.* per annum, the voluntary, 2000*l.*, and the payments to the Board of General Purposes, 2000*l.* If this

* With the exception of the statement of the finance, which was highly satisfactory, the Report was a maiden one.

† *Vide* p. 212.

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large amount were divided among 9260 * members who subscribed to the Grand Lodge, it would prove incontestibly that there was a liberal assessment. He considered that the London Masons had a most disproportionate power in their hands, while the Provincial Brethren had scarcely any †; it was true they might come up to London, but then they must encounter loss of time and expense. Their petitions, neither in number nor amount of relief approached those of the London district, and they had scarcely any benefit of the Masonic schools. Brother Crucefix had made out no case, and he (Bro. H.) could see no occasion for the proposed increase of dues, and should therefore vote against it.

Bro. BURMESTER thought the law was against the motion, but being informed otherwise, he sat down.

Bro. PHILIPE thought the decided expression of opinion in June last should prevent the Grand Lodge from passing the resolution, which if carried must have a tendency to create mischief and confusion. Its objects were altogether unknown to the country members.

Bro. SCARBOROUGH followed in the same views. It was also clear that the Brother who proposed the motion knew that it was an obnoxious tax; he had actually said that a tax must be offensive——

Bro. CRUCEFIX rose to order. He was perfectly ready to face any argument, but he required the protection of the Grand Master against any motives whatever being attributed to him—the language of the Brother was as improper as irregular.

The GRAND MASTER. The worthy Brother must keep strictly to order.

Brother Scarborough sat down.

Bro. ALSTON, sen.—The province over which he ruled was a very extensive one, and at the last Grand Lodge a memorial was agreed to, which he would read—[Bro. A. read the memorial]—That paper entreated the Grand Lodge not to pass the motion, because it was unnecessary, and would tend to alienate the esteem of the provinces from the parent stem.

Bro. HALL, as Grand Registrar, had the care of the Provincial Grand Lodge of Surrey,‡ from which a memorial had been passed with similar opinions.

Bro. W. H. WHITE (Grand Secretary) read a memorial from the Prov. G. L. of the N. and E. Ridings of Yorkshire to the same effect.

Bro. BIGG entered the Grand Lodge with painful anxiety, as he felt called on to differ with his friend who had moved for the increase of dues. But had any doubt remained on his mind, it was effectually dissipated by the very masterly speech of Bro. Havers, which was unanswerable. His clear and lucid exposition was a boon to the Grand Lodge—it so effectually settled the case, that he should without any hesitation request of Dr. Crucefix to withdraw the motion altogether, for to carry it after that speech was hopeless.

Two Brethren from the Isle of Wight, said they came up on purpose to oppose the motion.

The GRAND MASTER.—Brother Crucefix may now reply.

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* Not 1*l.* 15*s.* per head. "O wonderful" Masons!

† The country Masons have all the provincial power to themselves, and are or ought to be properly represented in Grand Lodge; *e. g.* how thankful the Sumatran Masons should be, their Grand Master seldom misses the Grand Lodge.

‡ Happy Surrey! to be the only Prov. Grand Lodge under the Grand Registrar—Is there no resident rider that can saddle "white Surrey for the field?"

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Brother CRUCEFIX,—Had anticipated much difficulty in his reply, but he felt still more difficulty now that every Brother that had addressed the Grand Lodge had mistaken the purport of their several briefs; they had spoken on his side, as he would presently show, although he knew they would vote against him. It was not however the first time he had to contend with inconsistency. Brother Havers, whose address he would acknowledge to be personally very courteous, and probably correct as to arithmetic, and therefore needed no argument; told entirely for the motion; and if he could only prevail on that Brother to vote for his own address, he should gain a proselyte. What had the income of the Board of General Purposes to do with the question? Nothing. If that income was trebled, its application was provided for by the law. Again, as to the number of subscribing members, taking them as stated, it was a very poor assessment; but the real fact was otherwise, for the voluntary subscription does not flow *equally* from the 9260,* two-thirds of which number he (Bro. C.) would pledge himself contributed nothing. The Asylum, which had not entered into the calculation, was purely a voluntary charity, and was a successful proof of what might be done—it was doubtful whether it would ever require the aid of dues. Endeavouring to prove too much is attended with great inconvenience; the arithmetic of Brother Havers would go to show that the country Masons were the more liberal and rich, and the London Masons somewhat narrow-minded and poor. Neither was the case, and the address was therefore illogical. But the climax was to come. It had been boldly asserted that the provincial brethren did not participate sufficiently in the advantages of the schools, for there was scarcely any children from the provinces admitted. This he (Bro. C.) altogether denied, and he called on either of the secretaries to those institutions, if present, or on any member of their committees, to gainsay his declaration, that for whatever limited subscriptions those charities derived from the provinces beyond the grant of Grand Lodge, they received an abundantly productive dividend. What would be said in reply, when he declared that it was an unusual thing for a country petition to fail. Such was the care which London Masons always took to foster and to aid their country Brethren. He had endeavoured to follow the sections of Brother Havers' address, believing that it was the head and front of all the opposition to his motion. Bro. Burmester would no doubt study the Constitutions, indifferent as they were they ought to be looked into. Bro. Philipe fears mischief and confusion—he may be assured that he (Dr. C.) would neither create the one nor add to the other. He has forgotten that for two years this motion has been kept constantly on the tapis; if it was unknown in the country, it is no fault of the mover. Brother Scarborough might feel assured that in all things the law has been complied with. In approaching the Provincial Grand Masters and their memorials, of the importance of which they would pardon him if he entertained a less value than themselves, when he stated that he had a correspondence from each of their provinces, and from brethren of no mean consideration, wishing him success, and encouraging him in his course. He had no desire to be misunderstood, and could wish that all the Prov. G. Masters who were present in June could observe the altered appearance in the present

* We do not pledge ourselves to the correctness of this statement as to numbers.

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Grand Lodge, where every Brother could be heard, and in none was this change more apparent than in the P.G.M. for Cambridge, who to-night contented himself with the announcement of a memorial from the P. G. L. of Surrey, which constitutionally is under his protection; whereas in June, when his noble colleague for the province of Devon gave utterance to his deprecation of the motion as unjust, tyrannical, and arbitrary, he was loudly cheered by the Grand Registrar of England. And again, when the same noble Brother inferred the probable wavering of the allegiance of his province, again went the Prov. Grand Master of Cambridge to his work of cheering. He hoped not to exceed the law in his reply, but he felt impulsively, and had not learned the art to conceal his thoughts. And next, as to the request of Bro. Bigg to withdraw the motion, on the plea that the speech of Bro. Havers was unanswerable. With such request he could not comply. He had dissected that masterly address, and taken to himself and his cause all the good it contained—but he was no apostate to the cause. Withdraw the motion indeed! He never felt prouder than at that moment. Numbers were of no consequence to him against principle—the time was about to arrive when truth would prevail. In the opinion of some of the speakers, a motion rejected should not be renewed. But he need hardly remind his hearers, that even free England, with her free institutions, took forty years to consider before she would grant freedom to the slave. If he was getting too near the mark, this evening's proceedings gave a point in analogy, for the Grand Master had nobly squared his Masonic conduct with his duty as an English peer. How painful for him to know that this motion did not meet with the support of the Grand Master, for whom he entertained the most deferential respect. And lastly, for his case—the cause of the widow which he advocated—might again be deferred; but he renewed his promise never to forget it. The proceedings of to-night might delay her hopes, but he had extracted sufficient good from the evil of opposition to feel the greater assurance of ultimate success, for, if the motion was lost to-night, he must frame another, and then leave it to the honour of English Freemasons either to adopt that, or bring forward a better,—and which, if better, should have his grateful and cordial support.

The GRAND MASTER gave Bro. Crucefix full credit for good intentions, but felt bound to support the prayer of the memorials that had been presented to Grand Lodge.

On a shew of hands the motion was lost.

The Grand Lodge was then closed and adjourned.

PRESENT AND PAST GRAND STEWARDS.

FREEMASONS' HALL, *Dec.* 1.—At a meeting of the Present and Past Grand Stewards (Dr. Crucefix in the chair), it was resolved unanimously that a memorial be presented to the Right Hon. the Earl of Zetland, the Most Worshipful Grand Master, humbly soliciting his Lordship to grant permanent rank and clothing, with a seat in Grand Lodge, to past Grand Stewards; and that the memorial be signed by the chairman, on the part of the meeting.

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THE GRAND CONCLAVE OF THE ROYAL ORDER OF H. R. D. M., K. D. S. H., PALESTINE.

NE PLUS ULTRA.

The lethargic state of this illustrious patient still continues. The nurses will not admit the doctors, on the plea that they may awaken the patient before the proper time. Meanwhile chaos is at work, and in certain places many fantastic tricks are played, "that make e'en angels weep." Forbearance has its limits; and it may be that some active minds, bearing in view the obligation of the Order, may think it necessary to disturb this unnatural trance. The times are urgent, and want other aids.

"Non tali auxilio, nec defensoribus istis, tempus egit."

We are therefore compelled to draw the attention of the English portion of the higher degrees to the anomalous position in which they are placed, and to evince, as far as in our power, the spirit and the determination to bring about a change for the better. We hope to be supported in this object. Many country Brethren are desirous of installation; and it may surprise the illustrious patient, when it does awaken, to hear that during its trance the higher degrees have been conferred, if not surreptitiously, at least very quietly. In fact, every day's continuance of this lethargic state will add to the future difficulty.

The following letter, from an able correspondent, bears strongly on the present position of affairs; we understand that he has addressed the several heads of the Order in most countries, and among them the Grand Conclave of England. Alas! he little knows how unlikely he is to obtain a reply from that quarter;—

"To THE EDITOR.—Dear Sir and Brother,—It having heretofore been the practice in this Presidency to confer the order or degree of Red Cross Knight on such as were only Master Masons, and in consequence of my remonstrance on the subject, steps having been adopted for the establishment of another Council, to work in connection with the Warranted "Encampment of the Sepulchre," conferring the degree upon none who shall not have been previously exalted in a legally constituted Chapter of Royal Arch Masons, be of good moral character, and have been regularly balloted for and approved of—a difficulty, however, as to the course to be pursued towards those who may have been created Red Crosses, but not exalted, has arisen; and at present, I regret to say, threatens to sow dissension amongst the Sir Knights—for many of us who contend for the ancient landmarks are decided in our opinion that we cannot legally receive as Red Cross Knights those who may not have been exalted until they shall have been exalted and healed. In the Mofussil (country) they still continue to confer the degree on Master Masons, and, I am told, as a matter of right. Under these circumstances, may I request you to publish an opinion on the subject in the pages of your valuable Masonic Journal, which could not fail of exercising a favourable influence in this hemisphere; or, perhaps, the better course would be for me to give you a series of questions on the subject, and you to publish the same, with your replies thereto;—

QUESTIONS.

"1. Can a Master Mason be legally created a Red Cross Knight without being exalted a Royal Arch in a regularly constituted Chapter?

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"2. Can a Master Mason, created a Red Cross, be received and acknowledged as such in any legally constituted Council, until he shall have been exalted and healed?

"3. Can you suggest any course that could be legally pursued, otherwise than by passing through a Royal Arch Chapter, to remove the obstacle from the way of those in this predicament?

"4. What are the designations of the officers of a Red Cross Council?

"5. Under whose jurisdiction are Red Cross Councils?

"6. What are the designations of the officers of a Mark Lodge?

"7. What is the appropriate colour of the Mark degree (trimmings of apron, &c.)? "T.

"Calcutta, October 1, 1845."

ANSWERS.

1. The English practice is not to confer the degree of a Masonic Knight Templar on any Mason below the degree of the Royal Arch.

2. Consequently, any Mason not duly qualified should not be received into any Encampment, Chapter, Consistory, or Council.

3. There can be no other course to qualify such than by exalting them to the Royal Arch degree, and then to naturalize them into that into which they had been surreptitiously introduced. This would be but an act of justice to them, and the best mode of repairing an injury so unjustly inflicted on their inexperience.

4. Simple as the reply would be, it should be referred to a private letter.

5. In England as yet there is no Red Cross Council, each private Templar Encampment controlling and regulating the *materiel* of the higher degrees amongst its own members. But there is a great probability that these points will be settled at no great distance of time.

6. The English Constitutions do not recognize the Mark, &c. They are, however occasionally in operation.

7. The Regalia isnot strictly uniform at present.—Ed. *F. Q. R.*

THE CHARITIES.

THE BOYS' SCHOOL.

The decease of Brother Thomas Moore, has drawn our attention more especially to this charity. We remember that on his election to the treasurership, he found it in a very precarious state; it might be unfashionable; no one of high standing in the craft appeared to take an interest in its welfare; there was great difficulty in obtaining stewards for the festival, which, for want of their aid, was but unproductive; nor were the annual subscriptions numerous, while the stock funded was but 800*l.* That amount now exceeds 8000*l.*; Stewards flock to the Festival, which for many years has produced upwards of 400*l.* Brother Moore was friendly to the intention of building a schoolhouse, and in justice to his memory, that intention should now be gravely considered; in fact, if it is either not considered, or abandoned, we are of opinion that the annual festival is unnecessary, as the amount

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of dividends from the funded property, with the annual subscriptions, are amply sufficient to support the Institution. We make these remarks without any view of injuring a charity whose real interests we have at heart, but with a decided impression in favour of a school-house, wherein the objects of its benevolent friends may be the more efficiently carried out. At present the vacancies exceed the candidates.

THE GIRLS' SCHOOL.

The Committee for conducting the subscription for the portrait of Mrs. Crook, have issued a well-written circular, addressed to the Masters of Lodges, which will be found in our advertising columns, to which we direct the attention of our readers; reminding them, that as the object in view is to place in perpetuity before the daughters of Freemasons one of the brightest ornaments of her sex, they but do justice to themselves in profiting by the opportunity to do honour to the exemplary matron of the Institution.

Our attention has been called to the Quarterly Meeting of October last, whereat a scene took place which we hope will form an exception to a general rule; an attempt was made to overrule the vote passed at the previous General Meeting, and the means taken were not very creditable to those engaged in the attempt; a candid fair stand-up argument can be met with reason, perhaps conviction; but in the case we allude to, there was a want of courtesy, and an absence of justice. The worthy Secretary of the Institution need not be ashamed of his supporters, who, of necessity, should attend in January to record most energetically their opinion of him, and thereby support the best interests of the Institution.

THE ROYAL MASONIC BENEVOLENT ANNUITY FUND,

Proves how much needed it is; the list of candidates fearfully out weigh the means at hand; we trust the liberality of the Craft will devise some mode of supplying the deficiency. As one means we suggest that the Committee send a circular to every Lodge, either to subscribe annually, or the sum of 10*l.* in perpetuity.

THE ASYLUM FOR AGED FREEMASONS.

10*th December*.—Meeting of the General Committee. Brother W. L. Wright in the Chair. A letter from the Treasurer, Dr. Crucefix, was read, calling the attention of the Brethren to the continued illness of Brother Field, the Secretary, whose resignation accompanied the letter. The resignation was received with deep regret, and a resolution expressive of regret for the affliction of that worthy friend of the Asylum, and of unfeigned attachment, admiration, and respect for his long-continued services was unanimously passed and entered on the minutes. Brother John Whitmore complied with the request of the meeting to act as Secretary *ad interim*. Brother Sangster reported that the Chancery suit was at length virtually at an end; whereon it was resolved that

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this desirable information be communicated to the Craft, together with the names of the new Trustees, earnestly soliciting subscriptions and donations to cover the heavy expenses necessarily incurred. The Annual Festival was fixed for the 17th of June, at which it was expected that a nobleman, a member of the Craft, would preside.

THE REPORTER.

GRAND STEWARDS' LODGE, *Dec.* 17.—*Public night.*—The Second and Third Lectures were ably worked to the satisfaction of a very numerous meeting of Brethren.

ANTIQUITY, (No. 2).—The last meeting of this Lodge was electrified (Masonically) by the address of Bro. B. B. Cabbell, who expressed himself in the strongest terms of indignation at the behaviour of a certain Grand Officer in not having drawn the attention of the Grand Master to the case of Bro. Harris, the late Deputy Master and Master of the Lodge. It was well understood that the Deputy Masters, on completing their second year, were invariably invested with the purple; and Bro. Harris, unwilling that the Lodge should number amongst its Past Masters one that was considered unworthy, had retired in disgust. By this (observed Bro. Cabbell) a double injury had resulted: an insult had been passed on the Lodge; and the retirement of the offended party was the consequence. Feeling deeply for the honour of the Lodge, he had waited on the Earl of Zetland, the M. W. Grand Master, who stated that he (Lord Z.) was not cognizant of the precedent; and, therefore, could not of himself be aware that he had deviated from the course adopted by H. R. H. the late Duke of Sussex. Whether justice would or would not be done to the Lodge and Bro. Harris was yet to be seen. Bro. Cabbell spoke with considerable impulsive feeling; and his address created great sensation.*

EMULATION LODGE OF IMPROVEMENT, (No. 318,) *Nov.* 14.—*Anniversary Meeting.*—A numerous party assembled this evening to pay due honour to the memory of the late "Bro. Peter Gilkes," the founder of this Lodge; and, in compliment to those staunch supporters of the system of working—which may be justly considered the very best and purest in practice—we trust that those into whose hands the practical developement of the operative department of our glorious art is entrusted,

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* That Bro. Cabbell is sincere in his remarks, no one will doubt; and it is evident that he considers the custom of promoting the Deputy Masters to the purple should form a precedent. While the Royal Grand Master was in the exercise of his authority as Master of a private Lodge, and could appoint his deputy, he could judge of the efficiency of his conduct for two years, and, as Grand Master promote him. But there are many considerations growing out of this position. The Deputy Master was the *Vox et prætered nihil* of the Grand Master—nominally ruling the Lodge; yet his name did not even appear in the circular; nay, on one occasion, a Deputy Master was forward enough to insert his name as such, which was struck out by his Royal Highness, with a severe comment on the impertinence. The reward of the purple was not so much for services rendered to Freemasonry as to the Grand Master. In the case of Brother Harris, we certainly think the practice should have been mentioned to the present Grand Master, who would, we are certain, have respected the appointment of that Brother as Deputy Master; and his *election* by the Lodge for the second year, is at least equal to two annual appointments, without any election by the members. It is to be regretted that this neglect on the part of the proper officer has placed the Grand Master, the Lodge, and its late Master, in an equivocal and unenviable position.—ED.

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will not abandon the helm until they are assured that they have qualified their successors to steer well, and strictly too, by the compass. Brother S. B. Wilson presided. The Lodge was opened and closed in the three degrees, and the fourth, fifth, and sixth sections of the first lecture were most ably worked. The committee appointed in May last to provide furniture, paraphernalia, tracing-boards, &c., on the most approved principles, so that this Lodge might be considered as a model for others, were called near the chair, when the W. M. addressed the Lodge, and informed the members that the first step taken by the committee was to consider the subject of the Tracing-boards; they accordingly gave notice, and invited artists to send in designs. From many designs that were sent in, those by Brother John Harris, P. M., were selected; and he had the pleasure now to exhibit the new Tracing-boards to the Lodge. It afforded him great satisfaction to observe, that in the progress of the execution of this work of Masonic art, every suggestion made by the committee was eagerly listened to by Bro. Harris. He (Bro. Wilson) anticipated that, when the Brethren inspected the general design, examined into its merits, and observed carefully the general execution, they would be equally struck with the Masonic correctness of the Tracing-boards; which were not less to be admired as excellent paintings.

The Tracing-boards were then produced, and were submitted to a very close and critical inspection, and Bro. Harris was deservedly complimented on his success.*

Bro. Daly, P. M., No. 8, moved that a vote of thanks be given to Bro. S. B. Wilson, and the other members of the committee, for their great attention to the subject, and that the same be entered on the Minutes.

The Brethren afterwards adjourned to the Banquet, at which Bro. Soanes, Past Grand Steward, presided (in the absence of Bro. S. B. Wilson, who, we regret to say, was compelled to retire from indisposition).

The cloth being withdrawn, the usual loyal and Masonic toasts were given. Bros. Crew, Marriott, Kincaid, Beuler, and others, delighted the company with many favourite songs, and the evening was spent with the usual satisfaction.

Among many appropriate addresses, that by Brother Crew, on behalf of the Masonic Charities, elicited marked attention and applause.†

Lodge of Joppa, No. 223, and Lodge of Israel, No. 247.—It is a pleasing reflection for the English Freemason to observe, that while his Hebrew Brethren are excluded, in Prussia, from participating in the blessings of the Order, they, in this happy country, not only have a moral right to claim access to every Masonic Lodge, as a Mason's Church, without any distinction, but that there are two Lodges almost entirely composed of Hebrew Members in London. On the 1st instant there were three initiations, and still more passings and raisings, with several joinings, which, with the election of officers, comprising an evening's work of no small importance to Lodge 223.

[There was a Hebrew Brother present, who could not remain till the

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* Bro. Harris, in the course of the evening, observed that, in consequence of some alterations made during the painting, the publication of the Tracing-boards for the Craft, as advertised for December, must be postponed.

† A correspondent expresses surprise that Dr. Crucefix was not present. It may be replied that he is not ubiquitous, and probably did not hear of the anniversary having been fixed for the 14th.

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Banquet, to whom his Hebrew Brethren are all deeply indebted both abroad and at home, and we cannot refrain from stating that our expectations point to the opportunity afforded to that portion of the Fraternity not to delay to show that estimable Brother that they appreciate his valuable and successful exertions in having drawn the attention of the Grand Master of England to the violation of the principles of Freemasonry by the Grand Lodge of Prussia. If not Jews by profession, we can esteem those who act on the square with the Sacred Volume as their guide. Let English and foreign Hebrew Brethren unite in doing honour to Brother Henry Faudel.—Ed.]

Chapter of Fidelity, No. 3. *Nov.* 7.—Companions J. Hodgkinson, R. H. Forman, and W. M. Best, were unanimously elected to fill the office of Z. H. and J. for the year ensuing. It was unanimously resolved that the sum of five guineas be voted from the funds of the Chapter, for the purchase of a testimonial to be presented to Companion J. A. Chase, M. E. Z., for the very able manner in which he had performed the duties of his office during the past year.

Mount Calvary Encampment.—At the last meeting of the Encampment, held at the George Hall, Aldermanbury, Comps. Shuttleworth and the Rev. — Hall (Oxon) were exalted. After the Encampment was closed, a very interesting conversation took place on the question as to whether the Masonic badge (apron) should be continued in the Order of Templar Masonry; and Sir Knight Pryer addressed the members at considerable length, in a lucid and explanatory exposition in proof of the strict propriety of continuing the apron. The members unanimously agreed with him, and Sir Knight Pryer was requested to commit his views to writing; and the E. C. was also requested to place the same, with the unanimous consent of the members, before the next Grand Conclave.

The Rose Croix.—A meeting of this Order was held, by sanction of the Mount Calvary Encampment, on Trinity Sunday, at which Sir Knight Goldsworthy presided.

MASONIC CHIT CHAT.

Consecration of the Bishop of Oxford.—The consecration of the newly-appointed Bishop of Oxford, Dr. Wilberforce, late Archdeacon of Surrey, took place in the private chapel of the Archbishop of Canterbury, at the Palace, Lambeth. The ceremony was performed by his grace, assisted by the Bishops of London, Winchester, and Salisbury. Prayers were read by the Rev. Benjamin Harrison, chaplain to the Archbishop, and the sermon was preached by Dr. Robert Wilberforce, Archdeacon of the East Riding of Yorkshire, and brother of the new bishop, who we understand is a Freemason.

A Masonic Mayor.—The Mayor of Nottingham, Brother North, was chosen to that office in 1844, just after a most arduous conflict between the two great political parties for power, and he was chosen

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only by a single vote of a majority. He has subsequently conducted himself so admirably, in reconciling existing differences, inviting all to his winter balls and his summer fêtes, that on his retirement in November, a service of plate, value 800*l.*, was presented to him by his grateful fellow-townsmen.

Persian Idea of Freemasonry.—In the morning we received a visit from the Governor; who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Feramoosh Khoneh, as they call the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often the first question we have been asked is, "What do they do at the Feramoosh Khoneh? What is it?" They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the hall, and cannot conceive why they should all be uncommunicative.—*Holmes's Sketches on the Shores of the Caspian.*

The Masonic Sisterhood.—The Sisters of the Fraternity in the city of New York, in unison with those in Brooklyn, are strongly in favour of getting a fair to be held about Christmas, for the benefit of the Asylum Fund of the Grand Lodge. The proposition is received by the Brethren with great good humour, and they meet the benevolent design with another proposition, which is, to close the fair on St. John's Day, and wind up with a family party, in which probably a thousand Brothers and Sisters may be brought together, and partake of a supper and ball. We think the ladies who promote this object may well be called *Sisters.—American Masonic Register.*—[Such women bless the cause they support.—*Ed. F. Q. R.*]

Library of the late Dr. Herschal.—This excellent library, consisting of upwards of 4,000 Hebrew volumes, among which there are many very rare and valuable books and manuscripts, collected by our chief rabbi, his father, and grandfather, has just been bought by the committee of the Hebrew College, for that establishment, for the very low sum of 300*l.* We hope this valuable library will be soon arranged and catalogued, so that students desirous of information may have no hindrance in gaining access to its treasures.—*Jewish Chronicle.*

Brother Ole Bull.—It is understood that Brother Ole Bull has promised to give a concert for the benefit of the Asylum Fund, and that he is preparing a new and appropriate piece of music for the occasion; but we are not informed when it is to take place.—*American Masonic Register.*—[We hope to catch Brother Ole Bull on his return to England, and to prevail upon him to delight the London Brethren on a similar occasion. After the Asylum has been fiddling to a sad tune in Chancery, on the horns of a dilemma, from which it has just escaped, the horns of such a Bull will be just the sort of music suited to the case. —*Ed. F. Q. R.*]

Our Brother Goodacre, of Lincoln, Assistant P. G. Director of Ceremonies for that province, has been elected Secretary to the Lincolnshire Lunatic Asylum; this appointment will keep his useful services for the

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Craft in that city and county, and check his rambling propensities, which he was about to resume.

DANIEL DE FOE'S ESTIMATE OF WOMEN.—His rare and high opinion of women had given him a just contempt for the female training of his time. He could not think, he said, that God ever made them so delicate, so glorious creatures, to be only stewards of our houses, cooks, and slaves. "A woman well-bred and well-taught, furnished with the additional accomplishments of knowledge and behaviour, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight."

DEFINITION OF A LOW-BRED WOMAN.—One who stays at home, takes care of her children, and never meddles with the business of her neighbours. Species almost extinct.—*American Paper.*

MARRIAGES.—*Marriage of Earl Howe, the Deputy Grand Master of England, with the Hon. Miss Gore, at Witley.*—On the 9th Oct. Earl Howe was married to the Hon. Anne Gore, maid of honour to her Majesty Queen Adelaide, and daughter of the late Admiral Sir John Gore. The ceremony took place at Witley Church, in the presence of Queen Adelaide, her Majesty's sister the Duchess Ida of Saxe Weimar, the Princesses Anna and Amelia of Saxe Weimar, the Marquis and Marchioness of Worcester, Colonel and Mrs. Stuart, Viscount Curzon, the Honourable Capt. Curzon, the Hon. W. Curzon, the Hon. Leicester Curzon, Lady Gore, Miss Maria Gore, Captain Montague, R.N., and Captain James Montague, R.N., and Sir David Davies. Shortly after eleven o'clock the bridal party proceeded from Witley Court to the church adjoining, where the solemn ceremony was performed in a most impressive manner by the Rev. J. R. Wood, canon of Worcester Cathedral, and chaplain to her Majesty Queen Adelaide, assisted by the Rev. T. Pearson, rector of Witley. The fair bride (who was splendidly yet chastely attired for the occasion) was given away by Colonel Wroughton; and the bridesmaids were Miss Maria Gore and the youthful ladies Adelaide and Amelia Curzon. At the conclusion of the ceremony the Queen advanced to the newly-made bride and saluted her affectionately, as also did the Duchess of Saxe Weimar, and of course congratulations were general. On the party retiring to the drawing-room of the mansion, a most splendid *dejeuner* was served up by Mr. Bodie, confectioner to her Majesty Queen Adelaide, in a style which could not be excelled; about twenty-four sat down to this elegant repast. Shortly after one o'clock, the Noble Earl, with his beautiful bride, left Witley Court in a carriage and four, for his Lordship's noble seat, Gopsall Hall, Leicestershire. Among the Queen's household the most cordial festivity reigned, from the stewards' room down to the servants' hall, until the evening; and the health of the happy pair was toasted again and again.

Oct. 18.—At St. Pancras, Mr. G. J. Reynolds, of Dalston, to Kate Lucy, daughter of Bro. Morley Chubb, of Judd-place, Euston-square.

Nov. 6.—At St. George's, Hanover square, the Hon. Captain James Lindsay, second son of the Earl and Countess of Balcarres, led to the hymeneal altar the beautiful Lady Sarah Elizabeth Savill, only daughter of the Earl of Mexborough, Provincial G. M. for West Yorkshire.

Nov. 20.—Brother Robert Herniman, P. M., No. 327, to Miss Stacey, of Taunton.

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Obituary.

Decease of another aged Annuitant of the Asylum.

Sept. 26.—Bro. George Colcott, the father of London Masons, *æt.* 83.—He was of very humble origin; apprenticed to the silk trade; impressed into the navy in 1780; drafted on board the Belligerant 64; discharged in 1783, at the close of the American war. He then, for a short time, worked at the silk trade, and afterwards assisted his uncle and cousin as house-joiners to the Bank of England, but becoming afflicted with a palpitation of the heart, he left them after seven years service, and resumed his own business until his employers retired. Bro. Adams, a feather merchant, knowing his integrity and his competency for clerkship, as he wrote an excellent hand, took him into his counting-house, where he continued for seven years, when he was most severely attacked by rheumatism, and was ever after incapable of doing anything for himself; his master allowed him 7*s.* 6*d.* a-week, but, falling himself into misfortune, was compelled to discontinue his generosity.

Bro. Colcott was initiated in the Kent Lodge, No. 15, in January, 1794, and exalted in 1805; went through every office; he was much esteemed by Bro. Herron, P. S. G.W., of the Athol Society; he served the Lodge of Prosperity for thirty, and the Kent Lodge for upwards of forty years, as secretary, for which service he derived a very small emolument. He was elected on the Asylum Fund, and subsequently also on the Masonic Benevolent Annuity Fund. Connected with his election on the latter is the following incident. Being informed that his acceptance of the Asylum pension would bar his claim to the Benevolent Annuity Fund, he told his grief to Bro. Peter Thomson, who, although he had ceased to support the Asylum, could not as easily throw aside the claims of thirty years friendship, and declaring that, if the petition was rejected, he would revolt from the Annuity Fund and resume his allegiance to the Asylum; the threat, or a better spirit, or both perhaps, succeeded, and the latter days of Bro. George Colcott were past in comparative comfort.

Sept. 25.—The mortal remains of Charles Woodhead, Esq., were committed to their last resting place, in St. Bartholomew's church, Meltham, with Masonic honours, in accordance with the dying wish of the departed Brother. The Brethren at Meltham and from Huddersfield, having obtained dispensation from the Deputy Prov. Grand Master, (Charles Lee, Esq.) appeared in Masonic clothing and costume, and seemed to ponder on the lesson which Freemasonry teaches them, that, though the prince or the peer may pride himself in his dignities, and the statesman or the scholar may glory in his attainments, in the grave, whither we are all wending, *all* are on the "*Level.*"

Oct. 1.—Thomas Trew, Esq, of Southampton, aged 44. The deceased was the Manager of the Hampshire Banking Company, and had gained the esteem and regard of the whole community; he was likewise an able and indefatigable Mason, beloved by the Brethren of the Province to which he had long been Past Grand Treasurer; also a Past Master of Lodges No. 152, Southampton, and 462, Romsey—of the latter, on several occasions, as early as twenty years since; a Past Z. of the Royal Gloucester Chapter, and a member of the Royal Grand Encampment. Bro. Trew was essentially a Mason; charitable, kind, and

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forgiving; a friend to the distressed and afflicted, ever ready to succour the needy with his purse, or the careworn with his counsel, not merely limiting his aid to the "enlightened few." He was invited in 1844 to lay the foundation stone of "the Royal South Hants Infirmary," on which occasion the influence of his Masonic character and his private worth drew together an assemblage of Masons never out-numbered in Southampton: in that procession joined the corporation, the clergy, the ministers of all sects, the inhabitants of all grades, and the governors of the Infirmary. This was the last public act of the worthy Brother, but it was one inexpressibly dear to his heart, and cheered him to the last hour of his afflictions. Bro. Trew has left a widow and six daughters to mourn his loss; he was an indulgent parent, and a kind and faithful husband, with high spirits and great conversational powers to charm and enliven the society of many happy circles, yet never giving a smile the less at home. "May he rest in peace."

Oct. 8.—In the Albany, *æt.* 68, Bro. John Ramsbottom, for thirty-five years one of the representatives in Parliament of the borough of Windsor. (*Vide* page 413).

Oct. 12.—At Highgate, *æt.* 53, Joseph Ferdinand Taafe, Count of the Empire, Knight of the Order of St. John of Jerusalem, great grandson of Nicholas VI., Viscount and cousin of Francis VIII., and present Viscount Taafe in the peerage of Ireland, Count of the Empire. The deceased was initiated a few years since in the Burlington Lodge, and was liberal as to his means. Severe disappointments affected his spirits, nervous debility ensued, and he sunk gradually under its effects.

Oct. 19.—At his residence in Aldermanbury Postern, Bro. Robert Timothy Hall, *æt.* 57. His health had long been undermined by nervous debility, arising from a disease of the heart. He was installed in the Tuscan Lodge, of which he became Master, and as such was most hospitable; he served the office of Grand Steward, and also as Steward for the Schools and the Asylum; was installed as Masonic Knight Templar, and Rose Croix, in the Cross of Christ Encampment. He was a very diffident, but a very upright and liberal man; fearful of offending those in authority, but most anxious to support the reform so much needed in the Order.

Nov. 1.—Bro. Thomas Moore.—In recording the decease of the late Bro. Thomas Moore, P. J. Grand Deacon, who died at his residence, 5, Dorset Square, *æt.* 73, it will be necessary for us to bear in mind that, in addition to the honourable station which he held in the Grand Lodge, the Craft at large cannot forget the more distinguished position which he held for so many years, and with such advantage to the Institution and honour to himself, the office of Treasurer to the Royal Masonic Institution for Boys.

Bro. Moore was, we believe, initiated in the Prince of Wales' Lodge, in the year 1812, and was honoured by receiving the appointment of Deputy Master under the Duke of Clarence (his late Majesty William IV.) in the year 1828, previous to which period, however, he had obtained the rank of Worshipful Master in the Castle Lodge of Harmony, to which he contributed as a member for very many years. Bro Moore also held the office of Treasurer in the Lodge of Antiquity for several years: he served as Grand Steward, and was, we believe, President of the Board, but did not join the Grand Steward's Lodge.

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On the 18th of April, 1826, our late lamented Brother was appointed, by special recommendation of the Duke of Sussex, M. W. G. M., Treasurer to the then "Masonic Institution for Boys;" At that period the funds of the Institution were in a very precarious state, and the number of boys upon the charity were only 35; actuated by true Masonic feeling, Bro. Moore at once, with the able assistance of the R. W. Bro. John Finlaison, P. G. D., the Actuary to the National Debt Office, proceeded to revise the system of conducting the affairs of the charity, and the success of the measures they took are visible at the present time by the admirable result of their views, viz. the clothing and education of seventy boys; and the funded property of the charity is so progressing as to render the stability of this useful and noble charity no longer doubtful.

In the year 1832, H. R. H. the Duke of Sussex was pleased to announce an annual subscription of 10*l.* 10*s.* from "The King," and also His Majesty's gracious consent to become Patron of the Institution; and shortly after this period the title of the Institution, by royal command, was designated as "The Royal Masonic Institution for Clothing, Educating, and apprenticing the Sons of Indigent and deceased Freemasons."

In the year 1841, Bro. Moore, who had been for some time labouring under a severe state of ill health, was induced to tender to H. R. H. the Duke of Sussex, as President, his resignation of the office of Treasurer, which communication was not only received with regret by His Royal Highness, but by the Governors and Subscribers at large, who justly felt the very great and valuable services which had been rendered to them by Bro. Moore.

In accordance with a resolution of the General Court of the 4th of October, 1841, the following vote of thanks, framed and glazed, was presented by a committee, to Bro. Moore, at his residence:—

"*Royal Masonic Institution for clothing, educating, and apprenticing the sons of indigent and deceased Freemasons. To the R. W. Bro. Thomas Moore, Esq., P. G. D., &c. &c.*

"We, the undersigned, having been entrusted by the General Court with the honourable and pleasing duty of conveying to you their warm, grateful, and unanimous thanks for your long, active, and zealous services as their Treasurer, whereby, under Providence, the best interests of this Charity have been advanced and secured, and the youthful objects of its Masonic benevolence fostered and protected, congratulate you on the successful result of those praiseworthy exertions which have so largely increased their funds, and of those exemplary labours which have been productive of so much visible good, by combining educational discipline with the practice of pure morality, you have obtained the approbation of your fellows; and in thus gratefully recording their sentiments, we desire personally to add our sense of the high estimation in which you are held, not only by the Governors of this Institution, but by the Craft at large.

"We devoutly pray the benevolent Dispenser of all good may prolong your useful life, and grant you health to enjoy it.

"By order of the General Court, held on the 4th of October, 1841.

"W. J. Rodber, Treasurer and Grand Chaplain.

"R. T. Crucefix, P. G. D.

"R. H. Giraud, P. M. G. S. L."

Brother Moore, in addition to his acknowledged character of a scholar

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and a gentleman, was also distinguished for his knowledge of the Masonic art, not only in the Craft and Royal Arch, but also in the other higher degrees.

It appears, upon inquiry, that the date of the decline of Bro. Moore's health is to be ascribed to the decease of his lamented wife; for, from that period he seldom or ever was known to mix in such general society as he formerly was wont to do; and for the last five years he has suffered severe and excruciating agony, which must, long before this period, have destroyed him, unless he had been supported by a good constitution.

Bro. Moore, who was a member of the Apothecaries' Company, being the son of the late Mr. Moore, apothecary, of Norfolk-street, and was educated for the profession, but preferred a lucrative partnership with the late Mr. Paythems, chemist, of Bond-street, and Mr. Savory, his surviving partner, has left a family of eight children, to whom he has bequeathed a very large fortune, principally derived from his long standing connection with the house of Messrs. Savory, Moore, and Co., chemists, Bond-street and Regent-street.

In summing up the character of Bro. Moore, it may be justly said he was not, strictly speaking, a generous or liberal man; his habits were associated with feelings of hauteur—unbending at times, but never allowing, on his part, anything like familiarity to be shewn to him. His manners were, in fact, austere. He was a stern supporter of authority, yet not quite satisfied that he was himself sufficiently promoted. He opposed reform in Masonry, and hence, in the year of terror, he was in the minority of October 30. We believe, however, that he acted conscientiously, and therefore deserves honourable exception from the sycophants of the day. His remains are deposited in the cemetery at Kensal Green.

Nov. 5.—Rev. Willoughby Brassey, *æt.* 58.—This sad event will long be deplored by the inhabitants of Weymouth, and especially by the poor, to whom he was a benevolent and a liberal friend. Although the nature of his complaint was such as to preclude any hope of his complete restoration, yet his amendment in health had for some time past been so apparent, as to lead his friends to hope that he might yet be spared to us for a time. We cannot refrain from testifying, even in this hurried notice, how deep and general is the sorrow that is felt in this town and neighbourhood at the loss of one who had laboured amongst us for two-and-twenty years with a Christian love that was never chilled, and a patience that was never wearied. His kind and cheering manners full often spoke comfort to many an aching heart; his public ministrations were marked by great ability and energy; and in private life he has left a blank that will not easily be filled up. In a word, we have lost a faithful and a loving pastor, a true and an indulgent friend, and an upright and esteemed member of society. Peace to his memory!

The Rev. W. Brassey was for many years Provincial Grand Chaplain for Dorset.

Nov. 18.—Bro. John Terrail, the well-known vocalist, died yesterday morning, in Gray's Inn, *æt.* 61, very much lamented by his professional friends.

Dec. 4, at Gravesend, *æt.* 50, Bro. E. Tarrant Fenton, solicitor, member of the Lodge of Freedom, No. 91.

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PROVINCIAL.

UXBRIDGE.—At the last Convocation of the Royal Union Chapter, the Rev. J. Jacob, LL.D., Vicar of Uxbridge, was exalted in a very impressive manner.

HERTS.—BERKHAMPSTEAD LODGE, No. 742, *Nov.* 12.—A very numerous attendance of the Brethren took place for the purpose of initiating two candidates, and for the election of W. M. The S. W. Brother, the Rev. Frederick Orme, was unanimously elected; and a testimonial of the esteem and regard of the Lodge was voted to the Present Master, and actual founder of the Lodge, the Rev. Stephen Lea Wilson, to be presented to him on the 7th of January, the first anniversary of the Lodge, when a numerous attendance of the Brethren of the Watford Lodge, and other Lodges in the Province, is expected.

Although we believe this Lodge endeavours to keep itself select, rather than numerous, having obtained a peep at the treasurer's book, we were surprised to find in this, its first year, that the income was considerably above 100*l.*, and a fund of many pounds also, as a Fund of Benevolence, not to be frittered away in small (generally useless) donations, but to accumulate, so that if, unfortunately, any one of the members, "owing to unavoidable circumstances of calamity or misfortune," should be plunged into poverty or distress, something really serviceable might be done for him; and although such is hardly likely to be the case with any of their present members, yet, especially in a country Lodge, we cannot too highly estimate the principle of such a fund.

This meeting was a most pleasant and intellectual one, both in Lodge and at the Banquet. In Lodge, besides the ceremonies being gone through in the fullest and most perfect manner, Bro. Richard Lea Wilson, and other Brethren, worked some of the Lectures according to the regime of the Grand Stewards' Lodge; and at the Banquet, Brothers Crouch, Blakeney, and others, delighted and enlivened the party (although the piano certainly was only fit for fire-wood). It is, however, a pity that, with such a splendid Banqueting Hall as they have, the Lodge-room is not a little larger.

Many of the Brethren attended on the next day the Consecration by the Bishop of London, of Christchurch, Charleywood, near Rickmansworth, and having obtained a ticket, we ourselves did the same; and though it hardly comes under our province to report the proceedings, we cannot but express our gratification at the super-excellent manner in which they were conducted. The courtesy shown to all the visitors (numerous, crowded as they were) by the munificent donor of nearly 2,000*l.* to endow the church, Mr. Hayward, of Loudwater, we ourselves, though perfect strangers, have to thank him for—a slight kindness and courtesy which, in the hurry of the moment, might easily have been omitted. We wish he were a Mason, when he would be able more fully to follow out what he has so nobly begun at Charleywood. Although no great admirer of the conduct of the Bishop of London for the last four or five years, we were much pleased with his sermon, which was both practical and evangelical; and altogether, we hope many out of the large congregation, at the end of the impressive ceremony, arose from their knees, as well as ourselves, more deeply convinced of the important truths so amply illustrated and enforced by Freemasonry, and reminded "to per-

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form our allotted task while it is yet day," and of the few short years we have to remain here, compared with the eternity we hope to spend in the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever. The collection in the church was 140*l.* 6*s.* 4½*d.*!

CHELMSFORD, No. 343.—A most gratifying and honourable mark of esteem and respect has been conferred by the Brethren of the Masonic Order in Chelmsford upon F. J. Law, Esq., the manager of the London and County Bank, in this town. They have just presented him with a splendid gold jewel, beautifully worked and set with diamonds, illustrative of the Craft, for his services as Master. The presentation took place at a meeting of the members of the Order, held in the Lodge-room at the White Hart Inn; and we need not say the handsome testimony was tendered and acknowledged in terms becoming the principles of Freemasonry.

STOWMARKET, *Nov.*—The Lodges in this county were augmented by the revival of the Phœnix Lodge, formerly No. 129, now 757; a new warrant having been granted by the Most Worshipful the Grand Master, Bro. J. M. Clark, W. M. of the Perfect Friendly Lodge, 522 Ipswich, constituted, and Bro. G. Bullen, P. D. P. G. M., British Union Lodge, 131, Ipswich, consecrated the new Lodge. The Brethren from Colchester, Ipswich, Woodbridge, Bury St. Edmunds, Hadleigh, Eye, and other places, mustered about 100, formed in procession at the Fox Inn, and proceeded to the Assembly-rooms, where the Lodge was held and opened in form. A collection was made afterwards for the benefit of the National schools in that place, and the procession being reformed, proceeded to the church, where a most eloquent sermon was delivered by Bro. the Rev. F. W. Freeman, *M.A.*, W. M. elect of the new Lodge, and Chaplain to the British Union, 131, from the 6th chapter of Galatians, 9th and 10th verses. The P. Prov. G. Organist, Bro. Foster presided at the organ with his usual kindness and capability. After divine service, the Brethren returned to the Lodge-room, where refreshments were served, and the ladies admitted. About sixty of the Brethren retired to the Banquet, which was served up in a commodious apartment constructed in the Corn Exchange. It was provided by Mr. J. Lockwood, landlord of the Fox Inn, and the dinner and wine certainly were a credit to him (he was one of the unfortunates whose initiation was compelled to be deferred); the room was well lighted with gas, laid on for the express purpose, and tastefully decorated with the banners of the different lodges, flags, flowers, evergreens, &c. The Chair was taken by the W. M. of the Phœnix Lodge, 757, supported on his right by Br. G. Bullen, P. D. P. G. M., Bro. the Rev. F. Whitty, W. M. Prince Edwin's Lodge, 751, and on his left by Br. J. M. Clark, W. M. Perfect Friendship Lodge, 522. After the removal of the cloth, the Chairman rose and gave the health of our Most Gracious Majesty, "The Queen," and other loyal toasts, and afterwards the Earl of Zetland, our Most Worshipful Grand Master, and the other usual Masonic toasts. Many other toasts were drunk and suitable replies given by a great many of the Brethren, who did not part until a late hour, all well pleased at the termination of the day's work.

We ought not to forget to add, that the whole of the furniture of the new Lodge, jewels, &c. were supplied by Bro. E. Dorling of Ipswich, in first-rate style.

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NORWICH, *Oct.* 14.—*Installation of the Right Hon. Lord Suffield, as Provincial Grand Master.*—The Masonic body of this province has received an impetus by the appointment of the above nobleman to the office of Provincial Grand Master, which bids fair to restore this honourable and respected Society to its ancient glory. In this county, Masonry has been for many years at a low ebb, owing as we are informed, to the want of an energetic and efficient Provincial Grand Master. The appointment of Lord Suffield by the Earl of Zetland, the Grand Master of all England, has not only supplied this want, but has again excited public attention to the Fraternity.

On Tuesday last, an early meeting of the Masons of the Province took place at the Assembly Rooms in this city, where Lord Suffield was installed into office by Bro. the Rev. C. Ridley, the Provincial Grand Master of Oxfordshire, who officiated in the absence of the Grand Master of England. After this ceremony, a most sumptuous banquet was given by the Prov. G. M., at which about 140 Masons were present.

The gentlemen present, who were appointed to offices in the Provincial Grand Lodge, were Bros. the Hon. W. R. Colborne, D. P. G. M.; W. Bagge, *M.P.*, F. L. Astley, H. Villebois, jun., Rev. M. J. Mayers, P. Millard, W. Worship, — Smith, R. Ferrier, W. H. Turner, J. Barwell, R. Tomlinson, James Watson, and R. Wright. The venerable and respected Secretary of the Grand Lodge of England, Brother White, was present to give his aid upon the occasion.

The tables were covered with every delicacy, and with wines of the finest vintages, by Bro. C. Butcher, of the Royal Hotel; and the evening, under the presidency of the Prov. Grand Master, passed off with the highest eclat.

YARMOUTH, *Oct.* 6.—The annual dinner of this venerable Fraternity was held at the Star Tavern. The Master presided, and the Rt. Hon. Lord Suffield, P. G. M. honoured the company with his presence.

LINCOLN.—*Witham Lodge,* No. 374.—The local papers have announced that the Brethren of this Lodge, after having had their hall bought away from them by the corporation of that city, have not long been content to meet at a tavern. At the November meeting, it was resolved to remove from the County-club Hotel to a private house in the Bail-gate, formerly the high sheriff's lodgings, which certain of the Brethren have taken on a lease.

MACCLESFIELD, *Oct.* 29.—The Right Hon. Lord Combermere, P.G.M. for Cheshire, having signified his intention of holding a Provincial Grand Lodge in that town, the event was hailed with satisfaction by all classes, who vied with each other in their efforts to do honour to his lordship, and to that portion of the Royal Craft over which he so ably presides. Triumphal arches, extending across the principal streets, were constructed of flowers, evergreens, and ribbons, and bore a number of inscriptions in eulogy of Freemasonry and the war-like exploits of the Cheshire hero on the Peninsula and in Indiа. The mayor, John Rowbotham, Esq., placed the town-hall, the large room of which was similarly decorated, at the disposal of the Order; and the minister of Macclesfield, the Rev. W.C. Cruttenden, not only permitted the use of his pulpit to the P. G. Chaplain, but accorded his own services in the reading-desk. The arrival of Stubbs' royal harmonic band, which had been specially sent for from Liverpool on the Tuesday evening, excited an immense sensa-

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tion, and vast numbers of the populace followed the performers to their rendezvous. The next morning the musicians were similarly accompanied some distance on the Chester road, whither they went to meet Lord Combermere, who was most enthusiastically cheered. His lordship was conducted to the hotel, and upwards of two hundred and eighty members of the Fraternity being in attendance, the Craft Lodge was opened in the three degrees. The Grand Officers, including several visitors from the Grand Lodges of East and West Lancashire, Warwickshire, Denbigshire, and Staffordshire, then entered, and the Grand Lodge was opened in due form. A portion of the business of the province having been transacted, the Lodge adjourned, and the members marched in procession to Park-green, and thence to the church. The shops were all closed, and the streets and upper windows of the houses were crowded with admiring spectators. Many ladies also attended the worship, and, at the close, avowed their determination, after what they had heard from the pulpit, never again to indulge the prejudices which they had previously entertained against the Order. The text chosen was the 7th verse of the 6th chapter 1st Book of Kings:—"And the house, when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." The musical services, under the direction of the Grand Organist, were beautifully performed. The collection, in aid of the funds of the P. G. Fund of Benevolence and the Macclesfield Dispensary, amounted to upwards of 40*l*. The Brethren afterwards marched in order to the Lodge-room, and the remaining business having been disposed of, they went to the banquet at the town-hall. About eighty ladies were accommodated with seats and refreshment in the gallery, and were permitted to remain until the proceedings were somewhat advanced, when the health of Lady Combermere and her daughter, who had been expected to grace the festivities with their presence, was proposed by the R. W. D. G. M. Bro. John Finchett Maddock, and responded to by his lordship, at whose suggestion the health of the fair visitors was given with nine times nine. Previous to their departure, his lordship, for their gratification, called upon Bro. Ryalls, of Liverpool, whose talents he very warmly eulogised, to sing "The Anchor's Weighed," which was greatly admired and applauded. The usual Masonic toasts were afterwards drunk with proper honours, and some excellent speeches delivered, songs and glees being interspersed. Lord Combermere, in the course of the evening, observed that it had been suggested to him that the next grand meeting should be held at Birkenhead, to which, personally, he had no objection if it answered the convenience of others. He added they were well aware that it was a place which had greatly increased, and would become of vast importance. Considering that the Brethren from thence had attended at Macclesfield and all the other grand meetings for the county, he thought their wishes ought to be attended to. The proposal was afterwards alluded to approvingly by the G. Registrar, Br. Moody; and Lord Combermere subsequently said he hoped to have there the Marquis of Downshire, the Hon. Wellington Cotton, the Hon. Thomas Grenville Cholmondely, and Sir Watkin Williams Wynn, bart. The entertainments were continued until half-past nine o'clock, when Lord Combermere was again conducted in procession to the hotel, and the Brethren separated.

Lord Viscount Combermere has written to Brother Bland, of Macclesfield, expressing his pleasure that the Lodge 372 shall in future be

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named "The Combermere Lodge of Union," to commemorate his recent visit to Macclesfield, as a stimulus to Freemasonry in the province, as well as in consideration of the late Sir Robert Salisbury Cotton, bart., his lordship's father, having granted the warrant of Lodge 372, in 1793, and to be registered as such in the Grand Lodge.

LEEDS.—*The Alfred Lodge*, No. 384, have elected as Worshipful Master that zealous, active, intelligent, and never-wanting Brother, James Hargreaves, Prov. Grand Secretary for West Yorkshire. Under such auspices the Lodge will advance in science, be correct in discipline, and gain honour with the Craft. This Lodge having been constituted fifty years, the Brethren celebrated the jubilee with great spirit, and a Masonic Ball was given in the Assembly Rooms in commemoration of the event, to which none of the male sex were admissible, but "the free and accepted," who appeared in their Masonic clothing: but there was a full attendance of the lovelier part of creation, so much so that they could not all be provided with partners "meet" among the Brotherhood in the merry dance. The ball was opened by Mrs. Charles Lee, the wife of the D. P. G. M. of West Yorkshire, and Brother R. A. Brown, the W. M. of the Lodge; the dancing was kept up until "high twelve," when the summons was given to "refreshment," and upwards of a hundred ladies and Brethren retired to the Banquet-room and sat down at once to a table richly provided and elegantly arranged, with viands, confectionaries, and fruits of every description, under the able surveillance of Brother Charles Scarborough, at whose hotel the Lodge of Alfred meets. The Worshipful Master presided, and "The Queen" was drunk with hearty cheers; and with "freedom, fervency, and zeal" the bumper cup was emptied to "The Ladies:" and the proposer of, and responder to the toast, severally displayed their eloquence and gallantry on the occasion. The dance was resumed, and kept up until Aurora began to show her rosy face, when all retired well pleased with the Masonic *fete*, the ladies specially wishing that the like might be repeated again and again, for it was a night of joy and pleasure unalloyed.

HUDDERSFIELD.—Freemasonry is proceeding prosperously in this town, and among the Brotherhood will be found some of the most influential, useful, and respectable gentlemen of the town and neighbourhood. The Most Worshipful Grand Master has been pleased to grant a warrant for a new Lodge in this town, which is denominated the Lodge of Truth, No. 763, of which Brother Wm. Kilner is appointed the first W. Master, Brother Wm. Shaw the first S. Warden, and Brother T. R. Tatham the first J. Warden. God speed the work.

Lodge of Truth, No. 763, *Dec. 5.*—The opening of this new Lodge took place at the White Hart Inn, Huddersfield; William Kilner, Esq., of Huddersfield, at the recommendation of the members, and by command of the Grand Master, taking the office of W. M. for the first year. After the business of the Lodge was concluded, which was of a most gratifying character, the members and a number of visitors from neighbouring Lodges sat down to a banquet. Wm. Kilner, Esq., W. M., in the chair. There were also present many influential and zealous members of the Order. The evening was spent in the most harmonious manner, and the Brethren separated highly delighted with the whole of the proceedings.

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HANDSWORTH.—*The St. James's Lodge*, No. 707, *Nov.* 17.—Our W. Master, Bro. F. Dee, has presented his Lodge with a most splendid and perfect copy of the Sacred Law, in black letter, 1613. It is elegantly bound in russia, with embossed gilt edges, and bears a suitable inscription. It was got up by our Bro. B. Hall, Masonic bookseller, Aris's Gazette Office, Birmingham. What makes this present still more valuable is the fact of its having been the property of our lamented M. W. G. M., his late Royal Highness the Duke of Sussex. It still retains his crest upon the inside of the cover.

At the last meeting of this Lodge the following notice of motion was made by Bro. Wm. Lloyd, P. M. ;—

"That an annual subscription of one guinea shall be made by this Lodge to *each* of the undermentioned institutions, viz.:

"The Royal Freemasons' Charity for the Maintenance and Education of indigent Female Children of reduced Freemasons,

"The Royal Masonic Institution for Clothing, Educating, and Apprenticing the Sons of indigent and deceased Freemasons,

"The Asylum for the worthy, aged, and decayed Freemason,

"And the Royal Masonic Benevolent Annuity Fund."

GATESHEAD, *Oct.* 9.—A special meeting of the Lodge of Industry, No. 56, was held at the Town-hall, Gateshead, for the purpose of meeting Sir Cuthbert Sharp, D. P. G. M., and John Bowes, Esq., *M.P.* It was announced by Sir C. Sharp that Bro. Bowes had been appointed to the office of P. G. M. for the Province of Durham, and that his installation would take place at as early a date as could conveniently be arranged. This announcement was received with great satisfaction by the Brethren present. The attendance was large, and the proceedings most gratifying. A general revival of Freemasonry in the province is expected to result from the appointment of the hon. member.

BIRMINGHAM.—*Lodge of Light*, No. 689, *Oct.* 21.—The principal business of this evening was the presentation of a most splendid gold jewel to our worthy and respected Brother, Bell Fletcher, Esq., M.D., on his retiring from the chair. It was manufactured by Brothers Newstadt and Barnett, the well-known Masonic jewellers of this town, and bears an inscription commemorative of valuable services rendered. It was presented by Bro. Banks, W.M., in a suitable speech; and Bro. Fletcher returned thanks in an appropriate and feeling manner.

Nov. 18.—We were this evening favoured with a visit by a member of the Victoria Lodge, No. 4, Dublin, Bro. W. R. Daniel; and right glad were we to hear that "Father Tom" was in excellent health. Should the veteran ever have occasion to pass through Birmingham, we hope he will so contrive as to give a *look-in* on any third Tuesday, at Bro. Dee's Royal Hotel.

BRISTOL.—*Beaufort Lodge, No.* 120, *September* 17.—The members held their annual Festival at the Montague Hotel; there were several visiting Brethren of rank present, amongst whom Brothers William Done Bushell, Senior Grand Warden of the Province, Lunell, W. M. of the Royal Sussex Lodge, Bryant, W. M. of the Royal Clarence Lodge, Dr. Fairbrother, &c.

The usual loyal and Masonic toasts were given, and on the health of the R. W. D. P. G. M. being proposed, the Senior Grand Warden read

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a letter from the venerable and respected Brother Husenbeth, stating that he was prevented attending by a domestic calamity, and also announcing that, in consequence of his great age, he had sent in his resignation to Colonel Baillie, the Provincial Grand Master, which announcement was received with great regret by the Brethren present, and particularly by the members of the Beaufort Lodge, Bro. Husenbeth being the Father of that Lodge, having been initiated in it in the year 1799, and continued a subscribing member and steady supporter of it ever since.

The W. M. Bro. Joseph John Evans, on behalf of the Brethren of the Beaufort Lodge, presented to Bro. Richard John Bridges, P. M., a very handsome tea-service of plate, bearing an inscription in acknowledgment of his past services. The W. M., in his presentation address, alluded in flattering language to the services of this Brother during his Mastership seven years since, and as Past Master subsequently, observing that he was gratified to find that the Lodge had emerged from a situation of depression to one of great prosperity, being now the most numerous Lodge in this ancient province, and highly celebrated for its correct Masonic working; the W. M. also complimented Bro. Bridges on his Masonic attainments as Past Master of the Royal Sussex Lodge and Past Senior Grand Warden, and other offices in the Craft, which he had successively held, and concluded by proposing his health, which was drunk with full Masonic honours and the very hearty greetings of the Brethren.

Bro. Bridges rose to return thanks under considerable emotion, and addressed the Brethren very feelingly, and fraternally stating that he trusted this further mark of their approbation would be another constant monitor to him to act with them upon the square.

The evening was spent very pleasantly in the true spirit of harmony, and the Brethren retired highly delighted with the intellectual meeting; indeed the feast of reason and the flow of soul was partaken in abundance.

We learn that subsequently to this Festival the R. W. P. G. M. Bro. Colonel Hugh Duncan Baillie has resigned his office, and that Bro. Major Henry Shute has been appointed in his place, who has appointed the active and zealous Bro. William Done Bushell to be his Deputy.

Bro. Shute is Past Master of the Royal Sussex Lodge in the Province of Bristol, and has been for many years a steady supporter of the Order there; he is also a member of the Prince of Wales's Lodge, and it is expected that these appointments will tend to further the interests and uphold the character and respectability of the Order in this Province.

Southampton, *November* 9.—Bro. Joseph Hobb was, for the third time, elected Mayor. Bro. John Aslatt, Sheriff of the town and county, and Bro. Richard Blanchard appointed Under-Sheriff.

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SCOTLAND.

TO CORRESPONDENTS.

DELTA.—We are obliged by the communication sent through Dr. Crucefix; but why omit name and address; confidence enhances the value of a kindness, distrust has a contrary effect.

A SCOTTISH MASON.—We refrain from replying to his lengthy but very proper letter on the Scottish Freemasons' Life Association; being altogether ignorant as to that part of it which calls on us to state the precise manner in which the office-bearers are remunerated, which appears to be the principal requirement, as the printed statement itself is, in most of the points, a sufficient answer. As to the profits of life-assurance, they are enormous. The patronage of the Grand Lodge of Scotland is doubtless of great advantage to the Company, although, as a body, its own productiveness is of little avail; where is its fund of benevolence? its charities? in fact, its proof of the true principles of the Order? The prospectus states (page 6) "*that it has a direct interest in the welfare of the Association;*" how does not appear, unless by the loan of names; and be it observed, that the SEVEN-TENTHS OF THE WHOLE REALIZED PROFITS in favour of the members, are contingent on the previous payment of dividends, salaries, &c. Further it would appear that one-fifth (or two-tenths) is to be applied to the Guarantee Fund in perpetuity; and that the last tenth, at first applicable to the redemption of capital of members, will, on the completion of such redemption be available! but for what purpose is not stated—"Prudent and thrifty Scotland should look to this. The prospectus appears to be well drawn up, but it could be wished that in the copy sent, the pencil marks in various parts had remained; they might have enabled us to have touched more pointedly on the subject.

GRAND LODGE OF SCOTLAND.

The 30th of November falling this year on a Sunday, the Annual Meeting took place on Monday the 1st of December, in the Waterloo Rooms, at two o'clock, when the following were elected office-bearers for the ensuing year:

Bro. Rt. Hon. Lord Glenlyon, M. W. Grand Master Mason.
Bro. Lord Frederick Fitzclarence, G. C. H. Past Grand Master.
Bros. Samuel Hay, esq., Grand Treasurer, W. A. Laurie, esq., Grand Secretary.
Bros. Revs. A. Stuart and J. Boyle, Grand Chaplains; R. Gilfillan, esq., Grand Bard.

The Grand Master and his Officers dined with several Brethren at six o'clock; and afterwards at nine the Grand Lodge was opened in the great hall, where a large assemblage of the Brethren attended; many country Lodges were also present. In the course of the evening, the gratifying intelligence was communicated to the assembled Brethren of the extension of Scottish Masonry during the past year, in different quarters of the world, particularly in the East and West Indies, in Australia and Nova Scotia, and that a charter had been passed that day in favour of a Lodge in Jamaica, which the Brethren there had named the "Glenlyon Lodge," in honour of the Grand Master.

THE ORDER OF THE TEMPLE.—(Extract from Circular, dated Oct. 30, 1845.)—"*Motion intimated,* 3 *Ab.* 727, That it shall be in the power of the Grand Master, with the advice of the Grand Council, to nominate a class of Honorary Knights Grand Crosses, to consist of such monarchs of Christendom, or princes of the Blood Royal of any Christian State, as may visit the chief seat of the Temple, now in the Scottish capital. That such monarchs or princes shall not necessarily require to have been previously received into this religious and military Brother-

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hood; and further, that a decoration for such Honorary Grand Crosses be adjusted."*

We are not aware whether this "motion intimated" has been intimated to every member of the Order, and therefore we give it full publicity; it probably was confirmed on the 3d of November. Whether it was so or not, is, we opine, of no importance. But as to the Order itself, generally speaking, the Masonic Knights Templar are unfriendly to any innovation on the long-existing discipline and practice, by allowing entrants to the Order without undergoing the previous qualifications of Craft and Arch-masonry. The reasons for the change are of an exclusive nature, and therefore erroneous in principle; they are grounded on this basis, to suit the taste of some noblemen and gentlemen who wished to be Templars without entering Masonry. So a door is to be opened midway in the pyramid, to save them the trouble of entering at the basement. For such persons it may work well; but it will do, at a sad cost to the honour and reputation of Scottish Masonry! The Craft in Scotland does *not* with a favourable eye look on this change. Among the nobility of nature there are many Brethren of sterling worth, inviolable honour, and strict moral integrity, who view in this assumption of rank and superiority an object altogether unmasonic, and certainly not very palatable to those who, having entered the Order by the tests of Masonry, consider the exemption from those tests in favour of aristocracy to be even offensive. There is also something ungrateful in the plan. The new system of Templary emanated from, and was founded on, a junction with the old Scottish Masonic Knights Templar, among whom there was no distinction of worldly rank, who are thus discarded as useless; and by this new system numbers are put "out of the pale," and cannot hope for a share of the honours which it professes to confer, and which many honest and upright Masons justly aspired to. They, at least, have no expectation of, in due time, shaking hands with Fras., Prince Albert, Nicholas of Russia, &c., on their future visits to the "Chief Seat of the Temple, now in the Scottish capital."

Edinburgh.—William Edmonston Aytoun, Esq,, Advocate Past Master of the Lodge Canongate, Kilwinning, has been formally installed by the Senatus Academicus of the University, as Professor of Rhetoric and Belles Lettres. We congratulate the accomplished and talented Brother on the new field of honour and of usefulness which has opened unto him.

We in Auld Reekie, albeit though unable of ourselves to erect an asylum for the aged workman, look with reverential feeling on the Asylum for the Aged Mason in London, and trust that its ultimate success is not doubtful. It appears to be framed of too stern stuff to be blown aside by any side wind, and most sincerely do we hope that at the ensuing Grand Lodge a different result will reward the efforts of its untiring friends.

We observe that our enterprising friend, Dr. Burnes, in Bombay, is rather hard upon his first favourites, the European Chevalier Orders. His plan, however, may be feasible in the East; and assuredly that of admitting the natives into the Craft degrees is a most admirable one.

* This circular has not, we understand, been forwarded to every member of "the Order of the Temple."

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Indeed it may be said to be the first step to enlighten their moral and religious views; and were every Christian missionary a Mason, the proselytizing natives to Masonry in the first place might prove the best means of Christianizing them.

Historic and Masonic Painting of the Poet Burns.—We understand that the talented artist, Brother Stewart Watson, now resident in Edinburgh, is engaged in a painting of the Poet Burns in the act of being received into membership with the Canongate Kilwinning Lodge. Various portraits of contemporary members of the Lodge, and patrons of the poet, will, it is said, be introduced; such as those of Professor Dugald Stewart, Sir William Forbes of Pitstigo, Sir James Hunter Blair, Lord Monboddo, &c. &c., which will doubtless enhance the value and interest of the picture as an historical piece. The subject must, from its very novelty, attract attention: nor can we doubt, from the ability of the artist, that it will also command approbation and applause.

Kirkcudbright, *Oct.* 3.—The late Bro. William Johnston, of this town, bequeathed to the Freemasons of St. Cuthbert's Lodge, of Kirkcudbright, 20*l.* sterling, to be divided among the widows, as particularly directed by him, and any surplus to be disposed of by the Lodge, to their poor or decayed members. A meeting was immediately held, when eleven widows received the sum of 1*l.* each, and the balance was distributed among the poor or decayed members, and other widows not specially mentioned, by which many of them, in providing coals, &c., will be enabled to keep themselves cozie and comfortable during the chilly nights of winter. Mr. Johnston had also attended to the comfort of the distributors of this legacy, having left 1*l.* to defray the expense at such division. Mr. Johnston was a member of this old and flourishing Lodge for nearly sixty years, was warmly attached to many of its members, and greatly assisted in elevating it to the high degree of estimation it now so deservedly holds among the Craft.

Dundee.—Masonry here is decidedly in the ascendant. The Festival of St. Andrew was celebrated by the various Lodges in a manner worthy of the Craft; the utmost unanimity prevailed, and the various Lodges seemed to vie with each other in the honourable and laudable rivalry. In the Operative Lodge, Bro. Andrew Anderson, P.M., took the chair, in the absence of the R. W. M., Sir John Ogilvy, Bart.

The chair of the Ancient Lodge was occupied by the R. W. M., George Duncan, Esq., *M.P.* for the burgh, who did the duties with his usual tact. In proposing the toast of "The P. G. L.," he noticed the many handsome acts of charity done by the P. G. M., Lord Panmure, and mentioned that, only three days previous, he had received a letter from his Lordship handing him 100*l.* for the Royal Infirmary.

In the other Lodges the chairs were all ably filled; and after a pleasant evening, the different Lodges closed, with the prospect of having a numerous attendance on St. John's day.

The following is a list of Masters in the different Lodges in Dundee:—No. 47, *Operative Lodge,* John Murdoch. No. 49, *Ancient Lodge,* George Duncan, Esq., *M.P.* No. 78, *St. David's Lodge,* John Anderson. No. 158, *Thistle Operative Lodge,* Duncan Lennox. No. 225, *Forfar and Kincardine Lodge,* David Crabb. No. 254, *Caledonian Lodge,* Robert Taws. No. 317, *Camperdown Lodge,* Alex. Leslie.

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IRELAND.

TO CORRESPONDENTS.

P. Z.—Vide page 62 of your own Constitutions, and you will find an *implied* direction to select Companions for their merit and abilities. It would be better had the law been less vague; the English law is prereemptory; even the third chair of the R. A. Chapter must be filled by a W. M., and even then the party must have also served as Scribe or Sojourner.

A Rose Croix.—We have received the printed List of Officers of the Grand Council of Rites for Ireland, 1845, in which the name of Dr. Crucefix does not appear; but that list we believe was published previous to the day when the original Chapter glanced at past events.

Dublin.—The Grand Lodge have unanimously selected his Grace the Duke of Leinster to be the Grand Master for the year ensuing, and have also nominated Bro. Richard Lea Wilson to be their representative at the Grand Lodge of England, vice Bro. H. C. Sirr, resigned.

It appearing that a majority of the Lodges in the province of Derry had not signed the petition to the Grand Lodge for the appointment of Provincial Grand Master, his Grace the Duke of Leinster did not concur, consequently the subject must be resumed.

The abuse of Freemasonry has reached its Nadir. We extract the following *morceau* from an article in the *Cork Examiner* of Nov. 12: —"Catholic Freemason! The thing is a contradiction in terms, a moral impossibility. It ever has been, and ever will be such, so long as the Church of God upon the earth shall survive, to denounce masonry as a wretched impiety, alike hostile to the spiritual and temporal welfare of the world which it threatens."—This smacks too strongly of the *still illicit* to require comment.

Bro. Henry O'Connor.—The 15th of November was a red-letter day in the annals of Irish Masonry; it was then that honour was done to Bro. Henry O'Connor. We subjoin the following account of the interesting meeting from the public papers:—

The Kilwinning Chapter of Prince Rose Croix Masons.—Grand Union Banquet.—On Saturday, the 15th November, the members of the Kilwinning Chapter of Prince Masons, on the occasion of the presentation of an address, with a suitable testimonial, to Bro. Henry O'Connor, barrister-at-law, late M. W. S. of the chapter, assembled at the Grand Lodge Rooms in full masonic costume, most of the Brethren wearing the usual brilliant insignia of that and other higher degrees of the order.

At five o'clock the M. W. S. of the chapter, Bro. Henry M'Dona, took the chair, assisted near the throne by two distinguished and respected members of the original chapter, Bros. Dr. Wright and Quinton. The chapter was opened with the accustomed formalities, after which the following address was read by the M. W. Sovereign of the chapter:—

Address

From the Kilwinning Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, to the Most Excellent Prince and Bro. Henry O'Connor, past M. W. Sovereign.

"Most Excellent Sir and Brother,—In presenting you with this small testimonial of the regard and esteem in which we hold your Masonic

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character and labours, the Kilwinning Chapter of Princes Grand Rose Croix of Ireland does not free itself from the sense of obligation which must ever accompany the mention of your name.

"'Tis true that your high-minded and devoted conduct has only been the exhibition of those principles which should adorn every member of the high degree to which we have the honour to belong; but the noble forbearance, the self-devotion, and the persevering benevolence, which distinguished your whole conduct during the late eventful and arduous struggle, have seldom been equalled, and have never been surpassed.

"It is matter of congratulation to the members of our Order, now so felicitously united in the true Masonic bonds of peace, love, and harmony—faith, hope, and charity, as well as to the whole Masonic world, that the sacrifices and exertions which have been so nobly made, have not been made in vain. And next to the brotherly determination and the Masonic wisdom of the illustrious chief, who so happily rules over our order, we esteem the zeal, the talent, and the single-minded perseverance which you brought into the field, as a principal source of the amicable termination of the unfortunate Rose Croix differences.

"Your best reward, most excellent Sir and Brother, is, and ever will be, in your bosom, from the personal recollection of how those differences have been so happily reconciled. But next to that, we know you will value, and therefore present you with, the expressed opinion of this ancient Chapter, which, second to none, stands on the highest pinnacle of our temple, and esteems as its proudest trophy, that it has sacrificed all but honour for the good and peace of Masonry.

"Nearly the last of the acts of the Grand Chapter, as an independent governing body, was that which we are met together to consummate this evening. And I need not say that it is one of the proudest and most pleasurable moments of my life which enables me, as its representative, to present you with this address, and with this accompanying gold box.

"Signed on behalf of the Kilwinning Chapter, Knights of the Eagle and Pelican, and Princes Grand Rose Croix.

[Here follow the names of the Grand Officers of the Chapter.]

A copy of the address, handsomely engrossed on vellum, together with a gold box surmounted by a magnificent mosaic landscape, was presented to Bro. O'Connor, who, evidently under the excitement of deep feeling, made the following reply:—

"M. W. Sovereign and Brethren—It now becomes my duty to reply to the very flattering and cordial address with which this distinguished Chapter (through its honoured and highly estimable Sovereign) has been pleased to accompany, and thus to render invaluable to me, the magnificent token of its approbation, which I most gratefully receive.

"I reflect with satisfaction that my inability to express adequately my feelings upon this occasion, which will not prevent me from obtaining credit for the possession of deep and lasting sentiments of gratitude towards these kind and partial friends, who have already given me credit, and generously-bestowed applause, far indeed beyond my deserts.

"But in all the pride and pleasure of this gratifying moment, I must confess that a feeling of regret predominates; that my merits have so seldom exceeded those of merely pure intentions; and that I could not possibly have stood in the position to which I am now elevated, but through the high-minded emulation of the members of this Chapter,

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competing with each other in anxiety to suppress the remembrance of their own services, and to enhance and magnify the value of mine.

" It certainly has so happened that, during the critical period when much was committed to me, as a representative of the Grand Chapter,

' The day dawned, and the darkness was dispelled.'

" But I can no more persuade myself that I was, in any pre-eminent degree above some other Brethren, the cause of this wholesome revolution, than I can imagine myself to be the cause of the sun's rising, merely because I happened to be one, amongst those who, undismayed in the gloom of midnight, still looked fixedly towards the East, and were the first to welcome the approach of day.

" May that day of peace and reconciliation, which is at length shone forth, be ever the light by which Freemasons of all degrees shall regulate their course, and the pure element which shall especially warm us, members of this high Christian Order, into benevolence and charity towards each other, and towards our fellow-men."

At the close of the proceedings the Brethren adjourned to Jude's Hotel, to commemorate the happy and gratifying union which had taken place between the members of this high " Order," under the paternal guidance of the illustrious Masonic Chief in this country, his Grace the Duke of Leinster. In the true spirit of Masonic wisdom the union was formed and cemented, and past differences were not only forgotten, but the contending elements were so combined in peace, love, and harmony, as to demonstrate the Christian spirit of forbearance and fraternity devoid of selfishness, pride, or ambition, which pervade the Order, from the earliest ages to the present day. Differences may at times exist in any great body. They existed among the early Christians, even in the days of the Apostles; some on points of discipline, and others on substantial grounds of doctrine and practice; and with this example before us, as recorded by Divine inspiration, there is nothing strange in the differences that took place between two bodies in a high degree of Masonry, each perhaps claiming a prerogative which, in the end, was non-essential to the welfare or stability of the Masonic order.

After all, such contentions for a time only show the jealousy of the Masonic body to guard against error or innovation of any kind, for as well (we speak in a temporal sense) might a passage be interpolated in the Old Testament without being detected by the Jews, who at certain periods guarded against innovations by enumerating the words and the letters in the sacred volume, as that any new forms or customs could be introduced into the Masonic ritual (now consecrated) by its antiquity, its benevolence, and moral tendency, without detection by the " Grand Council of Rites," and the various governing bodies of the Order established in every civilized nation. If differences then existed, the union which followed was as gratifying to both parties as it will prove permanent; and the presence of the *elite* of the original chapter, the highest Masonic authorities in the country, and the cordiality with which they met their brethren at the festive board, is as true a type of their wisdom and kindness of heart, as it was creditable to the good taste, hospitality, and fraternal feeling of the Kilwinning Chapter. All met together as Brethren, and like an ancient people, who flourished in one of the states of Greece, they sacrificed past differences on the altar of peace and charity.

A sumptuous banquet was given by the Kilwinning Chapter, to which

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a great number of guests was invited, especially the grand officers and other members of the original Chapter. It took place in Jude's new Hall. The table presented a magnificent appearance, not only from the profusion of plate, but from the beauty, elaborate taste, and artistic design of the several centre pieces, made of pastry of various hues and colours which stood on the table, covered with Masonic devices.

Amongst those of the original Chapter in attendance were Bros. Alderman Hoyte, D. G. Master of Ireland; Quinton, Wright, Murphy, and Gleeson, of Limerick.

After the cloth was removed the usual loyal and appropriate toasts were proposed. Among the toasts proposed with fervid eloquence, and received with the most affectionate greeting, were the healths of Dr. Arnott, the Grand Prior of Scotland, and Dr. Crucefix, 33rd degree, who, although both absent from the happy scene, were thus identified with this happy meeting; and, after a delightful evening, the company separated, mutually gratified with the cordial union thus finally established.

Letters of apology, expressive of the deepest regret at not being able to attend, were received from Bros. Walker, Arnott, G. Prior, of Scotland, John Norman, D. G. President, R. T. Crucefix, 33°, and G. J. Baldwin, S. P. R. C., &c.

Parsonstown, *Nov.* 11.—The Second union dinner of the Parsonstown, Ballinasloe, Banagher, and neighbouring Masonic Lodges, took place in Bro. Dooly's Assembly-rooms in this town. It was one of the most imposing spectacles the mind can well conceive, which was considerably heightened by enchanting music. At half-past six o'clock about seventy Brethren sat down to dinner. John Waters, Esq., *M.D.* W. M., presided; Thomas Mitchell, S. W., acted as croupier. The following Lodges were largely represented, viz.—1, 2, 4, 12, 13, 32, 49, 50, 71, 137, 139, 163, 208, 224, 302, 306, and 466. Michael Furnell, Esq., Grand Master of the 33rd degree, the dernier grade of Masonry, Provincial Grand Master of North Munster, supported the Chairman on the right, and Captain Bell, W. M., 137, on the left.

The cloth being removed, and grace having been said, the Worshipful Master proposed "the health of Her Most Gracious Majesty," and other loyal toasts. "The health of the Grand Masters of England, Scotland, and Ireland," followed.

The Chairman, in very suitable and complimentary terms, proposed "the health of Bro. Furnell." Drank with the usual honours.

Bro. Furnell returned thanks in a very eloquent manner; and having passed a very deserved eulogium on the merits of the President, concluded by proposing his health, which was drunk with much applause and the honours.

The Master appropriately returned thanks for the very flattering manner in which his health had been drunk, and expressed the extreme pleasure it afforded him to see so many strangers present, and was convinced that their coming together would advance Masonry.

Various toasts were afterwards given and severally replied to.

Oct. 23.—The Donoughmore Lodge, No. 44, assembled at their hall, Clonmel, for the purpose of inducting their W. Master, the Right Hon. the Earl of Donoughmore, a name so justly venerated by the Order. The ancient and sublime ceremonial was conducted in the most imposing manner, the Brethren of 44 having invited the Provincial Grand Master

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of North Munster, and other lights of the Order to their fête. The noble earl, after ably conducting the reception of the Earl of Glengal, and the rites of several grades, presided at the social board in a style to render the Royal Order indissolubly devoted to him. Donoughmore is certainly the brightest planet of the Irish constitution, comprising the nobility, aristocracy, and worth of the district, and their sumptuous new temple and club outshone all competition. Long may their noble Worshipful Master enjoy the priceless satisfaction of witnessing the love, philanthrophy, and honour of the Donoughmore Lodge. The Grand Masonic Hall, opposite the County Club-house, at Clonmel, will shortly be occupied by the Masonic Lodge.

LIMERICK.—The members of Union Lodge 13, of this city, are about to give a full-dress invitation ball.

Colonel Kemyss Tynte, the R. W. P. G. M. for Monmouthshire, has conferred the office of Deputy Prov. Grand Secretary on Bro. James Hill, a native of this city, and a member of the Masonic Lodge, 693, Newport, Monmouth.

The Longford Masonic Lodge, No. 76, added twenty new members within the last six months, all respectable, and of every religious denomination.

Dec. 16.—*Hon. F. Saville, R. A.*—A very pleasing compliment was paid to Bro. Saville this day. Lodge 13 with many friends, in all seventy, attended at the club-house in honour of their distinguished guest. Bro. Tracy presided.

George Furnell, Esq., has been elected Treasurer for the county.

LONDONDERRY.—The Lodge 93 has ceased to exist; ignorance, prejudice, and jealousy, have completed their work; and, to prevent a repetition of disgraceful scenes, the warrant has been surrendered to the Grand Lodge. A new warrant has been granted, on the application of Bro. Alexander Grant, numbered 69, who will now be enabled to work his new Lodge with good materials, free from the base alloy with which he has had so long to contend.

CORK, *Sept.* 29.—St. Patrick's Lodge, No. 8, entertained Sir Wm. Chatterton, bart., Grand Provincial Master-elect of South Munster. The Craft assembled numerously. Whilst at labour all the Officers and Brothers of this admirable and effective Lodge, performed their respective duties as perfect craftsmen, who understood their business, and executed their work well and willingly; and during refreshment, they were, as all good and faithful workmen ought ever to be, animated with the best cheer, and regulated by a felicitous decorum.

The Worshipful Master presided with ease, affability, and dignity; and all his prefatory observations, indeed, we may say, good speeches, were concise, eloquent, and appropriate.

Amongst the Craft were Visiting Brethren from Lodges Nos. 1, and 71, of Cork, No. 4, of Dublin, No. 13, of Limerick, aud No. 32, of the Cape of Good Hope, all of whom made suitable returns after their respective healths and Lodges were given; and as an illustration of the pleasurable and gratifying peculiarities of Freemasonry, we may mention an incident that was received with demonstrations of pride and gladness by the Brethren of No. 8, when they found in their Lodge a Brother who invented the screw as applied to steam navigation. On returning thanks for himself and Lodge 32, the Brother to whom we

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allude, mentioned that though he was a young man, he was, notwithstanding an old sailor; and having adopted his profession, not from necessity, but choice, he contemplated the progress of steam as destructive of the old marine power of England; he therefore put his wits to work in order to discover a mixed power for the maintenance of the marine and martial navy of Britain; and the result of his investigations was the discovery, perfection, and application of the screw associated with the old machinery sails and rigging; to that discovery he was indebted for the honour and happiness he then enjoyed as he had arrived here in the "Cork Screw" which had been built by him, and put on this station by the Brother who introduced him to the Lodge; and so completely successful was the design, that he had had several interviews with the Lords Commissioners of the Admiralty upon the subject, by whom the advantages of the system were justly appreciated, and would be attended with the most beneficial consequences as well to trading as to fighting ships; and he was gratified to inform his Brethren that several first-class vessels similar to the Cork Screw would be very soon afloat on the waters of the Lee.

FOREIGN.*

☞ Bro. Robert Chalmers, No. 8, Great St. James's-street, Montreal, is an Agent for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brother.

FRANCE.—The greatest excitement has been created in the French Lodges by the circular of the minister of war to the colonels of regiments. We give a translation of it, that our readers may judge for themselves; it is certainly a very important document, and creates another vital question in Freemasonry.

"Paris, February. 1845.

"Colonel,—It has come to the knowledge of the minister of war that some of the military in active service, yielding to the solicitations of some of their former comrades, have been made Freemasons. Without attempting to cast blame upon a society tolerated by the government, the minister believes it to be contrary to the rules of the service for any of the military to become members of an institution, which aims at similar objects to that made known to you by circular of the 5th July last, respecting the society of Saint Maurice, and upon which you were requested to report. In conformity with the instructions of the minister you will circulate, with the necessary secrecy, to the officers placed under your command the regulations on the subject; you will recommend

* We are more than usually indebted to Latomia and other foreign Masonic publications.

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their discontinuing to visit any society of the sort to the one now under consideration, their connexion with which will on no pretext be admitted; and you will report any that may break this rule; and please acknowledge the receipt of this circular, which you will consider confidential."

Pretty well this for the Marshal Soult who figured as the Grand Commander of the Supreme Chapter (now the Council of Rites) from 1804 till 1814. Every Lodge has been at work upon the subject, and as dukes, princes, peers, deputies, and generals, are members of the Supreme Council, and enjoy the favour of the government of France, we shall see what they will do in this affair. Letters and remonstrances have poured in from all directions, the Lodges have appealed to the Grand Orient, and everything is on the alert.

The Grand Orient appointed a commission to report and act, consisting of the Most Worshipful the Grand Master, the Counts Las Cases and Bertrand. A letter of remonstrance was immediately decided upon, which being duly sanctioned, was transmitted* to the marshal. Thus stood the matter when our last letters left—we shall again turn to this subject.

The Revue Maçonique publishes the letters, protests, declarations, and determinations of the French Lodges upon the non-admission of Jews to the Lodges in Prussia, as also copies of their protests and letters forwarded to Berlin. We have likewise received copies of the request for admission by Bro. Behrend and his colleagues into the Lodges at Berlin. The reply and protest made on the spot we shall not for the present publish in full, but wait the result of the application on the part of the Grand Lodge of England for the admission of its members, which we hope will now be granted.

A highly interesting and most extraordinary initiation took place on the 11th April last in the Lodge Mount Sinai, in Paris.—A deaf and dumb professor of the institution for teaching the deaf and dumb, had been proposed as a member of the above Lodge; the Supreme Council was written to about it, and permission was granted, if the candidate were otherwise eligible, he might be initiated. The highly gifted and very talented Worshipful Master, Bro. G. Weil, as well known for his literary as legal attainments, undertook the duty. The candidate was subjected to an examination of his talents, which being satisfactory, he was requested to explain his thoughts in reply to the question—"What is your opinion of the eloquence of speech?" We shall take the earliest opportunity of publishing the answer; but we could not refrain from publishing the above interesting fact: an epoch in Freemasonry which united to the family of humanity an otherwise isolated being.

The Grand Lodge of Sweden made known officially to the Supreme Council of France the death of Charles John Bernadotte, King of Sweden, and Grand Master of the Masons of Sweden, likewise of the accession to the throne and Grand Mastership of the Freemasons of Sweden, Oscar the First. The Supreme Council thereupon sent letters of condolence and congratulations.

The finance committee of the Grand Orient of France reports that the funds stands thus in hands of the Treasurer, 1030 fr., 7 treasury bills of 3240 cts. value, make 22,680 fr., 3 obligations of the city of Paris 1450 fr. value, 4351 rentes 7200 fr., making a total of 35,261 fr. This

* Our space and time prevent our giving place to this letter, which is signed by the above-named and the other Grand Officers.

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shows a diminution in the funds; the same period last year having had in hand 46,293 fr.

A letter has been sent, April 6, 1845, by Bro. E. Defacqz, the Grand Master of the Freemasons of Belgium, to Monsieur Northomb, Minister of the Interior, in consequence of an assertion of the minister's derogatory to Freemasonry. The letter itself we reserve until an opportunity for its publication shall present itself.—*L'Orient.*

The Grand Lodge of Hambro' has presented the Grand Orient of France with two medals, one struck in honour of the introduction of Freemasonry into Germany, anno 1737; the second to commemorate the establishment of the St. George's Lodge at Hambro', 1743.

A memorial has been sent to the Grand Orient of France by the Lodge Perfect Silence of Lyons, requesting it to pass a law to *regulate* the *Masonic press* of France, which will continue whether countenanced or not, and thinks, under the circumstances, it would be better to sanction and controul it, than to endeavour to pass inoperative laws against it.—*Ibid.*

Statistics of French Freemasonry, copied from the Calendar of 1845: —There exist in France 281 Lodges at most, 127 Chapters, 38 Councils, making 446—the number of representatives in the Grand Orient, not being officers thereof, is 80, and representatives who are officers 62, making 142.—Surely these cannot be called a full and fair body of representatives of the Freemasons of France.—*Ibid.*

Paris.—The "Star of Bethlehem" has sent a circular to every Lodge in Prussia, wherein they show, by as clear reasoning as brotherly affection, the absolute necessity of admitting all Freemasons to their Lodges. "We hope (says the circular) that our voices will not be lost in the silence of your halls, but find an echo in every breast, the more, as the time has arrived for France and Germany to grasp each others hands in brotherly love, and seal their friendship with the salute of affection."

The Supreme Council of Rites has given notice of having concluded a treaty of brotherhood with the Grand Lodge of Brazil, and that Bro. Horace Vernet would be the Brazilian representative at Paris.

On the 26th December the grand anniversary festival took place, which was very numerously attended by the members and visitors from all parts; very interesting orations were delivered by Bros. Henvier, Gay, Guilhery, and Dupin. The Duke de Decazes having noticed that the Baron de Rothschild was present, remarked in his address that toleration was not a word without meaning in French Freemasonry. The baron replied in a very pathetic manner, it being very evident he was much affected. A handsome entertainment followed the work.

March 8.—A grand ball took place at Paris in the hall of the Grand Orient, for the benefit of the funds of Masons in distress; it was elegantly and numerously attended. The receipts amounted to 2719 fr.; after paying expenses, the profit for the charity was 1285 fr.

Tournon, *Dec.* 26.—The Lodge of Complete Equality signalised its first meeting in a peculiar but praise-worthy manner. Previously to closing the Lodge, one of the Brethren proposed to distribute bread to all the poor in the town, so that when the Brethren sat at their meal, they might rejoice in the thought that no one in the town was starving. The proposition being carried, the distribution took place in the presence of the mayor and the Sisters of Charity; and in order that the funds of the Lodge might not be impoverished, the amount of the expense

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was subscribed out of their own pockets by the Brethren before they separated.

ROUEN, *Feb.* 22.—A ball took place; the profits from which being 700 francs, it was decided that non-Masons should likewise be relieved—wood and bread were therefore given to that amount to all who applied.

CHEMNITZ, *March* 27.—The new Masonic building was consecrated by Bro. W. Eger, in the place of Bro. B. W. Teisig, absent from indisposition. The deputy conducted the proceedings with much *eclat.* The Freemasons flocked from all parts. The procession was then formed, and proceeded to the Lodge. There they were met by the R. W. the Deputy Grand Master for Saxony, Bro. Meissner. At the close of the ceremonies the Sisters of the Brethren presented to the Lodge three massive silver candlesticks, with branches. During the day, and at the banquet, four poems and songs, written and composed for the occasion, were recited and sung.

DRESDEN, *Feb.* 9.—A festival to commemorate the 70th anniversary of the birth day of Bro. Winkler, the Grand Master of the Saxon Lodge, took place. Between two and three hundred brethren had arrived, and immediately appointed a deputation to proceed to the residence of the M. W. Brother, to escort him to the Lodge. On his approach the Masonic chain was formed, which, being opened to receive him, was again closed, the entire assemblage at the same moment singing a new chorus of four stanzas. At the conclusion the presiding chairman, Worshipful Bro. Richard, presented Bro. Winkler with an elegant silver goblet, on which the Masonic emblems were embossed, and an inscription engraven, stating the date and object of its gift. He was then placed in the chair, and the brethren retired to their places. Bro. Winkler returned thanks, and declined the seat of honour. Many addresses were delivered by the brethren, after which they adjourned to a sumptuous banquet, and parted, delighted alike with the occasion of their meeting and the manner of their separation.

PORTUGAL.—We learn from letters received from Portugal, dated Feb. 21, that 20,000 French persons are at present in that kingdom, many of whom are Freemasons, but have no Lodge for themselves, although four Grand Orients exist. They are distinguished by the names of—1. The Lusitanish Grand Orient, which is in reality a Provincial Grand Lodge of the Grand Lodge of the Brazils; 2. The Irish Grand Orient, which is constituted from and depends on the Grand Lodge of Ireland; 3. The Passos Manual Grand Orient; 4. The Grand Orient of Costa Cabral. The two last are Independent Grand Lodges, and seem to have a considerable number of Lodges under their controul. Memorials have been addressed to the Grand Orient of France to issue a warrant for the establishment, under its banner, of a French Lodge at Lisbon. It is urged that such a Lodge is absolutely called for, in consequence of the number of French merchant vessels and ships of the line that are always in the Tagus, the officers of which frequently are Freemasons, but very seldom speak the Portuguese language, and are thereby prevented from attending the existing Lodges.

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WEST INDIES.

☞ Brother Joseph Ariano, of Kingston, Jamaica, will supply all applicants with the current numbers of the Freemason's Quarterly Review.

JAMAICA.—KINGSTON, *Sept.* 11.—A meeting of the members of the Elgin Lodge took place at Rodney Hall Court-house, in St. Thomas-in-the-Vale, for the purpose of installing the Provincial Grand Master (the Reverend William P. Burton, rector of that parish), and the necessary officers. Several members attached to the Sister Lodges in this town were present, and materially assisted in the ceremony. At about twelve o'clock they assembled at the Court-house, and having clothed themselves in accordance with their several degrees, formed and marched from that place to the Lodge-room in order, the band playing the favourite air. When they arrived at the stairs of the Lodge they opened into a column right and left. The Master, preceded by his standard-bearer, then walked up in the centre, the brethren closing in the rear and following.

The members composing the Elgin Lodge then proceeded to their room, and having opened their Lodge, the P. G. Master and his officers entered and were received in due and ancient form. The Worshipful Dr. Ewart then proceeded to instal the Worshipful P. G. Master, who in his turn appointed his officers, and afterwards installed the Worshipful John Ewart, *M.D.*, Master.

The P. G. Master then delivered a very eloquent address, pointing out the duties incumbent on Masters of Lodges.

The Lodge being closed, the brethren then marched in the same order back to the Court-house, when the P. G. Master returned his thanks to the brethren for their kindness in assisting him in the manner they had done, and kindly invited them to the banquet-room. The brethren, about thirty-two in number, having been called from *labour* to refreshment, took their seats. At this juncture the room was graced with the appearance of several ladies residing in the neighbourhood, who also took their seats on each side of the Worshipful Master, and joined in discussing the good things with the Masons, which no doubt gladdened their hearts.

The Worshipful Master then began his toasts with "The Queen and the Royal Family," "The Governor of the Island, the Earl of Elgin," "The Right Hon. Lord Glenlyon, Grand Master of Scotland," "The Earl of Zetland, Grand Master of England," "His Grace the Duke of Leinster, Grand Master of Ireland," "The Sister Lodges—long may they flourish.

The Worshipful Bro. Rutherford returned thanks on behalf of the Sister Lodges.

The Worshipful Master then rose and said that he had a toast to propose, which he felt satisfied every one would cordially join in. He could not find words adequate to express the worth of that individual.

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He was not known to all present, therefore he would tell those who are unacquainted with him that he had been the rector of this parish for the last twenty years, and was a friend in every difficulty; that he felt proud in having the honour of proposing and drinking his health, as he had continued throughout without blemish in every relation. He was sure there was not a heart that would not respond when he mentioned the name of the Rev. W. P. Burton, rector of this parish, and Prov. Grand Master of the Grand Lodge of Scotland in Jamaica.

The Prov. Grand Master then rose and thanked the Worshipful Master for the manner in which he had proposed his toast, and the brethren for the cordial manner they had responded to it. He felt sensible of the honour intended, but was not deserving of one-tenth of the praise which had been bestowed on him. If he had done anything, it was induced through the kindness of his friends who had always manifested love towards him, and if there was any credit due, it must reflect back on them; that as he had the honour of meeting them in the terrestrial Lodge, he hoped he would have the greater pleasure of meeting them in the celestial one.

The Senior Warden then claimed his right, which being conceded, he rose and proposed the health of "The Ladies," especially those who honoured the banquet-room with their presence this day. Their entrance, he said, had enlivened and shed a lustre over their proceedings. He trusted that they would continue to grace their meetings as they had done on this occasion.

The P. G. Master rose and said, as I am the man for the ladies, I should be wanting were I not to return thanks on their behalf. I have performed the pleasing duty of making the single happy, therefore I return you thanks on the behalf of the ladies.

Bro. Hall proposed the health of the Deputy Grand Master (Dr. Ewart), which was responded to with great applause.

The Worshipful Doctor returned thanks in a very appropriate speech.

The ladies having left the table, several of the gallant gentlemen followed, which reduced the number very much, and shortly after one by one was seen wending his way towards home.

The Prov. Grand Master has been pleased to grant a warrant and dispensation for the early erection of a Lodge in this city, to be named the Glenlyon Lodge Provincial No. 2, under the Grand Lodge of Scotland, the Right Worshipful W. J. Rutherford as Master.

Having omitted in our last to give the names of the Master and Wardens of the new Lodge *Le Union e Concordia;* we now supply them; viz. Bro. J. J. Nisto, W. M., Jos. Ariano, S. W., J. M. Tregaron, J. W.

Antigua, *Oct.* 23.—The ceremony of laying the corner-stone of the cathedral of St. John's by the Masonic fraternity, was observed this day with all due solemnity; every class of society was represented on this interesting and important occasion; the Lord Bishop of the diocese, Dr. Davis, and Sir Charles Fitzroy the Governor assisted. The address of the Bishop was a pious effusion of thanksgiving to the Most High, from whom he implored a blessing on the undertaking; after the conclusion of the Masonic ceremony, the Bishop presented the trowel to the Governor. The collection at the cathedral gates amounted to 41*l.* 3*s.* 3*d.* Among the concourse of ladies present, were Lady Mary Fitzroy, and the Lady of the Bishop.

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ST. VINCENT, *Oct.* 23.—The members of Lodge 262, held in H.M. 85th Light Infantry; and many other Brethren attended the church, and heard an eloquent and appropriate discourse by the Rev. J. Checkley. In the afternoon the Master, Bro. Struth, and the Wardens of the new Lodge, "Victoria, 755," under the registry of England were installed. We have now a resident Lodge, and hope to work well, and continue to live happily as Masons.

TASMANIA (VAN DIEMAN'S LAND).

THE Lodges and Chapters at work here are all under the Grand Registry of Ireland, and are as follow:

No. 33, *Fusileer Lodge and Chapter*, originally held in the 21st regiment Royal Scots Fusileers, wherein it was worked for many years. In 1842, the Grand Lodge and Grand Chapter of Ireland granted Stationary Warrants for Hobart Town, where meetings are regularly held at Mezger's Hotel. Fees: Initiation, 3*l.* 10*s.*; joining, 10*s.*; exaltation, 5*l.* 5*s.*; joining, 2*l.* 2*s.*

No. 313, *Tasmanian Lodge*, 1830, *and Pacific Chapter*, 1835. These were the first Stationary Civil Warrants ever worked in Van Dieman's Land; the meetings are held also at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.*; exaltation, 5*l.* 5*s.* joining, 2*l.* 2*s.*

No. 326, *Union Lodge*, 1832, meets at the Lodge Room, Davery-street, Hobart Town. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.* There is a Lodge of Instruction attached to this Lodge, which meets monthly.

No. 345, *Tasmanian Operative Lodge*, 1834, meets at Mezger's Hotel. Initiation, 5*l.* 5*s.*; joining, 1*l.* 1*s.*

St. John's Lodge, established at Launceston under a Dispensation granted by the Operative Lodge, No. 345. Initiation fee, 7*l.* 10*s.*

In this Colony, as well as in Sydney, there have been established a Benevolent Fund for distressed Masons, their widows, and orphans, which, if not realizing all the expectations of the promoters, is effecting some good. The Tasmanian Lodges took the lead, and have succeeded better than those in Sydney.

The Lodges in both Colonies are in want of Masonic instruction; they evince great desire to work correctly. Any Brother, whose pursuits may lead him in their direction, that would thoroughly qualify himself, would be welcomed with the most grateful hospitality by all.

A Correspondent, who has just returned home, is desirous that we should notify his arrival here by an acknowledgment of the Masonic kindness he received from all but one Brother, whose name is, for obvious reasons, suppressed. Our Correspondent left London for Hobart Town, full of hope, but fortune was unpropitious; he became unfortunate, and was compelled to apply to the Committee of Management, to assist him to return to England; they complied with his request, repurchased his Masonic jewels, which he had reluctantly parted with, and added a

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small sum of money. He went to Sydney as a steerage passenger, that port offering more frequent opportunities of transit: his wife had left Hobart Town as companion to a lady. The Sydney captain declined steerage passengers, cargo paying better, and it was three months before he could be accommodated. Again he sought aid from the Craft, a Lodge under the Irish Registry entertained his petition, on the recommendation of a member, an English Brother, who knew him in England, and the entire collection was placed in the hands of an agent, who however, delayed to perform his promise for two months, and even reproached the applicant's character, who appealed to the Lodge for protection. Their reply was in deeds, a further subscription, with other tokens of regard were readily entered into, and he passed a few days in the enjoyment of unrestrained hospitality. He returned home penniless to renewed labour in the land of his birth. Fortune, in his pilgrimage, has not favoured him; but he is desirous to return to his kind Brethren in Tasmania and Sydney, his most grateful acknowledgments for their generosity and hospitality in the hour of need, which not only restored his slandered reputation, but enabled him to rejoin his wife in England.—Brethren, we also thank you; it is thus Freemasons should act.

CAPE OF GOOD HOPE.

With the recal of the good Sir Benjamin D'Urban, our Masonic position has retrograded; the foundation of the Gas-works will probably rekindle our scintillations, and warm us to a renewal of "light." Bro. Neave is here; and with his zeal, and the united services of Bro. Clerke Burton, and Bro. Michael Van Breda, some expectation of a better day dawns on the hope.

On the 6th of October, the corner-stone of the Gas Light Company's Works in Cape Town, was laid by the Honourable John Montagu, Secretary to the Government of this Colony, as the deputed representative of His Excellency the Governor, who was himself prevented by indisposition from being present on that occasion. Lady Sarah Maitland and family, and nearly all the ladies of distinction in Cape Town and the vicinity were present. It was an enlivening scene, and one which will not be quickly forgotten at the Cape.

Unaided by what is called the monied interests of the colony, the Directors seem to have marked out a path for their progress exactly dissimilar from those pursued by the Joint Stock Companies which have preceded them, namely, the one, directly leading towards "the Public good," trusting entirely to public opinion and public support for the furtherance and success of their patriotic design.

The Masonic Body lent their willing assistance on the occasion, and conducted the business of the day in the most systematic order. The English and Dutch Lodges were blended together in the most happy concord, the members under both Constitutions emulating each other in acts of kindness and brotherly regard.

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The Master of the Supreme Court, Clerke Burton, esq., as Prov. G. M. of the English Masons, and the Hon. Michiel Van Breda, esq., Member of Council, as the Acting Prov. G. M. of the Dutch Masons, together with Br. Neave, the Deputy Prov. G. M. for Bengal, represented their respective Grand Lodges, namely, that under the Constitution of England, and that under the Constitution of the Netherlands, several other military, naval, and Indian Brethren of distinction being present, and assisting at the ceremony.

The Procession was formed at the Commercial Exchange, and proceeded to the site of the intended building. On arriving at the ground, the Masons halted and opened column to the right and left, forming a lane through which the Grand Lodges, the Hon. Mr. Montagu and suite, and the visitors passed towards the foundations. An anthem was then sung by a choir, under the able direction of Mr. Beil. As the stone descended an anthem was sung. The Prov. G. M. invoked a blessing as follows:

"May the All-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. *Amen.—So mote it be.*"

The Baron von Ludwig, as Chairman of the Company, then addressed Mr. Montagu, as the Deputy of his Excellency the Governor. To which address Mr. Montagu replied. The Prov. G. M. then presented the Trowel used on the occasion, and in the name of the Directors of the Company and the assembled Craft, requested Mr. Montagu's acceptance of it, as a token to remind him of that day's proceedings, and of the honour he had conferred on the Company and the Craft by his ready and powerful aid. The gift was accepted with evident satisfaction; and bore a suitable inscription. The National Anthem was performed by the band of H. M.'s 27th regiment, followed by three hearty cheers of the whole assemblage; and the united Fraternity and visitors returned to the Commercial Hall, in the same order of procession as before observed.

At the Hall, the liberality of the Baron von Ludwig (whose openheartedness and generosity are conspicuous on all occasions where there is a demand for it), had prepared a splendid banquet, at which about 300 persons were present. The Baron was in the Chair, supported on his right by Mr. Montagu, and on his left by Her Majesty's Attorney General. There was some little irregularity in the order of proposing the customary toasts, but good nature and conviviality made amends for all. Amongst them Mr. Montagu's health was received with every demonstration of rapturous regard which could possibly be evinced on such an occasion; and on returning his thanks to the Chairman and the company for the honour conferred on him, was long, loudly, and enthusiastically cheered. The company separated early, one and all delighted with the days' proceedings.

In the evening the Baron entertained a select party at his own house, to commemorate his birth-day, which day had been chosen by the Directors of the Company as the most fitting on which to lay the corner-stone of their intended works, to do honour to their esteemed chairman.

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Quebec.—*Masonry in the Army.*—In the *Freemason's Quarterly Review* we find honourable testimonials of the 46th Regiment. It is stated that "among the archives of this Lodge are many interesting records of high value to its Masonic character," and not the least interesting is the fact of the immortal Washington having been initiated into Masonry in the Lodge belonging to this regiment. It is also very singular and remarkable that the Masonic chest, with the regalia, &c., belonging to the Lodge, should have been twice captured during the last wars, and restored on both occasions under circumstances highly honourable and gratifying both to the captors as well as to the regiment. The gallant 46th is at present in garrison at Quebec.

Texas.—Several new Lodges, and two R. A. Chapters, have been opened in this republic during the year. Owing to the disjointed state of society in general, and the difficulty of remitting from the frontier towns to Austin, the returns have not been regularly made from some of the Lodges, but altogether the Order is progressing, and the annual meeting of the Grand Lodge in January was looked to with considerable expectation, when some of the representatives from the Grand Lodges of the United States were expected to attend.

AMERICA, (UNITED STATES).*

New York.—It has been finally settled that a Masonic library shall be collected, whereby the means of attaining a knowledge of the "history" of our Order may be ensured. Already our Grand Lodge library assumes a character of importance; it contains many rare books, among them the works of the Rev. Dr. Oliver, whom the English Brethren justly boast as the historian of the Order; to which will be added, his "Landmarks," "The Charter of Cologne," by Bro. Kloss, &c. The *Freemasons' Quarterly Review* is a staple literary commodity. The volume for 1843 has been added, by presentation of Bro. Dr. Crucefix, and the compliment acknowledged by the following letter, addressed to him, which we subjoin, to mark the appreciation by Grand Lodge of that work:—†

"New York, Sept. 9, 1845.

"Dr. R. T. Crucefix,—I have the pleasure to inform you, Worshipful Brother, that on the 3d inst. I presented to the Grand Lodge of this State the tenth volume of the *Freemasons' Quarterly Review*, in your name.

"The Grand Lodge received your gift with great satisfaction, and instructed me to return you their thanks for your interesting and valuable present.

"I am, Worshipful Brother, with fraternal regard, your's, &c.

"James Herring, Grand Sec."

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* Mark the difference in New York—a library is regularly forming; in London the project is *stated* to be a failure! Bide a while: the schoolmaster is abroad, and the spirit is at work.

† In addition to our private correspondence, we have the advantage of profiting by frequent access to the two best Masonic periodicals of the United States, viz., the American Masonic Register, edited by Bro. Hoffman, Albany, New York, and the Freemasons' Monthly Magazine, edited by Bro. W. C. Moore, Boston.

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Expectation points to Bro. Herring, our respected Grand Secretary, from whose pen a work on Masonic Jurisprudence is about to emanate, and the standard literature of the Order would be enriched by the collection into volumes of the beautiful discourses and addresses of Bros. Thaddeus Harris, Salem Town, Joseph Chandler, and others.*

Boston is not behind in this laudable work. Her foremost leader, Bro. C. W. Moore, is at his post. Maryland, Iowa, and Texas are engaged in the same view. Masonic libraries, added to the representative system, bid fair to secure our privileges and maintain our rights. *Knowledge is power.*

The proceedings of the Emergent Grand Lodge of New York, on the melancholy announcement of the decease of the late General, Bro. Andrew Jackson, ex-President, were conducted with all the solemnity due to the occasion.

PITTSBURGH.—A very stringent appeal has been made by Lodge No. 45 in aid of the Brethren who in the late disastrous fire have lost their ALL, and at the present moment actually want *bread.* It is well put, that if every Mason would but give his mite, means might be raised not only for the temporary support of the Brethren, until by industry and labour they could support themselves, but would even suffice to rebuild their Masonic Hall. A Committee of Correspondence has been formed.

WINCONSIN.—The Grand Master, Bro. Kavanaugh, has addressed his first annual exhortation to the Brethren, in which he brought before them every topic, and concludes by some very pertinent remarks on the case of an impostor. New Lodges are springing up all over the West, but Chapters are wanting.

FLORIDA.—The annual report has been published.

OHIO.—The last annual report was very important and interesting; it contains an admirable address by the Grand Master, Bro. W. Thrall. The grand orator afterwards delivered a very eloquent discourse. The corner-stone of a new Masonic edifice has been laid.

MARYLAND.—The Grand Lodge is improving in its discipline, but requires caution in its proceedings. Some of its subordinate Lodges still lack zeal, and are difficult to move. The Grand Master's (Bro. Gillman) address is a lucid composition.

CHATHAM FOUR CORNERS.—The address by Bro. Lee on St. John's day was highly sensible and intelligent. It deserves publication.

CONNECTICUT.—Bro. Peck, the M. W. G. M., has not been behind his fellows. His annual address was brief, but to the point.

The Masonic Obituary in the United States records the harvest of death. Many excellent Brethren have passed from the temporal to the eternal "secret," leaving behind them a remembrance of their pilgrimage on earth as the best legacy of Masonic friendship.

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* Private Lodges are also at work. The Lodge of Strict Observance, over which Bro. Herring presides, has received many valuable books, shells, minerals, &c., for their Library and Museum.

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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.

THE SUSPENSION OF A MASTER AND HIS SENIOR WARDEN.—The submission of the Master to the fiat of his Masonic government is a clearance of character. The suspension being fully and honestly complied with, he may resume his rank and station, and the dues, of course, being paid up, he may be invested as a Past Master. In the case of the Senior Warden there appears a great difference as to the lengthened term of suspension; but the members of the Lodge alone can judge of the propriety of electing him Master. In our opinion, the length of the supervision is a purification. Both of the Brethren can return to their Lodge as natural members, paying their arrears. Suspension is not expulsion; and when the Masonic law is satisfied, charity should re-assert her natural rights.

THE TEMPLAR QUESTIONS.—A reply will be found elsewhere.

BRO. G. K. TRULON.—The Agents for Bro. Spencer's publication in Bengal are Messrs. Ostell and Lepage, Calcutta. The laws of the K. T. and higher degrees are not yet in print. Those of the Irish Grand Council, &c. (7*s* 6*d*.), are on sale at Bro. Spencer's.

CALCUTTA.—*Star in the East.*—Bro. W. A. Laurie, F.S.A., Secretary to the Grand Lodge of Scotland, has been unanimously elected an honorary member. We understand that a similar compliment has been paid him in Bombay, by the Lodge Rising Star, of Western India.

SCINDE, *Sept.* 16.—The ceremony of laying the foundation stone of a Masonic Hall took place. The Brethren of Lodge Hope assembled in considerable force at the house of the Senior Warden, and proceeded in procession, accompanied by the full band of H. M. 86th Regiment. On arriving at the site, the Worshipful Master of the Lodge delivered an oration, and the officiating officer having handed Sir C. Napier the necessary implements, his Excellency proceeded to lay the stone, and enclose in it a bag containing coins and a paper. This portion of the ceremony being performed and the stone fixed, Sir C. Napier proceeded to address the assembly. We do not pretend to do more than offer a faint outline of the address, which was in delivery fluent and impressive. It commenced by stating that his position was a difficult one, owing to the suddenness of the call; that his attention having been diverted to other objects for many years, he was probably one of the worst Masons present, but as there might be some less acquainted with the subject even than himself, he would endeavour to give a sketch of the history of Masonry from the earliest times. It might be said to be coeval with creation, for when order and harmony arose Masonry might be said to exist; that the first faint trace of it in England was to be found amongst the Druids and that subsequently during the Heptarchy it assumed a substantial form; that the Masons were then engaged in the erection of cathedrals and churches both in England and Wales. They were at first a persecuted sect, but subsequently obtained immunities, and were

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recognized as a body with full permission to prosecute their Craft, whence the term arose of free and accepted Masons. Masonry was to be traced in nearly all parts of the globe—in Arabia, in Persia, and amongst an interesting people called the Druses, inhabitants of a country at the foot of Mount Lebanon, who had up to the present day preserved their independence amongst their native forests, and whose rites and ceremonies were believed to be Masonic. It was asserted that a Brahmin from India had travelled to and penetrated their wilds, and had been admitted to a knowledge of their mysteries. Masonry had been embraced by potentates, princes, and prelates; it inculcated charity, benevolence, and every moral worth. And now, gentlemen, concluded his Excellency, having joined with you in laying the foundation stone of the first Masonic Hall in Scinde, and having with other Masons subscribed to the erection of the first Christian temple ever erected in this country, I trust we shall be ready to subscribe to a Protestant one, and with this hint I take my leave of you.

The ceremony being concluded, the procession returned in the same order. Many ladies were present in carriages and on horseback, as well as a large number of gentlemen equestrians, and a great body of spectators. We have been favoured with a sight of the elevation of the future hall, and do not hesitate to say that, in our opinion, it will be a handsome and imposing structure, and consequently a great ornament to the presidency.—*Kurrachee Advertiser.*

China.—Hong Kong, *Sept.* 28.—Freemasonry is certainly progressing, but the fees are too exorbitant, and certain merchants are making money by advancing loans, at high interest, for building a spacious house, to contain Reading and Assembly Rooms, as well as chambers for Lodges, &c.; but it is yet too early for such extensive operations, and it is very probable that a new Lodge will be formed, better suited, because limited to existing circumstances.

LITERARY NOTICES, &c.

Historical Landmarks of Freemasonry. By the Rev. George Oliver, *D. D.* Spencer, London. The thirty-fourth Lecture treats on the increase of Freemasonry from its revival, in 1717, and introduces a great variety of remarks from different authors, more especially from those in America. The subject of "Landmarks" is handled with great acuteness, and at considerable length. There may be some who will probably think the Author is too descriptive, but such must bear in mind that the Doctor quotes from printed works, sanctioned by Grand Lodges; and that, if he did not avail himself of such information, he could scarcely accomplish the great object he has in view. The thirty-fifth Lecture is devoted to the Royal Arch Tracing-board, which is developed and illustrated with great care. The thirty-sixth Lecture enters into the ineffable degrees, and the thirty-seventh unfolds the "Sacred Roll."

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Latomia, No. XI. Weber, Leipsig. This periodical continues to keep its place among the best Masonic publications of the time. We always gladly avail ourselves of its important intelligence. We believe the Editor and Publisher to be one and the same person; liberality appears to be the leading point with him, and we hope that a large number of the members of the Fraternity will possess themselves of the back numbers, the opportunity for which has so liberally been given them by the reduction of price for the purpose; it is from 13½ rix thaler to 5 rix thaler, or 15*s.* instead of £2. We mention this, as the original price will be resumed after this year. The illustration to this number is the statue of Erwin at Steinbach, in Baden, with a biography. The other articles are essays on "The Love and Humanity of the Fraternity," "The Freemason's Thoughts on Departing this Life," "Have the Persecutions that Freemasonry has suffered Injured the Order," together with other articles, well written, ably handled, and inducing the reader to turn his mind to higher and nobler objects than merely ceremonial Masonry, or the qualities of the banquet. Among the reviews, is one upon three books lately published, in which they show the advantage of putting the works in juxta position, for one fully refutes the other; they are on—1, Non admission of Jewish Brethren to the Prussian Lodges. Berlin, Hayn. 2, On the Unlawfulness of the Attempt to Introduce Christianity into Freemasons' Lodges. Kloss, Frankfort-on-Mane. 3, On the Union of Freemasonry with Christianity. Scherbius, Frankfort-on-Mane. The conclusion they arrive at is, that to exclude any man, on religious grounds, is improper and altogether unmasonic. As No. 3 is written to oppose Nos. 1 and 2, the Reviewer concludes his remarks by quoting a passage from the book in question, thus—"The first day on which Christianity ceases to be the basis of Freemasonry, will be the last of my position as Master of the Lodge." This is a highly improper remark, and an uncalled-for threat. No Master of a Lodge should threaten to resign if he cannot have it all his own way. If the Worshipful Master wishes to favour only a Christian Lodge with his presence, we can recommend one to be placed in that fortunate position—"the Eclectic," of Frankfort. The only evil attending this Lodge is, that it stands alone, not another having yet been found to keep it company, nor will any Grand Lodge have its connexion.

New Masonic Publications.—On the 1st of May, 1845, appeared at Lisbon, the first number consisting of 200 pages 8vo., "*The Almanac of the Ancient and Accepted Fraternity of the Scottish Ritual, for the Year* 1845," published under the sanction and for the profit of the Fund of Benevolence of the Freemasons. By Brothers N. dos Reis, and R. Felner, Members of the Philanthropic Lodge.

It promises to give original articles on the History, Biography, and Anecdotes of Masonry in Portugal.

Officium militum Temple. May. Taunton.

This elegant little brochure contains the service of the Knights of the Temple and St. John of Jerusalem, of the Holy Cross Conclave, stationed at Coryton. The compilation is very creditable to the Author, who, although not publicly announced, is we suspect, the founder of the Coryton Encampment. There will ever be some difference of opinion existing on controversial points, and we must acknowledge that the absence of the creed of St. Athanasius would not have detracted from the

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merits of the work. It should be observed that this brochure does not profess to disclose any of the secrets of the Masonic Knights' Templar; but confines itself to the prayers and invocations that are offered up at the respective ceremonies; and which are equally adapted for private meditation.

The Masonic Mirror, and Symbolic Chart. Sandford. Cleveland, Ohio. Spencer, London.

Having committed an error in stating that this very curious and interesting Chart was the production of Bro. Bills, we hasten to repair the mistake. Bro. Bills became the purchaser of a large stock, which he brought with him to England; the name of the author is Bro. Sherer. The chart may be had, backed on linen and folded in the form of a book, which makes it both portable, and convenient for reference.

Rejected Letters. Exposure of "the Tablet," versus Freemasonry. By a Catholic. J. Cleave. London.

As this pamphlet is intended for Roman Catholics, others must make that allowance. We know not whether the industrious author of these excellent Letters has not done better service to his own religious creed by the publication of them, than even to Freemasonry; for he has stood forward nobly in the van, as the opponent of bigotry; he has snatched the mask from the face of the apostate, and proved that the early lessons of true piety are not to be lost in those of intolerance. Furthermore, he has been the means of eliciting from the clergy and laity of his own faith, the important fact, that even true Roman Catholicity and Freemasonry are not incompatible. The defence of Freemasonry is doubly honourable to the author, from whose able pen we hope to reap future advantage.

The American Register. L. G. Hoffman, Albany, New York.

Our valued contemporary is attaining an altitude of power; he is supported by the protection of the Grand Lodge of New York, which thereby fosters the industry of the editor by its approbation, directs the mental energy to the advancement of truth and knowledge, and places the journalist in his proper sphere. Is it to be wondered, then, that the Grand Master himself is emulous to express his own sentiments, and cause them to be promulgated to the Brethren of the world? In this honourable course he is followed by other Grand Masters, as well as many powerful orators, among whom the Reverend Salem Town and Bro. Joseph Chandler stand forth as conspicuous instances. Papers by Bro. Herring, and articles by the editor, display great research and critical force. We ourselves profit greatly by the labours of our brother journalist, whose fruits are refreshing to the spirit, and which inspire grateful recollection. Errors of the press will, however, happen, and thus his directions to his printer to acknowledge certain articles from the *F. Q. R.* have been disregarded—e. g., "Masonic Friendship," and "A Mason's Duty," which are inserted in No. 11, originally appeared in our periodical in 1843. We are too jealous of the honour of our friend to allow him to wear borrowed plumes, and the carefulness of our examination of every page, proves our estimation of his efforts.

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Freemasons' Calendar and Pocket Book, 1846. R. Spencer.

We are enabled to announce that the "Committee for superintending the printing of the Calendar,"—for really there is a committee (!) to conduct this elaborate and scientific work—direct the attention of Masters of Lodges to art. 7, p. 61, and to the laws, pp. 91 and 92, of the "Book of Constitutions;" they have also added the *eclipses* for the year, and (credat indeas) the *iron masters' meetings*. What labours for Hercules to contemplate!—how grateful we feel for such zeal in the cause of Masonic science—*mons parturit nascitur mus*.—Notwithstanding a risible propensity, we must thank the printer for a very creditable specimen of typography; and observe that in every part, where Bro. Spencer has been permitted to exercise his own discretion, he has shown himself a master of his art. The Calendar was unusually late, but we must not allude to the cause, otherwise than to exonerate Bro. Spencer, the publisher.

Melodia Masonica. Four Songs and a Trio, partly composed and arranged by Bro. C. H. Purday. Z. T. Purday. R. Spencer.

The first of these songs, "the Entered Apprentice," is stated to have been written and composed by Bro. Matthew Burkead, about the year 1723; and so it was, excepting the sixth verse, which is an addition but no improvement, viz.—

> "We're true and sincere,
> And just to the fair,
> They'll trust us on every occasion,
> No mortal can more
> The Ladies adore,
> Than a Free and an Accepted Mason."

This verse is quoted from the Book of Constitutions for 1738.

We do not find, on a pretty close investigation, that the "Fair" have ever received "fair play" from our Order; that the wives and daughters of Masons are truthful and trusting we well know; but equivocal compliment, very nearly amounting to a falsehood, tells against and not in favour of an Order, so pure as Freemasonry really is. Scarcely a year has passed since the attempt to permit a widow to bring in her petition at any time, after a husband's decease before the Board of Benevolence was frittered down to two years; and no later than at the Grand Lodge of June, and again in the present month, memorials from country Lodges were presented, and a *posse comitatus*, headed by noblemen and gentlemen, attended, and prevented an increase of dues for the purpose of granting annuities to the widows of Masons. "Just to the fair," indeed! We regret that poor dear Mrs. Caudle is defunct—were she living we would send her into Devonshire and Yorkshire in particular, and teach Masons not to forego their allegiance, but to sing more appropriately as regards woman.

We have almost forgotten our immediate duty, which is with Bro. Purday's compositions—they are all of them pleasing, easy, and fluent, and form excellent melody for the convivial hour; their Masonic inference will probably, with many of the more thoughtful Brethren, tend to supersede songs of a lighter character; and we advise all Lodges to have a copy at hand.

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The Natural System of Architecture. By William Pettit Griffith, F. S. A. London.

The author, who is also the publisher of this work, which is a large quarto, elegantly printed, but, as times go, very dear, is opposed to the artificial system of architecture of the present day, and has advertised his work as containing a discovery of the connection between architecture, music, and astronomy, as well as the geometrical secrets of the Freemasons. In this atttempt he has certainly displayed much taste, and his researches have evidently been directed with considerable care; but we do not consider that he has successfully combatted the opinions of Wilkins and other modern architects. The diagrams are executed with much skill, and this brings to our recollection a brief but carefully written paper by Bro. Robert Turner, that appeared in our columns so long ago as December, 1834, which we have re-perused with added satisfaction, and which becomes the more important in connection with Mr. Griffith's work. We hope our correspondent will resume the subject with which he is so well acquainted. We have been often asked, what is the "College of the Freemasons of the church?" The assumption of such a title is somewhat suspicious, the church having lost its power may canniely wish to regain it by a union with the craft.

An Historical Account of Religious Houses formerly situated on the Eastern Banks of the River Witham. By the Rev. George Oliver, DD. (In the press.) Oliver, Uppingham. Spencer, London.

The indefatigable antiquarian, Dr. Oliver, is again in the field; his fertile thought is ever producing good results. The present work is founded on papers read before the Lincoln Topographical Society in 1842, and will be embraced in thirteen chapters, referring to monachism and its design—monkish employments—accounts of various abbeys and priories—many interesting anecdotes and observations—suppression of monachism in England, &c.

Herald of Peace. Thomas Ward and Co.

As the continual dripping of water will impress the hardest stone, so assuredly will the Herald of Peace, in time, effect advancement in the great moral principle it advocates. A letter to ministers is written in the true spirit of sound philosophy. Some extracts from lectures by William Smyth, professor of modern history in the University of Cambridge, tell admirably in the cause. "Peace, (says Professor Smyth) is the great cause of human nature, it is the great secret of prosperity to all nations, collectively and individually. It is therefore the common policy of all."

The Bromley Magazine. Conducted by the Pupils of Mr. Rowe's Academy, Bromley, Kent.

Our juvenile contemporary continues its bold flight, occasionally resting on the wing to survey the ebb and flood tide of literature. The yet unpracticed eye, however, may scarcely be enabled to scan with sound observation the contending elements of so vast a sphere, and it will not, therefore, be surprising that in some pages there should lack the salient point; but we must not be hypercritical where there is so much to admire, and still more to hope for. The articles on Botany and Wild Plants are industrially arranged. "Self-Importance" (a tale) has its moral. "Philos" will hereafter take still higher place; and the "Prize Essay" stamps its author as in polished armour, *cap a pied,* ready for a foremost rank.

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Histoire Philosophique de la Franc-Maconnerie. Par les FF. Kauffman et J. Cherpin, Callaborateurs de la Revue Maconnique.

The prospectus of this work is very promising, and is extremely well written. We shall look with interest for the publication itself.

The Oriental Album. By E. Prisse, Esq. Madden and Malcom.

Report speaks highly of this elegant bijou, which is described as a series of historical, pictorial, and ethnographical sketches, illustrating the human families in the Valley of the Nile, their costumes, usages, habits, modes of life, &c.

NEW YEAR'S EVE, 1845.

JUST BEFORE MIDNIGHT.

OLD YEAR thy race will soon be run,
Masonic era's worthless one,
'Mid movement, progress, every where,
Thy last sigh on the silent air,
Will leave no onward trace to track
Thee in the thousands long gone back.

False to our faith, I call thee not,
Though wearing one unkindred blot,
The widow's cry, thou'st heard in vain;
We do not wish thee back again,
But rather let us hope the year,
Thy next-born child will bright appear,
Remove the unmasonic stain,
And make our Craft itself again.

Be thine no useless death-bed sighs,
But hopes that upward ever rise,
As suns that set in twilight's tear,
To-morrow may all Heaven appear.

E. R. MORAN,
(Grand Master's Lodge)

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TO CORRESPONDENTS.

☞ We are requested to state that Dr. Crucefix has altogether retired from London. His address is, *Grove, Gravesend, Kent;* where all communications should be addressed that are intended for his personal observation—indeed letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also, that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry, —the trials of Preston, Whitney, Bonnor, and others. His own escapade is complete.

Bros. HERSEE and other Editors.—Papers are ever welcome.

A COLLECTOR OF SCRAPS.—It is Bro. Dr. Senior whose children were baptized from the water of the River Jordan. The Lewis, "Hiram Abiff," is the third son of Bro. A. U. Thiselton.

A STUDENT.—The error is with the printer, who did not correct the word *Essences*, for which read Essenes in second paragraph, lines one and three, page 306.

ARITHMETICUS.—The amount invested in Consols, on account of the Board of General Purposes is 6400*l.*, independent of Exchequer Bills; which latter, with the excess of growing income, will be amply sufficient to defray the cost of re-decorating the hall, as well as the balance due to the sculptor for the statue of H. R. H. the late Grand Master. We agree, however, in the propriety of a sharp look-out.

CŒLEBS.—The story of the Malay Wedding is not suited to us, albeit the authority of St. Lewis as to the fact. On one point Cœlebs is in error: the couplet—"Tremble all those, &c." was made by Brother Thomas Thumb. The parody—"Tremble ye Provincial Grand Masters of Sumatra, Yorkshire, and Herts!" was vociferated amid derisive cheers by the Grand Registrar, who at the time was not P. G. M. for Cambridge.

FRABRIBUS.—We shall be happy to enter into a correspondence, which may not be uninteresting. For this desirable purpose, however, name and address are essential; meantime a letter addressed to Dr. Crucefix, will meet instant attention.

AN EYE-WITNESS must be hard of hearing, or he would not have so widely misinterpreted the "masterly speech that could not be replied to." In justice to the Brother alluded to, we prefer the version of our own reporter.

ARISTIDES.—The secret history of ——— will be most acceptable for perusal; it shall be returned within the time specified.

AMICUS.—Envelopes, containing a prospectus of the *F. Q. R.*, may be had of Mr. Limbird, Stationer, 143, Strand.

ORDO.—The best way to correct abuses is to promote enquiry.

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COLLEGE MUSINGS —The continuation of these papers is unavoidably deferred.

A COLLECTOR—We are obliged by the offer of some parts of the "Bibliotheca Sussexiana," but our series is complete. Bro. Spencer will, probably, be glad to avail himself of the offer, having many friends to serve.

A NON-PEON OF SUMATRA.—The sovereign of that ilk did not present the memorial against increase of dues, for the purpose of granting annuities to widows, said to have been passed unanimously in his imaginary province, and concocted by—Nobody. He has, we hear, however, become very restless on the important grand junction extension midland trebble-trunk atmospheric, which, being "provincially registered," is to circumvallate, under-tunnel, enclose, include, and embrace all the vastness of his intended contemplation. The constant enquiry of Major Longbow is, "How are stocks?"

PARNOBELE.—Were we not right? Had you applied to the Board of General Purposes, you must have become foes; the mere exposure of the case would have tended to such a result. The papers being destroyed by mutual consent, no evidence exists. The Board had no business of the kind on hand, so that your case would have attracted the deeper attention of the Grand Lodge.

BRISTOLIENSIS.—Your communications are always valuable.

A NORWICH BROTHER will, we hope, excuse the omission of the "bill of fare" at the Grand Installation dinner; but we promise to pay the most sidulous attention to any reports of the "working" of the Provincial Grand Lodge, as well as to that of the subordinate Lodges.

ANTICIPATION.—We merely gave the opinion of an influential correspondent. The recent important change in the government may defer, if not otherwise affect probability.

BRO. REED.—Bro. Spencer will have bound copies as soon as they can be procured from the G. S.

R. H.—By an act of excessive caution, the lithographic plates have been DESTROYED, so that about 500 copies of the letter-press of the Constitutions remain on hand without plates. O ye clever men at head-quarters! But will any one dare to state as much in the G. L.?

THE BOY JONES.—Inquires from whence are the expenses of the G. S., on the occasion of his visits to the G. M. defrayed? From the funds of the Board of G. P.

BRO. W. PHILLIPS.—The three stars. Too late.

DEV. MAJ.—Anonymous correspondents ought not to handle edge-tools, which require handicraft in their use; such persons often do injury. We always give as full reports as circumstances admit. The name may have escaped the notice of the compiler of the Index. Not knowing our correspondent, we cannot do acceptable justice to the estimable friend (for such he is) and Brother alluded to, whose high sense of honour would shrink from anonymous praise. The note reached us on the 21st Dec., but bears long ranged date of —— 1845.

J. R S.—Many thanks for a very courteous compliment, and rely on the promise. The report came very late, and is therefore somewhat abridged.

W. L.—The anticipated grand festival and ball at Birmingham, on the 22nd Jan.. too late.

W. E.—The marriage of Bro. Pigott too late.

DISCIPLINE AND PRACTICE.

FIDELIO.—As to candidates. The Quaker's affirmation with his hat on or off, as he pleases. The Hebrew on the Old Testament. The Turk on the Koran. The Hindoo and Parsee by their own test of faith. The Red Indian by the Great Spirit. The wild denizen of the forest by the sun, with a reservation, that his Sponsor do bind himself to acquaint the noble fellow with the supremacy of the Great Architect of the Universe that made the sun. All whom HE created, the atheist alone excepted, may be received within the pale of FREEMASONRY.

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A MASTER (under warrant).—Necessity may sanction a P. G. M. in permitting a Lodge to work without previous consecration; but such a course is not discreet, for the subsequent consecration loses much of its dignity and importance; and if it be delayed until the period of election of Master, it would be better that the Master and Wardens originally named in the Warrant should continue in office, unless some *stringent* necessity to the contrary should exist.

J. P. should read us with more attention. We have often repeated, that none but fully qualified Brethren can be present at a Board of Installed Masters.

ARCH MATTERS.

P. Z. AND OTHERS.—The appointment of the Third Grand Principal is vested in the First Grand Principal. We must decline to insert the letter of a P. Z. of twenty years' standing.

TEMPLARS, &c.

S. G. J. G.—The diploma of the 33°, granted by authority of the late Alexander Deuchar, is as valid and effectual as from any other existing authority in the world, and its possessor need not travel elsewhere.

A KNIGHT.—We prefer the spirit to the letter, and consider that the Masonic inference should guide all degrees, as the qualification for a Principal Chair is the degree of W. M. or P. M. So that, for the Presidency of an Encampment, the qualification should be that of P. Z. Preserve landmarks, or you may make the higher degrees disrespected. Exceptions only prove the rule.

ONE FULLY QUALIFIED.—The letter is correct in spirit, but not quite "en regle" for publication. The party has the "cacoethes scribendi"—a species of "cherca sancta vite"—which is probably constitutional. The best way of treating it is by simples. Thus, as a reply to some 30 pages, say, "I have the honour to acknowledge your letter of ——, and remain your obedient servant, ——."

33°, entreats us to prevent "Chaos" from coming again, by a timely exhortation to the Grand Conclave of England to take the lead without delay. With all the gloziness of that supreme body, we yet prefer it to the phantasies which encourage the tinsel, but disregard propriety.

THE ASYLUM.

A reference to the advertising pages will show that a Ball will take place in January, and that the Festival is fixed for the 17th of June. Let a stirring appeal be made to the Craft, and surely they will not hesitate to repair the loss sustained by the Chancery suit, which has so happily terminated.—FLOREAT ASYLUM.

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