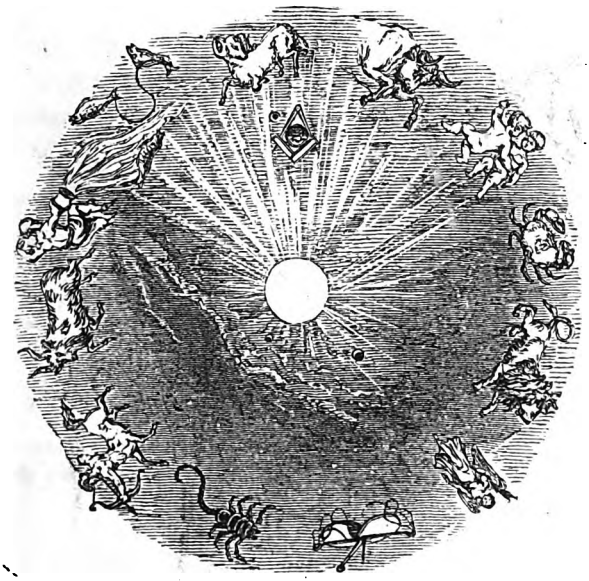
THE

# FREEMASONS' QUARTERLY REVIEW.

SECOND SERIES.



"LIGHT."

## 1846.

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TO

THE M. P. AND ILLUSTRIOUS BROTHER,

J. J. J. GOURGAS,

GRAND COMMANDER,

AND

THE SUPREME COUNCIL 33°

FOR THE NORTHERN DISTRICT AND JURISDICTION OF THE UNITED STATES—

THE FORMER A VETERAN FREEMASON WHO HAS SUSTAINED, BY PRECEPT AND EXAMPLE, THE HIGH DEGREES; PREVENTED THEIR DECADENCE; AND, AS A CROWNING LABOUR, EMULATED THE CHARACTER OF

FREDERICK THE GREAT,

IN HAVING CONDUCED TO THE ORGANIZATION OF

THE SUPREME COUNCIL

IN THIS KINGDOM, WHERE IT WAS HITHERTO KNOWN BUT IN NAME;—AND THE LATTER HIS COMPATRIOTS IN ZEAL, AND THE PARTAKERS OF HIS HONOURABLE SUCCESS,

This Volume

IS GRATEFULLY INSCRIBED AND RESPECTFULLY

DEDICATED.

1846.

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THE

# FREEMASONS'

# QUARTERLY REVIEW.

SECOND SERIES—MARCH 31, 1846.

"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.*

## RE-ELECTION OF THE GRAND MASTER.

At the last Quarterly Communication, the Right Honourable Thomas Dundas, the Earl of Zetland, was unanimously re-elected Most Worshipful Grand Master of the United Grand Lodge of England for the year ensuing, amid the acclamation of the Brethren, who testified their sentiments with enthusiastic and affectionate respect. His Lordship may be assured that he lives in the esteem of his Brethren, who always regret his absence. Each succeeding year convinces them of his appriate fitness for the high dignity to which a United Grand Lodge have

• *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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raised him; and however they may contemplate a successor, it is less with hopefulness of that successor's ability to exceed the Earl of Zetland in Masonic attainment, than that he may look on the well-tried capabilities of that Noble Brother, as the best model for emulation. The Earl of Zetland will be installed in April next for the third time. The annual appointment of Grand Officers is looked to with more than usual interest.

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A motion for a grant in aid of the Library was negatived on grounds the most futile. The opponents could not agree in argument, for one party considered the proposed grant as paltry, while others thought that there being ninety pounds in hand, it was unnecessary. It is a singular anomaly in Masonry, that with many there should be a desire to continue behind hand with all the world in the very elements of Science. However, agitation will teach a useful lesson.

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A motion in favour of annuities for the Widows of Masons was unsuccessful in the vote. But as no person ventured to question the propriety of the motion, we presume now that the wedge has been applied, that after several notices of motion duly to be given, and as duly to be rejected, the cause of the "Helpless Widow" will ultimately triumph. It is a common saying that "Rome was not built in a day." The mover implored some one to bring forward a more liberal motion than his own, that he might support it. Such a sentiment is worthy of a Mason, and will ultimately prevail.

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### THE ADDITIONAL SALARY.

We had not intended to have noticed the subject, but to have been contented with leaving our readers to comment on the report of the proceedings at the last Grand Lodge; "a good natured friend," however, having expressed himself with more zeal than discretion on the motives of the Brother who moved the amendment, which he terms an abandonment of the former liberal policy of the said Brother, whose motives are moreover hinted to be of a *personal* nature, disposed us to enter into an examination of the question. We should further state, that the "good-natured friend" is of opinion that it is indecorous to oppose any motion suggested by the Board of General Purposes, because such motions are certain of being carried!

It is true, the "good-natured friend" fights behind a mask, availing himself of anonymous protection; on this account he should be treated with contempt, but he has dared us to the conflict by a declaration that

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we should quail at hinting the conclusions to which he has arrived; we have also a further reason for publicity arising from the fact, that certain eaves-droppers have pretty plainly hinted something of the sort. It becomes due, then, to the Masonic reputation and moral courage of the party alluded to, to make (*Scottice*) "a clean breast of it." Let Aristides (!) such is the name this correspondent assumes, and those who think with him, reflect thereon and ponder well.

We will first deal with the alleged abandonment of liberal views. Is there the shadow of proof? Surely, mere anonymous assertion is none. But as the shadow of coming events, what are really the signs and tokens? Unceasing endeavours to obtain shelter for the aged Brethren, and annuities for their widows. Next, as to personal motive. We ask who first, with determined and successful energy, proposed and supported an increased salary to the same party some fourteen years since, when it was very strenuously opposed?

And now to the point, as to "the indecorum of opposing the motions suggested by the Board of General Purposes, because such are certain of being carried." Of all inconsistencies that of impudence is the most impertinent—according to such reasoning, your Board of General Purposes would become the governing power—the Grand Lodge its puppet. Start not!—such would be the substance, not the shadow;—the form of an election for Grand Master and the Board might be faltered through; but away to the four cardinal winds of heaven would go English Freemasonry. How long would any other system of the Order exist afterwards? It is well known that, as Masonic Journalists, we have been much in the habit of thinking for ourselves, and having done so, communicated pretty freely our considerate thoughts to others. We lay no claim to infallibility, but we have a satisfactory pride, in the conviction that we have no necessity to withdraw, or even to soften down, any opinions we have ventured to give to the Masonic public. We have been guided by the "philosophy" of common sense, and honesty of purpose, and so far from feeling satisfied with such an interpretation of the power of the Board of General Purposes, we frankly state that their power is limited to the ministerial not the legislative office; and that in all cases, when they recommend any subject to the attention of Grand Lodge, it should be done after the gravest deliberation—with the utmost delicacy, and the fullest explanation. Was this course pursued in the case in question? Certainly there was no "suggestio falsi," but there appeared something of the "suppressio veri,"—for the recommendation went "per saltum" for an increased grant.

We understand that in all well-regulated societies, when the conduct of secretaries or clerks is to be taken into consideration, an ample statement is shown in contrast to the inadequate remuneration, for the requital of service. Now, was the slightest allusion made to the amount

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of salaries—was it intimated directly or indirectly, that the amount had been gradually raised from 90*l.* to 250*l.* as stated in Grand Lodge, but in reality exceeding that amount, as we have been since informed, for in one branch of the Masonic office there has beenvery recently a small addition? No,—mystery presided, and until the mover of the amendment, probably struck by the evident silence on such important fact, eliminated the truth, the Grand Lodge naturally considered their clerk to have been sadly under paid. It requires some amount of moral courage to examine into the niceties of an arrangement suggested by "the Board"—and still more to oppose them, especially when supported by "troops of friends," who to their credit adopt the mere side of generosity. But our view of the case would have taken a far higher range in the case of long service. A three months' notice of motion, for so large an annual grant, should have been given, showing the true grounds of its propriety. The provinces who are more interested in the result could have supported the grant, or by silence have acquiesced;—but there was no "*Aristides*" to teach a public duty. The affair was certainly *legal*,—but it was also sudden, electric, final. We say final, for confirmation must follow—and it ought to follow. It would be ungenerous were it otherwise—for Masonry enjoins the minority to yield gracefully to the majority—and as the Brother who has thus received so liberal an increase of income, is in the full vigour of manhood and physical power, we hope that another twenty years may pass ere he require a retiring pension.

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THE GRAND HALL.—This noble hall has been entirely re-decorated, and we must award due praise to the artist who has succeeded in thus restoring our noble temple to its original freshness. For architectural beauty, size, and general effect, it is unequalled in the metropolis—perhaps in the whole world; and, as now lighted by the chandeliers, under the superintendence of Professor Faraday, presents a truly magnificent appearance. We have heard that the artist who has thus successfully worked out such effects, has lost considerably by the contract. We hope this is not the case; but should it be so, we then advise that *the Board recommend* that not only the artist be paid in full, but that a vote of thanks from the Grand Lodge be presented to him. Masons should be *just* as well as *generous*.

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## THE CHARITIES.

To state that all the Charities of English Freemasonry are flourishing, is scarcely to breathe the glorious truth. There is a promise of fruitful abundance—such as has never before been presented. On the occasion of the Festival in aid of the Boys' School on the 11th instant, upwards of six hundred pounds were collected. The promise of still greater generosity at the Festival of the Girls' School, in May, will no doubt be realized, for the requirements are more extensive. And then in June will be the Festival in aid of the Aged Mason, which surely will not be forgotten by the kind-hearted and the generously disposed. Would we could add a fourth Anniversary Festival in aid of Masonic Widows. We do not despair—our faith is strong. "Justitiæ soror fides."

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### CONTEMPLATED AMALGAMATION OF THE ASYLUM AND BENEVOLENT ANNUITY FUNDS.

Prejudice has at length been compelled to yield to consistency. This most desirable object has attracted the attention of the Committees of both institutions; and sub-committees from each are appointed to consider on what may be the most desirable means of accomplishing an end so devoutly wished for. In the present state, we purposely defer any observations, leaving to the intelligent Brethren to whose care this great question is committed, to deal with it as a "holy one." And may their labours be crowned with success.

The Election of Annuitants will take place on the 15th of May.

The circular of the Asylum to the Lodges and the Craft in general, is deserving of serious attention, and will, we hope, meet with a liberal support.

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The Supreme Grand Conclave of England have elected Sir Knight Colonel C. K. K. Tynte as their most Eminent and Supreme Grand Master, who is to be installed on the 3rd proximo. The august ceremony will be celebrated with due solemnity. It has attracted the attention of the various Encampments, and a full attendance is expected. The Duke of Leinster has been invited to assist in the ceremony, but we regret to learn that His Grace cannot avail himself of such invitation. The Order of Masonic Knights Templar may now look forward with hope. "Sperate, et vosmet rebus servate secundis.'

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India.—The re-union in Bombay was of a most stirring nature. Dr. Grant, the Prov. Grand Master of Bengal, under the English Constitu-

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tion, on his way to Calcutta, became the guest of the Prov. Grand Master of Bombay, Dr. Burnes, under the Grand Lodge of Scotland, who associated upwards of one hundred Masons to greet Dr. Grant. Our report, although but an outline, is worthy attention. The following extract will mark the spirit and intelligence of the various addresses:—

"Among the anomalies of the physical world, accounts have been given by some who have gone down to the deep in ships and seen the wonders therein displayed, of founts of living fresh water in the midst of the sea; and in arid deserts the weary traveller has been comforted by spots of loveliness and verdure. It is even so in the moral world. In these cold utilitarian days, whatever clings to the past or cherishes the tender and the ideal, is apt to be looked upon with leer malign, by material philosophy and worldly wisdom. Springing up from the dim depths of remote antiquity, like freshets of the ocean, preserving their sweetness amid the waste bitterness around, the institutions of Masonry from primeval eras, even through the darkness of the middle ages, athwart which they gleamed star-like, have ever evinced a salient power, and living freshness of their own, not to be overborne by barbarism and tyranny, or to be annihilated by political changes and revolutions."

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America.—Freemasonry in this hemisphere is resuming its original sway; the mists of error on the part of its opponents are passing away, and the principles of Washington, Franklin, De Witt, Clinton, and others of the noble-minded are in the ascendant. We doubt not that Masonry may even neutralize the deadly upas poison of conflicting politics, and that Brethren of one common stock, and speaking one language, may be kept from that fatal collision which submerges all in the curse of desolation and ruin. The Grand Master, Peabody, in his address to his Grand Lodge, after commenting on the necessity "of strengthening peace and the bonds of concord between two nations, kindred in laws, religion, and language, *and which should never have been at variance*," observes, that "pursuant to a provision recently incorporated into our Constitutions, two Englishmen,* who have become highly distinguished by their zeal and devotion in the cause of the Craft and of humanity, have been elected honorary members of this Grand Lodge." This compliment from American Masons is doubly valuable at this moment, when the political horizon is so much overcast.

Canada.—Freemasonry is thriving. The Provincial Grand Lodge is about to be revived.

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* Drs. Oliver and Crucefix.

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## AWFUL RETRIBUTION.

"At the time the lightning was most vivid, a party of men and women had assembled at the Milton's Head public house, on Tollhouse Hill, and, during its vivid flashes, one man, named Alfred Greenwood, residing at Radford, kept continually *uttering oaths*, and *wishing that the lightning might strike some of the women blind.* Scarcely had he uttered the wish than a more vivid flash than usual entered the apartment and *struck him to the earth.* On being taken up it was discovered *he was totally blind.* His eyes were completely turned up, and the whites only visible; he only spoke once, which was to say 'Oh! God—my arm!'—Mr. Darby, surgeon, was immediately fetched, and he soon discovered that he was irrevocably struck blind. He was then placed in a Fly and conveyed home, where he now lies *blind and dumb.*"—Account of "A Terrific Storm at Nottingham," on Sunday, 6th July, 1845.

O LEARN, ye wicked! ye profane of tongue!
Whose hearts are darken'd by the cloak of crime—
Learn here an awful lesson!—There is ONE
Who hears and sees all creatures upon earth,
Who knows the countless acts of heedless man,
Traces his footsteps o'er the course of Life,
And searches the deep fountain of his thoughts!
Uupon the golden Throne, where Mercy sits,
Eternal Justice watches from on high
The reckless millions that from day to day
Degrade humanity, and ev'n defy,
In impious language, and with brutal voice,
The boundless pow'r that form'd the wondrous world!
Oh! base and horrible are words of men
Who dare defy the awful will of Heav'n!

A wretched creature utters, with an oath,
The sinful wish that *others* may be struck
With blindness—that the lightning's burning flash
May wound his fellow-creatures, and destroy
In *them* the blessing they received from GOD,
Who gives all blessings for the good of all.—
The wicked wish is spoken, and the words
Are heard by Him whose judgment cannot err:—

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An awful beam of sulph'rous fire descends,
And instantly the mortal speaker falls
Prostrate, in helpless agony!—His eyes
Roll in their sockets, but the darkness round
Is horrible. The gift of light from him
Who felt no gratitude that he was blest,
Is gone for ever!—How he groans and sighs!
His tongue would utter what he feels, and ask
For help from those whom lately he could curse,—
But double wretchedness is on him now,
For *blind and speechless* is the stricken man!—
The awful judgment of an angry God
Forbids that he shall e'er again behold
The lovely things of Earth.—The hills and dales,
The beauteous flow'rs, the plants, and shady trees,
The flowing rivers and the glittering streams,
The grassy meadows and the harvest fields,
The waving groves that cool the summer breeze—
The glorious sun, the moon, the twinkling stars,
The varying aspects of the changing year,
And every lovely scene that Nature gives
To raise the grateful soul from Earth to Heav'n,—
Are all to him a dark and dreary blank!
The boundless light of Heav'n is closed from him
For ever!—Bitterness of spirit clings
Round his chill'd heart, and Conscience wakes within
The frightful recollections of the past,
That bring no comfort to his hapless mind,
But sad increase of misery!—His soul
Is overwhelm'd with wretchedness: he longs
To speak of what he suffers; but he sighs
And pines in silence, for 'tis Heav'n's decree
That *he shall speak no more!*—

O wicked men!
Be warn'd—be warn'd, ere yet it be too late—
And learn that He who giveth life and death
Will not be mock'd by impious words and oaths
From creatures subject to His awful pow'r.

W. Hersee.

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# ON FREEMASONRY.

BY THE REV. GEORGE OLIVER, D. D.

I have often wondered how it could happen that our forefathers, the Freemasons of England, should have omitted to work out the details of Masonry in a more particular and perfect manner than we find it accomplished in the publications of the last century; although it was generally believed, even then, that such discussions were extremely advantageous to the Order, being calculated to dissipate the mists and prejudices which biased the minds of men, and indisposed them for the reception of truth. Numerous evidences of this fact are scattered over the writings of the few Masonic authors, which distinguished that period. "The best way," says Laurie, in his preface, "of refuting the calumnies which have been brought against the fraternity of Freemasons, is to lay before the public a correct and rational account of the nature, origin, and progress of the institution, that they may be enabled to determine whether or not its principles are, in any shape, connected with the principles of revolutionary anarchy, and whether or not the conduct of its members has ever been similar to the conduct of traitors." And from the publication of such sentiments, it must be evident to every Brother's experience, that the feeling against Freemasonry, which displayed itself so openly only a few years ago, has assumed a much milder form, if it be not entirely removed.

It will not, however, be difficult to account for the dearth of Masonic writers in a preceding age. Before the eighteenth century, symbolical Masonry had no lectures; and, consequently, while it was confined to a simple ceremonial, needed no illustrations; because, as the science was chiefly operative, the secrets would be those which had a reference to building—to the scientific ornaments and decorations of each particular style of architecture as it flourished in its own exclusive period, and these mysteries were communicated gradually, as the candidate rose through the different stages of his order or profession.

There appears to have been one general principle which extended itself over every style from the early English to the florid, decorated, and perpendicular, and constituted one of the most ineffable secrets of the Masonic Lodges. It is now known to have been the hieroglyphical device styled *vesica piscis;* "which may be traced from the church of St. John Lateran, and old St. Peter's at Rome, to the church at Bath, one of the latest Gothic buildings of any consequence in England. It was formed by two equal circles, cutting each other in their centres, and was held in high veneration, having been invariably adopted by Master Masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of our Saviour. It was indeed a principle which pervaded every building dedicated to the Christian religion, and has been exclusively attributed to a knowledge of Euclid."[1]

The prevailing secrets of the Lodges in these early times, were the profound dogmata of Geometry and Arithmetic, by the use of which all their complicated designs were wrought out and perfected. Thes

(1) Kerrich. in Archæol. vol. xvi. p. 292



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sciences are inseparable from the system; and accordingly have been faithfully transmitted to our own times. "The secret meetings of the Master Masons," says Dallaway, "within any particular district, were confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations. We may conclude that the craft or mystery of architects and operative masons was involved in secresy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their fraternity. Still it was absolutely necessary that when they engaged in contracts with bishops, or patrons of ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master Masons for such a purpose, and became in general acceptation in the middle ages."[2]

The abstruse calculations which accompanied the sciences of geometry and arithmetic, are no longer necessary to Freemasonry, as an institution purely speculative; and they were accordingly omitted in the revised system as it was recommended to the notice of the fraternity by the Grand Lodge in 1717, and we retain only the beautiful theory of these sciences, with their application to the practice of morality, founded on the power and goodness of the G. A. O. T. U. in the construction of the system in which we live.

It would be an injustice to our Brethren of the last century to believe that they did not entertain a profound veneration for the principles of the Masonic Order. But the customs and habits of the people of England, living in that day, differed materially from our own. They were times when conviviality and a love of social harmony prevailed over the more sedate pursuits and investigations of science, in which such an astonishing progress distinguishes the present times. In the seventeenth and eighteenth centuries London was an atmosphere of clubs, and a society of this kind existed in every street for the peculiar use of its inhabitants, besides those which were exclusively frequented by persons possessing similar tastes or habits of amusement. And it will be no disparagement to Masonry, if we believe that its private Lodges did not sustain a much higher rank than some of these celebrated meetings; for the Kit Cat, the Beefsteak, and other clubs, were frequented by the nobility and most celebrated literary characters of that polished era.

It was the organization of Freemasonry that gave it the distinctive character which elevated its pretensions above the common routine of club life; and although it is admitted that the members of the latter entertained a strong attachment to their several institutions, yet none were so enthusiastic as those who had enlisted in the cause of Masonry, as we may learn from the few testimonies which remain. A Mason of high standing, a hundred years ago, thus expresses his feelings respecting the Order. "Masonry is the daughter of heaven; and happy are those who embrace her. By it youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greatest part of mankind. In short, its ultimate resort is to enjoy in security the

(2) Dallaway. Archit. p 410.

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things that are, to reject all medlers in state affairs or religion, or of a trifling nature; to embrace those of real moment and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and have the less to wish for by the enjoyment of what they have. Liberty, peace, and tranquillity, are the only objects worthy of their diligence and trouble."[3]

But this, as well as almost all the testimonies of that period to its superior excellence, is confined exclusively to morals.

Modern revision has however extended the limits of scientific investigation in the Order of Freemasonry beyond what was intended by those who decreed that "the privileges of Masonry should no longer be restricted to operative Masons, but extend to men of various professions, provided they were regularly approved and initiated into the Order." And Dr. Hemming and his associates, at the Union in 1813, thought it expedient to add some peculiar disquisitions from the system of Pythagoras, on the combinations of the point, the line, the superficies, and the solid, to form rectangular, trilateral, quadrilateral, multilateral figures, and the regular bodies; the latter of which, on account of their singularity, and the mysterious nature usually ascribed to them, were formerly known by the name of the five Platonic bodies; and they were so highly regarded by the ancient Geometricians, that Euclid is said to have composed his celebrated work on the Elements, chiefly for the purpose of being able to display some of their most remarkable properties. These disquisitions usually conclude with an explanation of the forty-seventh problem of Euclid, which is called the Eureka of Pythagoras.

Our transatlantic Brethren have improved upon this still further. Some of the Grand Lodges have given a public sanction to the introduction of literary and scientific subjects, not contained in the usual lectures, and the open discussion of them at the private meetings of the society. And a committee of the Grand Lodge of New York, in their report for the year 1842, decided that "Masonic periodicals, if judiciously conducted, are calculated to accomplish a vast amount of good, by diffusing more extensively those sound, moral, and benevolent principles, which so eminently characterize this venerable institution; your committee, therefore, recommend those publications to the liberal patronage of the Fraternity."

To promote this laudable purpose, the Grand Lodges have recommended to the Fraternity temperance and early hours; a general observance of which, I am persuaded, would not only afford ample leisure for scientific investigations, but would also operate very favourably both for the welfare and credit of society; and it is much to be wished that such a system of discipline could be established by authority in our own Lodges; for a laxity of practice in these particulars is calculated to introduce loose and incorrect habits, which cannot fail to prove injurious to the popularity of the Order. If a Lodge be opened beyond the prescribed time, its labours may be protracted, particularly if its members are too much attached to its refreshments, to a late hour, which is inconsistent with domestic comfort, and promises to create female dissatisfaction, and perhaps hostility.

There is a delicate sensibility in the female mind which is easily excited, and an impression may be made in a moment, which will be found

(3) Pocket Companion, p. 296.

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difficult to eradicate. The members of a Lodge, therefore, ought to be particularly on their guard that an unfavourable prejudice against the Craft be not created; because, in such a case, every little deviation, which, under extraordinary circumstances, may be unavoidable, will be magnified into a serious fault. And when transgressions, even though they be imaginary, are multiplied in the bosoms of those who ought to be most dear to every Free and Accepted Mason, and whose happiness it is their duty to promote by every attention in their power; an estrangement of heart may be occasioned, which will embitter domestic comfort, and produce misunderstandings and disagreements, for which the pleasures and enjoyments of Freemasonry will in vain be expected to compensate.

Nothing can supply the loss of domestic comfort, which is the one great source of happiness which an all-wise Creator has provided for us on earth. If, therefore, a fear of injuring the interests of Freemasonry fail to induce the observance of decorous hours in the conduct of a Lodge, let this consideration be superadded—let an attention to the comforts, and a respect for the prejudices of their families, prompt the Fraternity to avoid late sittings. It is a practice which answers no one good purpose—which secures no valuable end—which conveys no true gratification in the enjoyment, and embitters the reflections of the ensuing day. And beyond all this, it places in jeopardy those fireside comforts—those domestic virtues, which the religion we profess, the Masonry we practice, and the reason with which the divinity has endowed us—alike concur in stimulating us to cultivate and adorn.

To carry out all these points, and to bear harmless the Order during the process, much depends on the knowledge and judgment of the Master; and it is of such importance to the prosperity of Freemasonry that this officer be judiciously selected, that it behoves every candidate to consider well his capabilities for the office before his election. It is not enough that he is *au fait* at the openings and closings of the several degrees, and well acquainted with all other routine ceremonies; he ought also to be conversant with the history, the antiquity, and the philosophy of the Order; and the tendency of its mysteries and pursuits to promote the practice of Christian morality, for on this knowledge will the success of his administration depend. In these days bodies of men meet together for other purposes than to hear the repeated recitation of a series of common-place maxims, which soon lose their interest, and become as sounding brass and a tinkling cymbal. Even an acquaintance with the traditions of Freemasonry is not without its utility. They lead to something of a higher character, and are intimately connected with its philosophy. The most minute legend, although abstractedly it may be considered trifling and unmeaning, is not without its use, and if traced to its elements, will be found to bear a relation to facts or doctrines connected with our best and dearest interests.

It appears to me, that in the revision of the lectures at the Union, a great omission occurs which it would be well to supply, and in the present taste for scientific lectures and investigations, nothing would tend to elevate the character of Freemasonry more than to afford an opportunity for its indulgence by furnishing the means of carrying out the references of the Order, by the introduction of a higher range of science. Freemasonry, to be completely successful, should take precedence in science, as it does in morals and the exercise of heaven-born charity; and there is no institution under the sun which equals it in the walks of

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benevolence. Its charities are unrivalled. It cherishes the orphan—it supports the widow—it relieves the destitute—and it provides for the worthy aged Brother an asylum from the storms of penury and indigence, at that helpless period of life when he is no longer able to wrestle with adversity.

It is true the seven liberal sciences are referred to in the second degree; but, with the exception of Geometry, they occupy no important place in the lecture. And for this reason, I suppose, that in ancient times the Order is said to have been denominated Geometry. On this science, with its application to architecture, our disquisitions are abundant and powerfully interesting; and why should not a lecture on the elementary principles of other sciences be equally gratifying to the members of a Lodge? Arithmetic, or the science of Number, is nearly allied to Geometry; we patronise Music in practice, but hear nothing of it in theory; and of Astronomy we are merely told that "it is an art by which we are taught to read the wonderful works of God in those sacred pages, the celestial hemisphere. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole of the creation trace the glorious Author by his works."

It is however my chief intention in this paper, to offer a few desultory remarks on the science of Number; which, although the institution of Freemasonry is based upon it, has no authorized lecture to illustrate its fundamental principles—no scientific disquisitions to display its mysterious properties. At every step we take we find a triad reference, but the reasons why this occurs are not satisfactorily explained. The monad, the duad, the triad, and the tetrad, meet us at every turn, and though these numbers constitute the foundation of all arithmetical calculations, the candidate is not fully instructed how they operate or in what manner they ought to be applied.

A large portion of the Egyptian philosophy and religion seems to have been constructed almost wholly upon the mysterious properties of numbers; and we are assured by Kircher,[4] that every thing in nature was explained on this principle alone. The Pythagoreans had so high an opinion of number, that they considered it to be the first principle of all things, and thought a knowledge of numbers to be a knowledge of God. The founder of the sect received his instructions in this science from the Egyptian priests, who taught that "the monad possesses the nature of the efficient cause, while the duad is merely a passive matter. A point corresponds with the monad, both being indivisible; and as the monad is the principle of numbers, so is the point of lines. A line corresponds with the duad, both being considered by transition. A line is length without breadth, extending between *two* points. A superficies corresponds with the triad, because in addition to the duad, length, it possesses a third property, viz. breadth. Again, setting down three points, two opposite, the third at the juncture of the lines made by the other two, we represent a superficies. A solid or cube represents the tetrad, for if we make three points, and set a fourth over them, we have a solid body in the form of a pyramid, which hath three dimensions, length, and breadth, and thickness."

In expressing their opinion of the Platonic bodies, the followers of Pythagoras argued that the world was made by God in thought not in

(4) Œdip. Egypt. tom. ii. p. 2.

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time. He commenced his work in fire and the fifth element: for there are five figures of solid bodies, which are termed mathematical. *Earth* was made of a cube, *fire* of a pyramid, *air* of an octaedron, *water* of an icosaedron, the sphere of the universe of a dodecaedron. And the combinations of the monad, as the principle of all things, are thus deduced. From the monad came the indeterminate duad, from them came numbers; from numbers, points; from points, lines; from lines, superfices: from superfices, solids; from these solid bodies, whose elements are four, viz., fire, water, air, earth; of all of which, under various transmutations, the world consists.

This great philosopher, Pythagoras, who, by the superiority of his mind, infused a new spirit into the science and learning of Greece, and founded the Italic sect, taught his disciples Geometry, that they might be able to deduce a reason for all their thoughts and actions, and to ascertain correctly the truth or falsehood of any proposition by the unerring process of mathematical demonstration. Thus being enabled to contemplate the reality of things, and to detect imposture and deceit, they were pronounced to be in the road to perfect happiness. Such was the discipline and teaching of the Pythagorean Lodges. It is related, that when Justin Martyr applied to a learned Pythagorean to be admitted as a candidate for the mysterious dogmata of his philosophy, he was asked whether, as a preliminary step, he had already studied the sciences of Arithmetic, Music, Astronomy, and Geometry, which were the four divisions of the Mathematics, according to the system of Pythagoras. And he was told that it was impossible to understand the perfection of beatitude without them, because they alone are able to abstract the soul from sensibles, and to prepare it for intelligibles. He was told that, in the absence of these sciences, no man is able to contemplate what is honest, or to determine what is good. And because the candidate acknowledged his ignorance of them he was refused admission into the society.

Above all other sciences or parts of the mathematics however, the followers of Pythagoras esteemed the doctrine of Numbers, which they believed to have been revealed to man by the celestial deities. And they esteemed arithmetic the most ancient of all the sciences, because "being naturally first generated, it takes away the rest with itself, but is not taken away with them. Thus animal is first in nature before man; for taking away animal we take away man, but not in taking away man do we take animal." They considered the creation of the world only as the harmonious effect of a pure arrangement of number. Thus Dryden—

> From harmony, from heavenly harmony,
> This universal frame began;
> From harmony to harmony,
> Through all the compass of the notes it ran,
> The diapason closing full in man.

Pythagoras asserted, according to Censorinus, that "the world is made according to musical proportion; and that the seven planets, which govern the nativities of mortals, have a harmonious motion, and intervals corresponding to musical diastemes, and render various sounds according to their several distances, so consonant that they make the sweetest melody, but inaudible to us by reason of the greatness of the noise, which the narrow passage of our ears is incapable of receiving."

According to the above doctrine, the monad was esteemed to be the father of Number, and the duad its mother; whence the universal prejudice in favour of odd numbers, the father being had in greater honour

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than the mother. Odd numbers being masculine were considered perfect and applicable to the celestial gods, while even numbers, being female, were imperfect, and given to the terrestrial and infernal deities. Virgil has recorded several instances of this prediliction in favour of odd numbers. In his eighth Eclogue he says,—

> Terna tibi hæc primum triplici diversa colore
> Licia circumd; terque hæc altaria circum
> Effiglem duco: *Numero deos impare gaudet.*

Thus translated by Dryden—

> Around his waxen image first I wind
> Three woollen fillets of three colours join'd;
> Thrice bind about his thrice devoted head,
> Which round the sacred altar thrice is led.
> Unequal numbers please the gods.

The eastern nations at the present day appear to reverse this principle. When two young persons are betrothed, the number of letters in each of their names is subtracted, the one from the other, and if the remainder be an even number, it is considered a favourable omen, but if it be odd, the inference is that the marriage will be unfortunate.

There are some curious superstitions still existing in our own country in favour of particular numbers. A Scottish minister, who wrote a treatise on witchcraft in 1705, says, "are there not some who cure diseases by the charm of numbers, after the example of Balaam, who used magiam geometricam?—build me here seven altars, and prepare me seven oxen and seven rams, &c. There are some witches who enjoin the sick to dip their shirt seven times in water that runs towards the south." Sir Henry Ellis has collected many instances of the use of odd numbers, in his notes on Brand's Popular Antiquities, to which the curious reader is referred.

The superstition of divination by number, called Arithmancy, was so firmly planted in the mind of man by the observances of ancient times, that it appears impossible entirely to eradicate it. An old writer quaintly remarks, on the authorities at the foot of the page ;[5] "I will not be superstitiously opinionated of the mysteries of numbers, though it be of longe standing amongst many learned men, neither will I positively affirm that the number of six is fatall to women, and the numbers of seaven and nine to men, or that those numbers have (as many have written), magnum in tota rerum natura potestatem, great power in kingdoms and comonwealths, in families, ages, of bodies, sickness, health, wealth, losse, &c., or with Seneca and others, septimus quisque annus, &c. Each seaventh year is remarkable with men, as the sixth is with women. Or, as divines teach, that in the number of seaven there is a misticall perfection which our understandinge cannot attaine unto, and that nature herself is observant of this number."

I may probably resume this subject on a future occasion.

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(5) Censor. de die nat. c. xii. Philo de leg. l. i. Bodin de Repub. l. iv. c. 2. Varro in Gell. l. iii. Jerom in Amos. 5. Practice of Piety, fol. 410, &c. &c.

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## STRICTURES UPON PAST AND PRESENT FREEMASONRY BY SIT LUX.

TO THE EDITOR.

Sir and Brother,—In a communication with the above title addressed to you in the last number of our Masonic periodical, I find so many objectionable remarks upon the origin and nature of our *really* catholic system of *Brotherly love*, that I cannot refrain from at once entering my caveat against them. I shall do so in as brief, but decided a manner, as the very singular remarks themselves will admit; and I readily append my official designation and name to this protest, because I sincerely think the real interests and character of Freemasonry so affected by those remarks, that, whatever prestige the name may bear in the Craft, so much more weight will be attached to my open and emphatic dissent from their truth.

Freemasonry undoubtedly a Christian institution in its origin! Then what on earth is the M. W. G. M. about in withdrawing his representative from the Royal York Lodge, at Berlin? According to the writer of the article "Past and Present Freemasonry," the Prussian Lodges are correct in excluding the Hebrews, making their Masonic rule the symbol of a sect! Freemasonry a vile, sordid, narrow-minded sect! That general system of ethics cut down, cribbed, and cabined to the wretched confines of a maundering human intellect! The universal love of every son of Adam as a brother of the dust pinched and compressed to the contracted circle of a sect! For such is the inevitable inferences of Sit Lux's remarks. Such light as regards Freemasonry one would think had been kindled by the torch glare of fanaticism.

It is a trite saying, you may prove too much. If that writer's ground of argument be defensible, then exit the ancient and honourable fraternity: it becomes foolishly situated. A brother clergyman, only six days ago, objected that Masonry was made a substitute for Christianity. Now if Sit Lux were right, such objection is sound. With that person's views, the Order or society is usurping a sphere it has no authority to entrench upon. If she be a teacher of Christianity, as some persons more than broadly insinuate, she is not merely the teacher of a sect, but she has no call for her vocation. Her mission is finished according to the hallucinations of certain writers, and she ought therefore to be reckoned among the things that have been.

I cannot conceive that the premises adduced by Sit Lux in his letter to you, can be consistent with the views entertained of Freemasonry by the Craft at large. If such they were, I should consider it my duty as a clergyman to abandon it to-morrow. My sphere as a Christian minister is fully adequate to attain whatever good might be achieved among those who believe in Christ; and, therefore, I should conscientiously reject any such auxiliary for the purpose as a Lodge of Freemasons. The thing is to me in this aspect most ridiculous, and itself opposed to the position in which our over zealous Brother Sit Lux would attempt to place the Craft.

No, no; if Freemasonry, illimitable, as our M. W. G. M. observed, embracing all, rich and poor, Christian and Jew, and his lordship might have added, Turk and Hindoo, within her range; if she be that sublime, transcendant, and expansive mother of mankind, she cannot possibly partake of that sectarian nature which Sit Lux's remarks would lead us

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to conclude. For myself, I confess to have sought initiation into the mysteries of Freemasonry, and to have comprehended from its peculiar constitution, and the light thereby diffused into my understanding, a sense, purport, and object, utterly dissimilar to what Sit Lux propounds.

I found the Christian religion did not extend its divine tenets and doctrines throughout every habitable region of the globe, whatever it may ultimately do when the times of the Gentiles shall be fulfilled. Meanwhile, its precepts taught me universal love and benevolence of mind; that they who knew not and yet had done things worthy of stripes, should be beaten with few stripes; and that they who sinned without law should perish without law; and a thousand similar benignant principles. I therefore eagerly seized hold of the opportunity to join a society which professed, as a pervading fundamental institute, to bring me into closer contact with my fellow-man, separated from me by a diversity of creed, by a difference of race, government, and station, in order that the attributes of Jesus might exercise their influence over the human heart, even where His name was not yet known, or not acknowledged to the extent of my belief.

Now reduce Freemasonry to the limits of any particular religious institution, and you *de facto* annihilate its usefulness as a common bond of humanity. Declare it to be in its maxims, rites, and ceremonies, exclusive in its character, and you *a priori* debase it to that anti-social position wherein the most rancorous passions of the human heart have raged, to enkindle wrath, envy, hatred, and discord among mankind.

Christianity is essentially, and for all moral practical beneficence, Freemasonry, but Freemasonry, in a dogmatical sense, is not Christianity; and whenever she encroaches upon, or assumes that designation, her destiny will be suicidal. Ecclesiastical history developes no such pretensions. The traditions of the Craft give a very different construction to her polity and origin.

If the bitter acrimony of the Greek towards the Latin or Roman church, is to be a type of the results of these new-fangled notions of Freemasonry, then away with such an addition to the already multiplied moral and social pestilences on the earth.

If the anathematising spirit of the Roman towards the English church, is to be inoculated into the system of Freemasonry, then begone all simulated assumption of genuine brotherly love.

If the prejudices, piques, and jealousies, which avowedly exist even among the various Protestant denominations, are to be introduced among the divine elements of concord admitted to prevail on all religious and political points and distinctions within our Lodges, then farewell the harmony, peace, and rational order which pre-eminently distinguish Brother Masons from all other sections of the human family.

I could assign an infinitely better reason why our secret Order is obnoxious to certain divines, as well as certain potentates, than the one given by Sit Lux. Where on earth has the man been living, not to know the species *et hoc genus omne?* Surely he is but a neophyte.

The objections about the prayers of our Lodge invocations not ending with the *mediation* is insupportable, in defence of those clergymen who do not choose to come among us. It is perfectly frivolous.

If ever the customary *mediation* used in Christian forms of devotion were employed in our Masonic rites, I both doubt its accuracy and propriety. If Freemasonry be what is represented in the constitutions,



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charges, and other authorities, then the impropriety of such a mediation being adopted must be self-evident, *a fortiori*.

If it ever was adopted in the Lodge ceremonial, either it was done through ignorance, or Freemasonry is not what it is at present proclaimed to be; and therefore as a sect of Christian origin and instruction, palpably out of joint with the age we live in. There is no evading these logical deductions, and consequently the sooner the Craft is extinct the better. But, on the contrary, I take Freemasonry to be what we moderns conceive of it—a humane, benevolent, thoroughly liberal, social institution—which, in the eloquent words of our late eminent D. G. M.—"powerfully developes all social and benevolent affections; mitigates without, and annihilates within, the virulence of political and theological controversy; 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."

*Illa verba in tabulis ærosis scripta et cum literis aureis in memoria latomorum perpetua sunt!* On those great and noble-minded principles shall I ever advocate Freemasonry, and manfully defend it against the insidious attacks of those who would degrade such admirable motives of the human heart, to the petty-minded sentiments of sectarian bigotry.

If the Anglo-Indian clergy, or the Roman Catholic priesthood, or the Bishop of Exeter, or Mr. Blunt, or some others of the clergy, to whom Sit Lux refers, feel so very squeamish at our prayers in Lodge omitting the mediation of Christ, how is it that THEY repeat the Lord's Prayer, or Paternoster, no less than ten or twelve times, perhaps, in the course of a sabbath's liturgical services, when no mediation of Christ is expressed in that most simple and devout of all forms of prayer, and taught too by Christ himself to his disciples?

If such nicely scrupulous persons discountenance Freemasonry on so weak a ground, precisely on the same should they quit and resign the privileges and emoluments of the church. This, in fact, amounts to the *argumentum ad absurdum*. Freemasonry wants no such grafts to make its germs produce sour grapes.

The conclusions of Sit Lux's letter go to demonstrate that Freemasonry was a sort of secret brotherhood, established by the early Christians to protect themselves and their worship, under symbols and emblems, from the persecutions of the heathen. If so, although I do not believe in such an hypothesis, my opinion would be confirmed, viz., that Freemasonry is now an excrescence upon our social stem that may be cut off; the fraternity may now safely be put to bed, consigned to oblivion, and their paraphernalia sold to augment the fund for building churches and endowing a priesthood. Then Philpotts, *cum multis aliis*, will certainly sanction defunct Freemasonry with their pious patronage.

Yours fraternally,

H. R. SLADE, *D. D.*

Wolverhampton,
Jan. 17, 1846.

The P. G. Chaplain for Staffordshire,
and D. P. G. M. *pro tem.*

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## OUR JEWISH BRETHREN, ALSO SIT LUX.

TO THE EDITOR.

SIR AND BROTHER,—In the *Freemasons' Quarterly Review* for December, 1845, I have read with much interest the tone expressed, and the umbrage felt by the Grand Lodge of England, respecting the unmasonic conduct of the Grand Lodge of Berlin, by refusing admittance to our Jewish Brethren. I have also perused in the same periodical the communication of "Sit Lux," which seems to be chiefly founded on part of a speech of the Rev. Bro. Oliver, upon the occasion of a testimonial being presented to him in Lincoln, when that worthy Brother said—"*In* 1813 *or* 1814 *a numerous and flourishing Lodge was held, amongst the members were several Jewish Masons, and they possessed sufficient influence to direct the committee to withdraw from the lectures every reference to Christianity.*" "Sit Lux" seems (if I understand him rightly) not over warm to the Jewish Masons, if its origin be Christian; and asks—"*is Masonry or is it not of Christian origin?*"

In Blue Masonry every member of the Craft will find in his certificate that the date of Masonry commenced *four thousand years* previous to Christianity; the same in the Royal Arch degree; the priestly order commenced *three thousand three hundred and thirty-six* years before Christianity, consequently if these dates are correct, and we have no shade of proof to the contrary, Masonry must have been established amongst the Jews; all the ceremonies, particularly in the Royal Arch degree, historical, emblematical, and mystical bear too strong a character to contradict, and proves it was introduced, cultivated, and cherished by the then unchristian kings, princes, and most influential individuals of those times, four thousand years before Christianity, consequently the degrees of Entered Apprentice, Fellowcraft, Master Mason, and Royal Arch degree are of Jewish origin; and on what ground can the Lodge of Berlin, or any other Lodge, assume or arrogate to itself, with justice, the right of expelling a Jewish Brother from their meetings? when at *that* very time, perhaps (particularly in the Royal Arch degree), every signal respect and loyalty is expressed in memory towards Moses, Abraham, Isaac, and Jacob. Any Lodge which can thus act inconsistently, by refusing a Jewish Mason admittance, acts unconstitutionally, and proves its utter ignorance of Masonic duty and brotherly love.—"*Junctus amor virtute levat super æthera Fratres.*"

The higher degrees of Masonry are of Christian origin, viz., Knights of St. John of Jerusalem, Knights of Malta, Knights Templars, &c., the latter's certificate commences with the words—"*In the name of the most Holy and undivided Trinity, Father, Son, and Holy Ghost,*" (at least my certificate of Knight Templar, granted to me by Lodge, No. 272, at Belfast, under the registry of the Grand Lodge of Ireland, does), this and the drinking vessel, in which the Knight Templar pledges himself, are proofs in evidence of these degrees being of Christian origin, from these degrees Jews are excluded, and none but Christians *can* or *will* be admitted. The Order of Knight Templars commenced about *seven hundred and twenty-eight* years ago, at the time of the crusades, and as those Knights had frequently occasion to cross the seas and divers countries of non-believers in Christianity, they were instructed and provided with certain pass words, signs, and tokens, to pass their way unmolested, among the Algerines and Moorish Masons, and a

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mutual agreement between the believers and non-believers in Christ. The Mediterranean Pass, (a degree only given to the Knight Templars, and afterwards to the Knights of Malta,) was given to them to make use of in case of obstruction or hindrance. Even by their greatest opponents, in respect of religion, it was given, received, and responded to with every token of Brotherly love ond friendship;* by this, then, it proves clearly, that an amicable Brotherly agreement was established between *Christian, Turk, Moor,* and *Jew,* to be recognised as Brothers of the same family, and children of the great Architect of the Universe.

I have been a Mason since 1806, have visited most of the principal Lodges in France, Germany, Holland, Poland, Prussia, Hanover, Sweden, and Denmark, and declare in all the numerous Lodges I have been present (in the Master Mason's degree), never have I heard, or seen, a properly initiated Brother Jew Mason being refused admittance; nor have I ever heard in their Masonic workings an allusion, *direct* or *indirect,* to Christianity, nor witnessed the many prayers as introduced amongst the Brethren in the English system of working in Masonry, particularly so since the year 1813; and yet those countries do, and can, boast, of as good and worthy Masons as ever were initiated in any Lodge of England. Away, then, with those uncalled-for inuendoes of "Sit Lux;" if the Craft is to be ruled by a spirit of bigotry, then there is an end to genuine Masonry.

I remain, Sir and Brother,
Yours, Fraternally,
L. C. De Loude,
R. A., K. M., K. T., H. P. P.

Wolverhampton, January 14th, 1846.

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## ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

### CHAPTER I.—*Introductory.*

THE NATURE AND MEANING OF THE TERM FREEMASONRY.

Amongst existing institutions Freemasonry stands boldly pre-eminent as the only system *capable of universal adoption,* in which scientific attainments are rendered directly subservient to moral culture, and spiritual instruction is expressly blended with intellectual improvement.

It is this peculiar and intimate union of science with morality, which forms one of the distinguishing characteristics of the Order, and, inde-

* Not later than about thirty years ago a small craft, a trading vessel, with a valuable cargo on board, was sent from a trading port in Ireland to a commercial town on the Mediterranean coast. She was manned by a captain or master, a mate, and seven sailors, they were overtaken by a calm, when an Algerine piratical vessel came up to them, under a heavy discharge of its guns, hailed them to surrender as captives; the captain and mate being both Masons, the former a Knight Templar, as a last extremity, took the ship's speaking trumpet, and with a stentorious voice, vociferated M * * *, &c. when immediately a signal of the Algerine pirate was responded: they came on board, saluted each other, and after Brotherly demonstrations of Love, departed in friendship, leaving the Irish vessel and crew unmolested to pursue their course.

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pendently of its other beneficial tendencies (and these are manifold), renders Freemasonry worthy the attention of every man, desirous of promoting the welfare, and increasing the happiness of his fellow-creatures.

A society thus constituted, connecting together all its professors in the ties of BROTHERLY LOVE—inculcating with powerful energy the purest doctrines of MORALITY and VIRTUE—breathing the holiest aspirations of an undying FAITH—leading to the blissful HOPE of a glorious immortality—and teaching with impressive force the practice of UNIVERSAL CHARITY—a society thus constituted would not be less worthy of notice though its origin could not be traced beyond the present age. But the spirit of Freemasonry, though radiant in her beauty, like the day-star of the morning, and still fresh with the purity of holiness and grace, is no longer young.

Originating in periods of the most remote antiquity, Freemasonry has outlived the fall of empires, and survived the mutations of ages. Based on the rock of truth—TRUTH, *immutable* and *eternal*—having the *welfare of man* for its primary object, and the *glory of God* for its ultimate aim, it has resisted and triumphed over all the assaults of its enemies. Passing through the fiery ordeal of persecution, it has become, like gold, purified by the trial.

The history and antiquities of the system, therefore, irrespective of its beneficent principles, awaken our curiosity, and become deeply interesting, particularly when we find that the investigation increases in interest as we proceed, and finally opens a wide and apparently boundless field of inquiry, not only to the moralist and philanthropist, but also to the historian, the archæologist, and the divine.

Great minds have occasionally been engaged in this investigation—many learned Brethren have enlightened the fraternity by their erudite researches—but our Rev. Brother, Dr. Oliver, completed the crowning labour, and to him the honour is due of having, unaided and by the most unremitting perseverance, collected the materials from their widely scattered sources, and prepared the most complete and interesting exposition which we yet possess of Masonic antiquities, and the progress of the science amongst the early nations of the earth. The works of Dr. Oliver place Freemasonry in its proper light before the world, and they, more perhaps than any other external circumstance, have tended to raise the institution to the commanding position which it now occupies.

The dignity of the science, regarded in its *speculative* character, demands that all philosophical investigations into its origin, progress, and principles should be encouraged, in order that it may retain its high position, intellectually as well as morally, and never be allowed, through the inattention of its members, to degenerate into a mere form or ritual, and become like a body without spirit, or life without soul.

As in all other departments of science fresh discoveries are continually increasing our store of knowledge, so we find that archæological researches, particularly amongst the existing monuments of those countries where ancient Masonry more especially flourished, are constantly adding to the numerous facts already collected, and rendering us better acquainted with Masonic antiquities. Each labourer should therefore contribute his mite of information. Though at the time of no apparent value, subsequent research may show its ultimate importance. The Rosetta Stone was at first regarded as a mere mutilated fragment of antiquity; its discovery, however, led eventually to the art of deciphering the Egyptian hieroglyphics, an art which had been lost for fifteen centuries; and

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thereby opened to the world a flood of information, which had long been hidden in the darkness of by-gone ages.

It is not intended here to enter into a full consideration of the various topics involved in the study of Masonic antiquities. Indeed, it may be asked, where is the intellect sufficiently powerful to fathom the depths, and embrace a full comprehension of the sublimities of *speculative* Freemasonry? My present purpose is simply to offer such remarks upon the antiquities of Masonry, as may, perhaps, in some slight degree be useful in directing Brethren desirous of entering into the investigation of a subject so highly interesting, and also tend to corroborate the views of those who have written upon the high antiquity and sacred character of our venerable institution.

In pursuing such an investigation it is, however, necessary, in the first place, to endeavour to arrive at a correct idea as to the nature of the term "Freemasonry," and the sense in which, in speaking of the institutions of antiquity, it is used, otherwise we may be apt to form very incorrect notions upon the subject. The term it is clear, amongst many writers, is not correctly understood, or at all events its extensive and general signification is not at all times borne in mind, otherwise we should not have so many conjectures as to the real origin of Freemasonry. Some writers have considered Freemasonry as an institution of comparatively modern origin; others have imagined that it originated in the middle ages; some again profess to trace its commencement amongst the primitive Christians; whilst others attempt to show that it was instituted by the Hebrews at the time of their Exodus. Several have supposed that it was first developed on the plains of Shinar, in order to enable a chosen few, notwithstanding the confusion of tongues, to communicate together through the medium of its universal language. There are again others who contend for an origin even more remote, and trace the system through antediluvian ages.

Such then is the great difference of opinion which exists as to the true origin of Freemasonry, and it must be admitted that unless the subject is viewed in a most comprehensive sense, plausible arguments may be adduced in favour of the views entertained by either party. But we imagine that when the subject is thus regarded, all difficulties vanish, and we are enabled to trace back the true "light" to the earliest period.

Let us, therefore, as a preliminary, but most important step in our researches, endeavour to form a correct idea as to the true meaning of the term "Freemasonry." To do this effectually we must view the Order under its different phases; for it is not solely as an *operative* society, nor yet entirely as a *speculative or spiritual* institution, that Masonry presents itself to our notice at various periods. Sometimes it has, in fact, partaken more exclusively of the former character, and at other periods of the latter. The "true light" has, however, at all times remained essentially the same, although circumstances may at various eras have caused it at one period to burst forth with resplendant majesty, and at another to shine with subdued lustre.

If it is imagined that those who contend for the great antiquity of Freemasonry are endeavouring to prove, or indeed deem it essential for the purposes of their argument to show, that the institution as existing precisely at the present time has been handed down without deviation from immemorial ages, such an idea is entirely erroneous, and based, as has been before observed, upon an incorrect notion as to the true meaning of the term. Though, as has been remarked, Freemasonry has some-

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times appeared exclusively in one of its separate characters, yet for many ages, and in various parts of the globe, these two separate principles have been united, and the distinctive appellation of Masonry merged in the more comprehensive designation of "Lux."

In further illustration of this subject, it will be necessary to observe, that Freemasonry as now known and practised in this country, did not assume its present peculiar form of ritual and constitution until the commencement of the last century. Previously to that period the members of the society were composed of individuals who were architects or builders by profession, although occasionally men celebrated for scientific attainments were admitted to the Brotherhood. Such appears to have been the state of the Craft in England during the period which elapsed between the reformation and the reign of George II. Before the reformation the Freemasons existed as a peculiar body, to whom were entrusted the erection of all the cathedrals, abbeys, and sacred structures throughout Christendom; and at this period the peculiar system of symbolism still preserved in our lodges was unquestionably known, and its spiritual application perfectly understood.

The societies of Freemasons of the middle ages were, as a fraternity of builders or holy workmen, undoubtedly descended from the colleges of artificers who flourished during the palmy days of the Roman Empire, and obtained such extraordinary celebrity in the Augustan Era. These artificers in great measure derived their knowledge from the Grecians, who had previously received their instructions from the descendants of the builders of the Temple, from the Babylonians, and also the Egyptians. By a chain of evidence, therefore, perfect in every link, the societies of builders (regarding Masonry solely in its *operative* sense) can be traced back to the earliest ages—but when we turn from the operative principle, and endeavour to trace the science in its *speculative* sense, the investigation becomes less difficult, the chain of evidence more complete.

In Egypt and in many other nations of antiquity, where practical Masonry flourished—the priests were not only ministers of religion, but instructors in scientific knowledge, and it is in this particular union of character that I am disposed to believe the present peculiar system of Freemasonry originated, for we cannot otherwise clearly account for the union which, during so many consecutive ages, existed between the science of practical architecture and the conservation of the highest religious mysteries. Knowledge during the early ages was in the hands of few, and initiation was the only key by which its secret treasures could be unlocked. It could be obtained by unremitting perseverance only, and it was imparted to those alone who upon strict probation were found worthy. Its lessons were imparted by a *series of gradations progressively advancing in the scale of perfection*, and they were taught in a manner best calculated to make a deep impression upon the student, and to imprint the principles of all learning and science indelibly upon his mind. Amongst the ancient sciences it is evident, for obvious reasons, that *geometry* would occupy a prominent station—and practical Masonry, in which the principles of geometry are more especially developed, would necessarily engage particular attention, and lead eventually to the erection of those stupendous edifices still existing in various parts of the world, which though of the most remote antiquity, are yet magnificent in their decay, and speak eloquently to the mind in proof of the consummate skill of their constructors. In order to form a just estimate of the glories of ancient operative Masonry, let us contemplate the ruins

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of Memphis and Thebes—Luxor and Carnac—the Sphynx—the Pyramids—and those other imperishable relics of ancient grandeur, the temples and palaces still remaining in the fertile valley of the Nile, or standing in silent majesty upon the verge of the desert. Let us regard the mysterious temples of Elora, so symmetrical in their proportions, yet hewn entirely out of the living rock—the wondrous caves of Elephanta, and those ancient fortresses in central Asia, laboriously shaped into form by the persevering efforts of the chisel. Let us regard Balbec and Palmyra—the temple-crested Acropolis—and the grandeur of ancient Rome, and we shall thus see that from the earliest times, and in almost every habitable part of the globe, abundant evidence still remains to shew the connection which formerly existed between operative and speculative Masonry, an union as clearly perceptible in ancient Egypt, Greece, and Rome, as in England during the middle ages.

Included, however, in *speculative* Masonry, which embraces a range of thought as wide as it is possible for the human intellect to penetrate, is an attribute which is worthy of being separately considered. I allude to Masonry in its *moral character*. In this sense Freemasonry is to be regarded as a system bearing corroborative evidence of the truths of revelation—leading to the knowledge of the true God—unfolding the sublime doctrines of resurrection from the dead and the immortality of the soul —and enforcing with the most impressive energy the precepts of universal benevolence, and the practice of every virtue which can ennoble the mind, and endear man to his fellow-creatures. It is in this respect that Freemasonry presents itself to us in its most attractive guise; it is, in fact, the character which it assumes *when properly practised* at the present day—and as investigation will shew, it is the character under which it first appeared when mankind was blessed by its earliest advent.

It may, however, be asked, how can Freemasonry answer this description, and constitute a school of religion and morality unknown to the rest of the world? The answer simply is, that Freemasonry does not assume to teach a system of morality differing from revelation, but that in fact it teaches, *in their most exalted sense, the practice of all the Christian virtues.* This, however, is done in a particular manner, calculated to impress these doctrines more forcibly on the mind, Freemasonry being in fact "*a peculiar system of morality, veiled in allegory and illustrated by symbols.*"

In this view then, Masonry appears before us in its most sublime character, and in conducting our researches into its antiquity, it is in fact the presence of these *peculiar allegories and symbols*, which must constitute the object of our search in endeavouring to determine its existence in any particular age or country. We must take care not to be dazzled by any false light, however alluring; but if the peculiar mode of symbolical and spiritual illustration existing amongst the Fraternity, can be traced to have been in active operation in any particular country or amongst any particular class of people, we may reasonably assume, and in most cases prove to demonstration, that they formed part of that comprehensive and universal system which is at present designated under the term Freemasonry, and that *the light shined in darkness, though the darkness comprehended it not.*

Now it is evident, that to embrace a subject so vast in its nature, the term "Freemasonry," as applied solely in its ordinary and popular sense, is totally insufficient to convey any thing like an adequate meaning. We must, therefore, give it a more extensive signification, and its original

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designation of "Lux" is unquestionably more appropriate, because, in order to obtain a clear conception of the subject, we must investigate into the nature of that *moral* and *scientific light*, which was first kindled by the Almighty Architect of the Universe—which was never entirely quenched even in the darkest periods of man's history—and still through the divine blessing continues to endure.

These remarks seem necessary, in order to direct to such a course of study as will be necessary to arrive at a correct elucidation of the subject of Masonic antiquities. In tracing the history of the Order, therefore, we must not alone confine our attention to the various colleges, lodges, and societies of builders, and the history of their works (wonderful as in many instances they must be acknowledged to be); but we must regard the rise and progress of the arts, the influence of peculiar systems of religion, the development of the intellect, and the advancement of knowledge. This will enable us to trace the history of the human mind and the march of science, a study far more interesting than the sanguinary records of conquests, wars, and massacres—and will teach the initiated Brother to appreciate more highly the excellence of that peculiar system which for so many centuries, and in such different regions, has attained results so vast and lasting, though its operations have for the most part been "*veiled in allegory and illustrated by symbols.*"

This course of study must necessarily open a wide and most discursive field of enquiry, and it will be seen, that in order to investigate it correctly, Masonry must be regarded in its *speculative* and *moral*, as well as in its *operative* character (and this too in the most extended sense), otherwise we shall be unable either to form a correct judgment ourselves, or understand those who have already made laborious researches, and given luminous expositions upon this most interesting subject.

END OF CHAPTER I.

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## FREEMASONRY IN LIVERPOOL.

The unmasonic attacks which certain scribes who are uninitiated into the mysteries and privileges of Freemasonry are prone to make upon what they conceive to be its principles, always render the duty of impugning the wisdom of the government of any particular Lodge, and questioning the prudence and justice of the course which the Brethren connected with it may deem proper to pursue, in the highest degree painful, as we never wish to moot matters which may have even a remote tendency to give a colourable excuse for their prejudicial interference: still, as the accredited censors of the Craft and an admitted authority in points affecting its doctrine and discipline, we dare not shrink from the due performance of our obligations, though we may be required to animadvert upon the proceedings of one of the oldest and most respected assemblages of the Brethren, holding a warrant under the Grand Master of England, in the provinces. Indeed, in such a case we feel ourselves the more responsible to condemn a departure from the ancient landmarks and true spirit of the Order, on account of the warning which is exhibited to less prominent Lodges against falling or being led into similar error.



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We very much regret to hear that in the St. George's Lodge of Harmony, No. 35, held at the Adelphi Hotel, Liverpool, a course of action has been admitted, which, if not at once corrected and discarded, must prove dangerous to the credit and integrity of the Order. It has been deemed so insulting to an honourable and zealous Brother as to occasion his secession, and cannot for one moment, with propriety, be maintained as consistent with the rules and spirit of genuine Masonry.

The facts have been communicated to us, and are as follow:—

Brother Augustus Robert Martin was regularly received into Freemasonry on the 24th day of January, 1842, and was admitted to the third degree on the 24th of April following. The readiness which he invariably evinced to advance the interests of the Order, and the capacity which he displayed to render it the best service, soon drew to him the attention of the Worshipful Master presiding, as a fit and proper person to be entrusted with office. During eighteen months he acted as the Inner Guard, and acquitted himself so ably that at the commencement of the next year the incoming Master requested him to undertake the Secretaryship. For the mode in which he discharged those duties he was greatly complimented, was admitted into the Chapter, appointed Scribe N. and invested with the badge of a Provincial Grand Steward. The Worshipful Master for 1845 solicited him to undertake the Senior Wardenship, which he filled for the year so successfully as to elicit a complimentary notice from the Deputy Provincial Grand Master. His general conduct in the important offices which he had occupied so won the good feeling of the Brethren who attended the working of the Lodge, that on the approach of the usual period for the election of Worshipful Master he was spoken of as deserving to be elevated to that exalted position. The wishes of the Brethren who designed this compliment having been communicated to the Provincial Grand Registrar (a Past Master of the Lodge), who had never once attended the working, and but twice visited for refreshment during the four years in which Bro. Martin was doing his best to promote the harmony, utility, efficiency, and conviviality of the Lodge, the very unmasonic objection was raised that "Bro. Martin's position in life did not warrant him in aspiring to preside over so 'aristocratic' a Lodge as 35," and the Past Master referred to indulged in the insulting remark, but in somewhat coarser terms, that "no assistant editor of a newspaper, nor any editor either, should ever be permitted to occupy the chair which he had sat in whilst mayor of Liverpool."

On this hint others of the Brethren, who did not attempt to dispute Bro. Martin's deserts, entered upon an active canvass, not altogether in favour of another Brother whom they had selected, and who, though entitled to the confidence of the Lodge from the length of time with which he had been connected with it, did not wish to have the office forced upon him, but against the younger Brother, representing that if the latter were elected several subscribing Brethren, whose wealth and standing in the town are supposed to give a tone of respectability to the Lodge, would resign.

The result of their exertions was apparent on the day of election. There are seldom more than fourteen or fifteen Brethren in attendance on such occasions, but this time there were thirty-four present, twenty handing in their votes for Bro. Foster and fourteen for Bro. Martin.

Though Bro. Martin felt severely that the article of the Constitution, "that all preferment among Masons is, or ought to be, grounded upon real worth and personal merit alone," had been violated in this election, that he had fairly earned the honours from which he had thus been ungenerously excluded, and that as far as the Lodge was concerned, the principle of

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equality amongst Masons had been destroyed, he rigidly adhered, for the evening, to the Masonic virtue of silence; but at the ensuing meeting he sent in the subjoined letter, which was read immediately after the Installation.

Mail (*Newspaper*) Office,
Liverpool, January 26th, 1846.

WORSHIPFUL MASTER,—I have ascertained, beyond the possibility of denial, that a *very unmasonic canvass*, ON MOST UNMASONIC GROUNDS, was prosecuted against me, out of doors, by *several of the Brethren* in reference to the MASTERSHIP.

This canvass was responded to, within the Lodge, by the votes of a majority, and though I am willing to believe that more than a moiety of that majority were uninfluenced by any views derogatory to *the genuine principles of the Craft*, yet I am well convinced that the remainder *were* prompted by very unworthy feelings in opposing my election.

Admitting, to the fullest extent, the justice of Bro. Foster's claims to the preference, I should have repressed the desire of my friends to see me so early elevated to that high and responsible position, on the instant that I was informed he would accept the office if conferred, but that I was anxious to give the Lodge an opportunity of repudiating that SPURIOUS MASONRY which certain of the Brethren sought to introduce.

I shall ever remember with satisfaction that THREE Masters of 35 deemed me worthy, though *unrecommended by the external advantages of rank and fortune*, to fill successively three of the most arduous offices in their gift, that I was twice permitted to discharge the duties of the Master in the Chair, and though only *Senior Warden* allowed to give the *First* and *Second Degrees*, and that *fourteen* of the Brethren voluntarily tendered their votes in my favour, as Worshipful Master, notwithstanding the influences which were brought to bear against me.

But, in the *deep conviction* that I cannot expect my *just dues* from the Lodge, on account of the unmasonic feeling that has unhappily been brought within its walls, and if not *openly*, at least *tacitly* encouraged by those who have gained an ascendancy there, I am reluctantly compelled to withdraw my name as a subscriber to its funds, until I find that the *spirit* of *true Masonry* is regarded by the members as well as the observance of its mere *forms*.

I remain, Worshipful Master,
Yours fraternally,
AUGUSTUS ROBERT MARTIN.

To the W. M. of the *St. George's Lodge of Harmony*, No. 35.

This letter, some of the Brethren, including Past Masters of the Lodge,—who must have discarded from their memory all recollection of the personal insult offered to the writer—affected to consider "intemperate," and moved that the resignation be accepted, which was agreed to. After refreshment one Brother suggested, that "as the letter might have been penned under excitement, for which there had evidently been some just reason, the resolution should be withdrawn, and that probably at the next meeting he might be enabled to submit a proposition which should satisfy Bro. Martin's wounded feelings, remove a stigma from the Lodge, induce him to continue amongst them, and again place him on good terms with all the members. This Brother was told that the motion could only be made when the minutes should be brought forward for confirmation at the next meeting. It is doubtful, however, that the Olive branch will be thus held out, as the Brethren most active in the canvass against Bro. Martin have intimated that the proposal cannot be legally entertained,* and if made would be rejected.

These are the facts of the case as they have been communicated to us, and we believe their truth is unquestionable. Bro. Martin does appear to have been exceedingly ill-used and to have come to an accurate conclusion, that the treatment which he experienced was altogether unmasonic. There must be some allowance made for the natural irritation which such conduct must of necessity have produced upon a sensitive mind. It was doubtless excessively annoying to him to find the poetry of a system which he seems to have pursued with ardour, so ruthlessly destroyed by his Mother Lodge, to which he had

* Which is quite an error.

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given his entire confidence. He may have been wrong in holding the Lodge responsible for the improper acts of some of its members, but we cannot learn that there has been any attempt on the part of the former to disclaim participation therein. The Past Masters, in our opinion, on the first approach of division ought collectively to have interfered for its avoidance. They should have assured Bro. Martin that they deprecated the introduction of the unmasonic objection taken by individuals to his further promotion, and that as far as they were able they would not permit it to have any influence in the Lodge. They were, unfortunately, passive in the matter, and their very passiveness was open to the construction of a jealous and susceptible mind that the objection had their approval. We are instructed that since the election, and before the above letter was sent in, one of them candidly told Bro. Martin that so strong was the feeling which had been excited against him, that had he been elected he could not have ruled the Lodge, and another with equal candour admitted that there was no chance of his ever being elected. This, of course, must have been a great mortification to an ardent aspirant for masonic honours, who had pursued his labours with untiring zeal, and in whose favour the tongue of good report had ever been heard. Had there been any dislike to his profession, which is rather difficult to conceive, it should have been stated when he was proposed as a candidate for admission into Masonry, and not for the first time announced just as he was attaining to well-deserved honours and in the prime of his usefulness. It is too bad that such an objection should be raised after the Lodge has received his money and availed itself of his services for four years, during which space of time it is admitted his demeanour has been that of an accomplished Mason. It is somewhat puzzling to imagine why the Lodge has all at once assumed an "aristocratic" air, as we are informed that it has not scrupled to admit within its walls artists, actors, musicians, paper-hangers, watchmakers, inn-keepers, share-brokers, cotton dealers, and others rejoicing in the comprehensive title of merchants. Surely an intelligent conductor of a public newspaper—celebrated as one of the most powerful in the provinces—might be received on a footing of equality with any of these, in any society, irrespective of the Brotherhood of Freemasonry.

But the grievance does not rest in the injustice above complained of. There is an understanding in the Chapter attached to Lodge 35, that the Worshipful Master for the year shall always be the Third Chief, and fill the other chairs successively, and thus Companion Martin, at present Scribe N., is not only prevented ascending in the Lodge, but his advancement in the Chapter is stopped, even though he might be promoted to the Mastership by any other Lodge. A double injustice has been done to him, and the whole affair must receive Masonic condemnation.

[Since the foregoing was placed in type, we have been informed that an attempt of the late W. M. of the Lodge to obtain a postponement of the confirmation of the minutes, as far as regarded the resolution accepting Brother Martin's resignation, and with a view to reconciliation, was repelled, and the minutes, as they stood, were adopted.]

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# A LEGEND OF SIRIAD.

"You still are, what you were."
VOLPONE, OR THE FOX.

"Since it is, as it is, mend it
For your own good."
SHAKSPERE.

In the days immediately succeeding the death of Cainan, the posterity of Seth were in great danger of contamination, from occasional intercourse with the children of Cain, who had departed greatly from the pure worship of the Most High, and given themselves up to vain delusions, worshipping the starry host of heaven; thus preferring the handiwork of the Creator to the divine essence itself.

The simple yet efficient form of worship, as handed down from Adam, was interwoven with vain forms, and rendered captivating to the deluded multitude by the adventitious aids of music, poetry, painting, and gorgeous, though unmeaning spectacles. Led away by these gilded pageants of their neighbours, many of the seed of Seth were tempted to renounce the pure faith of their fathers and attach themselves to the less spiritual, though more dazzling system of the children of Cain.

At that time there lived a man of most excellent understanding, whose mind was stored with the wisdom of the past, and comprehended in its prophetic nature the wisdom of the times to come. His age was so considerable, that the oldest of his contemporaries could not remember him but as an old man in their greenest youth. His name was Masonicus, and the voice of tradition ascribed to him a divine origin untainted by the dust of human nature. The aim of his being seemed to be the alleviation of human anguish, and the diffusion of peace and goodwill. Grieved at the apostacy he saw daily spreading around him, he called a meeting of the rulers of the people and explained to them the inevitable consequences which would result, were not some means adopted to stay the defection of the people. The wisdom of his words was at once perceived, and by the unanimous voice of the rulers and the people themselves, he was deputed to draw up such a system of morality as his knowledge of human nature and vast wisdom should suggest. Thus solicited, he immediately commenced those godlike labours which he fondly hoped would secure to the children of Seth both temporal and eternal felicity.

Convinced that the fear of the Lord is the beginning of wisdom, he commenced his system with a revelation of the power, wisdom, and goodness of the Great Architect of the universe; he explained to them their utter dependence upon His providence, and showed them His power and willingness to aid all those who sought His assistance. He taught them the moral and social virtues, and explained to them the divine truth, that next to the love of God is the love of our neighbour. He then taught them to read the heavens and the earth, and to draw from their expressive pages fresh proofs of the wisdom of Him who formed them. Then advancing still higher, he taught them to consider this life but as a prelude to a more perfect state of being, which,

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when the spirit had shuffled off this mortal coil, would dawn upon the soul, a perfect day, whose sun of light and joy should never set. Aware of the danger which would ensue, should the wicked and profane be permitted to enter the holy brotherhood, he ordained that no one should be initiated into the light of their mysteries unless he were a lover of righteousness and integrity. Having finished his labours, and received the solemn promise of the people that they would religiously adhere to them, his form was changed into an intense and dazzling speck of light, from which spread circle after circle, until the whole multitude were embraced in its folds, when it gradually blended with the arch of heaven and faded from their view.

Awe-struck at the miraculous translation of their spiritual guide and father, they threw themselves upon the earth, and with one voice swore unwavering adherence to a system of morality so signally stamped as an emanation of "light" itself.

The beard had ripened on the chins of many who at its advent were unborn, and still the system worked prosperously; producing rich fruits and budding prospects of future excellence.

At that time there lived a man of large possessions, whose name was Negligence. Careless of the morrow, and in possession of large flocks which his young men tended, he lacked those qualities necessary to increase his stores, or even perpetuate that which had descended to him from his fathers. At the close of a summer's day he had sauntered some distance from his tents, and had entered a wood of considerable extent, when he was roused from his dreamy reveries by a startling danger. A large lion, maddened by hunger, was rushing upon him with dreadful roarings: his fate appeared inevitable; for with his usual thoughtlessness he was unarmed and without means of defence. With eyes starting from their spheres, he stood contemplating his approaching death, when a well-aimed shaft transfixed the monster at the moment of making the fatal plunge. His first impression was, that it was a bolt, thundered from heaven for his deliverance, but looking round he saw a mighty hunter of the seed of Cain, called Power, from whose practised hand had sped the shaft which saved him. Indebted to Power for life, Negligence expressed his thanks with warmth and entreated him to go to his tent, where he abode three days.

From this occurrence an intimacy sprang up between them, the result of which was the initiation of Power into the mysteries of Masonicus. Power had six brothers, Pride, Self, Envy, Intemperance, Hypocrisy, and Lewdness, who, by him and Negligence were introduced into that order, whose purity ought never to have been exposed to the contamination of their presence. From the date of their admission a visible change was apparent in the manners of the hitherto healthy community. Luxury, with feasting and revelry, took the place of Temperance and Charity.

* * * * * *

And there was a great feast in the land—and to it were gathered many--their brows were crowned with flowers, perfume played around them, music breathed its voluptuous swell, and their spirits mounted high and higher, as wit sparkled and beauty smiled approving. As thus they revelled in delight, an aged form tottered to the centre, and displaying, to all, the wants which embittered its being, prayed an alms of the glittering throng. Vexed at the interruption to their festivity, they bade the stranger begone, nor intrude her wants upon the atten-

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tion of ears unwilling to listen or assist. At once the tattered garments fell from the limbs of the stranger, the wrinkles of age fled from her cheek, and a being of surpassing loveliness stood before them. Her form was clothed in the purest white, so light and ethereal it looked like the fleecy clouds that wanton round the summer's moon. Her light blue eyes shone with a starry lustre, and from her lofty brow the light locks flowed in soft luxuriance. The frown upon her features was scarcely seen, so benificently shone her loving spirit from her mild blue eye. "Profaners of the holy name ye bear," she cried, "desecrators of the holy ground whereon ye stand—know ye not, that without me ye are but as the sand of the desert, or the feather in the air: as the tree without the fruit, as the stalk without the ear! Hunger and thirst have importuned you, and ye have not said 'Be filled:' want and misery have sought you, and ye have not said 'Be comforted.' Hypocrites and dissemblers! think ye mere profession will do in the place of me—or that the offering of the lip will suffice without the incense of the heart? Hypocrites and dissemblers, unless my holy fire be a living truth within you, ye are but as the flesh without the spirit; and the doom of the flesh is death." Abashed they bent their eyes to earth in confusion, and when they again raised them the beautiful vision had fled.

At that moment Virtue entered the hall, having just returned from a victorious expedition against Sin and Ignorance. Acclamations rent the air, and with hearts still thrilling with the voice of Charity the merited reward was voted with enthusiasm. But theirs was the fate of the prodigal, they had not wherewith to carry out the good intent.

Seizing the occasion, Prudence rose, and in vivid colours portrayed their errors. "In the arms of Luxury, in the bowers of riot and extravagance," said he, "have ye expended the revenues of Charity and wasted the muscle of your power: nothing now remains of the glorious means you once had, but the remembrance of follies to be repented of, and the consciousness of your inability to perform the noble purpose you now entertain. This comes of your admixture with the sons of the murderer; Negligence is at the root of the evil: you have through him admitted Self, Pride, Intemperance, and their kindred spirits among you, and until you purge yourselves of them the order will be but as the temple of the soul from which the animating spark has fled for ever. 'Tis they who soften and loosen the cement, without which there can be no stability, and expel from the temple she hath reared, the priestess of the order, Charity."

He ceased—but as the pattering of the rain upon the brow of Ararat, was the voice of Prudence in the councils of Folly. The influence of the vices, backed by Power, was too great to be shaken; and after the lapse of years, when the divine anger was made manifest by an awful visitation, Noah and his three sons alone escaped from the sweeping deluge of the all-destroying waters.

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## THE FREEMASONS' LEXICON.

(*Continued from page* 440, *vol. III., N. S.*)

*Goldgulden Goldthaler oder Johanisopfer. Gold Guilder, Gold Dollar, or St. John's offerings.*—Those offerings are a remnant of the Union of the Strict Observance, which had derived them from the times of the ancient Order of Knighthood, and each Brother was bound to make one of those offerings to the Lodge on St. John's day. They are generally valued at one dollar and sixteen groschen, about four shillings. In many Lodges this St. John's gift is still customary.

*Grade oder Stuffen. Degrees.*—Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are degrees, or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the Lodge at the end of certain determined periods, or immediately after each other, according to the regulations of the Lodge, or the candidate's power of comprehension. Those who are accepted commonly remain two years apprentice, and one year Fellow Craft. Wieland was initiated in his seventy-second year, and to have allowed such a man to wait three years before he received the Master's degree would have been unjust. There are three St. John's degrees, and in England no more are legalised, as is also the case in many German Lodges. But there are many so called higher degrees, which are wrought in some Lodges. In Germany they amount to seven, and in France to three-and-thirty. Many other Lodges, instead of having higher degrees, have what they call degrees of knowledge (Erkentniss-stufen).

*Von Grolman, Ludwig Adolph Christian.*—Died Consistorial and Government Councillor at Giessen, the 25th of December, 1809. He wrought as W. M. of the St. John's Lodge, at the Three Golden Lions, in Giessen, also published anonymously a pamphlet in 1794, with the title, "Final fate of the Order of Freemasonry."

*Grosse Logen oder Mutter Logen. Grand Lodges or Mother Lodges.*—By the former title we do not understand a Lodge which has a great number of subscribing members, or which has a large Lodge room, but the Direction or Government of a Union formed of many native and foreign Lodges, and as such Directories or Governments found or warrant new Lodges, so are they also called Mother Lodges. In the place where there is a Mother Lodge, there must also be several St. John's Lodges, and a selection of their members form the Grand Lodge without their ceasing to be members of the St. John's Lodges. It thus appears that the labours of a Mother or Grand Lodge must be quite different from

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the labours of a St. John's Lodge, which depends entirely upon the W. M. The labour of the Grand Lodge is according to the ritual of the first degree, and a Grand Lodge does not consist of a new or higher degree, but is an assembly of the W. M.'s, and other members of the St. John's Lodge, elected for the purpose of consulting for the general welfare of the Order, and forming rules and laws for the regulation of all the St. John's Lodges which depend upon it, and in settling all disputes and misunderstandings of the subordinate Lodges, or of individual Brethren who appeal to them, and also granting warrants to new Lodges where required. No one can be initiated into Freemasonry in a Grand Lodge; this must be done in a St. John's Lodge. On those days in which the members of the Grand Lodge are solely employed with the management of the Order, members of private Lodges cannot claim admittance, or if admitted, are not allowed to vote. But when they celebrate a festival every one, even an apprentice, is allowed to be present. No St. John's Lodge can elect itself into a Grand Lodge, but several of the former must unite, and they can then constitute themselves a Grand Lodge. Neither can any St. John's Lodge call itself a Mother Lodge, for she has no daughter. A Grand Lodge ceases to exist as a Grand Lodge when all its daughter-Lodges leave her, but it can still keep the predicate Mother Lodge, for she was a Mother.

*Grossmeister und Grossbeamte. Grand Master and Grand Officers.*—The Grand Lodges have their own officers, at whose head stands the Grand Master. The other officers are the same as the officers of a St. John's Lodge, only the little word Grand is placed before their titles, as Grand Lecturer, Grand Secretary, &c. In England the Grand Master is generally a person of the highest rank, and in other countries many ruling princes have filled this office.

*Gruss. Salute.*—As operative Masons and other mechanics have a so-called sign or pass-word, especially when upon tramp, so had we also formerly a proper form for saluting strange Brethren. At present the salutation "from the Worthy and Worshipful Brethren of the Holy Lodge of St. John," &c. &c. is not required from a foreign Brother who is paying a visit, because something more is demanded from him than this ancient method of legitimation.

*V. Gugomos, Freiherr.*—Markgrave of Badenburg, Privy Councillor, &c., appeared as a Freemason in Upper Germany in 1775, and nothing more is known of him than that he gave himself out for an ambassador from the unknown chief, and called himself High Priest of the Holy Stool of Cyprus, Knight, Dux, &c. He assembled a convent and promised to raise spirits, transmute metals, discover the hidden treasures of the Knights of the Temple, and perform wonders of every description. His impositions being discovered by the Freemasons, he was obliged to fly, and afterwards publicly recanted.

*Hamburgh.*—Grand Lodge of Hamburgh founded from London 6th of December, 1737. This Grand Lodge was united with London until 1773, then joined the Strict Observance, re-established itself with London, 5th of July, 1786, and so far was opened afresh 24th of August, 1786. But she was driven from her union with London through the events of the war, and the closing of the Continent to England, so that she was compelled to assume an independent existence, which was acknowledged by the Grand Lodge in London in 1814. To this grand Lodge, belong in Hamburg,



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St. John's Lodge, Absalom, founded 2nd October, 1740.
" " St. George, zur grunenden Fichte, founded 24th September, 1743.
" " Emanuel zur Maienblume, founded 6th July, 1744.
" " Ferdinand Caroline zu den 3 Sternen, founded 18th July, 1776.
" " Ferdinand zum Felsen, founded 1788, as a daughter of the Danish Union, and affiliated with Hamburg, 15th June, 1795.

The following foreign Lodges work according to the ritual of this Grand Lodge, in Crefeld, 1; Cronstadt, 1; Dresden, 1; Gera, 1; Leipzig, 2; Lubic, 2; New Brandenburg, 1; Oldenburg, 1; Petersburg, 2; Reval, 1: Rudolstadt, 1; Weimar, 1; Zittan, 1; with the five in Hamburg, 25 Lodges.

Grand Masters—1740, Luttman; 1759, Janisch, M. D.; 1786, Johan Gottfrica Exter, M. D.; 1799, Joh. Phil. Beckman, Doctor of Law; 1814, Fried. Ludw. Schrœder, Proprietor of the German Theatre; 1816, Joh. Ande von Beseler.

The Grand Lodge of Hamburgh is, if not the first, at least one of the most ancient Lodges in Germany. In the year 1733 Bro. Jacob Lyon, Duke of Strathmore, then Grand Master of London, granted permission to eleven German Brethren to form a Lodge in Hamburgh. The Grand Lodge, as well as her daughter Lodges, had formerly the common English Ritual, but since 1800 they have wrought by a Ritual prepared for them by the late F. L. Schrœder, and instead of the higher degrees they have historical degrees of knowledge which are communicated without initiation. This union formerly founded a considerable hospital for the sick. The Lodge Absalom struck a medal in 1742, upon which the close connection between the Arts and Sciences and Freemasonry is represented; on one side a Mason in Masonic clothing with a plumb-rule in his hand is leaning against a pillar; the inscription is, *Labor Silentium Libertas;* on the other side is a Pyramid, the ruins of dwelling-houses, and Masonic working tools, with the inscription, *Connubia Scientiarum Honesta.* In the same year a second medal was struck at Hamburg in answer to the accusation that the Brethren assembled at night. The light of the Sun and Moon shining upon the earth, while the eye of the Most High is fixed upon the labour of the Brethren, upon this side the inscription, *Facies Supremi Eadem;* the other side has the Masonic working tools. A third medal was struck on the formation of the Lodge of St. George. One side contains a beautifully wrought stone, over which a circle is suspended, with the inscription, *Hinc forma Viresque;* the other side shows the arms of the Lodge in a flaming star. A fourth medal was struck in 1776 in commemoration of the visit of Duke Ferdinand of Brunswick and Prince Charles of Hessia; the principal side contains the initials of the two princes, with the inscription, *Virtus Conjuncta;* the other side contains the arms of the Lodge Carolina, at the Three Stars, which was founded in that year, a crowned serpent wound into a circle, with the inscription, *Præsentiæ Sereniss. Princip. XVIII., May, MDCCLXXVI. Sacrum. Hamb.* A sixth medal appeared in 1745, representing a bursted Pomegranite, in which are many kernels, above this are two cross swords, over which hangs a hat, with the inscription *ex summa;* the other side has an eight pointed Star of the Order, in which is to be seen the Hebrew sign for Jehovah. A riband is extended over the star on which St. Andrew is represented hanging upon the cross. There is a

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sixth medal which was struck by the Grand Lodge in 1778, in honour of their Grand Master, Gottfried Jacob Janisch, one side contains his bust, the other the necessary inscription.

We further find in Hamburg a Provincial Grand Lodge of Lower Saxony, founded from the Grand Lodge in Berlin, to which belong

John's Lodge, zu den 3 Rosen, founded 24th January, 1770
" " zur Goldnen Kugel " 29th August, 1770
" " zum Rothen Adler " 14th May, 1774
" " zum Pelican " 16th March, 1771
" " zur Unverbrucklichen Einigkeit, founded 6th February, 1817. The two last work upon the Hamburger Berge.

*Hammer.* With this small working tool the Master of a Lodge governs the most numerous meetings. The blow of the Master's hammer commands industry, silence, or the close of labour, and every Brother respects or honours its sound. In so far the hammer is a symbol of the power of the Master. The hammer must never be lost sight of at the meeting of the Lodge, and should the Master be unavoidably compelled to leave the Lodge-room, he must deliver it to his Deputy or Past Master, or some other skilful Brother. The Wardens do not govern the Lodge with their hammers, they only direct attention by them to the commands of the W. M.

*Handschuh. Gloves.*—The operative Mason cannot use gloves at his work, but we can, and that too, of the purest white, at ours, thereby intimating that every action of a Mason ought to be pure and spotless. It is also customary with us to receive a pair of lady's gloves at our initiation, with the command to present them unto her with whom we are united in holy wedlock, or to her whom we think of espousing. These gloves are also white, and they should not only show our pure respect and love for the female sex, but they should also serve as an inducement to the wife or the betrothed of a Freemason to act with circumspection in her journey through life. Young Brethren can make a most important present with those gloves on their wedding-day, and they deserve, although of coarse material, to be prized as a valuable ornament by the bride.*

*Hanover.* In the Kingdom of Hanover we find in many cities excellent Lodges, and Freemasonry is as much protected by the state here as in England. In the City of Hanover we have to mention beside two Lodges which are extinct.

The English Provincial Grand Lodge of the Kingdom of Hanover, formed from London in the year 1755.

To which belong

John's Lodge, Frederick zum weissen Pferde, founded 1746.

John's Lodge, zum schwartzen Bear, founded 17th March, 1774, belonged for a time both to the National Grand Lodge and to the Grand Lodge at the Three Weltkugeln in Berlin.

John's Lodge, zur Ceder, founded 20th September, 1777, and afterwards also belonged to the Grand Lodge in Berlin. In the year 1808 she again joined the Hanover Grand Lodge.

The Hanoverian Provincial Grand Lodge was active from her formation up to 1765, when the Strict Observance commenced in Germany,

* It is scarcely necessary for me to remark that although we have no such custom in England it is customary in Germany and Holland.—*Translator.*

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with which she would have no connection. In the year 1786 she again commenced to work by the English Ritual.

Her first P. G. M. nominated from London was the geheime Legationsrath von Hinueber.

Then followed, in 1760, the Landrost Graf von Kielmannsegge.

1786 until 1816, the former Governor of Hanover, and afterwards Grossherzog Carl Ludwig Friedrich von Mecklenburg-Strelitz.

D. P. G. M.'s of the Herzog von Mecklenburg-Strelitz were,

Until 1809, der Kammer Præsident und Staats Minister Graf von Kielmannsegge.

Until 1812, Consistorial Rath Kaufmann.

Until 1816, General und Commandant von Hedemann.

Besides Hanover, this P. G. L. has Daughter Lodges in Alfeld, Celle, Eimbeck, Hoya, Luneberg, Muenden, Gœttingen, Hildesheim, Rienburg, and Osterode.

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## COLLEGE MUSINGS.

### THE STUDENT'S DIARY, AND FARTHER RAMBLES TO ANCIENT MONA, OR ISLE OF MAN, IN SEARCH OF THE PICTURESQUE.

(*Continued from page* 315, *Vol.* 3, *N. S*)

CHAPTER V.

June 19th.—Rose this morning earlier than common. Much oppressed by my dyspeptic disorder, which I attributed to a want of exercise, and therefore took a turn upon the sands before breakfast. The shore here shelves into a very pleasant bay, extending for about two miles or more in length, one extremity being protected by a fearful bed of rocks and heights running some five hundred feet perpendicularly from high water mark and reaching as far as the harbour of Whitehaven. These are called in the maps and sea charts, St. Bees' Heads, and when the wind blows a gale from either of two particular points of the compass, they render the navigation in that narrow sea imminently dangerous. Indeed, it is not an uncommon occurrence for vessels in the winter season, taken in a stress of weather, to be run aground in the bay rather than encounter the certain and inevitable destruction if wrecked upon those tremendous and fearful rocks, where—

> "The crows, and gulls, that wing the midnight air,
> Show scarce so gross as beetles: half way down
> Hangs one that gathers samphire: dreadful trade!
> Methinks, he seems no bigger than his head:
> The fishermen, that walk upon the beach,
> Appear like mice, and yon tall anchoring bark,
> Diminish'd to her cock; her cock, a buoy
> Almost too small for sight: the murmuring surge
> That on the unnumber'd idle pebbles chafes,
> Cannot be heard so high."

To be sure there is a light-house on the highest point of the headland between St. Bees' and Whitehaven; but its brilliant beacon in the dismal darkness of the stormy night only lights the despairing mariner

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to his shipwreck grave among the roaring cavities of the frowning piles of granite-stone beneath. The shore loses its elevation at the other end of the bay, though not its rocky-bed, which, however less in magnitude, would be equally fatal to the hapless ship that adverse winds might drive upon them. The aspect of the country adjoining the coast is dreary in the extreme, as not a tree or shrub of any observation will grow near the sea. The natives attribute this arborial barrenness to the violent winds which prevail during some months in the year, blowing from the sea and bringing with them clouds of briny mist. The air is certainly for the most part of the year very humid, and with some constitutions has a strong relaxing tendency. For myself I never enjoyed *perfect* health there, and was always ailing.

Partook slightly of the breakfast viands which are generally profuse in quantity in that hospitable part of the world. Afterwards resumed my studies. In the course of the day, going out for another stroll on the sea-shore, which being covered with shingles, and at low water by a fine, firm, level sand (and upon which, being the *only level* ground in the parish, I had instituted the noble game of cricket, a science before unknown among the northern lads of the school) makes a delightful promenade, I was highly amused at seeing a large group of females, being too far off to distinguish their rank, bustling down to the water to bathe like so many Naiads of dripping Neptune's court. It is the custom there for the ladies to robe themselves in a sort of Esquimaux suit of flannel drapery, and when the tide is up to walk into the ocean. I believe my aristocratic squire-arch relative was the only person who introduced a bathing machine. I used to be surprised that some speculative capitalist never tried to establish it as a watering-place for local resort. The situation, in many respects, for two or three months in the summer is so well adapted by nature, and the bathing ground so exceedingly agreeable, that I am satisfied it would answer.

Dressed to pay a visit at the seat of my guardian, very pleasantly situated, as Robins, the prince of auctioneers would say, amid o'erhanging groves, and from its adjacency to the sea and the lakes, affording a most eligible summer residence for a wealthy weaver who wished to retire with his family, for the benefit of their health, from the smoke and steam of some cotton factory in one of the busy towns of Lancashire. N'importe. It is a delightful abode for those who can remove themselves at pleasure to gayer scenes and crowded cities. I found only Mrs. B. at home, and escorted her down into the hay-field, where I met with her husband, busy (for he is a mighty active personage) among the "jovial crew" of merry hay-makers. The whole scene, gilded by the rays of a setting sun, called forth involuntarily my rapturous admiration. Its extreme luxuriance, and the mansion peeping out through the interstices of the rich and variegated foliage of the woods around,—truly, I had not beheld a more picturesque scene of *the kind* since my sojourn hereabout. Mr. B. and his wife—the host and hostess—returned soon after my arrival. I met her cold *ladyship* on horseback, of which exercise she is remarkably fond, and rides well, but I do not admire its unfeminine character. We merely greeted each other with the ordinary enquiry, "How d'ye do?" There is too great a want of cordiality about the woman to please my ardent temperament. It is difficult to tell whether it proceeds from a natural iciness of disposition, or from hauteur, or from feminine reserve, or from an inward repugnance to her match. It was one of those sort of marriages which

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are made by families for family aggrandisement. She and her spouse were betrothed to one another when *babies*. I can hardly judge which were the greatest babes, *they* or their *parents!* It poignantly grieved me to learn some years afterwards that the most heart-rending and miserable consequences to *one* of the parties had been the result, *perhaps*, of this ill-assorted connubial contract. But no more! The reflection is in the highest degree painful to him who, though he could not *love* them, for they never tried to cultivate his affection, yet preserved, in recollection of *some particular acts of kindness*, a sense of gratitude. I could never comprehend her—changeable as a cameleon—sometimes very affable—redolent of sincerity—at others distant and formal. I often suspected, may she forgive me if I judged uncharitably, her demeanour so fluctuating was the impulse of temper, which the effort to screen it from vulgar eyes made her manners sometimes forbidding. I enjoyed a sweet moonlight walk home afterwards, listening to the singular chirping of the Corn-crake, or Land-rail, and ruminating upon the people I had just quitted.

June 20th.—The whole morning passed away as monotonously as usual. I relished an exquisite *dip* in the sea, but found the temperature of the water cooler than hitherto. Uneasy after dinner from my old intestine tormentor. If it can be called any satisfaction to one's own sufferings, all literary men, from the great Dr. Johnson downwards, have experienced the pains and torments of dyspepsia, with all its hideous train of nervous maladies. After an early *dinner*, which my fashionable readers in the south may denominate, a *luncheon*, I adonised for a tea-party at *three o'clock!!* You may sneer, my lady, but now suppose I alter names a little, and you will perceive what slight reasons you have for putting your lovely face out of countenance by that satirical expression of the lips, formed for every action but that of ill-nature. Fashionably speaking, you never *dine* till *nine*, but you *lunch* or *tiffin* at *two*. I have seen lords and ladies, and many of the leaders of *haut-ton*, eat at *that meal* what *vulgar folk* would call a *dinner*, and when *their dinner* appeared, was it surprising that they should afterwards be able to *taste nothing*, unless a *trifle*, or a *condiment* equally *meagre and vapid!* In my situation, without a being of my own *caste*, either in thought or circumstances of life, I was anxious, sojourning in a dull and comparatively solitary quarter of the world, to have some variety for my amusement, and therefore equipped myself for the party, though arranged at so *unfashionable* an hour. Contrary as it was, however, to all established ideas and rules of *town society*, I never spent so charming an afternoon the whole period of my rustication. Miss B—— was very quizzical, a talent I think very unbecoming in young ladies. I played several rubbers at whist, and had her for my partner, but never held worse cards. The circumstance looked ominous, and I thought if I really entertained any serious idea on the subject, it foreboded no future good to our acquaintance. We all bade our friendly host and hostess farewell for the evening, equally delighted with their entertainment and with each other. Bending my steps homeward *alone*, I halted to contemplate the silent grandeur of the moon —that just emblem of calmness and solitude—rising in all her silvery lustre from the bosom of the ocean. Oh! celestial are such contemplations to a forlorn and melancholy soul like mine. Beauteous orb! thou art oft the companion of my midnight wanderings. She guided me to my couch. By the way, I must not forget to mention exerting my musical talents for the entertainment of the company during the

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evening very much to my *own self-satisfaction!* Thus *vanity* closes this day's transactions.

June 21st. – Little transpired to day. I made a call to inquire after some of the party last night, and just "dropped in" time enough to have the privilege of a ramble with two of the young ladies up a very rural avenue locally called Wood-lane. Every village that I ever visited has its lover's alley, where all the tender nothings of courtship are whispered by doting swains to willing maidens. The passion of love is incontrovertibly an universal impulse whether among "Jew, Greek, or Barbarian, bond, or free, Turk, Infidel, Savage, or Heretic."

June 22nd.—Heartily wearied with my tedious progress in the labours of revision, I at last completed my *orations* with most buoyant pleasure. Composed a pasquinade on a certain affected daughter of Eve. Cannot bear airs, and artificial modes of any kind, either in male or female. Always a sure token of an imbecile understanding, or an uncultivated mind. Lieutenant P——, R. N., rode up while I was committing direful devastation among the strawberry beds. Conveyed to my conception the most perfect idea of a fine, bluff, veteran naval officer; wholly devoid of the mawkish politeness of the studied urbanity of a civilian, and without the coarseness of the Jack Tar. Perused the "Sunday Times," latest edition from the Metropolis. It *was* my favourite newspaper, from its *independance* and *impartiality*. While noting remarks upon the public Journals, I cannot refrain from expressing my disgust on reading the various disclosures of venality and corruption exhibited during the present great and general election throughout Great Britain.* All the warnings of the public press will not deter such mercenary hirelings from hawking their rights and freedom to the highest bidder, and bartering the liberties of their country for a drunken carousal! Oh! the moral and political degeneracy of John Bull!

June 23rd.—Up with the lark this morning. Dreadfully annoyed with my old complaint; some say it is often *hypochondriacism*. A long word for want of sympathy in the infirmities of our fellow creatures. After breakfast read a chapter in Parry's last days of Lord Byron; a book that interested me exceedingly, from the apparent unartificial, frank, and sincere manner in which the author addresses his readers, and discloses to them the most absorbing particulars of that illustrious individual's life. I had hitherto been rather prejudiced, more from rumour and misrepresentation than any substantial grounds against that great man's general character. Alas! what ills and unhappiness do such unfounded reports disseminate in almost every society. But this narrative, if authentic and accurate, indubitably altered my sentiments on many points of his lordship's reputation, and convincingly demonstrates that Greece lost her *very best* friend when death so prematurely carried him off the scene of his active succours in her manly cause. The author seems correct in his opinion, that Byron's dissolution was hastened by extreme irritation of mind, augmented by a thousand vexatious annoyances, and especially by improper treatment in the remedies prescribed for his recovery by his inexpert physicians. His death-bed opinions and sentiments on the Christian religion, which I here extract, most satisfactorily develope his *real* views on that all-important topic. "Christianity," his Lordship writes, "is the *purest* and most *liberal religion* in the world; but the *numerous teachers*, who are continually *worrying mankind* with *their*

* That took place about five years previous to the passing of the Reform Act.—Ed.

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denunciations, and *their* doctrines are *the greatest enemies* of *religion*. I have read with more attention than *half of them* the Book of Christianity, and I admire the *liberal* and *truly charitable* principles which Christ has laid down. There are *questions* connected with this subject, which *none* but Almighty God *can solve*. Time and space who can conceive?—None but God,—on Him I rely!" I never read any modern publication with more zest than this book by Mr. Parry.

June 24th.—Rose this morning not in the best spirits. This sultry weather very oppressive. It totally unfits me for any exertion mental or bodily. I amused myself the whole morning copying some of Moore's favourite and popular Melodies. O how sweet is the poesy of those ballads! Nature and heart in almost every line. Singing them recals the happiest images to one's mind. Lovely rhyme set to plaintive strains. I am seized every day after dinner with a stupifying torpor, which excessively annoys me, and to which the caloric state of the atmosphere, I suspect, greatly contributes. I detest saying any thing about one's repasts, they are so utterly void of all interest, as regards any part but the *eating*. Started for Whitehaven, meditating on men and things the whole perambulation, for the purpose of securing a passage to the Isle of Man. Went on board a sloop bound to Douglas Town. Saw the mate, and settled to sail next week.

June 25th.—Sunday. Nothing exempt from the usual monotony occurring this day, except going to church, where, from the variety of gewgaws, airs, and graces manifested, the women appear to verify the motto, "spectatum veniunt, veniunt spectentur ut ipsæ." I could not help regarding two pretty girls, who appeared to possess that genuine feminine innocence of demeanour I so much admire in the female sex. After dinner sauntered out with a charming string of young ladies upon the rocks, which at low water afford an excellent route to a very romantic cove with its appropriate cavern, where many native gems or pebbles peculiar to that shore are picked up by the connoisseur in mineralogy. Some of them, when cut and polished, are of a most rare and beautiful graining. The colours are various, but when set in gold by the art of the jeweller, they have a most delicate and elegant appearance. The stones are quite peculiar to that part of the coast, and are supposed to be washed thither from some other clime. The name by which they are designated, is moss agates, &c., and they are perfectly distinct in their nature and quality from the Scotch pebble or Highland flint. It requires some practice to discern them from the ordinary strand of shingles. It was a beautifully calm evening, and the green sea looked like a smooth mirror. I much regretted there was no boat to enjoy the pleasure of an evening row. The Isle of Man, though some considerable distance off, appeared so contiguous, and such was the exceeding thinness of the air, that we could perceive the smoke of Douglas ascending from its chimney stacks. I had the happiness of moralising before going to bed upon the relative difference in the virtue of the "busy bee" and the hornet, a nest of which we discovered. I took good care to keep a respectful distance. The formation of the nest is wonderfully curious. Challenged F—— to a game of chess, at which, woe is me from being out of practice, I was beaten. Philosophically succumbed to my ill-fortune. Before retiring to rest, I was first occupied with massacring a cock-roach, which with spiders, ear-wigs, toads, and snakes, are my abhorrence. To-morrow, if the wind be fair, I sail for Mona.

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## BROTHER WATSON'S GREAT PICTURE OF BURNS,

### IN THE CANONGATE KILWINNING LODGE.

In our last number we alluded, by report, to the progress of this Historico-Masonic painting; a personal inspection has since fully realised, and more than realised our most sanguine anticipations as to the result. We had, it must be owned, some doubts as to the capabilities of the subject in an artistic point of view; more particularly had we apprehensions that the precise and orderly attitudes of a number of Masons in a formal Lodge assembled, would prove any thing but objects favourable to that free and full development of figure, and of character, necessary to give variety and expression to the scene. We were, therefore, most agreeably disappointed in finding all our pre-conceptions entirely at fault, on beholding the varied and picturesque groups, and individuals starting forth from the canvass in all the "regular irregularity" of constellations and their several stars. Nor is the composer unauthorised in this avoidance of the more strict observance of Masonic formality; for oft have we beheld within the hall of St. John's Chapel, on occasions of far less interest and importance, the precise arrangements suddenly broken up, and the eager Brethren in various attitudes and motions pressing with anxious regard towards the dais to witness the induction of some esteemed or distinguished individual.

The assemblage of the Brotherhood exhibited in the picture would appear to have been under some such influence as this, from the varied and irregular groups into which they are for the moment thrown—the point of time chosen being that in which the poet is appointed laureate. Some are seated, others are standing, or peeping forward, all, however, under the evident influence of the great object of attraction,—Caledonia's Bard,—who is here represented in an erect attitude, the shoulders slightly inclined, with one foot raised on the steps leading to the dais, and immediately below the Master's chair. The figure is firmly and manfully set, expressive of perfect self-possession—the right hand is placed significantly yet naturally on his breast, while his large and lustrous eyes are glancing towards the Master's hand, which is stretched forth to bind the poet's brow. It is not easy to conceive how his person could have been depicted in a position more imposing or more dignified. Indeed, no other could have been so appropriate, natural, and characteristic, as the nicely balanced posture in which "the inspired ploughman" is placed. The countenance of the poet is a master-piece of the painter. His eyes appear glowing with confessed delight as he stands to receive the Masonic coronal—a tribute paid to his poetic fame, and not the less prized by him on account of the quarter whence it emanated—his "Dear Brethren of the Mystic tie." The Master of the Lodge, at the period of this event, was Alexander Fergusson, Esq., of Craigdarroch, one of the heroes in Burns' song of "the Whistle of Worth," and father of the late R. Cutlar Fergusson, M. P. All the other "dramatis personæ" represented were men and Brethren more or less connected with the Bard as his correspondents, convives, or patrons; such as Dunbar, Ainslie, Dr. Wood, Professor Stewart, Sir W. Forbes, Henry Erskine, Lord Monboddo,—in all, sixty portraits. The whole form a study worthy alike of the connoisseur and the Brother Mason. Some biographical account of the characters, we understand, is in progress to illustrate the picture, which we trust will ere long be exhibited to the public at large. It would make a fine subject for an engraving. Subscribers would not be wanting either in Edinburgh or London.

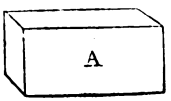


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## TO THE EDITOR.

Sir,—I am induced to send these few remarks to you, because, in my poor opinion, a great error has crept into the Order, and is spreading rapidly. The error I allude to, is in the geometrical figure made use of to describe the form of the Lodge. It is owing, I think, to the mouth-distorting word given to the figure which describes its form correctly; but of the two evils, it were better for our mouths to be distorted than that error should take the place of truth.

Nine out of ten Masons whom I have heard, describe the form of the Lodge as an oblong; which figure circumscribes its extent in as great a degree as sundry other matters circumscribe the sphere of its usefulness. An oblong is but a superfice, which gives but a meagre idea of that which is as "high as heaven; deeper than hell; longer than the earth; and broader than the sea." The figure which represents its true form is a parallelopipedon; a solid figure, contained by six quadrilateral figures, whereof every opposite two are parallel.




In which we have a point, a line, a superfice, and a solid; representing, as an oblong never can, the form of a Freemasons' Lodge.

I am, Sir and Brother,
Fraternally yours,
Cato.

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## TO THE EDITOR.

Sir,—A warrant for opening a new Lodge in a colony, where there is no Provincial Lodge or Grand Master, is granted by the Grand Lodge of England, and sent out by an officer of that Lodge, named in the charter. In order that such Lodge be constituted or installed, is it necessary to obtain any further authority from the Grand Secretary to the W. Master of a Lodge in the colony? Or is the W. Master of the Lodge applying to the Grand Lodge for the new charter, on its being presented to him in open Lodge, acting illegally or unconstitutionally in installing it?

Yours truly, A Senior Warden.

[Where there is no provincial authority in a colonial district, the reception of the warrant is a sufficient direction to any installed Master near at hand to constitute the Lodge in the best manner he can.—Ed.]

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## TO THE EDITOR.

Sir and Brother,—As an individual member of the Order, I cannot but admire the courage and constancy with which Dr. Crucefix has advocated the cause of the widow, and deplore the temporary failure of his benevolent enterprise.

I use, advisedly, the term "temporary," because it is impossible that

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a scheme which commends itself so forcibly to the sympathies of every manly bosom, and which is so palpably just, can endure more than temporary defeat.

I am inclined, however, to view it under another aspect; and to this I invite your attention. As Masons, religion is dear to us. This is no new principle. Henry VI. writes of them in his MS. in 1440—"Maçonnes techedde mankynd relygyonne." Now religion, to deserve that holy name, must have a close affinity to this inspired description of it—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and WIDOWS *in their affliction*, and to keep himself unspotted from the world."

Another point. Do we desire our Order to flourish? Do we covet for it—not the praise of men which is fleeting and capricious—but the blessing of THE MOST HIGH? Then let us remember that in His book, no being is treated more tenderly, is compassionated more frequently, or towards whom succour, mercy, and pity, are so expressly enjoined as the widow. If we desire God to be with us, our first care must be the succour of those helpless ones over whom HE watches with so merciful and compassionate a regard. If we are deeply and earnestly concerned that our fellow men should give us credit for sincerity, we must vindicate our truly Scriptural creed by corresponding Scriptural practice. HE to whom reference is so incessantly made in every Masons' Lodge, proclaims himself loudly and emphatically "the GOD of the widow."

Trusting these remarks may not be deemed inopportune, believe me

Yours fraternally,

A BROTHER, AND A SUFFOLK RECTOR.

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## TO THE EDITOR.

Inverness, February 22, 1846.

SIR AND BROTHER,—I wish to state to you not only my own opinion but the opinion of all the Provincial Brethren, with whom I have spoken, upon the method of electing annuitants upon the Royal Masonic Benevolent Annuity Fund. While the election is conducted as it is now, it is utterly impossible that any Provincial Brother can be elected *except* by the votes of the *London Masons*. I am aware that the committee have decided every year that a certain number of London and a certain number of Provincial members should be elected, and they of course must be elected according to the decision of the committee, otherwise the election is void; now the alteration I would wish to see would be this—supposing that London subscribes 500*l.* per annum, and that the provinces each subscribe 100*l.* per annum, or any other sum, then I would say, in fairness and justice, let the London Masons elect twenty-five annuitants, and keep them there until a vacancy occurs by death, or a larger subscription enables them to put another on, then let them fill up the vacancy, so likewise let the Masons of that province which subscribes 20*l.* elect one annuitant. Those who subscribe 40*l.* two, and so on (I of course mean nett subscriptions, after deducting expenses and permanent fund, &c.) This would at once convince every Provincial Grand Lodge, that whatever sum they subscribed, they would have the disposing of either to their own distressed members or to those of the neighbouring provinces.

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Why do so few provincial Masons subscribe to the boys' school? Why is there not one subscriber to that charity in the Province of Durham? Why should the provincial Members cease to subscribe to the Annuity Fund altogether? I will tell you, they *know* that the voice which these subscriptions would give them would never be heard at the annual meetings, or if heard, it would be so weak as to produce no effect, they, therefore, prefer keeping their subscriptions at home, and doing as much good with them as they can.

The Members of a Durham Lodge will try the Annuity Fund this year, and then it is their intention to give it up, and give their subscriptions to a poor Brother they all know, unless that there is such an alteration made in the manner of electing annuitants as will secure to the province of Durham the election of as many annuitants as their subscriptions will pay.

How much money is wasted annually with the ballotting papers and postage, enquiry papers and postages, circulars from petitioners and postage. I have not my Quarterly with me, but just read the Secretary's or Treasurer's Report for last year, and you will see; now all this might and would be avoided, if every petitioner was personally examined by the Grand Lodge of the province where he resides, and they elected the most worthy of the candidates, which election would only have to be confirmed by the Grand Lodge.

I am, Sir and Brother,
Yours fraternally,
G. W.

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## TO THE EDITOR.

Sir and Brother,—If any thing could add to my great respect for Dr. Crucefix, it would be the recollection of his manly explanation at the last Grand Lodge as to the salary of the First Clerk in the Grand Secretary's office—which, as I then collected amounts to very nearly, if not quite, £250, a salary in my opinion quite sufficient for services rendered. The additional grant of £50. would have been better devoted to paying a third under clerk—that is much wanted. I am a plain humble Brother, but I have found so much difficulty in obtaining information at the office, that however highly the Board of General Purposes may estimate the qualifications of their clerks, I trust they find more "civility" than I have done when applying for certificates and books of constitutions. Pray, Sir and Brother, how can the increased salary remove the difficulty I complain of? as to twenty years' service, it is a mere nothing; and be it observed, this is the third time the salary has been raised, and if it is continually to progress, it will in time exceed that of the Grand Secretary himself, which, if I am rightly informed, is but £450. Verily our financial system is out at elbows. We pinch the poor petitioner at the Board of Benevolence and are lavish on an official! I remember in my early days being told that it was of no use caring for the spigot and neglecting the bung.

I remain,
Your obedient Servant,
Lohtana.

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## TO THE EDITOR.

SIR AND BROTHER,—From the very great interest you have for years past taken, and demonstrated by your zeal and labour, for the benefit of the Craft, I am induced to take the liberty of suggesting for your consideration, the publication of a "Grand Lodge Report." To contain all decisions of the Grand Lodge, Board of General Purposes, and of all questions submitted by Masters of Lodges to the Secretary, and his answers thereto, &c., from the period of the publication of the Book of Constitutions in 1841, and to be continued quarterly by an appendix to the *Masonic Review*. Such a publication, I humbly conceive, will prove of very great utility to the Craft, and tend to save disputation in Lodges; rendering the office of Grand Secretary less onerous, and the duties of Master more agreeable. It will also be instrumental in harmonizing our labours, and greatly enhance the value of the *Masonic Quarterly Review*. With these observations, I leave my humble suggestions in your able hands, and shall be glad to hear from you on the subject in the meantime.

A MASTER OF A LODGE.

Kingston, Jamaica,
23*rd January*, 1846.

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## TO THE EDITOR.

SIR AND BROTHER,—Some of the motions of last night at the Quarterly Communication, deserve a more calm discussion than *generally* attends a public debate. I, therefore, abstained from making any observations at the time, well knowing, from what constantly passes in that hall, that most questions are *settled, before* the debate begins. We will not stop to enquire, at this time, by what invisible agency so many important questions are sometimes smothered—at others carried—when they ought not.

In the debate last night respecting our library, one speaker certainly displayed more zeal than good taste. I think it easy to prove that we do *not* want a library of *general literature*. At any, and every, Quarterly Communication, cast your eyes round the room, and say whether you think one quarter, or one tenth, of the members present are persons in such situations of life that they are likely, after the labours of the day, to pass the evening in deep study; or whether they will not more probably be poring over their *ledgers*, or reading a *novel* or a *newspaper* to themselves or families. Doubtless there are some who employ their leisure hours in studying the arts and sciences; but, I ask, cannot these find the works they want much nearer home than Great Queen Street? In the present day, information, upon every subject, is published in such *cheap forms*, and *literary institutions*, *book clubs*, &c., are so numerous, that almost every man belongs to some one or other of them.

Although we want not a library of *general literature*, we *do* require a *Masonic library*, where the Brother who looks beyond the *outward trappings* and *festivities* of the Craft, may find works calculated to show him the connexion Masonry has with all his *social, moral, and religious duties*—calculated to show him, not the properties of steam, or the means of accumulating worldly riches, (he will find ample instruction for such

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pursuits elsewhere), but calculated to draw his attention to THAT VOLUME which points out all the relative duties of this life, and teaches him to fix his *faith and hope* upon THAT ROCK which *alone* can enable him to "pass safely through the valley of the shadow of death, and, arising from the tomb of transgression, to shine as the stars for ever and ever."

The present age is very active in instructing all classes in the *liberal* arts and sciences, and our ears are constantly ringing with the terms "march of intellect," "enlightenment of the lower orders" *cum multis aliis;* but I fear the march of *that knowledge* without which all other acquirements will *profit nothing*, is far in the rear of worldly knowledge.

When the writings of Dr. Oliver were stigmatised as "a *disgrace to literature*," I could only conclude that the speaker had never read any of them, and formed his opinion upon hearsay from others, as little conversant with the subject as himself. I feel confident that no *impartial*, no *candid* reader can peruse Dr. Oliver's works without being impressed with the manner in which he points out the *principles of Masonry*, and its connexion with, and foundation on, the volume of the Sacred Law. I admit some of the Doctor's reasonings are over strained, and his deductions not always legitimate; but where is the work, save ONE BOOK, *free* from such faults? But "a disgrace to literature!!" Tell it not in Gath.

One point of the subject nobody touched upon—the *interest* upon the 100*l.* we heard so much about. I presume it has not been "tied up in a napkin" all this time. How, and in whose name, has it been invested; what interest has been made upon it; and *where is that interest?* The ten or twelve pounds which were expended, *ought*, ere now, to be *more* than replaced. Before we vote any more money for a library of *doubtful utility*, let us be more charitable to our widows, orphans, and necessitous Brethren. Our funds will never be so large, that *worthy objects enough* cannot be found on whom to bestow them.

I am yours fraternally,
PHILO-MASONICUS.

London, *5th March*, 1846.

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## TO THE EDITOR.

### MASONS' MARKS.

Dear Sir and Brother,—In the article on this subject inserted in your last number, there is a typographical error which it is necessary to mention. At page 442, the "printer's devil" has, by some unimaginable process, known only to his peculiar craft, converted William of *Wykeham* into William of *Royheleam*. Will you be pleased to notice this, in order that our ancient and eminent Grand Master may be restored to his own proper name, which he has thus been so unceremoniously deprived of.

I am, dear Sir and Brother,
Yours fraternally,
THOMAS PRYER.

17, Pavement, Finsbury Square,
1*st February*, 1846.

[Our readers will please to notice the very necessary correction.—ED.]

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## CONTINENTAL LODGES.

We have great pleasure in presenting to our readers lists of the working and dormant Freemasons' Lodges at present registered in Belgium, France, Germany, Holland, and their colonies, and are persuaded they will be found not only useful but of considerable importance to every traveller on the Continent. It has long been a desideratum that lists of Lodges abroad should exist in the English language, in order that the members of the Craft when visiting a continental town may know if a Masonic Lodge existed therein, in order that a closer intimacy might be created by the interchange of visits. We had hoped to have been enabled to give the days and places of meeting, but as we are not authentically or officially informed, we deem it better to abstain from giving the information we possess, which might be found incorrect and mislead the Brethren; it will be very easy for them now, knowing that a Lodge is at work in the town they happen to be, and likewise having the name, to ascertain where and when its meetings occur. We are mainly indebted for the information herein contained to the Latomia, and also the Globe, a French Masonic periodical; Annuaire Massonique, a Belgian, and the Netherlandish Year Book, a Dutch Masonic publication.

A short history of continental Freemasonry will be found in the volume for 1844, of the present series of the *Freemasons' Quarterly Review.*

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## DUTCH AND BELGIAN LODGES.

The letter (*a*) Indicates Lodges not at work.
(*b*) Isolated Lodges, or not under warrant of a Grand Lodge.
(*c*) Those declared irregular.

| Town. | Kingdom. | Name of Lodge. | Date of Warrant. |
|---|---|---|---|
| Antwerp, | Belgium, | Lodge of Perseverance | 1818 |
| .. | .. | Friends of Commerce (*a*) | 1804 |
| Alkmaar, | Holland, | North Star | 1800 |
| Amsterdam, | .. | Concordia Vincit Animos | 1757 |
| .. | .. | Lodge of Peace | 1757 |
| .. | .. | Lodge of Charity | 1757 |
| .. | .. | Good Friends | 1757 |
| .. | .. | William Frederick | 1814 |
| Ath, | Belgium, | Regeneration | 1839 |
| Arnheim, | Holland, | the Brotherhood of Guelderland | 1786 |
| Bruges, | Belgium, | Tolerance | 1839 |
| Brussels, | .. | Grand Belgium Orient | |
| .. | .. | Supreme Council of Belgium | |
| .. | .. | True Friends of the Union | 1782 |
| .. | .. | Philanthropic Friends | 1799 |
| .. | .. | Friends of Progress | 1838 |
| .. | .. | Peace and Candour (*a*) | 1802 |
| .. | .. | Work | 1840 |
| .. | .. | Hope (*a*) | 1805 |
| Bergen, | Holland, | Inseparables | 1767 |
| Breda | .. | Het Vrij Geweten | 1789 |
| Bengal, | East Indies, | Solomon (*a*) | 1759 |
| .. | .. | Firmness (*a*) | 1773 |
| Berbice, | America, | Coelum non Mutat Genus (*a*) | 1799 |
| Briel, | Holland, | Aurora (*a*) | 1761 |

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| | | | |
|---|---|---|---|
| Batavier, Java, | Star of the East | | 1769 |
| Cape of Good Hope, | Good Hope (*a*) | | 1772 |
| .. | Good Truth (*a*) | | 1802 |
| Colombo, Ceylon, | Faithfulness (*a*) | | 1771 |
| .. .. | Unity (*a*) | | 1791 |
| Courtray, Belgium, | Friendship | | 1803 |
| Charleroi .. | Future | | 1837 |
| Dinant .. | Children of Kindness | | 1838 |
| Delft, Holland, | Silence | | 1801 |
| Dewenter .. | Prejudice vanquished | | 1784 |
| Dordrecht .. | Rocket | | 1814 |
| Demarara, America, | St. John of the Union (*a*) | | 1771 |
| Eustache, St. .. | Concord (*a*) | | 1793 |
| .. .. | Reunion (*a*) | | 1800 |
| Ghent, Belgium, | The West (*c*) | | 1811 |
| .. .. | Felicity and Kindness (*c*) | | 1805 |
| .. .. | True Friends (*c*) | | 1819 |
| .. .. | Fidelity | | 1837 |
| Gorkum, Holland, | Order and Duty | | 1806 |
| Groenegen .. | Union of the Province | | 1772 |
| .. .. | Masonic Union | | 1815 |
| Gouda .. | Real Brotherly Union | | 1802 |
| Huys, Belgium, | Friends of Perfect Intelligence | | 1809 |
| Hague, Holland, | Grand Orient of the Netherlands | | |
| .. .. | Royal Union | | 1757 |
| .. .. | Union is Strength | | 1797 |
| .. .. | Union of Frederick | | 1816 |
| Haarlem .. | Vicit vim Vertus | | 1788 |
| Helder .. | William Frederick Charles | | 1826 |
| Hertogenbosch.. | Lodge of Honour | | 1808 |
| Kampen .. | Profound Silence | | 1769 |
| Lodelinsart Lez- | Charleroi, Belgium, Industry | | 1838 |
| Louvain | .. Constancy | | 1808 |
| Liege .. | Perfect Intelligence and the United Star (*c*) | | 1775 |
| Leeuwarden, Holland, | Liberal Truth | | 1782 |
| Leyden .. | Virtue | | 1757 |
| Martin, St., America, | Unity, No. 3 (*a*) | | 1800 |
| .. .. | Charity (*a*) | | |
| Middleburg, Holland, | Philanthropy | | 1758 |
| .. .. | The Lasting Company | | 1770 |
| Mechlin, Belgium, | Regeneration | | 1876 |
| Mons .. | Perfect Union | | 1800 |
| Military Lodges .. | Friends of Order | | 1833 |
| .. .. | Defenders of Leopold and the Country (Namur) | | 1834 |
| .. .. | Brethren United, third division of the B. army | | 1835 |
| .. .. | Shield of Belgium, infantry fourth regt. of the line | | 1835 |
| .. .. | Military Union | | 1836 |
| .. Holland, | Neufchatellers United | | 1790 |
| .. .. | Military Union | | 1799 |
| Namur, Belgium, | Good Friendship | | 1771 |
| Nivelles .. | Discreet Friends | | 1807 |
| Nicholas, St.. | Pleasantness (*c*) | | 1819 |
| Negapatnam, India, | Wished-for (*b*) | | 1774 |
| Oudernarde, Belgium, | Aurora | | 1811 |
| Puntogale, Ceylon, | Conqueror (*b*) | | 1772 |
| Purmerend, Holland, | Louise Auguste | | 1826 |
| Rotterdam .. | Unity | | 1781 |
| .. .. | Royal Frederick | | 1786 |

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| | | |
|---|---|---|
| Rotterdam, Holland, | Three Columns | 1815 |
| Schiedam .. | Reigning Lion (*b*) | 1800 |
| Sluice .. | Friendship without End (*b*) | 1784 |
| Surat, India, St. John of Peace (*b*) | | 1776 |
| Surinam, America, | Zeal (*b*) | 1767 |
| .. .. | Concordia | 1773 |
| .. .. | Union (*b*) | 1773 |
| .. .. | Solitary (*b*) | 1776 |
| .. .. | Cura et Vigilantia (*b*) | 1776 |
| .. .. | Firmness (*b*) | 1776 |
| Samarang, Java, | Constancy and Fidelity | 1801 |
| Surabaya .. | Friendship | 1810 |
| Saardam, Holland, | Anna Paulina | 1817 |
| Sneek .. | Corcordia res Parvae Cresceunt | 1817 |
| Tournay, Belgium, | United Brothers | 1770 |
| Tholen, Holland, | Sweet Harmony | 1807 |
| Utrecht .. | Ultra Jectina | 1830 |
| Venloo, Belgium, | Simplicity | 1829 |
| Vervier .. | Philadelphians (*c*) | 1800 |
| Vianen, Holland, | Firmness and Faith | 1824 |
| Vlissingen .. | Star of the East | 1793 |
| Williamstadt .. | Unity (*b*) | 1832 |
| Ypress, Belgium, | Friendship | 1838 |
| Zeiriksee, Holland, | Star in the East | 1800 |
| Zwolle .. | Fidus Mutua | 1802 |

## FRENCH LODGES.

| | | |
|---|---|---|
| Paris, | Grand Orient of France. | |
| .. | Supreme Council (Scotch ritual). | |
| .. | College of Rites (under the G. O. of France for the 33rd degree). | |
| .. | Admirers of the Universe | 1808 |
| .. | Admirers of Brezin | doubtful |
| .. | Eagle of the Desert | .. |
| .. | Alliance | .. |
| .. | Friends of Virtue | .. |
| .. | Kind Friends and United Imitators of Osiris | 1829 |
| .. | Friends of Peace | 1789 |
| .. | Friends of the Country | 1818 |
| .. | Friends of Order | 1823 |
| .. | Faithful Friends | 1813 |
| .. | Triumphant Friends | 1809 |
| .. | Friendship | 1773 |
| .. | Friendship Proved | 1834 |
| .. | Athenian Strangers | 1806 |
| .. | French Athens | 1829 |
| .. | Good Union | 1773 |
| .. | French Shield | 1821 |
| .. | Centre of Friends | 1789 |
| .. | Chapter of the Gauls | 1721 |
| .. | Encampment of the Gauls | 1823 |
| .. | Knights of the Cross | 1805 |
| .. | Merciful Friendship | 1805 |
| .. | Sincere Hearts | 1790 |
| .. | United Hearts | 1766 |
| .. | Commanders of Mount Tabor | 1807 |
| .. | Cosmopolite | 1834 |



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| | |
|---|---|
| Paris, Disciples of Fénélon | 1832 |
| .. Disciples of Paul of St. Vincent | 1812 |
| .. Scotch Disciples of the Heroes of Humanity | 1824 |
| .. Inseparable Scotch | doubtful |
| .. Competitors of Hiram | 1822 |
| .. Faithful Scotch | doubtful |
| .. French Sons of Hiram | 1832 |
| .. Brotherhood of the People | 1833 |
| .. United Brothers Inseparable | 1775 |
| .. United Intimate Brothers | 1775 |
| .. Henry the Fourth | 1817 |
| .. Hospitallers of Palestine | 1822 |
| .. French Hospitallers | doubtful |
| .. Isis | 1808 |
| .. Jacques de Molay | doubtful |
| .. Scotch Jerusalem | 1807 |
| .. Mars and the Orbs | 1806 |
| .. Mount Sinai | doubtful |
| .. Chapter of Arras | 1769 |
| .. Chevalier of the Cross | doubtful |
| .. Nine Sisters | 1776 |
| .. Modern Thebes | 1825 |
| .. Patriots | doubtful |
| .. Persevering Friends | 1825 |
| .. Phœnix | 1804 |
| .. United Philanthropists | doubtful |
| .. Philonone | 1816 |
| .. Moral Philosophy | doubtful |
| .. Rigid Scotch | .. |
| .. Rigid Observers | 1819 |
| .. Tulip Rose Regenerated | 1801 |
| . Rose of Perfect Silence | 1812 |
| .. Saint Anthony of Perfect Contentment | 1785 |
| .. Saint John of Jerusalem | 1779 |
| .. United Brothers of Saint Louis of Martinique | 1762 |
| .. Saint Peter the True Friends | 1780 |
| .. Saint Peter the expert | 1787 |
| .. Seven United Scotch | 1809 |
| .. Sincere Friendship | 1835 |
| .. Temple of Friends, to the Honour of France | 1820 |
| .. Temple of the Union of the People | 1831 |
| .. Temple of Virtue and Art | 1812 |
| .. Tolerance | 1834 |
| .. Trinitarians | doubtful |
| .. Trinity | 1783 |
| .. Trisophane | 1816 |
| .. Perfect Union of Perseverence | 1779 |

SUBURBS OF PARIS.

| | |
|---|---|
| Bagtignolles Monceaux, The Polar Star | 1839 |
| Belleville, Constancy Crowned | 1841 |
| .. The Masonic Progress | 1839 |
| Boulogne, Saint Augustus the Beneficent | 1819 |
| Chapelle, Disciples of Zeno | 1829 |
| Gentilly, United Benefactors | 1839 |
| Puteaux, United Friends of Jerusalem | 1829 |
| St. Denis, Admirers of Montyon | 1836 |
| .. Philanthropic Union | 1838 |

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Ternes, United Friends . . . . . 1832
Vaugirard, Zealous Philanthropists . . . . . 1835
Vincennes, The Globe . . . . . 1839

PROVINCIAL.

Agde, Herault, Perfect Union . . . . . 1781
Agen, Lat Garonne, United Hearts. . . . . 1807
Aillard Sur Tholon, Yonne, Friends of Morality . . doubtful
Ajaccio, Corsica, The Reunion . . . . . 1821
Alby, Tarn, The Threefold Unity . . . . . 1779
.. .. Perfect Friendship . . . . . 1805
Alençon, Orne, Fidelity . . . . . 1764
Angers, Maine Loire, Constancy Crowned . . . . 1818
.. .. Perseverence . . . . 1838
Angoulême, Charente, Friends of Peace . . . . 1806
.. .. Star of Charente . . . . 1837
Arney Le Duc, Cote D'or, Perfect Friendship . . . 1803
Arras, Pas de Calais, Constancy . . . . . 1783
. .. Hope . . . . . doubtful
Aubagne, Rhone, Perfect Union . . . . . 1819
Auxerre, Yonne, True Zeal . . . . . 1812
Avignon, Vaucluse, Union of Arts and Trades . . . 1839
.. .. True Friends United . . . . 1808
Aviye, Marne. True Friends of Order . . . . 1830
Barraux, Isère, Silence of the Alps . . . . . 1841
Bar Sur Aube, Aube, Union of Hearts . . . . 1810
Bastia, Corsica, Concord . . . . . 1803
.. .. Perfect Harmony of France . . . 1804
Bayonne, Pyrenees, Zeal . . . . . 1771
Beaume, Cote D'or, Friends of Nature and Humanity . . 1805
Bedarieux, Herault, True Friends Reunited . . . 1821
Bernay, Eure, Intimate Reunion . . . . . 1811
Besançon, Doubs, Constant Friendship . . . . 1812
.. .. Sincerity and Perfect Union . . doubtful
Beziers, Herault, Reunion of Chosen Friends . . . 1810
Blois, Loir Cher, United Friends . . . . . 1813
.. .. Union of Arts and Trades . . . 1803
Bordeaux, Gironde, United Friends . . . . . 1804
.. .. English . . . . . 1778
.. .. Future . . . . . doubtful
.. .. Candour . . . . . 1785
.. .. Essence of Peace . . . . 1788
.. .. Star of Gironde . . . . 1813
.. .. French of Aquetaine . . . . 1781
.. .. French Scotch Lodge of United Friends . 1761
.. .. Free Knights of St. Andrew of Scotland . 1826
.. .. Sincerity . . . . . 1784
.. .. Triangle . . . . . 1805
.. .. Truth . . . . . doubtful
Boulogne, Pas de Calais, Friendship . . . . 1818
Bourg, Ain, Brotherly Friendship . . . . . 1838
Bourges, Cher, Caroline . . . . . 1840
.. .. Saint Solange . . . . . 1785
Brest, Finistère, Disciples of Sully . . . . . 1839
Brignolles, Var, School of Wisdom . . . . . 1789
Buxy, Saône Loire, Perfect Union . . . . . 1808
Caen, Calvados, St. John of Themis . . . . doubtful
Cambray, North, Themis . . . . . 1786

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Castres, Tarn, Universal Harmony . . . . . 1770
Chalons Sur Sahône, Sahône Loire, True Zeal . . . 1808
.. .. Perfect Equality . doubtful
Chateau Dun, Eure Loire, French Honour . . . . 1831
Chateau Thierry, Aisne, John of Fontaine . . . . 1833
Chollet, Maine Loire, Perfect Union . . . . . 1829
Clermont Ferrand, Payde Dôme, Perfect Harmony and Sacred Fire 1829
Condom, Gers, Royal Friendship . . . . . 1840
Decazeville, Aveyron, Brotherhood . . . . . 1839
Dieppe, North Seine, Crowned Hope . . . . . 1826
.. .. Scotch Lodge Desire . . . doubtful
Dôle, Jura, The Valley of Love . . . . . 1813
Draguignan, Var, Triumph of Friendship . . . . 1784
Dunkirk, North, Friendship and Brotherhood . . . 1756
.. .. Trinity . . . . . 1784
.. .. Virtue . . . . . 1819
Fayence, Var, Concord and Friendship . . . . 1837
Fumel, Lot Garonne, Children of the Union . . . 1825
Givet, Ardennen, Friends of Humanity . . . . 1839
Gray, Upper Sahône, True Concord Desired . . . 1836
Grenoble, Isère, Arts Reunited . . . . . 1824
Havre, Seine, Pleasantness . . . . . 1775
.. .. Three H's . . . . . 1793
Isigny, Calvados, New Alliance . . . . . 1839
Lagnon, Gironde, Brotherhood . . . . . 1771
Laval, Mayence, Constancy . . . . . 1805
Libourne, Gironde, School of the Moral . . . . 1832
Lille, North, United Friends . . . . . doubtful
.. .. Chapter of Lille . . . . . 1785
.. .. Fidelity . . . . . 1781
Limoges, Upper Vienne, United Artists . . . . 1827
. .. Perfect Union . . . doubtful
Lonjumeau, Seine Oise, Ceres and the Friends of Agriculture . 1836
Longwy, Mosel, Philanthropic Reunion . . . . 1819
Lorient, Morbihan, Nature and Philanthropy . . . 1838
.. .. Scotch Unity . . . . doubtful
Luçon, Vendée, Constancy Crowned . . . . 1807
Lyon, Rhône, Asylum for the Wise . . . . . 1828
.. .. Candour . . . . . 1783
.. .. Knights of the Temple . . . . 1835
.. .. Children of Hiram . . . . . 1825
.. .. Square and the Compasses . . . . 1824
.. .. Polar Star . . . . . 1826
.. .. Perfect Silence . . . . . 1763
.. .. Simplicity and Firmness . . . . 1830
.. .. Sincere Friendship . . . . . 1782
.. .. Union and Confidence . . . . . 1824
Lyon La Guillotière, Suburb of Lyon, Friends of the Arts . 1840
Lyon Croix Rousse .. Beneficence and Friendship 1831
Macon, Saône Loire, Arts Reunited . . . . . 1820
Mans, Sarthe, Arts and Commerce . . . . . 1833
Marmande, Lot Garonne, Napoleon the Great . . . doubtful
Marseille, Rhone, Disciples of Solomon and Amiable Wisdom . 1801
.. .. Friends of Amiable Wisdom . . . 1801
.. .. Pupils of Minerva . . . . . 1802
.. .. Scotch . . . . . 1840
.. .. French of St. Louis . . . . 1786
.. .. Inseparables . . . . . 1806

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Marseille, Rhone, Perfect Union . . . . . 1828
.. .. Perfect Sincerity . . . . . 1767
.. .. Reunion of Chosen Friends . . . 1801
.. .. Regenerated Brothers . . . doubtful
Melun, Seine Marne, United Hearts . . . . 1784
.. .. Children of Hiram . . . . 1841
Metz, Mosel, Friends of Truth . . . . . 1829
.. .. School of Wisdom and the Triple Agreement united doubtf.
Mezilles, Yonne, Brothers of the True Light . . . 1825
Mezin, Lot Garonne, Wisdom . . . . . 1806
Moissac, Tarn Garonne, Perfect Union . . . . 1783
Montauban .. Arts Reunited . . . . 1821
.. .. Perfect Union . . . doubtful
Montbrison, Lôire, Commanders of the Phœnix . . . 1829
Moulins, Allier, Peace and Union . . . . . 1836
Mühlhausen, Upper Rhine, Perfect Harmony . . . 1808
Nancy, Meurthe, St. John of Jerusalem . . . . 1772
Nantes, Lower Loire, Mars and the Arts . . . . 1800
.. .. Peace and Union . . . . 1776
Niort, Both Sevrès, Friends of Order . . . . 1842
Orleans, Loiret, Hiramites . . . . . 1833
Parthenay, Both Sevrès, Happy Reunion of Mars and the Arts . 1838
Perigueux, Dordogne, Persevering Friends . . . 1832
Perpignan, East Pyrenees, Regularity of the Arts of St. John . 1766
.. .. Union . . . . 1758
Pertuis, Vaucluse, Triumph of Friendship . . . . 1786
Pézénas, Hérault, Reunion of Perfect Friendship . . . 1786
Pethiviers, Loiret, Admirers of the Great Architect . . 1838
Poitiers, Vienne, Reunited Friends . . . . . 1787
.. .. True Harmony . . . . . 1802
Reims, Marne, Sincerity . . . . . 1804
Rennes, Ille Velaine, Perfect Union . . . . . 1748
Roanne, Loire, Scotch of Roanne . . . . . 1811
Rochefort, Lower Charante, Perfect Peace . . doubtful
Rochelle .. Perfect Union . . . 1752
.. .. Arts Reunited . . . 1809
Rodez, Aveyron, Perfect Union . . . . . 1762
Rouen, Lower Seine, Arts Reunited . . . . 1807
.. .. Perfect Equality . . . . 1785
.. .. Perseverance Crowned . . . 1817
.. .. Sincere Friendship . . . . 1822
.. .. Constancy Proved . . . . 1823
.. .. Truth . . . . . 1835
Rueil, Seine Oise, Believers of Hiram . . . . 1824
Sablé, Sarthe, Industry and Friendship . . . . 1837
Saint Aignan, Loir Cher, Perfect Concord . . . 1837
Saint Dié, Vegesen, Incorruptible Friends of the Vosgesenians . 1809
Saint Esprit Les Bayonne, Landes, Perfect Reunion . . 1806
Saint Etienne, Loire, The Elected . . . . . 1828
Saint Germain En Laye, Seine Cise, Good Faith . . . 1820
Saint Mihiel, Maas, Mysterious Forge . . . . 1819
Saumur, Maine Loire, Perseverance . . . . 1835
Sens, Yonne, Concord . . . . . 1777
Sézanne, Marne, Consolatory Friendship . . . . 1810
Strassburg, Lower Rhine, United Brothers . . . . 1811
Toulon, Var, Peace and Perfect Union . . . . 1800
.. .. Reunion . . . . . 1783
.. .. True Egyptian Friends United . . . 1802

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| | | | |
|---|---|---|---|
| Toulon, Var, | True Friends of the Arts | | 1811 |
| Toulouse, Upper Garonne, | Reunited Hearts | | 1774 |
| .. .. | Constancy | | 1813 |
| .. .. | Encyclopædical | | 1787 |
| .. .. | French, St. Joseph of the Arts | | 1777 |
| .. .. | Perfect Harmony | | 1825 |
| .. .. | Wisdom | | 1757 |
| .. .. | Sincere Union | | 1820 |
| .. .. | True Friends Reunited | | 1773 |
| Tournon, Ardèche, | Perfect Equality | | 1834 |
| Tours, Indre Loire, | Children of the Loire | | 1832 |
| Valenciennes, North, | Perfect Union and St. John of the Desert Reunited | | 1733 |
| Vernon Sur Seine, Eure, | Star | | 1830 |
| Versailles, Seine Oise, | Philanthropic Friends | | 1827 |
| Vesoul, Upper Saône, | United Hearts | | 1812 |
| Vienne, Isère, | Concord | | 1781 |
| .. .. | Perseverance | | 1837 |
| Villefranche, Aveyron, | Cordiality | | 1779 |
| .. Rhône, | Perfect Union | | 1825 |
| Vitry, Le François, Marne, | Virtue Reunited | | 1818 |

MILITARY LODGE.

| | | | |
|---|---|---|---|
| 10th Regt. Infantry, Cirnus | | | 1821 |

COLONIES.

*Africa.*

| | | | |
|---|---|---|---|
| Algiers, Algerine, | Belisarius | | 1832 |
| .. .. | African Regeneration | | 1841 |
| Bôna .. | Ishmael | | 1832 |
| .. .. | Inseparable Arts | | 1838 |
| Budscha .. | Numidian Brothers | | 1836 |
| Jegelli .. | Scipio | | 1841 |
| Oran .. | French of the African Union | | 1834 |
| Setif .. | Children of Mars | | 1842 |
| St. Andre, Island of Bourbon, | Reunited Friends | | 1824 |
| St. Denis .. | Perfect Harmony | | 1775 |
| .. .. | Friendship | | doubtful |

*America.*

| | | | |
|---|---|---|---|
| Basse Terre, Guadaloupe, | St. John of Scotland | | 1768 |
| Cayenne, Guinea, | Perfect Union | | 1829 |
| Fort Royal, Martinique, | Trigonometry | | 1831 |
| Marie Galante, Guadaloupe, | Brotherhood | | 1829 |
| Pointe à Petre .. | Peace | | 1784 |
| .. .. | Disciples of Hiram | | 1836 |
| St. Pierre, Martinique, | Concord | | 1820 |
| .. .. | Harmony | | 1803 |
| .. .. | Reunion of Arts | | 1819 |
| Trinity .. | St. Trinity | | 1841 |

FOREIGN.

*Europe.*

| | | | |
|---|---|---|---|
| Brussel, Belgium, | True Friends of the Union | | 1839 |
| Frankfort, Germany. | Frankfort Eagle | | 1832 |
| Geneva, Switzerland, | Star of Leman | | 1807 |
| .. .. | Brotherhood | | 1799 |

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*Asia.*

Colombo, Ceylon, Union . . . . . 1822
Pondicherry, East Indies, Cosmopolitish Brotherhood . . 1821

*Africa.*

Cape Town, Cape of Good Hope, Hope . . . 1824
Port Louis, Mauritius, Fifteen Articles . . . . 1786
.. .. Peace . . . . 1790
.. .. Triple Hope . . . . 1778
St. Louis, Gambia, Perfect Union . . . . . 1824

*America.*

Guayaquil, Ecuador, Philanthropy . . . . doubtful
Porto Rico, West Indies, Restoration . . . . 1804
St. Jago de Cuba, West Indies, Brotherly Love . . doubtful
Savannah, United States, Hope . . . . 1819

INACTIVE OR DORMANT LODGES.

Paris, Brother Artists . . . . . 1841
.. Phœnix . . . . . 1842
Abbeville, Somme, Perfect Harmony . . . . 1842
Agen, Low. Garonne, Reunited Hearts . . . . 1842
Avignon, Vaucluse, Benificent Reunion . . . . 1842
Bastia, Corsica, Perfect French Harmony . . . . 1841
Calais, Pas de Calais, Arts Reunited beyond the Seas . . 1841
Chartres, Eure Loire, French . . . . . 1841
Dijon, Côté d'Or, Seven Philanthropists . . . . 1842
Douay, North, Perfect Union . . . . . 1842
Grandville, Manche, Masonic Interpreter . . . . 1842
Grenade, Upper Garonne, Beneficence . . . . 1840
Libourne, Gironde, School of Morals . . . . 1841
Lyon, Rhône, Square, Rule, and Compasses . . . 1842
Marseille, Rhone, United Brothers . . . . 1841
Montditier, Somme, Perfect Equality . . . . 1841
Montpellier, Herault, Friends Reunited in Good Faith . . 1840
Morlaix, Finistere, Loyal Union . . . . 1842
Nimes, Garol, Anonymous Benefit . . . . 1842
.. .. Philanthropy . . . . 1842
Pont-à-Mousson, Memthe, Regeneration . . . 1840
Strasburg, North Rhine, Faithful Hearts . . . 1841
.. .. True Brotherhood . . . 1841
Sully, Loiret, Union . . . . . 1841
Toulouse, Upper Garonne, Wisdom . . . . 1840

MILITARY LODGE,

*Cavalry—2nd Regiment of Lancers.*

Mars and Union . . . . . 1842

Basse Terre, Guadeloupe, St. John of Scotland . . .
Nyon, Switzerland, True Helvetic Union . . . . 1840
Rio Janeiro, Brazils, French Shield . . . . 1835

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## GERMAN LODGES.

| | | |
|---|---|---|
| Aix-la-Chapelle, Prussia, | Constancy and Concord | 1778 |
| Alfeld, Hanover, | Louise Auguste (*a*) | 1742 |
| Altenberg, Saxon | Altenberg, Archimedes | |
| Altona, Holstein, | Charles of the Rock | |
| Alzey, Hesse, | Charles at the New Light | |
| Anclam, Prussian Pomerania, | Julius of the Three Sensitive Hearts | 1776 |
| Angerburg, East Prussia, | Louise and the Consoling Angel (*a*) | 1811 |
| Arnsberg, Prussian | Westphalia, Union of Westphalia | 1830 |
| Arnswalde, Prussia, | Frederick William of Hope | 1822 |
| Arolsen, Waldeck, | George at the Growing Palm | 1841 |
| Ashersleben, Prussia, | Three Leaves | 1777 |
| Aurich, Hanover, | United Freedom of the East | |
| Bautzen, Saxony, | Golden Wall | 1802 |
| Bayreuth, Bavaria, | Grand Lodge, the Sun | 1741 |
| | Eleusis of Silence | |
| Beeskow, Prussia, | Immortality | 1816 |
| Berlin, Prussia, | Grand National Mother Lodge of Prussia, called the Three Globes | 1740 |
| .. .. | Grand Lodge of the Kingdom | 1773 |
| .. .. | Grand Lodge of Prussia, called The Royal York of Friendship | 1752 |
| .. .. | Lodge of Union | 1754 |
| .. .. | Flaming Star | 1770 |
| .. .. | Three Seraphims | 1774 |
| .. .. | Secresy | 1775 |
| .. .. | Three Golden Keys | 1769 |
| .. .. | Golden Ship | 1771 |
| .. .. | Pegasus | 1771 |
| .. .. | Constancy | 1775 |
| .. .. | Pilgrim | 1776 |
| .. .. | Golden Plough | 1776 |
| .. .. | Ram | 1776 |
| .. .. | Frederick William and Crowned Justice | |
| .. .. | Conquering Truth | |
| .. .. | Immortality | |
| .. .. | Pythagoras, Flaming Star | |
| Bernburg, Anhalt | Alexes, Constancy | 1817 |
| Birkenfeld, Oldenburg, | True to Duty | 1836 |
| Bochum, Prussian | Westphalia, Three Rose Buds | 1783 |
| Boitzenburg, Mecklenburg | Schwerin, Vesta at the Three Steeples | 1822 |
| Brandenburg, Prussia, | Frederick Lodge, Virtue | 1779 |
| Braunsberg, East Prussia, | Bruno at the Double Cross | 1836 |
| Brunswick, Brunswick, | Charles's Crowned Pillar | 1744 |
| Bremen, Hans Town, | Olive Branch | 1788 |
| Breslau, Prussian Silesia, | Frederick at the Golden Sceptre | 1776 |
| .. .. | Provincial Lodge of Silesia | |
| .. .. | Three Death Grips | 1741 |
| .. .. | Pillars | 1774 |
| .. .. | Bell | 1776 |
| .. .. | Grand Provincial Lodge of Silesia | 1816 |
| .. .. | Horus | 1813 |
| Brieg, Prussian Silesia, | Frederick at the Rising Sun | 1788 |
| Bromberg, Prussian | Posen, Janus | 1784 |
| Burg, Prussia, Prov. | Saxony, Adam at the Holy Castle | 1821 |
| Butzow, Mecklenburg | Schwerin, Urania of Concord | 1821 |

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Calbe, Prussia, Prov. Saxony, Firm Castle . . . 1820
Camin, Prussian Pomerania, Holy John (*a*) . . . 1780
Celle, Hanover, Brilliant Star . . . . .
Charlottenberg, Prussia, Louise, the Crowned Beauty (*a*) . . 1801
Chemnitz, Saxony, Harmony, (the Hohenstein Lodge is incorporated with this) . . . . . 1799
Cleve, Rhine Province, Prussia, Hope . . . . 1775
Coblentz, Rhine Province, Prussia, Frederick Love of Country . 1817
Coburg, Saxe Coburg, Truth, Freedom and Right . . .
Colberg, Prussian Pomerania, William, Manual Strength . . 1809
Cologne, Rhine Province, Prussia, Minerva, United Countrymen . 1815
.. .. .. Agrippina, formerly Secret of the Three Kings . . 1824
Conitz, West Prussia, Frederick of True Friendship . . 1790
Cosel, Prussian Silesia, Triumphant Truth . . . . 1812
Coeslin, Prussian Pomerania, Maria . . . . 1777
Cottbus, Prussia, Well in the Desert . . . . 1797
Custrin, Prussia, Frederick William . . . . 1782
Dantzic, Prussia, Eugenia . . . . . 1777
.. .. Union . . . . . 1790
Darmstadt, Hesse, John the Evangelist, Union . . . 1817
Delitzsch, Prov. Saxony, Prussia, Victor (*a*) . . . 1821
Dresden, Saxony, Grand Lodge of Saxony . . . . 1812
.. .. Three Swords . . . . 1739
.. .. Golden Apple . . . . 1739
Duisburg, Rhine Province, Prussia, German Castle . . 1820
Dusseldorf, Rhine Province, Prussia, Three United . . 1806
Eimbeck, Hanover, George . . . . .
Eisleben, Prov. Saxony, Prussia, Blossoming Tree . . 1816
Elberfeld, Rhine, Prussia, Herman at the Land of the Hills . 1815
Elbing, Prussia, Constantia of the Crowned Union . . 1773
Embden, Hanover, True Faithfulness (*a*) . . . . 1789
.. .. Peace and Concord (*a*) . . . .
Emmerich, Rhine, Prussia, Pax inimica Malis . . . 1788
Erlangen, Bavaria, Lebanon of the Three Cedars . . .
Erfurt, Prov. Saxony, Prussia, Charles of the Three Eagles . 1787
Frankenthal, Rhine Prov., Bavaria, Liberality on the Rhine .
Frankfort-on-the-Maine, Hanstown, Mother Lodge of the Eclectic Union . . .
.. .. Concord . . . 1742
.. .. Socrates and Firmness .
.. .. Charles and the New Light .
.. .. Frankfort Eagle . .
.. .. Rising Morning Light . 1817
Frankfort-on-the-Oder, Prussia, Honest Heart . . . 1776
Freiberg, Saxony, Three Hills . . . . . 1798
Furth, Bavaria, Truth and Friendship . . . . .
Gardelegen, Prov. Saxony, Prussia, Frederick True to Country (*a*) 1820
Gera, Reuss, Archimedes Eternal Union . . . . 1803
Giessen, Hesse, Louis and Truth . . . . .
Glatz, Prussian Silesia, Three Triangles . . . . 1766
Glogau, Prussian Silesia, Virtuous Union . . . . 1803
Gnesen, Prussia, The Wreathed Cube . . . . 1804
Gorlitz, Prussian Silesia, Crowned Serpent . . . 1816
Goslar, Hanover, Herzynia . . . . . 1809
Gotha, Saxe Gotha, Ernest . . . . . 1774
Gottingen, Hanover, Augusta . . . . . .
Graudenz, West Prussia, Victoria . . . . . 1799



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Greifswald, Prussian Pomerania, Charles of the Three Grips . 1763
Gumbinnen, West Prussia, Golden Lyre . . . 1809
Gustrow, Mecklenburg-Schwerin, Phœbus Apollo . . 1805
Halberstadt, Prov. Saxony, Prussia, Three Hammers . . 1776
Halle, Prussia, Three Swords . . . . . 1743
Hamburgh, Hanstown, Grand Lodge of Hambro' . . 1740
.. .. Absalom . . . . . 1737
.. .. St. George . . . . . 1743
.. .. Emanuel . . . . . 1774
.. .. Ferdinande Caroline . . . 1776
.. .. Ferdinand of the Rock . . . 1795
.. .. Provincial Lodge of Saxony . .
.. .. Three Roses . . . . 1770
.. .. Golden Ball . . . . 1770
.. .. Pelican . . . . . 1771
.. .. Red Eagle . . . . . 1774
.. .. Inseparable Union . . . . 1817
.. .. Boanerges and Brotherly Love . . 1832
Hameln, Hanover, Oak, (*a*) . . . . .
Hamm, Prussia, Brilliant Light . . . . 1791
Hanover, Hanover, Grand Lodge of Hanover . . 1755
.. .. Frederick . . . . . .
.. .. Black Bear . . . . . 1774
.. .. Cedar . . . . . 1776
Haarburg .. Crocodile, (*a*) . . . . .
Havelberg, Prussia, Temple of Friendship and Charity . . 1803
Heiligenstadt, Prov. Saxony, Prussia, Temple of Friendship . 1810
Helmstadt, Brunswick, Caroline . . . . . 1812
Herrnstadt, Prussian Silesia, Frederick William (*a*) . . 1815
Hettstadt, Prov. Saxony, Prussia, Holy Fire, (*a*) . . . 1818
Hildburghausen, Saxon Meinigen, Garland of Rue (*b*) . .
Hildesheim, Hanover, Temple of Silence . . . . 1762
.. .. Gates of Eternity . . . .
Hirshberg, Prussian Silesia, Test Source . . . . 1824
Hof, Bavaria, Morning Star (*a*) . . . . .
.. .. Golden Scales . . . . .
Hohenstein, Saxony, (See Chemnetz) . . . . .
Hoya, Hanover, St. Albans of the True Fire (*a*) . . .
Inowraclaw, Prussian Posen, Cross of Knighthood . . . 1820
Insterburg, East Prussia, Prussian Eagle . . . .
Iserlohn, Prussian Westphalia, German Honesty . . . 1796
Jever, Oldenburg, Silver Key (*a b*) . . . . .
Johannisburg, East Prussia, Prussian Castle of St. John . . 1804
Julich, Lower Prussia, Truth and Concord of the Seven United Brethren . . . . 1815
Konigsberg and Schwedt, Prussia (in the New Mark) Brandenburg, Temple of Virtue, meets at Schwedt . . . 1778
Konigsberg, East Prussia, Three Crowns . . . . 1760
.. .. Provincial Lodge of Prussia . .
.. .. Death's Head } have united . . 1772
.. .. Phœnix } . . 1775
Krotoszyn, Prussian Posen, Temple of True Duty . . . 1764
Kyritz, Prussian Brandenburg, Constantia . . . . 1836
Landsberg .. St. John . . . . 1810
Landshut, Prussian Silesia, Cordial Union, of the Giants' Hills . 1820
Lauban .. Isis . . . . . 1821
Leipsic, Saxony, Minerva (*b*) . . . . . 1741
.. .. Baldwin (*b*) . . . . . 1776
.. .. Apollo . . . . . 1799

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|---|---|---|
| Liegnitz, Prussian Silesia, Pythagoras to the Three Heights | . | 1812 |
| Loewenberg .. Road Pointer | . | 1795 |
| Lubeck, Hans Town, Cornocopia | . | 1772 |
| .. .. Globe | . | 1779 |
| Luckenwalde, Prussian Brandenburg, Star of Hope (*a*) | . | 1812 |
| Luneburg, Hanover, Celina, of the Three Steeples | . | |
| Luxemburg, Luxemberg, Blucher of Wahlstadt | . | 1821 |
| Magdeburg, Prov. Saxony Prussia, Ferdinand of Felicity | . | 1761 |
| .. .. Harprocrates | . | 1826 |
| Mayence, Hesse Rhein, Friends of Unity | . | |
| Marienburg, West Prussia, Victoria | . | 1764 |
| Marienwerder .. Golden Harp | . | 1803 |
| Meiningen, Saxon Meiningen, Three Carnations | . | |
| Memel, East Prussia, Memphis | . | 1776 |
| Merseburg, Prov. Saxony Prussia, Golden Cross | . | 1805 |
| Meseritz, Prussian Posen, Louise of Immortality | . | 1818 |
| Minden, Prussian Westphalia, Wittekind | . | 1780 |
| Muhlhausen, Prov. Saxony Prussia, Herman | . | 1817 |
| Mulheim, Rhine Prussia, Broich | . | 1839 |
| Munden, Hanover, Pythagoras of the Three Streams | . | |
| Munster, Prussian Westphalia, Three Beams of the New Temple | | 1778 |
| Naumburg, Prov. Saxony Prussia, Three Great Lights | . | 1827 |
| Neidenburg, East Prussia, Strong Castle on the Neid (*a*) | . | 1812 |
| Neisse, Prussian Silesia, Six Lilies | . | 1841 |
| .. .. White Dove | . | 1773 |
| New Brandenburg, Mecklenberg Strelitz, Union of Peace | . | 1815 |
| New Ruppin, Prussian Brandenburg, Ferdinand | . | 1811 |
| Nienburg, Hanover, George | . | |
| Nordhausen, Prov. Saxony Prussia, Crowned Innocence | . | 1790 |
| Nurnburg, Bavaria, Joseph of Union | . | |
| .. .. Three Arrows | . | |
| Offenbach, Hesse, Charles and Charlotte, Faithful (*a*) | . | |
| Oldenburg, Oldenburg, Golden Stag | . | 1753 |
| Oels, Prussian Silesia, William | . | 1824 |
| Oppeln .. Psyche | . | 1817 |
| Osnabruck, Hanover, Golden Wheel | . | 1806 |
| Osterode .. Temple of Concord (*a*) | . | |
| Paderborn Prussian Westphalia, Bright Flaming Sword | . | 1803 |
| Parchim, Mecklenburg Schwerin, Frederica Ludovica, Faithful | . | 1818 |
| Perleberg, Prussian Brandenburg, Pearl at the Hill | . | 1829 |
| Plauen, Saxony, Pyramid | . | 1789 |
| Posen, Prussia, Temple of Concord | . | 1806 |
| Potsdam .. Teutonia of Wisdom | . | 1809 |
| .. .. Minerva | . | 1768 |
| .. .. Firmness | . | 1788 |
| Prenzlau .. Truth | . | 1795 |
| Rastenburg, East Prussia, Three Gates of the Temple | . | 1818 |
| Rathenow, Prussia, Faith and Strength (*a*) | . | 1817 |
| Ratibor, Prussian Silesia, Frederick William and Justice | . | 1835 |
| Regensburg, Bavaria, Charles (*b*) | . | |
| Reichenbach, Prussian Silesia, Aurora of the Metal Chain | . | 1813 |
| Rendsburg, Holstein, Charles (*a*) | . | |
| Rostock, Mecklenburg Schwerin, Provincial Lodge of Mecklenburg | | |
| .. .. .. Temple of Truth | . | 1800 |
| .. .. .. Prometheus | . | 1821 |
| .. .. .. Irene of the Three Stars | . | 1760 |
| .. .. .. Provincial Lodge of Mecklenburg Schwerin and Strelitz | . | |
| .. .. .. Three Stars | . | 1760 |

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Rudolstadt, Schwarzburg Rudolstadt, Gunther (*a*) . . . 1785
Saarrbrucken, Rhine, Prussia, Strength and Beauty . . 1840
Saarlouis, Rhine, Prussia, United Friends . . . 1816
Salzwedel, Prov. Saxony, Prussia, John for the Welfare of Mankind (*a*) 1801
Sangerhausen, Prov. Saxony, Brotherly Faithfulness . . 1823
Schlawe, Prussian Pomerania, Union of the East Sea (*a*) . . 1809
Schmiedeberg, Prussian Silesia, Three Rocks . . . 1776
Schneeberg, Saxony, Archimedes of the Saxon Union . . 1806
Schneidemuhl, Prussian Posen, Borussia . . . . 1820
Schwedt, (see Konisberg) . . . . . 1778
Schweidnitz, Prussian Silesia, Hercules . . . . 1770
.. .. .. True Concord . . . 1788
Schwelm, Prussian Westphalia, Lion of Westphalia . . 1793
Schwerin, Mecklenburg Schwerin, Harpocrates Morning Rays . 1809
Siegen, Prussian Westphalia, Three Iron Hills . . . 1822
Soest, Prussian Westphalia, Chain of Union . . . 1808
Solingen, Rhine, Prussia, Prince of Prussia . . . 1840
Sorau, Prussian Brandenburg, Three Roses in the Woods . . 1820
Stade, Hanover, Great Christopher . . . . 1777
.. .. Adolphus to Crowned Virtue (*a*) . .
Stargard, West Prussia, Urania (*a*) . . . . 1812
Stargard, Prussian Pomerania, Julius to Union . . . 1775
Stendal, Prov. Saxony, Prussia, Golden Crown (*a*) . . 1775
Stettin, Prussian Pomerania, Three Compasses . . . 1762
.. .. .. Three Golden Anchors to Love and Faith 1770
Stolp, Prussian Pomerania, Morning Rays of Higher Light . 1816
Stralsund, Prussian Pomerania, Gustaphus Adolphus . . 1789
Stutgard, Wurtemburg, Three Cedars . . . . 1840
.. .. William . . . . . 1836
Tarnowitz, Prussian Silesia, Silver Rocks . . . . 1813
Thorn, West Prussia, Basket of Beans . . . . 1793
Tilsit, East Prussia, Louise (*a*) . . . . . 1799
.. .. .. Irene . . . . . 1824
Torgau, Prov. Saxony, Prussia, Frederick William (*a*) . .
.. .. .. .. Three Wreaths (*a*) . 1818
Treptow on the Rega, Prussian Pomerania, Union . . 1775
Treves, Rhine, Prussia, Union of the Friends of Mankind . . 1817
Varel, Oldenberg, William (*a*) . . . . . 1809
Waren, Mecklenburg Schwerin, Frederick Francis to Truth . 1834
Warendorf, Prussian Westphalia, Gate of Protection (*a*) . . 1817
Weimar, Saxon Weimar, Amelia . . . . . 1764
Weissenfels, Prov. Saxony, Prussia, Three White Rocks . . 1820
.. .. .. Circle of Unity (*a*) . . 1817
Wesel, Rhine, Prussia, Golden Sword . . . . 1775
Wismar, Mecklenburg Schwerin, Love of Father Land . . 1815
Wittenberg, Prov. Saxony, Prussia, True Union . . . 1828
Wolmerstadt, Prov. Saxony, Prussia, Astraa . . . 1821
Worms, Hesse, Rhine, Reconstructed Temple of Brotherly Love
Wrietzen, Prussia, Concord . . . . . 1810
Wurzen, Saxony, Frederick Auguste to the Faithful Union . 1819
Zeitz, Prov. Saxony, Prussia, Elisabeth (*a*) . . . 1827
Zerbst, Anhault, Dessau, Frederick to Constancy (*a*) . . 1783
Zielenzig, Prussia, Star of St. John . . . . 1833
Zittau, Saxony, Frederick Auguste to the Three Compasses (*a*) . 1814

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# POETRY.

## THE EXPRESS TO OGYGIA.—ODYSS. V.

(IN ENGLISH TROCHAICS.)

Thus he spoke; and him the Herald, Argus-slayer, straight obey'd.
Bracing on the beauteous sandals, heav'nly, golden, that upstaid
Light in air his footsteps speeding with the spirit of the winds,
O'er the boundless earth and ocean, then took he the rod that binds
Mortal eyes in soothing slumbers, or at will loosens from sleep.
Bearing this in hand, strong flew the Argus-slayer, till the steep
Pieria gaining, down he darted through the ether on the waves.
Like the larus bird, that 'mid the vast and barren sea-gulphs laves
Frequent in the spray its pinions, hunting for its finny prey,
So o'er many a billow sweeping, Hermes hastened on his way.
But when he had nigh'd the islet, set afar amid the sea,
From the azure depth ascending onward by the beach went he,
Till he reach'd a mighty grotto. There the fair-tress'd nymph did dwell.
Her within he found; a huge fire blazed there, sending fragrant smell
Of split cedar and frankincense o'er the islet. She in song,
From within was sweetly warbling, while her web she run along,
Weaving with a golden shuttle. All around the grot had grown
Verdant groves of scented cyprus, poplar, alder. There had flown
Many wide-wing'd birds to roost—owls, hawks, and divers with long tongue,
Dwellers by the deep, whose business is the ocean paths among.
Round the cavern'd rock a young vine, spreading, hung its clustering load,
While from four contiguous fountains, streams of limpid waters flow'd.
Now near, now apart meand'ring through soft meads of violets blue,
And green parsley. Had a god alighting looked upon that view,
Even he would have admired, and felt his spirit pleasure-thrill'd.
There the Herald, Argus-slayer, pausing, gazed with rapture fill'd.

TOXOTES.

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## THE THREE STARS.

(*From the German of L. Cramolini.*)

BY BRO. C. A. AUSTIN, OF LODGE 698.

Know'st thou the brightest Paradise of Souls,
An Eden, where the plants of heaven bloom,
A portion that the Master great bequeath'd
When came the dreadful hour of his doom?
Know'st thou it then?
'Tis Faith, 'tis Faith so bright,
That strengthens, elevates, and leads us
To Eternal Light.

Know'st thou that lofty feeling of the breast,
That self-denying doth for others plan,
That soothes a Brother's pain, a Brother's pleasure shares,
Beholds with tears of joy the happiness of man?
Know'st thou it then?
'Tis love, 'tis sacred Love
That lights the gloom of night, and calls
The sunshine from above.

Know'st thou the Star that shines e'en in the grave,
Through Life's dark voyage a bright heavenly Guide,
That when *Earth's* happiness hath sunk to dust,
As Masons "yet a greater far" shall teach us to provide?
Know'st thou it then?
'Tis Hope dispels the gloom;
For her sweet flowers blossom
E'en around the lonely tomb.

The Masons' workshop then, adorn these three,
Bright Faith, and Love, and Hope, for ever kind;
Thus Brethren, hail I our Masonry—
Thus are the Future's portals open'd to the mind.
Receive Salvation! Know the Light divine,
And Heaven itself hereafter shall be thine.

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## LINES.

SUGGESTED ON THE BIRTHDAY OF MY ONLY CHILD, WHILST ON MY VOYAGE TO AFRICA, SEPTEMBER 1, 1845.

Go, twine me a chaplet that 's fresh and sweet,
Of spring-buds both young and wild;
'Tis a morn of joy, and fain would I greet
The birth of my only child!
O linger ye not, lest the fleeting hours
Bring a change which may spoil the *votive flowers*.

They must smiling come from the meadowy vale,
Where no step has sought to tread
On its velvet bosom, nor unkind gale
Hath rudely swept o'er their head;
Where no grazing herd nor ungenial showers
Have disturbed the hope of these *votive flowers*.

In the fragrant hedge-rows they free must grow,
Unseen to the passer-by,
In swelling beauty, all eager to blow
In smiles of the vernal sky.
Such only are meet for affection's bowers,
And these are the sweetest for *votive flowers*.

Or haste to those haunts of our earlier days—
The embow'ring greenwood lane;
Or the stealthy copse, where the sun's fierce rays
Seek an envied place in vain;
Those sacred spots of our happiest hours,
And for innocence pluck the *votive flowers*.

No meadows of green, my beautiful child,
No melodious lanes are here;
No fairy-copse—but an ocean wild,
And a waste of waters drear;
There 's the foaming billow, the cloud which lowers
So oft with alarms, but *no votive flowers!*

Yet a father's anxious heart can yield,
And his thoughtful love supply,
What never yet grew in the richest field,
Nor bloomed in the warmest sky—
The *tearful hope*, and *daily prayer*,
That thou and thy mother may know *no care*.

And the kiss and tear I 'll daily bestow
On thy *picture* next my breast,
And suppliant for thee and thy mother bow,
That both may by heaven be blest
With graces of soul, which yield sweeter powers,
To soothe and adorn, than *all votive flowers*.

THOMAS EYRE POOLE, *A. M.*,
Colonial and Garrison Chaplain,
Sierra Leone, Africa.

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## TO LADY C——N,

ON HER FINAL DEPARTURE FROM NASSAU, N. P., BAHAMAS.

THE tributary tear may cease to flow,
Which glistens now in many a downcast eye;
But grateful memory will not soon forego,
Nor let thee in oblivion quickly die.

The fairest flower itself, which fills the air
With blooming fragrance, and provokes delight,
Must pass away; yet long will linger there
The charm upon the heart, when lost to sight!

Thy last adieu will soon be heard no more,
Borne far away with thee upon the wind!
Yet recollection oft will trace the shore,
And sadly call the parting scene to mind.

For, oh, too closely to each heart hath found
Thy cheering worth—too long endear'd this spot—
Too strongly by its genial influence bound
Our best affections, soon to be forgot!

Thine were the manners of the chasten'd mind,
Which rank adorn, without inflicting pain;
Thine was the learning of the heart—to find
By Christian deeds to teach, nor teach in vain!

Thy charity,* to Heaven's exemplar true,
And tender e'en the lowliest to offend;
No harsh degrees of caste, nor colour knew,
When suffering virtue pleaded for a friend.

Rear'd in religion's lap, it purely glow'd,
By no forbidding rule of envy bound;
In one unvaried stream of kindness flow'd,
And pour'd its healing balm on all around!

Oft will the blessing with thy name ascend
From many a palm-thatch'd cot of Afric's race;
Oft will the voice of humble sorrow blend
Its prayer for thee, before the Throne of Grace!

Farewell! the whispering breeze, the restless sail
Invite thee to thy dear—thy native land;
There may thy virtues, as they shine, prevail;
Respect, more true, they never can command.

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* This excellent lady, no less respected for her private virtues than public example, was a sincere friend and liberal supporter of the cause of Freemasonry during her residence in Nassau, which she invariably upheld by word and deed.

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Yet, take this wish. When Time shall droop his wing
Upon thy form, with years and blessings rife;
Oh, may an honour'd age around thee fling
The dying graces of an honour'd life!

And, when shall come the hour of life's long night,
By God decreed for thee, as all, to die—
Oh, may thy spirit calmly wing its flight,
To scenes of *blissful immortality!*

THOMAS EYRE POOLE, *A. M.*

Written August, 1844.

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## THE MASON'S BOWL.

COME quaff the Mason's drink!
Fill high the Mason's bowl:
Till o'er its crystal brink,
The drops of nectar roll.
As sunlight to the flow'r,
As flow'ret to the bee;
As Hope in Sorrow's hour;
The luscious draught will be.
Then quaff, &c.

Fear not with thirsty lip,
The jewell'd cup to drain;
He never yet did sip
Who quaffed it not again.
'Tis gracious dew distilled
From heaven's richest vine.
By Love the cup is filled
With Charity divine.
Then quaff, &c.

No barren toast was e'er
Drunk in its living stream;
No promise, light as air,
To cheat with mocking beam.
For moral health, and light,
At once are his who drains
The fountain of delight,
The Mason's cup contains.
Then quaff, &c.

W. SNEWING.

Robert Burns Lodge.



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## THE SWEET GIRLS OF DERRY.

(Song.)

Och the sweet girls of Derry
Are comely and merry,
They have lips like the cherry,
And teeth like the snow;
But it is not in nature
To dwell on each feature,
That every sweet creature
In Derry can show.
Och hone, so pleasant and merry,
They're quite captivating—the sweet girls of Derry.

What can I compare to
Their soft silken hair too?
It would'nt be fair to
Thus rival the crow;
And och, 'neath its creeping,
What fair necks, are peeping
Besides—all in keeping—
A freckle or so.
Och hone, so charming and merry,
They bother'd me quite—did the sweet girls of Derry.

To see their eyes glitter,
It made my heart twitter,
But their frown—och its bitter,
When clouded their brows;
Then their dear little noses
Seem made to smell posies,
And their breath shames the roses,
'Tis sweet as the cow's.
Och hone, so comely and merry,
They're beauties outright—are the sweet girls of Derry.

So sweet too each voice is,
Its music so choice is,
My heart still rejoices
To think of the strain;
And to shew how they bind me,
I left them behind me,
But soon they shall find me
In Derry again.
Och hone, so pleasant and merry,
I'll live till I die—for the sweet girls of Derry.

J. E. Carpenter,
Windsor Cottage, Leamington.

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# MASONIC INTELLIGENCE.

## SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS GF ENGLAND.

QUARTERLY CONVOCATION, FEBRUARY 4, 1846.

Present, *E. C.* R. Alston, T. H. Hall, and B. B. Cabbell, as Z. H. J., with other present and past Grand Officers, and present and past Principals of subordinate Chapters.

The minutes of the last Grand Chapter were read and confirmed.

Two new Charters were granted.

The business was not otherwise important, and the Grand Chapter adjourned at an early hour.

## UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS.

*February* 25.—Present, Bros. Mc Mullen, Savage, Goldsworthy, and L. Chandler.

The Annual Audit reported the accounts of the past year.

The Report of the Board of General Purposes was read—the financial statement was in all respects satisfactory, there being nearly 1000*l.* to the credit of the Fund of Benevolence, and nearly 600*l.* to the credit of the Board of General Purposes.

The Board recommended the addition of Fifty pounds annually to the salary of the first clerk, Bro. Wm. Farnfield, as a reward for twenty years' services.

They had reprimanded the Master of the Neptune Lodge, No. 22, for misconduct, and admonished the Master of the Robert Burns, 25, for making an incorrect return of a petitioning Brother; they had also *severely* reprimanded Bro. W. H. Carlin, P. G. Steward, for entering Grand Lodge in December as a Grand Steward.*

NOTICES OF MOTIONS.

Bro. R. G. ALSTON, J. G. W.—"That any motion rejected, or not confirmed by Grand Lodge, be not brought forward again for two years."

Bro. SCARBOROUGH.—"That twenty pounds annually be granted by Grand Lodge in aid of the library—and that ten pounds be allowed to the assistant clerks to attend until nine in the evening."

Bro. DR. CRUCEFIX.—"That the sum of three hundred pounds be annually allotted to from the fund of Masonic Benevolence, and applied to the payment of annuities to widows of annuitants on the Royal Masonic Benevolent Annuity Fund, under such regulations as the Committee of that Charity may submit for the approval of Grand Lodge."

* In the case of the Robert Burns' Lodge, we think the matter might have been passed over, the offence, if any, was too slight for censure; and in the case of Bro. Carlin, a direction not to repeat the indiscretion would have been more dignified than a *severe* reprimand, but as Rhyme has its Reason, so it appears that Law has its Rule.

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## QUARTERLY COMMUNICATION.

*March* 4.—Present, R. W. Bro. R. Alston, P. G. M. Essex, as G. M.
R. W. Major Shute, P. G. M., Bristol, as D. G. M.
„ R. G. Alston, J. G. W., as S. G. W.
„ B. B. Cabbell, P. J. G. W., as J. G. W.,

Together with several Present and Past Grand Officers, Grand Stewards, the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and the same of many other Lodges.

The minutes of the last Quarterly Communication were then read; previous to their confirmation, Dr. Crucefix expressed his regret that such a mere skeleton of the admirable address of the M. W. Grand Master on the great question of the Prussian Lodges and the Jewish Freemasons had been suffered to be recorded, it was more than unjust to their Grand Master.

The Grand Master in the Chair coincided in the opinion. The minutes were then confirmed.

The Right Hon. the Earl of Zetland was then, by general acclamation, elected Most Worshipful Grand Master for the year ensuing. The Brethren rose simultaneously and paid his Lordship grand honours.

The Reports of the Boards of Benevolence were approved.

The Report of the Board of General Purposes was then read and ordered to be entered on the minutes.

Bro. R. G. Alston withdrew his notice of motion "to prevent any rejected or non-confirmed motions from being renewed for two years."

### THE MASONIC LIBRARY.

Bro. Scarborough rose and addressed the Grand Lodge on the subject of his motion for granting twenty pounds annually in support of the Masonic Library, and expressed his surprise that so vital a subject, which had occupied the attention of that highly educated and talented Brother, the late Brother Harrison, should have been suffered to drop. After a lapse of so many years there was nothing but empty shelves, and no prospect of any books; this was a discredit to the Grand Lodge, and a disgrace to those to whom the collection was entrusted. He hoped the subject would elicit opinions from those better qualified than himself, and he would therefore not occupy the time of the Grand Lodge any further.

Bro. Crucefix briefly seconded the motion, and intimated that the original projector of the library was not the late Bro. Harrison, but the living Bro. Henderson, Past Grand Registrar, a Brother to whom the Craft was greatly indebted, but for nothing more so than for the zeal and spirit he infused at the time into the Brethren in support of the library. He (Bro. C.) was among the first contributors, and he remembered to have heard the late Lord Monson state his admiration of the proposition, and that he would send his contributions, and among them an antique stone chair for the museum. Dr. Oliver and others had sent in contributions. But for some untoward circumstances which damped the ardour for intelligence at the time, the library would have been by this time extensive, it was not too late to make it so, and not suffer a libel on the Craft that it was behind every Mechanic's Institution in the world.

Bro. Mc Mullen said it was impossible to form a library, that some

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time since 100*l.* was voted by the Grand Lodge, and could not be expended, that few or no persons called to examine the books, &c. that were collected, and that if they went into the subject to the extent required, the sum moved for was too small for any useful purpose. When the 100*l.* was expended, the Board could apply for another grant.

Bro. ELLIOTT spoke at some length and with much point in favour of the grant, and was satisfied, if there were a proper Library, he for one should be glad to avail himself of its inspection, and that many persons, to his knowledge, had called without being able to find the necessary accommodation.

Bro. DOBIE enquired of the Grand Secretary how much of the 100*l.* had been expended, and was informed about ten, certainly not more than twelve pounds. He observed that the hours would be inconvenient and the remuneration insufficient.

Some other Brethren stated that to their knowledge the want of accommodation alone had prevented them from taking advantage of the present Library.

Bro. SCARBOROUGH in reply observed, that having hardly expected to be seconded, he could but rejoice in the discussion, which, whatever might be the result, proved the necessity of enquiry into the case. It was curious to look at the inconsistencies of some who had addressed the Grand Lodge. Some members of the Board argued as if a Library could not be procured, yet if they looked at page 124 of the Calendar, they would find not only that between two and three hundred works has been collected, but that the Grand Lodge had determined that general works of history and science should be procured, yet strange to say, the Board suspended their labours and kept 90*l.* unemployed. He did not advocate so much Masonic as general literature; the Masonic works, even those by Preston, Oliver, and others were, in his opinion, all trash, and he called on the veteran Bro. Goldsworthy to say what books on Masonry he had ever read.

Bro. CRUCEFIX, "I hope the observation on Dr. Oliver's Masonic reputation arose from inadvertence."

Bro. GOLDSWORTHY, "I have never read any Masonic works but the Ahiman Rezon and the Book of Constitutions."

Bro. SCARBOROUGH then concluded his address. On a division the motion was lost.

Bro. SCARBOROUGH rose and expressed his hope that the remainder of the 100*l.* would be expended in a proper manner.

Bro. MC MULLEN then moved the addition of 50*l.* annually to the salary of Bro. W. Farnfield, and grounded his motion on the continued services of that Brother for twenty years, which being seconded,

Bro. CRUCEFIX objected to the grant, for the reason that the salary had been already twice raised, and that in addition Bro. F. received 50*l.* as Secretary to the Benevolent Annuity Fund, which made his salary altogether nearly, if not quite, 250*l.* per annum, an amount in his opinion, sufficient not only for services rendered, but for the requirements of any respectable person. That any superfluous means should be devoted to the legitimate claims of the aged Brethren. If any exception should be taken to his view of the case, on the plea that 50*l.* was paid by the Benevolent Annuity Fund and not by Grand Lodge, it should be observed that the services of Bro. F. were abstracted in proportion from the Grand Lodge. He considered that further assistance was required for the duties of the Secretary's office, and not

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increased payment. He at the same time disclaimed any intention to disparage the personal character or services of the Brother in question, but that the grant was uncalled for, and not supported by any necessity whatever; he should therefore move as an amendment, "that such portion of the Report of the Board of General Purposes be not confirmed."

Some discussion ensued, and the original motion was carried by a large majority.

ANNUITIES TO WIDOWS.

The Grand Master in the Chair then called on Bro. Crucefix to proceed with his motion for Annuities to Widows, which having been read by the Grand Secretary,

Bro. CRUCEFIX briefly entered into the explanation of the subject, which was of too obvious and important a nature to require a lengthened development; it was a subject that came home to every thinking mind and feeling heart—that the Grand Lodge having that evening rewarded the twenty years' services of their clerk—would they refuse to cheer the desolate home of the bereaved widow, more especially, as the means at hand were most ample for the purpose; was she, whose husband had by her permission supported Freemasonry, to be told when Providence had removed her sole support, that she was to be cast on the desolation of poverty in mockery and derision? He spoke with less pain and greater hope than ever, in the belief that the claims of the widow would at length be met by a just and honourable acknowledgment, he would say no more, and hardly anticipating any occasion to reply, he moved the resolution, which was seconded by Bro. the Rev. W. J. Carver.

Bro. DOBIE thought that Bro. Crucefix having held up his hand against the grant to Bro. Farnfield, was not warranted in alluding to that matter in the support of his own motion, to which, however, he (Bro. D.) did not otherwise object, than that it was not sufficiently definite, and should be deferred for consideration and amendment. He would enquire if the widows were to undergo election; in fact, there required many alterations in the motion before it could succeed.

Bro. PEARCE (Penzance) observed that widows at present were relieved by the Board of Benevolence; — could not that mode of relief be increased?

Bro. Mc MULLEN thought that a future time the motion would be entertained with some prospect of success, but not at present. The Committee of the Benevolent Annuity Fund, at the commencement of their labours, intimated their desire, when that system was matured, to consider the subject of annuities to widows, but they had twenty-five annuitants, and a vast number of candidates, from which but few could be selected at the next annual meeting; he trusted, therefore, the mover would withdraw the motion for the present.

Bro. WHITE (G. S.) entered into a very elaborate statement of the Fund of Benevolence from 1840 to the present time, shewing that, although for the first three years of that period, the Grand Treasurer had always been in advance; that, subsequently, the case was otherwise, for that the balance had so gradually increased in its favour, that on an average of the last seven years there was an excess of income over expenditure of two hundred and fifty pounds. He thought it his duty to give these particulars, but was not desirous of offering any opinion.

Bro. CRUCEFIX, in reply, congratulated the Grand Lodge on the mani-

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fest advance towards a just appreciation of the cause he had espoused. It had been observed, that because he held up his hand against a grant he did not approve, he should not have used that case in illustration of his own argument, nothing could be more fallacious, but, for a moral contrast, many things would go wrong. He should always act as he thought best for his case, bearing in view the necessity of good manners. He hardly expected his motion to pass exactly as he had framed it, but it was open to improvement. It had been observed, that the widow was relieved at the Board of Benevolence, and that such relief might be increased. True, the widow was relieved by a five-pound note once, and once only, but where was the annuity? He had been told that evening, that the Committee of the Annuity Fund intended some time or other to think about the widows. He (Bro. C.) implored the Grand Lodge not to postpone until to-morrow what might be done to-day; it was unjust, and unfeeling; if his motion did not go far enough, because it limited the benefit to the widows of annuitants, he was most grateful for the correction, for he would open the door to all who were deserving. Some considered that his having increased the amount from 200*l.* to 300*l.* required explanation—the increase in amount arose from very serious deliberation, and he most cordially thanked the Grand Secretary who had most clearly proved an excess of income over expenditure of 250*l.* for the past seven years, but clearly of upwards of 400*l.* for the past three years! Under all circumstances, however promises might be made, he distrusted them all, nothing but action would satisfy the case. He had hoped for a most liberal amendment, for which he should have voted in preference to his own motion; it was sufficient for him to have brought the subject forward, he should have been thankful to have yielded the palm to any other Brother, but in the absence of any amendment, he certainly would not withdraw but press his motion to a division.

The question being put, the motion was lost. The Grand Lodge was then closed and adjourned.

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## GRAND CONCLAVE (OF ENGLAND AND WALES) OF THE ROYAL ORDER OF H. R. D. M., K. D. S. H., PALESTINE.

*(Circular.)*

Sir Knight,—You are requested to attend the duties of the GRAND CONCLAVE at FREEMASONS' HALL, on the 30th day of January, 1846, at THREE o'clock in the afternoon *precisely*, for the purpose of nominating a MOST EMINENT AND SUPREME GRAND MASTER of the Order of Masonic Knights Templar.

A. L. 5850, A. D. 1846, A. O. 728, A. C. 532.

W. H. WHITE, Grand Chancellor and Registrar.

Freemasons' Hall, London,
15th January, 1846.

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*Jan.* 30.—A Grand Conclave was holden this day. Present, Sir Knight J. C. Burckhardt, and many other Sir Knights, at which Sir Knight C. K. K. Tynte, the Provincial Grand Commander for Somersetshire, was duly nominated MOST EMINENT AND SUPREME GRAND MASTER of the Order of Masonic Knights Templar for England and Wales. The election was appointed to take place at Freemasons' Hall, on the 27th of February, 1846.

*Feb.* 27.—Present, Sir Knight J. C. Burckhardt, and many other Sir Knights. The minutes of the Grand Conclave held on the 30th January last, were read and confirmed; whereupon it was moved, seconded, and unanimously resolved, that Sir Knight Col. C. K. K. Tynte, who was duly nominated, be, and hereby is, elected the MOST EMINENT AND SUPREME GRAND MASTER of the Order of Masonic Knights Templar in England and Wales.

It was resolved—"That, pursuant to the statutes of the Order, the installation of the Grand Master do take place on the 3rd April next, at Freemasons' Hall, at three o'clock precisely, and that a banquet be afterwards held at six o'clock.

"That His Grace the Duke of Leinster, the Grand Master of Masonic Knights Templar in Ireland, be invited to attend the Installation and banquet.

"That the following Sir Knights be a committee to conduct the proceedings of the Installation and banquet—Sir Knights Cabbell, Crucefix, Clayton, Gibbins, Goldsworthy, Spencer, Stuart, White, and Wyld; of whom three to be a quorum."

Sir Knight Burckhardt requested Sir Knight Crucefix to act as Grand Director of the ceremonies on the day of Installation, which request was complied with. Sir Knight Gibbins was appointed Treasurer, *pro tem.*

*March* 3.—*The Committee.*—Present, Sir Knights Crucefix (in the chair), Cabbell, Clayton, Gibbins, Goldsworthy, and White.

The proceedings of the Grand Conclave as relating to the duties of the Committee, were considered, and the following circular was directed to be issued forthwith.

*Most important and immediate.*

Freemasons' Hall, *3rd March*, 1846.

SIR KNIGHT,—At a GRAND CONCLAVE holden at FREEMASONS' HALL on Friday the 27th day of February, 1846, the Eminent Sir Knight Colonel C. K. K. Tynte, Provincial Grand Commander for Somersetshire, was unanimously elected MOST EMINENT AND SUPREME GRAND MASTER of the Order of Masonic Knights Templar in England and Wales.

At the said Grand Conclave it was also resolved unanimously,—

That the Installation of the Most Eminent and Supreme Grand Master do take place in the NEW TEMPLE, FREEMASONS' HALL, on FRIDAY, the 3rd APRIL next, that being the day appointed by the Statutes of the Order for the celebration of such august ceremony. The ceremony to commence at THREE o'clock in the afternoon.

That after the Installation, a banquet do take place in the Freemasons' Hall, at SIX o'clock precisely, to which Masonic Knights Templar be invited to attend.

That His Grace the Duke of Leinster, the most eminent and Supreme

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Grand Master of the Order of Masonic Knights Templar in Ireland, be most respectfully invited to attend the Installation and banquet.

That Sir Knights Burckhardt, Cabbell, Crucefix, Gibbins, Goldsworthy, Spencer, Stuart, and Wyld, together with Sir Knights White and Clayton, the Grand and Grand Vice Chancellors, do form a committee to conduct the proceedings of the Installation and banquet.

That all Sir Knights presenting a ticket for the banquet be admitted to witness the ceremony of Installation.

That the Sir Knights do dine in costume.

That the Eminent Commanders, both in London and the provinces, be requested, where possible, to convene Encampments of Emergency, and take prompt means of notifying the contents of this circular to every member, in order that all possible measures be taken to pay a suitable mark of respect to the Eminent and Supreme Grand Master.

That an early reply be made to this communication, that the committee may be timely prepared to complete the necessary arrangements.

That tickets, one guinea each, may be obtained at the office of the Grand Chancellor, Freemasons' Hall, Great Queen Street, London, and of the members of the committee.

WILLIAM H. WHITE,
*Grand Chancellor.*

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## THE STATUE OF HIS LATE ROYAL HIGHNESS THE DUKE OF SUSSEX.

*Feb.* 4.—A meeting of the committee appointed by the Grand Lodge, was held this day, to decide on the inscription to be cut on the pedestal under the statue. It was determined that it should be as brief as possible, and in English.

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## THE CHARITIES.

### BOYS' SCHOOL.

It will be interesting to the Patrons of this excellent Charity to know that their generous support effects much good to society, and among numerous proofs, is that of the Widow Smyth, who some few years since emigrated with her children to the Cape of Good Hope in the service of a gentleman and his wife. It appears that the widow was not altogether well treated by her employer, but she found friends, and among them Bro. Clerke Burton, the Prov. G. M. for South Africa. Her boys are going on well, and give practical proofs of the utility of the Masonic Institution where they were educated—the widow has been obliged to seek another situation, and is separated from her children. Her daughter is respectably married. This brief report is given at the earnest request of



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Mrs. Smyth, who begs at the same time to present her dutiful respects to the Governors of the Institution, to whose fostering care herself and children are so much indebted.

THE ANNIVERSARY FESTIVAL of the Institution was celebrated at Freemasons' Hall on Wednesday the 11th of March, under the superintendance of the following

BOARD OF STEWARDS.

Bros. John Havers, (5), President; John Braithwaite, (4), Vice-President; John B. King, (66), Treasurer; Ebenezer Day, (218), Hon. Secretary; Thomas I. Miller, (1); Rowland G. Alston, J. G. W. (6); Clement Tudway, (8); John B. Gibson, (14); John S. Robinson, (30); Henry Tipper, (32); Arthur Pratt Barlow, (38); Nicholas Bradford, (54); Robert Henry Forman, (72); John P. Oldershaw, (109); Thomas Pryer, (225); Thomas Baker, (233); William Carruthers, (281); Henry S. Westmacott, (324).

Bro. the Hon. Fox Maule, P. G. W., presided; and was supported by the Lord Suffield, P. G. M. (Norfolk); R. Alston, P. G. M (Essex); Bros. Lawrie, Mc Mullen, D. Pollock, and other Grand Officers. The Brethren altogether mustered upwards of 200. W. Timms, a very intelligent boy, received the medal for good conduct. The procession of the boys elicited warm feelings of admiration, and the liberality evinced by the meeting was proved by a subscription exceeding six hundred pounds. We gratefully record this proof of Masonic Benevolence, as the best mode of reproving Dr. Bourke, and other detractors of our Order, whose daring assertions are only equalled by their ignorance of all Masonic principles.

The Stewards were most assiduous in their attention in the Hall; and if possible still more so in the Ladies' Gallery.

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## THE GIRLS' SCHOOL.

### QUARTERLY GENERAL COURT.

*Jan.* 8.—Present, B. B. Cabbell, Esq., Treasurer, in the Chair, and an unusually numerous attendance of Governors.

The general business having been proceeded with, Mr. BAUMER proceeded with his notice of motion.

"That no grant for money should be moved, unless due notice be given at a previous meeting."

The mover stated that, at a General Court in July last, a sum of money had been voted in violation of the rules of the society, for that, in order to make up a quorum, the Collector was called in, and with the Secretary, the number sufficient for a quorum was made, and that to prevent any such occurrence in future, he had thought necessary to bring forward the motion.

Mr. BOSSI seconded the proposition.

Dr. CRUCEFIX fully agreed in the propriety of guarding the Institution from the sudden invasion of any improper votes of money, but disclaimed, on the part of the General Court in July, any intention to violate the laws and regulations of the society—indeed the mover of the resolution was altogether out of Court, so that he regretted the course

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he had taken. First, the Collector was NOT called in to make up a quorum, and if he had been, he was as good a Governor as any one else. No one could question the vote of the President, the highest officer of the society, why should a slur be attempted to be cast on the lowest? Next, the Secretary, in whose favour the grant was moved, was requested to retire, that the subject might be entertained with due decorum. If the number present was not sufficient in the mover's opinion, why not object to all the proceedings? why sanction the acts of all previous Committees? why sanction the dotations to the excellent Matron? why, in fact, object to a vote in favour of unexampled service, honourable conduct, and successful advocacy? To no previous officer of the Institution was the charity more indebted than it was to Bro. Crew, and he (Dr. C.) felt grateful for those services, and proud of the opportunity of aiding in acknowledging them. He (Bro. C.) considered the absence of those Governors in July as censurable, but was the business of the charity to stand still? no question was raised on any other point, and it savoured of an unmasonic feeling to take exception at a part of proceedings, the whole of which were unexceptionable. He (Dr. C.) was aware that the notice of motion did not in terms affect Bro. Crew, but it was impossible, nevertheless, from the observations made, not to infer that it was so intended, and to these observations he objected; in other respects, as a simple motion, he agreed; but the mover must understand, that all money grants to the Matron and others must be subject to the same notice.

Mr. BAUMER.—"I do not mean that."

Dr. CRUCEFIX.—"But you must be consistent."

Some discussion took place, in which Bro. Henderson and others took part.

It was afterwards settled that a new notice of motion must be given, and the subject dropped.

The vacancies in the school had been arranged, but some change therein was determined on.

Dr. CRUCEFIX inquired the reason why the petition of Bro. Kernot, in favour of his daughter, had been rejected, and being told on account of its not being considered within the contemplated scale of distress, he assured the Court that the applicant was the more necessitous from having lost much of his business as a chemist, and that the suffering tradesman, struggling to maintain his family with the appearance of respectability, was a more striking case of distress than that of a mere mendicant, he hoped the case would be kindly dealt with.

Mr. BURCHELL, of Watford, supported this view, and spoke at length in favour of the case.

Mr. CABBELL was of the same opinion.

It was recommended to renew the petition—the other business was proceeded in, and the Court adjourned.

The petition of Bro. Kernot has since been received and approved.

The Annual Festival in aid of the Institution will take place on the 20th of May, under the superintendance of a numerous Board of Stewards.

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## ASYLUM FOR AGED FREEMASONS.

The Annual GRAND MASONIC BALL in aid of this Institution took place at Freemasons' Hall (recently renovated in the most elegant manner), on Tuesday, the 20th January, under the direction of the following

BOARD OF STEWARDS:

Bros. J. Hodgkinson, President; S. H. Lee, Vice-President; W. L. Wright, Treasurer; J. Whitmore, Hon. Secretary; Bros. W. Aspull, J. Bacon, T. B. Barnard, J. Barnes, E. Brewster, F. Burgess, W. H. Carlin, Captain Chappell, *R.N.*, F. N. Crouch, R. R. Crucefix, R. T. Crucefix, *LL.D.*, W. Evans, J. Lane, *D.C.L.*, T. Lemale, M. Sangster, W. Shaw, R. Spencer, S. Staples, J. Stevens, G.W. Turner, Z. Watkins, H. Watts.

The attendance was very numerous, and the arrangements gave very general satisfaction. The ladies, more especially, expressed their sentiments in favour of the Cause, and were highly delighted with the entertainment. Mr. Adams and his excellent band were much applauded. The profits of the Ball exceeded fifty pounds.

The following Circular has been issued throughout the Craft.

ASYLUM FOR AGED FREEMASONS.

"That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous Resolution of Grand Lodge, December*, 1837.

Worshipful Master,—The Suit in Chancery, in which the Asylum for Aged and Decayed Freemasons has lately been engaged, being now terminated, the Committee feel it their duty to explain to the Craft the circumstances which compelled the Charity to adopt this last resource for the protection of their funds, and their due application, according to the intentions of their benefactors and subscribers.

In the autumn of the year 1843, it came to the knowledge of the Committee that one of their provisional Trustees, Mr. Henry Rowe, who had previously refused to join in the appointment of permanent Trustees, and who had received dividends of the stock belonging to the Charity, to the amount of 188*l.* 18*s.* 2*d.*, had never invested them in the names of the Trustees, and that the funds of the Charity were for that reason less than he had represented to the Secretary; and further that they had strong evidence that he, Mr. Rowe, had also received the proceeds of a theatrical benefit, to the amount of 120*l.* 7*s.* 8*d.*, belonging to the Charity, which he had not paid over to the Treasurer. The Committee therefore called upon Mr. Rowe, by writing, to perform his duty as Trustee, by investing the dividends, and paying to the Treasurer the proceeds of the theatrical benefit.

The only reply received to this application of the Committee was that he, Mr. Rowe, would answer them when they commenced proceedings at law. The Committee therefore, as a preliminary step, immediately adopted measures for preventing the receipt of further dividends by Mr. Rowe; but as this unavoidably locked up the funds of the Charity for an indefinite period, it became necessary to take some more decisive proceedings for preventing further loss, by removing him from the Trusteeship. They therefore called a General Meeting of the Subscribers,

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giving to Mr. Rowe at the same time an opportunity of explaining his conduct to the Meeting, and of paying over and investing the trust monies received by him.

Mr. Rowe did neither, and the only course for the Meeting to pursue was, either to permit the funds of the Charity to remain useless, and the objects of the Institution entirely frustrated, or to take the only means in their power, by a Bill in Chancery, to remove him from his situation of Trustee.

The General Meeting, without hesitation, adopted the latter alternative, and by their direction a Suit in Chancery was instituted against Mr. Rowe, for the investment and payment of the Charity monies in his hands, and to remove him from the Trusteeship.

By this suit the Institution has obtained all that it sought, except the payment and investment of the monies in Mr. Rowe's hands, which was only prevented by his becoming a bankrupt. The Court immediately ordered the removal of Mr Rowe from the Trusteeship, and the other provisional Trustees having most kindly and liberally offered to resign, in order to allow the appointment of permanent Trustees, the Court of Chancery has now appointed the following distinguished and valued Brethren Trustees of the Charity, viz., the Right Hon. the Earl of Aboyne, the Right Hon. Lord Southampton, Colonel the Hon. George Anson, *M.P.*, B. B. Cabbell, Esq., *F.R.S.*, and R. T. Crucefix, Esq., *LL.D.*, in whose names the Charity funds, amounting to 3353*l.* 18*s.* 11*d.* consols, have been invested.

The result of the suit in Chancery is most satisfactory. The Society has now its funds clear of all interruption, and in the hands of a body of Trustees, whose names alone are a guarantee for their application in such manner as will best carry out the intentions of its benefactors and subscribers.

Yet this benefit is coupled with the usual drawback of a Chancery suit, the costs, Mr. Rowe's bankruptcy preventing the Society from compelling their payment by him; and although the suit has been but of short duration, and comparatively light in its expense, yet your Committee regret to say that the costs will amount to nearly 350*l.*, and this, with the monies due by Mr. Rowe, makes a loss of nearly 700*l.* through his misconduct.

This the Committee respectfully submit to the kindness and liberality of the Craft. They have struggled many years against difficulties arising, not only from misrepresentation and prejudice abroad, but the misconduct of one of their own body, but this is now all past. They have removed their delinquent Trustee, and they have now reason to believe that their motives and intentions are fully appreciated and understood, that prejudice is giving way before sincerity and truth, and that it is now generally felt that no Charity can surpass that which provides a shelter and a home for Aged and Poor Freemasons.

The Committee will thank you to lay this letter before your Lodge. They have explained the causes for the extraordinary step of a suit in Chancery by a Masonic Charity, because they have been led to believe that their motives have been misconceived and misconstrued. Relying firmly on the soundness of the original plan, and the practical benefit to Masonry which must result from its developement, they have never in all their difficulties and troubles swerved from their first design. They only hope that their perseverance will induce their fellow Masons to consider the subject earnestly and sincerely, assured that, the greater the attention bestowed, the more will all sincere Freemasons concur with

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them that no money can be so well bestowed as in providing a shelter and a home for the Freemason whose only faults are age and poverty,

With Masonic respect, I remain,
Worshipful Master,
Very fraternally, your obedient servant,
JOHN WHITMORE, *Secretary, ad interim.*

125, Oxford Street.

Subscriptions and Donations will be thankfully received and duly acknowledged by the *Bankers*, Messrs. Prescott & Co., 62, Threadneedle-street, London; the *Treasurer*, Dr. Crucefix, Grove, Gravesend; and by the *Secretary, ad interim*, Mr. John Whitmore, 125, Oxford-street, London.

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## CONTEMPLATED AMALGAMATION OF THE ASYLUM WITH THE BENEVOLENT ANNUITY FUND.

That this desirable object may be obtained must be the heartfelt aspiration of every true friend to Masonic Charity. For the present we confine our information to giving the names of the two sub-committees engaged in the preliminary steps.

*Asylum:* Bros. Brewster, Dr. Crucefix, Dr. Lane, Sangster, W. L. Wright.

*Benevolent Fund:* Bros. Dobie, Havers, Mc Mullen, Parkinson, W. H. White.

And may the Great Architect crown their labours with success!

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## THE REPORTER.

CHAPTER OF FIDELITY, (No. 3,) *Jan.* 2.—The Installation of Principals took place at the London Tavern on the 2nd January, under the auspices and with the able assistance of Companion J. A. Chase, Past Z., &c.; and the respective Chairs were filled as follows:—Companions John Hodgkinson, *Z.*, R. H. Forman, *H.*, and W. M. Best, *J.* A very elegant Masonic ring was presented to Companion J. A. Chase for his services to the Chapter. A strong muster at the festive board partook of the good things provided, under the social influence of Companion John Hodgkinson. Among the visitors were Companions Dr. Crucefix, Whitmore and others, and the evening passed in a most happy manner.

*March* 6.—The business of this Chapter keeps pace with its hospitality, few Chapters equal it; after the exaltations to-day the Principals installed the Second Principals of the Croydon and Ewell Chapters into their respective Chairs.

JERUSALEM CHAPTER (No. 218,) *Feb.* 10.—There were two exaltations this evening, admirably conducted; one of the candidates was the grandson of the late Dr. Waugh, the celebrated preacher at Well-street Chapel, Oxford-street. The other candidate, Comp. Endell, delivered an excellent address on the occasion.

IRIS CHAPTER, (No. 317, Richmond.)—The superior working of this Chapter, under the supervision of Companion the Rev. T. T. Haverfield, *B.D.*, will repay the visitor. Comp. H. imparts a peculiar

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impressiveness to this important ceremony: of this, Comp. Leander Starr, Prov. G. Sup. for Nova Scotia, was so deeply convinced, that in addressing the Chapter he stated that until that occasion he had never witnessed the true reality of the Royal Arch ceremony, and that he should feel it his duty to make his opinion known through the American Journals.

Grand Stewards' Lodge.—*March* 18.—*Public night.*—Bro. W. Thodey Smith, W. M. The first lecture was most ably worked, to the satisfaction of a numerous meeting of visitors, by the following Brethren:—Bros. W. T. Smith, W. M., Gibbins, Emly, Forman, Cox, Shaw, Savage, Norris, Acklam.

The Robert Burns' Lodge, (No. 25.)—Good sometimes comes out of evil. The error of this Lodge in mistaking the *date* of subscription from a petitioning Brother, formerly a member of the Lodge, having subjected the W. M. to admonition, has led to the consideration of a Benevolent Fund to be attached to the Lodge. We applaud this truly Masonic sentiment, and recommend the Master and Past Masters to obtain information on the subject from other Lodges that have adopted a similar charitable view, we in particular refer to the Bank of England Lodge, who have set aside 100*l.*, with accruing interest, for the Asylum, and have a considerable fund for members in adversity. The United Lodge of Prudence, 98, has a fund of many thousand pounds which is disposed of to decayed members.

Old King's Arms Lodge, (No. 30,) *Feb.* 25.—*Circular.*—"The Worshipful Master of the Old King's Arms Lodge, informs the Brethren that the decision of the meeting of the Board of General Purposes on Tuesday last was to the effect 'that the charges brought against various members by Bro. James Gibbins, P. M., Bro. A. U. Thiselton, P. M. and others, were not proved.' The Board expressed their wish that all disputes should cease, and the Lodge resume that character of Peace and Brotherly Love, for which it had hitherto been so highly distinguished. The W. M. anxious to give the fullest effect to the kind recommendation of the Board, calls upon each member to assist him, in restoring to the Lodge, that harmony which ought always to characterise Masonic Meetings."

It is to be regretted that differences of opinion should exist; we trust, now that these have undergone examination by a competent authority that the wishes of the W. M. will be responded to.

Lodge of Regularity, (No. 108,) *Feb.* 26.—Bro. T. J. Archer was installed W. M. Bro. J. Pennington was elected Grand Steward. A very numerous party afterwards partook of the hospitality of the Lodge. Among them Bro. Crucefix, Webster, F. Chatterton, &c.

Burlington Lodge, (No. 113,) *Feb.* 19.—The proceedings of this pillar of the Aged Masons' Asylum were to-day unusually interesting. The three degrees were conferred on the several candidates, and Bro. Hodgkinson, P. M., was installed once more as Master. After the banquet several addresses were delivered, but that by Bro. Hodgkinson, the W. M., was well deserving attention; he took a wide range of the Masonic principles, and dwelt especially on two points. 1. The very high compliment paid to Dr. Oliver and Dr. Crucefix by a Grand Lodge in America, which, however well deserved by those Brethren, was the more to be admired at the present moment as the triumph of Masonic principles, for it proved how truly great and noble are those principles, when the virtues of Masons are considered and rewarded at the very time when the threatenings of war and tumult were haplessly

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in the ascendant in the political world. He trusted, however, by the blessing of the Great Architect, that peaceful efforts might yet prevail. The other point of Bro. H.'s address was equally interesting. He adverted to the newly initiated candidate, a Russian merchant, and by whom proposed, by an officer in the Polish army! These two gentlemen had made each other's acquaintance in England, the happy home of the brave and the free. A native of Poland had that day proved the excellence of Freemasonry by introducing a native of Russia into the Order. May such a happy instance be the prelude to many others! Major Beniowski, the Polish Brother alluded to, on his health being drunk delivered a very impressive address on Masonic principles.

Lodge of Faith, (No. 165,) *Jan.* 27.—The W. M. Bro. J. R. Dudley, after initiating two candidates, installed his successor, Bro. John Mott, in the presence of twenty installed Masters. The ceremony was conducted with great correctness. The banquet lost none of the usual charm imparted by Bro. Rackstraw's attention, and the social hour was enlivened by excellent harmony and pleasing addresses; many absent friends were remembered, and we are desired to assure Dr. Crucefix that he was not forgotten.

St. John's Lodge, (No. 107.)—*Masonic Ball.*—At the meeting of this Lodge on the 5th January, our esteemed Bro. Lee was duly elected for the second time to preside in the East, his conduct as W. M. for the past year having given universal satisfaction. The occasion was celebrated by a splendid Ball and Supper, at which one hundred and thirty were present. The Lodge-room and whole suite at Radley's were thrown open, and the whole affair passed off with great spirit. The supper was served up in excellent style, and all the arrangements were admirable. The health of the W. M. was given and duly responded to, but *the* toast of the evening was "The Ladies Present;" this, it is needless to say, was given most enthusiastically. Indeed, the fair Sisters present seemed to catch the excitement, and rose simultaneously to acknowledge the compliment. The Grand Sword Bearer was deputed to return thanks for them which he did in a very neat speech. After supper dancing was resumed, and this truly happy party did not separate until five on the following morning. The St. John's Lodge have set a very excellent example, which we hope to see speedily followed. The ordinary Masonic banquets unquestionably partake of a selfish character, how much greater the satisfaction, when, as in the present instance, the enjoyment of the meeting is participated in by those we love. Reunions so delightful as these advance Masonry, by dispelling prejudices which unquestionably in too many instances are indulged in by the fairer portion of the creation, but, from the gratified remarks we heard on every side, we feel convinced that every "Sister" present at the St. John's Ball, will for the future bear with her "the tongue of good report," the harmonious feeling which pervades the whole fraternity, being so eminently conspicuous upon that occasion.

St. Luke's Lodge, (No. 168,) *March* 2.—It is due to this excellent Lodge to record its palmy state, the working is really good, and we understand that on Good Friday the lectures will be regularly worked.

Lodge of Unions, (No. 318,) *Feb.* 17.—This Lodge well maintains its character as the parent stem of the Emulation Lodge of Improvement. The Master, Bro. Mountain, assisted by Bro. Marriott, P. M., and the Wardens worked a portion of the lectures in excellent style. Several members of the Bank of England Lodge visited, and were entertained with true Masonic hospitality.

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BANK OF ENGLAND LODGE, (No. 329.)—A gloom is passing over this Lodge, caused by the decease of Bro. ROBERT FIELD, P. M., the father of the Lodge. The Lodge is ordered to be put into mourning on the melancholy occasion. In our quarterly obituary we have adverted to this painful event at some length.

ZETLAND LODGE, (No. 752,) *Feb.* 15.—This new Lodge, constituted last year by Dr. Crucefix, is in full work; the three degrees were practically illustrated to-day to the several candidates, and afforded instruction to a very numerous meeting of the members and their friends.

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## CHIT CHAT.

A ROYAL MASONIC PRESENT.—Some time since a chest was despatched to London, bearing the royal arms of France. This chest contained a complete *trousseau* of toilettes:—morning toilette, evening toilette, and two ball toilettes. This present was addressed to the *doll* of the Princess Royal. King Louis Philippe gave *carte blanche* to one of the most eminent *modestes* of Paris, who executed her commission with the utmost good taste. Each gown is a perfect *chef d'œuvre*, especially the ball dresses, which would excite the envy of our most fashionable duchesses. One is of *gros de Naples*, the second of pink gauze with velvet flowers, exquisitely made. The small embroidered and trimmed pocket handkerchiefs, the small silk stockings, shoes, slippers, Indian Cachmere shawl, bonnets, muffs, a black lace scarf, &c., have all been made purposely, and with incredible care. There is also a jewel-case with diamonds of the purest water, bracelets, ear-rings, and fillet for the forehead; and all these minute curiosities are carefully arranged in the drawers and cases of a beautifully constructed little wardrobe.

King Louis Philippe is a Mason; Her Majesty, the daughter and niece of Grand Masters.

THE LATE MEMBER FOR WINDSOR.—Bro. John Ramsbottom, Esq., who died at the Albany, on the 8th of October, had sketched out his will roughly on a scrap of paper in his own hand-writing, on the 2nd of March, 1844, which was duly signed and witnessed, whereby he gave to his two sons the whole of his property, but appointed no executor: at the conclusion there was an obliteration of some half-dozen lines, which, from that part of the will being turned down at the time of signing, was not observed by the witnesses. The opinion of the Court was taken. The will was to this effect:—"I hereby declare, that in case of anything occurring to me, and I should be unable to make a regular will, this is my disposition. I give my two silver salvers which were presented to me, to my son John: my silver tea-kettle and appurtenances to my son Somerville; the silver trowel to my daughter Mary—her fortune places her above any necessity for assistance from me; the silver tea-pot formerly belonging to the Duke of Wellington, to my daughter Susan; 1000*l.* to Mrs. Sarah Townsend for life, and at her death to her daughter Sarah absolutely; the residue to my sons equally. [The remainder was obliterated.] The judge, observing that it being expressly declared to be a temporary or provisional will, in case the testator made no other, and from the appearance of the signature it would seem that the obliteration and signing were contemporaneous acts, decreed



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administration, with the will attested as it now stands within the lines expunged; and the same was granted to the deceased's eldest son, as one of the residuary legatees.

America.—"We have received the very gratifying intelligence from the United States, that the Grand Lodge of Massachusetts has paid an expressive but justly earned tribute to the merits of those distinguished Brethren of our Grand Lodge, the Rev. Dr. Oliver, and Dr. Crucefix, by unanimously conferring on the former the rank of Past Deputy Grand Master, and on the latter, that of Past Senior Grand Warden. This compliment comes with greater force from the circumstance of its being the first occurrence of the sort on the part of the Grand Lodge referred to; and affords very conclusive evidence of the great moral effects which these eminent and exalted Brethren exercise, even in a distant hemisphere. Their names run parallel in Masonic history, the one as the unrivalled expounder of doctrine and illustration, the other as the most accomplished proficient in discipline and practice. As Freemasons we cordially concur in the propriety of this act, by the Grand Lodge of Massachusetts, and very sincerely wish that our estimable Brethren may wear their well-earned honours through many a year of utility and happiness."—(From the London and Provincial papers.)

Dissensions among the Jews.—A disruption has taken place among the Jews of London, which promises to be productive of momentous results. It appears that for some time past a feeling has been growing up among the more enlightened and liberal of the English Jews that very great reform ought to be made in the ritual of the synagogue, and that they are not bound to abide by the interpretations given by the rabbis, but are at liberty to put their own construction on difficult passages. As a necessary consequence they repudiate the authority of the Talmud, and resolve to acknowledge no other standard of truth than the law and the prophets. The result has been that great divisions have occurred among the Jewish congregations in the metropolis. A number of the seceders have opened a new synagogue for themselves in Burton-street, where they statedly meet for worship. Mr. Goldsmid and several of the most influential persons belonging to the Jewish persuasion have joined the new sect.

The Jews.—At Athens the splendid Jewish synagogue was destroyed by fire, with all which it contained; the heaviest part of the loss being the Sacred books, many of which were of the greatest antiquity. The collection of the *Sepher-Thora* (Book of the Law) was composed of forty-rolls of parchment, and was one of the richest in the world. This book contains a MS. of the Pentateuch; and, to shew the value of a copy, we were informed that it is at Jerusalem only that the rabbins may devote themselves to this labour. Years are consumed in the production of one of these copies; for the slightest error, the smallest erasure, the most minute imperfection or inequality in the letters, necessitates the recommencement of the work. The letters of the book are counted, and are two millions in number. With the exception of that at Bordeaux, the edifice destroyed is said to have been the finest Hebrew temple.

A Noble Jew.—The sudden death of Mr. Isaac Cohen, the brother of Mrs. Rothschild, long a leading and highly respectable member of the Stock Exchange, has produced a considerable sensation amongst the elder class of his associates, and universal regret amongst the Hebrews. Mr. Cohen is supposed to have died worth about half a million sterling, and for many years past, we are credibly informed, he made a rule to

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distribute twenty-five per cent of his current annual expenditure in unostentatious charity. The loss sustained by the recipients of his bounty by his sudden demise may therefore be better conceived than described Mr. Cohen had also rendered himself conspicuous for assisting unfortunate members of the Stock Exchange when their conduct merited such support; and many individuals owe their success in life to the interest he took in their welfare. Mr. Cohen sat down to dinner with his family in apparent good health, when he was suddenly seized with an apopletic fit, and survived only a few hours.

THE JEWS.—The Berlin Jews have made an appeal to the Jews of Europe generally, in order to raise a fund by shares for the foundation of a Jewish colony in America.

THE TWO BAPTISMS.—We find the following affecting incident in a Hamburgh paper:—"A few months ago we were informed by some papers of the baptism of a company of Russian soldiers, Israelites by birth, into the Russo-Greek Church, on which occasion the neophytes were marched into the river, near which the regiment was encamped, and were thus converted as one man, with all the prompt precision of a military exercise. Here is another instance of a Russian baptism, as copied from the *Grenzbote*, a German periodical:—'At a naval review, lately honoured by the presence of the Emperor himself, two sailors evinced so much skill and boldness in the execution of various nautical manœuvres that his Majesty on the spot raised one to the rank of captain, and gave the other a lieutenancy. The rear-admiral in command hereupon modestly dropped the remark, that the two honoured subjects were both —— Jews. The Emperor, unwilling to retract his word, now called on the two seamen to enter the Greek Church; but no reply being made, the Czar addressed them harshly; whereupon the seamen having previously contrived to interchange a few words unintelligible to those around, requested leave of their sovereign to exhibit another and still more astonishing feat of seamanship, in which they fancied themselves most expert. A sign of approbation having been vouchsafed, the two Israelites grasped each other firmly round the waist, made a sudden plunge into the Baltic, and were seen no more.'"

THE PAWNBROKER'S WINDOW.—There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries in the world. The maxims and dogmas which wise men have chronicled disturb the mind for a moment, as the breeze ruffles the surface of the deep still stream, and passes away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods—the cherished relics—the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own—are, as it were, profaned; the associations of dear old times are here violated; the family hearth is here outraged; the ties of love, kindred, rank, all that the heart clings to, are broken here. It it a sad picture, for, spite of the glittering show, its associations are sombre. There hangs the watch, the old chased repeater, that hung above the head of the dying parent, when bestowing his trembling blessings on the poor outcast, who parted with it for bread; the widow's wedding-ring is here, the last and dearest of all her possessions; the trinket, the pledge of one now dead, the only relic of the heart's fondest memories: silver that graced the holiday feast; the gilt-framed miniature that used to hang over the quiet mantel-shelf; the

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flute, the favourite of a dead son, surrendered by a starving mother, to procure food for her remaining offspring; the locket that held a father's hair; or more gloomy still, the dress, the very covering of the poor, is there, waving like a flag of wretchedness and misery. It is a strange sight. To those who feel aright, there are more touching memorials to be seen at a pawnbroker's window than in all the monuments in Westminster Abbey.

Prussian Heroine.—We find in the Prussian papers some particulars of interest, relating to a heroine of a remarkable description, Grace Darling enlarged into gigantic proportions, residing in the town of Pillau. This woman, Katherine Kleinfeldt, is the widow of a seaman, with whom, for upwards of twenty years, she made the long-sea voyages; and since his death she has devoted her life, for his memory's sake, to the noble and perilous task of carrying aid to the drowning. Whenever a storm arises, by day or night, Katherine Kleinfeldt embarks in her boat, and quits the harbour in search of shipwrecks. At the age of 47, she has already rescued upwards of 300 individuals from certain death. The population of Pillau venerate her as something holy, and the seamen look upon her as their guardian angel. All heads are uncovered as she passes along the street. The Prussian and several other governments have sent her their medals of Civil Merit; and the municipality of Pillau has conferred on her the freedom of the town. Katherine is of athletic form and strength; of masculine physiognomy, softened only by its look of gentleness and goodness; and better furnished, in all save courage and humanity, for such wild scenes and high deeds as make their common fame, than the frail girl who has for years filled a grave far from the scene of her generous daring in the Fern islands.

Heroics.—"Blanchard and Jerrold had serious thoughts of joining Lord Byron in Greece; they were to become warriors, and to assist the poet in the liberation of the classic land. Many a nightly wandering found them discussing their project. In the midst of one of these discussions they were caught in a shower of rain, and sought shelter under a gateway. The rain continued; when their patience becoming exhausted, Blanchard buttoning up his coat exclaimed, 'Come on, Jerrold; what use shall we be to the Greeks, if we stand up for a shower of rain?' So they walked home and were heroically wet through."—*Lytton's Blanchard.*

Death of One of the Female Ioway Indians in Paris.—The Ioway Indians have sustained a severe loss. O ke-our-mi, the wife of Little-Wolf, died of an affection of the lungs, brought on by grief for the death of her young child in London. Her husband was unremitting in his endeavours to console her and restore her to the love of life, but she constantly replied, "No, no! My four children recal me. I see them by the side of the Great Spirit. They stretch out their arms to me, and are astonished that I do not join them." The Little-Wolf had not appeared at the exhibition for some days, not having quitted his dying wife for a minute, watching over her night and day, and suffering no one else but himself to perform the offices of tenderness which her condition required. She charged him to make her acknowledgments to the physicians who had kindly attended her, directed the dress she was to be buried in, and requested that a medal of the Virgin Mother of the Great Spirit of the Christians, which she wore

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round her neck, might not be removed. The three other women wept over her corpse, although she belonged to a different tribe, the Sioux, who were enemies to the Ioways.

THE NEW YORK HERALD says, the venerable Hiram Withington has been sentenced, at Dedham, to pay five dollars and costs, for kissing Mrs. Horson. Rather a costly kiss!

UMBRELLAS.—When Jonas Hanway first appeared in the streets of London with an Umbrella, he was looked upon with a feeling similar to that with which the ancient prophet of that name was regarded. The novel example of such effeminancy was ridiculed as quite insufferable; and, preferring the rays of the sun to the shower of missiles with which he was assailed, he quietly put it down and took shelter in a cutler's shop.

DOMESTIC MEDICINE.—Under this title we have had several claims to our attention, but we disregard all that we do not find *on conviction* of their utility, to be deserving of commendation. Of all complants to which "flesh is heir to," few, if any, more seriously affect the health and animal spirits than irregularities of the liver and digestive organs, which, if disregarded, lay the foundation of serious disease, and of course render the care and attention of a medical adviser indispensable. When this is the case all "domestic medicine" should yield to the art and science of the practitioner. But in the general state of primary irregularity, we have found by experience, that the antibilious pills prepared by Bro. Benjamin Gall, of Woodbridge, are a very important and mild remedy. Our attention was first drawn to the subject by some readers of the advertisement that appeared in our own columns, when we examined further, and feel justified in bearing testimony to the medical character of the antibilious pills, which are so gentle that ladies who are nurses may use them, and in weaning they are especially serviceable. As a dinner pill one may be used "*ante prandium*," as a preventive of the effects of too good living; and in a case of excess, two, or at most three, will restore the stomach to its natural action. Thus much for our own experience. We understand that Lord Bloomfield and his illustrious patron, King George the Fourth, used this medicine with considerable advantage, so that Bro. Benjamin Gall has some high Masonic authority in his favour.—[ED. F. Q. R.]

MARRIAGES.—*Dec.* 16. At Bandman House, Perthshire, Brother Henry Smyth Pigott, Esq., of the Royal Scots Greys, second son of John Hugh Smyth Pigott, Esq., of Brockley Hall, in the county of Somerset, of Lodge 327, to Elizabeth, third daughter of James Drummond Nairne, Esq., of Dunsinane.

*Dec.* 18.—At Stoke Damerel, Devon, Captain John Foote, *R. N.*, to Isabella Fanny, second daughter of the late Dr. John Olive, of Staines, Middlesex, and Emily, now the wife of Bro. Dr. J. H. Freer, of Sutton Coldfield.

*Feb.* 10.—By the Rev. Thomas Willis, at St. Michael's Church, Frederick Bevan, Esq., son of Frederick F. Bevan, Esq., of Camass, to Rebecca, relict of the late James Bold, Esq., late of Lodge 109. Immediately after partaking of a splendid *dejeuner* the happy pair left for Caherelly Castle, the hospitable seat of Michael Furnell, Esq., D.L.

BIRTHS.—*Dec.* 26.—At Bankside Villa, Charlton Kings, Cheltenham, the lady of Bro. Captain A. A. Younge, of the late St. Helena Regiment, of a daughter.

Lately, the wife of Bro. John Purnell, Charterhouse-square, of a daughter.

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## Obituary.

*Jan.* 9.—Alexander Malcolm Davies, æt. 23, whose prospects of a promising career in his profession surrendered to that fatal disease consumption. He was the son of Bro. David Davies, solicitor, Henrietta-street, formerly of the Bank of England Lodge, 329.

*Jan.* 30. Æt. 82, at his residence Upper Charlotte-street, Fitzroy-square, Bro. Joseph Constantine Carpue, *F.R.S.*, initiated in Paris, 1788. As a Mason, the deceased Brother was distinguished for affability, kindness, and love to mankind; he never took any part in Masonic polity. As a man he was distinguished for high-mindedness, honour, integrity; in these great qualities he was unsurpassed. As a politician he was characterised by independent advocacy of Reform, and enjoyed the friendship of Fox, Sheridan, Nelson, Horne Tooke, Romilly, Major Cartwright, and the others of the good and the great. As a surgeon, Carpue was before his time; educated professionally abroad, he had an early preference for new inventions, but always respected the opinion of others. He attended the late Princess Amelia, and was a favourite with the Prince Regent. His method of lecturing was amusing and instructive; we well remember the *den* (we believe since converted by Miss Kelly into a dramatic theatre) in which he delivered those lessons of deep philosophy in simple truths to those who were about to enter the navy, army, and India service, for to such was his class generally limited, and how at that time his most excellent system was derided by the aristocrats of the day, yet Carpue's boast was, "no pupil of mine was ever rejected." We have said that he was a-head of his day, but he lived to see every medical school adopt his plan, but not his manner, that was Carpue's alone. We may possibly refer to the biography of this great and good man hereafter at some greater length, but of his benevolent kindness the writer of these few remarks is not ashamed to give the following instance: being about to proceed to India, Mr. Carpue sent for him and frankly stated that he had heard his sea-chest required some additions, and enquired what sum would suffice—that sum was doubled—but for this timely aid, what might have been the privations of a youth about to leave home and country? Bless thy memory, dear and valued friend! Reader ponder on the grave of Carpue.

*Feb.* 18.—Bro. William Hawes, the musical professor, at his residence on the Adelphi-terrace, aged 61. Mr. Hawes was almoner and master of the boys at St. Paul's Cathedral, gentleman, and master of the boys at the Chapel Royal. He was father of the highly-talented vocalist, Miss Maria B. Hawes, and Honorary Member of the Prince of Wales' Lodge.

*Feb.* 20.—Bro. J. D. Loder, leader of the Ancient and Philharmonic Concerts, &c., aged 58. Bro. Loder used to lead the concerts at Bath, in the palmy days of the celebrated Rauzzini. His disease was confirmed dropsy.

*Feb.*—A letter from Berlin announces the death of Bro. Baron de Bulow, ex-Minister of State. A malady, which he had contracted of late years, from excessive application to business, was the cause of his death.

*March* 3.—Æt. 48, at Tibberton-square, Islington, Brother Robert Field, who for upwards of 30 years had most faithfully served as clerk in the house of Messrs. Edward Robinson & Co., of Cheapside, London. A mind too severely taxed by the devotion to the responsibility of his situation, and a constitution far from strong, yielded to the encroaches of a severe nervous disease, which brought about a softening of the

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brain, and the gradual obliteration of all nervous power. Bro Field became blind, next the senses of hearing, touch, taste, all vanished, and the last sigh of a dear friend was softly breathed into the ear of the angel of peace; the last moment told the secret of the heart. A widow and several children remain to lament the bereavement of an affectionate husband and father.

It is to be hoped that the commercial firm who, for thirty years, have benefited by the unceasing devotion to their interests of this faithful steward, may be induced to extend towards the family some aid; for the sake of humanity we trust this will be the case; seldom was a case presented more deserving, or more requiring sympathy.

Could such a man as Robert Field be other than a good Mason? He was the illustration of what a Mason should be; to be as he was, you must walk humbly before God, uprightly before man. Bro. Field was initiated in the Bank of England Lodge, served every office, up to the Chair, to which he was twice called, (and was P. Z. of the Royal Arch Chapter, No. 3;) acted as Secretary and Treasurer for many years, and only resigned the latter office last year. He was at the time of his decease the Father of the Lodge. The Lodge has been put into Masonic mourning, and the members mourn as Brothers.

Bro. Field was, as may be expected, among the early supporters of the Asylum for his aged Brethren, and on the retirement of Bro. Farnfield from the Secretaryship to that Institution, he eagarly sought and readily obtained the appointment; into this cause he threw the great powers of his intelligent mind; no difficulty presented itself that was not to be overcome; he took his post by the side of the Treasurer; received his instructions and obeyed them to the letter; any difference of opinion was conveyed with the kindness of a friend, and his own opinion was frequently yielded, when perhaps it might have been of greater advantage; but Bro. Field always supported the views and objects of his leader with readiness and grace.

Generous as to his means, being hopeful of the future, he liberally contributed to the cause, and carried on an extensive correspondence. As a secretary he was a pattern to imitate. His votes in Grand Lodge were always given on the side of Independence and Freemasonry, and his loss as a man of considerable reasoning powers will be felt; there are very few of his class of thinking well informed Masons. To consult Robert Field was to seek intelligence, to profit by it was a privilege. His resignation as Secretary was only tendered when he felt that to continue in office was altogether impossible, and then it was written with sincere regret a few months since; and the letter containing the resignation evidenced marks of great physical decay, it was probably the last he ever wrote. The Committee of the Asylum directed a vote of thanks for his valuable services to be presented to him, as a mark of their unfeigned affection and esteem. It was done; but, alas! vision was denied to the eye, and hearing to the ear, of him to whom honour was due. A Lewis of Bro. Field may probably live to witness in such testimony a record of his father's worthiness. All that now remains for the Mason is to condole with the widow and fatherless, imploring for them the protection of an All-powerful and merciful Father in Heaven.

Kind shade look with complacency on this feeble tribute to friendship, that commenced with our first introduction to each other, and ended but with thy last expiration! Sweet, in your case, must be the sleep of death.

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# PROVINCIAL.

☞ THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS *most earnestly direct the attention of their Provincial Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers,* MESSRS. PRESCOTT AND CO., 62, *Threadneedle Street, London; the Treasurer,* DR. CRUCEFIX, *Grove, Gravesend, Kent; or the Secretary,* ad interim, MR. JOHN WHITMORE, 125, *Oxford Street, London.*

HYTHE, *December* 27.—The festival of St. John was celebrated by the Brethren of Prince Edwin's Lodge, No. 147, at which time Bro. W. H. Pullen was installed Worshipful Master for the year ensuing. The ceremony was performed by Bro. Watson, from London.

UXBRIDGE. ROYAL UNION CHAPTER, *February* 20. A Chapter of Emergency was held for the purpose of admitting the Rev. Bro. Cooke, of Hillingdon, and Bros. Lake, Pullen, and Bedborough, all of the Royal Union Lodge, No. 536. Hitherto the exaltations, since our resuscitation, have been chiefly of London Brethren; the present accession of strength from the province affords a pleasing indication of increased stability.

OXFORD. ALFRED LODGE, *Dec.* 27, 1845. The initiations during the last two or three years have far exceeded any former period, while the addition that has been made to the Masonic ranks has been such as to give increased stability to the Lodges, and additional weight and influence to Masonic principles. The election of Bro. W. Thompson to the chair is as creditable as it was unanimous. His father laboured for upwards of thirty years to place Freemasonry in that pre-eminence which it was his lot to witness before departing to "that bourne whence no traveller returns." For Senior Warden, we have Bro. Belcher, son of the late Mayor of Abingdon; Junior Warden, Bro. James Wyatt, jun., eldest son of Bro. Ald. James Wyatt, a veteran of the Craft; Senior Deacon, Bro. James Embling; Junior Deacon, Bro. E. Kent; Inner Guard, Bro. J. Rose; Stewards, Bro. C. Hickman and Bro. H. Gibbs; Treasurer, Bro. H. Jebber; Secretary, Bro. J. Betteris.

At five o'clock the inauguration dinner took place in the banquet-room of the Masonic Hall. The Worshipful Master, Bro. Thompson, presided, and gave, in appropriate terms, the usual loyal and Masonic toasts.

The CHAIRMAN said he had infinite pleasure in proposing the health of a body of Masons who had conferred great benefit on this Lodge and Freemasonry generally. He alluded to the Past Masters, to whom they were so much indebted (cheers); and although he had no wish to be invidious, by speaking of one more than another, he could not forbear mentioning the name of one, Bro. P. M. Musgrove (loud cheers), who had been a true and staunch friend to the Lodge, and who had

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filled its highest office no less than six times (cheers), which was the best testimony of the high estimation in which he was held by the Brethren. Nor could he overlook the great services rendered by the W. M. of the past year, Bro. Jubber, who had done all in his power to promote the best interests of the Lodge. There was a circumstance, too, on which P. M. Jubber might pride himself, that during his year of office, he had initiated more Brethren than any previous Master. (Cheers).

P. M. Musgrove acknowledged the toast.

P. M. Jubber begged to propose the health of the Worshipful Master, and felt that it was unnecessary that he should dwell on his merits; the Lodge could not but feel highly gratified that they had elected a Brother so high in character and firm in principle to fulfil the duties of Worshipful Master for the year ensuing (loud cheers).

The Worshipful Master replied at some length, and concluded by stating that he would endeavour to discharge the duties uprightly and with a due regard to the character and dignity of the Lodge, so that when he had completed his year of office he might be able to return the badge of honour as pure and unsullied as he had received it from his predecessor, P. M. Jubber. (The W. M. sat down amid much cheering.)

The Chairman then proposed the health of the Senior Warden and the Officers for the year.

Bro. Belcher, S. W., acknowledged the toast.

The Chairman begged to propose prosperity to their Sister Lodge, the Apollo; and afterwards gave the "Stewards," and expressed the great satisfaction which they had given in all they had undertaken.

Bro. Hickman, P. M., acknowledged the toast.

Among the many toasts that followed were—"Success to the Masonic Charities," "The Officers of the past year," "The Mayor and Corporation," "The Vice-Chancellor and prosperity to the University," "The City Members," "The County Members," "The Ladies," "Our next merry meeting," &c.

*Feb.* 18.—There was a large attendance of the Brethren of the City and University Lodges. The minutes of the last meeting having been read and confirmed, the P. G. M. congratulated the Brethren on the progress which Masonry had made in the province since they were last assembled. After paying a tribute of respect to the memory and virtues of a deeply lamented Brother (Bro. E. Standen of this city), who had been snatched from them since their last Provincial Meeting, he stated that had it pleased the Great Architect of the Universe to spare his life it was his intention to have conferred upon him the highest honour which as P. G. M. he had in his power to bestow, as a mark of the esteem which he entertained for him. The P. G. M. then appointed the following to be his officers for the year. The appointments which have been made from both Lodges, have given the greatest satisfaction to all.

Senior Grand Warden, Bro. T. Walker; Junior Grand Warden, Bro. Rev. C. J. Meredith, Linc. Coll.; Grand Chaplain, Bro. J. T. B. Landon, Magd. Coll.; Grand Registrar, Bro. W. Thompson; Grand Secretary, Bro. Rev. G. T. Thomas, Worc. Coll.; Assistant Secretary, Bro. J. G. Betteris; Senior Grand Deacon, Bro H. Jubber; Junior Grand Deacon, Bro. S. Burstall, Univ. Coll.; Grand Superintendant of Works, Bro. G. Saunders, Wor. Coll.; Grand Sword Bearer, A. C Masters, Univ. Coll.; Grand Director of Ceremonies, Bro. R. J. Spiers; Grand Organist,



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Bro. B. Sharp; Grand Pursuivant, Bro. J. Bossom; Grand Stewards, Bros. H. Gibbs, J. Wyatt, R. Cattley, Wor. Coll., Rev. W. Bousfield, Linc. Coll., H. E. C. Stapylton, Univ. Coll., and T. Randall. The P. G. M. having thanked the Brethern for their attendance, the Lodge was closed in due form and order.

In the afternoon of the same day the Brethren of the Apollo Lodge gave their anniversary dinner in the banquet room at the Masonic Hall.

The Master of the Apollo Lodge, Bro. the Rev. C. J. Meredith, presided; supported by the Provincial Grand Master, Bro. the Rev. C. J. Ridley; a Past Master of the Apollo Lodge, Bro. J. Boyd, and the present W. M. of the Alfred, Bro. W. Thompson, and the Officers and Brethren of the two Lodges, amounting to about fifty, and Bro. Greenbank, the distinguished Professor of Elocution. The usual preliminary toasts were given, after which the Chairman gave the "Provincial Grand Master, the Rev. Bro. C. J. Ridley" (loud cheers), and he proposed his health in a double capacity, as a Member of the Apollo Lodge, over which he had presided with so much success and so much ability (cheers), and as Provincial Grand Master.

The toast was received with Masonic honours and cheering. On its subsiding

The P. G. M. (who was prevented by a sudden attack of sciatica from dining, but who joined the party on the removal of the cloth) said, he felt the greatest pleasure in meeting the Brethren on the present occasion, and regretted it had been diminished by a circumstance which prevented his joining the festive board at an earlier moment. He had come from London expressly to hold a Provincial Grand Lodge. He concluded an admirable address by observing, that the Masonic principle would work its way, whether it was in our own country or in far distant lands—be it Northern climes where wintry storms prevail, or in the sunny South, to use the poet's words,

> "Where showers fall as though they weep,
> And winds breathe as a child asleep."

The P. G. M. again rose and said, he begged to propose the health of one who was deserving of all praise and all commendation, the W. M. of the Apollo Lodge, Bro. Meredith (loud and continued cheering). If any thing afforded him (the P. G. M.) additional pleasure in attending this meeting, it was the knowledge that he had the privilege of proposing the health of one who was so highly esteemed, and who so justly deserved their approbation, not only for his zeal in Masonry, but for the way in which he carried out its principles (loud cheers).

The W. M. said, if in proposing to their consideration the health of the P. G.M. who was so worthy of their approbation, he felt a degree of diffidence, how much more so must he feel at the present moment in rising to acknowledge those encomiums and compliments which had been made in his behalf. He wished he was deserving of but half of what had been kindly said of him, but his endeavour had been in the discharge of his duty not to sink the Apollo Lodge in estimation if he could not raise it In conclusion, he begged to propose the health of his predecessor, Past Master Boyd, and the Past Masters of the Apollo Lodge (much cheering).

Bro. Boyd, P. M., acknowledged the compliment.

The Chairman proposed the health of the Worshipful Master, the Officers and Brethren of the Alfred Lodge, and remarked that in that

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Lodge he was initiated into Masonry. He rejoiced to see such unanimity prevailing between the sister Lodges, and trusted that nothing would ever occur to disturb it (cheers).

Bro. THOMPSON returned, on behalf of himself and the Alfred Lodge, their unfeigned thanks for the kind and flattering manner in which the toast had been proposed by the Chairman, and responded to by the Brethren.

The CHAIRMAN proposed the health of the Visiting Brethren.

Professor GREENBANK acknowledged the toast.

The CHAIRMAN then gave, in complimentary terms, the Officers of the Apollo Lodge.

The Senior Warden, Bro. Rev. BOUSFIELD, responded.

The CHAIRMAN proposed the health of "The Stewards," and the newly initiated Brethren, after which the entered Apprentices' song was given with good effect by Bro. Bossom.

Some excellent songs were sung during the evening by various Brethren, and considerable pleasure was afforded by Professor Greenbank, who gave, at the request of the company, a recitation of Hood's celebrated composition—the "Song of the Shirt."

*March.*—The Apollo and Alfred Lodges have held their meetings, at which several addresses were delivered with much good taste, in particular those by Bros. Haskings and Spiers, as well as by the Rev. Bro. Dixon, a visitor from Carlow.

BIRMINGHAM, *Jan.* 15.—The Grand Lodge of the Province of Warwickshire met at Bro. Dee's, Royal Hotel, Birmingham, by command of the Deputy Grand Master of England and Grand Master of the Province, the Right Hon. the Earl Howe. The usual business of the Lodge having been disposed of his Lordship proceeded to appoint the undermentioned Brethren officers of the Lodge for the ensuing year, viz. Bros. Bell Fletcher, *M. D.*, (Lodge of Light, 689) Deputy P. G. Master; James Motteram (St. Paul's, 51), P. G. S. W.; William Greatwood (ditto), P. G. J. W.; William Lloyd (Lodge of Light, 689), Past S. G. W., P. G. Treasurer; William Broomhead (ditto), P. G. Registrar; G. I. Kain (Shakespear Lodge, 356), P. G. Secretary; H. Louis, P. G. S. D.; Wyley (Trinity Lodge) P. G. J. D.; Empson (St. Paul's Lodge) P. G. Superintendant of Works; Adams (Guy's Lodge), P. G. D. C.; Dee (Lodge of Light), P. G. Sword Bearer; Cohen (St. Paul's), G. Organist; L. Sharpe (Shakespear), P. G. Pursuivant; Morris Banks (Lodge of Light); and P. W. Banwell, P. G. Stewards; Thomas Hewett, P. G. Tyler.

A procession was formed in order; embracing, first, two Tylers, with drawn swords, music, Committee of Council, Officers, Students, and Medical Officers of the Queen's College—The authorities of the town—Masons, not members of any Lodge, two and two—the Lodges according to their numbers, juniors preceding—The Provincial Grand Lodge in full cortege.

On arriving at St. Peter's Church, the Brethren opened to the right and left—facing inwards—when the P. G. Master passed up the centre.

Divine service was read by the Rev. C. Craven, and a most eloquent discourse was delivered by the Worshipful Brother, H. R. Slade, D. D., D.G.M, pro tem., and Grand Chaplain of the Staffordshire Grand Lodge.

A collection in aid of the funds of the Queen's Hospital was subscribed by the Brethren present.

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The Lodges then formed in reversed order, and returned to the Royal Hotel.

*The Banquet.*—At five o'clock about one hundred and thirty sat down. The noble Brother, Earl Howe, presided at the centre table. Brothers Torre, Past D. P. G. M., and Bell Fletcher, *M. D.*, D. P. G. M. Presidents, at the tables on the right and left of his Lordship.

The cloth having been removed the usual Royal, Loyal, and Masonic toasts were given and heartily responded to by the Brethren. In proposing the health of the most Worshipful Grand Master, the Earl of Zetland, his lordship paid a just tribute to that nobleman for his great attention to the interests of the institution. He remarked, that he believed it was the wish of their present Grand Master to follow in the steps of the late Grand Master, H. R. H. the Duke of Sussex, and he was convinced they would all allow that he could not take a better model.

The toast was heartily responded to.

Bro. Torre, Past D. P. G. M., then rose, and said he had a pleasing duty to perform, that of proposing the health of the distinguished Brother who now presided over them. After paying a just eulogium to the noble lord for his exertions in behalf of our beautiful institution, he concluded by proposing the health of the Earl Howe, Deputy Grand Master of England, and Grand Master for this Province.

This toast was received with rapturous applause.

Earl Howe, in returning thanks, said that he should always make it his study to be at his post whenever it was possible. He thanked them for the honour conferred, and although he should be sorry to resign the high office he held as their Grand Master, yet he should be willing to do so provided they thought it desirable to be presided over by one more immediately connected with the province. This he would say, they could not find one more deeply devoted to the interests of the Craft. His Lordship concluded by eulogising the sermon they had heard that day, and said that he had never heard a more Christian-like discourse from the lips of any minister. He called upon the Brethren to drink to the health of Brother the Rev. Dr. Slade, the Chaplain of the Staffordshire Grand Lodge.

The Rev. Brother returned thanks in a very pleasing manner, and gave success to the Grand Lodge of Warwickshire, and the health of Dr. Bell Fletcher, the Deputy Provincial Grand Master.

Dr. Fletcher returned thanks in an excellent speech expressing a wish to carry out Freemasonry on a broad principle, as he considered it was well calculated to promote the temporal and spiritual welfare of all who embraced it. He concluded by very appropriately proposing the health of the retiring D. P. G. Master, Bro. Torre.

Earl Howe rose and paid a just tribute of respect to the toast, he could not allow it to pass without his more especial notice.

Bro. Torre returned thanks in a very feeling strain; it was sixteen years since he first took office, and he had been honoured by having his warrant renewed by three different Grand Masters. There were a very few Lodges in the province when he was first appointed by the late lamented Earl Ferrers. He now retired, leaving half a score. He felt highly gratified by the compliment paid to him, and he returned thanks with a heart as overflowing as his glass.

Earl Howe then rose and gave "Prosperity and increased utility of the Queen's Hospital."

Bro. Dr. Birt Davies responded thereto, and said, that valuable insti-

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tution was much indebted to the Freemasons of the Midland districts for the great assistance they had rendered in promating its interests. He considered it an institution based on Masonic principles, the basis of which is Charity, and the value of the services rendered by them to the poor in their affliction, he hoped was multiplied a hundred fold as they went forth into the world.

The next toast was the Visiting Brethren, which was responded to by one of the visitors, who solicited permission to give the health of a most distinguished Mason, one whose writings on Masonry he had often read with deep interest—the Rev. Dr. OLIVER.

Earl HOWE then rose and said, the time was drawing near when some of them would have to join the fair sex in the ball that night, and as a parting toast he would give them "the ladies." He was convinced his Brethren would agree with him, that to them we were indebted for most of the comforts of life, and on all occasions they proved themselves man's greatest blessing.

The noble Earl then retired amidst the cheering of his Brethren, and the Chair was taken for a short time by Dr. Fletcher, at the request of his Lordship.

*The Ball at the Town Hall,* was attended by a highly fashionable company, about fourteen hundred being present. The military band of the 6th Dragoons performed during the evening the most fashionable music.

The scene presented was truly magnificent—the galaxy of beauty, heightened by the most fashionable and attractive dresses, the Masonic costumes, studded with the jewels of the various Orders, collars, and aprons, from the Masonic blue to the gorgeous red and purple.

Upwards of five hundred pounds have, by the smiles of beauty beaming on the liberality of men of honour, been made available for the diseased and afflicted of the Queen's Hospital.

It is to be hoped that a similar ball will take place next year in aid of the funds of the different Masonic charities.

[Hear this, ye Brethren of the Provinces! Five hundred pounds gleaned by the smiles of beauty. O, woman! blessed gift of God to man—why are not your boundless powers always enlisted in such a cause so purely your own as charity?]—ED.

UTTOXETER, *Jan.* 9.—The Foresters' Lodge, 670, in this clean agricultural town, held its annual festival at the Red Lion Inn, and installed their W. M. elect, Bro. R. Lassiter, surgeon. The Brethren, to do honour to the occasion, had specially invited the D. P. G. M., Bro. Dr. Slade, who took the opportunity of officially inspecting the condition of the Lodge, and partaking of the festivity of the day. The W. Brother expressed himself highly satisfied with the neat appearance of the Lodge, and the efficient manner in which Bro. Morley, P. M. and P. G. Sword Bearer (an old serjeant of the 5th Fusileers) conducted the ceremony of Installation. The rare old boy is the *hair trigger* of the happy pastoral knot that comprise the Foresters' Lodge. Long life to the veteran soldier Mason! This Lodge has recently commenced regularly taking in the "*Freemasons' Quarterly Review.*"

WOLVERHAMPON, *Dec.*—The feast of St. John the Evangelist this year was celebrated with more than ordinary *éclat.* The suffrages of the Brethren had been given in favour of Bro. G. A. Vernon, a Mason

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of superior degree; and his induction to the Chair of the Lodge was attended with peculiar circumstances of felicitation. The male branches of his family are all Freemasons of old standing, and it imparted indescribable feeling to the event of the day by its being graced and indeed solemnised by the presence of his venerable father, General Vernon, who has not been in Lodge for many years, accompanied by his two other sons, the eldest, and his youngest brother, Captain Vernon, of Her Majesty's 68th foot. Bro. Vernon, the now W. M. of St. Peter's Lodge, is himself a captain of the Coldstream Guards. A brighter epoch in the prosperity of this Lodge could not have dawned upon its career. Dr. Slade had inspired into its decaying frame fresh life and vigour, and there is now every reasonable expectation that St. Peter's Lodge, 607, under the rule of Bro. G. A. Vernon, will entitle itself to the motto of his regimental standard, *nulli secundus* in the province. To signalise the occasion, the W. Bro. H. C. Vernon, Past P. G. S. W., who has been many years a member of St. Peter's Lodge, presented a set of new collars for the several officers, and clothing for the Tyler. The solemn ceremony of Installation was conducted by Bro. Lloyd, P. G. Treasurer. The attendance of the Brethren was very gratifying, and among the visitors we recognised Bros. W. Kettle, P. M., 51, De Loude, F. Dee, P. G. S., J. H. Davis, R. Kettle, barrister, Gordon, P. M., &c. &c.

The Lodge opened at three o'clock at the Assembly Rooms, and was adjourned to Bro. Law's, at the Star and Garter Hotel, for dinner. After the usual loyal and Masonic toasts from the chair,

Dr. SLADE rose and proposed the health of the W. M. Bro. G. A. Vernon. He said he knew of no Brother within the province more gifted with Masonic virtues than he whom the Brethren of St. Peter's Lodge had delighted to honour. Bro. Vernon had a *status loci* in society which would give an impulse to the progress of their esoteric principles, added to which the real respect his family was held in throughout the neighbourhood, could not fail to recommend those principles, as essentially conservative of the Throne, the Altar, and the Commonwealth. What can be a more hallowed aspect than the one in which we contemplate the genial and benign spirit of Masonry at this moment? We behold around our board elements of the different grades of our artificial state of society. Let me (said the doctor) tell those children of darkness that while Masonry teaches Christianity, *their* Christianity does not teach Masonry. While we teach the rights of lawful sovereigns, and inculcate obedience to states, we do not forget the claims of citizens to the privileges of freeborn men. Prudence, temperence, fortitude, and justice are among our leading maxims, but we do not recognize in our code of laws any claim as teachers of mental and moral light to enslave the mind with superstitious fears, and, through the dogmas of a particular institution, attempt to accomplish the sinister ends of tyranny and oppression. For this reason Freemasonry has always been persecuted by a priesthood that pretends to infallibility of opinion and universality of religious dominion; and is looked upon with a jealous eye by all who dread that the emancipation of the human intellect should deprive bigotry and fanaticism of its influence and gains. Bro. Slade continued, — What scene could more beautifully display the spirit of Masonry than the one before them? A gallant officer of a most distinguished corps occupied the seat of an instructor in a peculiar system of morality; he had laid aside the sword to handle the square and com-

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passes—symbols that taught the most enduring truths. He was surrounded by his father, a veteran of high military rank, who had long appreciated the blessings of amity and peace, which our Order ever propagates—his eldest brother, an excellent specimen of the English country gentleman, a well-tried Craftsman of the mystic tie—his youngest brother, another gallant companion in arms—by learned members of the church, the law, and medicine—by men of commerce and busy artizans; each in his place filling up the common level, order prevailing over every action, harmony cheering every bosom—each emulating the other in fraternal anxiety to see and make one another happy, the genius of Masonry presiding over all hearts. Such was an apt illustration of the social good of Masonry. It brought classes into communion with each other, sanctified by obligations of the most sacred nature, and associated by the most solemn tokens, to improve and ameliorate the condition of the human race.

The evening was much enlivened by very good singing, particularly by Bro. Ironmonger, whose song of "Tubal Cain," was equal to the best professional talent. The veteran General entered into the spirit of the reunion with feelings and affability that won all hearts.

The W. M. in returning thanks for his health, which was drunk with the highest Masonic honours, very gracefully alluded to the compliment the Lodge had passed upon him in taking him, as it were, almost upon trust. His best efforts should be devoted to the prosperity of St. Peter's Lodge, and he hoped, when his year of office had expired, he should lay down the gavel assured of their unanimous approbation.

The W. Bro. H. Vernon's health was drunk with other P. M. and P. G. officers, which were severally acknowledged in appropriate terms. The W. Brother was pleased to express a desire, concurred in by a vote of the Brethren, that the address of Bro. Slade should appear in print, deeming it well calculated to publish the tenets and principles of the Craft. The W. Bro. Lloyd's health was drunk with every mark of respect, and his admirable performance of the solemn ceremony of the day was warmly acknowledged by the W. M. and the Brethren.

The Lodge was closed about nine o'clock, when most of the members dispersed. It must not be forgotten that amidst the events of this auspicious day, Bro. General Vernon, through his son, the W. M., presented a donation of five guineas to the Lodge Fund of Benevolence.

NORWICH.—*Union Lodge*, 60. Already the advantage of a governing power is evident. Since Lord Suffield has assumed office, many gentlemen have been initiated, and others have rejoined the banner. This Lodge in particular has rallied, and commenced the work of charity. At its last meeting the sums of *5l. 5s.* *2l. 2s.* and *1l. 1s.* were respectively voted to the Annuity Fund, the Asylum, and Girls' School.

LINCOLN.—Masonry is fast declining in the Province. It scarcely holds up its head but in Lincoln. If the Prov. G. M. by superseding the Historian of Masonry has succeeded in nothing else, he has done so too effectually in establishing his own views of apathy and supineness. Where is the Rev. Deputy? *Heu quantum mutatus ab illo Hectore!*

STANSFIELD UNDERBANK, *Feb.* 17.—*Prince George Lodge*, 386. This Lodge, which may be properly termed a Lodge of Operatives, held a festival, and gave token of their zeal and industry: they meet weekly, and work well.

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KEIGHLEY, *Feb.* 24.—The foundation stone of the new Parish Church of Keighley was laid.

The procession met at the Parish Church National School Room at twelve o'clock, and proceeded to the church yard in the following order:—Constables and Churchwardens; Architects and Clerk of the Works; Masons, Joiners, and other Contractors; Building Committee; Clergy; Subscribers and Friends; Superintendents and Secretaries; Female Teachers; Male Teachers, from the different Church Schools of the Parish; the Free and Accepted Masons of West Yorkshire; the Royal Lodge of Odd Fellows.

On the procession reaching the ground, prayers were offered up by the Rev. Dr. Busfeild, of Carlton, and a hymn was sung, after which the stone was laid by Frederic Greenwood, Esq., of Ryshwort Hall.

Mr. Greenwood, on laying the stone, made an appropriate address.

Dr. Busfeild read certain sentences of scripture, and another hymn was sung.

Then, Bro. LEE, the Provincial Deputy Grand Master directed certain officers of his Order to apply the plumb, the square, and the level to the stone. This done, he pronounced the stone to be duly laid, and said, addressing the rector:—"Think not, Rev. Sir, that these are idle ceremonies. The plumb teaches us to walk uprightly; the level to walk humbly; and the square to regulate our doings by God's law."

The Hon. and Rev. PHILIP SAVILE, of Methley, Provincial Grand Chaplain, then came forward, and poured corn, wine, and oil on the stone, expressing a hope that the word preached there might fall into good ground, and bring forth much fruit—that as oil stills the troubled waters, so might God's grace support and console us in earthly trials—and as wine maketh glad the heart of man, so might the preached word cheer the minds of those who hear it.

The Rev. WILLIAM BUSFEILD, *M.A.*, rector of Keighley, then came forward and delivered a long and powerful address.

The concluding prayers were then offered up, and the National Anthem was sung.

The procession then moved to St. John's, where an excellent sermon was preached by the Hon. and Rev. P. Savile, from the words—"Except the Lord build the house, they labour in vain that build it."

The clergy, churchwardens, and building committee afterwards dined with the Freemasons, at the Devonshire Arms. There were great numbers of Masons who had come from a distance to be present on the occasion. Such a demonstration of good will to the Church has not been made for a long time in Keighley; and we doubt not that the effect of it will last beyond the moment. Let but the Church be faithful to her duty, and she will continue to gain the affection of the masses of our population who have been estranged by her inability to supply them with her ministrations. And if she live in the affections of the people of this country, she will outlive all the storms which assail her.

SUNDERLAND, *Jan.*—The annual meeting of the Palatine Lodge, No. 114, was held in the Lodge-room, at the Bridge Hotel, when the following members were installed as office-bearers of the Lodge for the ensuing year:—Bros. T. White, W. M.; E. Smith, P. M.; J. Crowe, S. W.; W. Dewar, J. W.; J. Crossby, Treasurer; A. Milne, Secretary; G. S. Ranson, S. D.; T. Robson, J. D.; J. Crawford, I. G.; and

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J. Dykes, Tyler. The ceremonies were conducted by Bro. Hardy with his accustomed ability. The Lodge was visited by a number of Brethren from Swallwell, Shields, Gateshead, &c., who witnessed the proceedings with great pleasure.

KENDAL, *Jan.* 5.—Union Lodge, No. 151, met at the house of Bro. James Harker, the Horse and Rainbow Inn. Bro. Christopher Gibson was installed W. M. for the ensuing year. After which a numerous body of the Fraternity sat down to banquet. The duties of the chair were ably discharged by Bro. Gibson; and harmony and brotherly love were the order of the day.

CHESTER, *Dec.* 30.—The Brethren of the Cestrian Lodge met at the Royal Hotel, and were honoured with the presence of Lord Viscount Combermere, P. G. M., and his respected son, the Hon. Wellington Cotton, John Finchett Maddock, Esq. D. P. G. M., Bro. Hesse, P. G. W. of the Provincial Lodge, Bro. Willoughby, W. M. of the Mersey Lodge, and many Brethren from Macclesfield, Stockport, and other Lodges in this county and North Wales. The Marquis of Downshire and Sir W. W. Wynn, members of the Cestrian Lodge, expressed their regret by letter, that they were prevented from attending. The Lodge was opened at two o'clock. Bro. Jenkins was installed W. M. The Brethren sat down to an excellent dinner, the noble and gallant P. G. M. filling the chair. The Queen and the Craft, and also the healths of the Royal Family, and the Earl of Zetland, the G. M. of England, with those of the other Officers of the Grand Lodge, having been drunk, the health of Lord Combermere was proposed by the D. P. G. M. John Finchett Maddock. The noble Lord was highly gratified with the enthusiastic manner in which his health was toasted, and stated that it afforded him great pleasure to visit the Cestrian Lodge, and expressed his satisfaction at the efficiency and completeness of the Lodges in this county. Also his determination to recommend to the Grand Lodge the suppression of those Lodges where the objects of the Craft were not carried out, at the same time it would afford him the utmost pleasure to give his support and encouragement to those which he found worthy. He further intimated his intention to hold a Provincial Lodge at Birkenhead, which he considered due to the increasing numbers of the Brethren there; he also expressed the pride he felt in filling the office of P. G. M. which had been held by many of his ancestors, and he hoped it might be inherited by future members of his family, if they were found to be worthy of the distinction, and he assured the Brethren of his unabated zeal for the welfare of the Craft. The P. G. M. afterwards proposed the health of the D. P. G. M. John Finchett Maddock, in a highly complimentary manner and with the most fraternal regard, and which was warmly responded to by the Brethren present. The health of the Hon. Wellington Cotton was drunk with the utmost cordiality and respect, to which he replied in a manner that highly gratified the Brethren, and which did honour to his head and heart. The Brethren also drunk the healths of their absent Brothers, the Marquis of Downshire and Sir W. W. Wynn, and testified their respect in a bumper to the benevolent and excellent character of Lady Combermere, and the high estimation entertained towards her by the Brethren throughout Cheshire. The health of the new W. M. of the Cestrian Lodge was drunk with much respect and fraternal regard. The healths also of the visiting Brethren, who expressed themselves highly gratified with their reception and the entertainment



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they had met with. The health of many other excellent members of the Craft was drunk, and at half-past nine o'clock the Lodge was closed, after an evening passed with the utmost hilarity, and in the true spirit of Masonry.

*Gratifying Testimonial.*—At the Masonic festival of St. John, Lord Combermere, at the request of some Masonic and other friends, presented Mr. Yarrow, county bridge-master, with a silver tea-service, which had been subscribed for by several friends of that gentleman.

Birkenhead, *Dec.* 29.—The Brethren of the Mersey Lodge, 701, held their annual festival of St. John's Day, in the Lodge-room, Market Inn, Birkenhead. After the business of the Lodge had been transacted in the spirit of true Brotherhood, the W. M., J. Bach, installed P. M. J. Kent, to the office of W. M., after which the day was spent in the greatest harmony.

Liverpool.—We had entertained sanguine hopes that "proposals" for the erection of a Masonic Hall in this second Babylon would have progressed so far as to have enabled us to announce its probable success. The Circular has much of promise in it, and the projector of the scheme is one whose zeal for Freemasonry will, we trust, stimulate him onward; there may be some temporary checks, but let him bear in mind that these very checks will cause greater attention to the subject, and as the matter is of an *operative* as well as a *speculative* consideration, the Masonic lieges of Liverpool are not likely to neglect the opportunity if placed fairly before their consideration.

On Dit.—There is a talk of a Masonic Herald, the *F. Q. R.* being considered unequal to our wants. [We shall hail our promised contemporary with much good will, but we caution him before hand as to the urgent necessity of pioneering his way well before he brings his project under public consideration; we wish too well to every thing truly Masonic to be pleased with a still-born or abortive publication.—Ed. *F. Q. R.*]

Carmarthen, No. 699.—*Dec.* 27.—The Installation of the Worshipful Master was performed by Bro. Ribbans in a very able manner. The W. M., Bro. Walter Lloyd, presided at the banquet at the Bush Hotel.

Swansea.—*Dec.* 29.—The members of the Indefatigable and Beaufort Lodge, 288, celebrated the festival of St. John the Evangelist, by dining together, in their Lodge-room at the Castle Hotel, Swansea. The cloth being removed, Capt. E. Morgan was called to the Chair, and Bro. S. Padley, junior, occupied the Vice-chair. The usual loyal and Masonic toasts were given, and the hilarity which generally prevails at these meetings was kept up with great spirit.

Neath.—*Cambrian Lodge*, No. 472.—The members celebrated the festival of St. John, on the 27th December, according to the annual custom of the Craft, in their handsome new room at the Castle Hotel, and afterwards dined together, under the able presidency of the newly-installed Master of the Lodge, F. Fredericks, Esq., of Dyffryn. The real pleasure of the evening consisted in that combination of benevolent and charitable feeling, of that national desire to oblige and be obliged, and of that disposition for cheerful and rational enjoyment which Freemasonry is so well calculated to promote and encourage.

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WORCESTER.—*The Masonic Ball.—Feb.* 20.—Shortly after nine o'clock the assembly room of the Guildhall was thronged with a galaxy of beauty, loveliness, and fashion, the fair guests being duly supported by a proportionate number of gay gallants, amongst whom the hospitable Masons, the generous hosts of the evening, shone most eminently conspicuous, being adorned with the various and rich insignia—jewels, collars, scarfs, aprons, and other badges—of their ancient and honourable Fraternity.

The company numbered in the whole, we understood, about four hundred and seventy, so that, as it may be imagined, the large room, which was decorated with more than usual care, was filled almost to inconvenience. We cannot attempt to give any thing like a complete list of the company present; but we noticed a few of the most distinguished guests, amongst whom were the Earl and Countess Beauchamp, Lord Southwell, and the Count and Countess San Damiano; Hon. W. Coventry and family; Baroness de Thoren; the Misses Lechmere, Sir O. P. Wakeman, Bart., Miss Peel, A. Skey, Esq., J. W. Isaac, Esq., Mrs. and the Misses Farley, J. H. Allen, Esq., W. Dent, Esq. —— Marriott, Esq., and the Misses Marriott, Conyngham Burton, Esq., Mrs. and Miss Hawkes, W. Ellis, Esq., J. M. Gutch, Esq., J. Parker, Esq., J. Owen, Esq., W. Candler, Esq., (who appeared as Master of the Worcestershire Hounds,) M. Pierpoint, Esq., and Mrs. Pierpoint, J. P. Sheppard, Esq., and the Misses Sheppard, Dr., Mrs., and Miss Malden, Dr. James Nash, E. A. Turley, Esq., Edgar Sheppard, Esq., and Mrs. E. Sheppard, Rev. T. L. Wheeler, Rev. J. Webster C., Sidebottom, Esq., H. B. Peake, Esq., Mrs. and the Misses Kent, and a host of others. We have not mentioned the names of any of the Masons, nor of the ladies who graced them. At the risk, however, of committing a solecism, we cannot refrain from mentioning the splendid appearance of the Worshipful Master of the Lodge, R. Rising, Esq., and Past Master, James Knight, Esq., who were each richly attired and decorated with splendid jewels, and wore the cross-handled swords of Knights Templar, having attained that eminent degree in the Order of Masonry; nor should we omit to notice the peculiarly chaste appearance of the decorations of J. B. Hyde, Esq., and the other Past Masters of the Lodge.

Dancing commenced shortly after the hour above named; and fair forms flitted through the mazy intricacies of the quadrille, whirled the giddy round of the waltz, revelled in the all-absorbing Polka, or languished through the voluptuous windings of the Spanish national dances until half-past one, when the gay assemblage was summoned to a scene of more than oriental magnificence. The two side rooms adjoining the Assembly-room having been appropriated, the one as a tea and coffee and the other as a card-room, the lower or entrance hall was fitted up as a refectory, the courts on the west side of the hall being concealed by massive and tastefully arranged draperies; above the windows on the eastern side were placed carved and gilt cornice poles, from which depended curtains richly fringed; the spaces between the windows were occupied with draperies gracefully festooned. Each end of the hall was brilliantly illuminated with devices in gas, the rest of the light required being supplied by chandeliers bearing argand lamps, numerous table lamps, wax lights, and in front of each of the three principal Chairs, an enormous wax taper on a richly carved candelabrum. The

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Worshipful Master presided in a chair placed under a rich canopy, in the centre of the eastern side of the hall; the cornice of the canopy bore the motto "Faith, Hope, Charity," in large gold letters; on either side were banners, and over the canopy was a banner emblazoned with the Worshipful Master's armorial bearings, above which was a triangular device, borne only by Knights Templar, consisting of a rainbow proper, springing from clouds, and surmounting a cross. This splendid banner was supported on one side by the celestial, and on the other by the terrestrial globe. At the north end of the hall sat the Principal Royal Arch, Past Master Joseph Bennett, under a gorgeous golden arch supported by massy pillars also richly gilded, and surrounded by emblematical banners; over the arch was a brilliant Maltese cross surrounding a crown, in jets of gas, and on each side the letters A. R., also in gas. The arch bore the inscription Ευρηκαμεν, which we translate for the behoof of the ladies, "we have found." At the south end of the hall, under a similar canopy, presided the Second Principal Royal Arch, Past Master James Knight, who, being a Knight Templar, was supported on one side by the ancient and famous banner of the Order, argent and sable, bearing the motto "Beau-seant," and on the other by his own banner of arms, surmounted by the triangular device above described. On the right of the Second Principal sat the Principal Sojourner, Bro. B. L. Stable, and on his left the Principal Sojourner's Assistant, Bro. Joseph Stephens. Above the canopy was a gas star composed of eccentric circles, and on each side an hexangular star, also in brilliant gas. Along the whole length of the hall ran three ranges of tables, with seats on each side.

Supper being announced, the Worshipful Master led the Countess Beauchamp to the banquet hall, the Master's lady being led by the Earl Beauchamp; and around the chief table were seated the most distinguished guests. The repast concluded, the Worshipful Master rose and proposed "the health of her Most Gracious Majesty the Queen." The toast having been enthusiastically honoured, the band played the National Anthem.

The Worshipful Master then again rose, and said that he had to discharge the gratifying duty of proposing "the health of her Majesty the Queen Dowager"—(great cheering)—an illustrious lady, who had for some time past been one of the brightest ornaments of our country. (Cheers.) The toast was drunk with enthusiasm, and the band played "Rule Britannia."

The Right Hon. Earl BEAUCHAMP then rose and said—Ladies and Gentlemen, before we separate I am desirous of giving one toast, in doing honour to which I am sure you will all cordially join with me (applause.) "I beg to propose the health of the Worshipful Master, Mr. Rising, and the Worcester Lodge of Freemasons, and thanks to them for their splendid and magnificent hospitality extended to us this evening (loud and continued cheering.)

When the applause had in some measure subsided, the Worshipful Master rose and briefly acknowledged the compliment, saying that although the decorations of the Masons might perhaps amuse the ladies, or call a smile to their faces, they might be assured that there was nothing connected with "the Craft" which was not strictly in accordance with the principles of justice, truth, honour, and brotherly love (cheers.) He called upon Past Master J. B. Hyde to propose the next toast.

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Bro. HYDE proposed a toast, which, he said fortunately needed not the aid of eloquence to ensure it a most cordial and rapturous reception. He had only to say that the toast had reference to their fair visitors—[Here the worthy Past Master was interrupted by an enthusiastic burst of cheering which continued for several minutes, and in which the remainder of the sentence was completely drowned.]—The ladies, continued the speaker, had that evening for the first time seen the Masons in all their insignia and paraphanalia; they had seen their banners, they had seen their Royal Arch, their jewels, their collars, and all the badges of the various degrees in the order; but notwithstanding all that, they had seen nothing, and they knew nothing, of the mysteries of Masonry (laughter). There were secrets in Masonry which ladies' eyes must not pry into too curiously, nor ladies' tongues talk about (renewed laughter). But although the ladies were precluded from participating in Masonic mysteries, they were not debarred from partaking of Masonic amusements and Masonic refreshments (hear, hear, and cheers); and for his part he thought that the external portion of a Mason's Lodge was never so becomingly adorned and graced as when it was surrounded and enlivened by the fairest works of creation (loud and reiterated plaudits). It had been the earnest and anxious desire of the Master and Brethren of the Worcester Lodge to render every satisfaction to their fair friends and guests; but they were novices in giving balls, and if any defect should be discovered he hoped and trusted that the ladies would observe the principles of Masonry, follow the example of Masons, and *be silent* with regard to those defects (continued laughter). He knew not who would reply to the toast. If he called upon the eldest unmarried lady to do so, he thought there would be considerable hesitation and difficulty about the matter (shouts of laughter); but if he called on the youngest, on the other hand, he feared that too many would be rising at the same time (increased merriment). Should his fair young friend, however, whosoever she might be, find herself nervous, diffident, or in any manner at a loss, he would recommend her not to hesitate, but without delay to call in the assistance of Dr. Malden, who was always prepared, at a moment's notice, to afford effectual relief in all such cases (great laughter). In conclusion, he would propose the health of "the Ladies"—(cheers)—including Dr. Malden. [Shouts of laughter and cheers followed this sally in the midst of which the worthy Past Master resumed his seat.]

Dr. MALDEN returned thanks on behalf of the ladies in a speech of which we only caught the concluding sentence, which was to the effect that it was customary now-a-days for representatives—well-disciplined representatives at least—to consult their constituents. He had consulted his, and had been commissioned by them to propose the health of Past Master Hyde. (Loud cheers.)

That gentleman having in a few appropriate sentences expressed his acknowledgments, the company returned to the ball-room, where they continued to "chase the hours with flying feet" until the near approach of dawn, when they separated; the universal feeling being warmly expressed that this was the best and most social assembly, the most complete in all its appointments, and the most lavishly profuse in its unbounded hospitality, of any that has graced the faithful city for very many years past. We must not forget to mention in terms of merited eulogy the polished courtesy and attention of the Stewards—the Past Masters and present Office-bearers of the Lodge—who devoted them-

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selves and their best energies, with unremitting assiduity, to anticipate every want and wish of their guests.

Dudley, *Jan.* 27.—The Brethren of the Lodge of Freemasons, held at the house of Mr. Patterson, Swan Inn, held their annual ball, which was attended by a large number of the "Brethren of the mystic Craft." The room was tastefully decorated, and ornamented with Masonic signs and other emblems. Messrs. Hayward and Tilley's quadrille band was engaged, and contributed greatly to the enjoyment of the evening. The Brethren of the Craft were dressed in the distinguishing badges of their respective orders, which gave the scene a novel and pleasing appearance.

Plymouth, *Jan.* 10.—*Brunswick Lodge*, 185. A beautiful model of a "Lewis," was presented by the Senior Warden, and accepted with the best thanks of the Brethren. This machine has been used in ancient and modern times for setting stone; it is a three-legged triangle, on the top of which is fixed an eye-bolt for hanging the blocks and tackle: the rope of the tackle is wound round a roller, which has a satchet-wheel and paul at one end. The stone intended to be set is made of pure white marble—a hole is sunk in the centre of it to receive the Lewis, and a dove-tail formed at the bottom. The Lewis is made of three slips of iron or steel, dove-tailed, the middle one acting as a wedge to keep the other two firm. This model was designed by Thomas Elwell, Esq., government contractor, carrying on the public works in our dock yards.

Sherborne, *Dec.* 27.—The Lodge of Benevolence, No. 459, celebrated the festival of St. John the Evangelist. After a meeting at the Lodge Room, and the transaction of the business of the day, the Brethren proceeded to the Antelope Inn, where a most excellent dinner was provided by Brother Hippesley. The D. P. G. M., Brother Percy, presided, supported by the W. M., Brother Melmoth, P. M., Highmore, W. M. of the Lodge of Science, Bourton, the P. G. Chaplain, Visitors from the Royal Clarence Lodge, Bruton, and a strong muster of the Brethren. The usual loyal and Masonic toasts were given with due honour; and after the exercise of that most excellent virtue, charity, and an interchange of those friendly greetings, peculiar to this ancient institution, the Brethren separated delighted with the pleasures of the day.

Weymouth.—We regret to state that a burglary and robbery have been committed at the Masonic Lodge in this town within the last fortnight. It is conjectured that entrance was effected by means of a pick-lock key, or some other mechanical instrument, as no indication of exterior force was apparent. Whoever the parties concerned were, it is evident, from the peculiar manner of their proceedings, they must have been well acquainted with the premises, and also with the *intrinsic* value of the property taken away, as only valuable articles were selected, things of minor consideration being left behind. The cases in which the valuables were kept locked up, have been broken open, and the whole of the jewellery and plate abstracted and carried off. It is said a light was observed in the Lodge on the night of Wednesday the 17th of December, but no notice was taken of it then, from the frequency of Masonic meetings held therein; but as there was no Masonic meeting held on that night, it was supposed the robbery must have then been perpetrated. Hitherto there has not been any clue apparent, leading to suspicion of the burglars.

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Budleigh Salterton, *Rolle's Arms. Lodge of Harmony. No.* 509, *Dec.* 30.—The annual festival was commemorated, when the W. M. Brother John Williams was installed in the chair by Brother W. S. Wish, P. M., and the other officers duly appointed and invested.

Ryde, Isle of Wight. *East Medina Lodge, No.* 204, *Dec.* 26.—The Lodge met in full force at their Lodge room for the purpose of installing as W. M. for the ensuing year Bro. the Rev. Wm. Moore, one of the oldest and most respected members of the Lodge, and also to celebrate the festival. Many visitors from the Newport and Cowes Lodges were present. The ceremony of installation was performed by Bro. J. Hearn, the retiring Master, and D. P. G. M. of the Island, and at its conclusion the Brethren partook of a banquet at the Royal Pier Hotel. The sacred character of Bro. Moore's profession, and his station in society in Ryde, are likely to be of great service to this already flourishing and increasing Lodge.

*March* 2.—Some few weeks since the Right Worshipful P. G. M., the Earl of Yarborough, received a request from the Royal Victoria Yacht Club, that he would summon a Grand Lodge of his Province to meet and assist His Royal Highness Prince Albert in laying the foundation stone of the Club House, and which His Royal Highness had graciously signified his intention of doing on this day, and accordingly the necessary summonses were issued.

The Brethren began to assemble at the Town Hall about twelve o'clock, but a general feeling of regret prevailed at the absence of the Right Worshipful Prov. G. M., who was unable through illness to be in attendance. Shortly after one o'clock, the D. P. G. M., J. H. Hearne, Esq., of Newport, entered the Lodge room. The Lodge having been opened, and some preliminary business gone through, the order was given for forming the procession, and which was speedily arranged in the street adjoining the Town Hall, including several distinguished Brethren of the Prov. Grand Lodge of Hants. The D. P. G. M. being supported on each side by a Brother of the Province of Hants.

The procession included upwards of one hundred and fifty Brethren. The Masonic procession was followed by another, composed of the Magistrates and authorities, and principal inhabitants of the town, and proceeded to the bottom of the Pier, where they awaited the arrival of His Royal Highness, who landed shortly after three o'clock, and having taken his appointed place, the procession was once more set in motion on its return up the pier until the head of it reached the Royal Pier Hotel, when a halt was made, and a double line having been formed, His Royal Highness, preceded by his standard, borne by a Captain in the Navy, and accompanied by his suite and several distinguished and noble visitors of the Yacht Club, was led through the procession to the door of the hotel, where an address was presented from the Town. The band then took the lead, followed by His Royal Highness and suite towards the scite. The order of the Masonic procession was then reversed, the Prov. Grand Lodge immediately following His Royal Highness into the ground, and taking their stations around him.

The whole procession having entered and taken their appointed stations, a bottle containing coins was handed to His Royal Highness by Bro. G. G. Downes, the secretary of the club, and it having been deposited by His Royal Highness in the cavity, a brass plate, bearing an inscription, was laid over it. The silver trowel was then handed to

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His Royal Highness by the D. P. G. M., who accompanied it with a short Masonic address, explanatory of its use, as he did also with reference to the other implements subsequently delivered by him.

The mortar having been spread, the stone was lowered, the band playing "Rule Britannia;" and it having been adjusted and proved by His Royal Highness, with the square, level, and plumb-rule, and the corn, wine, and oil poured over it, His Royal Highness was pleased to declare it duly laid. The plans of the intended building were then presented by Bro. Huntley, the architect, for the inspection of His Royal Highness; and an address from the club having been presented by Thomas Willis Fleming, Esq., the commodore, and most graciously acknowledged and replied to by the Prince, the procession was re-formed, (His Royal Highness and suite leading, and followed by the Masonic body in reverse order,) and returned along Pier-street to the Pier Hotel, where the Masonic body left the Prince, and returned up George-street to the town hall, when the business of the province was entered upon; and this being completed, the Lodge was adjourned to a most sumptuous banquet, provided by Bro. Rendall, at the Royal Pier Hotel, of which upwards of sixty partook, and closed the labours of this ever memorable day in the usual social and rational manner.

Newport, *Dec.* 29.—*Albany Lodge*, 176.—The elegantly furnished Lodge-room was filled almost to an overflow, by the unusual number of Brethren assembled to celebrate the festival, and to do honour to the W. M. elect, Bro. John Simeon, of Calbourne, the heir apparent of the estates of the Barrington family in this island, and whose connection with this Lodge has already been so conducive to its prosperity. The R. W. D. P. G. M., Bro. J. H. Hearn, presided in the Lodge on this occasion, and installed Bro. Simeon into the Chair, and which the Brethren feel convinced will be filled by him with credit to himself and advantage to the Craft. The labours of the day being over, the Brethren adjourned to the Star Hotel, to partake of a banquet, and spent the evening in harmony and social enjoyment.

Rye, *Dec.* 29.—The Brethren in this town held their anniversary at the Union Inn, where an excellent dinner was provided for them and their friends. Thomas Gybbon Monypenny, Esq., of Hole House, Rolvenden, presided, and the day was spent in harmonious conviviality.

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# SCOTLAND.

TO CORRESPONDENTS.

A MASON, A SUBSCRIBER, and A TEMPLAR, are suspected to be "three in one." "Timeo Danaos et dona ferentes." Tell your Grand Lodge this, if you have courage to do so. "Raise a fund for your poor, educate the children, and protect the widow."

Report points to the probable return home from Bombay next year of Dr. James Burnes, K. H.; if so, his activity may infuse new life into the Order of Freemasonry in Auld Reekie. Meantime the results of the non-Masonic experiment, like that of free-trade, remains to be seen. We suspend our judgment accordingly, hoping for the best. It can hardly, however, be concealed that the first effects are more than doubtful; for already the monthly nights of many Lodges are suspended by general consent, in order to have one great assembly in each Lodge at the ANNUAL VISITATION of the Grand Master, who visits each in rotation. What if this one annual meeting be suspended? Altogether, we are not in a palmy state at present.

EDINBURGH.—*Canongate Kilwinning Lodge, Dec.* 30.—The M. W. the Grand Master Mason of Scotland visited, accompanied by a *cortége* of office-bearers, and was received by the M. W. Bro. A. D. Campbell, and a numerous assemblage of the members. Several deputations from the sister Lodges also attended, headed by their several Masters. The proceedings were marked by Masonic dignity, gentlemanly courtesy, and fraternal sociality, and the assembly separated with feelings of perfect harmony. Ever in the van, this the leading Lodge of bonnie Scotland, continues to increase in number and reputation. Many new and worthy members have been recently added to its roll.

*Militia Templi.*—A circular under date the 20th of January, intimates that a reprint of the Statutes, with all recent alterations and additions, is in the press, and will appear early. A second circular, under date the 17th of February, announces that a CHAPTER-GENERAL will be held on the 11th of March, and contains a list of the Grand Officers to be proposed for election, commencing with the LORD GLENLYON as Grand Master. Directions are therein given as to preliminary proceedings, and announces that a banquet will take place after the installation, and that "the uniform of the Order, lately superceded, is admissible, but no *feathers* in the cap are now allowed." Instructions are also given as to costume, regulation-swords, &c. A general outline of the order of procession, and the *ordo negotii* is detailed.

*The Order of the Temple.—March* 11.—The interesting ceremonial of installing the Grand Master and Grand Officers of this religious and



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military Order took place in the Music Hall, which was decorated with the banners of the Knights, and stalls were arranged on each side for their reception. The Grand Master's throne was placed at the north side of the altar, under a canopy richly decorated with velvet hangings.

At eight o'clock, the procession entered the hall. The Regent of the Order, William Burn Callandar, of Westertown, took his seat in a stall at the right of the throne. The Regent addressed the Chapter-General, and after passing a high eulogium on the virtues and services of the late Grand Master, Admiral Sir David Milne, of Milnegraden, *G. C. B.*, informed the Knights that the Right Honourable Baron Glenlyon, of Glenlyon, had been unanimously elected to fill the vacant throne of the Order.

Lord Glenlyon was then conducted into the hall by the Grand Officers, and after taking the usual oaths, was solemnly crowned by the officiating prelate.

The following Grand Officers and Knights of the Order were present: John Whyte Melville, Preceptor; the Master of Strathallan, Constable; James Graham, Admiral; John Gordon, Hospitaller; Sir David Dundas, bart., Chancellor; J. L. Woodman, Registrar; A. D. Campbell, Bearer of the Vexillum Belli; Sir John Ogilvy, bart., Chamberlain; W. A. Lawrie, A. D. C.; J. S. Hepburn; George Galbraith, Provost of Stirling; Walter Laurence, jun., Prior of Kilmainham; Colonel Macdonald, *C.B.* 92nd Reg.; W. B. D. D. Turnbull; Sir William Stewart; Captain Walter Scott, *E. I. C. S.*; Alexander Penrose Miller, 92nd Reg.; Samuel Somerville; W. S. Steven, *M. D.*, *E. I. C. S.*; D. W. Balfour Ogilvie; Captain Drake, 92nd Reg.; Viscount Suirdale; G. P. Stanhope; William Miller; James Hunter, jun.; Viscount Kirkwall; Francis Nicoll; W. O'Brien; H. Buchanan, 92nd Reg.; Captain Mackenzie, 92nd Reg.; Major Thorold, 92nd Reg.; Colonel Chatterton, *K. H.*, 4th D. G.; the Master of Kilmaine; C. Bellew, jun.; James Horne, 71st Reg.; Major Forbes, 92nd Reg.; Captain Reczynski, &c.

Frater Stewart Watson, a Companion of the Order, who was present, has been requested to execute a picture commemorating the imposing ceremonial.

It is somewhat remarkable that one hundred years have just elapsed since William, Marquis of Tullibardine, ancestor of the present Grand Master, demitted his authority to Prince Charles Edward, who was unanimously elected Grand Master, and solemnly installed as such in a Chapter-General of the Order, held in the Palace of Holyrood, on the 24th September, 1745.

GREENOCK—*St. John's Lodge, Dec.* 26.—After partaking of a sumptuous dinner in the Buck Head Hall, the Brethren met in the Assembly rooms, which was fitted up and decorated in the most tasteful way. From an early hour in the evening, the Assembly-rooms were honoured with a large attendance of the fair sex, who were entertained by a well-filled orchestra, consisting of a choir of fourteen vocal and seven instrumental musicians, led by Bro. Inglis, teacher of music, who delighted them with their beautiful execution of a variety of anthems, &c. The Brethren and visitors having joined the choir in singing a sacred anthem, the R. W. Master expressed his deep regret that the rules of the Craft did not, as yet, permit them to enjoy the company of the ladies any longer. The strangers then took their departure, much pleased with the attention paid

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to their amusement. The Lodge being then constituted, the Brethren continued to enjoy themselves in true Masonic order and harmony till "high twelve." As one proof of the truly benevolent principles on which the Lodge is founded and carried on, we may mention that the income of the Lodge amounts to about 180*l*, per annum, the whole of which is expended in relieving the wants of the poor, and in supporting *the widows of deceased members.* This will be considered a good trait even by those who have doubts about the principles of Freemasonry.

*Right Worshipful Masters elected* 1846.—Glasgow, Bro. G. Bridges; Thornhill, William Brown; Mar, James Farquharson; Strichen, John Thomson; Cullen, James Hay.

ABERDEEN.—Mason Lodge, Bro. T. Blaickie, Lord Provost; St. Machars, Alex. Hadden; St. Nicholas, Morris Leon, of Edinburgh, Proxy Master; John Mannel, R. W. M.; St. George, John Booth.

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# IRELAND.

TO CORRESPONDENTS.

S. P. R. C. is probably a wag, but we differ in our notions, and prefer the "medley" of the Kilwinning, notwithstanding a would-be sagacious critique thereon. Sherwood Forest had its bold Robin Hood, Peer, Peasant, Groom, and Friar Tuck, among whom the Cœur de Lion himself was said to have been entertained. Our M. W. S. Macdona presides over a stalwort body, many of whom have been in the van when wanted, and we are pleased to hear that a pair of silver goblets are about to be presented to him; how much we should like to quaff therefrom a draught of Poteen, or even Parliament-Punch, and drink his health, with better manners to our correspondent, S. P. R. C.

Several other Correspondents will perceive we have complied with their wishes.

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DUBLIN.—*Prince Mason's Chapter,* No. 5, *Jan.* 17.—A numerous meeting of this Chapter took place at the Grand Lodge Room, for the Installation of its officers, but more especially to do honour to their outgoing Sovereign, Bro. George Macdona, on his vacating the Throne. The Chapter was opened by the P. M. W. S., Bro. Malachi Fitzpatrick, and the preliminary business of the Chapter having been concluded, Bro. Geo. Macdona was led to the foot of the Throne by two Senior Knights, and the following address having been read by the Sovereign, was presented to him, together with a magnificent gold box:—

"*Address of Chapter No. 5, of Knights of the Eagle and Pelican, Princes Grand Rose Croix, to the Most Excellent Prince and Brother George Macdona, M. W. S.*

"Most Excellent Sir and Brother—We gladly seize the opportunity of your occupying the Throne of our Chapter to express the warm feelings of fraternal affection which we entertain for you personally as our Sovereign. We have beheld with pleasure and admiration your whole Masonic life, exhibiting a complete illustration of the exalted and benevolent principles inculcated by our Order; and whether we

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consider your conduct and character as a man or a Mason, we are alike struck with the right feeling, the sound judgment, and the manly energy and decision with which you have advocated and supported every good and rightful cause. We deservedly feel proud of every Brother who proves by his life that the principles of Masonry help to make those who practice them good husbands, fathers, citizens, and friends, not to speak of those higher and nobler subjects to which they lead us, as members of a religious institution of the most perfect and sublime character. In all those relations of life you have ever acted with the foremost and the best, and in presenting you with this expression of our approbation and our love, together with the accompanying gold box, we gratify the best feelings of our hearts, and indulge in the earnest hope, that however inadequate they may be to our wishes or your worth, they may prove an incitement to those coming after to follow in your steps. That your long career of Masonic usefulness may be followed by your fullest prosperity both here and hereafter is the sincere and ardent hope of your much attached friends and Brothers of this Chapter.

"Signed on behalf of the Chapter,

"MALACHI FITZPATRICK, P.M. W. S., Secretary."

Brother Macdona delivered the following reply:—

"Most Wise Sovereign and Brethren—With the deepest feelings of affectionate and respectful gratitude I accept from the Chapter this magnificent token of their approbation and esteem. Proudly must I estimate the honour conferred on me, and I must ever feel a grateful remembrance of the good fortune which united me in fraternal intercourse with the members of this Chapter, and if my future conduct, not only as a member of the Masonic body, but as a citizen, a friend, or in any of the other relations of life, shall be such as at the close of my existence I may calmly look back upon without regret, I trust I shall in the same hour be able to rejoice that I have never, by any act unbecoming a Mason or a Christian, forfeited a single one of those friendships and alliances which I so highly prize, and which are amongst the best securities of virtue as well as the most delightful consolations of life. It is not by any studied combination of words, nor upon any occasion such as this, that I can hope to express the warmth and depth of feeling with which I cordially reciprocate the esteem and regard which has been this evening bestowed upon me. By my life and actions alone the sincerity of that feeling can be tested—by my life and actions alone can I expect to justify any portion, however small, of the flattering opinions of which this truly valuable testimonial is the pledge—neither length of years, nor absence, nor distance, nor any human change shall ever weary me in acting so, that neither this Chapter nor any of its distinguished associates, may ever regret proceedings which confer upon me the highest of all distinctions, being one not given to rank or to talent, but to honesty of purpose and integrity of life."

The Chapter then adjourned to a sumptuous repast at Jude's Hotel. Among the guests were Bros. John Norman, Vice-President of the Supreme G. C. of Rites; Thomas Wright, Grand Secretary to the Supreme Council; Captain W. Laurence, 33rd et Dernier Grade; Lord Viscount Suirdale, Order of Mizraim; Hon. G. P. Stanhope,

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N. P. U.; Hercules Ellis, P. M. W. S.; Henry O'Connor, P. M. W. S.; Henry M'Dona, P. M. W. S.; Thomas Snowe, P. M. W. S.; John Macnally, N. P. U., &c., &c.

*Extract, from a Correspondent.*—"I am happy to have it to tell that our Chapter (the Kilwining, *late Grand Chapter of Ireland,* which now occupies the first rank among the Prince Masons of this country, and which contains upon its roll the most exalted names connected with Irish Masonry) has resolved upon presenting to its present worthy sovereign, Bro. Henry Macdona, an address upon his retirement from the chair. This proceeding has been considered the more necessary, because the services of Bro. Macdona have been rather substantial than showy—the services of unremitting assiduity, continuing perseverance, and *indomitable integrity of purpose,* rather than those which any man of similar ability would be tempted to offer upon a great occasion of display. For many years he devoted himself to the true cause, of all men who adhered to that cause, he MOST put in peril the consistency of private friendship, yet, above all men who were actively connected with him in the recent Masonic struggles in Ireland, he has escaped the censure of those who were opposed to us. He has neither gained the *éclat* which he deserves among his friends, nor has any of his opponents ever found an opportunity or excuse for becoming his enemy. In him the true spirit of Masonry was implanted by nature, and no honour can be conferred upon him by his Brethren which will not confer a higher honour upon themselves.

"You, Sir, are not, and cannot be, acquainted with the facts and acts which fully justify these encomiums, but which were not the less *real,* because they have been unobtrusive—and I feel that I am but performing my duty in making this communication, in which every member of the Grand Chapter, especially those who have signalised themselves as its champions, will most cordially coincide, and which *the most determined of our opponents will be amongst the first to verify and approve.*

"I understand that an elegant service of plate has been manufactured for this occasion."

The Rev. Dr. BOURKE, P. P. of Clonmel, is again publicly denouncing the Order of Masonry in that town, where its sublime and Christian spirit is diffusing itself, despite of all hostility. With the simplicity of a man, who has been immured all his life in a cloister, and unacquainted with this world the Rev. Gentleman asks—"Where is the asylum Masonry ever erected or endowed to afford shelter to the needy, or consolation to the afflicted? Where the hospital for the sick, the almshouse for the destitute, or the refuge for the homeless and the wanderer they boast of?" We should blush for the poor boy in the lowest form of any National School in Ireland, who could not give an immediate and satisfactory answer to these queries so discreditable to him, whose garb and station would indicate a man of general knowledge and academic education. Masonry is the living essence of Christian love and benevolence, in its largest and truest sense. Dr. Burke concludes with this uncharitable reflection upon "a man named Adjutant Kelly, who, at no distant period kept a Masonic Lodge in Clonmel. For a time the flow of fortune ran in his favour, but a reflux soon set in, which brought ruin to his prospects, and desolation to his home. I am not much given to the prophetic mood; nevertheless, it would not be at all wondrous that our town were destined soon to see a second Adjutant Kelly." Possibly there may not come a second Dr. Bourke.

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*Feb.* 18.—*Mr. Geary's Concert.*—The last of a series of those agreeable entertainments, was given before a large and fashionable audience, in the Pillar-room of the Rotunda.

The concert altogether was an exquisite treat, and we regret our limited space prevents a full description.

Almost at midnight, a song, the music by Bro. H. O'Connor, the words of which were from the accomplished pen of Mr. Hercules Ellis, was sung by Mr. Geary; but owing to the interruptions, which at that period of the evening, always ensue in a public concert-room, and among the avenues and passages, we are unable to say whether the song merited the applause that was bestowed upon it by those who heard it. We do not think, that as the song was composed expressly for Mr. Geary, it should have occupied such a position in the programme. We will only add, upon this point, that in all musical societies it should be enjoined as a rule upon the audience, that they should not move from their seats, except between the acts.

Upon the whole, Mr. Geary deserves high credit and warm support, in consequence of his exertions in sustaining the musical character of this country.

*New Improvements in Pianofortes.*—"We perceive by the London papers that the Messieurs Collard have recently manufactured a pianoforte, which in the construction of the key-board, differs very materially from those now in use.

"This instrument was exhibited a few days ago at a concert given by Mr. Braham, where Mr. Henri Laurent performed upon it with much *éclat*. It has been advertised as the invention of M. De Folly, a French artist; and we believe that Mr. Collard sets up no claim whatever to the discovery. The announcement, however, has given rise to a correspondence, which has been published in some late numbers of the "*Patrician*"—a London paper ably conducted by Mr. Burke, the author of the "Peerage," and other similar works; and it now turns out that this instrument is the invention of a gentleman not unknown in this country as an amateur, (whose name bespeaks him to be a fellow countryman of ours,) Mr. Henry O'Connor of the Irish Bar. Indeed, this gentleman's claim has not been denied—the only question being as to the merits of the invention itself, which, in Mr. O'Connor's opinion, are more than counterbalanced by its disadvantages. Be its utility, however, what it may, the invention is certainly as ingenious in design, as it is simple in mechanical construction; and we are always glad of an opportunity of recording whatever is creditable to Irish talent or ingenuity.

"It appears that Mr. O'Connor has communicated to the leading members of the musical profession, and other persons, several other curious designs of pianoforte improvements—in particular, one for the production of harp effects by means of the harmonic notes, which appears to be a favourite with the inventor, and which we understand has been pronounced, by competent judges, to be a *practicable* improvement."

*Lyra Masonica.*—The Brethren of the "mystic tie," will be gratified to learn that the Grand Organist, Doctor Smith, has, under the patronage of the Grand Lodge of Ireland, completed the arrangement of a collection of Masonic Melodies, which combine the solemn as well as the social, culled from the most ancient records of the Art, as well as several original compositions, which have already received the hearty

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approbation of all who have been fortunate enough to hear them. The collection will be perfectly Masonic, so as to suit the Craft in every country and clime where the "light" of this ancient and honourable Order has diffused itself.

LIMERICK, *Dec.* 27.—The Masonic Lodges met as usual. The P. G. Lodge, at high noon, proclaimed and inducted the Officers for the ensuing half year at the Eden Lodge, No. 73. Bro. Doctor Dempster, of No. 208, succeeds the Hon. F. Saville, as Deputy Grand Master. The Provincial Grand Master having installed Bro. Moore, as Worshipful Master of the Eden Lodge, he then proceeded to the Union Lodge, No. 13, and performed the ceremonials, installing Bro. John Southwell Brown, Worshipful Master; Bro. James Sexton, Senior Warden, and Bro. Geo. Furnell, Junior Warden. The Lodges afterwards celebrated the festival in the social and fraternal spirit of the Order, and deputations of love and confidence were interchanged during the evening between the Lodges, according to ancient usage.

*Jan.* 20.—The R. W. Bro. Michael Furnell, Provincial Grand Master of North Munster, commenced the Masonic labours of the New Year by consecrating the Triune Lodge, No. 333.

From the Masonic worth, intelligence, and experience of the members we anticipate that this temple will prove an advantage to the district, and a permanent ornamental pillar of the Irish Constitution, under the immediate care of the Provincial Grand Master, which ensures its becoming a constellation of the purest lustre. The code of By-Laws (with which our Correspondent has favoured us), is a bijou worthy of the source from which it emanated.

The officers installed are—Samuel Dixon, W. M.; H. W. Massy, S. W.; William Massy, J. W.; Ed. C. Villiers, High Sheriff, S. D.; T. T. Adams, J. D; the Rev. Wm. Eyre Massy, Chaplain.

*Feb.* 11.—The members of the Union Lodge, No. 13, at their monthly meeting, presented their late Secretary, George A. Dartnell, with a magnificent and costly salver (eighty ounces in weight), value fifty guineas. The Worshipful Master, Bro. John S. Brown, presided, and on proposing the health of Bro. Dartnell, took occasion to allude to his arduous and efficient services to the Lodge, and felt proud that he was the medium of presenting Bro. D. with a small token of their esteem and regard, which declaration was cordially responded to by the entire Lodge. Bro. Dartnell returned thanks in a truly Masonic speech worthy of him, and when he sat down was warmly congratulated by the Brethren.

*March* 3.—Bro. George Furnell, Treasurer, has received the unanimous thanks of the County Grand Jury for his zealous and intelligent exertions, by which the County has been saved a sum of no less an amount than 7150*l.*

*March* 4. *Lodge* 13.—Upwards of seventy of the Brethren sat down to an excellent dinner, and in the absence of the Master, John S. Brown, the chair was filled by Bro. W. J. Tracey. Visiting members from Nos. 11, 20, 49, 50, 83, 104, 114, and 116, were present, as were officers of the 17th, 67th, 74th, and 83d regiments.

*March* 6.—The Provincial Grand Master of North Munster (previous to his departure on a continental tour and visit to the principal consistories of Europe), entertained the Triune Lodge, No. 333, the junior temple of his district, to take a leave dinner, but to render Masonic light

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more fascinating, Sister Furnell summoned all the Brotherhood and their fair relatives (within hail) to a quadrille party "in Masonic costume," which enhanced by the mysterious charm, confidence and truth of Masonic test, terminated when bright Phœbus reminded many of their duties at the Courts of Assize, and with aspirations for the speedy return of their kind host and hostess, a delighted company of two hundred retired, of whom every gentleman present, without a single exception, were united in the royal bond, which none but Craftsmen can divine. Sister Furnell appeared in the splendid costume of her Order.

BALLINASLOE, *Jan.* 14.—The third Union dinner of the Ballinasloe, Banagher, and Parsonstown Lodges, took place at Bro. Craig's Hotel. To the officers of the Lodge much credit is due, for the anxiety and interest they evinced, to render this entertainment all that it could be desired—a meeting of pure Masonic harmony and Fraternal Fellowship.

On the right of the Master sat Bro. Newenham, of the Grand Master's Lodge; Bro. Snow, of Lodge 50; and Bro. Bell, P. M., of Lodge 137. On his left, Bro. Seymour, W. M., of Lodge 306; Bro. the Rev. P. Browne, and Bro. C. D. Kelly, P. M., of Lodge 137.

On the cloth being removed, and thanks returned by Bro. the Rev. P. Browne, Rector of Ahascragh,

The Worshipful Master rose and proposed—"The Queen."

"His Grace the Duke of Leinster, Grand Master of Ireland."

The Worshipful Master next proposed—"Lodge 2," with which he connected the name of Bro. George Eagle. This individual (said the W. M.) was an honorary member of Lodge 137. He knew him well—a good and true Mason, as lofty in honour and principle as the bird whose name he bore was majestic in his towering flight.

Bro. EAGLE returned thanks in very happy terms, and stated he would endeavour to sustain the high character which the W. M. had given of him, and to deserve the esteem of Lodge 137.

In the course of the evening the Worshipful Master presented to Past Master Bell, of Lodge 137, a magnificent silver centre piece and candelabra, which bore a Masonic device, and the arms of the Bell family.

*Jan.* 15.—Bro. D. Leonard, the histrionic pourtrayer of the Irish parts, filled by the lamented Bro. Tyrone Power, was entertained by the Lodge, No. 208, of which he is an honorary member.

NENAGH, *Dec.*—The Lodge, No. 208, met according to ancient usage on the 27th (St. John's day), and installed their new officers for the ensuing six months—J. R. Minchin, Annaghbeg, as W. M.; J. Bourchier, of Smithville, as S. W.; and Bro. Dr. Quin, as Proxy for W. H. Minnitt. The Brethren were installed by Dr. Dempster, K. H., Deputy P. G. M. of North Munster.

LONDONDERRY, *January.*—The Light of the North, No. 69, has dawned conspicuously, and most earnestly do we hope its rays will shed a benign influence, not only on the Brethren who compose the Lodge, but that light and lustre will be diffused by Bro. Alexander Grant, and the excellent cohort who acknowledge her rule. At the inaugural meeting of the Lodge, the Brethren by acclamation elected Drs. Oliver and Crucefix as honorary members—a mark of respect and attachment which these Brethren will duly appreciate.

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*Jan.* 14.—We understand that a splendid reunion, under most distinguished patronage, will take place in the Corporation-hall of Derry, on the 24th of March. In the list of Stewards, on the occasion, we perceive the names of our worthy representative, John Boyd, Esq.; Colonel Cairnes and William Greene, Esq., agents to the Irish Society. The decorations, &c., will be of the most costly description, and the scene altogether is expected to be one of the most brilliant which has ever taken place in Ulster. The profits are to be applied in aid of building a Masonic Hall.

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# FOREIGN.

☞ Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our respected Brothers.

☞ The General Committee of the Asylum for Aged and Decayed Freemasons *most earnestly direct the attention of their Provincial and district Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers,* Messrs. Prescott and Co., 62, *Threadneedle Street, London; the Treasurer,* Dr. Crucefix, *Grove, Gravesend, Kent; or the Secretary,* ad interim, Mr. John Whitmore, 125, *Oxford Street, London.*

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Malta, *Dec.* 27.—The members of the two Lodges in this island, the Lodge St. John and St. Paul and the Union of Malta, met together at their respective Halls, according to ancient custom, for the installation of a Worshipful Master for the ensuing year. Capt. Robinson having been elected Worshipful Master for the Lodge 437, was installed in due form, and the Brethren of that Lodge, at eight o'clock p. m., sat down to an elegant supper provided for the occasion.

Captain Drummond, of Her Majesty's 42nd regiment, having been elected Worshipful Master of the Lodge 588, being absent from the island, was not installed on this occasion, but the duties of the evening were ably carried out by Bro. Stephen Jerome, P. M. The members of the Union also sat down to an elegant supper, and the evening was spent by the members of both Lodges with harmony and conviviality.

A deputation was sent from the Union to the Lodge St. John and St. Paul to congratulate them on the return of this Masonic festival: to strengthen the ties of brotherly love existing between the members of the Masonic



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body; and to express the desire that the bonds by which they were bound should never be dissolved—but that the existing good understanding might ever continue to reign, and prosperity continue to crown the efforts of the members of the ancient and honourable Fraternity.

MALTA—VALETTA.—*The Zetland Lodge*, 756, *Feb.* 5.—This day being the anniversary of the birth of the M. W. G. M. the Earl of Zetland, one of the most interesting ceremonies that appertain to the ancient and honourable Fraternity, viz.—the consecration of a new Lodge, was performed in this island. The authorised number of Brethren having on the application of the "Union of Malta" to the Grand Master of England, received a Warrant authorising them to open a new Lodge, under the title of the Zetland, No. 756, presented the same to the Worshipful Master of the Lodge of St. John and St. Paul, 736, and to the Past Master and acting Worshipful Master of the Union, 586, to be installed. But as the Worshipful Master of the Lodge St. John and St. Paul imagined it necessary to have, besides the Warrant, an order from the Grand Secretary to do the needful, he declined. The Worshipful Master of the Union, however, conceiving the Warrant a sufficient authority, appointed seven o'clock on the evening of the above day, for consecrating the Lodge.

At ten minutes after seven, about forty Brethren of different Lodges, entered the Hall in Masonic order, and Bro. Jerome, with his officers, took the chair, and the Lodge was opened in the usual solemn form. A prayer was then given, after which an ode was sung. The Warrant having been read, and the approbation of the Brethren of the Officers named in it being required and given, an anthem was chaunted, the new Brethren assembled round the pedestal, and the new Master was presented for Installation; when the charges, &c., having been read, the usual obligation was administered, and he took the chair. The Warrant was then presented, the books of constitution, &c. In short the whole ceremony was highly imposing. At ten o'clock, the body adjourned to the refreshment room, where they sat down to an elegant cold supper; after which the Lodge resumed work, and closed with the accustomed solemnities.

The Brethren then retired to the refreshment room, where the evening was spent in that harmonious and Fraternal manner, which Masons understand. I need hardly say, that the health of the M. W. G. M. the Earl of Zetland was received with enthusiastic cheers, when given in his private capacity of patron of our Lodge.

The officers are—Thomas Hack, W.M.; Edmund Goodenough, S.W.; James Scotto Millar, J. W.

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# WEST INDIES.

☞ Bro. Joseph Ariano, of Kingston, Jamaica, will supply all applicants with the current numbers of the Freemasons' Quarterly Review.

JAMAICA.—KINGSTON, *Dec.* 8.—The installation of the officers of the Friendly Lodge, took place at Freemasons' Hall, Harbour-street, when the following Brethren were duly installed:—

W. M. David N. Martin; Lewis Ashenheim, *M. D.*, Senior Warden; Solomon Melhado, Junior Warden; D. R. De Costa, Treasurer; Lewis Aria, Secretary; Joseph Mendes, Senior Deacon; Joseph Aarons, Inner Guard: Joseph Chaves, Tyler.

After the interesting ceremony, and the addresses of the several officers, which appeared to give general satisfaction, the Lodge was closed in form; when the members of the Lodge, accompanied by a large number of visiting Brethren, repaired to their Banqueting Hall, where a sumptuous entertainment awaited them. The usual loyal and Masonic toasts were proposed and drunk with enthusiasm, between which the enlivening strains of an excellent band were happily introduced. The whole proceedings of the evening were marked with innocent mirth and interchange of brotherly sentiments.

ROYAL LODGE, *Dec.* 10.—The Annual installation of Master and Officers took place at the Sussex Hall.

The Lodge being opened in form, the Worshipful John Nunes proceeded to install Bro. John Burger as Master for the ensuing year. The worthy Master then installed his officers, which are as follow:—

Bro. James Scott, S. W.; Robert Aguilar, J. W.: John Escoffery, Treasurer; Robert Linton, Secretary; Aaron Salom, S. D.; Robert Osborn, J. D.; Robert Jordon, I. G.; Alexander Malliet and W. Blakely, Stewards; Joseph Chaves, Tyler.

The Master and officers severally returned thanks.

The Lodge was then closed, when the Brethren, about eighty in number, repaired to the banquet, the usual loyal, patriotic, and Masonic toasts, were given from the chair; viz.

"The Queen."

"Prince Albert, Albert, Prince of Wales, and the Royal Family."

"Our beloved Governor,—the Earl of Elgin."

"The Earl of Zetland."

"The Worshipful Past Master, John Nunes,"—who returned thanks. His interests, he said, were identified with Masonry—he had given it the utmost consideration for more than five years, and been unceasing in his endeavours to discharge the discharge the duties of his Mastership with satisfaction. So long as he had a breath to draw he would always be found ready and willing to promote the welfare of the Craft. He then proposed "The Sister Lodges."

Bro. MELHADO, on behalf of the Friendly Lodge, and the Sister Lodges generally, returned thanks.

"The Visiting Brethren."

Bro. ARIANO returned thanks.

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Bro. Scott proposed the health of "The Ladies."

Bro. Aguilar said that this was the second or third time he was called on to respond to the toast of "The Ladies." It was certainly a very pleasing duty. He thought he saw a smile playing on the lips, and the countenances of some of the Brethren lighte up with cheerfulness, anxious to hear what is to be said about "The Ladies." Pleasing, however, as is the duty, it is not a very eas one. Who can speak of their sparkling eyes without being a lover of astrology—or of their roseate cheeks and rosy lips, without being somewhat of a florist,—or of their sylph-like forms, without being an admirer of sculpture; indeed, said he, I must confess that I am a great lover of the ladies—but it is the love of exalted virtue—it is the love of that influence which they never fail to yield to all noble and laudable undertakings—it is a love which tends to exalt, to ennoble, and to dignify the mind. Where would be the sweets of domestic felicity without the ladies? In the spheres in which they move, they are our guiding stars; and I therefore conclude with my sincere thanks for the very handsome manner in which you have drunk the health of "The Ladies."

Bro. Salom, after a very appropriate eulogium proposed the health of "Bro. Edward Jordon."

The hall resounded with the deafening hurrahs on the proposition of this toast. After the impulse had subsided,

Bro. Jackson rose to return thanks on his behalf. In responding to this toast, he observed, he should be ashamed to offer any eulogium—it was one which was entitled to no thanks—it was the performance of a duty of the Lodge. It was too well known that Bro. Jordon was the friend—not of Masons alone, but of mankind in general—not of a class or body, but the friend of his fellow man, without distinction of class, creed, or complexion; he was the people's friend. And did we omit this mark of our love and our esteem we would have deserved censure—but to thus noticing the worthy—the beloved brother—we have only done our duty—and may he return with renovated health and strength to his native land.

Bro. Melhado proposed "The health of the members of the Royal Lodge."

Bro. Burger returned thanks.

Bro. Fairbank proposed the health of the "Past Officers."

Bro. Mc Dowell returned thanks.

Bro. Rieussett, after a few prefatory remarks, proposed the health of "The Worshipful John Burger."

Bro. Burger returned thanks in an energetic and sound speech.

The conviviality of the evening proceeded for some time, when the Brethren parted in harmony and good feeling with each other, and apparently with themselves.

The Scotch Lodge. *Glenlyon, No.* 2.—We acknowledge with much gratification the permission granted us, to announce that by the last packet, has arrived the Warrant, constituting in full the Glenlyon Lodge, Provincial No. 2. This Warrant is addressed to the Right Worshipful Provincial Grand Master, Rev. G. W. Burton. Its first office-bearers are the Right Worshipful W. J. Rutherford, Master; Worshipful Alfred E. Robins, Senior Warden; and Arthur A. Chevalleau, Junior Warden.

We beg respectfully to congratulate the many and respectable members, who, under dispensation, formed, and have hitherto most creditably

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conducted this Lodge, on the handsome manner in which their truly Masonic proceedings have been confirmed by the highest authority; and we are perfectly satisfied that the working will be so continued, as to ensure to this branch of the great Brotherhood a high rank among the Lodges of the western world. The Lodge-rooms have been fitted up in a very handsome and tasteful style, admirably suited for the observance of the Fraternity's labours, and appropriately adorned for the reception of the Provincial Grand Master, who has intimated his readiness at the earliest moment to attend, and with due pomp and solemnity install this the youngest, but we believe yet destined to be among the noblest of the Lodges in Jamaica.

BERMUDA.—*Masonic Festival, Dec.* 27.—The anniversary of St. John the Evangelist was celebrated with unusual splendour by the Minden Lodge, No. 63, on the Registry of the Grand Lodge of Ireland, held in the 20th Regiment, assisted by the Brethren of the Masonic Fraternity in Bermuda. The Lodge was opened at the Masonic Hall at ten o'clock, when the Installation of Bro. South as Worshipful Master for the ensuing year, took place, it being the fifth time during a Masonic career of nineteen years, that this greatly beloved and highly talented Brother presided over the Lodge, with honour to himself and profit to the Brotherhood, not only to Lodge 63, but to the Craft in general.

At high noon the procession moved on in Masonic order, preceded by an excellent band playing the "Freemasons' March." On reaching the church door, the Brethren opened ranks and faced inwards, when the Worshipful Master (Captain South) of Minden Lodge passed into the church, receiving homage from the Brethren, who followed their chief in due order.

The service was opened by the choir, consisting of the excellent band of the 20th Regiment, Miss Oliver presiding at the organ, who sung an appropriate hymn composed for the occasion. After the service, which was performed by the Rev. Bro. Mantach, the hundreth Psalm was sung.

Between the Communion-service and the sermon, a beautiful anthem, composed expressly for the occasion by Bro. Oliver, was exceedingly well sung by the choir.

The venerable and Rev. Bro. Hoare gave a very edifying discourse from Romans, xii. 9, 10., fully elucidating the principles of Freemasonry, and calculated to enlighten the mind of the uninitiated as well as the Brethren of the mystic tie. We subjoin an extract:—"Let there be no animosities, no discords, no jarrings, no jealousies between the Lodges; but let all be fraternally united in the same mind, and in the same judgment from Lodge 266 to Minden Lodge; and here I cannot but recollect the 20th Regiment, to which the Minden Lodge is attached. That regiment behaved most gloriously at the battle of Minden, near which the French troops were defeated in 1789. On that memorable day (1st August,) that regiment gained the unfading laurels. It is recorded to their everlasting honour in the British Annals, and will never be forgotten. Nor here I cannot but take occasion to remark, that if the Bermudian fair, and indeed if all the fair sex throughout the world, did but know the sentiments which Free and Accepted Masons entertained towards them, they would admire and revere our ancient and honourable Fraternity, than which, the religion of our Saviour excepted, there is no institution under the canopy of heaven that so unanimously fortifies,

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guards, maintains, and protects their honour, reputation, and virtue, as the institution of Freemasonry."

After the banquet, on the cloth being removed, the Worshipful Master proposed "the health of our most gracious Sovereign the Queen; may her reign be happy and glorious, and may she hereafter be exalted to that Heavenly Lodge where the perfection of unity and brotherly love can only be realized." "His Excellency the Governor." "The Grand Masters of England, Scotland, and Ireland." "Sir Francis Austen and the Navy." "Colonel Hutchinson and the Army." "Bro. Dr. Hunter, the Provincial Grand Master of Scotland within these Islands." This toast was responded to with peculiar eloquence by Bro. Egan, Senior Grand Warden of the Provincial Grand Lodge of Scotland. "The Worshipful Master and Officers of Lodge 266." "The Atlantic Phœnix Lodge, thanking them for the bland courtesy which they have shown towards the Minden Lodge."

Bro. B. J. Tucker, W. M. returned thanks, and said the duties of a Master are of a most honourable and most important description. In the discharge of his momentous duties, he is expected to rule and govern the Lodge with the same precision and effect as the sun rules the day and the moon the night, else how can he be consistently classed with those two great luminaries? Why is he stationed in the east? but because the east is a place of light, it is his duty to enlighten the understanding of his Brethren. And how can he discharge this paramount obligation, unless he himself is fully imbued with the true principles of Light? To maintain his authority, the Master of a Lodge must possess talent, moral virtue, and courtesy, blended with firmness.

"Our Rev. Bro. Hoare."

Bro. Hoare addressed the Brethren in a very able and fervent manner, to the following effect—"Freemasonry is a synonimous term for morality and virtue—it is a branch of the tree of true religion, and a glorious branch too. As Masons, we must remember that wherever we are, the Supreme Grand Master observes us; and whilst we continue to act in conformity to the established usages and customs of our ancient and honourable Order, we are under an obligation to discharge every moral and social duty with fervency and zeal, thereby reducing the benign principles of Masonry to practice, and giving a lesson to the world of the utility of that science in humanizing the heart."

The band performed several very entertaining and enlivening pieces during the evening, until by square conduct and upright intentions, together with the merry glee and catch, sprightly wit, and sparkling wine, the day's proceedings were closed at nine o'clock, in all that harmony, order, and good will, which ought always to characterise the dainty banquet and the social hour, by the presiding W. M., Brother South, taking leave of the Brethren, who soon followed the example of their noble leader in retiring to their respective homes.

We have abridged a very elaborate account of this interesting meeting, and look for many future reports from the interesting but isolated colony, where there are five Lodges at work and going on well. It is no small satisfaction to ourselves to be assured by an intelligent Brother that our literary labours are appreciated in Bermuda, and that the gallant W. M. and other members of the 26th Regiment, are numbered among the subscribers to the *Freemasons' Quarterly Review.*

Nassau, New Providence.—The Brethren united on St. John's day to celebrate the annual festival with great *éclat.* Bro. Dr. Strachan,

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Rector and Grand Chaplain, preached a sermon at Christchurch. The discourse was most impressively delivered, and merited the thanks afterwards recorded. At the banquet, Bro. J. F. Cooke, Prov. G. M. (Scotland), presided; supported by his Excellency the Governor, Bro. B. Mathew, Bro. the Hon. G. C. Anderson, Prov. G. M. (England), and a large party of Brethren.

*Jan.* 1.—The new year was ushered in by a grand Masonic ball.

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# CANADA.

MONTREAL.—*St. George's Lodge, No.* 643, *Jan.*20.—At a numerous meeting of the Lodge held this evening, it was

RESOLVED UNANIMOUSLY,—"That Bros. the Rev. Dr. Oliver, vicar of Scopwick, and Dr. Crucefix, of the Grove, Gavesend, England, be Honorary Members of St. George's Lodge, and that the Worshipful Master do request their acceptance of this mark of respect due to them for their great and disinterested services in the cause of Freemasonry."*

*Officers for* 1846.—Bro. T. D. Harington, W. M; Bro. D. Gorrie, P. M.; Bros. J. McNider, S. W.; William Footner, J. W.; C. Macon, S. D.; J. R. Spong, J. D.; Rev. W. T. Leach, Chaplain; G. Grundy, Secretary; E. Thompson, Treasurer; C. E. Anderson, D. C.; T. A. Cary, I. G.; — Price, Tyler.

*St. George's Lodge of Mark Master Masons,* 1846.—Bro. W. Wright, R. W. M.; Bro. R. Noxon, S. G. W.; Bro. George Fax, M. O.; Bros. D. L. Macpherson, S. O.; C. Kadwell, J. O.; T. D. Harington, S. W.; R. S. Tylee, J. W.; Rev. W. Adamson, Chaplain; J. R. Spong, Secretary; E. Thompson, Treasurer; Thomas Ross, S. D.; A. K Lavicount, J. D.; C. W. Macon, I. G.; J. Robson, Tyler.

*St. George's Chapter of Royal Arch Masons, No.* 643, 1846.—M. E. C. Isaac Aaron, Z.; M. E. C. M. Moses, H.; M. E. C. Robert Noxon, J.; E. C. T. D. Harington, E.; E. C. James Telfer, N.; E. C. William Browne, P. S.; E. C. John Orr, Treasurer; C. John Whitelaw and William Gibbon, A. S.; John Robson, Janitor.

As regards our condition in Lower Canada we have three Lodges in this city, viz. St. Paul's, 514; St. George's, 643, and Zetland, 731. The two former are old established, and are each from seventy to eighty working members, and are gradually increasing in number, there are not two finer Lodges on the whole of this continent. The Zetland is yet but very young. St. Paul's meets on the second Tuesday, St. George's on the third Tuesday, and the Zetland on the second Thursday in each month.

We have also three country Lodges, viz. St. Andrew's, 516, E. R., in very good condition, with thirty members. The Dorchester (St. John's) and the Provost Lodges, Dunham, both working at present under dispensation, but *very anxious* that the Grand Secretary's office would *bestir itself*, and send their warrants. We have also a Mark Lodge and a

* This vote has been notified to Drs. Oliver and Crucefix, and has been acknowledged by them.

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Royal Arch Chapter attached to St. George's Lodge, with thirty members and rising, although party feeling has been injurious to it. The Lodges are in harmony and good feeling, and exchanged deputations on last St. John's day. We are striving to put aside refreshments, and to get a separate building or part of one, unconnected with a tavern, as a "Masonic Hall," which will add to our respectability.

We are on the point of taking preliminary steps for the re-organization of the Provincial Grand Lodge for this province for this district, which, when once re-established, will prove of material benefit to the Craft here.

In Quebec there are also several Lodges in tolerable working order, and a very good military one attached to the 89th Regiment.

In Upper Canada the Order is progressing right "merrilie." Toronto has a numerous and excellent Lodge, and Kingston, Belleville, Hamilton, London, and Goderich have each thriving Lodges, and the Provincial Grand Lodge is in full activity.

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## AMERICA.—UNITED STATES.

NEW YORK.—The Masonic Library progresses, and the Masonic Charity is in the ascendant.

MASONIC JEWS AND THE PRUSSIAN LODGE.—We regret that our views on this all-engrossing subject have not been rightly understood in England. From the Protocol of the Grand Lodge of Frankfort, we find the subject has been discussed at Berlin, and that there we were *not* misunderstood. The Grand Master made a very fair statement of the ground we took. We shall act in June whether we receive an answer or not. As yet none has come to hand direct from Berlin, although it was decided "to send a Brotherly letter to the Grand Lodge of New York."

Our Grand Master has been for some time very seriously afflicted.

The "Strict Observance" has re-elected Bro. James Herring as Worshipful Master.

Generally speaking the Craft is in a very improving state. There is, however, much complaint among the Brethren from Canada that they cannot obtain their Grand Lodge certificates from England, which causes serious inconvenience to them in the United States, where certificates are indispensable.

Some coloured Brethren here intimate an intention to apply to England for a warrant to hold a Lodge, but we feel certain that any petition from them will be disregarded.

BRO. OLE BULL.—The proceeds of a concert given by this distinguished violinist, at the Tabernacle, were presented by him to the Widows' and Orphans' Fund of the Order of Freemasons.

Between the acts, the Grand Master and his Officers, in full regalia, were arranged in form on the platform.

Here the Grand Secretary proceeded to invest Bro. Ole Bull with the magnificent regalia of the Grand Lodge amidst the applause of the audience, and continued:—

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"Bro. Ole Bull,—Your mission to our country will shortly close. You brought with you the free spirit of your mother-land, which has harmonized with the free spirit of our own. You have made known the sweet melodies of 'The Mountains of Norway' amidst 'The Solitude of the Prairies' of America; you will carry back a transcript of the music of 'Niagara;' you will leave behind you your tribute of respect to 'The Memory of Washington' (applause); and you will be followed by the 'Mothers' Prayer' and the 'Orphans' gratitude;' and the world will learn that while they talk about the union of states and nations by *bands of iron*, there is a band *stronger than iron*, which unites the hearts of the *true* men and the *free* men of every clime by the indissoluble ties of Fraternal love."

Bro. Herring concluded amidst continued plaudits.

Bro. Ole Bull, who was evidently deeply moved, made a brief reply, but he spoke so low as to be quite inaudible to us at the commencement. When we caught his words, he was referring to his latest composition, of which he said:—

"The tribute to the 'Memory of Washington' is not my own. It is the tribute of the people of Norway which I only echo. The principles for which the people of this country drew their swords and shed their blood, electrified the people of Norway and animated them in their exertions for liberty. The admiration of the Norwegians for the institutions of America, and for their great Founder, was early implanted in my heart, and the admiration of Washington and the love of liberty are impressed there, and are eternal."

The audience, at the conclusion of this speech burst forth with the most vociferous applause, which continued for several minutes. At the conclusion of the concert this was renewed with even increased fervour. He terminated the "Polacca Guerriera" with a most brilliant movement, which, during its performance, enthralled the attention of the audience, but as the last notes died away, there was one simultaneous and overwhelming burst of applause, and again and again he was called out to receive their boisterous and enthusiastic adieu.

We have listened most of us, probably for the last time, to the magic tones of this master-spirit: but he is linked with so many beautiful associations, that memory will delight to cling to them, and the recollections of him and of his farewell will remain untarnished, when the rust of Time has obliterated less cherished impressions.

Boston, Massachusetts.—The Grand Lodge of this State has commenced most important relations with the Grand Lodge of England, as is shown by the following edicts:—

"From the East of the Most Worshipful Grand Lodge of Free and Accepted Masons in the Commonwealth of Massachusetts, in North America.

"Whereas the said Grand Lodge, recognising their paternal relations to the Most Worshipful United Grand Lodge of England, and desirous of increasing, of strengthening, and perpetuating the bonds of Fraternal union between the two Grand Lodges; and having full trust and confidence in the personal worth and Masonic skill and fidelity of the Reverend Brother William James Carver, of London, did, at their Quarterly Communication in June last, by unanimous vote, resolve that the said Brother Carver should be appointed the resident Representa-



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tive of said Grand Lodge of Massachusetts, in the said United Grand Lodge of England.

"Now, therefore, Be it known, that I, Augustus Peabody, Grand Master of the Grand Lodge of Massachusetts, in pursuance of said Resolution, and by virtue of the authority in me vested, do hereby nominate, appoint, and commission, our well-beloved Brother, the Reverend William James Carver, of London, to be the resident Representative of our Grand Lodge of Massachusetts, in the Most Worshipful United Grand Lodge of England, conferring on him ample power to do and perform all such Masonic acts, as by the laws and usages of the United Grand Lodge of England, a Representative of a Foreign Grand Lodge may do and perform.

"And I do hereby instruct our said Representative to make known to the United Grand Lodge of England, that we hold that august and truly Masonic body in high respect, and desire to cherish and increase our Fraternal bonds of union with them; and that we will cordially co-operate with them in every effort that may be made to preserve the unity, integrity, purity and usefulness of Anglo-Saxon Freemasonry, throughout the world.

"Given under my hand, and seal of our Grand Lodge, this twenty-seventh day of November, in the year of our Lord 1845, and of Light 5845, at Boston.

"AUGUSTUS PEABODY, Grand Master.

"Attest. CHARLES W. MOORE, Grand Secretary."

"To all whom it may concern.

"BE IT KNOWN: That at a regular Communication of the MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS of the Commonwealth of Massachusetts, in the United States of America, on the anniversary of St. John the Evangelist, being the 27th day of December, A. D. 1845, and A. L. 5845, on motion of the M. W., Augustus Peabody, Esq., Grand Master, it was

RESOLVED UNANIMOUSLY,—"That this Grand Lodge have long witnessed with admiration the indefatigable labours, in the cause of Freemasonry, of the Reverend and Venerable Brother, the R. W. GEORGE OLIVER, *D.D.*, of Scopwick, Lincolnshire, England; and that they entertain a high sense of his great learning, and intellectual and moral worth.

"Therefore, the better to testify the respect and affection they cherish for him, *as a man and as a Brother*, it is further

"RESOLVED UNANIMOUSLY, That the aforesaid George Oliver be, and he hereby is, elected and constituted an Honorary Member of the Grand Lodge of Massachusetts, with the rank and privileges of a PAST DEPUTY GRAND MASTER.

"AUGUSTUS PEABODY, Grand Master.

"Attest CHAS. W. MOORE, Rec. Grand Secretary.

"Boston, Mass., January 1st, 1846."

On the same day, on the motion of the M.W. AUGUSTUS PEABODY, it was

RESOLVED UNANIMOUSLY,—"That this Grand Lodge have witnessed with peculiar interest and satisfaction, the judicious and persevering efforts of the W. Bro. ROBERT THOMAS CRUCEFIX, *M. D.*, of London, England, as well in the cause of humanity as in the cause of Freemasonry, and entertaining the highest respect for his great intellectual and moral worth.

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"Therefore, in token of their appreciation of his distinguished character for intelligence and benevolence, it is further

RESOLVED UNANIMOUSLY, "That the said ROBERT THOMAS CRUCEFIX be, and he hereby is elected, an HONORARY MEMBER of the Grand Lodge of Massachusetts, with the rank and privilege of a PAST SENIOR GRAND WARDEN.

"AUGUSTUS PEABODY, Grand Master."

"Attest. CHAS. W. MOORE, Rec. Grand Scc."

*Jan.* 1.—The Lectures and work were proceeded with as agreed on by the National Convention by Bros. C. B. Rogers and H. G. Barrus, the Senior and Associate Grand Lecturers, with the decided and unqualified approbation of a crowded assembly.

The report of the Committee was very warmly cheered.

The address of the Grand Master on resigning the chair to his successor, was remarkable for its exposition of every circumstance and transaction, in particular the election of a representative to the Grand Lodge of England; and the election of two eminent Englishmen as honorary members of the Grand Lodge is adverted to with courteous remark. The address concluded by the entrustment to the new Grand Master of a sacred relic—a lock of hair—shorn from the venerable head of the illustrious Washington, and sent by order of Lady Washington to the Grand Lodge of Massachusetts, who enclosed it in a golden urn.

THE HIGH DEGREES.—"The Freemasons' Monthly Magazine" enters into some length on this subject, and gives s statistical account of them, which is well worth attention. The same periodical expresses its regret that the SUPREME COUNCIL OF SCOTLAND should have adopted "the objectionable, not to say unmasonic plan of introducing and enrolling under its jurisdiction several of the different rites cultivated on the continent." The Supreme Council of Rites for the northern jurisdiction (U. S.), claims with great apparent justice a right to exercise their high prerogative, and will probably give some efficient proof of their competency to do so ere long.

TENESEE.—Masonry is in a very flourishing and prosperous condition.

MARYLAND.—The fund for widows and orphans, promises well. Committees of arrangement, and for the education of children, are appointed. The subject of one GENERAL Grand Lodge for the U. S. is under consideration.

RHODE ISLAND.—A very interesting paper from the Convention, on the subject of Certificates, has appeared, and among other suggestions, is one to the effect, that to render a Grand Lodge Certificate of the highest possible value, it shall be deposited with the Lodge with which the Brother is affiliated, and to be only in his possession when he is abroad. Thus, if he be of indifferent character, of course the Lodge will not allow him the use of his certificate.

SOUTH CAROLINA.—The Grand Master, M. W. James C. Norris, and his officers, have given such proofs of their general efficiency, that their appointment is hailed with the warmest congratulation.

KENTUCKY.—The Grand Lodge some time since came into possession of property in La Grange, by bequest, consisting of a building, and land of the value of ten thousand dollars, conditioned for the education of

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youth: the sons of the citizens of the county and town to be received as pay-pupils. Subscriptions have since doubled this sum. A Masonic female academy is in contemplation.

OHIO.—The Grand Council of Royal and Elect Masters have held its annual communication at Columbus, at which evidence was given of the prosperity and excellent condition of this branch of the Masonic Order.

MISSOURI.—The address of the Grand Master includes several topics of importance. The practice of conferring the P. M. degree on Wardens of Lodges causes much complaint. The Masonic College is out of debt, with funds in hand; its protection is confided to the zeal and liberality of the Fraternity.

ILLINOIS.—Benevolent principles are rapidly spreading, and the Fraternity numbers among its ranks many of the worthiest men of the country.

GEORGIA.—The Grand Chapter have promulgated an edict, directing that to prevent persons evading dues, by withdrawal from the membership, that no R. A. Mason (who is a citizen of Georgia), shall visit a Chapter oftener than three times, without being a contributing member to some Chapter.

VERMONT.—Means are in progress to give a new impulse to the Fraternity in this state.

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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.

☞ THE GENERAL COMMITTEE OF THE ASYLUM FOR AGED AND DECAYED FREEMASONS *most earnestly direct the attention of their Provincial and district Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

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BOMBAY.—FESTIVAL IN HONOUR OF THE R. W. BRO. JOHN GRANT, PROV. GRAND MASTER FOR BENGAL.—In order even a very

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greatly abridged account of this most interesting tribute to a meritorious Brother of high Masonic rank, we have been compelled to omit many general details of other occurrences. We must apologize accordingly to some of our correspondents, who will, however, we trust, agree with us, that it is correct to pay honour to whom honour is due.

*Jan.* 24.—The Provincial Grand Lodge of Western India held its Festival in honour of Dr. John Grant, the Provincial Grand Master of Bengal, at Dr. Burnes' residence, Girgaum, (the Lodge-rooms at Mazagon being too small), and never has any party, Masonic or otherwise, gone off with more effect. The hall was elegantly decorated with Masonic banners; the dinner, provided under the direction of Dr. Downes, the Master of the Grand Stewards, by Mr. Schuloff, was sumptuous; and the arrangements in every respect complete. Upwards of a hundred Brethren sat down at table, and the speeches, particularly those of the two Provincial Grand Masters and the Commander-in-Chief, were most effective and brilliant.

The Lodge assembled in an adjoining building, and walked in procession to the dinner hall, to the tune of the "Masonic march," played by the Governor's band, soon after seven o'clock, when the chair was taken by Dr. Burnes, supported by Dr. Grant, Sir T. Mc Mahon, the Hon. Mr. Reid, P. W. Le Geyt, J. P. Willoughby, Colonel Pennefather, C. B., Bro. Mullaly, Principal of the Royal Arch Chapter Perseverance, Bros. Blowers and Larkworthy, Masters of the Lodges "Perseverance" and "Rising Star;" Bro. H. Barr, P. G. D.; Bros. Boyd and Wellis, P. G. S. B., and other eminent Brethren. The Vice-President was Dr. Purnell, P. S. G. W., supported by Majors Willoughby and St. John; and the Croupier's chairs at the centre of the table were occupied by Dr. Glen, P. J. G. W., supported by Dr. Don and Alexander Forbes; and Dr. Downes, supported by Colonel Hagart and Dr. Bird. Amongst those present we observed Bros. Compton, P. G. S.; Stuart, P. G. T.; Lynch, P. G. S. B.; Mc Kim and Howard, P. P. G. R.; Ibbs and Elliott, P. P. G. P.; Lawless, P. G. D. C.; Acland, D. Davidson, Bate, Jenkins, Aga Mahomed Jaffer, M. Cursetjee, &c. All the Brethren appeared in full insignia, and the effect was very splendid.

On the cloth being removed, and after the usual loyal and Masonic toasts—

The P. G. M. of Bombay rose to give the toast of the evening—the health of the distinguished guest, in an exposition of the principles of Masonry. The latter portion, from where the R. W. began to individualize, was nearly as follows:—

"But honoured, thrice honoured, and exalted beyond these, and all others, amongst the Brotherhood, is he who, having first achieved a prominent position and a commanding influence amongst men, by the force of brilliant talents, and the exercise of an undeviating moral rectitude, has nobly proclaimed that these advantages have been sought, not for himself, but for others—not to gratify the cravings of personal ambition, but to satisfy the demands of his fellow-creatures—and who, leaving nothing undone in the minor obligations of our Order, has brought the power of his name, the strength of his character, and the energies of his mind, to bear, with accumulated intensity, on the advancement of its more stupendous objects—stupendous! indeed, I may call them, for they would embrace the spread of truth, charity, and enlightenment, throughout the earth—that all-important truth, which conveys a just estimate of the power, the glory, and the mercy of the Grand Architect

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of the Universe; that enlightenment which aims at the amelioration of the whole human race,—and that never-failing charity, which thinks the best, says the best, and does the best, it can for all mankind.

"Such is the man, my Brethren, whom, above all others, our Craft, throughout every age, has delighted to honour—and such is the man to whom, on behalf of all assembled here, and on the part of the Brethren of Western India, I now tender the right hand of fellowship. (Here the R.W. Bro. took his colleague of Bengal by the hand amidst the acclamations of the assembly.) Proud indeed we are, and should be, to welcome such a Brother, for he has proved a pillar of strength to our Order, a true and faithful leader of the Brotherhood, in the contest which divides the world between light and darkness,—civilization and ignorance,—the cause of love and the cause of all uncharitableness. I urge not his official position in the Craft, for far colder I know would be the homage we have to offer him, were it his Masonic duties and offices, instead of his Masonic virtues, and services, that we had met to celebrate. No Mason will undervalue these, the tribute of the free and unbiassed suffrages of the Brethren, but long before they had been accorded to him, at the loud and reiterated demand of his Brethren in Bengal, it had been discovered and acknowledged that the Grand Master of us all had invested him with dignities and qualities far more noble than it is in the power of any man, however mighty, or of any association of men, however enlightened and illustrious, to bestow. And it is, I conceive, a glory and a pride to Masonry, a noble tribute to its merits, that his name is enrolled amongst its dignitaries, and that his qualities and energies have been devoted to the promotion of its purpurposes. But it is not my intention to recapitulate here the particular services of our R. W. Bro. to the Craft. They have often formed the theme of comment, and of admiration amongst the Brethren of Bombay, and I feel that I cannot pursue the subject into its details on this occasion in his presence, even although I have truth to urge as an apology. For similar reasons, I make but a passing allusion to my own obligations to him, and to the affectionate personal regard which has so long subsisted between us, but I feel that if I may not use my own words in regard to him, I may, before sitting down, ask your attention to these expressions which I shall read from an address which was presented to him by the Freemasons of Bengal on his quitting India some three or four years since, and which indicate the extent, as well as the foundation, of the Brotherly love and admiration which are entertained towards him, by those amongst whom he has passed his days:—

"'For love towards you, R. W. Sir, we have many causes. The mild, yet dignified firmness with which you have ruled the Craft, the urbanity of manner, the kindliness of heart, the genuine spirit of a Mason, which your whole conduct to us has exhibited, and has thus established over our hearts, a dominion which bare power could not have effected, all combine to create the claim upon our love, which we thus fully acknowledge and respond to, and which we will acknowledge, and to which we will respond, while we exist.'

"And this then is the Brother whom the Masons of Western India have now crowded to welcome, I give 'Success and prosperity to him,' let your acclamations in his honour be free and fervent."—(Drunk with the highest honours and with enthusiastic applause.)

The reply of Bro. GRANT was nearly to the following effect:—"Right Worshipful Sir, your Excellency, and Brethren all, I never felt more at a loss than at this moment, overwhelmed as I truly am by your un-

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bounded kindness. What *can* I say, Right Worshipful Brother, in reply to your glowing and eloquent address? Alas, my Brother, I cannot repay you in kind, more especially when I balance an estimate formed by the too great partiality of friendship, with the humiliating consciousness of my own great deficiencies. The embarrassment of such a magnificent reception as this disqualifies me for the proper expression of feelings that oppress by their very intensity, denying the power of utterance. You yourself have, I doubt not, experienced, Right Worshipful Brother, that to an ingenuous mind, it is even easier to confer a favour than for the recipient to express his sense of it. It is no affectation of me to state, that I now experience this difficulty in no common degree. If I might have formed a supposition that, from my official position in the Craft, some little mark of recognition might possibly be extended to it by yourself, Right Worshipful Brother, and a few of the Brethren here; I am free to confess that the magnificent reality immeasurably transcends all expectation, and that by its extensive character, its prompt cordiality of kindness, no less than by its spontaneous unity of generous and hospitable co-operation, it quite overpowers me.

"To call this a mere compliment were a misuse of terms. It is something much more impressive; a noble effusion of sentiment for the Craft, and a public testimonial to the claims of Freemasonry as a conservator of good feeling, and efficient instrument of social and moral amelioration. Disclaiming, therefore, the vanity of considering such a reception as due to any supposed personal merits of an individual, but referring it rather to a manifestation on your part, my Brethren, of a determination to continue steadfast in upholding the sacred interests of our venerable institution; I cannot withhold my warmest admiration at the energy and perseverance with which those interests have been promoted with such successful results in Western India, more especially under the masterly management of Right Worshipful Brother Burnes.

"Among the anomalies of the physical world, accounts have been given by some who have gone down to the deep in ships, and seen the wonders therein displayed, of founts of living fresh water in the midst of the sea; and in arid deserts the weary traveller has been comforted by spots of loveliness and verdure. It is even so in the moral world. In these cold utilitarian days, whatever clings to the past or cherishes the tender and the ideal, is apt to be looked upon with leer malign, by material philosophy and worldly wisdom. Springing up from the dim depths of remote antiquity, like freshets of the ocean, preserving their sweetness amid the waste bitterness around, the institutions of Masonry, from primeval eras even through the darkness of the middle ages, athwart which they gleamed star-like, have ever evinced a salient power, and living freshness of their own, not to be overborne by barbarism and tyranny, or to be annihilated by political changes and revolutions.

"You have heard of a dry mathematician, who dead to the imperishable glories of the noblest epic poem of modern times, objected to the *Paradise Lost* that it proved nothing. There are those also who cavil at Freemasonry as trivial or useless. Let such rail on. As true charity vaunteth not itself, so must the Mason, in general (save defensively on occasion), be silent regarding the active benevolence which operates as the living principle of his Order. Sufficient for him, that through his veiled agency, good is contrived and done; that the indigent aged Brother is supported; the bereaved widow relieved and comforted; and the orphan ready to perish succoured and nurtured. Aye! but yours is

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selfish benevolence, continues the objector. The Mason might reply, Oh! my brother of humanity, but yet sitting in the darkness of thy own self-sufficiency, does not all benevolence centre in a self? The noblest affections might be sneered at on the same ground, for where were general philanthropy, if we had no individual benevolence; or where national were there no domestic morality? We endeavour as Masons to walk in the light of the apostolic injunction, to do good unto all men, but first unto them of the household of faith. The household of Masonry has the first claim upon Masonic funds. Masons are, as it were, more nearly related to us, and we know them and their necessities better. I trust, however, that in India, at least, Masons may never again be reproached on that score, seeing that Bombay not long ago, and Calcutta very recently, have sufficiently testified that Masons do not always confine that benevolence within the circle of the Craft! but are ready, on proper occasions, to succour the distressed wherever they may be found, whether it be the shipwrecked mariner of Old England, or the famished peasant of Green Erin.

"It was the saying of a poet more fashionable in my boyhood than he is now, that some of the happiest hours of life might be deemed those spent in an inn. Apply this sentiment of Shenstone's to a Masons' Lodge, and I concur in it; and why is it so? Because whatever is contentious or invidious does not enter there. It is strictly guarded from the intrusion of the base, and open only to kindly feelings and honest desert; while its proceedings are regulated by old and venerable precedents founded in love, and grounded on eternal truth. Within the walls of this large and spacious room, we behold a striking illustration of the working of the Masonic principle. A fortnight ago, I arrived here an entire stranger in Bombay, and known only to two or three, and now, as if by the stroke of an enchanter's wand, I find myself surrounded by devoted friends and Brothers! I may indeed well exult for myself and Masonry on beholding here such a brilliant and imposing array of the brave and the good, the learned and the honourable. I thank you all, my Brethren, collectively and individually, with all my heart. I am especially grateful, and I may say proud, at the attendance here to-night of *one* I have had the honour of knowing in other days, and who is not more distinguished for his exalted position in society, than he is for the true nobility of his nature and the mild lustre of his large innate worth. Of simple, unexacting dignity, he unites soldierly frankness with the most courteous urbanity, flowing from a heart not to be warped by paltry prejudices or petty motives, or to be chilled by cold conventionalities and aristocratic formalities. I would also just glance at a lady who adorns her high rank and station by the virtues that constitute the glory of the English matron. Dignified without hauteur, generous and benevolent without display, and graceful without affectation, she is respected and beloved wherever she goes. His Excellency Sir Thomas Mc Mahon I hope will pardon this allusion. I meant to have kept these sentiments to myself, but they have been involuntarily forced from me by strong recollections of old kindness to me and mine; and you know that out of the fulness of the heart the tongue will speak.

"Again, my Brethren, begging to thank you, as I do from the bottom of my heart, for your extreme kindness, as the only return for it at present in my power, I have to propose the performance of a duty which will be a delight to us all. I beg, therefore, to call upon you to pledge a bumber toast to one whom I will not trust myself to dilate upon his

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brilliant talents and genial dispositions here. I give you the health of my honoured colleague and very dear friend, the far-shining beacon of our Order here. Set on high in the West, like a city on a hill that cheers the pilgrim with auspicious promise of civilization and its amenities, he is the pattern of what a good and gifted Mason should be; nor let us forget while we pledge the toast, to breathe an aspiration for *her* now far away, our dear sister, and may every blessing attend her and her children. 'Right Worshipful Brother Burnes, and success to Masonry.'" (Enthusiastic applause.)

Dr. BURNES returned thanks, and proceeded to propose the health of His Excellency the Commander-in-Chief, in nearly the following terms:

"Having offered our tribute of respect and Brotherly love to the Provincial Grand Master of Bengal, we shall, I am sure, with equal cordiality, tender the same to our Right Worshipful Brother the Past Provincial Grand Master of Western India.* These two distinguished Brethren are disciples of the same school in our Craft, brought up at the feet, as it were, of the most distinguished Mason, I believe, that has existed in our times, the late Marquis of Hastings; a nobleman who, in relinquishing the Government of India, declared that his pride and exultation were complete at its having been seen that Masonic principles had influenced him in the exercise of his authority, and whose eloquent expositions of those principles (as witness his address to King George the Third) are altogether unparalleled. Our gallant Brother was the friend and fellow-labourer of that illustrious Statesman and General; and that he has closely followed in his footsteps, and exhibited true Masonic principles in his conduct and practice, all here will be proud and happy to acknowledge. But gratifying as it would be to me, as a Mason, to do full honour to our distinguished Brother, it yet becomes me not, an officer serving under His Excellency's command, to expatiate, even on this social occasion, on his public character and services. They are known in the glorious history of our country, and are sufficiently indicated by the honours he bears, the appreciation he every where enjoys, and the high command he has been called upon to exercise, *and to retain*, but this I may be permitted to say, that in all countries the state of an army reflects either honour or the reverse on the general who commands it, and that the unbroken discipline, unshaken fidelity, and devoted courage, exhibited in so transcendant a manner by the Bombay army, under circumstances of unexampled embarrassment, during the last six years, have shown it to be second to none in those high qualities. Many of us have personally experienced the charm which Sir Thomas Mc Mahon and his most estimable lady have thrown over the private society in Bombay during their stay amongst us. Their genuine kindness and elegant hospitality are alike unequalled. A kinder friend to those closely associated with him, a more courteous gentleman to the many whom his high station draws towards him, or a more warm-hearted Mason to all ranks, exists not than Sir Thomas Mc Mahon; and I am sure I express not only your sentiment, but that which pervades every Lodge and every mess-table throughout Western India, when I pray that 'All success, happiness, and prosperity, may attend him and those connected with him.'" (Drunk with enthusiastic cheers.)

Sir THOMAS Mc MAHON then rose and addressed his Brother Masons as follows:—

* It should be mentioned that Sir T. Mc Mahon had been elected to this honorary office, and invested with the jewel of the same.



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"Right Worshipful Sir and Brethren,—To say that I feel highly complimented by the honour you have done me personally and by the manner in which, the expression of the company has been so kindly given to the toast, and to the tribute offered to the exemplary conduct of the army in all respects, can but inadequately convey the extent of obligation, under which you have placed me. I have but one voice in proclaiming the praise due to the troops, but it is most gratifying to me to know, that government entertains the most favourable opinion of them; and this can be supported by a distinguished member of it, who is present, and who I am proud to say always with his colleagues, exults in the fame of the army. I mean Bro. Reid. There are many other gentlemen of the civil service here to-night, and in other civil occupations, who have cordially joined in the acclamation, and in whose friendship, hospitality and kindness, my brother officers and myself have largely participated. I arrived here six years ago, known to my own cloth, but an entire stranger to the gentlemen composing the civil service; since then I have frequently been their guest, and I have occasionally been their host. I can therefore speak from experience and say, that in all the relations of life, public and private, I think it impossible to find any class of men surpassing them, in zeal and efficiency on points of duty, or possessing a higher sense of honour and integrity. After the eloquent, and I may add brilliant, addresses from the two speakers who have preceded me, I cannot think of prolonging your attention to myself another moment; as I freely confess that I do not possess the power or ability to give utterance to half what I feel."

[The cheering stopped the gallant General for some time; after which he continued in the following words.]

"Right Worshipful Sir,—I have the greatest satisfaction in proposing the health of 'Mrs. Grant, Masons' Wives and Children,' and I claim for myself the best right of any man in this room to that privilege, for I have known and esteemed this lady from her earliest days, and I had the honour of being present at her wedding, which took place at Calcutta, where her great amiability of disposition, kind manners, and charms of temper, secured for her in the extensive circle of the best society in which she moved, the regard of all who knew her. I beg leave to propose that this toast should be a flowing bumper." (Immense applause.)

The Provincial Grand Master of Bengal then replied:—

"I thank your Excellency most sincerely for the honour you have done to one so inexpressibly dear to me, and your kindly allusion to the happiest day of my life. That honour, to say nothing of the quarter from which it emanates, is enhanced by her name being associated with Masons' wives and children. I will venture to say that there is not a Mason present, whose heart was not as full as the bumper-toast in his hand, when his Excellency proposed that toast. But with what a remorseful feeling must our *bachelor* Brothers have listened to it! Let me entreat of *them* to hasten and rid themselves of what that revered and illustrious nobleman, to whom our R. W. Brother has so beautifully alluded, happily called—their '*lamentable* distinction.' Let them lose no further time: but contract that golden link which gives man his true dignity in the social scale and sweetens all his cares.

"Conceiving Masonry, under proper regulation, to be eminently calculated to benefit the natives of this country, I need not say how rejoiced I am to hail the presence here to-night of several native Brethren. I hope, in process of time, to see the number greatly

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increased here and elsewhere. Whatever tends to strengthen our hold of the affection and loyalty of our fellow subjects, to elevate their views and refine their ideas, ought surely to be encouraged. The R. W. Master of Western India I know concurs in this. He has been most ably assisted in carrying out this object by his second in command. In the ranks of Masonry, as well as in those of Christianity itself, there are undoubtedly lukewarm professors, or nominal and unworthy Craftsmen. No human association can be perfect. If the unworthy are permitted to remain in the columns of our Order, it is because either they keep on the windy side of legality, or one charitably looks for their reformation, unwilling to evince a rigour that might drive to despair. How bright the contrast of one who is a Mason indeed, and who unites in the character the truly estimable man and the gentleman! Without further preface, I have the honour to propose 'the health of R. W. Bro. Le Geyt, Deputy-Provincial Grand Master, and prosperity to the Provincial Grand Lodge of Western India.'" (Great cheering.)

His Excellency the COMMANDER-IN-CHIEF here craved permission to give a toast, which being accorded, he spoke as follows:—

"Right Worshipful Sir and Brethren,—I beg leave to propose that we should pay due homage to the memory of a great statesman, a great general, and a great Mason; I allude to the late Marquis of Hastings, whose virtues and talents gained for him the exalted reputation which he bore throughout India and over all Europe. I may say of this distinguished nobleman that he was the scholar of the camp, the patriot, the benefactor of the poor, and one of the brightest ornaments of his country." (Drunk in solemn silence.)

R. W. Bro. LE GEYT returned thanks and concluded with, as a toast, "Prosperity to the Most Excellent Bro. Mullaly and the Royal Arch Chapter of Perseverance. The W. Bro. Blowers and the Lodge Perseverance. The W. Bro. Larkworthy and the Lodge Rising Star and the other private Lodges of Western India." (Drunk with loud applause and all the honours.)

Bro. Dr. LARKWORTHY returned thanks for the honour that had been done him in a luminous address, which he concluded by observing he gave credit to Bro. Le Geyt and Bro. Burnes that they had been the originators and founders of the Lodge Rising Star, and took credit to himself that he had joined with them most heartily on the occasion, and had done all in his power, and would continue so to do to ensure its perfect success, he continued, "and who shall blame us for our exertions? do we not *all* breathe the same air, inhabit the same soil, and enjoy the like faculties? and have we not *all* souls to be saved, and must we not *all* appear before the same throne of Justice in the Grand Lodge above to be there judged for deeds done below? I look upon Masonry as containing a more holy and more sacred principle than that of mere active benevolence and charity—good though they be. I consider it to develop that great principle we all hope to see adopted and believed by the masses around us. I thank you again for the honour that you have done me as an individual, and propose 'Health and success to the Native Brethren.'" (Loud applause.)

Bro. M. CURSETJEE acknowledged the toast in nearly the following words: "I have, R. W. Sir, and Brethren, a grateful, and a gratifying duty to perform—grateful, to have to return thanks on behalf of the Native Brethren for the last toast, and gratifying, to have to propose another with the permission of the Master. The establishment of the

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Lodge Rising Star of Western India is an event glorious in the annals of Freemasonry. It has only been formed two years and yet it has attracted much notice, so gratifying to its members, that it must be a matter of proud gratulation to those who originally planned its erection, supported its construction, and are now endeavouring to consolidate it. The gratitude which the native members owe to its originators and supporters, is of a permanent kind—like the national debt it can only be acknowledged by humble instalments. I believe there is no Lodge where our principles are more beautifully practised. There indeed, we know no distinction of colour, creed, or caste, save that marked by virtue. My toast needs no eloquence to ensure its welcome. It is a Masonic one, and will be hailed with cordiality by every Mason in India. It is 'Prosperity to the Provincial Grand Lodge of Bengal,' a distinguished body, happily under the government of one whom we are delighted to see here,—one, of whom we heard and read so much, and who has now afforded us an opportunity of ascertaining the truth of all we heard and read in his favour. Brethren, I would point out the great parity between him and our own Provincial Grand Master,—alike ornaments of the same profession,—they are, as Masons, equally enthusiastic; the Craft owes a deep debt of gratitude to both, for it was sinking in India, until they took the helm in their hands, and guided its course to its present haven of prosperity. Truly it is gratifying to the mind, and refreshing to the sight, to see two such resplendent ornaments of Masonry seated side by side; we know of the brilliant reception our P. G. Master met with in Bengal, but there, though Bro. Grant was foremost, he was not alone in paying homage to our Head. There, every Mason stood up, each Lodge vied with one another in the warmth of its greeting, and the splendour of its entertainments to him. Let us then fill our glasses, and drink 'Prosperity to the Provincial Grand Lodge of Bengal, and the Bretheren of that Province.'" (Great applause.)

The P. G. M. of Bengal returned thanks in warm terms, and paid a kind and brotherly compliment to M. Cursetjee, observing that the sentiments he had expressed did honour to his heart and head.

V. W. Bro. Blowers then rose to acknowledge Bro. Le Geyt's toast, and proposed "The health of the R. W. Bros. Reid and Willoughby." (Loud applause.)

Companion Mullaly M. E. Z., proposed "Health and Prosperity to Bro. Colonel Pennefather and the Visiting Brethren."

Bro. Pennefather returned thanks and expressed his gratification at being present at such a meeting.

Bro. Grant then again addressed the meeting on the excellent conduct of the Grand Stewards, and proposed "The health of V. W. Bro. Downes and the Grand Stewards' Lodge." (Great applause.)

Dr. Downes returned thanks, and this happy and joyful gathering of the Craft shortly after separated. The recollection of this great festival will, we are sure, long live in the memory of all who were present at it, Bro. Grant and the gallant Commander-in-Chief remained to the last, and entered their carriages amidst the cheers of the Brethren.

Would that some member of our charitable institutions could have been present at this auspicious meeting—what great events might have resulted from a personal appeal to such Brethren as the two Provincial Grand Masters, M. Cursetjee, Sir Thomas Mc Mahon, Dr. Larkworthy, and other Brethren, whose addresses were such beautiful expositions of our charitable tenets.

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# LITERARY NOTICES.

*An Apology for Freemasons.* By the Rev. George Oliver, *D. D.* Spencer.

This pamphlet is a reprint of three articles which lately appeared in the "Freemasons' Quarterly Review," on the religious tendency of the Order. The author has revised those articles and made considerable additions: the form of the pamphlet will, no doubt, extend the circulation beyond the readers of the F. Q. R., and diffuse the principles of Freemasonry far and wide, in refutation of the unfounded attacks upon its purity.

*A Sermon.* By the Rev. Frederic William Freeman, *M.A.* Spencer.

Our reverend author is Worshipful Master and Chaplain to the British Union Lodge, 131, and uniting in his own person two Masonic offices of high import, words falling from him are of double value. The discourse was delivered at Stowmarket, on the consecration of a new Lodge, the Phœnix, No. 557, by Bro. James Clarke, to whom it is appropriately dedicated. As may be expected, it has reference to the solemnities of the occasion. The text is from Gal. vii. 9, 10. Our author observes that "the church of Galatia had been founded by the Apostle Paul himself, who asserted that his knowledge was obtained from God, and not from man, and gave directions and precepts all tending to the cultivation of practical virtue." The discourse is an admirable exposition of the principles of Freemasonry, as a grand scheme of morality; in no way more beautifully proved than as it has power to draw together in one bond of indissoluble affection, men of the most distant countries, of the most contradictory opinions. Charity and benevolence are enlarged upon as the leading basis of all good. This sermon is highly worthy of meditation.

*The Trestle-Board.* C. W. Moore, Boston, U. S.

This useful work has been reduced in size, but not in matter. Large orders have been sent from London, giving good evidence of a desire to facilitate a more general uniformity of work.

*Freemasons' Monthly Magazine.* Boston, U. S.

We have received numbers of this periodical to February inclusive. As will be seen by our American intelligence we have profited accordingly by their contents. It is gratifying to find the labours of our brother editor are so highly appreciated; those labours are too essential to our own necessity not to wish him long life, and health to enjoy it.

*American Masonic Register.* Hoffman, Albany, N. Y.

From what cause we know not, but we are without numbers since October last; we mention this lest we should be thought wanting in respect to our contemporary, or negligent to our readers.

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*Historical Landmarks.* By Dr. Oliver. Spencer.

This labour of Hercules is, we presume, drawing to a close; not that such is desirable, unless as some relief to the industrious author, for the work increases in interest. The present is a double number, 33 and 34, and is embellished with fine engravings of the tabernacle and encampment of Israel in the wilderness, and of an explanation in the Royal Arch, by Bro. Harris.

*A Sketch of the Life and some Account of the Writings of the late Dr. James Johnson.* By his Son. Highley.

A son, on writing the biography of his father, must be pardoned the amiable weakness of making the parent appear as the *preux chevalier* of his order. That the late Dr. Johnson was a man of more than average talent we agree; but we differ on many points from the author, and we apprehend so do many others. The late physician could employ the pen as a "ready writer" with much facility; and the "Sketch" shows that the son inherits this not unenviable power.

*The New Timon. A Romance of London.* Colburn.

The Cynic may question the *talent* of this poem, but it will be in vain; its originality will claim for it a precedence, that its great merit will support. To us, "The New Timon" embraces the leading merits of contending spirits—its language is terse and expressive.—Its poetry harmonious and energetic. Its satire is pointed, and in description of character, there is a raciness and truthfulness that tells home. The Political portraits are well drawn by a master-spirit, both the foreground and the perspective prove his power of illustration. We understand that, in the very latest edition, some of the more personal allusions have been delicately softened.

*Friendly International Addresses recommended.* Manchester. Bradshaw and Blacklock.

The peace of nations, in this unpretending little brochure, is recommended with so much pathos, yet so much moral power, that to pass it over without comment, would argue indifference to principles second only to the duty we owe to God the Almighty Father.

The appeal to the good sense, the honour, the benevolence of human nature is irresistible, and we are grateful to a large body of the public press who have given the sanction of their position in favour of the principles of peace. In adding our feeble aid to theirs, we are sensible of our inferiority, but do not, on that account, hesitate to unite in the great and good cause of universal Peace.

☞ We have been favoured by the perusal of some highly interesting MSS., written by the Rev. Erskine Neale, *M. A.* Some on Masonic points, others on subjects of domestic interest; there are also several reprints by the same author, which have appeared in the leading periodicals. The whole of the papers are now collected, and will appear in one volume. The Reverend Author, we understand, intends with praiseworthy liberality to devote his share of the proceeds to the Masonic charities. The title of the work is "A Home for the lonely, or why falter in the erection of the Masonic Temple." As Bro. Spencer is entrusted with the typographical department, there is no doubt but he will do justice to the author.

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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.

*Many ladies have enquired after some of our Masonic poets, wondering that their lyric power should be in abeyance; Bros. Gilfillan, Carpenter, Hersee, and Lee Stevens well know how welcome are their contributions, and will, we hope, reply accordingly to their fair enquirers.*

We are requested by Mrs. Crucefix to offer her best thanks to "Sir James Stuart, the Wardens, and Brethren," for the honour of their polite invitation to the Ball announced for the 24th, and to express her regret at not being able to attend on an occasion so promising to the advancement of Masonic purposes.

The address of the Rev. Geo. Oliver, D.D., is at Scopwick Vicarage, near Sleaford, Lincolnshire.

CAVEAC, 205.—A learned Brother is desirous of knowing the "unde-derivatur" of this word. Perhaps some member of the "Caveae Lodge" will oblige him. An Anglo-Sumatran has ruled it to be the Eldorado term for "Hammersmith," but we fear he is incorrect.

A PAST GRAND STEWARD, will please to accept our best thanks for the perusal of the very interesting *ana*.

AN ODD FELLOW.—With great respect for a charitable institution, from which in many points, certain Freemasons might copy with advantage to society, we must decline the article. The members for Windsor cannot have acted unwisely in joining the Order, but we are not aware that either are Freemasons.

AN ARCHITECT.—The late William Wilkins was a Brother, and probably initiated in the Scientific Lodge, Cambridge, when an under-graduate of Caius College. He expressed himself gratified with having entered the Order and found it essential to him during his travelling fellowship.

CLERICUS.—We have not seen any Masonic productions in the form of sermons, or other writings by any of the Chaplains of the Grand Lodge since the Union; they are, we are told, unaware of the existence of Masonic works! However estimable as men, they are of no authority as Masons. How selected for their office we know not.

ARGUS.—The Grand Secretary is a good Masonic Lexicon, and may be consulted with advantage on things past. As a Masonic authority he may *rule* a case from his position, but is not *infallible*.

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A COMPLAINANT.—Our reasons for declining the advertisement are obvious, we do not wish to mislead our readers by sharing in dishonourable profits. One class are a disgrace to society, the other reckless adventurers on the credulity of unthinking men, and plunderers of the widow and orphan.

AN ANGLO-INDIAN.—We cannot state that the late lamented Sir Robert Sale was a Freemason.

A GREAT SHAREHOLDER.—Vide Group Anpersan (provisionally not registered), for further particulars. Of the Sumatran railway, tunnel, pier, and every-thing-else project, the syllabus, index, appendix, &c., are all in the press.

A SUBSCRIBER.—Instead of abusing us for not inserting a report of the amateur performance on the 19th December last, for the benefit of "The Royal Masonic Benevolent Annuity Fund," a "subscriber" should himself have sent a report. It is mighty courageous to use big words and coarse vulgarity under an anonymous signature.

A MASONIC CLERGYMAN.—Many thanks for the suggestion, of which we shall avail ourselves.

A PAST GRAND STEWARD AND OTHERS.—The memorial has been sent to the Grand Master and is under his consideration.

A SOMERSET MASON.—The promised accounts will be welcome.

L. M. may be correct in stating that there is but one non-purpled member of the Alpha Lodge, No. 16, but he is incorrect in stating that the Lodge is in arrear; we have spoken to a member who assures us that the following dues were paid to Christmas last, viz., Benevolence, 4*l.* 4*s.*, joinings 10*s.* We have heard *passim*, that the solitary non-purple will assume the livery next month, *nous verrons*.

A TYRO.—The Masonic Almanack will give the necessary information as to meetings of Lodges and Chapters in a concise form. It can be procured of Bro. Spencer, 314, High Holborn.

AN AGED MASON, BUT NOT A POOR ONE, complains that the system of "Robbing Peter to pay Paul," is on the increase, and that the favourable state of the financial accounts of the Board of Benevolence is attributable to the doling out of paltry pittances to many deserving Brethren. It would seem by the letter that there are more ways of picking a poor Masons pocket than by thrusting your hand into it.

A MASTER.—We are not in the secret conclave, and therefore cannot explain why the representative of the Grand Lodge of Massachusetts was not presented as such at the last Grand Lodge.

ANTIQUITAS.—It was our intention to have commenced a series of Lodge annals with the present number. We defer, probably for twelve months.

A FRIEND AND OTHERS.—The *F. Q. R.* was *not* foisted on the Craft by previous solicitation, not even a prospectus heralded its gestation. At once it proclaimed and proved itself the friend of Masonry.

A PROV. BROTHER.—We cannot insert the letter in its present shape; it may suffice to observe that although a *social* compact is difficult to dissolve, still the elements do not cohere, otherwise than in manifestation of power. In Landseer's (we believe) portrait of dogs round a certain barrow, did you ever mark the look and bearing of the sentinel at the poor half famished dog?

SHREWSBURY CLOCK.—The dial points rightly—we will watch proceedings.

A COVENTRY MASON should address his P. G. M., who has the power and may not lack desire to act with Masonic justice.

A WARWICK MASON was not more surprised than ourselves at the attack which was out of time and place.

HINT.—"Comparisons are odious," so says an old and good *rule*.—Copy Book.

A. O.—Be not deceived, if the advertisement be *paid* for it is still a snare; if inserted *gratis*, the shame is shared without the profit.

BRO. JOHN CLARKE.—We look hopefully for future correspondence.

A BROTHER BUT NOT A MEMBER.—The Lodge is a mere drone in the hive.

A PAST MASTER.—The notice of motion for limiting the duration of the office of Grand Master to one nobleman was given in August 1843, and withdrawn for a time in September following. It was a distinct declaration that it was not ABANDONED. The urgent request of the Marquis of Salisbury, D. G. M. at the time was complied with on such clear understanding.

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ARISTIDES.—(Not the true.) The letter is received (for we could not help *that*) but it is totally unfit for publication, not so much for its illogical reasoning, as for its total disregard of sense and decency. To have published the letter *might* have endangered the confirmation of that portion of the minutes of the Grand Lodge on which it treats. Thus far we are generous, although our correspondent is not JUST.

A. B. AND OTHERS.—For obvious reasons we suppress the communications on the Secretariat. Hereafter—

A GRAND STEWARD.—The suggested alteration in the publishing month would be still more inconvenient. The Grand Lodge is content with a quarterly communication, and we are decidedly of opinion that a Quarterly Review is sufficient for a considerate and condensed view of the Craft.

## DISCIPLINE AND PRACTICE.

W. M.—The Masonic ritual does not direct that any portion of the scriptures be read during the opening ceremonial, or closing of the Lodge.

W. M.—The Master of a Lodge is certainly bound to see that due order and decorum be observed in his Lodge; but this he should do as a disciplinarian, not as a martinet. In the case in question the Master has *not* acted discreetly. A tender of resignation is generally received with regret, and, like all other proceedings, abides confirmation. Confirmation does not merely imply correctness of the minutes, but that on due consideration they are to be confirmed or otherwise. Now, if when a letter of resignation is received, it is ordered to *stand over*, it naturally follows that on the confirmation of those minutes, *the resignation stands over*, because it was so ordered. The attempt of a W. M. to rule his Lodge otherwise than to the satisfaction of the Brethren, exposes him to much trouble and difficulty, and the period of his retirement from office is not looked to with regret, but with pleasure! In the case in question the ultimate withdrawal of the resignation was a correct proceeding, and the payment of all dues perfectly just. The G. S. L. Antiquity, Burlington, Prince of Wales, and many other highly respectable Lodges retain the names of Brethren on their books until resignations are perfected. We know that members are often in arrear four or five years. The late Bro. Bish used to boast that a dinner at the G. S. L. always cost him from twenty to thirty guineas. The practice may not be commendable, but it is preferable to casting aside worthy members.

A PROV. BROTHER.—The case having some features in common with the preceding, the opinion will govern accordingly. The Brother appears to have suffered in promotion, as not being of a sufficiently aristocratic caste. Disgust at such folly is our first qualm. If the Brother was worthy of affiliation he was justified in looking forward to the highest honours, and would prove an unworthy member if he did not so look forward. But in this case he is *superior* in mental attainments and natural endowments to those who have vainly conspired to disparage him; *his* aristocracy is that of MASONRY.

A DISCIPLINARIAN is of opinion that a "Drill Officer" is required more than ever to teach certain Grand Officers, both in Craft and Arch, to go through their facings. They are certainly lamentably deficient in simple evolutions.

A LOVER OF DISCIPLINE should himself pay obedience to the "Law Editorial," by giving his name and address; however, we will overlook what could not be intended as a discourtesy. A Brother who by written communication "declares off" the Lodge properly—that is, dues being paid and no attainder against him—is, de facto, no longer a member of the Lodge; if, however, the minutes be not confirmed, the resignation should be repeated, but his dues would cease from the first resignation.

If the minutes of a Lodge, at which the election of a Master took place, be not confirmed at a subsequent meeting, the Master-elect cannot be installed—*Vide Const.*, Art 2, p. 58. The present Master must rule the Lodge until the election of his successor be confirmed. The election should of course take place forthwith.

Masons may, *by permission* of the Prov. G. M. or his Deputy, assist any of the popular world in laying the foundation stone of an edifice. It is not necessary to call a second Lodge of Emergency to pass a Brother. The Grand Master himself cannot with impunity infringe Art 11, p. 62, Constitutions.

A PAST MASTER'S letter on the impropriety of a Prov. G. M's. taking any step as such previous to his installation is generally correct, but wanting name and address we decline to insert it. We do not however hesitate to say that although the law may *not* decide the question, propriety *does*. Why should a Prov. G. M. be exempt from the responsibility of the Master of a Lodge? Would any Grand Master assume the government of the Grand Lodge until he had been obligated to fulfil the duties? The late Royal Grand Master might sometimes have erred, and on a memorable occasion in 1840 he was very nearly committing himself for having declared that he should not preside on the 30th October, that he might not be thought to have lent his presence to the side of power. He delegated the occupancy of the Throne to the Marquis of Salisbury. The accused saw his advantage and in confidence mentioned to a Grand Officer that there "could be no trial." But "catch a weasel asleep." The Marquis was installed as Deputy Grand Master on the very morning of the 30th October, at a Drum-Head Grand Lodge held at Kensington Palace! His Royal Highness well knew



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that obligation and Installation were essential requisites; be it observed, however, that if a Prov. G. M. be otherwise qualified he can sit in Grand Lodge. Lord Francis Egerton, if not otherwise qualified, ought not to have been present at the Grand Lodge in June last.

### TEMPLARS, &c.

E. C.—The proper designation for an E. C. is Sir Knight A. or B., not Sir A. B., which is an impertinent assumption. "Want of decency is want of sense."

A PROVINCIAL KNIGHT.—The Apron is the Masonic Badge. Those who assume to know every thing rarely know any thing. The time has not arrived to enter into the lucid points of our correspondent's letter; but we are at our post, and will endeavour to guard against surprise. More mischief has arisen from the "Crinkum-crankums" of the would-be-thought learned, than from the apathy of thirty years' duration; as if Adam were not the common progenitor of all. An honest tradesman is every whit as good a man as a magistrate; we knew one of the latter class who was a labourer, and himself a porter; yet the sovereign conferred honours on the latter. We could multiply instances.

THIRTY-THIRD DEGREE.—As conferred by the late Bro. Alexander Deuchar, S. G. I. G. Edinburgh. Confer with Dr. Crucefix.

A CAPTAIN.—The *amende* was beyond our expectation, and with that, let the past be remembered no more.

### BENEVOLENT ANNUITY FUND.

A SUBSCRIBER from the commencement desires us to state whether the eighth regulation, "*That no Brother having an income of twenty pounds per annum shall be admitted to the benefit of the fund*," applies to the case of any poor Brother, who may have been releived during the current year by the Grand Lodge. And further, whether any Brother declaring to the Board of the Benevolent Annuity Fund that he has not an income of twenty pounds per annum, should not be examined as to his petition, instead of such petition being summarily rejected. *Answer*:—In our opinion releif by Grand Lodge is itself a denial to the probability of such ANNUAL Income. The non-examination of a petitioner under the circumstances stated, was no doubt an unintentional error on the part of the Board, who must have been misinformed or misdirected. The Committee is composed of many honourable men, let them eschew prejudice—accept every good case, and leave the result to the ballot.

*** We have received several provincial letters on the supposed inequality of the elective power in London and the Provinces. The subject requires very grave consideration. We insert one letter as a sample of the others, which are chiefly from the north. Vide page 43.

## THE ASYLUM.

THE GENERAL COMMITTEE EARNESTLY SOLICIT SUBSCRIPTIONS OF THE FRATERNITY, TO REPLACE THE SERIOUS LOSS BY A DEFAULTER AND THE EXPENCES OF THE CHANCERY SUIT.

THE ANNIVERSARY FESTIVAL IS FIXED TO TAKE PLACE ON WEDNESDAY, THE 17TH OF JUNE NEXT, AT FREEMASONS' HALL.

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THE

# FREEMASONS'

# QUARTERLY REVIEW.

SECOND SERIES—JUNE 30, 1846.

"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 MASONIC JEWS AND THE REPLY FROM THE ROYAL YORK GRAND LODGE OF PRUSSIA, TO THE LETTERS OF THE GRAND LODGE AND GRAND MASTER OF ENGLAND.—As we are bound to discountenance all impostors to Freemasonry, we shall follow the example of the Most Worshipful Grand Master, and the Grand Lodge held on the 3rd of June, by severing connection with the Prussian *soi-disans* Freemasons, and treat them as a secret society unconnected with pure Masonic doctrines,

"Until they own their fault, and grace be granted."

We shall not identify ourselves with religious or political societies, and presume the list of the Grand Officers of the Royal York Lodge of Berlin, will disappear from the Freemasons' calendar until such time as they may think proper to return to *their admitted Landmarks.* We should, after what has passed, not have considered it necessary to say one word more, but that the reply of the Royal York Grand Lodge of

* *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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Berlin, to the request of the Right Hon. the Earl of Zetland, is so absurd that we will end the subject by one or two remarks upon that letter.* They admit that they received the warrant and subsequent recognition from England, and that the Book of Constitutions, as used in England, was their guide; yet now state that "forty years ago, they made an alteration," affecting the first principle of Freemasonry. They had no reason for doing so, except as a matter of courtesy to another Grand Lodge in Berlin, "and it remained so until 1836, thirty years, without any stir being made upon the subject," as if any one could make a complaint of what was not known—as if thirty years of injustice constituted a right. As soon as it became known, remonstrances *were* made, and the Royal York Grand Lodge RESCINDED THE LAW. Here was, at once, an admission of their having done what was highly improper and contrary to the law of the Fraternity; but they were not sincere, they trifled and deceived—postponed and promised; and, in 1845, said, "that the Prince of Prussia would not allow it;" but, in 1806, they had no Prince of Prussia as their patron—even in 1837 the Prince was *not* patron; wherefore, then, such idle excuses—why, as the M. W. G. M. stated, send such "apologetic letters?"—why pretend that the Prince said, "he would continue Freemasonry as he received it?"—How did he receive it? In 1840 he became the protector, but, in 1837, the obnoxious law was altered; consequently, he became the head of the Order *after* it had become publicly known that an anti-Masonic law had crept in—had been found to exist, and *had been abolished by a majority, 3rd September* 1837. What sophistry to put into his mouth!—we are surprised that they should attempt such flimsy deception. But how great was our surprise *to find them writing* "EVERY LODGE IN GERMANY, EXCEPT THE PRUSSIAN, HAS DECIDED UPON ADMITTING JEWS." What are we to understand from their extraordinary letter; the whole appears to us to be a contradiction, and an attempt to conceal, under mis-statements, a something that will not bear publicity, and the fear of publicity prevents them admitting *authorized Freemasons!* The letter itself, occupying four pages, is not worth recording, and we have no wish to promulgate so unmasonic a document; nor do we wish to place upon record that which we know the Prussian Freemasons are ashamed of, and which we hope they will, by returning to their "ancient charges," soon make worthless and unnecessary. Thenceforth we shall devote our time and space to more Masonic subjects than the exclusive society which has taken the warrant and name of Freemasonry, yet, regardless of all moral obligations and common honesty, turns them to some hidden object which we can neither participate in nor countenance.

We certainly cannot altogether compliment the Grand Lodge of England on the position they have placed themselves in—within two years to be entrapped into voting a congratulatory address to the head of a society, the only result of which has been, to be compelled to withdraw the representative they formerly had at that society's meetings, and to be obliged to request the representative here to withdraw likewise; in fact, to undo much more publicly what had been almost privately carried, and stultify its own precedents by much more impor-

* We believe that the Grand Lodges of England and of Hambro' may consider themselves highly favoured by receiving any reply to their requests to have their members admitted. The Grand Lodges of New York, the Grand Lodge of Holland, the Grand Orient of France, the Lodges of Lille, Bordeaux, Lyons, Equality of Sounon, the Friends of Truth, Metz, the Stars of Bethlem, the Commanders of Mount Lebanon at Paris, &c., have altogether been disregarded.

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tant contradictory acts. Let them, in future, listen to and think upon subjects of grave importance.

Notwithstanding the untoward aspect, we have no fears for Freemasonry; it has stood the test of ages; and, even as regards the delinquent Grand Lodge of Berlin, we have no doubt of being enabled, at some future time, to publish the recantation of the Prussian Freemasons. In the meantime, it affords us great pleasure to be able to state, that the members of the Pilgrim Lodge of London, No. 289, which works in the German language, and of which the late Prussian representative, Bro. Hebeler, was Master, have, since the publicity given to the anti-Masonic Prussian doctrine, *altered* their mode of initiation, *and do not* NOW compel the candidate to make a declaration of his religion previously to his being admitted; we were surprised at its not being altered before, considering the immediate Past Grand Registrar of England is a member of the Lodge. The Most Worshipful Master's determined conduct has already produced a good effect. All honour to him, as well as to Bro. Henry Faudel, the stalwart champion of the Jewish Freemasons.

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THE RECENT OUTRAGE.—In the year 1735, the Grand Lodge of England, to mark their sense of the great services rendered to the Order by those Brethren who had from time to time conducted the ANNUAL FEAST (as it was then called,) in their capacity of Stewards, embodied them into a separate Lodge, granted its members the distinction of a red apron, and even confided to their honour and integrity the distribution of its monthly benevolence. The "Stewards' Lodge" was, in fact, the governing body, and, subsequently, to render this constituency respected by the Craft at large, the Board of Stewards were entitled GRAND STEWARDS, and the Lodge as the "Grand Stewards' Lodge." Nay, more, it was afterwards enacted, that "no Brother" should be promoted to the dignity of Grand Officer, unless he was a Member of such.

With the Union came those alterations that changed the state of things. The Grand Officers were no longer selected from the Grand Stewards' Lodge, which, in fact, was only saved from extinction by the perseverance of the late Bro. W. Williams, P. G. M. for Dorset, but into these circumstances we shall not at present enter.

Eighteen Lodges received the privilege of annually nominating each a Grand Steward, to be approved by the Grand Master. Their duty is to regulate the Grand Festival under the direction of the Grand Master —to assist in conducting the arrangements made for the quarterly communications and other meetings of the Grand Lodge, and to so regulate the Festival, that no expense whatever may fall on the Grand Lodge, &c.

For such services and such expenses the Grand Stewards are permitted for the current year to rank as Grand Officers, and to wear the red apron in perpetuity.

We propose at some future time to enter fully into the Grand Stewardship—to point out some mode of rendering its utility more evident, and its position more honourable; at present it is an anomaly.

But now, as to the cause of our touching on the outrage. On the 29th of April last, the Grand Festival of the Order was held in Freemasons' Hall—the occasion was sanctified by the circumstance of its being the day on which the statue of the late revered Grand Master, H.R.H. the Duke of Sussex was unveiled to the Order, when it seemed

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as if the grave had given up the dead, purified as it were by resurrection, to appear for the time amongst those with whom, when living, he had passed so much of his useful and eventful life. Yet scarcely had the silence in which his sacred memory was received passed away, than a tumult arose and some Freemasons, *for none other* were present, forgot their dignity in the social scale, and converted the Temple of Friendship into a chaos of indiscipline! The Grand Master, his Grand Officers and Grand Stewards had no authority; mischief presided, and the scene was disgraceful; perhaps what was the most to be regretted was, that the gallery was filled with elegantly dressed ladies, the wives, daughters, sisters and friends of the assembled Brethren.

The subject has been taken up by the Board of General Purposes,* and their censure has been passed on the late Board of General Purposes in very unqualified terms. Owing to the alarm of fire in the Hall at the last Quarterly Communication, which rendered it necessary on the instant to close the Grand Lodge, the report of the Board could not come under consideration, and the members of the late Board have to endure their penance without the opportunity of public explanation or appeal.

On referring to our copy of the report of the Board of General Purposes, we find that the following words (*in italics*) have been inadvertently omitted; and as they are most important to the case, as affecting the conduct of the late Grand Stewards, we now supply them:—"That it is the opinion of this Board, *that the arrangements by the Board of Grand Stewards at the late Festival, were totally inefficient for the purpose of preserving order,*" &c.

It is with the previous arrangements made, and their probable power to meet the serious difficulty of the moment that the Board had to deal; and while thus adverting to the power, we may enquire whether, as by Art. 17, page 108, they, as a Board, being directed to cause *necessary preparations* to be made for the *days of Festival*, did they themselves actually perform such duty? If they did *not*, surely they themselves incur a portion of the censure they have so largely inflicted on others. But the case has not been met. Better that the members of the late Board of Grand Stewards had been altogether suspended from their Masonic functions pending examination into their conduct; which examination having ended, they might either have been amerced in Masonic punishment or have been honourably acquitted. Such is the course adopted in the *profane* world. When will Masons cease to be wise in their own conceit.

At the Grand Festival in 1845, the President of the Board of Grand Stewards felt it necessary to speak out strongly against the want of order; in 1846, the evil has come to the worst; let us hope that in 1847, things may mend. We postpone further observations until after the next Grand Lodge.

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THE NEW GRAND OFFICERS.—On the appointment of the higher grades it may be unwise to enter either protest or approbation. The Brethren filling them do not come sufficiently in contact with the general body to excite much attention; and from the recent resignations of two successive Deputy Grand Masters, it may be that the office of Deputy

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* *Vide* page 191.

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Grand Master is not at a premium. The Wardenships of the present year are doubtless filled by estimable Brethren: the one is a most liberal contributor to all the Charities, the Asylum not excepted—the other is a barrister of high attainment and leading practice, but a Mason of very *brief* standing. The resignation of the late Grand Registrar left the office open to the acceptance of Bro. Dobie, and seldom has an appointment been welcomed with greater sincerity. The other new appointments are conferred on Brethren of sufficient merit in themselves, but they must be naturally sensible that their own preferment has been secured at the cost of many elder Brethren, who have long and faithfully served the Craft, and who feel that the sentiment written in the Constitutions, "that all preferment among Masons is grounded upon real worth and personal merit only," has been again in their case most unworthily disregarded. In the case of Dr. Rowe there may be some exception; but it is questionable whether the exception was not owing to the solicitation of *private* interest rather than to his own unquestionable merit. The appointment of Bro. Wm. Tucker, of Coryton Park, to the Provincial Grand Chair of Dorset, has no other drawback than inexperience; but as he brings with him zeal, activity, and industry, what will not youth accomplish in its endeavour to promote the objects of Freemasonry?

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THE CASE OF MRS. FIELD.—The petition of this amiable lady—the widow of Bro. Robert Field—which was recommended to the Grand Lodge almost unanimously, by the Lodge of Benevolence, for a grant of Fifty Pounds, was brought under consideration at the last Quarterly Communication, and was referred (on an amendment by the Grand Registrar) to the Board of General Purposes, for further consideration as to its merits. The plea offered was, that such was the practice in similar cases. Such is not the fact. The practice has invariably been to deal with the question in Grand Lodge, and Grand Lodge only. The Board of General Purposes is not a Lodge of Benevolence. Let any one deliberately examine into its powers, and it will be seen that unless in cases requiring an examination into matters that Grand Lodges cannot, for want of time, enter into, the Board can have and ought not to have any jurisdiction. We had hoped that the uncalled-for interference of the Board into the affairs of the Lodge of Benevolence, some time since, and which was so significantly and successfully opposed, would have taught a different lesson; but we find that there is amongst certain members of it much of the old leaven. We regret, for the widow's sake, the delay that has been caused, but we regret more that the mover of the grant should have given way; he, of all others, should have known better; he may probably plead that the alarm of fire led him to adopt the suggestion—still we cannot and do not exonerate him. The recommendation was according to law—sanctioned by the Lodge of Benevolence—and if any objection could have been taken, it should have appeared in Grand Lodge, and not be left, unconstitutionally, to a secret conclave. At this rate, we may have the high office of Grand Master dwindle into that of "puppet," and the Board of General Purposes and the members of Grand Lodge realise the fable of the Fox and the Geese.

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ELECTION OF THE BOARD OF GENERAL PURPOSES.—The "scratching" (the term is not our own, but appears on the printed paper,) for the Board has taken place, and it was right merrie to observe the earnestness with which certain advocates for certain parties pressed their suit. To such an extent was it carried, that one member, high in office, in open Grand Lodge, scratched his paper from a scratched list handed to him for the purpose. This we say was done in open Grand Lodge, and it compels us to remark, not merely on the indelicacy, but on the impropriety of the Grand Officers voting at all for the Board of General Purposes, being themselves, as a class, so over-represented—viz., by the Grand Master, Deputy Grand Master, the Grand Wardens, and eleven other Grand Officers, while the entire body have the power to return only fourteen members. What would the *profane* world think of these things? Aye, but would they believe it possible that besides this enormous influence of the Grand Officers, the body at large is *not* left entirely to its own choice in the election of the fourteen members, but is controlled by the votes of the purple? And look at the result. The elevations to the purple, it is pleaded arise out of the Board. No doubt it has been so frequently; but from what class of that Board,—from the independent supporters of public principle, or from those who oppose it? This year may prove an exception, for it has so happened that the members of Grand Lodge below bar have not only returned their fourteen entirely independent of purple influence, but have elected a "non-purple" as their Vice-President. Yet, alas! for the Widow Field, her case is deferred for further information.

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THE FIRE IN FREEMASONS' HALL—ARREAR OF BUSINESS.—The alarm caused by the fire in the Hall was very serious, and the Grand Lodge on the sudden closed its meeting. This fire was speedily extinguished by the Fire Brigade. It arose from a large gas tube, which having become red-hot, ignited a beam nearly facing the newly-erected statue of H. R. H. the late Duke of Sussex, on which the stream of gas was made to shed a brilliant light. It was providential that no further damage was sustained than what a very few pounds will replace. But we tremble as we think of the probable devastation which might have been made had one hour longer elapsed. The magnificent Hall—unequalled—unsurpassed—to have become a ruin, together with the adjacent property. And now that the danger has passed, we may, without offence, express our surprise that so large a stream of gas was allowed so near the beams—to say the least it was incautious—and does not reflect much credit on the foresight of those on whom the responsibility devolved. Thankful, sincerely so, that it is no worse. We say no more.

And next as to the arrear of business, which, in consequence of the sudden closing of Grand Lodge, is great; and which, in addition to the business of the current quarter, will make it altogether impossible to be concluded at the next sitting. We presume that an especial Grand Lodge will be convened; indeed nothing can be clearer than that if it be found necessary to have further aid in the Grand Secretary's Office on account of increased duties to perform, it must necessarily follow that there must be an increased business in the Grand Lodge itself, which will render it necessary not only to hold, occasionally, an especial Grand

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Lodge, but to meet at an earlier hour—say six o'clock—which will give time to read over the dull prosy matter—requiring an hour or more—and thus permitting the fair and deliberate consideration of important subjects. This may interfere with the dinner club of the Grand Officers, but that is a secondary matter, and may readily be dispensed with—the club may meet on other days.

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COMING EVENTS CAST THEIR SHADOWS BEFORE.—It is some time since we predicated that our time-honoured Grand Secretary required additional aid; the subject was under the consideration of the late Grand Master, but "the pear was not ripe." It was renewed some twelve months since by the late Bro. Ramsbottom, still "the pear was not ripe." We are aware that our opinions are somewhat ahead of those in authority, but it is no less true that from first to last those opinions have ultimately prevailed; it was clear to us that the only way to preserve the judgment, experience, and mind of our venerable Grand Secretary, for our advantage as long as possible, was efficient assistance. Why has this been so long delayed? We will explain.—In the first place, the party to whom attention was, and is directed, could not with full convenience enter on an uncertain duty, but lately he has become differently circumstanced, and is willing to undertake the office of Deputy Grand Secretary; but it was previously necessary to gild the pill for a party who was to be praised and paid but not promoted—hence the additional salary—so fully discussed in our last; and so "the pear being at length ripe," and the late Board of General Purposes having settled their *job*, the coast is clear for an assistant Grand Secretary. Had such office been first appointed, he of course by taking his proper share of duty would have relieved the first clerk, and thus rendered a large increase of salary unnecessary. The Deputy Grand Secretary must have his salary—and a handsome one too. It is said that King Solomon exclaimed, "Wonderful Masons!" we may make a similar exclamation now. We cannot refrain, however, from suggesting to the incoming Deputy Grand Secretary, that what the Craft may have borne with, patiently, from an old and faithful servant, viz., much delay, inattention, and even frequent neglect, they will expect to see in him amended—while, at the same time, we recommend to his observance the example of the good temper, kind manner, and above all, what we know to have been the private practice of the Grand Secretary, that of Charity in cases innumerable.

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GRAND COUNCIL OF THE THIRTY-THIRD DEGREE FOR ENGLAND AND WALES.—The unusual press of events compels us to limit our observations on this the highest degree of the "*Hauts Grades*" to the simple announcement of its organization. In our next we purpose to enter upon the subject at some length.

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FREEMASONRY PAST AND PRESENT.—Having inserted in our number of December last, a paper by "Sit Lux," we felt bound to insert also a reply to such paper, the more especially as the name of the party replying was thereto appended; but here we consider the subject should end.

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Our pages are not intended for the conducting of controversial points on matters of religion any more than on those of politics. Freemasonry in its pure essence is our creed.

If we were to admit any more of the papers we have received on the subject, we should in honour be bound to allow all points of controversial policy to find a place, and we may not fall short of the mark, if, in such case, we predicate that not only an uncongenial feeling would result, but that we should be accessory to, and responsible for the consequences, not simply as might regard the interests of the *F. Q. R.*, but the welfare of the Craft at large. Again, we doubt the policy of continuing the subject of controversy on matters of theological dispute; no one is likely to be converted; for in the heart of man there will ever be a tendency to adhere to those views his forefathers have impressed on it. Our advertising pages, at mere *cost price*, will, however, be open to all.

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THE MASONIC CHARITIES.—Few words will speak much—all are flourishing—nearly eleven hundred pounds were reported at the Girls' Festival, and nearly six hundred at that of the Aged Masons' Asylum; on the latter occasion it is but justice to state, that Bro. J. B. Byron presided, in the absence of Lord Combermere, with the highest credit. Among the most interesting compliments paid to the cause was the presence of the Rev. Erskine Neale, who visited London for the express purpose of generously supporting the Asylum, and presenting a liberal subscription.

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# ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

## CHAPTER II.

INTRINSIC EVIDENCE OF THE ANTIQUITY OF FREEMASONRY — ITS SPIRITUAL ORIGIN—THE ANCIENT MYSTERIES—THEIR CONNECTION WITH THE SYSTEM.

In the previous Chapter I have endeavoured to shew the Masonic student, that as a preliminary step in his researches, he must take a most comprehensive view of the term "Freemasonry," in order that hes may be directed into a proper course of study, and his investigation pursued to a full elucidation of a subject so deeply interesting. This is indeed most essential, and I trust that in the former observations I have rendered myself sufficiently intelligible. The subject is one of a somewhat complicated nature,—much comparison and reflection are necessary,—and the study must be pursued in a true spirit of Masonic perseverance.

On a further consideration of the subject, the view previously taken appears to be supported by the *intrinsic evidence* which is afforded by the *internal structure of our institution.* It must be clearly apparent from its very nature that it is not a system of modern origin, and when we regard the various objects which it embraces, it is equally manifest that no new Institution could possibly be substituted, sufficiently comprehensive to embrace with distinctness all its manifold purposes. Let us here pause for a moment to consider these purposes still further. What are they? To promote the feelings of universal brotherhood and impress the doctrines of human equality and mutual dependency, without interfering with any of those social or political distinctions which are essential to the stability and well-being of society—to lead to the true knowledge of the Great Architect of the Universe—to teach a reverence for his most Holy name, and thereby minister to the cause of true religion without interference with the tenets, doctrines, or prejudices of any particular religious sect—to promote the practice of virtue and encourage all intellectual investigations, and particularly *to impress the stamp of morality and religion* upon every department of science—so that each scientific truth may not only be rendered available for human purposes, but made to furnish additional proof of the WISDOM, POWER, and GOODNESS, of the GREAT CREATOR.

Now, if we minutely consider the *means* by which these ends are sought to be accomplished, I think it will be readily admitted that it would be scarcely possible at the present day to establish an Institution having so wide and luminous a range.

The world has witnessed at various periods many societies instituted for particular purposes, bearing externally some resemblance to our Fraternity. But what were their purposes? The maintenance of some political principle—the propagation of some peculiar religious tenet—or probably the diffusion of irreligion or error.

And where are those societies now? Wanting the true quickening



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spirit and bond of union possessed by our Order, they have vanished from existence, whilst our fraternity subsists in all its pristine purity, and is diffusing its beneficent influence throughout every portion of the habitable globe. It is quite clear, then, that the system of Freemasonry could not have been formed and perfected after the manner of ordinary societies (directed as they invariably are to one particular object,) and it is further abundantly manifest that the *specific means* by which its purposes are accomplished *must, from their very nature, have had an origin most remote.*

It is thus, then, I call in aid the *intrinsic evidence* which I think our Institution affords in corroboration of the views taken in the former Chapter; and I am the more particularly anxious upon this point, because, even to the Initiated Brother, *the true purposes of our Order are not at first sight clearly perceptible.* The beautiful spirit of Brotherhood is indeed at once felt and its influence immediately acknowledged, but the other great purposes to which I have alluded are only gradually developed, and cannot be fully appreciated without much study and deep reflection.

In tracing out this course it will be seen that a consideration of the various purposes and objects of Freemasonry, affords the most ample scope for the exercise of the highest powers of the intellect. The whole material Universe is brought within the range of Thought—all created beings, from the highest to the lowest, afford a constant theme for reflection, and shew the Glory of their maker—whilst the contemplation of the moral virtues sheds a mild and softened halo round the mind, which thus becomes truly impressed with the idea of the beautiful—an idea holy, and pure, and spiritual, which invests all created things with its own bright images—sees *order, perfection,* and *harmony,* in every work of Nature—gives rise to thoughts too eloquent for words, and wraps the soul in silent adoration.

These speculations naturally lead us to the next step in our enquiries —namely, the true origin of Freemasonry. Having divined its purposes and *become imbued with its spirit,* we would naturally endeavour to trace the source of that abiding principle, which for so many ages has refreshed the world, and is equally blended so mysteriously with all that is pure and noble in the mind of man, and sublime and symmetrical in the works of nature. The learned Preston says,—"From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being." This is precisely the view at which we shall arrive, if the subject be considered in the manner previously pointed out.—

> "When first the golden morn aloft
> With maiden breezes whispering soft,
> Sprung from the East with rosy wing,
> To kiss the heavenly first born Spring:
> JEHOVAH then from hallowed earth
> Gave Masonry immortal birth."
>
> *Masonic Ode.*

The true spirit of Masonry then, considered in its most exalted character, will thus be shewn to be an emanation from that Divine Essence whose attribute is "LOVE," and from whence arose that order which is visible in the celestial spheres, and that harmony which every where pervades creation. No metaphysical speculations are necessary to support this view, for, admitting Freemasonry in its highest character

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to be part of the great and eternal system of UNIVERSAL CHARITY,* it is apparent to our reason that the love of God to his creatures must be coeval with the universe, and that the love of our brethren must have originated with the earliest necessities of society.

In illustration of this part of the subject I use the argument in reference to universal charity, that the love of God to his creatures from their creation is a fact apparent to our reason—but though so self-evident, the operation of this beneficent influence is nevertheless one of those mysterious energies which our imperfect intelligence cannot fully understand. The mysteries of space and eternity are in like manner veiled from our comprehension, and yet it is equally manifest even to our unaided reason, that space can have no limits, eternity no end. We know that the Great Architect of the Universe is both omnipotent and omnipresent, but yet these divine attributes are to our limited faculties dark and incomprehensible. The operations of that active, all-pervading, and eternal power, which alike suspends the stars in space, renews the seasons, and causes the blade of grass to grow, are equally hidden from our finite understanding. These are mysterious secrets, "which the eye of human reason cannot penetrate," and into which we can only be initiated by passing through the valley of the shadow of death, when the *genuine* truths shall be revealed, and when, in the sublime language of our Lecture, we may hope that eternity shall burst upon us in "full effulgence, and all the glories of absolute perfection encircle us for ever."

But to return more immediately to our subject—having thus considered the spiritual origin of Freemasonry, it may be as well to observe that its exalted character should be constantly borne in mind whilst pursuing our subsequent investigations, as a sure guide will thereby be afforded for tracing our way through devious and intricate paths—dim and obscure—and which without such light would be enveloped in thick mists and impenetrable darkness.

In the next stage of our researches the *ancient mysteries* will more particularly claim attention, and here again it is important we should clearly understand that Freemasonry is not a mere relic of the mysteries, but a *renovation* of that system of purity and truth upon which the mysteries themselves were originally founded. In investigating the antiquities of Freemasonry, we find most unquestionably that the system was in some manner connected with the mysteries; and, regarding it as we do, in a character so highly exalted, but which could not fail to be contaminated by such communion, this is a part of our subject which demands especial notice, and requires much patient investigation. The solution of the question, however, serves to dissipate much misappre-

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* The term Charity, it will be observed, is here used in its *exalted and Masonic sense*, which is well explained in "The Star in the East," wherein, at p. 114, it is thus eloquently expressed:—"Charity is the distinguishing characteristic of the Deity. All other virtues are mortal; charity alone is immortal. It will beam resplendent rays through all eternity, and like the CENTRAL STAR of Heaven shall utterly extinguish all inferior lights by its unfading lustre. 'Charity never faileth,' says a great Christian teacher, 'but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' These gifts being adapted solely to the imperfect state of human nature, their utility will cease in a state of absolute perfection. Even the glorious habits of *faith* and *hope*, though essential qualifications in this mortal state, will have no part in the heavenly life, because they are but earthly virtues; for *charity* is the only *step* which penetrates the clouds, even to the throne of God. The time will come when, seeing the things which are now unseen, we shall not need the evidence of faith; possessing the rewards now hoped for, we shall not want the assurance of hope. But when faith and hope shall have had their perfect end and consummation, charity will exist, covered with all its brilliant glories, and overshadowed with a radiance which can suffer no diminution."

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hension, as the result of the inquiry clearly demonstrates this important fact, *that the mysteries in their origin were pure.*

Let us here shortly regard the *original intention* of the mysteries. Their intention in the first instance was to shadow forth a spiritual regeneration—to typify a death unto sin and a new life unto righteousness. The forms at first were no doubt of a simple nature, consisting of a mere lustration, or the performance of some rite similar in nature to baptism; but, after the deluge, other forms were added in order to embrace various points which then became essential articles of religious belief. The general deluge is particularly alluded to as impressing a peculiar form upon the mysteries, because it will be found that in all the forms which they subsequently assumed, an allusion to this great event formed a prominent ingredient in their ritual, and this leading fact, with other analogous circumstances which a patient investigation will develop, tend clearly to show the common origin of these institutions, and prove to demonstration that the peculiar mysteries of each nation of antiquity, however varied in their ordinary forms, emanated from the same primeval system and had but one common source. This fact is the more clearly apparent from the circumstance, that the nearer we can trace the mysteries to their source in each nation, the purer we find them—more free from superstitious usages, and better adapted for manifesting the great purposes they were originally intended to embrace.

If, therefore, we find (and to a certain extent it must be admitted) that Freemasonry has a relation to the mysteries, it must be borne in mind that the relation was such only as the mysteries themselves assumed, when, as at their first institution, they were pure and undefiled.

The mysteries were so far truly Masonic only when they bore the impress of their original character. Deviating from truth they became spurious and false.

We must, however, endeavour to lead to the investigation of this subject still more closely. Let us, therefore, revert to the origin of the mysteries, or rather to their renovation after the deluge, and consider more fully the particular points to which, after that period, they were more especially directed. But let it be borne in mind that it is intended here to speak generally—such general view of the subject is, however, necessary to enable us to comprehend clearly its full meaning and bearing—*what then were the objects of the mysteries?* To impress certain moral and religious truths forcibly upon the mind—to impart a knowledge of the practical sciences—to perpetuate the remembrance of those great events which interested the whole human race, particularly the destruction of the world by water and the preservation of Noah and his family in the ark—to teach resurrection from the dead and the immortality of the soul—the nature, perfection, and attributes of the Most High—the declension of the human species from a higher state, and the necessity of mediatorial atonement—the recognition of the triune principle—and the conservation of a sacred name or word which was deemed ineffable. Such were amongst the essential objects of the mysteries—the knowledge of these facts was imprinted on the mind by expressive symbols, and sublime truth taught through the medium of allegory. The instruction to be gained was imparted gradually, and the noviciate, for obvious reasons, was solemnly bound to secresy.

Having thus explained the *objects*, let us next regard the *machinery* of the mysteries and consider the *mode* by which the knowledge adverted to was communicated. In tracing this part of the subject, it

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will be found that certain peculiar and striking rites and ceremonies were adopted, which may be generalized under the description of due preparation, both mentally and bodily—confinement within an ark or *pastos—processions* having astronomical reference—an emblematical wandering in darkness, and the revelation of light or knowledge—a figurative resurrection from the grave—the final reception into a select assembly—and the investiture with a white garment, as an emblem of a renewed life of purity and innocence. The particular end in view being to purify the mind, teach a knowledge of sublime things, and impart personal holiness.

Now, if we attentively consider these objects and the means by which they were obtained, and compare them with the principles inculcated, and the peculiar forms adopted in Freemasonry, the initiated Brother who has been exalted to the Royal Arch degree, will clearly perceive the nature of the relation subsisting between Freemasonry and the mysteries, and will at once see that our institution is not a bare continuation of those mysteries as they appeared at their suppression, but rather an illustration of that superior and comprehensive scheme of primitive purity, which the mysteries were originally intended to perpetuate.

The true source from whence the mysteries were derived—having been thus ascertained—and the relation which they bore to our system correctly manifested, it will next be necessary to trace their gradual declension. We shall here see how the restraints imposed by a pure system were gradually superseded by ceremonies of human invention, and find that the mysteries in every instance degenerated into superstition and error.

It will throw further light upon the subject, if we examine somewhat more minutely the principal causes of their decline. Being, as they unquestionably became, the depositories of all human knowledge, and containing all the elements of government and power—the mysteries were gradually profaned for selfish purposes—their original purity was sullied by almost imperceptible degrees—fable was substituted for truth, and idolatrous practices superseded the true worship. The first departure from original purity was in deviating from spiritual matters, and rendering institutions intended for the benefit of the human race, subservient to the mere purposes of human ambition, aggrandisement, and dominion. Keys of knowledge and depositories of power, the mysteries acquired so great a celebrity, as to wield for centuries the destinies of the world—their influence was so great, as to hold the masses in awe, whilst the most powerful monarchs trembled beneath their sway. But this very power so unduly exercised, so different in spirit from the simplicity of the original institution, contained in itself the elements of decay. And thus the mysteries eventually were banished from the earth; but let us remember whilst tracing this result, that in all human institutions we can plainly perceive the tendency to corruption: constant reformation is necessary in order to preserve their pristine purity, and prevent them from degenerating from their original intention. This is one of the inscrutable laws of nature, and every institution, unless purified and reformed from time to time, will unquestionably become corrupt and eventually fall. Passing over merely political topics, the history of the Christian Church alone affords abundant evidence of that tendency to decay, particularly when an institution pure and simple in its origin becomes perverted to purposes foreign to its original institution.

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It was thus with the mysteries—power abused, and a perversion to superstitious usages became the chief elements of corruption. Accordingly we find them gradually degenerated. Idolatry superseded the primitive forms of worship, and sanguinary rites usurped the place of solemn ceremonies.

Having investigated the causes of that decline, we must next follow the mysteries through the different nations of antiquity, and, when perverted from their original purity, trace those mutations in their application, which is indicated by the fate of empires. It will also be interesting to remark the various phases they presented when influenced by the national peculiarities of different people. We shall see the bright and poetical forms they assumed amongst the lively and imaginative Greeks, and their sombre character whilst assimilated to the gloomy creed of the Scandinavians. Thus, through various changes, we shall be enabled to trace the progress of the mysteries, and mark the powerful influence they exercised over the destinies of the world, until the rising of the Star in the East dispelled the mists of superstition, silenced the voice of the oracles, and restored the degraded system to its pristine lustre.

END OF CHAPTER II.

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## ADDRESS OF SIR CHARLES LEMON, Bart.,

PROVINCIAL GRAND-MASTER FOR THE PROVINCE OF CORNWALL, TO THE MEMBERS THEREOF AT THE ANNUAL MEETING IN MAY LAST.*

"Brethren,—It is needless to remind you that we sprang from Operative Masons and Architects who practised their art through a long succession of ages. We are no longer such. We boast that we are good men and true, but I fear not very skilful Masons. It may do very well for the late Rev. Sidney Smith to ascribe to Lord John Russell such courage that he could undertake to build a Cathedral like St. Paul's at a day's notice; but courage of this kind is not to be met with amongst us. Few of us I think would wish to spend a wet day in a house roofed by our tiler, and fewer still to cross a deep and rapid river over a bridge constructed by our Brethren of the Royal Arch. To confess the truth, we are no Masons at all, but our existence is merely representative: and what do we represent?

First and foremost, that deep-seated principle which began with the human race, and probably rose up in the breast of every individual whom I see now before me, as early as he was conscious of any impulse at all—I mean the desire to associate. This is no mere instinct like that which gathers animals into flocks and herds. Perhaps fear is their motive, the mere instinct of self-preservation, entirely divested of all notion of Brotherhood. Men, on the contrary, associate where no fear is, and simply, because they are men, born with the impress of that Divine image of which Love is the substance. In the earlier stages of society this sentiment binds men into tribes and nations; but in the lapse of time, when populations become large and crowded, the same sentiment tends to break up the mass which it had formed, and to gather us into those smaller alliances, of which our Brotherhood is an

* *Vide* Provincial Intelligence.

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example; closer and more intimate ties are thus formed, for which the simple desire to associate is often the only assignable motive. Our motives are more complex; but undoubtedly our association does represent this amongst other principles which govern men's actions.

The next principle which I think we represent, is the love of antiquity, and the desire which is natural to man to connect himself with that venerable name. How powerful this principle may become, we may judge by the struggles which so many nations of the earth have made to devise fables to account for their origin, and sum up their history far beyond the limits of authentic record.

Perhaps we, too, may have our fabulous history. I do not by any means intend to deny the justice of the claim to our almost primeval existence, which our excellent Chaplain has this day made for us in that sermon, the piety and eloquence of which has so much delighted us. Possibly it may be true that we had a hand in the construction of King Solomon's Temple, but it would be very difficult to prove the fact by the ordinary means of historical criticism, as difficult as to prove that Cadmus sowed dragons teeth in the plains of Thebes, or that Brute the Trojan, founded the English Monarchy. Possibly Hiram, king of Tyre, was a Mason true and accepted, possibly also he knew no more of our rites and mysteries, than he did of railways and steam engines, and of that difficult problem which now occupies us, the comparative merits of the broad and narrow gauge. But we may let that pass—it is a bone for the learned to pick; and we plain men may be content to dwell within the region of real history, and mark with pleasure the traces which are there found of our continuous existence, more ancient than that of any institution now to be found in Europe, the institutions of Religion alone excepted. This claim to antiquity is our own, and we have reason to be proud of it.

Now for the proof:—From the commencement of Gothic architecture, down to the period when it ceased to be original and became imitative, that is down to the latest characterised style, belonging to any particular period (that of the Tudors,) the most indisputable evidence exists that Freemasonry accompanied it throughout its whole course. This evidence is first documentary, then from facts of a kind to which I will presently allude, and both these branches of proof are amply supported by tradition. The documentary evidence is to be found in the archives of many of our Cathedrals. In those of Salisbury for example, the actual contract made with a company of Freemasons, *ex nomine*, is still preserved; and innumerable instances might be quoted where companies of Masons, who could be no other than Freemasons, were brought from abroad to apply their art in the construction of our Churches. But supposing that every fragment of this paper or parchment were destroyed, we have still remaining a set of imperishable records attesting the fact, that all the sacred architecture of Europe (at least) was in the hands of an associated body of architects who acted together in the closest concert, and imposed their own rules on all who practised their craft.

Tradition tells us that a body of this kind existed under the name of Freemasons, and I never yet heard it surmised that there was any other society capable of producing its effects, and sharing in its honour and reputation. Had there been any, history must have noticed it. The concert of which I speak, is proved by the marvellous uniformity of style which prevailed in different places, but at the same time.

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Why did the Saxons and Normans always build short heavy columns, surmounted by cushion-like capitals and round arches, with the zig-zag mouldings of which we have many examples in this country? Why did the race which followed pass to the other extreme of lightness, make their windows lancet-shaped, and introduce their peculiar ornament, the shark's tooth? Why did the architects under our three first Edwards, use wider openings with flowing tracery, and heavy crockets and firials? And why at last did all these styles give way to the minute and elaborate ornaments of our Sixth and Seventh Henry? There is but one answer to all these questions, and it is this:—

That these results are not mere coincidences of thought, the accidental agreements of different minds, in different places, nor are they the steps of regular progress in the art itself, gradually developing its resources. If it were so, we should not find at a very early period, so perfect a structure as that of Salisbury, than which there exists nothing which so forcibly shews the skill and daring of the architect. Let any one stand immediately under that stupendous spire, and then look about for the supports on which it rests, he must be struck with the extraordinary courage of the mind which could conceive such a project, and the skill and science which executed what appears to be so vast a design.

Then if the succession of styles to which I have alluded was not the effect of chance, nor the progress of art, there remains I think but one conclusion, that there existed all along some great corporation presiding over the architecture of each period, and teaching authoritatively the lessons of its own science, that it possessed the confidence of kings and nobles, and gave the impress of its own mind to the sacred edifices of its time. If no claim to this position can be set up by any other body, it follows that that corporation was no other than that which we jointly and feebly represent; and those who regard antiquity will esteem Freemasonry for the share which it has had in some of the greatest achievements of very remote times. The examples which I have given are all taken from our own country; but the argument need not stop here. Professor Whewell has shown that the architecture of France and Germany partakes of the same characteristics as our own; there have been at certain periods slight deviations of style, but they were transcient, and the agreement was sooner or later restored.

The last topic on which I shall trouble you with any observation relates to our representative character, in connection with architecture itself, *as an instrument of civilisation*, and on this I will be very brief. If we have a claim through our forefathers to some connection with the architecture of the middle ages, we stand in the same relation as to the sentiments which belong to it. We all know how much arts and science have contributed towards the improvement of mankind, and that the sense of beauty either with respect to the external or moral world, has been a powerful agent of refinement. I do not mean to infer that taste is virtue, or that arts and science and literature are in themselves morality, but they soften the mind, and prepare it to receive the lessons of virtue, and finally lead it on to better and nobler impulses. I dare say there may be men so constituted that they can stand before the portico of St. Paul's, and look up at its dome without emotion; but I would fain believe that they are exceptions to the common run of mankind, and certainly they are aliens from our Brotherhood. No, my Brethren, we are not so framed. We, I trust, relish the great productions of our art. We know that amongst the guides which have led on the human race

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from the semi-barbarism of the middle ages to the refinements of the present time, architecture has a place; and it has been so much the more a trustworthy guide, because all its noblest aspirations have been devoted to the service of Him who is the Great Architect of the Universe. In his works we read his wisdom, his power, and his benevolence; in His temples made by men's hands, we read the piety and devotion of souls which He has warned with his love, and enlightened with His fire, to do Him honour. These men were our founders: on us has fallen the task, however faintly and inadequately we perform it, to shadow out their past history, and never let us forget the duty which we owe to their Fame and their Memory."

In the course of the speech of Sir Charles Lemon on the subject of Masonry, he gave the following interesting statements. It happened last year that, travelling in Poland, the worthy P.G.M. was induced to visit a very ancient Jewish Temple, built in the year 600 A.C., and which is now preserved in the same state in which it was originally built and ornamented. On examining the ornaments inscribed on the various parts of the building, the worthy Baronet discovered that the greater proportions of them were the same as the Masonic Emblems now in use among the fraternity. On being introduced, the Chief Rabbi of the Establishment, recognised the sign of the worthy P.G.M., and acknowledged the same. This is another proof of the antiquity of the Order.

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## ADDRESS OF BRO. W. TUCKER.

SENIOR GRAND DEACON,* AND W. M. OF THE LODGE OF VIRTUE AND HONOUR, NO. 725, ON THE OCCASION OF THE PRESENTATION OF HIS PORTRAIT BY THE BRETHREN TO THE LODGE, ON THE 12TH MAY, 1846.

"Brethren,—Allow me in the first place to thank each of you individually, for the very kind and flattering manner in which you have come forward to place this permanent testimony to humble services, on the walls of our Lodge. To me indeed, it has been most gratifying to find that my labours in the formation of this Lodge, now just two years ago, have been crowned with such success; and that I can look round and count more than twenty of the Brethren who have first seen the light within these walls. But few other Lodges can boast a similar success or a more fair name in the Masonic world. These circumstances have most amply repaid me for the time and attention which I originally bestowed; but I want words to express the debt of gratitude which I feel towards you for having thus erected a monument to my services, which will last even when all our bodies shall be received within the bosom of the cold earth. I have hitherto laboured with considerable energy, but I trust that for the future I may be enabled, if possible, to redouble my endeavours to promote the good of the Order in general, and of this Lodge in particular. So handsome a compliment—so great an incentive to increased zeal—has but seldom fallen to the lot of any Brother; and I

* Since appointed Prov. G. Master for the Province of Dorset.



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trust that nothing may ever occur to shake, even in the smallest degree, the confidence and harmony which now exists between us. To ensure so desirable an object, to retain our fair name, must therefore be the chief care of each; and I know of nothing which is so certain to promote this, as the constant remembrance and full practice of those various Masonic virtues, the observance of which has been so frequently impressed on your minds within the Lodge. Let us shew to the world that Masonry is more than a name; let us force even those who are sceptical to look on our Order with kindly eyes, by quietly and steadily treading in the paths of virtue, and thus bidding defiance to all unfounded and uncharitable attacks. Let us look around our Lodge, and can we fix our eyes on a single thing which does not inculcate an excellent moral lesson; aye, the purest of all morality, that which is drawn from the only fountain of truth, *the V. S. Q.* The lessons of Masonry must ever tend to make us all better subjects, better fathers, better husbands, better children; for, as I have on a former occasion remarked—"Obedience is the basis, the groundwork, the superstructure, the cape stone of our Order; and its golden rule is to do unto others as we would they should do unto us." But there is a vice, which generally has a small—a minute beginning—which still, when once implanted in the human breast, grows with a rapidity that is almost inconceivable, and which carries with it, in its growth, a train of consequences the most baneful and malignant of which human nature is cognizant; and yet, it is a vice which I doubt much if there is a man in the whole world to be found, who has not at times discovered symptoms of its rising within him. This vice is Jealousy. To what horrid crimes has not jealousy impelled men! and yet, how mean a passion is it, for a man to be jealous of his brother's success or promotion. Jealousy has ruined more societies—has destroyed the peace of mind of more men—than perhaps any other vice that could be named. Of every evil passion of the human heart, none can be so thoroughly opposed to the true principles of Masonry as jealousy. Does not jealousy comprise within it envy, hatred, malice, and all uncharitableness? indeed it does. Let us, then, the more carefully guard the secret passages of our hearts against its first entrance therein. I may be deemed to be here unnecessarily dwelling on this point; *we* have never been infected, and may the G. A. O. T. U. grant we never may. But it is a fact well known to every Mason of wide experience—a fact on which I have had most serious conversations with some of our leaders and rulers—that jealousy does creep in, even to our best regulated Lodges, and, when once there, is hardly ever to be eradicated. I may be asked, How can this be? To this I have a ready and a quick answer: a want of obedience to the lawful and constituted authorities of the Lodge, is certain, sooner or later, to produce internal jealousies. For instance, a W. Master, when appointed to the chair, has the sole right of appointing his various officers; in doing this he exercises his best judgment, both as to the present state of his Lodge and also its future prospects; he may or may not think it advisable to seek the counsel of elder and more experienced brethren. After being installed into the chair, he proceeds to the investiture of his new officers, and this is the time, I say it with regret, when often every evil passion of the human heart is stirred up, and jealousy takes possession of the before tranquil breast. It is then that Masonry is distorted and disfigured—that her principles are openly violated—that every thing sacred within her sanctuary is defiled. Such, my Brethren, never has

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been *our* case, and I trust never will; and, on this account, I will venture most boldly to predict the permanent stability of this our Lodge. I have spoken by way of caution; I have laid before you the possible effects of this most common but still most mean and detestable vice. We are free and unsullied, consequently we are happy, we are flourishing; may the Most High assist us in our endeavours ever to remain so! Let us now turn to the fair side of the picture, and look on a Lodge living and working together in Brotherly love and harmony, let us consider of what this is an humble emblem; and shall we not at once see that it is a foreshadowing of our future happiness, a model of the Grand Lodge above, where the world's Great Architect himself reigns and rules in glory? Such a reflection must, I feel convinced, animate the minds of us all, to strive ever to remain as such. The formation of a Lodge, the appointment of the various officers, must always put us in mind of the duties and requirements of our most sacred Christian religion. Our lodge is holy, sacred, and universal, for reasons which have been often explained and impressed on you. Our officers are appointed by threes, which must constantly imprint on our minds the sublime doctrine of the Triune Jehovah. Our eyes are as continually directed to the point which is placed in the centre, in the third degree, the initial letter G in the second, and the blazing star in the first; these as forcibly point out to us the Divine doctrine of the Unity; and these two combined teach us the truth, which as Christians we hold most sacred, that the "Trinity in Unity and Unity in Trinity is to be worshipped." But we still have remaining another and a most important point, and this is in the Star which illumines the Master's Chair, in the third degree; where our blessed Saviour is alluded to in plain and direct terms, such as cannot be mistaken or evaded. Happy have I always felt in seeing around me Brethren in this Lodge, who have never attempted to fritter or explain away these most self-evident conclusions. We have chosen for a name Virtue and Honour, let us continue to act virtuously and honourably; the Masonic definition of both virtue and honour is well worthy our study as well as practice, and then we shall be able to maintain that which is also most valuable, "the tongue of good report," which will teach us to speak equally well of a brother in his absence as in his presence, and, should it be unfortunately the case that we can say nothing good of him, to maintain the peculiar maxim of our Order—silence.

Brethren, I have somewhat diverged from my original intention, in going thus far into the principles of our Order, but I feel I have not done wrong, even on the present occasion; our principles cannot be too often explained, cannot be too often impressed on you. Allow me again to thank you for your constant marks of affection and esteem; and particularly for the one this day shewn; and at the same time to express a hope that, as years roll on, we may be even still more closely cemented together in all Masonic affection and the bonds of brotherly love."

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## THE FREEMASONS' LEXICON.

(Continued from page 36.)

*Harmonic Order, oder Plaisir sans chagrin. Order of Harmony or Pleasure without chagrin.*—This Order existed in Germany in the years 1750 to 1780, and consisted of males and females; they called their meetings Lodges, had only one Degree, a Grand Mistress, and a Chancellor. Another Harmonic Order was known in the year 1788, but did not extend itself, and existed nearly alone with its inventor, Franz Rudolph von Grossing, who shortly after founded an Order of the Rose. This "Harmony" was to be a place of refuge to persecuted innocence and oppressed truth, where the afflicted should never apply in vain for relief. To accomplish this object the members were required to give liberal pecuniary subscriptions, but it is probable that the Herr von Grossing did not receive many, for we shortly after find him imprisoned in Austria for those and similar impositions.

*Haydn Joseph.*—Born in the village Rohran, in Austria, 31st March, 1732, and died as Kaiserl Oesterrichischer Capellmeister, at Vienna, 31st May, 1809. Haydn is known as one of the first composers, and a Lodge at Vienna had the pleasure of enrolling his name among its members.

*Hebraeische Mysterien. Hebrew Mysteries.*—The ancient Hebrews came from Egypt, where they abode four centuries. They adopted many of the manners, customs, and opinions of the Egyptians, and many of their gods. Moses, who delivered them from this yoke of bondage, was brought up at the court as an Egyptian, and initiated into all their wisdom, and we have therefore reasonable grounds for supposing that the sublime doctrine of one God, which the Egyptians had in their mysteries, was adopted from thence into the Mosaic religion. This doctrine was very cautiously communicated by Moses, and they thus had mysteries. According to their custom they must have a sacred Patron or God, whom they could call by name. Moses rejected their ancient gods, and made them acquainted with another God, whom he called Jehovah (a self-existing or self-created being), the God of their fathers Abraham, Isaac, and Jacob. This God they accepted by degrees. Purification, circumcision, and a linen dress, were united with his worship. It is probable that their sacred vessels were derived from the Egyptian Hieroglyphics. The Ark of the Covenant in the Tent of the Tabernacle, referred to their covenant with Jehovah, and we find sacred coffers in all the ancient mysteries. After this followed the Cherubim, animals which have never been seen among mankind, and these were, according to their rank, the first objects which were found behind the curtain of the Holy of Holies. The place of Jehovah was over those cherubim.

*Heilig. Sacred.*—We call that sacred which is separated from common things, and dedicated either entirely or partially to the Most High. The ideas of truth and virtue; the feeling of a pure love and friendship are sacred, for they elevate us above common things and lead to God. The tenor of sacred thought and feelings is towards religion, and therefore all things are sacred which are peculiarly dedicated to religious services, and carefully guarded from being applied to profane uses, or which, by means of their religious importance and value, are especially honoured and considered indispensable to our spiritual and moral welfare. According to these ideas of what is sacred, the Free-

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mason can call his work sacred, and every Brother must acknowledge it to be so. Our labours are separated from the outward world, and are founded upon truth and virtue, require brotherly love and philanthropy, and always elevate the spirit to the Great Architect of the Universe. But true inward sanctity every Brother must have in his own breast, and not have it to seek in the Degrees of the Order.

*Heilege Zahlen. Sacred Numbers.*—We consider the number 3, or 3 times 3, as a sacred number; and in all the mysteries of the ancients, the number 9, or 3 times 3, was most important. Whether we, as Christian Freemasons, still have an ancient explanation of the sacredness of this number, or whether we derive its sanctity from the Holy Trinity, we cannot here determine. The number hath, it is said in a tract published by Bro. F. Heine, even in arithmetic, something peculiar, which no other number, at least in the Arabic system of numeration, can boast. It is, the most perfect and the highest of the single numbers, for if we wish to count higher we must employ mixed numbers. But it has still a peculiar property, viz., we may multiply it with whatever number we will, the product will always be such a number that its parts being added together will produce 9. A few examples will explain this:—2 multiplied by 9 is equal to 18, and 1 added to 8 is 9, &c., through the whole examples.

2×9=18 and 1+8=9
3×9=27 and 2+7=9
4×9=36 and 3+6=9
5×9=45 and 4+5=9
6×9=54 and 5+4=9
7×9=63 and 6+3=9
8×9=72 and 7+2=9
9×9=81 and 8+1=9
57×9=513 and 5+1+3=9
248×9=2232 and 2+2+3+2=9
56914×9=512226 and 5+1+2+2+2+6=18 and 1+8=9

A person may take any number he chooses, and the product will always be 9. Another property of the number 9 is as follows, viz., take any number you choose, as— 865374254
Invert their order and subtract them 452473568

4+1+2+6+8+6=27 and 2+7=9 412900686 The remainder when divided by 9 will always run out without a remainder. If the number in the top line is so small that the bottom line cannot be subtracted from it, then take the top line from the bottom, and you will have the same result, for example—1579
9571 cannot be subtracted, but take
8172

the top line from the bottom and you have the same result. Some have endeavoured to connect the number 9 with J, as the ninth letter in the alphabet, but there is no good ground for doing so, or 9 would also mean Johann, John, Jahr, year, or any thing else.

*Hermes Trismegistus.*—Was honoured as a god by the ancient Egyptians, and considered by them as the discoverer of the alphabet, arithmetic, mensuration, and other sciences. In later ages the discovery of many magical, theosophical, alchymistical, and other supernatural sciences, have been attributed to him. We have many books of this

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description with his name as the author, but which are probably the invention of more modern visionaries. From him is derived the hermetical art, as well as the expression to seal any thing hermetically. Others call Hermes Trismegistus also Toy Teut or Taaut, and give him out for the most ancient Egyptian philosopher, who lived about *Anno Mundi*, 2544. But of the truth of this there is no certainty.

*Hessen-Cassel.*—Freemasonry has flourished for many years in this state, and its Regents have never been opposed to it. When this State was annexed to the kingdom of Westphalia and the new French court took up its residence in Cassel, the French founded a Grand Lodge there which ceased to exist with the fall of King Jerome Napoleon. After the political alterations which followed the peace of 1815, the Grand Lodge, Royal York, at Berlin, founded a Provincial Grand Lodge of Curhessen, in Cassel, which elected itself to a Grand Lodge in 1817, and has Daughter Lodges in Cassel, Eschwege, and Marburg.

*Hesse Darmstadt.*—For many years Freemasonry was inactive here, and it was only in Giessen that there was a Lodge in activity. In the year 1816, in the city of Darmstadt, a Lodge was solemnly opened under the protection of the Regent, and the other Lodges in Giessen were again in full activity.

*Hierloglyphen, Symbole oder Bilderschrift. Hieroglyphics, Symbolical, or Picture Writing.*—Hieroglyphics were used before the discovery of the art of writing, and through paintings of natural or scientific objects were represented invisible things and ideas, which could not have otherwise been delineated. On account of its importance, and the difficulty of reading it, it was considered sacred. The real meaning of the hieroglyphics was a mystery of the ancient Egyptian priests, and could only be explained in the greater mysteries. The key to the most of these hieroglyphics has been lost, especially because that in the third and fourth century of the Christian era they were applied to theurgic, magic, alchymy, and astrology. Even since the discovery of the alphabet, new hieroglyphics and symbols have been invented, and the bread and wine taken at the sacrament of the Lord's Supper are only to be taken as symbols. The picture of a lamb represents patience, a dog fidelity, &c., &c. Hieroglyphics must always be understood to be pictorial representations, and a symbol can be both a pictorial representation and an action, for example. The chain which unites us as Masons, and of which every Mason is a link; the journies,* &c., &c. From what is here said the Freemason will be able to perceive which of the Masonic objects he has to consider as hieroglyphics and which as symbols.

*Hierophant oder Mystagog.*—This was the chief priest of the Eleusinians, and he could only be chosen from the tribe of the Eumolpidens, whose ancestors were considered the founders of the mysteries and the first hierophants. His outward appearance both in person and clothing must be such as to proclaim the dignity of the exalted post he filled. He must be past the prime of life, and, if not handsome, at least without any bodily defects; and possess an extraordinary fine and powerful voice. His forehead was adorned with a diadem, and his hair fell in natural and graceful ringlets about his neck and shoulders. His course of life must be without spot or blemish, and in the eyes of the people he must be encircled with the glory of holiness. It was his duty to main-

* Masonic journies in search of instruction, &c., &c., every Brother ought to know how, when, and where, they are performed.—*Translator.*

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tain and explain the laws according to which the calumniator of the gods and the mocker of their mysteries were punished. At the lesser mysteries he had to introduce the candidate into the Eleusinian temple, and to initiate those who had gone through the last trials into the greater mysteries. At those mysteries he represented the Demiurg or Creator of the World, clothed in appropriate attributes. He explained to the candidate the various things which were presented to his view in a powerful and impressive voice. At the greater mysteries he was also the sole interpreter of the secret which was preserved in the most sacred place, viz., that secret instruction which was the chief object of the whole institution. It was for this reason that he was called Mystagog, conductor of the candidates, or also prophet; and no one was allowed to pronounce his name in the presence of an uninitiated person.

*Hoehere Grade. High degrees.*—Ancient Freemasonry only ordained three degrees; but in modern times more have been discovered, made, or become necessary, and those which are numbered from the fourth are called high degrees. The fourth degree is the Scotch, which was originated in the year 1664. Many German Lodges work to the seventh degree; none, however, but very select brethren can receive them. The French, partly from these seven degrees and from other sources, have no less than thirty-three degrees, and it is not in the least difficult to obtain them; but it is difficult, and very much so indeed, to perceive the utility of them.* Until about the year 1740, the high degrees had not come out of France and England. Soon after, and especially through the seven years' war, they were known in Germany; and since that time have been in use. Many Lodges which formerly wrought in the high degrees have abandoned them, and substituted in their places degrees of knowledge or further instructions for Master Masons, which may also be called Scientific Freemasonry.

*Horus or Horapollo.*—An Egyptian philosopher of unknown antiquity, who wrote in the Egyptian language a work with the title Hieroglyphica, in which was explained the sacred pictures which the Egyptians used to represent things. We have a Greek edition by T. C. van Pauw. Utrecht, 1727. We have also by Professor Wunsch, in Frankfort on the Oder, a work with the title—"Horus, or Astrognostical or Final Judgment of the Revelation of St. John, and on the Prophecies of the Messias, as also on Jesus and his Disciples. With an Appendix of Europen's new Explanation of the Destination of Mankind by God. A Reading Book," &c., &c. Ebenezer (Leipsig), 1783.

*Hospitalieur.*†—An office which is commonly given to a physician or a surgeon who is a member of the Lodge, having charge of the sick who are supported by the Lodge. To support sick Brethren whose pecuniary means are not sufficient to enable them to procure proper medical attendance is a most important duty.

*Humanitaet. Humanity.*—What it is and how variously it can be explained, is not necessary to be stated here. To the Freemason it must be a thing of the heart. All Lodges must exercise it towards each other, as also must every Brother, not merely in, but also out of the Lodge.

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* May not the same be said of some of the English degrees? Is there a Mason in England who can explain the utility of the higher degrees? As far as I am concerned (I know nothing of them but as I have remarked the conduct of those who profess to possess them), I consider they destroy the good effects of the three first degrees.—*Translator.*

† We having no such officer I have not translated this word, but think the English Lodges might take a hint, and if they did not entirely support their sick members, might have a sick fund in each Lodge.—*Translator.*

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*V. Hund und Alten-Grotkau, Carl Gotthelf Freiherr, Roemish Kaiserl, wirklichen Geheimeirath, Kammerherr, Ritter.** *Proprietor of many estates, &c.*—Born in 1722, in Oberlausitz, and died in Meinengen, 8th Nov., 1776, has made himself extraordinarily conspicuous in the Order. In his twentieth year, on the 21st March, 1742, he was initiated into the Order at Frankfort on the Main, and conducted through the three first degrees in a quarter of a year; from thence he went over Holland and England to Paris, there he received new degrees and also became a member of the Mops Orders. Here he became acquainted with Brethren who taught that Freemasonry was merely a continuation of the Order of Templars, in which only unknown chiefs were in possession of the greatest Masonic secrets. It is true that in Paris he could not receive full light upon this subject, but in the mean time they continually endeavoured to perfect him. In Sept., 1743, he travelled over Brabant to the French army, with recommendations to some great chiefs (who, as they assured him, possessed the whole secrets), and here he was not only initiated into the Knights Templars' system as far as possible, but he was also empowered to extend the system into Germany. For this reason he was recommended to the Bro. von Marshall, in Naumburg, who was already instructed in it, and with whom he jointly endeavoured to bring the new system into use. He called himself and his followers Freemasons of the Strict Observance (strict or rigorous Order), and as the Bro von Marshall before his death had recommended him to the Brethren as a good and expert Mason, he obtained great renown. He granted Patents and Warrants, rectified Brethren and whole Lodges, and in Lausitz and Saxony brought into motion several Mops Orders, but could not introduce any of those things generally into Freemasonry. French officers who were taken prisoners during the seven years' war also extended the Knights' Templars system into Germany, and thus at the conclusion of the war the Freiherr von Hund was better enabled to extend the work he had commenced. At different times between 1764 and 1775, several Convents were held at Altenburg, Kohlo, Brunswick, and other places, at which he appeared in all the pomp of the Order, and with the titles *Frater Carolus Eques ab Ense, Magister Prov.*, made Knights, called Members, in *Equites Socios* and *Armigeros*, and many Brethren and Lodges joined him. But he soon had opponents, and especially some who appeared in 1767, and called themselves *Clericos ordinis templi*, who maintained that they knew and understood more of Freemasonry than the Knights Templars did. He nevertheless would rather depend upon unknown chiefs, and would not acknowledge these new reformers, at whose head stood the chief court chaplain, Stark. Many of the Brethren of the Strict Observance became mistrustful and discontented, and recommenced their ancient Masonic labour. But as long as he lived, he continued by his agreeable conduct and great liberality to keep a few dependants. He never did any harm wilfully in Freemasonry, we may much rather say that he was fanatically attached to it. Others who possessed less wealth than he did probably abused and deceived him.

*Huth, Hat.*—The Hat is a symbol of equality in the law, and when every one is covered, is a token of equality. An equality of opinions and actions is especially signified when all the members remain covered.

* These titles are nearly untranslatable, and if they were translated are not easily understood; for instance, wirklichen Geheimeirath, real Privy Councillor. What Englishman ever heard of an imaginary Privy Councillor?—*Translator.*

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Yet let no high officer of the state or very rich person thinks that he has shewn sufficient equality when he allows a person of an inferior rank to approach him covered. He who giveth his hat in pledge for anything, pledges much.*

*Jacob der Zwete.*—James II., king of Scotland, died in France, 16th September, 1701, distinguished himself much in Freemasonry. At the death of his brother, Charles II., as the only remaining Stuart, he ascended the English throne in 1685. He was zealously attached to the Roman Catholic religion, and neglected the rights of the nation; the consequence of which was that the Protestants of England called on James's son-in-law, William, Prince of Orange, for assistance. He landed with a body of troops, and James II. fled to France. Many Scotchmen afterwards followed him, and thus introduced Freemasonry into France; but neither these Scotchmen nor Louis XIV., king of France, could re-establish him nor his son upon the English throne.

*Jacobsleiter. Jacob's ladder.*—Either resting upon the floor-cloth or upon the Bible: the compasses and the square should lead the thoughts of the Brethren to heaven. If we find it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, and Charity. Draw Faith, Hope, and Charity from the Bible; with these three encircle the whole earth, and order all thy actions by the square of truth, so shall the heavens be opened unto thee.

*Jahr Maurerisches. Masonic year.*—Freemasons date their year according to the Mosaic chronology, or from the creation of the world, thus four thousand years more than the common calendar shows. The Masonic year does not commence on the 1st January, but on the 24th June. But this way of reckoning is only usual in the writings of the Order.

*Ibis.*—An Egyptian waterfowl of the stork species, was on account of its usefulness in destroying snakes, frogs, lizards, &c., worshipped by the ancient Egyptians as a god, and thus often appears in the ancient mysteries. The Egyptians also adopted the Ibis as a symbol of the greatest wisdom.

*Jesuiten. Jesuits.*—Freemasonry has been said to be derived from the Jesuits. They were founded by Ignatz von Loyala, 1539. Pope Paul III. confirmed them in their privileges, 1540. Pope Clement XIV. abolished them in 1773; and Pope Pius VII. renewed them in 1814. The Jesuits adopted many masks from the commencement of their order up to their first abolishment; and we may well admit that many of them may have used Freemasonry as a mark also. But that Freemasonry was ever concealed under the mask of Jesuitism, or that it derived its existence from that source, is proved by history to be a falsehood. Just at the time that Jesuitism flourished most, Clement XII. and Benedict XIV. laid Freemasonry under the ban of excommunication. Would the Jesuits not have laboured against the publishing of this ban if Freemasonry had been so nearly related to them, when they could accomplish so much in every court? In the year 1733, the first Popish excommunication against Freemasonry was published; and soon after, 1735, the Clementish system was known, in which there is said to be so much Jesuitism. Should Benedict XIV. not have known this in 1751, when he published the second bull against Freemasonry? If he possessed this knowledge, would not Jesuitism also have been

* "He who giveth his hat," &c., I do not understand Masonically.—*Translator.*



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abolished, for he must have held them to be Freemasons? Or why in 1775, when the Jesuits were abolished, was it not thought of to abolish the Freemasons if they were disguised Jesuits? They remained undisturbed by the Pope, and in many Catholic states their lodges were not closed, but the cloisters and churches of the Jesuits were. Some casual resemblances in the first letter in various Masonic and Jesuitical words cannot be taken as a proof that both institutions are the same.

*Illuminaten oder Erleuchtete. Illuminati or Enlightened.* This order was founded by Adam Weishaupt in 1776, at that time professor of Canonical law in Ingolstadt: and the cultivation of pure morality among mankind waved dimly before him as his object. This society expanded itself first from Ingolstadt over Munchen and Gichstadt, principally in Catholic districts, and afterwards in some parts of Protestant Germany; and, at the time of its greatest bloom, counted above two thousand members, amongst whom were many men of acknowledged worth and distinguished talent. But afterwards in the year 1785, when the Bavarian Government apprehended and punished many of the members without going through even the form of a legal process, abolished the Order as dangerous to the State, and forbad it to be continued under severe pains and penalties: it was entirely extinguished. In 1783 the storm of persecution had already risen against it, and on the 24th June, 1784, appeared a Churfursterlich Bavarian decree, abolishing all sacred societies. Although the Illuminati as well as the Freemasons obeyed this decree, there still appeared private denunciations which the imprisoned in vain desired to be proved: they were denounced and punished without trial. A second interdiction followed on the 2d March, 1785, published by Pater Frank and Herr Kreitmeir in the name of the Churfurst. At the same time they commenced without being able to prove a single instance of disobedience to the law, to punish some of the most just or upright members of the society. Weishaupt was deprived of his professorship, but found a refuge in Gotha with the Herzog Ernst. It was now for the first time that Utschneider, Cossandey, and Grüneberger, who had left the order and had long been the secret denunciators, were called before a secret commission in order to make known in writing all that they knew of the order, and to confirm their evidence with an oath. But before the oath was administered, Kreitmeir published a third Churfurstlichal interdiction. Notwithstanding the pardon which was therein promised, the persecution continued. Many otherwise worthy men were displaced, exiled, or imprisoned. The influence which the Illuminati were at that time said to have had upon the French Revolution has never been proved, and it is probable that it was all imaginary. Weishaupt himself, in speaking of the objects of the order, says:—"It should lastingly unite men from all parts of the world, of all classes of society, and of every religion. It should allow them perfect freedom of thought, nothwithstanding their various opinions, passions, and prejudices. It should make them glow with the hope of possessing something of greater value —should make them feel, as though present at the greatest distance—as an equal, though in the most subordinate situation; so that the many might act as if moved by one mind, by one desire, and by one inclination, and that too from sincere conviction of the justness and purity of their action, and thus produce more moral good than compulsion has ever been able to do since the world and man were created." According to this account, the objects he had in view in forming the society were the

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promotion of wisdom and virtue, and the moral cultivation of mankind; and in order to obtain these objects, and at the same time to provide security from outward oppression of every description. In this spirit Weishaupt devised the statutes for the members, whom before he fell upon the name Illuminati, he called *Perfecti-bilisten.* On the 3d May, 1776, the order was consecrated. It consisted of the following parts or degrees:—

First class. Plant school, *a*; preparatory maxims, *b*: noviciate, *c*; minervalis, *d*; Illuminatus minor, *e*; consecration of a magistratus.

Second class. Freemasonry, 1; Symbolical, *a*; ritual of an apprentice; craft and M, *b*; constitution book, 2; Scottish *a*; Illuminatus major, or Scottish novice, *b*; Illuminatus dirigens, or Scottish knight.

Third class. Mysteries, I; lesser, *a*; presbyter or priests' degree, *b*; princeps or the regent's degree, II; larger mysteries, *a*; magus, *b*. Rex.

But this constitution was never properly carried out. The good of which the Illuminati boasted was counterbalanced by the following evil: Weishaupt had at the formation of the society taken the order of Jesuits as a model, changing what was evil in one society into good in the other. Weishaupt required, what for want of compulsory means and the position of the members, he could not obtain, blind obedience from the subordinates to their chiefs; a sort of Catholic confession was introduced; the members were to exert themselves everywhere to attach respectable men of good connexions to them, and gain an influence in all public assemblies—to endeavour to obtain possession of all public posts and places, and not only to render a monthly account of their own progress in morality and knowledge, but also that of their neighbours.

*Indische Mysterien. Indian Mysteries.* The Indians have still their mysteries, which it is very probable they received from the ancient Egyptians. These mysteries are in the possession of the Brahmins, and their ancestors were the ancient Brachmen. It is only the sons of these priests who are eligible to be initiated. Had a grown up youth of the Brachmen sufficiently hardened his body, learned to subdue his passions, and given the requisite proofs of his abilities at school, he must submit to an especial proof of his fortitude before he was admitted into the mysteries, which proofs were given in a cavern. A second cavern in the middle of a high hill contained the statues of nature, which were neither made of gold, nor of silver, nor of earth, nor of stone, but of a very hard material resembling wood, the composition of which was unknown to any mortal. These statues are said to have been given by God to his Son to serve as models by which he might form all created beings. Upon the crown of one of those statues stood the likeness of Bruma, who was the same with them as Osiris was with the Egyptians. The inner part and the entrance also into this cavern was quite dark, and those who wished to enter into it were obliged to seek the way with a lighted torch. A door led into the inner part, on the opening of which the water that surrounded the border of the cavern broke loose. If the candidate for initiation was worthy, he opened the door quite easily, and a spring of the purest water flowed gently upon him and purified him. Those, on the contrary, who were guilty of any crime, could not open the door; and if they were candid they confessed their sins to the priest, and besought him to turn away the anger of the gods by prayer and fasting. In this cavern on a certain day the Brachmen held their annual assembly. Some of them dwelt constantly there; others came there only in the spring and harvest—conversed

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with each other upon the doctrines contained in their mysteries—contemplated the hieroglyphics upon the statues, and endeavoured to decypher them. Those among the initiated who were in the lowest degrees, and who could not comprehend the sublime doctrine of one God, worshipped the sun and other inferior divinities. This was also the religion of the common people. The Brahmins, the present inhabitants of India, those pure descendants of the ancient Brachmen, do not admit any person into their mysteries without having first diligently enquired into his character and capabilities, and duly proved his fortitude and prudence. No one could be initiated until he had attained a certain age; and before his initiation, the novice had to prepare himself by prayer, fasting, and alms-giving, and other good works, for many days. When the appointed day arrived, he bathed himself and went to the Guru or chief Brahmin, who kept one of his own apartments ready in which to perform this ceremony. Before he was admitted, he was asked, if he earnestly desired to be initiated. If it was not curiosity which induced him to do so. If he felt himself strong enough to perform the ceremonies which would be prescribed to him, for the whole of his life, without the exception of a single day. He was at the same time advised to defer the ceremony for a time, if he had not sufficient confidence in his strength. If the youth continued firm in his resolution, and showed a zealous disposition to enter into the paths of righteousness, the Guru addressed a charge to him upon the manner of living to which he was about to pledge himself for the future. He threatened him with the punishment of heaven if he conducted himself wickedly: promised him on the contrary the most glorious reward if he would constantly keep the path of righteousness. After this exhortation, and having received his pledge, the candidate was conducted to the prepared chamber, the door of which stood open, that all those who were assembled might participate in the offering about to be made. Different fruits were thrown into the fire, while the high priest with many ceremonies prayed that God might be present with them in that sacred place. The Guru then conducted the youth behind a curtain, both having their heads covered, and then gently pronounced into his ear a word of one or two syllables, which he was as gently to repeat into the ear of the Guru, that no other person might hear it. In this word was the prayer which the initiated was to repeat as often as he could for the whole day, yet in the greatest stillness and without ever moving the lips. Neither durst he discover this sacred word unto any person. No European has ever been able to discover this word, so sacred is this secret to them. When the newly initiated has repeated this command several times, then the chief Brahmin instructs him in the ceremonies—teaches him several songs to the honour of God, and finally dismisses him with many exhortations to pursue a virtuous course of life.

*Instructionen und Instructions Logen. Instruction and Lodges of Instruction.*—Any person can be made a member of the Order by being initiated; but by so doing, he for the most part only learns to know the ceremonies; and the precise being or meaning of Freemasonry he must learn by being afterwards instructed. In many Lodges those instructions are written out as a commentary, and are given to the Lodge from time to time: at these times the W.M. or lecturer has ample room for explanatory remarks. In other Lodges it is left to the W.M. to instruct the Brethren upon Masonic subjects, according to his own views. These instructions must form a principal part of the labours of a Lodge and the candidate must pay great attention to them.

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# COLLEGE MUSINGS.

## THE STUDENT'S DIARY, AND FARTHER RAMBLES TO ANCIENT MONA, OR ISLE OF MAN, IN SEARCH OF THE PICTURESQUE.

(*Continued from page* 40.)

### CHAPTER VI.

On the 1st of July, in the midsummer recess of 18—, I sailed from the Port of Whitehaven at 9 o'clock A.M. (nautical style), in a trading schooner, the only description of vessel at that period by which visitors could reach the island from that part of the opposite coast. Having no purser or steward on board, and each passenger being obliged to *victual* himself, according to the maritime language, and being no adept in catering, I was ill provided with *stores;* but I anticipated merely a few hours' sailing, and the circumstance therefore did not give me very great uneasiness. The cabin complement consisted of two, besides myself, a lady and gentleman, who were very conversible, particularly the male, who proved a most facetious and cheerful companion, always reducing every thing to *a figure,* from which I conjectured he was a commercial character; and dolefully regretting *to me* his neglect of a *classical education* when in conversation with our lady passenger. She decidedly claimed that rank by her superior deportment. From that pleasing *naïve* diction which the accomplished Irishwomen never relinquish, and which adds a peculiar charm to their always fascinating manners, I discovered that my fair *compagnon du voyage* was a daughter of Hibernia, and an officer's widow going on a visit to relations residing in the land of our present destination. The passage across the channel was tedious and irksome to all of us, occupying, from contrary winds, the incredible space of *forty-eight hours!* There being no comfortable accommodation owing to the size and class of the vessel, this delay would have been totally insufferable, and to myself rather inconvenient on the score of provisions, had not the good spirits of the rest of the party rallied me, and their stock generously supplied what my inexperience had not furnished. We were tantalised by a sudden calm, which obliged the master to cast anchor in sight of both coasts, but contrived, greatly to our relief and amusement, to disembark at early dawn, about 4 o'clock A.M., in Saxy Bay, a sweetly romantic estuary. The dilatory tedium of the passage, and the peculiar inconveniences of our bark, had been the means of introducing such sociability into our narrow circle, that it pained me to anticipate the hour of separation. We made an exchange of cards, and any unconcerned spectator would have imagined from the manner in which we took leave of one another, that our acquaintance had existed for *years* instead of *hours.* My fair friend very politely invited me when I came to Peel Town to take her uncle's retirement in my route, which I very readily promised to do. Not being able to procure any comfortable conveyance, I walked with my fellow-passenger, whose facetious humour had been a great source of amusement on board ship, and whom I subsequently dubbed, from his portly habit, Sir John Falstaff, to Douglas Town, five miles, no ordinary labour to the knight under a July's morning sun. In spite of the nauseating sickness produced by the see-saw motion of our lazy

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vessel, I made a very fair breakfast on arriving at the hotel. I observed that this is no meagre unsubstantial meal in that "snug-tight-little island." There is a peculiar mode of conserving herrings, a fish that forms one of its staple articles of trade—which makes a most exquisite dish. Living of every description is remarkably cheap and abundant. Wines, spirits, and teas, which pay in England high custom-house and excise duties, being free from import here; and the privilege of protecting runaway debtors from the mother-country having been abolished, Douglas has become a great resort as a watering-place for visitors from the opposite shores of England and Ireland.

After doing ample justice to the breakfast, I strolled out to take a survey of the town and harbour. The quay, or more properly speaking perhaps, the pier, is the grand promenade. From its extremity, where there is a lighthouse to point out the entrance of the port, which is narrow and very rocky, you obtain a fine view of the beautiful bay, extending with a graceful sweep for three miles—the shore studded by elegant marine villas in detached terraces, and, on the slope of the hill which rises to a great elevation, stands in the dignified position of an ancient fabric, *Mona Castle*,* formerly the seat of the Duke of Athol, then sole possessor and feudal lord of the isle. It is a fine old mansion commanding a magnificent view of the bay and the channel; and when "kept up" in baronial style was no doubt a place of regal grandeur. It is now, with all the fiscal rights, privileges, and proprietorship in the soil of the whole island sold, I believe by the reigning duke, to government. But the immunities, from the operation of the excise laws, which render it so cheap a residence for families with a prescribed income, are still preserved. In the upper part of the town ascending from the harbour, new streets of private houses are erecting every season. Such is the alteration of the place; and towards the road to Castle-town, the capital of the island, the Nunnery, so called, where General ——— resides, and another gentleman's residence, with the grounds and groves of each, form a finished ornament to the town. The hotels are remarkably good, and during the summer months want not for supporters, for every tide brings upon its bosom shoals of steam-packets from Liverpool or Dublin thronged with passengers. For "the study of mankind," I think I never obtained a better or more various collection of the *species*. I could reckon at the *ordinary* (to speak English) of my hotel, a poet, a painter, an actor, a physician, a lawyer, a sailor, a soldier, a merchant, in short, a host of every denomination, barring the *canaille*. The different sentiments of each upon any one given topic, if committed to paper, would have created a perfect Babel of opinions. It almost made me think there could not be found any two persons who would exactly agree on any one particular subject. This manly and sociable freedom of intercourse introduced me to the acquaintance of a *new arrival*, whom I quickly discovered to be a peripatetic like myself. He was many years my senior, but his manners, conversation, and sentiments so won upon my romantic fancy, that, when he observed he intended making a tour of the island on foot, I esteemed it a privilege to be admitted his companion in the same design. On the following morning, therefore, at five o'clock, whilst the greatest part of the inhabitants were buried in sleep, we found ourselves merrily pacing together the road to Castle-town, twelve miles to the south-

* This is now, 1846,—a first-rate hotel.

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western part of the island, "sniffing the morning air," redolent of coolness and fragrance, and stopping at intervals to admire some pretty villa peeping out from its woodland enclosure. We were "congenial spirits," and nature had cast us in the same mould for similarity of taste and feeling. If he live, and ever reads these by-gone reminiscences of our pleasant travel, he will learn how much I valued his too brief acquaintance. He will remember how the execrable roads here and there excited our mutual ire; then again, how a sudden turn called forth our simultaneous commendation of the wild and picturesque scenery; how we devoutly examined some little indigenous plant, whose beauties hidden to the common eye lifted our admiring souls from "Nature to nature's God!" And, perhaps, it was as pleasant to him as it was to me, our literary and philosophical converse.

We got to Castle Town about 8 o'clock, where we were glad to indulge our hungry appetites in breakfasting. It is a dull uninteresting place, and excepting its very antiquated Castle, the theatre of several local acts of petty tyranny in "days of olden time," and now the jail of the island, possesses nothing worthy the tourist's notice. As our present destination was Peel Town, situated on the western side of the island, twelve or fourteen miles farther on, we had recourse to the map of the guide-book I had purchased at Douglas Town—an indispensably useful little manual—to chalk out our "line of march." Defraying our moderate breakfast-bill, therefore, onward we proceeded. The track from hence for many miles is very dreary, through a sterile and rocky country, looking naked of vegetation, and chilling in its general aspect, till you approach a pass called Hamilton Bridge. The country then assumes a cultivated appearance, undulating with hill and dale, and dotted with neat white kirks, as the churches are called there, although it is an Episcopal establishment, with their rural burial grounds. The Manx people are mostly a religious race, and great care and attention is bestowed upon their places of worship. The memory of their eminently good Bishop, Wilson, is not faded, and the influence of his truly pastoral acts is observable to this day. The dust and heat had half broiled us in crossing a mountainous ridge, without a shelter of any kind from the scorching rays of the sun; and it was with exhilirated spirits that we hailed in the distance a road-side *cabeen*, and quenched our parching thirst with a draught of the Irish landlady's *small-beer;* while her national vivacity and shrewd garrulity diverted our attention for a brief half hour from the fatigue we endured. In pursuing our route my companion enlightened me upon the reasons of the duke's disposing of his inheritance here, and thus discoursing, we overtook a group of the natives "decked in holiday suit," on their way, as they informed us, to St. John's fair; and as this place lay on our road, we joined company, amusing and instructing ourselves by asking them a number of questions connected with their agricultural pursuits, to which they gave us very intelligent replies, exhibiting none of the clownish stupidity or rudeness so generally conspicuous among the boors of other regions. Indeed, they were most necessary interpreters to us of the use and purposes of a small machine driven by a water-wheel, to which our attention was attracted by its noise, like that of a fulling mill. The object itself, without understanding at first its peculiar benefits, deserved the regard of the searcher and lover of the picturesque. The situation where the useful little machine was built merited pencilling. It was down in a silent glen, above which we were wending our footsteps, forming a

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channel for a small mountain stream, whose dashing, as it rushed along the rocky bottom, echoed from side to side, uniting, with the din of the noisy mill. There is in that sterile pasture sometimes a great scarcity of *green food* for the cattle, and to remedy this parsimony of nature, they bruise, by the aid of this machine, a herb called goss by the natives, which forms a plentiful substitute for grass.

As we drew nearer to the scene of the fair, the groups of happy faces increased, and we were particularly struck by the simple beauty of the female peasantry. They certainly rivalled the far-famed fairness of their opposite neighbours, the Lancastrians, who for figure, complexion, and natural gracefulness, may compete with the Circassian of Eastern romance. On arriving at St. John's we (of course, as is usual on such an occasion and in situations,) found the whole locality in the hey-day of hilarity and such bustle; but, as there could not possibly be any thing there to interest *us philosophers*, we passed through the laughing throngs continuing our progress to Peel Town, which we reached time enough for an early dinner. The place itself is not fit to be mentioned after Douglas, but its celebrated ruins of Peel Castle, distinguished as a principal scene in Sir Walter Scott's *Peveril of the Peak*, its charming bay, in which the grand herring fleet was riding at anchor, and the surrounding cliffs and country rewarded us for our long and sun-burning ramble. There appeared to be a large concourse of visitors, but the brutal vulgarity of some of the people connected with the fishery is enough to drive away all civilised sojourners from the spot. We turned out after dinner to go over the ruins, which are very extensive and in good preservation. The Castle* in former times must have been a secure place of refuge, being inaccessible entirely at high water, and the only communication at all, even when the tide is out, is by a narrow neck of land connecting the entrance of the portcullis with a wooden pier, which conducts the traveller into the town. We closed our day's adventures with a debate on the probable causes of the very perceptible difference between the females we had observed at St. John's fair, and the "gude women" of this herring mart, who by no means realised the glowing picture I had sketched of their fair countrywomen not five miles off. It almost looked as if their charms ran in strata, like their lead mines. An intrinsic piece of genuine ore in one level, and only as it were a few yards further, it is adulterated with the impurities of the soil. On the following morning we scrambled together up to the summit of a very lofty hill which frowns upon the town and ruins below. On a bright clear day, the top of this peak commands a view of the three united kingdoms, England, Scotland, and Ireland; but the atmosphere being hazy from the vaporish heat, we could only discern the opposite coast of the last. The look out upon the channel is very expansive, and the effect was vividly heightened by the exceedingly interesting sight of the tiny fleet of herring smacks getting under weigh, their sails swelling with the morning land breeze. Climbing this hill is capital exercise for the dyspeptic and hypochondriac, sharpening the appetite and bracing the nerves. All such valetudinarians should covet the advantages of that muscular employment, and the very first summer season follow in our footsteps. Amidst all this admiration, and observation, and cogitation, I did not forget the address and invitation of my fair companion while on the bosom of the dangerous and treacherous deep. I therefore sallied out on a walk of dis-

* This Castle is now, 1846,—being fortified by Government.

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covery *alone*, not venturing to take my new-made friend until I had first myself reconnoitred the feasibility of introducing a stranger when but a stranger myself, except to one amiable occupant of the abode I was now seeking. After trudging the distance of a mile I reached the cottage of Captain P——, the uncle of the lady I before mentioned. It was a snug little dwelling or cot, embosomed in trees, a very necessary protection I should surmise from the "wintry winds," in that bold, bleak vicinity, and situated near a most romantic estuary or cove, the rear of the building facing a stupendous fell, with which I was informed many marvellous legends were connected by the wise gossips of the adjacent township. The widow quickly recognised me, and graciously conducted the ceremony of introduction to the veteran *capitaine* and his *cara spousa*, from both of whom I instantly received a truly cordial welcome. They had evidently seen what is commonly called "better days," but, like the case of very many other brave defenders of their country, the "piping times of peace," after many years' hard service, had brought nothing but the effects of toil and waste of constitution in "battles fought and won," with marchings and counter-marchings, and a half-pay pittance. His manners were particularly of that easy gentlemanly *degagée* caste which none but the well-bred military man possesses. Free without vulgar familiarity, bland without bluntness, and dignified without any affected stiffness or reserve. The only blot in the mental portrait I drew of him on the spot was a yielding to an irascible hastiness of temper, which I knew not whether to ascribe to a national trait of character—being born in the land of the Emerald Isle—or to the petulance of a testy humour. Perhaps I may take blame to myself in exciting an ebulition of *his foible*. My fair friend, Mrs. H——, had introduced me also to her cousin, a young lady of bewitching loveliness, on a visit there from the north of Ireland, and it was proposed *instanter* that we three, who never can meet again in this world, should stroll down to the aforesaid romantic cove. Wrapped in contemplation of the surrounding curiosities, and discoursing "honeyed words," we took no heed of the fleeting moments that were passing on the swift wings of the sun's chariot steeds. The consequence was we returned home *an hour too late for dinner*, which the host, punctilio and precision personified, resented by scolding his sweet nieces. I endeavoured to throw the *onus* of the mishap upon my own shoulders, but nothing would pacify the old gentleman before the cloth was removed and the decanter was put into circulation, and he had fairly launched himself into the horrors of the American war, wherein he had personally served. Peace was restored in the deeply absorbing events of an "oft-told tale." I must not forget to mention as a mark of the veteran soldier's good breeding, that during my absence with the ladies he had walked down to my hotel and insisted upon my fellow-traveller joining us at the dinner table, and I really think his sedateness and intelligence of understanding very much contributed to procure our return to the captain's good graces. Our inattention to *punctuality* was a *disobedience of standing orders* not to be borne by one who had all his life been accustomed to command. But, perhaps, the most strange of all to-day's strange events was my learning now, for the first time, my fellow-pedestrian's *cognomen*. It arose from the occasion of introducing him to my friends. I suppose, but for this circumstance, I might have journeyed on with him a thousand miles and never once dreamt of making the enquiry. Conventional rules and customs have in general little to do, I think, with the habits of the children of nature and feeling.



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I just this instant aggrandised our inn by surnaming it *hotel*, but, before I quit the town, which we did the following morning, let me remark for the benefit of all future ramblers, that the general accommodation and attendance is anything but comfortable—literally cheap and nasty.

On coming back again to St. John's Cross we left our former route to the right hand, and kept our course in a direct line across the southern range of the island-mountains, cheered by the prospect of arriving at our former luxuriant quarters in Douglas Town by nightfall. The face of the country in this direction abounds in vegetation, and shews evident marks of the careful husbandman's labours. Where the nature of the soil admits it, the small Mank's farmer is a very industrious creature, wringing out by dint of patient toil and economy what an ungenerous inheritance denies him; and the nearer you advance towards the suburbs of Douglas the more is the hand of civilisation and improved agriculture discernible. In short, from St. John's to Douglas is one continued valley, clothed in rich verdure and dotted with neat farm-houses and pretty villages. These we discovered to be the hives whence had issued all the smiling and handsome lasses who had attracted our particular attention at the fair some two days previous. What with the beauty of surrounding objects and the pleasure of intellectual talk, we almost imperceptibly stole upon the end of our pilgrimage; though, alas! ere twilight had began to reveal the twinkling stars of the bespangled firmament, physical weakness obliged us each to confess that bed was the best resting place for our weary frames. My almost last thought was the image of the charming girl I had been introduced to at Captain P——'s. O thou roguish heart of mine, be not *again* entrapped! The following morning found me in company with my philosophic friend, the clever artist whom I had met in the coffee-room, and my facetious Sir John, rambling up the heights which overlook the town on the other side of the harbour. Upon the summit of these you obtain a complete dioramic view of the town lying at your feet, the bay, and the sea glittering from the refulgent rays of Sol's bright beams. On these chalky howe-heads, too, stands a lighthouse; on the descent into the town is the dempster's residence, the highest civil authority of the island; and to the right, commanding the harbour and the cape, is a strong fort, garrisoned by my uncle's old regiment, the 80th, a depôt of which was stationed there. In the evening we visited the theatre to see Miss Kelly, who was there with another Drury Lane *star*, performing in the *Jealous Wife* and *Miller's Maid*. The house, which is small but very chaste in its ornaments and commodiously arranged, was thronged from the orchestra to the ceiling. In the principal box shone conspicuous for their *distinguè* beauty and *bon ton* the ladies of the dempster's family. I wish I could speak as favourably for the churches. There are but two, and only one of them capable of containing a large and genteel congregation. Since, there has been founded a college, and therefore, perhaps, another church may have been built: it was certainly required. In the one my mentor and I, as I used to call him, attended on the Sabbath, the service was exceedingly well performed, and a great apparent devotion and decorum was manifest both in the ministers and the congregation. Having no poor-laws, they maintain the ancient custom of collecting "offerings" every Sunday, during the altar service, whether there be a communion or not. It was the peculiar and pleasing primitiveness of the thing that commanded my observation. Captain P—— had furnished me with a letter of introduction to some Irish relatives staying at Douglas. I

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therefore took the first opportunity of calling upon them. My reception was most gratifying, and, understanding in the course of conversation my desire to see the *whole* of the island, they very politely invited me to ride with them to Bishop's Court and Ramsay, making that circuit of the country which I had not yet inspected. The remainder of this day was spent in overlooking a match at billiards for which there is a very good public table, enjoying a sail in the bay where boats and men are provided at a reasonable charge, and attending an auction of engravings which afforded excellent diversion. The following morning I was up early to keep my appointment with Mr. C—— to breakfast with him and his newly married bride, and accompany them on a tour round the northern extremity of the island. I shall not readily forget the abominably hard trotting nag my landlord of the hotel furnished me. After losing sight of Douglas we wound up a remarkably picturesque defile through the heart of the fells, which run due north and south the entire length of the island. This steep and winding road, here and there jutting over yawning precipices, and presenting to the eye little else but barren crags and russet heath, among which a few straggling sheep were browsing, conveyed us to Kirk M——, an extremely interesting hamlet, with its humble whitewashed sanctuary. Here we called upon some friends of my conductor living in a lovely cottage buried in jasmine and woodbine. There is a very comfortable hostel here, and about a mile farther on is the palace of the prelate of Sodor and Man, called Bishop's Court. It appeared a handsome residence built in the Gothic style, and well shaded by shrubs and trees of every forest species, but my friends did not propose surveying the interior. I was afterwards told it is well worth the tourist's examination, and every facility is granted by the housekeeper. The Bishop himself, Dr. Murray,* was not then resident. Four miles farther on, between Kirk St. Michael and Ramsay, we pulled up our horses to look over a singularly Alpine residence, something in the form of Napoleon's prison, Longwood, in St. Helena. Such was its enticing situation, that a slight abatement in the proprietor's price would have made me an instant purchaser. The building consisted of a range of apartments on one story, lying on the declivity of a lofty fell, whose side was covered with trees and underwood. In front were spread upon a gentle slope blooming orchards and a well stocked garden. The prospect from such an elevation extended over the champaign part of the island, which, in the form of a promontory stretched its neck the length of seven miles into the sea, bearing on its surface the yellow harvest ready for the sickle. Inconsistent as it may read, this being the northern latitude of the island, vegetation of every description appeared to be infinitely more abundant and luxuriant here than what I had witnessed in the southern end. Contiguous to Ramsay, on the other side of the road, is the villa of Colonel A——, on a larger scale, in the centre of groves and verdant meadows equally admirable for sight and prospect. Ramsay itself is a small sea-port environed on one side by the island Alps, and bounded on the other by a spacious bay, memorable for being the scene of a severe naval action, in which, as usual, British valour proved victorious. Here we halted for dinner at what may very deservedly be entitled the hotel, there being no deficiency of fish, flesh, or fowl—every thing that the most fastidious appetite could require or the season supply, being attainable, and, wl at is

* The present Bishop is Dr. Short.

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not to be despised, at *very moderate expense.* Agreeably refreshed by our excellent repast, we remounted our horses and returned to Douglas Town by the coast road. Part of it runs along the edge of a precipice immediately overlooking the sea. There are strong fences erected to prevent accidents, so that the timid need not be alarmed; and the *view*, with all its combination of features, must be beheld to be imagined. Two hours' easy riding brought us to Douglas again, by a road running parallel with the shore of the bay, entering it at the point opposite the harbour, by a pass cut through the solid rock. The spectacle which breaks upon the eye as you descend towards the beach is most animating and enrapturing. The sun was fast embracing the far-off horizon of the blue waters, edge gilding the circumjacent clouds with golden hues. The "busy hum" of the lively town came wafted to the ear on the wings of the evening breeze, while all nature seemed to join with the gay and laughing parties gathered on the sands, to give effect to the enchantment of such a landscape.

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## KNIGHTS TEMPLAR.

*The following document was copied by me from a part of a minute-book which belonged to the "Early Grand Encampment of Knights Templar of England," and bearing an early date in the last century, also containing an impression of their Seal, evidently of ancient date, both of which came into the possession of his late Royal Highness the Duke of Sussex, M.S.E.G.M. of K. T. of England.*

JOHN PURDY.

A brief account of the most noble, sacred, and illustrious order of the Knights Templar, translated from an authentic ancient manuscript found in the year 1540, in a square oak box, under the high altar of the Templars' Church in London, immediately after the suppression of the Knights of St. John of Jerusalem, by Henry VI., the 25th May, in the above mentioned year.

I. C., ST. C.

The Knights of St. John were successors to the Templars after their expulsion by Edward II. in the year 1312, the time this manuscript is written and deposited. When found it was carefully conveyed to the hands of Jacob Ulric, St. Clair, of Roslyn, in Scotland, whose family had the honour of the hereditary Grand Mastership of that kingdom conferred on them, and in which it continued uninterrupted for upwards of two centuries. William St. Clair of Roslyn, in the year 1736, gave it to his nephew, John St. Clair, *M.D.*, of Old Castle, in the County of Meath, then studying at Glasgow, from whom and by whose assistance I took this copy in the year 1784. It was written upon a piece of skin, resembling our parchment, but much thicker; the letters, ancient Norman characters, found in the Doomsday Book of William I. Some had been gilt, but are now black, and chipped off; the whole seems to have been done rather with a painting pencil than any kind of pen; their colour mostly red, with some black. The entire would have been unintelligible to me, but for the assistance of the above mentioned Dr. St. Clair, who during his stay at Leyden, where he resided some years, and made the Celtic and ancient Norman languages his study for the better under-

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standing several original papers preserved in the family library, brought from Roan, in Normandy, by Jeffries St. Clair, soon after the Conquest.

This curious manuscript begins with the following address to the Divine Being; it certainly must appear an odd one to a common reader, but those who are honoured with the sacred Order of the Temple will readily comprehend it:—"We, the trusty champions of the great Immanuel, in this our day of tribulation, having with reverence and holy fear renewed on this spot our awful and glorious ties and ceremonies, whereunto appertaineth such things as the eyes of man hath not seen, neither hath the heart conceived, save only those who have seen the Golgotha, who have tasted of thy bitter cup, even from the valley of death, think it meet to sit down and commit to the earth as a sepulchre some things which may hereafter relight that sacred fire, which for some ages we foresee must be hid in the hearts of a chosen few, as in a grave wherein resteth bones and rottenness in wonder and contemplation. Yet at thy good time those dry bones shall be clothed, and live, and arise even from the dust, and through a weary pilgrimage arrive at thy Holy City, even the Holy of Holies; so be it unto us. We will bear thy cross—we have drank before thee—we have tasted of thy cup, Jehovah, the cup of thine own workmanship. We have looked with our eyes, with wonder and astonishment—we have seen thy wonder of wonders, O Lord. Our Head remember us; shorten this our rough and rocky road—take this heavy burden from us. Simeon, we think upon thee—horror, awe, and silence. Oh quench not our glorious light, nor extinguish us as the evil flame that sold thee. We die this day thy soldiers—we all perish together as we lived. Death cannot part us. O! spare a remnant some where to lay up the sacred rules of the servant Bernadine; nor cut us clean off, that thy soldiers fall not from thee for ever, and thy Temple here on earth. Oh grant these our last wishes here deposited on earth, may hereafter come to light, and bring us who suffer this day to the knowledge of future faithful brethren and champions of thy Cross. Amen, amen, amen."

Here follows an historical account of the Order, their rise, progress, and sufferings, signed by Hugo de Pagimis, and Godfrey De St. Andemere, Grand Master, and one hundred and fifty-seven Knights.

As most of the historical particulars of this ancient and noble Order have been largely treated of by several authors, I shall here only set down, in as brief a manner as possible, the mere heads of what this manuscript contains, and some annexed to it by Jacob Ulric St. Clair, to whom it was at first delivered.

This Order was originally founded by Pope Galasius V., A D. 1110. It is evident from certain ceremonies forming part of the rules of Knights Templar, that Galasius was a Freemason, who, in conjunction with St. Barnard, formed those rites and ceremonies which constitute the Order of Knighthood. There were originally but nine Companions, and those of the first men then existing in Christendom. During the Crusades these numbers were considerably enlarged as well as their business. The title originally given to this Order remains a secret to this day to all but those initiated; that which they commonly bear—namely, Templars—was given by Baldwin II. when he had subdued the Saracens. He appointed them a portion of land, and a house where the Temple of Jerusalem stood.

There were a number of poor Knights whose office it was to conduct pilgrims, at that time, safe through the Holy Land. The Council of

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Trent, A.D. 1127, fully confirmed all the vast privileges, donations, honors, and lands, allowed by the several Popes and crowned heads to this Order. In the year 1186, Saladin having taken Jerusalem, the Knights were dispersed over all Europe, where they founded large seminaries, famous for learning, wealth, valour, power, and an invincible love and adherence to each other. The Grand Master fixed his residence in the island of Cyprus. Among the numerous houses founded at that time, that which is now called the Temple, in London, and where this manuscript was found, was one of the most noblest and most magnificent. Ireland, at that time, the seat of piety and learning, was not destitute of this Order. New Dublin, where the Royal Hospital of Kilmainham now stands, was a most superb edifice of the Knights Templar, which they inhabited until the reign of Henry VIII.

It is evident from various circumstances of history, how great were the powers and privileges this Order possessed. In signing Magna Charta, that great bulwark of English liberty, in the reign of King John, A.D. 1215, we find the name of the Grand Master of the Templars in London, Brother Aylmeric, G.M., &c &c. &c., I.C.M., immediately after the Archbishop, and Randolph, the Pope's nuncio, before any of the temporal lords, though ever so high and potent. During the civil broils and disturbances of those days, all the money, plate, and valuables of London and Westminster, were deposited with the Templars, as they considered the valour and probity of the Knights their greatest safeguard and security in those troublesome times.

About the year 1309, Philip the Fair, of France, and Pope Clement V. plotted the destruction of the Order, fearing them as too powerful, and finding them contrary to their political views. Three years after, viz. 1312, they succeeded so far as to condemn and abolish the Order, in general Council held at Vienna, when Dauphin Philip treacherously seized on the Grand Master, who had been seduced from Cyprus to France, and accused him and the Order of the most unheard-of and ridiculous crimes; such as worshiping an ass's head, trampling on the crucifix, and denying Christ. The Grand Master and one hundred and fifty-seven principal Knights were burnt on this extraordinary charge, because they would not reveal their most hidden and sacred secrets. Nor did the fury of Philip and Clement rest here. They threatened both temporal and eternal destruction to all who should harbour the Order; and prevailed on Edward II. of England, to put them to death, or banish them from his dominions.

It was on this occasion this manuscript was buried. Edward's prosecution was not so severe as Philip's, for he suffered some of the Order to remain in his dominions, but under another name—as Knights of St. John.

They held some lands and revenues until the suppression of monasteries by Henry VIII., after which they were incorporated with the Knights of Malta, the only remaining branch of this famous Order, except honorary members, who were formed in several parts of Europe, about the year 1540, and who still enjoy the secrets and mysteries of the Order, with all its mystic rites, though not its *former power and grandeur.*

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## A MASONIC ANECDOTE

FOUNDED ON FACT, AND CONVEYING A MOST INSTRUCTIVE MORAL.

SOME five years ago a certain Lodge in a certain province received a circular from head quarters denouncing the *Freemasons' Quarterly Review*, and prohibiting its perusal. The mandate was religiously obeyed. That Lodge has been gradually declining, in a great measure from the want of some intellectual impetus. Two other Lodges in the immediate neighbourhood have regularly subscribed to, and read the excommunicated and inhibited periodical organ of Masonic intelligence. Those two Lodges are in a particularly active and thriving condition. The inference may fairly be drawn in favour of a publication that visibly unites a widely scattered host by one wide channel of useful and interesting information, so peculiarly necessary to the Fraternity and so well adapted for the library of every Lodge.

A PROVINCIAL GRAND OFFICER.

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## THE STATUE AND THE DREAMER.

THE feast of 29th April, 1846, had ended—the song had ceased—the guests had departed. Revelry, even drunkenness, had yielded to sleep—all was still—the silence of night had succeeded to the misguided orgies which for the time desecrated the temple, wherein none remained but the dreamer, who unconsciously slept at the base of the statue.

His breathing was short and difficult; he thought he was in another world, where spirits free from "mortal coil" were sitting in conclave reviewing the late scene, wherein the main principles of Freemasonry had been endangered. Among the spirits the dreamer traced the figures of those whose pictures adorn the Masonic hall, and also the "statue" of the late Grand Master. At length the statue moved! the lips parted! all was mute attention in the grand Lodge of Shadows. Thus the statue spoke:—

"My Lords, Brethren by blood and by Masonic tie,—Behold this dreamer! mark his troubled breathing! well does it tell his sorrow at what has taken place: let us use caution, but yet be frank. He has been permitted by some unseen power to penetrate our mysterious passage and visit the Grand Lodge of Shadows, it may be for some great inexplicable cause, the effect of which the same power will doubtless make evident. You have been summoned to reflect on the conduct of the misguided Brethren who have converted the rational enjoyment of the annual holiday or feast of the Grand Lodge of England into a mockery and derision, and have shewn to the profane world that it is possible for Freemasons to be forgetful of their duty; both as regards their allegiance to the Order and their character as members of civil society. If *we* are removed from the ills that encompass mortality, we are not the less anxious for the happiness of those with whom we have been associated, and therefore lament most deeply the present dereliction from Masonic dignity. I implore of you, my Masonic compeers, to declare your sentiments on this 'unhappy occurrence.'"

Here the dreamer became so startled as to create a fear lest he might awaken; the attention of the Masonic shadows was fixed upon him, but especially that of the statue, who observed—"Fear not, I know the dreamer; he may be trusted, although an enthusiast. Hereafter I will endeavour to bring to your recollection some by-gone days; our busi-

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ness now is with the present moment. Shades of my Lord Moira and of my honoured uncle Cumberland, I pray you aid me by your opinions."

The noble forms rose, and mutually addressed the illustrious statue; they declined, however, to express any opinion, preferring to leave the question in the care of their beloved friend, whereon the statue resumed—

"I had myself once contemplated some revision in the formation of the Board, as necessary to render the office of Grand Steward more effectually serviceable as well as dignified. I had always in view to profit in due time by the suggestions of those who were competent to offer useful advice. Still the constitutions sufficiently direct the objects and office of Grand Steward, so as to have prevented this hapless occurrence. The point now to be attained is, to mark the circumstance well, and to endeavour by strict examination and impartial justice to prevent a repetition of such disgrace to the Order. I could hope that my noble successor would, on the instant, suspend the late Board of Grand Stewards —hold an inquiry into their conduct—and if, after such enquiry, it should appear that the disturbance arose from circumstances not to be controlled by them, they should, in such case, be honourably acquitted of all blame and restored to their Masonic rank and function. But if, on the contrary, it should appear either that the Grand Stewards acted with evident want of decision, with inefficiency, or in wilful neglect of duty, they should be visited by such penalty as should be found commensurate with the offence."

The statue ceased, and the dreamer felt as if he was regarded with complacency; while, however, thought was inspiring hope, a mist came over his senses and left him no other evidence of the Grand Lodge of Shadows than what emanated from a dream, impressing his mind with a consciousness of the strongest necessity of acting with justice, tempered, it may be, with such moderation as may increase its value.

FIDUS.

Midnight, April 29th, 1846.

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## TO THE EDITOR.

Malta, May 14th, 1846.

DEAR SIR AND BROTHER,—You may remember, some months since, that a spurious Lodge was set up in Bristol, to which the attention not only of the Grand Lodge, but also of the judicial authorities, was directed. A notice eventually issued from the G.L., directed to the W.M. of all Lodges, cautioning them to *receive no brother* into his Lodge without a G.L. certificate (but more especially any one from Bristol), which reached the Lodges established in Malta.

Will you be kind enough to enlighten a few Brothers by replying to the following question, or by advising them how to act under peculiar circumstances?

At a distance of a few hours sail from this island are the kingdoms of Sicily and Italy, and daily communication is maintained. You are aware of the spirit which influences many natives of the latter country, and how many, called Italian refugees, have fled—how great are the persecutions they have endured—what privations they have borne to establish their rights, whether real or imaginary this is no time to inquire. Many of the refugees are Freemasons—but should a certificate be found on them, in their own country, perpetual imprisonment, if not death, would probably ensue, hence are they *never* provided.

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Under these circumstances, a new Lodge, desirous of acting in strict conformity with the instructions of the Grand Lodge, requires advice.

1st. To admit men without a certificate is to violate a G.L. command.

2nd. Not to admit them, is to exclude good Masons, and to wound the feelings of the Brother who proposes them as members.

In this dilemma is there no mid-course by which foreign members may have the right of *entrée* to Lodges under a British charter, without being admitted as members, subscribing or honorary?

A few weeks since, a Mason of high and long standing (a refugee), was rejected as an honorary member for the simple reason that he had done nothing to the knowledge of the members to entitle him to such a mark of distinction; yet his proposer was advised to introduce him in that capacity, since by the order above alluded to, he could not, unprovided with a certificate, have been admitted as a member.

The Brother proposing him of course felt chagrined at his rejection—unpleasant discussion followed—hence this demand by

A MEMBER OF THE ZETLAND.

[There may be some difficulty in the case, but in the sense of honesty, not an insurmountable one. The Grand Lodge of England itself is not infallible. Some five years since, by a sudden and disgraceful *ruse*, it actually denounced a Masonic periodical as traitorous—for speaking the TRUTH!—yet, thank God, that periodical exists, and, we hope, with some advantage to FREEMASONRY UNIVERSAL. In the case of the spurious Lodge at Bristol, the Grand Lodge was quite *en regle*, nor could it well *direct* that Italian refugees should be received. But in the case of "*A Mason of high and long standing* (*a refugee*)," we certainly are of opinion that an exception should be made in his favour. The course frequently adopted, where certificates cannot be introduced, is by testing the Brother on the Sacred Volume. Let the Brother take a moral obligation thereon, and if, after occasionally visiting the Lodge, his general demeanour as a Mason should be such as to entitle him to be ballotted for as an honorary member, an exception might be made in his favour, *and with advantage to the Order*. Such a course is purely within the construction of Masonic courtesy, for even the English Masonic constitution, generally tolerant as it is, could hardly refuse admission to a Brother where allegiance to Freemasonry in his own country exposed him to the fearful penalty of DEATH! A virtuous Freemason thus circumstanced, is a *beacon-light*—a test of purity—and should be respected accordingly.—ED.]

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## TO THE EDITOR.

36, New Broad Street, City, 28th May, 1846.

SIR AND BROTHER,—In your last number, under the head of "The Reporter," page 79, an article is inserted "Old King's Arms Lodge, No. 30, Feb. 25th," and proceeds with a copy of a circular sent from the Worshipful Master of that Lodge to its members, in which it is stated the Board of General Purposes decided "that the charges brought against various members by Bro. Gibbins, P. M., Bro. A. U. Thiselton, P. M., and others, were not proved." But it omits to state a very important portion of the decision of the Board, viz.—"That Bro.



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Gibbins (the then W. M.,) was fully justified in bringing the matter before the Board; in fact it was his duty to do so."

Presuming upon your candour and desire to do justice to all parties, I rely upon your inserting this communication in your next number, and that more particularly from the circumstance of the Board of General Purposes having thought it proper to severely censure the Worshipful Master of the Old King's Arms Lodge, No. 30, for having sent forth such a garbled statement of their decision on this case; by doing which you will oblige,

Your obedient Servant,
JAS. GIBBINS, P. M., No. 30.

[In compliance with Bro. Gibbins's desire we publish his letter, and with the greater pleasure, inasmuch as it confirms the general good sense of the statement complained of by him in the letter of the W. Master of No. 30, to the members of his Lodge. The terms "*garbled statement*" may or may not have been used by the Board; but the complimentary allusion to Bro. Gibbins in bringing a matter before the Board (*of which he was a member,*) that was not proved, conveys somewhat a sense of the ludicrous. Is Bro. Gibbins aware that since a certain member of the Board has joined the Lodge No. 30, there has been nothing but discord and quarrelling. Let Bro. G. advise the party alluded to, to depart in peace—Kindness and goodwill will resume their sway; but, by the very "pillars of Hercules," while such a member remains, farewell to peace and harmony.—ED.]

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## TO THE EDITOR.

London, 1st June, 1846.

SIR AND BROTHER,—A long series of ill health and imminent danger of death, have been the reasons for suspending my pen until the present moment, in answer to your intimation, page 206, June 1845.

Although I am fully aware of the great difficulty of reaching the ear of the Court of Rome, I am equally conscious that this Court is not impervious to truth or impenetrable to reason. Every question submitted to Rome is laid before the properly constituted tribunal—most minutely weighed and considered in all its bearings, before being determined, according to the strictest rules of truth and justice.

I have, therefore, long entertained an opinion on the efficacy of a respectful and courteous address or remonstrance, signed by the members of as many Lodges as possible, in England, Ireland, and even the colonies, indiscriminately by Catholics and others, to be sent to us here for the purpose of transmission through the hands of our bishop, Griffiths, in London.

When I wrote some time ago, to enquire whether the Grand Lodge would be induced to afford their Roman Catholic Brethren any assistance on such an occasion, it was at a moment when a cardinal (Capacini, since dead,) was here on his way to Rome. His stay was short, and I was not sufficiently recovered in time to resume the subject.

These few words may, for the present, perhaps, be sufficient for the purpose of exciting attention upon a very important point, involving, in the estimation of many, if not the salvation, the peace of mind of many thousand "good Catholics."

A CATHOLIC.

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## TO THE EDITOR.

SIR AND BROTHER,—A few years ago an individual, a resident housekeeper in this town, ———, anxious to become a Freemason, made application to a Lodge in another town to be admitted there; he was proposed, balloted for, but blackbeaned.

The same individual, a few weeks ago, made application to the Lodge in this town, and was proposed for admission by a Brother of the Lodge, who, at the same time, was informed by several of the Brethren, that the proposed candidate had been blackbeaned at ——— some years ago; at the same time it was stated that there existed a strong feeling against the candidate, and, if persisted in for a ballot, that he would be blackbeaned. Notwithstanding these hints given, the candidate was proposed in full Lodge, *balloted* for, and, as was anticipated, he was *blackbeaned by five votes*. This has caused dissension and unpleasant feelings amongst the Brethren, and a breaking up or separation is talked of by some of the members in favour of the candidate.

Sir and Brother, will you be so good, and give your opinion in your next *Quarterly Review*, (to "serve *as a land mark*" and guidance, in future, for a similar occurrence), whether *it is constitutional to propose a blackbeaned individual?*—Whether that Brother who proposed him, having been warned of the result to issue, is justified in proposing a rejected candidate?—or can he have just cause to complain of want of respect or courtesy shown to him, or consider himself insulted by *not* admitting the individual he proposed? A BROTHER.

[It is *possible* that the party desirous of entering the Order some years since, might have felt cognizant of the existence of some difference of opinion between himself and a member or members of the Lodge in the town wherein he resided, and that he therefore endeavoured to enter the Masonic portal elsewhere. Should this idea be correct, we see nothing therein but deference to propriety. It is better that one person should be refused entrance, than that the peace and harmony of many should be disturbed. Well, many years elapsed, and inclination still existing, his *amour propre*, probably revolted from seeking entrance where rejection had once followed. The party then tried his own town, and was *there* rejected—the former reasons possibly existing. The case is, we believe, an isolated one. If the party be respectable in character and courteous in disposition, his rejection is unworthy of the Brethren; if otherwise, while we still lament his rejection, his own good sense will doubtless supply the moral. Should, however, his rejection have resulted from mere ill-nature, (and Freemasons are but men), we can assure him that the door of Freemasonry will open freely to admit him. We have since heard that his first rejection arose from a most unworthy motive—ED.]

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## TO THE EDITOR.

DEAR SIR AND BROTHER,—I have much pleasure in informing you that the St. James' Lodge, No. 707, at Handsworth, have unanimously voted the sum of One Guinea annually to each of the *four* Masonic charities; a pattern this for the other Lodges under the English constitution. Let them do likewise, and the treasurer of each charity would, at the end of every year, be enabled to make a flourishing report of 762 guineas from this source alone.

Yours truly, A PROVINCIAL GRAND OFFICER.

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## COLLECTANEA.

TRANSCENDENTALISM.—"If you wish to know the origin of the word transcendentalism I will explain it, briefly and simply, as I understand it. All who know anything of the different schools of metaphysics are aware that the philosophy of John Locke was based on the proposition that all knowledge is received into the soul through the medium of the senses; and thence passes to be judged of and analysed by the understanding. The German school of metaphysics, with the celebrated Kant at its head, rejects this proposition as false; it denies that all knowledge is received through the senses, and maintains that the highest, and therefore most universal truths, are revealed within the soul, to a faculty *transcending* the understanding. This faculty they call pure reason; it being peculiar to them to use that word in contradistinction to the understanding. To this pure reason, which some of their writers call "the God within," they believe that all perceptions of the good, the true, and the beautiful, are revealed, in its unconscious quietude; and that the province of the understanding, with its five hand-maids, the senses, is confined merely to external things, such as facts, scientific laws, &c."

WHAT MAKES A GENTLEMAN?—"More than one correspondent asks us, "what makes a gentleman?" We cannot answer the enquiry in a word. A gentleman is sooner and more easily known than described. Nature must do something for him, education—we do not mean mere book learning—does all the rest. Many rich men are styled gentlemen by courtesy, and many poor men are denied the title, because they cannot afford to support it "after a fashion." Both, however, are, in the main, correctly estimated. The money of the one commands insincere servility—that is limited; the character of the other insures consideration and respect—those are general. Gentility means honour and refinement. It is ungentlemanly not to pay a tailor's bill as it is to repudiate a gambling debt "of honour"—in fact it is ungentlemanly to do anything that does not become an honest citizen and a Christian. The age of chivalry was an age of gentlemen—*in the rough;* the spirit of chivalry was purely gentlemanly; it professed all that is good, and gracious, brave, charitable, and pious. There is peculiar to a gentleman, a blending of delicacy and daring, modesty and manliness, truth and trustworthiness, candour and prudence, proper pride and becoming condescension, which belongs to no other individual: a blending of opposite qualities, which makes the perfect and harmonious whole. He learns to command himself, and is fit to control others. His self-respect is not so great as to blind him to the merits of his acquaintances. His acquired and occasional reserve agrees with his natural affability and condescension. It took Lord Chesterfield many pages to find out what is gentlemanly—nobody wants to be told what is *not* so. The greatest affront that can be offered to an Englishman, is, to be told that he is "no gentleman." By such an accusation you wound him on every moral point, and he fires at the thought. The veriest "snob" quails beneath the charge—his self-love cannot withstand it. The vulgar railer against gentility, in its *proper* sense, is a hopeless outcast—the reviler of all that elevates human nature. There is a mawkish, spurious, and unwholesome state *termed* genteel; but in reality it is most contemptible. Whether it be exhibited in such individuals as Hotspur's "certain lord," who, "but for vile guns would have been a soldier;" or whether it shows itself in would-be fine people, it matters not; the fastidiousness

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of one and the pretension of the other are equally ridiculous. True gentility cannot be "exclusive," any more than virtue. The needy man may aspire to become a gentleman—at least in mind and feeling. A king cannot be more—he may be *less*. Certain worldly advantages, which some are born to, others inherit, and many acquire, may, and in most cases *do* materially help to form and maintain the title and character of an English gentleman. Money has helped to make many men good and happy, others wicked and miserable: the want of it has been known to do the same. Neither of these consequences is certain. In the former case, a man fills his station, and disgraces or "adorns" it; in the latter, he merely fills his station, or *rises above it*. Personal distinctions are not as they were. Gentility is not Rank and Title, although it should always belong to both. Morality and intellectuality bring all men to their proper bearings, and all worthy men to a level. There is no legal standard for a gentleman, any more than for superiority in works of art. Fine clothes, and fine words, and even fine ideas, make, as it were, the gilt frame to a picture—setting off the whole, but apart from the intrinsic merit of the production. How many "mere copies" and wretched "originals" are elaborately framed and highly varnished? A man may claim his right to the title of Duke, or Lord or Baronet, or even Esquire, he may insist upon being *called* a gentleman, but by what means does he compel people to regard him as such?"

De Foe and his Creditors.—"They consented to compound his liabilities for five thousand pounds, and to take his personal security for the payment. In what way he discharged this claim, and what reward they had who trusted him, an anecdote of thirteen years later date (set down in the book of an enemy) will tell. While the coffee-houses raged against him at the opening of the reign of Anne, a knot of intemperate assailants in one of them were suddenly interrupted by a person who sat at a table apart from theirs. "Come, gentlemen," he said, "let us do justice. I know this De Foe as well as any of you. I was one of his creditors; compounded with him, and discharged him fully. Years afterwards he sent for me; and though he was clearly discharged, he paid me all the remainder of his debt voluntarily, and of his own accord; and he told me, that, so far as God should enable him, he meant to do so with every body." The man added, that he had placed his signature to a paper of acknowledgment, after a long list of other names. Of many witnesses to the same effect, only one other need be cited. Four years later, when the House of Lords was the scene of a libel worse than that of the coffee-house disputants, but with no one to interrupt it, De Foe himself made an unpretending public statement, to the effect that the sums he had at that time discharged of his own mere motion, without obligation, "with a numerous family, and no help but his own industry," amounted to upwards of twelve thousand pounds. Not as a matter of pride did he state this, but to intimate that he had not failed in duty. The discharge of law could not discharge the conscience. "The obligation of an honest mind can never die."

Expedient to Escape Slavery.—"On the 8th of June, a box labelled, "This side up, with care," marked, "To J. Bennett, Louisville, Kentucky," and, in another place "crockery-ware," was brought up to the wharf, at Memphis, preparatory to shipping. Soon after the box was landed on the wharf-boat, a strange noise was heard within, and upon its being opened, a live negro was taken from it. He had been almost suffocated in his confinement: hence the alarm. It seems that

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this negro, who was a slave belonging to a gentleman in the vicinity of Memphis, had paid J. Bennett, a free negro, fifteen dollars to transport him to a free state, and he, according to contract, boxed him up, and would have set him at liberty had he been successful."

SEASONABLE ALLUSIONS.—"Leaves dropping from the trees in autumn, may well be compared to the friendship of this world; while the sap of maintenance lasts, friends swarm in abundance; but in the winter of need they leave the neglected naked."

MODESTY.—"Modesty is the appendage of sobriety, and is to chastity, to temperance, and to humility, as the fringes are to a garment."

BRIEF BELIEF.—"A sceptic once said to the learned Dr. Parr that he would not believe anything that he could not understand; to which the doctor wittily replied, "Then, sir, your creed will be the shortest of any man's I know."

OVER ANXIETY.—"Almost all men are over anxious. No sooner do they enter the world, than they lose their taste for natural and simple pleasures, so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honour? and on they go, as their fathers went before them, till weary and sick at heart, they look back with a sigh of regret to the golden time of childhood."

LOVE AND HATRED.—"If I hate, I deprive myself of something; if I love, I am the richer by what I love. Pardon is the recovery of an alienated possession—human hatred a prolonged suicide—selfishness the greatest poverty of a created being."

CURIOUS EMIGRATION OF ANTS.—"In the month of June, says a correspondent of the *Aberdeen Journal*, my gooseberry bushes were infested with a very destructive species of caterpillar, and with a view of having them destroyed, I caused a bushel of the ants, *Formica Rufa* to be conveyed from Shin Glen and distributed amongst the bushes, which they perfectly cleared of the *varment* in two days. At the end of that period, however, the little creatures appeared in deep contemplation, gathered together in groups, and on a sudden marched off in the most perfect order to a neighbouring ant-hill (which no doubt some of their scouts had discovered,) where a succession of defeats and victories occurred before they were admitted to the freedom of the burgh."

"A WISE man should not obstinately adhere to particular habits and customs, nor should he be like a weathercock to change with every wind of fashion."

"IF there be one habit more than another the dry rot of all that is high and generous in youth, it is the habit of ridicule. The lip ever ready with the sneer, the eye on the watch for the ludicrous, must always dwell on the external; and most of what is good and great lies below the surface."

"THERE is this difference between happiness and wisdom. He that thinks himself the happiest man is really so, but he that thinks himself the wisest is generally the greatest fool."

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# POETRY.

## LINES.

Our noble craft is wisely based
On well judged mysteries,
And each advancing step is traced
Progressively by threes.
First is the opening glimpse of light,
Then the more high award;
The third, in blest effulgence bright,
Of both is the reward.

So in the charities we claim,
Exclusively our own,
To feed and educate, our aim,
Too long was only known.
But in this great—this last degree,
Our charity has made,
A higher, holier, thought we see,
THE nobler third displayed.

The orphan and the penniless
Right well our help demand,—
What Mason ever knew distress
And could withhold his hand?
From *them* we may expect return—
From *these*, alas! but one—
The light from charity's pure urn,
More brilliant than the sun.

June 17, 1846. EDWARD RALEIGH MORAN.

## THE ENCHANTED LAKE.

From "An Hour in Fairy Land."

THERE is in the west of Ireland a lake called the "Enchanted Lake," whose depths are the supposed habitations of the "Good people." In this lake many young men had at various times been drowned, and what made the circumstance more remarkable was, that their bodies were never found. People at length wondered at this, and at last it was believed that the drowned young men were not drowned at all, but that they were taken by the Fairies, and kept there for their sweethearts. I suppose—at any rate it was supposed—that they were endowed with perpetual youth, and the place is called the Enchanted Lake to this day. I was told of a poor Irish girl whose lover was upset in a boat and lost upon this lake; I endeavoured to console her in the accompanying song:—

Ah! linger not by that gloomy shore,
The treasures beneath it come back no more;
I know the beloved of thy heart is there,
That he sunk in the wave—but why despair?
They do not die who have sunk below,
'Tis but to the fairy realms they go;
Then, Norah, dear, for thy lover's sake
Mourn not—he dwells in the fairy lake!

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Norah! thy Dennis was young and brave
When his boat went down in the closing wave;
But under that wave—as the old wives say—
Is the land of youth, where's no decay.
Then Norah think that his young bright form
Shall never decay 'mid time and storm;
And mourn no more, for his own dear sake,
That he dwells below—in the fairy lake.

J. E. CARPENTER.

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## LINES

ON THE ARRIVAL OF THE FIRST STEAM MAIL-PACKET "THE THAMES," COMMANDED BY CAPTAIN HASTE, R.N., AT NASSAU,* NEW PROVIDENCE, BAHAMAS.

"What will not man attempt," so sang the bard†
Mecænas lov'd, "when wealth is the reward?"
What ought not man assay, when virtue's meed
Prompts the bold task and consecrates the deed;
When *universal* good, with smiling eye
Invites to taste the sweets of ev'ry sky;
And enterprise,‡ subservient to the cause
Of truth's best interest, forbids to pause;
When distant shores, scarce visited by man,
Sigh for instruction in Redemption's plan.
And Albion's sons, as generous as brave,
Bold to explore and ever quick to save;
With hearts, which, while they scorn the foeman's fears,
Can beat for *other's* woes—for *other's* tears.
Dead to their *own*, alive to *other's* care,
Find for themselves but cravings of despair?

Oh, see where, dumb with grief, they thoughtful stand
In useless woe, a melancholy band,
The stalwart race of England, doom'd to feel,
E'en worse than ocean's rage, or foeman's steel—
*Want* §—with'ring ev'ry hope with canker blight—
*Want*—dark'ning ev'ry joy with sorrow's night—
*Want*—forcing those with ruthless hand to part,‖
Whom *love* and *nature* make but *one* in heart;
And *consecrated* ties have bound to share
One common roof of happiness or care!

Yet, cease, ye sons of industry, from grief;
The First Great Cause of all supplies relief.
Let suff'ring patience bear you up awhile;
'Though hard your lot, hope brightens with a smile;
Bids emulation other lands explore,
And poverty at home bewail no more.

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* The writer was then at this place, when the event alluded to occurred.
† Horace. ‡ In allusion to emigration.
§ Referring to the great distress amongst the poor classes some short time back, consequent on want of employment and low wages.
‖ Whatever expediency or policy may advance in support of that system of poor law, which separates the wife from the husband, and the children from the parents, as the existing one in England now does, on economical and prudential motives: humanity, civil rights, and religion condemn, and ever must stamp it, as unworthy an enlightened nation.

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Henceforth your patriot breasts may cease to mourn
The pathless seas, which shut out all return;
No more, like exiles, banish'd from your land
Which gave you birth, you quit Britannia's strand.
Unwearied art with giant pow'r disarms
Th' unmeasur'd deep of all its dread alarms;
Bids distance vanish to a pigmy scale,
And triumphs over tide, and time, and sail!

See, taught by science, through the wond'ring tide
In mockery of wind your vessels glide!
The yielding waters own the magic pow'r,
Which shortens space and circumscribes the hour;
Whilst angry Neptune, from his coral bed,
Alarm'd, above the ocean lifts his head;
Views with affright his wide extent of waste
O'errun by "*Thames*" and paddled o'er by "*Haste!*"*
No swelling sail is seen to woo the breeze,
No sparkling oar to ply the measur'd seas;
Yet, bold and swift, as eagle, through the sky,
The stately ships across the waters fly.
Invention laughs, with all her novel train,
Nor waits to fee the sov'reign of the main;
Yet, not to seem forgetful or unkind,
Leaves a long legacy of smoke behind!

Wrath at the sight, the son of Ops† retires,
And foams, and roars, to mark th' unhallow'd fires;
Proclaims unceasing enmity to steam,
Which thus would make e'en trav'lling a dream;
O'er all th' opposing elements prevail,
And even give Nassau a double mail.‡

Nay, laugh to scorn the landsman's love of mining,
And put to very shame the speed of lining;
Till, lost to all the ways of deviation,
All lands and men become one common nation!

THOMAS EYRE POOLE, *A.M.*,
Colonial and Military Chaplain,
Sierra Leone, Africa.

March, 1846.

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## A SONG FOR SOMEBODY.

Naomi! Naomi! fair daughter of light,
With gestures so graceful, and glances so bright—
With accents so truthful, and fancy so rare—
'Tis thine to enrapture, or drive to despair!

Naomi! Naomi! with youth on thy side,
The richest, the noblest might make thee his bride;
And proud of thy beauty, thy worth, and thy love,
All else that is lovely exalt thee above!

J. LEE STEVENS.

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* The name of the steam packet which first went to Nassau was "Thames," and that of her commander "Haste."
† Neptune, son of Saturn and Ops, god of the sea, according to Heathen Mythology
‡ The mail-packet visits Nassau twice in the month.



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## WINE!

"Wine! wine! bring me wine, bring me wine,
Wine that is strong and old—
Fill thou thy glass, and I will fill mine,
Let the jest and the tale be told."

Dost thou call for a tale of some beautiful deed—
Some timid one succoured—some friend helped at need
Oh, a tale of true feeling, or bright witty jest,
Cannot ever need *wine*—strong old *wine*—to give zest.

"Ale! ale! bring me ale, bring me ale,
Ale that is old and strong—
Hail, fellow! well met—I bid thee hail!
Come, sing us a drinking song."

Oh, sweet music! thou joy of the good and the pure,
Must thou join in the revel and feasts of the boor?
No! ne'er let thy pinions for one moment rest
Where rude voices are shouting the tale and the jest;
But come, shed thy sweet gifts upon us who decline
To madden our senses with ale or with wine.

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## WATER!

Bright child of the fountain! bright child of the spring!
Thy beauties, pure water, fresh water, I sing;
While others are chanting the praises of *wine*,
To sing of thy virtues, fresh water, be mine!
When wearied and care-worn we sink down to rest,
With pain in our limbs, and with spirits opprest;
When we toss on our couches unable to sleep,
Oh! bring us *cool water*, and let us drink deep.
*Chorus*—Bright child of the fountain! bright child of the spring! &c.

What is't brings the glow upon childhood's sweet face,
Gives strength to his gestures, and spirit and grace?
'Tis the plunge in *fresh water* each morning and night,
'Tis the charm of *pure water* which makes him so bright.
The young bride is blooming so lovely and fair,
With snowy-white garments, and flowers in her hair;
Whence got the charm which bewitches our sight?
'Tis the child of the fountain sheds o'er her his light.
*Chorus*—Bright child of the fountain! bright child of the spring! &c.

Heart! hast thou no smiles to send forth to the lip,
Unless of strong wine we continue to sip;
And hast thou no flashes of fancy, oh, wit!
Save when with *decanters* before us we sit.
We'll heed not such wit, and such smiles we'll despise,
And we'll laugh at the wisdom in *bottles* that lies;
We'll laugh and we'll talk, we'll dance and we'll sing,
Inspir'd by a draught from the beautiful spring.
*Chorus*—Bright child of the fountain! bright child of the spring!
Thy beauties, pure water, fresh water, I sing;
While others are chanting the praises of wine,
To sing of thy virtues, fresh water, be mine.

ELLEN ECCLES.

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# MASONIC INTELLIGENCE.

## SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, MAY 6, 1846.

Present, *E. C.* R. Alston, P. Thomson, C. Baumer, as Z. H. J., with other 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 announced that the balance in hand was £350.

A Charter was granted for a Chapter to be held at Fleetwood, under Lodge 533.

Comp. PATTEN stated that he should, at the next Grand Chapter, propose a vote of Ten Guineas to the Girls' School.

Comp. H. B. Webb gave a like notice in favour of the Boys' School.

Comp. R. G. Alston rose to move a like sum in favour of the R. M. B. A. F., but withdrew his motion on being informed that the Grand Chapter already contributed £25 annually.

The Grand Officers of the year were then appointed and invested.

COMMITTEE OF GENERAL PURPOSES.

Grand Officers appointed by the Grand Z.—E. Comps. Dobie, M'Mullen, and James Savage.

Elected by the Grand Chapter.—E. Comps. Gibbins (44), H. B. Webb (36), John Savage (34), Parkinson (26), Patten (26), Acklam (21).

## ESPECIAL GRAND LODGE.

*April 29th.*—Present—The Right Honourable the Earl of Zetland, M.W.G.M. on the throne. Visitors—Sir Wm. Chatterton, Bart., Prov. G.M. for the Province of Cork, and other brethren.

Among the present and past Grand Officers, we observed, Bros. Lord Worsley, Col. Tynte, H. R. Lewis, R. Alston, R. G. Alston, Sir R. B. Phillips, Bart., D. Pollock, Dr. Granville, Dr. Crucefix Dr. Rowe, Adamthwaite, H. B. Webb, Cabbell, Henderson, M'Mullen, White, Bossy, Goldsworthy, Chandler, H. A. Hoare, L. Humfry, &c.

A letter from the Earl Howe to the Earl of Zetland was read, tendering his lordship's resignation as Deputy Grand Master.

The following new appointments were then announced:—

R.W. Bro. Lord Worsley, Deputy Grand Master.
" Henry Arthur Hoare, Senior Grand Warden.
" L. Humfry, Junior Grand Warden.
V.W. Bro. Alexander Dobie, Grand Registrar.
W. Bro. William Tucker, Senior Grand Deacon.
" George Robert Rowe, M.D. Junior Grand Deacon.
" H. Foreman, Grand Sword Bearer.

The other appointments remain as last year.

GRAND STEWARDS.—F. Salmon (1), J. B. Byron (2), L. Vigars (4), J. Havers (5), A. Tanqueraz (6), C. Tudway (8), J. B. Gibson (14), W. Marchant (21), L. L. Dietrichsen (23), C. Parish (27), —— (30), A. Arcedecken (32), F. Vink (66), J. Hodgkinson (72), J. Pennington (108), R. Gillespie, jun. (116), E. H. Baily (233), General James Caulfield (324).

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## THE FESTIVAL.

About four hundred Brethren sat down; the Earl of Zetland, M. W. G. M. in the chair.

After the usual loyal toasts were given, the memory of His Royal Highness the late Duke of Sussex, for upwards of thirty years the Grand Master of the United Grand Lodge of England, was given, and drunk in solemn silence. The Grand Master prefaced the sentiment with many appropriate remarks on the well known character and gratefully remembered services of the illustrious dead; which remarks were received with mute and reverential respect. On the conclusion of the address, the members of the Statue Committee, Bros. Cabbell, Crucefix, Hardwick, Jennings, and White, drew aside the curtain, and the statue of the illustrious Duke was unveiled, and thus solemnly delivered to the admiration and respect of the assembled Brethren.* At the moment, an effulgent stream of light poured forth on the Statue, caused by the sudden admission of gas from a tube concealed from observation, and revealed its colossal form in dazzling splendour—the effect was electrical —a pause of some minutes ensued.

The routine business of the social hour was then resumed; but we regret to state that we must here close our account of the remainder of the evening. The apple of discord was too successfully thrown; all was confusion; no respect was paid to the Grand Master, who, for a long time, in vain endeavoured to gain a hearing; he was, by many Grand Officers solicited to leave the chair, but his lordship fortunately yielded to the entreaties of other Grand Officers, and with great difficulty concluded the arrangements of the evening. The most painful part of our duty is to report that the ladies unfortunately witnessed the disgraceful scene. Bro. Cabbell, in returning thanks for the toast addressed to the Charities, commented with deserved severity on the tumult. Thus ended the Grand Festival of the Grand Lodge of England, on the memorable 29th April, 1846!

* Inscription.—His Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G. Born, 27th January, 1773; died, 21st April, 1843. The United Grand Lodge of Freemasons of England, over which he presided thirty years, erect this Statue as a memorial of their respect and affection. 1846.

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## UNITED GRAND LODGE OF ENGLAND.

### COMMITTEE OF MASTERS.

*May* 27.—Present, Bros. Chandler, Crucefix, Goldsworthy, Savage, P. Thomson, Rule, &c.

A Message was delivered from the Grand Master, that he should move that Bro. H. B. Webb, the late Grand Sword Bearer, should be entitled to the permanent rank and privilege of past Grand Sword Bearer.

The Correspondence between the Grand Master of England and the Grand Master of the Royal York Grand Lodge of Berlin was read.

The first letter dated September 18, 1845, was addressed by Bro. W. H. White, Grand Secretary, to the Grand Secretary of the Grand Lodge of Prussia. Its purport was to enquire whether any law existed in that Grand Lodge authorising subordinate Lodges to refuse admission to a Jewish Brother on account of his religion—if producing a certificate from the Grand Lodge of England—and whether there was any distinction between the Lodge and Banquet.

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The reply to this letter, dated 14th October, 1845, was to the effect, that a law does exist to the exclusion of Jews and Mahometans; and that if a Tyler should inadvertently admit any not professing the Christian religion, any Brother having cognizance of such fact, may denounce such Brother in open Lodge, who must retire accordingly.

The Earl of Zetland, still desirous to preserve harmony, then directed Bro. W. H. White to write in his name to the Grand Master of the Royal York Grand Lodge of Berlin, a letter dated 15th December, 1845, in which it was observed that there existed two Lodges in Germany holding warrants under the Grand Lodge of England, who admitted Jewish Brethren producing English certificates; that information had reached his Lordship that two Jewish Brethren, producing the certificates from England, were refused admission into the Prussian Lodge on account of their religion, in which the Grand Master, the Earl of Zetland, hoped there has been some mistake. The questions mooted in the previous letter of Bro. W. H. White, were repeated on the part of the Earl of Zetland.

A reply to this letter, dated 2nd March, 1846, was received about the 20th May, from the Grand Master of the Royal York, which letter, together with the previous correspondence, would be laid before the Grand Lodge on the 3rd of June proximo.

That letter observed, that for upwards of forty years none but Christian Brethren were admitted into the Grand Lodges of the Royal York, the three Globes and the Provincial of Germany; and no complaint was ever made until 1838, since which period the question has been continually agitated in all the German Lodges, and it has been settled to admit Jewish Brethren by all but the Prussian. That the Prince of Prussia is the protector of Freemasonry, and, as by the renewed statistics the result has been declared, that the Prussian Lodges have determined to exclude Jewish Brethren, the Prince feels himself bound to act with strict deference to such law. The Grand Master of the Royal York, under these circumstances, trusted that the Earl of Zetland would accept his most sincere regret that any misunderstanding should prevail, and hoped that amity would prevail with the Grand Lodge of England.

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Report of the Board of General Purposes.—The balances in hand were very considerable. The funded property of the Royal Masonic Benevolent Annuity Fund is 3,500*l.*

"*In the matter of the disorderly conduct at the Grand Festival on the 29th April, and in particular the assault on Bro. Leonard Chandler.*"

*May 18th.*—The Officers and Members of the late Board of Grand Stewards were summoned to attend the Board of General Purposes, together with other Brethren who had witnessed the disturbance; when the Brother who had especially misconducted himself by insulting Bro. Leonard Chandler made a very ample apology to that Brother and to the Board. His apology was accepted, and he was admonished accordingly.

The examination of the late Board of Grand Stewards and other Brethren was entered on, and after maturely considering the evidence, it was resolved unanimously, "That it is the opinion of this Board that the tumult which took place on that occasion was highly disrespectful to the Grand Master, discreditable to the Craft, and calculated to bring it into contempt.

That the conduct of Brother Charles Vink, of Lodge No. 66, and William Bullmore, one of the Grand Stewards, and of Lodge No. 23,

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was very unmasonic, and highly reprehensible, and such as to require the severest censure of the Board, and such as would merit a temporary suspension of those Brethren from their Masonic Privileges. The Board, however, are disposed to feel that, inasmuch as the great object is to prevent a recurrence of a scene so disgraceful and prejudicial to the interest and welfare of the Craft, it may be advisable not now to proceed farther than to pass this censure, it being manifest that the parties acted under wrong impressions and excitement.

Resolved unanimously, That a copy of the preceding Resolutions, signed by the Grand Secretary, be transmitted to Brother the Reverend Dr. Bowles, President of the late Board of Grand Stewards, with a request that he will make them known to the other Members of the said Board.

Extracted from the Minutes of the Board of General Purposes.

(Signed) WILLIAM H. WHITE, G. S.

NOTICES OF MOTION.

BRO. SCARBOROUGH—That 20*l.* should be annually expended in the purchase of scientific works for the Library.

BRO. BISGOOD—That certain words in the report given by the Board of General Purposes, as to the arrangements of the late Board of Grand Stewards, be expunged therefrom.

OTHER BRETHREN—Appealed against the decision of the Board of General Purposes as to the late Grand Stewards.

BRO. CRUCEFIX—That the sum of 300*l.* be allotted annually from the funds of Masonic Benevolence, and applied to the payment of annuities to the widows of Freemasons, under such regulations as the Board of General Purposes shall hereafter submit for the approval of the Grand Lodge.

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A very lengthy report from the Royal Masonic Benevolent Annuity Fund was read.

SCRUTINEERS for admission to Grand Lodge—Bros. Grimstone, Muggeridge, and Richardson.

SCRUTINEERS of Ballot for Board of General Purposes—Bros. W. H. Carlin, Jaggars, Rickards, and Robb.

At the Lodge of Benevolence, among other votes, was an almost unanimous recommendation to the Grand Lodge, that the sum of 50*l.* be granted to Mrs. Eliza Field, the widow of the late Bro. Robert Field, whose obituary was reported in our last Number (vide p. 86.)

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## QUARTERLY COMMUNICATION.

*June* 3.—Present, The Right Hon. the Earl of Zetland, M. W. G. M. on the throne.

R.W. Bro. Lord Worsley, Deputy Grand Master.
„ H. A. Hoare, Senior Grand Warden.
„ R. G. Alston, P. J. G. W., as J. G. Warden.
V.W. Bro. Rev. — Heyes, Grand Chaplain.
„ A. Dobie, Grand Registrar.
„ W. H. White, Grand Secretary.
„ W. Tucker, Senior Grand Deacon.
„ R. Jennings and T. Chapman, Gr. Dirs. of Cer.
„ H. Foreman, Grand Sword Bearer.
„ — Hobbes, Grand Organist.

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Past Grand Officers, W. Bros. Shadbolt, Gascoign, Crucefix, M'Mullen, Goldsworthy, Chandler, Thomson, Norris, &c. &c.; also several Grand Stewards—the Masters, Past Masters, and Wardens of the Grand Stewards Lodge, and the same of many subordinate Lodges.

The minutes of the past Grand Lodge and of the especial Grand Lodge were read and confirmed.

The Grand Master then stated that the R. W. Bro. Eliot had resigned his office of Provincial Grand Master for the province of Dorset, and that he had conferred the appointment on Bro. Wm. Tucker, the present Senior Grand Deacon. A vacancy having been thus caused in the Grand Deaconship, his lordship directed that Dr. Rowe, the Junior Grand Deacon, should become the Senior, and that Bro. Thos. Parkinson, should be the Junior Grand Deacon; that Brother was then introduced and invested accordingly.

The Grand Master then moved that Bro. H. B. Webb, the late Grand Sword Bearer, shall be entitled to the rank and privilege of past Grand Sword Bearer—the motion was carried unanimously.

The Grand Master then directed the correspondence between the Grand Secretaries of England and of the Royal York, of Berlin, as well as between himself and the Grand Master of the said Grand Lodge Royal York, to be read;* which having been done, his lordship expressed his regret that he was compelled to move that his representative at the Grand Lodge of Berlin should be withdrawn from such appointment, and that the representative of the said Grand Lodge should withdraw as such from the Grand Lodge of England At the same time his lordship observed, that in their private relations as Masons, those brethren were entitled to every respect, esteem, and regard; and he trusted that they would always be received with due honour. On the motion being put,

Bro. FAUDEL rose and addressed the Grand Lodge. He felt deeply impressed with the importance of the subject involved in the motion of the M. W. Grand Master, to whom he respectfully tendered his unfeigned thanks for the very courteous manner in which his lordship had treated him, both as regarded correspondence and personally in the Grand Lodge; he would also tender thus humbly the thanks of many absent Brethren, who confided to the impartiality of their Grand Master their interests and their hopes; he would boldly declare that the entire Masonic body, irrespective of country, were under the deepest obligations to the Grand Master of England, whose firm untemporizing conduct had saved the Order from a most dangerous and threatening position. The course adopted by that noble Brother was the only one that could with honour have been taken. As Freemasons of England, while presided over by so distinguished a ruler—associated with noblemen of equal honour and ability—we need not fear any apprehension of being mistaken in our position, if we were not in haste to retaliate for unprovoked injury. It was the consciousness of our moral strength that induced him (Bro. Faudel) to implore of the noble Grand Master to make yet one effort more in the hope of conciliating those who had so grossly mistaken the construction of pure Masonic principles. The step he would humbly recommend would be to direct a third letter to be written to the Grand Lodge at Berlin, pointing out that they themselves must ultimately be the only sufferers by their own folly, inasmuch as instead of causing the expulsion

*Vide* page 187.

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of Brethren not professing the Christian religion from other Grand Lodges, they would possibly themselves become excommunicated from all. He asked this favour as a Mason, believing it to be a paramount duty to endeavour by conciliation, and even by delay, as far as justice permitted, to win the Prussian Brethren back from error to the right path. For his own part he feared no misinterpretation of his motive; at the commencement of the disunion he was opposed to the vote of thanks to the Prince of Prussia, because he knew at the time of the misguided views both of his Grand Lodge and the prince; but at that very time, he (Bro. Faudel) was met by a most equivocal explanation; and now it was perfectly clear that the information given by him at the time was true to the very letter. His lordship's reputation and the character of the Grand Lodge of England were of too exalted a nature to suffer by an act of Masonic condescension; on the contrary it most probably would gain over those, as proselytes to truth, who now were acting from misguidance and error. Freemasonry was an universal bond —not a sectarian compact—and excluded no man on account of his religion. This was the fundamental basis, and having so declared it, we were bound to maintain it; and as the original system of Prussian Masonry derived its existence from that of England, we were bound to call the Brethren of that country back to their natural allegiance. The refusal to admit our certificates on the plea stated, was offensive, and contrary to Masonic law. The humble request he thus made to the Grand Master, for in no other terms could he shape it, might not be approved, but this would not prevent him from moving that the grateful thanks of the Grand Lodge be most respectfully tendered to the Right Honourable the Earl of Zetland, the M. W. Grand Master, for his uniform support of the principles of Freemasonry, but more especially for the protection thereof in the recent correspondence with the Grand Lodge of Berlin, by which the dignity of the Order has been maintained and proved.—(Bro. F. sat down amid general cheering.)

Bro. Dr. Crucefix briefly seconded the motion of Bro. Faudel, observing that he fully concurred in every observation that had fallen from that Brother. With regard to the conduct of the Grand Lodge of Berlin, it was not merely indefensible, but merited what it most surely would receive—the denunciation of the whole world; it struck for the annihilation of Freemasonry—but even the popular world would see therein nothing but narrow prejudice. The discussion so far from injuring the Order, would only display its purity.

Lord Worsley (D. G. M.) then put the motion, which was carried by acclamation.

The Grand Master returned thanks in a short but fervid address.

The minutes of the Board of Benevolence were then read; among them was a recommendation for a grant of Fifty Pounds to Mrs. Eliza Field, the widow of the late Brother Robert Field.

Bro. Crucefix rose and stated, that as the mover of this grant at the Board of Benevolence, he became the *pro-formâ* advocate thereof in the Grand Lodge. It was wisely provided for by the Constitutions that the Board of Benevolence could not grant more than *ten* pounds—that even the Grand Master could not exceed *twenty* pounds, and that higher grants should abide the approval of Grand Lodge. By this regulated scale, the immediate impulse of excited feeling was prudently checked, and it gave a farther opportunity for consideration. He should confine

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himself to two facts. First, that the Lodge of Benevolence was nearly unanimous in their recommendation, and next, that the merits of the deceased Brother, conspicuous and comprehensive as they were, were reflected with additional grace in the character of his amiable, bereaved, and afflicted widow. Were he to say more, he should weaken the justice of a case which he conscientiously believed was never exceeded. He moved that the recommendation be acceded to.

Bro. W. Wright seconded the motion.

Bro. Dobie differed from the mover, and moved an amendment, that the case should be referred to the Board of General Purposes, as was the course he always adopted when such large grants were suggested. He thought the most ample investigation should be made, and that the Grand Lodge should not be appealed to *ad captandum*. The amendment being seconded,

Bro. Crucefix replied. His experience in the transactions of Grand Lodge compelled him to observe that the objection was mistaken altogether on a point in precedent; and it was too much tacitly to agree with Bro. Dobie that his amendment was according to the practice of the Grand Lodge. In the case of the Widow Barnett, an aged lady, nearly ninety years of age, whose husband had deceased upwards of thirty-five years, the Grand Lodge certainly referred the case to the Board of General Purposes. But why? Because the Board of Benevolence could not deal with it constitutionally. The phrase *ad captandum* was not graceful, and he regretted it had been used. The case of Mrs. Field was brought forward in the most constitutional manner.

At this moment the alarm was given, that the gas-pipe from which the stream of light proceeded, by which the statue of the Duke of Sussex was irradiated, had burst, and the dread of fire was sensibly affecting the meeting.

Bro. W. L. Wright requested Bro. Crucefix to allow the case to go to the Board of General Purposes, which request, under the serious emergency, was consented to. The original motion was withdrawn, the amendment adopted, and the Grand Lodge was hastily closed.

All other business was of course suspended. The following return of Members elected on the Board of General Purposes was returned to the hands of the Grand Master, duly signed by the scrutineers, viz.:—

| MASTERS. | | | | PAST MASTERS. | | | |
|---|---|---|---|---|---|---|---|
| Charles Lee . . | No. | 9 | (79) | John Savage . | No. | 19 | (101) |
| F. T. Gell . . | " | 12 | (74) | Fred. J. Marillier | " | 21 | (84) |
| John F. Archer . | " | 108 | (99) | Thomas Tombleson | " | 25 | (108) |
| John Hodgkinson | " | 113 | (106) | Thomas Scrivener | " | 30 | (85) |
| R. Cross . . . | " | 234 | (100) | John Bigg . . | " | 109 | (110) |
| Mark Tomkins . | " | 275 | (100) | Andrew Gardiner | " | 118 | (72) |
| J. W. Mountain | " | 318 | (102) | A. Andrew Le Veau | " | 463 | (80) |

Before leaving the hall, we ascertained that the danger had been most imminent. The gas-pipe had become red-hot, and had ignited the beams and rafters of the gallery to a fearful extent. The fire had smouldered during the whole of the business of Grand Lodge; and it was the opinion of the fire-brigade, that had it been previously on fire; and assuredly had half an hour longer elapsed, this magnificent hall would have been burnt to the ground, and probably all the premises. We have



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heard it rumoured, that had such been the case, there would have been no recovery from the fire-offices, as no notice had been given of the recent alterations with the introduction of gas. Thus far good comes out of evil; but we must enter a protest against that lamentable want of forethought, which, but for a fortunate accident, might have amerced the Grand Lodge in a most fearful loss of property. Where the probable blame rests, it may not be prudent at present to state; but justice requires the strictest enquiry and the most ample explanation.

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## GRAND CONCLAVE OF ENGLAND AND WALES.

### INSTALLATION OF THE M. E. AND SUP. GRAND MASTER SIR KNIGHT COLONEL CHARLES KEMYS KEMYS TYNTE.

*April 3rd.* — This august ceremonial was conducted in the new temple, Freemasons' Hall, London, with much solemnity. Sir Knight R. T. Crucefix, *M.D., L.L.D.*, officiating as Grand Director of the Ceremonies.

It being of the utmost importance that due order and decorum should be observed, lists of the Masonic Knights, members of the Grand Conclave, were prepared; as also lists of the Visiting Masonic Knights, not members of the Grand Conclave, stating the encampment and rank of each individual: these lists were respectively signed.

The encampments under the roll were represented by their members. Many also attended as Visiting Knights.

The number present were about one hundred.

The temple presented a very appropriate appearance. The decorative arrangements were made by Sir Knights Burckhardt and Goldsworthy.

The Grand Director of Ceremonies having seen the Sir Knights placed under their proper banners, retired and reported to the Grand Sub-Prior that every thing was arranged for the opening of the Grand Conclave.

The Grand Sub-Prior, preceded by the Committee, then entered the Temple, the Sir Knights respectfully rising; the organ playing an anthem. The Grand Conclave was opened in form.

The Grand Chancellor then read the minutes of the last Grand Conclave, relative to the election of Sir Knight C. K. K. Tynte, as Grand Master, which were unanimously confirmed.

The Grand Sub-Prior then intimated that Sir Knight Colonel Tynte had considered it to be for the welfare of the Grand Conclave, that the following offices should be created, in addition to those named in the statutes, viz.:—Grand Prior, Chamberlain, Hospitaller, two Aides-du-Camp, Sword-Bearer, and Banner-Bearer.

On which a motion was made, seconded, and carried unanimously, that such offices be created accordingly.

The Grand Director of Ceremonies then mustered the following escort for the introduction of the Grand Master-elect, viz.:—The Grand Equerry, with drawn sword; the Grand Director of Ceremonies, with wand; Grand Chamberlain, with cushion; Grand Prelate, with Holy Gospel on cushion; Grand Standard-bearers, with banners; Heralds. The escort marched within the lines of the Grand Conclave and retired.

The Grand Director of Ceremonies having announced to the Grand Master elect, the unanimous confirmation of his election, his Eminence

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signified his great pleasure thereat, and desired to be introduced to the Grand Conclave forthwith. The escort then conducted the Grand Master to the Grand Conclave; on his entrance the organ pealed forth a solemn strain. The Grand Master and escort then marched up the north—paced the east—traversed the south, and west, and north, and arrived again at the east. During this march the Sir Knights were in order, and their swords elevated in a slanting direction; the escort passed under a canopy of steel.

The Grand Prelate then approached the altar, and, having placed thereon the cushion with the Holy Gospel, resumed his seat. The escort then divided right and left, leaving the Grand Master in front of the altar, and in full view of the assembled Sir Knights; the organ playing an anthem.

The Grand Sub-Prior addressed the Grand Master, directing him to kneel and join in a solemn invocation to be pronounced by the Grand Prelate; during which invocation, most impressively delivered by the Rev. Sir Knight Fallofield, the Sir Knights stood to order, and the standards were reverentially lowered: at the conclusion, the organ again pealed forth a solemn strain.

The Grand Sub-Prior then demanded of the Grand Master if he was willing and prepared to take the required solemn obligation, which being assented to, the Grand Prelate administered the obligation. The organ again played, and the Grand Master was raised and invested with the cordon and mantle of the Order.

The Grand Sub-Prior then retired from the throne, into which he then formally inducted the Grand Master, and presented him with the baton of Office. The Grand Conclave then rose and unanimously saluted their newly obligated Grand Master.

The Grand Director of Ceremonies then proclaimed the Grand Master from the east, and directed the first Herald to do so from the body of the encampment in the following manner:—

"Sir Knights of the Order of the Holy Temple and Sepulchre of St. John of Jerusalem, our Brother and Companion Sir Knight, Colonel Charles Kemys Kemys Tynte, of Halswell, Provincial Grand Commander for the Masonic Province of Somerset, has been installed Most Eminent and Supreme Grand Master in the Kingdom of England and Principality of Wales. Whom God preserve!"

The organ was then played.

The Grand Sub-Prior next called on the Sir Knights present to join him in a solemn promise to pay strict obedience to the supreme authority of the Grand Master, and to express their readiness to co-operate with him in maintaining the laws, rites, and ceremonies, of the Order; and as a pledge of their fidelity invited them to lower their swords towards the Holy Cross.

After a brief address to his eminence by the Grand Sub-Prior on his exalted position, the Grand Master entered on his official duty.

The Grand Master addressed the Grand Conclave at some length, thanking them for their unanimous consent in having placed him in so distinguished a situation, and assuring them that his unceasing exertions should be employed in endeavouring to repay their confidence by cultivating their good opinion, and, if possible, gaining their esteem by a strict observance, on his own part, of the laws and regulations of the Order. In particular, he thanked them for their having so unanimously passed a resolution, (founded on his suggestion), that additional offices

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in the Grand Conclave should be created. The necessity for such offices arose thus:—On looking for the first time at the statutes, he thought it impossible to be enabled to fill up all the offices therein stated; but, on reconsideration, he felt that the provincial encampments deserved their share of the honours; and that, therefore, instead of there being too many offices, he found they were insufficient for his views. In the appointment of the Grand Officers he must solicit the forbearance of the Sir Knights—it was easy to please, but it was a difficult task not to offend; even some of those of whom he was about to request the acceptance of office under him might not be pleased with the rank he should assign to them—they would please to bear in mind that he was himself, although a veteran Masonic Templar, as yet but young in office, and therefore hoped they would overlook his too prominent defects.

The GRAND MASTER then intimated that, pursuant to the statutes, a Grand Treasurer should be elected; whereon a ballot was taken and Sir Knight JOHN VINK was elected by a considerable majority.

The GRAND MASTER then nominated the following as the Grand Officers for the ensuing year:—Sir Knight W. Stuart, Deputy Grand Master; Sir Knight B. B. Cabbell, Prior; Sir Knight J. C. Burckhardt, *ad vitam*, Sub-Prior; Sir Knight Rev. W. Fallofield, *M.A.*, Prelate; Sir Knight Frederick Fowke, *Bart.*, First Captain; Sir Knight —— Robb, (*Major*), Second Captain; Sir Knight W. H. White, Chancellor; Sir Knight —— Claydon, Vice Chancellor; Sir Knight T. H. Hall, Registrar; Sir Knight J. Vink, (elected by Grand Conclave), Treasurer; Sir Knight H. R. Lewis, Chamberlain; Sir Knight T. F. Savory, Hospitaller; Sir Knights J. H. Goldsworthy and C. Baumer, 1st and 2nd Experts; Sir Knights W. Tucker and J. Ellis, 1st and 2nd Standard Bearers; Sir Knight Rev. Jos. Senior, *LL.D.*, Almoner; Sir Knight R. T. Crucefix, *M.D.*, *LL.D.*, Director of Ceremonies; Sir Knights R. G. Alston and —— Howe, 1st and 2nd Aides-du-Camp; Sir Knights H. B. Leeson, *M.D.*, and —— Francis, 1st and 2nd Captains of Lines; Sir Knight James Wyld, Sword Bearer; Sir Knights J. P. Acklam and Laurence Thompson, 1st and 2nd Heralds; Sir Knight F. N. Crouch, Organist. Noviciates—J. Barton, Equerry; and J. Dalton and J. Nicholls, Assistant Equerries.

The Grand Officers were severally introduced by the Grand Director of Ceremonies, and were addressed by the Grand Master, who very cordially shook hands with all.

Sir Knight CRUCEFIX moved that, in addition to the numbers stated in the Statutes to form the Committee of General Purposes, that the following be members thereof *ex officio*, viz.—The Grand Master, the Deputy Grand Master, Grand Prior, Grand Chancellor, and Grand Vice Chancellor, which resolution, having been seconded, was carried unanimously.

The Grand Master nominated on his part as members of the Committee, Sir Knights Dr. Crucefix, Dr. Leeson, and J. H. Goldsworthy.

Sir Knights Henry Udall, —— Wackerbarth, Thodey Smith, and James Gibbins, were elected by the Grand Conclave as the four members of the committee provided by the statutes.

The Grand Conclave was then closed in ample form and with solemn prayer.

At half-past six o'clock the Sir Knights sat down to banquet. The M. E. Grand Master in the chair, supported by Sir Frederick Fowke, *Bart.*; Sir Knights Stuart, D.G.M.; —— Robb; Michael Furnell,

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Provisional Grand Commander for North Munster; the Rev. W. Fallofield; W. H. White; R. T. Crucefix; R. G. Alston; —— Ellis, (Falmouth); —— Pearce, (Penzance); —— Fowler, (Bristol), &c., &c.

The graces before and after dinner were delivered by the Grand Prelate in the Latin language.

The usual loyal toasts were given, viz.;—The Queen, the daughter and niece of Masonic Templars; her Majesty the Queen Dowager and the female branches of the Royal family; Prince Albert, the consort of her Majesty, and the male branches of the Royal family, and may they in due time become members of the Order; the memory of his late Royal Highness the Duke of Sussex, (in solemn silence). The Grand Master prefaced each toast with appropriate remarks; in offering the last, to the memory of his Royal friend, he was visibly affected.

The Deputy Grand Master, in a very neat address, proposed the health of the Grand Master, and congratulated the Order on the happy recommencement of its proceedings under so distinguished a Masonic chief—(great applause).

The Grand Master acknowledged the compliment, and recapitulated the sentiments he expressed in Grand Conclave, expressive of his deep sense of obligation, and his anxious hope that he should discharge the duties of his office to the satisfaction of the Order; and concluded his address by proposing the health of the Deputy Grand Master and the other Sir Knights who had done him the honour to accept office under him. (Cheers.)

Sir Knight Stuart, D.G.M., returned thanks on the part of himself and the other Grand Officers.

The Grand Master next gave "Lord Glenlyon and the Masonic Knights Templars of Scotland."

Sir Knight Crucefix regretted that some native born Sir Knight from Scotland was not present to acknowledge the toast; but he could hardly be out of order in rising as a Knight Grand Cross of that kingdom; and he felt certain that the Masonic Knights who held allegiance to that body, would hail the announcement of this day's proceedings as a most auspicious omen. It was true that some novelties had recently been introduced into the Order on the other side the Tweed, which must abide the test of experience; but of the election of Sir Knight Colonel Tynte, to the elevated position of Grand Master, there could be but one opinion. There was a legend connected with the family of the Grand Master, which, with permission of the company, he would relate. The field of Ascalon was remarkable in history for deeds of valour. Christian and Saracen blood gushed in awful deluge. Richard Cœur de Lion and the Saladin vied with each other in deeds of arms—the battle axe and the scymitar dealt with death in equal carnage—the earth was strewed with the victims of war—the noble war horse and the gallant rider—Templar, Paladin, Saracen—all yielded to the grim tyrant. During the heat of the battle, the Lion King—often in danger and as often hewing his way out of it with his enormous battle-axe—remarked a youth, a mere boy, who, in spite of all opposition, maintained his ground near his person. Boy as he was, the king observed him strike down no less than six of the Saracens; at length the carnage was stayed, and the battle ended. Richard's first order was to bring before him this stalwart youth, who, that day, had so awfully fleshed his maiden sword—"Well hast thou gained thy spurs, gallant boy," said Cœur de Lion. "Dyed with Saracenic blood. Rise, Sir Knight! and, in future, bear the name of Tinctus!"

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In that flower of chivalry, the gallant boy, (continued Sir Knight Crucefix), we find historical proof of the ancestry of our present newly elected Grand Master, Sir Knight Colonel Tynte. Had the Grand Conclave been actuated by a spirit of enquiry into these circumstances, it would have reflected a credit on them to have elected the descendant of such a hero. But the legend is not the less valuable, that its identity with the present meeting has been entirely fortuitous. Long may our gallant Grand Master live to enjoy his dignity and maintain our principles—(great cheering).

The GRAND MASTER then gave—The Duke of Leinster, the Grand Master of Masonic Knights Templar, and Sir Knight Michael Furnell, the Provincial Grand Commander for North Munster—(cheers).

Sir Knight M. FURNELL expressed his gratitude for the honour done to his noble chief and himself, and assured the Grand Master that the proceedings of the day had so deeply impressed him, as to lead to the conviction that from this moment he dated the resuscitation of the great moral power derivable therefrom; its influence would spread with energy, and dignify the sister Grand Conclaves with a spirit of emulation—he was about to visit the continent, and should be proud to be the messenger of joyful tidings—(cheering.)

The GRAND MASTER next gave—"The Provincial Encampments and their Commanders." (Much cheering.)

Sir Knight ELLIS (of Falmouth) was the first to reply, in an address remarkable for its neatness and point; he took a pleasing range of the transactions of the day—adverted to the long dormant state of the Order—and paid a well-merited tribute to the qualifications of the Grand Master for the office. Sir Knight Ellis was much cheered.

Sir Knight FOWLER (of Bristol,) followed. He deeply regretted that the Order had slumbered in London for thirty years; but hoped that, as the M. E. Grand Master had so eloquently declared his determination to rally the Masonic Knights under their proper banners, that his efforts would be crowned with success. (Cheering.)

Sir Knight TUCKER (of Coryton,) briefly expressed his accordance in the views of his Brother Provincial Commanders—assuring the Grand Master that the allegiance of his encampment to the Grand Conclave was most sincere. (Cheers.)

The next toast was—"Knights from foreign Encampments." Acknowledged by Sir Knight Beniowski.

The GRAND MASTER proposed the health of all Knights Templars wives, widows, and orphans, which was received with acclamation. Some other toasts followed. At length the concluding one to—"The Poor and Distressed" ended the list; when the Grand Master retired amid the affectionate applause of his comrades, and the meeting separated.

We cannot conclude our account of this most auspicious meeting without apologizing for the meagreness of the report, which is entirely from memory. That the meeting, both in Grand Conclave and at the banquet, was every thing that was desirable and much more than was hoped for, is generally understood to be the case. In the previous arrangements and ceremonial of installation, there were no references to precedents; for it is to be lamented that all the records and books of the Grand Conclave were destroyed by the fire that took place in the house of the late Sir Knight Gill, the Grand Registrar. So that the

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ceremonial was limited in its effect; but it derived a high moral influence from the very consistent forbearance of a very numerous meeting, who justly felt that the circumstances under which they met were most important, and their knightly construction of the necessity of strict obedience to the discipline ordered for the occasion, was as remarkable for its propriety as it was serviceable to the cause.

At the banquet, the gallant Grand Master shone with all his social power—there was nothing left unsaid or undone—and he was rewarded by the unfeigned and sincere acknowledgments of every one present. Nor must we forget to observe that Sir Knight Crouch, and the veteran Charles Taylor, delighted the company with their rare and accomplished singing. The former gave us the sweetest melody of the present day, and the veteran Knight brought back to our memory the recollection of our boyhood, in some of the rarest specimens of the past.. Should any one be forgotten? No! and we say to our host Brother Bacon—let all banquets be like that of the 3rd April, and you need not fear competition.

A few last words—aye, there was a symposium. Some gentle Knights did adjourn elsewhere, and "fought their battles o'er again"—but what will Sir Knights Ellis, Crucefix, Pearce, and others, say to this—*verb. sap.*

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Since the above meeting, the Grand Conclave has thought fit to become again *endormant*—all is mute silence. We have a Grand and a Vice Grand Chancellor, who, with a magnificent cortége of Grand Officers, are—"All noddin, nid-nid noddin!"

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## SUPREME GRAND COUNCIL 33° FOR ENGLAND AND WALES.—ANCIENT AND ACCEPTED RITE.

DEUS MEUMQUE JUS—ORDO AB CHAO.

We had hoped to have given a full account of the active operation of this highly important body, the sphere of whose utility is likely to become manifest. The "*Hauts Grades*" in this country have, hitherto, had no rallying point—no governmental discipline; but this was not the worst part of the subject. To seek for diplomas of degrees without the attainment of knowledge, was not considered unbecoming—to grant them without sufficient discrimination was not held to be *infra dig.*; consequently, in these piping times of railroad speed and economy, it is not to be wondered at that the mania had extended into Masonry, and that many a Mason scarcely fledged from the nest, has taken wing, and returned home a full grown 33°! Not but that there are very honourable exceptions; but, we fear, they only prove the rule. It has been long a desirable point that English companions should be enabled to find in their own country the means of attaining the highest possible qualifications, and the names of the following Brethren having transpired, we give them without hesitation, as a guarantee that they may be fairly said to possess a competent knowledge, and that they are not likely to confer any of the degrees without due discrimination; thus the honour of the diploma will be enhanced, and a character for consistency obtained by finding in England the means of qualification. The highest offices of the Grand Council are thus filled:—

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M. P. I. S. Grand Master, *ad vitam*, Robt. Thos. Crucefix, *LL.D.*
I. S. Lieut. Commander, Geo. Oliver, *D.D.*
I —— ——— Henry Udall, *Barrister-at-Law.*
I —— ——— Henry B. Leeson, *M.D.*
I —— ——— Richard Lea Wilson, *D. L. City of London.*

The above are all of the 33rd, or Sovereign Grand Inspectors' General degree.

Other Companions are under qualification, and the Constitutions are preparing with the most careful attention.

It is hardly necessary to remark that, in the exercise of these important functions, the Supreme Grand Council do not intrench on the privileges of the Grand Conclave, which is constitutionally limited to the degree of Masonic Knights Templar. The jurisdiction of the Grand Inspectors General commences with the Sublime Grand Lodge, and ends with their own, including all the intermediate degrees.

We congratulate the Order on the organization of the Supreme Grand Council, and heartily wish it success and perpetuity.

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## THE CHARITIES.

### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

QUARTERLY GENERAL COURT.—*8th April.*—Present, Bro. B. B. Cabbell, Treasurer, in the chair; Bros. Lewis, Crucefix, Bossy, and many other Governors.

The four vacancies were filled up without election by the four approved candidates.

Dr. Granville, whose resignation had been tendered and accepted some time since, was unanimously elected Consulting Physician to the Institution, in grateful acknowledgment for twenty-five years' service as one of its medical officers.

It appears by the minutes of the House Committee, that the Grand Secretary, Bro. W. H. White, some time since had sent in his resignation as a member. The auditors report was read, and gave general satisfaction.

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THE ANNIVERSARY FESTIVAL was held in the Freemasons' Hall on Wednesday the 20th of May.

The Right Hon. the Earl of ZETLAND, M. W. G. M., in the chair. About two hundred and forty Brethren sat down to Banquet. Among them a more than usual number of Grand Officers, who were for a time inconvenienced for want of proper seats at the Cross Table, arising, however, entirely from their not having given notice of their intention to be present.

The musical arrangements were conducted by Bro. Jolley and his pupils, assisted by the Misses Williams, the veteran Bro. Blewett, and other vocal friends. The programme of the songs, &c., was circulated, and among other very effective pieces was the following hymn, written for the occasion, by one of the best friends to the charity, whose tearful eye as the hymn was sung by the children gave proof of his estimable heart. Brother, we envy thee! Let the reader judge the effect, as the children sung the following beautiful hymn, composed by Bro. T. Jolley, jun.:—

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HYMN SUNG BY THE CHILDREN.

*Written for the occasion by a Brother Mason, and composed by Brother T Jolley, jun.*

God, the great Architect of heaven,
With one almighty word,
Call'd forth this world from chaos wild,
Whilst angels round ador'd.
He formed man with heart as pure
As seraphs in his sight;
But sin with loathsome guile crept in,
And cast o'er earth a blight.

Then 'gan the herbage of the field
To wither and decay,
The flowers to hang their fainting heads,
To droop and die away;
And man now heir to grief and woe,
Forgot his Maker's praise,
Till He was sent who conquered sin,
Man's heart once more to raise.

So we the children of your care,
Were left to pain and woe,
But now are brought to know the source,
From whence our blessings flow.
For FAITH, and HOPE, and CHARITY,
With kindly influence mild,
Has led your hearts with one accord
To bless a Brother's child.

To God our praise, to you our thanks
For ever shall be given,
And with united voice we'll sing
Hallelujah loud in heaven.
Hallelujah, Praise the Lord.

The children then walked in procession round the hall. At first they gleaned smiles and gratulations, but as those of the tenderest age brought up the rear with the excellent matron Mrs. Crook, the heart overflowed and the sensation became almost painful. The company rose as a Brotherhood, pledged to support the orphans of the departed or the unhappy, and the thought was a determination to redeem the moral pledge. Enough—upwards of one thousand guineas were collected. The Grand Master was all condescension and kindness. He addressed the child who received the medal in so affecting and benevolent manner, as drew tears from many an old Mason. Where so many contributed with ready liberality, it would be invidious to mark out any; but we cannot pass over the Treasurer and Bro. Petit, the President Lord Suffield, and Members of the Board of Stewards, who were liberal contributors, nor Bro. Parvicini, who last year gave fifty guineas. Bros. H. A. Hoare, Goldsworthy, and General Cooke of the United States, each gave fifty guineas.

The ladies in the gallery shed a halo over the meeting, appearing like angels opening wide the gates of Charity. The Stewards did their duty,



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and were rewarded by the merited praise of their fair friends—all was happiness and delight. Was any happier than all the rest? Yes. Brother Francis Crew! there was one happier than all, and THOU wast that one.

FINANCIAL STATEMENT.

| 1845. | *Receipt.* | £. | s. | d. |
|---|---|---|---|---|
| Jan. 1. | To Balance (at Bankers) | 187 | 2 | 8 |
| | Product of Children's Work, | 60 | 10 | 10 |
| | Dividends on Stock £500 18 5 | | | |
| | Less Income Tax 2 11 4 | | | |
| | | 498 | 7 | 1 |
| | United Grand Lodge | 150 | 0 | 0 |
| | Amount of Donations and Subscriptions, as per List, less Light Gold, 1*s.* | 1201 | 1 | 9 |
| | Legacy of the deceased Brother, Edward Walpole, late of Lodge of Friendship, No. 6 | 100 | 0 | 0 |
| | | £2197 | 2 | 4 |

| 1845. | *Expenditure.* | £. | s. | d. |
|---|---|---|---|---|
| By | Provisions for Matron, Assistants, and Children | 550 | 12 | 1 |
| | Rent, Taxes, and Insurance | 102 | 15 | 11 |
| | Furniture, House Utensils, &c. | 55 | 14 | 8 |
| | Linen, Clothing, and Haberdashery | 191 | 8 | 3 |
| | Coals, Candles, Oil and Soap | 59 | 1 | 2 |
| | Salary to Secretary, Collector, Matron, and Assistant, and Wages to Servant | 179 | 16 | 0 |
| | Gratuities to Matron and Assistant £37 16 0 | | | |
| | Ditto to Secretary 52 10 0 | | | |
| | | 90 | 6 | 0 |
| | Matron's Incidental Expenses | 19 | 19 | 11 |
| | Advertisements, Presentation Bibles and Prayer Books, School Books, Stationery, Printing, and Postage | 48 | 19 | 1 |
| | Commission paid to Collector | 38 | 14 | 3 |
| | Medicine | 1 | 12 | 0 |
| | Purchase of £100 Three per Cent. Reduced Annuities (Bro. Walpole's Legacy), added to the Building Fund £100 7 6 | | | |
| | Ditto of £20: 10: 9, being the Dividends on the Building Fund Stock 19 15 10 | | | |
| | | 120 | 3 | 4 |
| | Purchase of £500 Three per Cent. Reduced Annuities, added to the General Stock | 497 | 10 | 0 |
| | | 1956 | 12 | 8 |
| | Balance at Bankers | 240 | 9 | 8 |
| | | £2197 | 2 | 4 |

JOSEPH TAYLOR, J. GIBBINS,
E. H. PATTEN, F. B. B. NATUSCH,
GEO. WACKERBARTH, J. J. CLEGHORN, } *Auditors.*

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## ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

THE ELEVENTH ANNIVERSARY FESTIVAL

Was held in Freemasons' Hall, London, on Wednesday the 17th June.

Bro. JOHN B. BYRON, Grand Steward, in the chair.

STEWARDS.

Bro. Right Hon. Viscount Combermere, G.C.B., P. G. M., Cheshire President;
Bro. J. B. Byron, No. 2, Vice-President;
Bro. J. B. Bellville, No. 1, Treasurer;
Bro. T. B. Barnard, No. 49, Hon. Secretary.

Bro. George Oliver, D.D., Past Deputy Grand Master, G. Lodge Mass., U.S.; Bro. Robert Thomas Crucefix, *LL.D.*, P.S.G.W., G. Lodge Mass., U.S., and P.G.D., England; Bro. John Hodgkinson, G. Steward; Bro. E. R. Moran, No. 1; Bro. Edward Brewster, No. 49; Bro. John Corley, No. 49; Bro. Henry Meyer, No. 108; Bro. E. Chappell, *(Capt. R.N.)*, No. 108; Bro. B. Beniowski, *(Major)*, No. 113; Bro. R. R. Crucefix, No. 113; Bro. Edmund Phillips, No. 113; Bro. Benjamin Webster, No. 183: Bro. John Watson, jun., No. 234; Bro. Z. Watkins, No. 318; Bro. Thomas Onions, No. 328; Bro. J. H. Capper, No. 329; Bro. David Davies, No. 329; Bro. A. Andrew Le'Veau, No. 674; Bro. E. G. Willoughby, No. 701.

According to the custom observed at this charity, the Brethren did *not* appear in Masonic costume, by which they were enabled to receive as visitors many gentlemen *not* members of the Fraternity.

The following address was distributed in the Hall, with the newly published list of subscriptions, &c.:—

How slowly Time the human fabric rears,
Thro' careworn days which swell at length to years!
Complete at last, the stately structure stands
A living wonder from its Maker's hands.—
A form of beauty, perfect as a whole:
An earthly shrine for an immortal soul.
But brief, alas! the frail existence giv'n
To earthly temples, by the will of Heav'n:
A short-lived triumph—manhood's golden day—
But ushers in an evening of decay.
Poor scene of weakness, childhood's helpless hour;
Without that freshness of the heart, whose pow'r
Made strength unasked, unthought of, undesired.
So fair is life *in youthful guise attired!*
But o'er youth's bud, and manhood's perfect bloom,
Age casts the shadow of the coming tomb:
Sad cheerless season, like the closing year
That hangs a mourner o'er its Summer's bier.

If Wealth and Station can but *mitigate,*
Not *change* the aspect of our fallen state:
How must he suffer in whose wasting years
Want opes the fountains of an Old Man's tears!

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OLD AGE and POVERTY! what words so well
The tale of human wretchedness can tell?
Can paint those wants embitt'ring life's last stage,
Whose pangs *you've met* to *soften* and *assuage!*
Blessed be thy efforts! blessed the *Royal Art*
Which guides thy hand and schools thy gen'rous heart!
The greyhead's pray'r like incense will arise,
And register thy bounty in the skies.
Let others rear to Pomp the stately dome,
'Tis thine to build the Aged Mason's home:
To whisper comfort in the Old Man's ear:
To soothe his wants and dry the gushing tear:
To lead his tott'ring steps to peace, and o'er
His bruised heart the balm of pity pour.

What! tho' thy stream of bounty hath been stayed
By adverse hands! its course was but *delayed.*
Checks are the spurs which goad the gen'rous heart
To greater effort, and new life impart.
So let thy kindnesses redoubled prove
How Masons' labour in the cause of Love.
But speak the word—and Labour's busy hand
The Poor Man's Home will rear at thy command.
A Temple from whose altars will arise
A prayer will bring down blessings from the skies.
For surely Heav'n a willing audience lends
When Want implores a blessing for its Friends.

Bro. W. SNEWING.
*Robert Burns' Lodge, No.* 25.

The following ladies and gentlemen volunteered their gratuitous services in the concert, which was most admirably conducted; we never witnessed any musical entertainment that gave greater delight:—

Miss Hill, Miss Turner, Miss E. Turner; Signors Negri, L. Negri, Puzzi, (horns), and Brizzi; the Distin family on the Saxe horns; Herr Kallmarke, (grand piano); Messrs F. Chatterton, (harp), Jolley and pupils, N. Crouch, Collyer, Binge.

Mr. Broadwood also generously contributed the use of the pianos in the hall and the ladies' room.

The entire proceedings of the evening were in happy rivalry with those of former years.

Lord Combermere was, unfortunately, prevented from attending the meeting by a most pressing engagement; the announcement was received with much regret, but the company received the Vice-President of the Board, Brother Byron, with a most cordial welcome.

Signors Fornisari and Correlli were also unavoidably absent, by the direction, as we understand, of Mr. Lumley. Madame Albertazzi and her sister were also absent, from domestic affliction and ill health.

About 130 Brethren and their friends sat down to banquet at six o'clock. Among the number, besides the stewards, were — Rev. S. Ramsay, Rev. Erskine Neale, Dr. Leeson (St. Thomas's), Dr. Cohen (St. Thomas's), Dr. Bainbridge; Brothers Sangster, South, E. F. Leekes, H. Emly, Hughes, McKenzie, B. Phillips, Mordan, &c. There were also present several gentlemen connected with the public press.

The cloth having been removed, *Benedictus* was chaunted by the pro-

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fessional visitors, assisted by the ladies and the pupils of Bro. Jolley. The business of the day then commenced.

CHAIRMAN—Gentlemen and Brethren, it is unnecessary for me to attempt to interest you by any remarks of mine in proposing the first toast in the list. I am sure that all of you anticipate any thing that I could say, and I will, therefore, at once propose—"The Queen and her illustrious consort, Prince Albert." Drunk with all the honours—"God save the Queen."

CHAIRMAN—Gentlemen, the next toast on the list is that of the health of her Majesty the Queen Dowager, who is a life-governor of the institution, and also the liberal patroness of the girls' charity. Her excellence is well known to all of you, and I hope that the kind interest which her Majesty takes in the girls' charity will be extensively followed by the ladies in the gallery, whose attention I beg to call to that institution; and, I am sure, if the ladies would but take the trouble to visit it, they would be of opinion that no institution could be better managed. In proposing the health of the Queen Dowager, I may mention that I saw her depart from the pier at Ramsgate yesterday. From some inattention, the vessel struck when she left the pier, but, fortunately, no damage occurred, and I hope her Majesty will soon return to this country in safety and in better health.—(Cheers). Drunk with three times three and one cheer more.—Glee.

CHAIRMAN—Gentlemen, I shall now give you—"The health of the Prince of Wales, and the rest of the Royal family." Drunk with the usual honours.—Glee.

CHAIRMAN—Brethren, I now particularly address myself to you, because the name I am about to mention is better known to you than it is to the visitors. I mean the Most Worshipful Grand Master of England, the Earl of Zetland.—(Cheers.) That name is justly endeared to you, because the conduct of that nobleman has always evinced an anxious desire to advance the interests of Masonry, and the urbanity, the kindness, and courtesy, of his manners, are additional inducements to admire and respect him. I propose, with all respect, "The health of our Most Worshipful Grand Master, the Earl of Zetland."—(Immense cheers.) Drunk with the usual honours.—Harp.

CHAIRMAN—Gentlemen, may I claim your silence and attention while I propose the next toast, for it is the toast of the evening, and I approach it labouring under the conviction that I shall have some difficulty in doing it justice. It is now eleven years since it was thought desirable that some means should be taken to afford an asylum to the aged and worn out Freemason in his days of adversity, and some members of the Craft, who were ornaments to it, set about supplying the deficiency. In the various roads round the metropolis, there was scarcely one in which some charitable institution did not attract attention, but nowhere did you see an asylum for aged Freemasons. This, I feel, is a disgrace to the Craft.—(Cheers.) If we, as Freemasons, possess such a splendid hall as this in which we are assembled—possessing, as we do, this splendid property—I feel it a disgrace that there is no home provided for our aged and worn out Brethren—that there was no asylum opening its doors to receive our old in misfortune, who needed the assistance of the more fortunate members of the Craft.—(Cheers.) I greatly regret the want of such an asylum, and I am surprised that, at the end of the eleven years during which we have been endeavouring to obviate the evil, we have so small a sum in hand—a sum not reaching

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4,000*l.* It does not reflect much credit on us, that we have not, at least, ten times this amount. It is true that Freemasons subscribe to other charities as well as Masonic ones, but this is a peculiar charity and has peculiar claims on the liberality of the Brethren.—(Cheers). Misfortune, at one time or other, overtakes all men, and it was a disgrace that no asylum was provided to meet that contingency. Men might be unfortunate without being culpable. There were many circumstances which might bring a man to poverty without reflecting any disgrace on himself.—(Cheers). Let me not, therefore, call on you in vain. Don't leave this room under the impression that when a 1000*l.* is subscribed, your duties are performed; on the contrary, I hope you will continue to labour to promote the good cause. I hope you will come forward liberally to prove that you are fully sensible of the importance of the object we have in view.—(Cheers). I know there are strong prejudices entertained by some against this asylum; but those prejudices are unfounded. We have no wish to injure any other charity, but I do ask of you to give us your best support for our own. I shall not occupy your time longer, but merely express my hope that, if good sermons are always short, a short appeal to the heart will be effective on this occasion, and produce a triumphant result. I beg to propose—"Prosperity to the Asylum for Aged Freemasons."—(Long continued cheering).

Chairman—Gentlemen, will you allow me to do one thing that will be agreeable to your feelings, and join me in paying a well-merited compliment to one of our Brethren present—I allude to Brother Crucefix. If he possessed but one good quality, that quality alone—perseverance—which he possesses in so great a degree, merits your approbation—(cheers). He has persevered for a long while in this good cause, and I hope with success. In drinking the health of the Treasurer and the General Committee, I might almost say that our Brother Crucefix is himself the General Committee, for I happen to be a member of that Committee, but we are so satisfied with our Treasurer that we leave everything in his hands—(cheers)—and I am sure we could not have one more zealous; there are few more talented, and his energy is beyond all praise. I shall, therefore, propose to you the health of the Treasurer and General Committee of the Asylum—(much cheering). Drank with three times three.—Distin and his Sax band.

Dr. Crucefix.—Bro. Chairman and Gentlemen, the evident sincerity of the compliment paid to myself and my colleagues, renders that compliment most gratefully acceptable to us all, and in return we offer our best acknowledgments, with equally sincere wishes for your health and happiness. If I am too brief deem me not disrespectful; but I have some points to bring before your notice, and will commence with the annual

REPORT.

"The Committee in making their annual report congratulate the patrons of the Asylum for Worthy Aged and Decayed Freemasons on the present state of affairs.

It has been their misfortune, certainly not their fault, that they have had to contend with difficulties of a most unusual nature, most of which have passed away, and what remains may safely be left to be removed by the justice and liberality of the Craft.

The Committee have to lament the decease of their well-beloved and amiable friend and Secretary Bro. Robert Field, a Mason of whom to speak as his memory deserves, would be to quote his character as an

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example to others—faultless he could not have been—but as far as man seeth, he was just, upright, honourable, and benevolent.

The Committee have also to announce the decease of Bro. George Colcott, a venerable and much respected annuitant.

The Committee nothing daunted by the repulse they sustained at their first endeavour to effect an union with the Royal Masonic Benevolent Annuity Fund, have again renewed negotiations, and they trust not without success, for sub-committees have been formed, and the issue is hopefully abided.

The finances of the charity may be thus stated:—invested in the names of the new trustees, viz., the Earl of Aboyne, Lord Southampton, Col. the Hon. Geo. Anson, *M. P.*, Benj. Bond Cabbell, *F. R. S.*, and Robert Thomas Crucefix. *L. L. D* —

| | | | |
|---|---|---|---|
| Consols . . . . . | 3353 | 18 | 11 |
| Cripplegate Savings Bank . . . | 122 | 13 | 3 |
| Dividend due in July . . . | 48 | 16 | 10 |
| In Banker's and Treasurer's hands . | 275 | 9 | 4 |
| Making a total of . . . | £3800 | 18 | 4 |

The Committee having issued an explanatory circular forbear further remark, except to express their fervent hope that under all circumstances, their honest exertions to maintain the best interests of the institution will meet the approbation of its patrons."

It will be apparent that if our finances have not greatly advanced, they have at least become consolidated, and that notwithstanding the drag-chain has been attached to the vehicle during an uphill movement, yet such is the moral power of the Asylum that it has successfully contended with this difficulty, and without infringing on its funded property. More need not be said on this head—may the past be a lesson for the future!

Sub-committees from the Asylum and the Royal Masonic Benevolent Annuity Fund have met, and they have expressed their opinion, that it is desirable that the two charities should be brought into such an united operation as may not interfere with the legitimate objects of either; but there appears to exist some technical difficulty. Let there, however, be but a sincere determination to remove such difficulties, and they will not only disappear, but I prophecy that we shall, to use the parlance of the day, shortly announce that an extended grand junction line of charity will be in full operation.

The report, in prayerful solicitude, implores your aid in replacing those advances which delinquency, and consequent law expenses, have withdrawn, and we rely with hopeful confidence that you will meet this appeal by even more than usual kindness and liberality.

Well do I know, because it is pleasing to have yielded to its influence, the effect on the heart by the appeal of the girl and boy to the visible senses, and the great contrast caused by the absence of those objects for whom we supplicate your aid; but your justice to age, and the kindest consideration for its wants, must supply the hallowed influence.

Dr. Johnson well observes of charity, that "it could have no place if there were no want, for a virtue that could not be practised, the omission could not be culpable. Evil is not only the occasional but the efficient cause of charity. We are all incited to the relief of misery by the con-

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sciousness that we have the same nature with the sufferer, that we are in danger of the same distresses, and may some time implore the same assistance."

Another writer thus speaks of an aged man—

> " Age sits with decent grace upon his visage,
> And worthily becomes his silver locks;
> He wears the marks of many years well spent
> Of virtue, truth well tried, and wise experience."

*Old age!* what awful words! yet has it not its golden types—does not the nightingale sing sweetly in the evening? do not the leaves of autumn, although they fall, show the foliage to be grand? and then look at the lustrous glory of the evening sun? Surely the sunset of life is in purest analogy with nature herself. Next to the mother's lesson that of the grey-beard grandfather is most pleasing to the girl and boy. It is sweet to see old men thus refresh themselves, and renewing as it were the graces of their once manly comeliness, follow out the direction of nature by tracing before youthful impulses the path of holiness up to nature's God! Must we not respect, nay admire, the Brother who

> " Though old, he still retains
> His manly sense and energy of mind."

Since we last met, some of our dearest friends " have shuffled off this mortal coil," and have departed to the land of shadows, two of them especially were Brethren whose minds were guided by a manly moral well-regulated liberty of conscience, whose hearts were expanded by the purest benevolence; and they are now happy; but, alas! they have left widows and orphans to deplore the loss of husbands and fathers. This is a painful moment to me, I knew them well; for many successive anniversaries the happy wives of these excellent Brethren were present in that gallery, from whence as sorrowing widows they are now absent, and without other hope than what is inspired by a reliance on " our Father which art in heaven;" for I grieve to say that even the Grand Lodge of England is as yet insensible to the sigh of the widow. Is this insensibility to continue for all time? Let us hope not—nay, to prove our sincerity, let us carry the widow's cause to the very throne of grace by prayerful exertions at the throne of Masonry.

We owe much, oh how much, to the wives and daughters of Masons, who from earliest records have protected Freemasonry—would we had proved as true to them as they have been to us!

The late Brother Thomas Dunckerly, in a truthful address delivered eighty years ago at Marlborough, on the occasion of a charitable meeting, at which the ladies of the neighbourhood were present, after expatiating on the dignity and high importance of Freemasonry, and impressing the minds of the Brethren with the obvious utility of charity as directing their best impulses to the favour of heaven, thus proceeds:—" Next to the Deity whom can I so properly address myself to as the most beautiful, the best part of the creation? You have heard, ladies, our grand principles explained, and I doubt not but at other times you have heard many disrespectful things said of this society. Envy, malice, and all uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great then the obligations you lay on this Lodge, with what superior esteem, respect, and regard are we to look on every lady present that has done us the honour of her company this evening. To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of

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humanity are peculiar to your sex, and we flatter ourselves the most splendid ball could not afford you greater pleasure than to see the human heart made happy, and the poor and distressed obtain present relief."—What Bro. Dunckerly prophetically said eighty years since is equally applicable now. Let us be just and grateful.

Brethren, I conclude you must naturally think I have spoken more in conformity with private feeling than with the well-intended happiness of the hour; but you are too generously disposed not to allow me to enjoy my holiday, will pardon the infliction on your patience, and will, I am certain, receive my apology with kindness. Brethren, most sincerely I once more thank you all.—(The Doctor was warmly cheered.)

Bro. Brewster.—Gentlemen and Brethren, I own somewhat too much of the evening has elapsed without our bearing testimony to the merits of the Brother and gentleman in the chair. It is an old saying that the post of honour is the post of danger; and I am sure that the gentleman in the chair will represent that sentiment when called on so to do. To that gentleman it is our bounden duty to pay the utmost respect; and I trust he will not go out of the room without the fullest experience of our regard. However humble the voice which proposes this toast, the sentiment which it expresses is just, and will, I am sure, be cordially responded to by you, (cheers). Our Brother in the chair represents the only Lodge in the Craft which owes its institution to time immemorial; it is the oldest Masonic institution in the kingdom. My Brother in the chair is a proper and efficient representative of that Lodge, and I look forward to a long future of extended regard from that Lodge. Something has been said of long standing and of amalgamation. It is the peculiar recommendation of the Craft to reconcile all differences, both great and small, and to amalgamate in the bond of unity and benevolence. It joins A and B so closely together that C and D cannot separate them. I have said that our worthy Chairman represents the earliest Lodge under the Constitution of the Craft in England; but I should have added that he represents more—he represents the sentiment of to-night. It is most important to have the representative of such a Lodge present to unite in such a sentiment. I hail his presence with joy, and I hope that the next ten years will bear ample fruit to testify the importance of this evening, (cheers). By his attendance I am sure he has secured the regard of every Mason present, and the kindest wishes of the ladies in the gallery, and that every person in the hall cries "God bless you and the good work!" and it is not only the respect and regard of every lady and gentleman present, but the respect of the universal Masonic body. Gentlemen and Brethren, I call on you to drink the health of our Chairman, and may God bless him in the good work he has begun, (loud cheers).

Chairman.—Gentlemen, Visitors, and Brethren, the most difficult part of my duty this evening is to speak of myself, and more especially after the eulogy of my Brother Brewster—an eulogy much higher than I deserve. His kindness has led him further than it ought to have done, for he ought to know that every Mason is bound to do his duty, and in attending here this evening, I am only performing mine, (cheers). I thought our esteemed President of the Board, Lord Combermere, would have been present to preside on this occasion, because he could have discharged the duties which have devolved on me in a more satisfactory and beneficial manner than I can pretend to; but no doubt his lordship has good reason for his absence, for he is a sincere supporter of Freema-



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sonry. I am glad, however, that this evening has passed off well; and I am highly gratified to hear from the Treasurer that the list of subscriptions is larger than usual, (cheers). Gentlemen, I assure you I am not insensible to your kindness. I am most anxious to lend my aid to promote the charities of the Masonic body, but I regret that I could not do so on the present occasion in a more efficient manner. I am afraid that I have failed in one respect as Chairman, I mean in not proposing the health of the ladies before so many of them have left the gallery. We are always glad to have the ladies presentat our festivals, and we shall always be happy to see them mixing with ourselves in the promotion of Masonic charities (cheers), and to see their names on our lists of subscription. I shall conclude by proposing with all respect the health of the ladies.

The toast was drunk with all the honours.

The Treasurer then read the list of subscriptions, &c., amidst loud applause, amounting to nearly six hundred pounds.

Chairman —Gentlemen and Brethren; and Brethren, I allude to you particularly, when I call for your silence while I propose the next toast, and I hope you will receive it as it deserves. It is the health of Brother Dr. Oliver and the Reverend Visitors who have done us the honour to be present on this occcasion, (cheers).

Rev. S. Ramsay.—Gentlemen, I cannot exactly say that I am unaccustomed to public speaking, but at this late hour I will not detain you with a long speech. Your Chairman has said that the best sermons are the shortest, and I think the best speeches are the most brief, and I shall therefore endeavour to follow the brevity of your Chairman, although I cannot hope to imitate his excellence. I have experienced on this as on previous occasions great pleasure from attending among you. Meetings like the present afford me great gratification, and rub off the rust of misconception and prejudice (cheers.) I am not opposed to such gatherings, nor do I think them inconsistent with the clerical character (cheers;) for those who do, I would recommend the institution, of an "anti-starch society" (laughter.) I shall not detain you longer in responding to the toast. I have much pleasure in seeing around me my esteemed friend Dr. Crucefix, and many members of my own congregation. I shall conclude with a motto which I have often expressed in this room before—"In essentials unity, in non-essentials liberty, and in God's name, in all things, charity" (cheers.)

Chairman.—The next toast which I shall propose is one which will meet with your approbation—of its importance it is impossible to speak too much. Our greatest pride is that in England we have a free goverment and a talented press (cheers.) To that great organ of public opinion the most important changes and the most beneficial measures are to be attributed. The public press of this country is conducted with talent and reported with fidelity, and has greatly conduced to promote the charities of the country. In former days its character was doubtful, but now it is looked up to as an oracle on all public subjects. I am glad to say that the press has done much to promote that cause which we are met this day to celebrate. I beg leave to propose "the public press" (cheers.)

Bro. Moran.—I will not inflict on you a long speech in acknowledging the compliment paid to the press. I had thought that in this excellent company the health of the Grand Master of Ireland would have been proposed at an earlier hour in the evening, and if it had been so, I

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might be more disposed to address you at any length on a subject on which my heart is naturally corded up. But, whatever my peculiar attachment to my native country, I hope that the British Islands will continue in unity (cheers,) and that the vast and boundless concording sweep of charity will unite them in harmony and love, and that the Union of Masonry may never die away. (cheers.)

CHAIRMAN.—The toast I am now about to propose I could have wished had been given at an earlier part of the evening—it is the health of our Vocal Friends, for whom the ladies are waiting in the glee-room. We have to express our best thanks to our vocal and instrumental friends, and in particular to our Brother Crouch, who is always anxious to promote the cause of Masonry. I beg to propose the health of Bro. Crouch and our vocal and instrumental friends. (cheers.)

BRO. CROUCH.—Bro. Chairman and Gentlemen,—Nothing can give me so much pleasure as to contribute to the cause which has called you together. Those who know me intimately, know that with me it is only to ask me and to have. I am glad to say that I hold that respect in the profession, that I have only to ask my professional brothers and sisters to lend their aid, and they at once cheerfully consent; and those who have joined me this evening are proof of what I assert. (cheers.) I thank you most sincerely for drinking our healths.

CHAIRMAN—Brethren, the next is the last toast, and I am sure you will do it justice—it is the health of the Stewards, whose excellent arrangements entitle them to your best thanks. If there is any fault to be found, I am the party to ask you to excuse them, for the list of toasts as prepared by the Stewards is unexceptionable. I have to observe that the omission of several is to be attributed to the delightful concert, many songs and musical pieces having been encored. The Stewards have done their duty, and I call on you to drink a bumper to their health—(cheers).

Bro. BELLVILLE—On behalf of my brother Stewards and myself I beg to return you our best thanks. I would not do justice to my feelings if I did not bear testimony to the cordial co-operation of all in the duties which were imposed on us, and the result is highly satisfactory to myself and my brother Stewards, and I hope to the gentlemen present. Our Brother Crucefix is, however, entitled to the greatest share, if not the whole, of the praise, and it was most gratifying that his great exertions in the cause had been attended with so complete a success as the amount of subscriptions proved. Gentlemen I again return you my best thanks.

The company then retired to visit the ladies, where they found the indefatigable Brother Crouch and his friends etertaining their fair visitors; which he continued to do until half-past eleven, when quadrilles commenced, and it was past two ere Phœbus succeeded in prevailing on the happy party to separate.

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Letters of apology for absence were received from his Highness Ibrahim Pacha, Viscount Combermere, Colonel the Hon. Geo. Anson, *M.P.* and many other Brethren.

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## ROYAL MASONIC INSTITUTION FOR BOYS.

CASH ACCOUNT.

| *Receipt.* | £ | *s.* | *d.* |
|---|---|---|---|
| From 22nd February, 1845, to 21st February, 1846 . . | 1292 | 5 | 8 |

| *Expenditure.* | £ | *s.* | *d.* |
|---|---|---|---|
| By amount paid for Education and School Books to Christmas 1845 . . . . . | 239 | 14 | 7 |
| Apprentice Premiums . . . . . | 30 | 0 | 0 |
| Clothing—Mr. Adlard, Tailor, for Clothing and Caps | 112 | 13 | 0 |
| Mr. Monnery for Stocking and Gloves . | 15 | 4 | 0 |
| Messrs. White and Greenwell for Linen . | 25 | 8 | 10 |
| Royal Freemasons' Charity for Girls for making Shirts . . . . . | 10 | 11 | 6 |
| Mr. Laughton for Boots . . . . | 39 | 18 | 0 |
| Rent and Fire Insurance to Christmas, 1845 . . | 102 | 0 | 0 |
| Printing, Stationery, and Bibles . . . . . | 30 | 11 | 6 |
| Secretary—One Year's Salary to Michaelmas, 1845 . | 40 | 0 | 0 |
| Do. Annual Gratuity for past Services . . | 20 | 0 | 0 |
| Collector—One Year's Commision, 1845-46 . . | 9 | 12 | 0 |
| Do. Gratuity for the Year 1844 . . . | 10 | 0 | 0 |
| Messenger—Three Quarters' Salary to Christmas . . | 7 | 10 | 0 |
| Repairs—Painter and Carpenter . . . . . | 10 | 0 | 0 |
| Petty Disbursements . . . . . | 16 | 5 | 4 |
| Purchase of 400*l.* Stock, New 3¼ per Cents . . . | 402 | 10 | 0 |
| Balance at Bankers in the name of the Treasurer . . | 170 | 6 | 11 |
| | £1292 | 5 | 8 |

21st February, 1846. Examined the foregoing Account between the 22nd February, 1845, and the 21st February, 1846, and inspected the vouchers and found the same correct.

J. C. Fourdriner,
S. Staples,
Thomas Waring,
} *Auditors.*

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## ROYAL MASONIC BENEVOLENT ANNUITY FUND,

FOR THE RELIEF OF POOR, AGED, AND INFIRM FREEMASONS.

At the Annual General Meeting, held at Freemasons' Hall, London, on Friday, the 15th day of May, 1846; the Right Hon. the Earl of Zetland, M. W. Grand Master, in the chair; the following were declared the successful candidates for annuities:—Thos. Spenceley, 5712; Wm. Longstaff, 4963; Joseph Irish, 4554; Joseph Goodall, 3911; Robert Lee, 3201; Mark Oliver Iron, 3178; Joseph Martin,2581; Thomas Beard, 2291; John Butler, 2242; Thomas Gardner, 1888; Richard Clark, 1820; Daniel Sutherland, 1563.

The notice of the decease of Brother Isaac Walton was received with great regret; and a resolution that a letter of condolence should be addressed to his widow, was passed unanimously, and also a further resolution that the same should be entered on the minutes.

Brother Dobie was elected a Trustee, *vice* Walton deceased.

Brother John Savage was announced as a Vice-President, having so qualified himself by a donation of £50.

The following minute was read from a meeting (held on the 13th May, at Freemasons' Hall,) composed of the members of Sub-Committees of this Institution and of the Asylum of Aged Freemasons:—

"That it appears to both Sub-Committees that it would be desirable to amalgamate the two Institutions, provided certain legal difficulties can be removed by the Asylum for Aged Freemasons, and that the Sub-Committees report to this effect to their respective constituencies."

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PROJECTED PUBLIC FESTIVAL.

In consequence of a circular issued by Brother John Havers, a meeting was held at Freemasons' Hall, which was attended by Brothers Havers, Tudway, H. B. Webb, W. H. White, and another. The subject of the festival was considered, but, the season being too far advanced, it was thought desirable that the festival should not be held until the 27th January next, that being the anniversary of the natal day of his Royal Highness the late Duke of Sussex.

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## THE REPORTER.

KING'S ARMS LODGE (No. 30).—The restless and relentless "Past Master" has again dragged this Lodge through his mighty displeasure—one of the members too has actually been told that if he should sin again, the most marked punishment will await him. But surely now that the Pharisee has been, for the nonce, sent to the right about, there may be some hope for the Publican and sinner!

LODGE OF PEACE AND HARMONY (No. 72), *Jan.* 22, (omitted in our last by mistake).—The W. M. Elect, Bro. R. H. Forman, was this day installed by his immediate predecessor, Bro. J. A. Chase, P. G. S., who

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for two years previously had most ably filled the chair; and under whose auspices the Lodge had greatly increased in numbers, he having initiated upwards of twenty friends during that period.

The Brethren took this opportunity of not only marking their sense of Bro. Chase's Masonic services, but also of showing their personal esteem and regard for him as an individual, by presenting him with a massive Gold Chain of the value of twenty guineas, which had been subscribed for by the Brethren, in addition to an elegant Silver Snuff-box, which had been voted from the funds of the Lodge, he having already the Jewel of the Lodge presented to him at the close of his first year's Mastership.

The W. M. appointed and invested the Officers.

The Banquet was presided over by the W. M. with the same good taste and courtesy which he displayed whilst Master of the Lodge of Amity (No. 200). It was attended by many distinguished Brethren; amongst whom were Bro. R. Lea Wilson, the new representative of the Grand Lodge of Ireland; Bro. Baumer, P. G. D., Bro. Shaw, G. S. Lodge, &c. &c.

In proposing the health of the Installing Master of the day, Bro. Chase, the W. M. alluded at great length and in very appropriate language to his valuable services as a Mason, as well as to the opinion evinced of his private worth, and high standing in their estimation as an individual, by those who had so handsomely subscribed to the testimonial. He then presented the Chain and Snuff-box, in receiving which, Bro. Chase returned thanks with much feeling in a speech which we regret our limits will not allow us to report.

At a subsequent meeting, Bro. John Hodgkinson, W. M. of the Burlington Lodge, was unanimously elected Grand Steward for the ensuing year.

Lodge of Instruction, under sanction of the Lodge of Stability (No. 264), *April* 24.—The Anniversary Meeting for the session 1845-46, was held at the George and Vulture Tavern, Cornhill, at seven o'clock precisely, when the lectures in the first degree were most ably worked by the W. Bro. Peter Thomson, P. G. S. D., assisted by Bros. Coard, Boronandi, Jones, Lloyd, Markham, Muggeridge, and Stovin. The laborious duties of Secretary devolved on Bro. J. F. White. The Lectures were worked most ably, to the perfect approbation of a very numerous meeting. An engraving of the portrait of Bro. Thomson was exhibited, and many Brethren became subscribers.

The Banquet was placed on the table at nine o'clock, at which Bro. I. C. M'Mullen, P. G. D., presided. Among the numerous company present, we observed the following Grand Officers—Bros. W. H. White, Crucefix, Savage, Baumer, and Webb. The usual Masonic toasts were given, especially the health of Bro. Peter Thomson. The vocal Brethren were warmly welcomed, having highly delighted the meeting.

[Many reports are withheld, owing to the very great press of other Masonic intelligence.—Ed.]

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## CHIT CHAT.

JEWISH FREEMASONS—IMPORTANT DECISION OF THE GRAND LODGE OF ENGLAND.—"On the 3rd of June, after the usual routine of business, the Earl of Zetland requested the serious attention of the Grand Lodge to a most important subject, viz., the result of the correspondence which had taken place between the Grand Lodges of England and Prussia, on the subject of the refusal of the latter to admit Jewish Freemasons into Masonic meetings. The Grand Secretary then read the correspondence. In reply to a question from the Grand Lodge of England, whether a person professing the Jewish religion, and holding a certificate or diploma of the Grand Lodge of England, can be admitted to their assemblies in Prussia, during the time of working their Masonic meeting, the Grand Lodge, Royal York of Friendship, of Berlin, replied, that any Brother professing the Israelitish or Mahometan faith cannot, by the constitution of their country, be admitted to any of their Masonic meetings, not even to a subordinate one, who are bound by allegiance to their superior Masonic authorities strictly to enforce such exclusion; and should the Director of the Ceremonies, whose duty compels him to ascertain the religion of a visiting Brother prior to his admission, neglect to do so, and an Israelite thereby gain admittance, on the fact being ascertained, the Israelite would be ordered to withdraw, and should he refuse to do so, the meeting would be dissolved *instanter*. After the reading of this reply, the Grand Master stated, that he considered, as Freemasonry was universal in its brotherhood, and neither knew nor acknowledged any distinction of faith, that he should not be doing his duty if he did not withdraw the representative of the Grand Lodge of England from the Grand Lodge Royal York in Berlin, whose principles were at variance with true Freemasonry. Thereupon the Grand Lodge unanimously agreed, on the resolution of the Grand Master, 'To withdraw at once their representative from the Grand Lodge Royal York in Berlin, and that the representative of the latter to the Grand Lodge of England, viz., Brother Chevalier Hebeler, be acquainted, through the Grand Secretary, that he could no longer be acknowledged, or take his seat, in the Grand Lodge of England, as the representative from the Grand Lodge Royal York of Friendship, in Berlin.' Brother Faudel, the indefatigable Masonic Jewish champion, and to whom all Israel is under deep obligation for his noble conduct in this affair, suggested as a further holding forth of the olive branch of peace, whether it would not be advisable to forward another communication on the subject to the Grand Lodge of Prussia; but the Grand Master was of opinion, that such a course of proceeding would be derogatory to the dignity of the Grand Lodge of England, but that he would, however, embrace any opportunity which might occur to restore that fraternal union that had for so many years existed between the Lodges of England and Prussia.

"Brother Faudel said, he would bow to his lordship's superior judgment, and moved that a vote of thanks be passed to the Right Hon.t he Earl of Zetland, M. W. G. M., for the effective manner with which his lordship had carried out the measures consequent on this unhappy affair, and addressed the Grand Master in terms of grateful acknowledgment for the courteous manner in which his lordship had replied to his communications during a lengthened period, as well as for the liberal principles avowed and eventually carried out by the noble Earl, which being seconded by Brother Dr. Crucefix, was carried unanimously. His lord-

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ship returned thanks. He was gratified to find, that in the discharge of an unpleasant duty, his conduct had been duly appreciated by the Grand Lodge.

"We understand that there were several Israelitish Brethren present, among whom were Brothers S. M. Lazarus, and J. Abrahams, W. M. of the Lodge of Joppa, 223, but who did not take part in this interesting discussion, in consequence of the very efficient manner in which the subject had been from the first handled by Brother Faudel."—*Jewish Chronicle.*

Polish Testimonial to Bro. Lord Dudley Stuart, *May* 17.—The ladies of Poland, in admiration and acknowledgment of the efforts of Lord Dudley Stuart in behalf of their exiled countrymen who have found an asylum in England, have, it appears, for a considerable time past been secretly engaged in working a piece of tapestry, which, from the size and beauty of the fabric, as well as from the appropriate blazonry delineated upon it, may be looked upon as a *testimonium* by no means unworthy of his lordship's acceptance. The dimensions of the tapestry are about twenty-five feet by twenty feet. The ground is a dark blue, surrounded with an arabesque border in orange; an inscription in the Polish language runs along the upper part, the interpretation whereof is as follows:—"The Sisters of the Exiles to their Protector." In the centre, within a wreath of the civic oak and military laurel, is a shield emblazoned with the royal arms of Poland, quartered with those of the Grand Duchy of Lithuania. Above the shield are the royal crest (an eagle displayed, argent) and the crown of Poland. The remaining portion of the ground is filled up with the escutcheons of the twenty-seven ancient provinces of Poland and Lithuania, worked in their proper colours. May 17, being the day selected for the presentation, Lord Dudley Stuart was invited to a splendid banquet at Willis's Rooms, when about two hundred and forty noblemen and gentlemen, including a great number of the exiled Poles, had assembled to do honour to the occasion. Amongst the company present were Lord Morpeth (who officiated as chairman, and was supported on the right by), Lord Dudley Stuart, Count Zamoiski, Lord Charles Fitzroy, *M.P.*, Lord Oranmore, Hon. W. Cowper, *M.P.*, Hon. R. Boyle, J. H. Vivian, Esq., *M.P.*, D. Barclay, Esq., *M.P.*, W. D. Christie, Esq., *M.P.*, and C. Dickens, Esq.

The Early Freemasons, Missionaries of Art.—About two hundred Freemasons, with their banners and insignia, formed a prominent feature at the laying of the first stone in restoration of St. Mary Redcliffe church, Bristol, in April last. Referring to this circumstance, Mr. Godwin, one of the architects, took occasion to say in his address—"The presence of the Freemasons on this occasion must be a pleasure to all who, like himself, had inquired into their early history, and had found how much was owing to them. Even at a time when information was confined to a few, and the other sciences were in a low state, architecture flourished, and Europe was covered with wonderful edifices—hardly to be imitated. This was chiefly owing to the Freemasons, who, when the clergy were sent into distant parts as missionaries of religion, followed them as missionaries of art, and raised for them fitting temples. It was curious to note that one of the few ancient documents describing for the workmen the parts of the building, which remained, related to the door-way of St. Mary, Redcliffe, and had been of great value in determining the meaning of many technical expressions."—*The Builder.*

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BRAVERY OF THE EASTERN JEWS.—The most distinguished generals of the East are Jews. For instance, General Jochmus, who distinguished himself in Spain, and at last in Syria, against Ibrahim Pasha, is a Jew; General Ventura, in the service of Runjeet Singh, and afterwards of Sheer Singh, at Lahore, and who was the terror of the Affghans, and the beloved Governor of Cashmeer, is a Jew by birth; his name is Reuben-Ben-Toora. I could name several others. General Jochmus told me that he was ready to march to Bokhara with a detachment of three thousand European soldiers, if supported by the British Government. After the Jews, the Armenians are the most enterprising people of the East.—*Wolfe's Mission to Bokhara.*

MARRIAGES.—At St. Pancras, Mr. G. J. Reynolds, of Dalston, to Kate Lucy, daughter of Brother Morley Chubb, of Judd-place, Euston-square.

*May* 27.—At Llanstephan, Carmarthenshire, by the Rev. R. Evans, Brother Alderson Hodson, Esq., of Stoke Damerel, Devon, late of the 4th, or Royal Irish Dragoon Guards, and brother-in-law to Brother Dr. Freer, of Sutton Coldfield, to Caroline Emma Loftus, only daughter of the late Colonel Stephen Peacock, of the Scots Fusilier Guards.

In *May* last, at Clifton, Brother Frederic May, of No. 327. Taunton, and P. G. D. of the Province of Somerset, to Emma, daughter of Brother Joseph Henderson, late of 327.

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## Obituary.

AMONG the many brave officers who were destined to finish their mortal career in the recent conflict on the Sutlej, CAPTAIN FLETCHER SHUTTLEWORTH of the 1st European Regiment, Bengal Light Infantry, from his honourable and excellent qualities, as a private individual, and unblemished character as an officer, merits a brief tribute of respect in our Review as one of the Brethren of our ancient Fraternity.

Captain F. Shuttleworth's predilection for a military life was shown in early childhood, his education for the profession was completed at Addiscombe. He left this country for India in 1835; he was initiated into Freemasonry in Calcutta, soon after his arrival in India. His Company occupied a leading position in the column of assault, headed by Colonel Sale, at the siege and taking of Ghuznee, in 1839. He led the forlorn-hope against a strong fortress a few days afterwards, escaping unhurt on both occasions; he shortly afterwards had a hazardous adventure during a night attack and surprise of the British encampment before Cabul, his tent being perforated by several balls, one of which struck him on the face.

His regiment was selected to escort Dost Mahommed to the frontiers. He was thus fortunately saved from the treacherous massacre of the British army in Affghanistan. After serving the usual period he obtained his furlough for Europe, but the dubious aspect of military affairs prevented his taking advantage of it; and, quitting Subbatoo, with his regiment, on the 11th of December, 1845, they reached, by forced marches the assembled forces on the night of the 18th, on which day



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the battle of Moodkee had been fought. In the battle of Ferozeshah, on the 21st and 22nd of December, the 1st Europeans earned their full meed of praise: the painful endurance of three hours' inactivity in the field, when ordered to lie down on the hot sand to avoid the showers of round and grape momentarily thinning their ranks, oppressed with a burning thirst, under a tropical sun, became a more deadly trial than any of the more active horrors of the time; and yet, strange to say, our Brother and many others forgot, at intervals in sleep, all that was passing, calmly dreaming of far distant scenes. When called to action it was soon evident how well those could fight who could so well endure. A private letter says—"It was at this time that the Europeans showed their true British courage. In the front of seventy heavy cannon pouring out their deadly volleys, did these brave fellows advance, capture the guns, and stop the progress of the enemy, who appeared thunderstruck and fell back."

After the batteries were carried, Brother Shuttleworth, desirous of preventing useless slaughter, or to use his own expression, "unwilling to distinguish himself by cutting down the noble fellows who stood to their guns when basely deserted by their comrades," exerted the little influence in his power to stop the carnage, though he was still in the midst of danger from the constant explosion of mines in all directions, which destroyed many of his men. The same night his regiment distinguished themselves greatly, being roused from their slumbers with the Queen's 80th Regiment of Infantry, by the Governor-General, they proceeded to attack and silence some heavy guns that continued to harrass their position during the night, and which they gallantly accomplished. At the close of this protracted engagement, on the following day, after thirty hours' severe fighting, the death of Captain Box obtained Brother Shuttleworth his Company. Being sent a few evenings subsequently, without a guide, through a difficult and strange country, with a small party to reinforce an advanced post, the darkness of the night only preserved them from being captured by the enemy, whose sentinels challenged them—so nearly had they approached the Sikh camp; his letters describing these events were the last that reached his family. He fell nobly and gallantly at the close of the action at Sobraon, on the 10th of February, while leading and cheering on his men even after receiving a grape shot in his breast; aware that the wound was mortal the last effort of his failing strength was to send his sash, a fatal token, to his friend Captain Fanshawe, when, surrendering his spirit to the Great Architect of the Universe, he expired in the moment of victory, in the 29th year of his age, deeply regretted by the officers and men of his regiment, and by a large circle of attached friends. He was the fourth son of G. E. Shuttleworth, Esq., of Tottenham-green, and Brother to Mark H. Shuttleworth, P. M. of the Oak Lodge, and H. of the Royal Union Chapter, and to G. E. Shuttleworth, jun., P. G. Steward, and Scribe E. of the Prince of Wales' Chapter, W. M. of the Salisbury Lodge, and P. M. of the Grand Masters Lodge and Lodge of Good Report.

*April.*—Bro. Isaac Walton, æt. 59.—It is said, of a broken heart. This awful, and probably figurative expression, is nevertheless the most natural one to record as the occasional cause of death, where the patient has previously suffered from long endurance of deep mental agony. Among women, disappointment of a serious nature where the heart has built up hopes of happiness—"the word of promise offered to the ear

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but broken to the hope,"—the case of "broken heart," is not unfrequent; and even with the sterner sex the same result does occasionally happen, —we have known it happen. With man, owing to his great intercourse with the world, the feelings become less domestic; yet he suffers as poignantly from popular, social, and commercial disappointment; and suffers, too, exactly according to the natural bias of constitutional diathesis: thus a mild-hearted, benevolent man, repines, but yields to —the social man regrets, but becomes accustomed to—the high-minded, austere man contends with, and assumes to be beyond the effect of—commercial disappointment. It is a hard matter to front the "loud laugh that scarce the firm philosopher can scorn." We have known in our time many commercial men who based their principle of action on the belief that as no man should be dishonest, so no industrious man could be unsuccessful. Alas, for the foresight of poor erring man! Canst thou controul thy destiny?—No! but thy conduct should be always such as to command the respect, as well as the sympathies of thy fellows. Better—oh! how far better—to be associated among the benevolences of human nature, than to be enlisted among its animosities. We cannot refrain from speaking the truth, else why do we write?

The late Bro. Isaac Walton was initiated, many years since, in a country Lodge. For a long time he was unobserved. About the year 1835, we hear of him as a member of the Moira Lodge, of which he became the Past Master; and distinguished himself as the avowed opponent of the Aged Masons' Asylum, as uncalled for and unnecessary. So uncontrolled was his opposition to that Institution, that he enlarged the measure of his prejudice by so peculiar an elasticity that he embraced therein those who supported it, more especially those who were actively engaged in the goodly work. For a time, this appeared to be an enigma, but the solution was soon manifested. Finding that opposition but aided the Asylum, he adopted the plan of competition, and hoisted the standard of a Masonic Benevolent Annuity Fund. This new project was so startling a subject to H. R. H. the Duke of Sussex, the Grand Master, who having opposed the Asylum on similar grounds of objection to those professed by Bro. Walton, viz., that it was uncalled for and unnecessary, that he for a long time denied his patronage, and the project lingered. At length, however, Bro. Walton sought an interview with His Royal Highness, and meeting with a repulse on his favourite theme, he fairly told the Grand Master, on taking leave, that there remained no other means of preventing the Asylum from being built and endowed. This decided the matter, the Grand Master relaxed—adopted Bro. Walton's scheme, and thus proved the fallacy of all opposition to the Asylum principle; which, so far from being uncalled for and unnecessary, became the parent of a second Masonic charity! Thus good came out of evil. Had not the mistaken prejudices of the Duke of Sussex and Bro. Walton against the Asylum been so violent, for violent they were, the Asylum would have stood alone in its glory; whereas now it has a noble and powerful rival in Masonic benevolence; and assuredly the great merit of unceasing industry and perseverance in effecting this object is due to the deceased Brother.

During the year of Masonic terror, 1840, Bro. Walton did not conceal his antipathy against the main promoter of the Asylum; he both spoke and voted for his expulsion from Freemasonry! This was, however, consistent with his own character. He was an austere man, with much haughtiness of manner; was feared by many, but by none less so

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than by the object of his dislike; and it was generally observed that the almost playful manner in which his unkindness and austerity were met and commented on, was galling to his pride. Some may consider these remarks too severe; but our deceased Brother took a very leading part during the few past years, and his character belongs to Masonic history. To be truthful is our object, and we conscientiously believe we have not shadowed out defects (and who is without them) with an unkindly feeling. We conclude by observing that at the last general meeting of the Royal Masonic Benevolent Annuity Fund, an address of condolence to the widow and family of the deceased Brother, was unanimously passed. This was an act of Masonic justice. Also, that at the last meeting of the Moira Lodge, a eulogistic address to his memory was delivered by Bro. John Bigg, forming a graceful record on the minutes of that highly respectable Lodge.

*April* 22.—Bro. William Eccles is no more! As the heart sighs over the virtues of a departed friend, whose natural affection for all mankind was constitutional in its most extended sense, so may the pen well falter in endeavouring to record those excellences of character which were peculiarly his. For upwards of twenty years were we attached by a friendship as sincerely reciprocated as ever fell to the lot of man to enjoy; and it is not too much to say that we fear the loss may not easily be supplied. He was indeed a younger Brother who was summoned from the world suddenly, alas! how suddenly! without an instant's warning, at the call of the Almighty. A few friends had dined with him; he himself saw them to the door; went up-stairs, and with his beloved wife visited his children as they slept; retired to bed; and, in a few minutes, was no more! He had awakened, and complained of sickness; two medical friends were in attendance within ten minutes, but the spirit had flown.

We have said that he possessed excellences of character; but how describe them? As a medical attendant, ask of those by whose bed side as he sat, how he beguiled sickness of its sorrow by the hope he inspired, and by the skill which by that hope became the augury of frequent success. The rich could buy this aid, which no price could repay unless accompanied by that feeling of gratitude that made the office of medical adviser one of the highest in mental thought; but the poor—aye, among them the brightness of his pure philanthropy shone lustrously beautiful. He was, indeed, the poor man's friend; the fees he thus earned, but received not, were offered up with heartfelt benignity; he well illustrated the scriptural adage, "He that giveth to the poor, lendeth to the Lord."

As a member of social life, he was an accomplished man—by nature a gentleman—firm and uncompromising in friendship—forgiving injuries—delicate in conduct—courteous in manner—his way was winning, and his smile was sweet—consolation flowed from his words—honour from his actions—honesty from all his works. We dare not profane the mystery of what was the home of such a one; now rendered drear and desolate—nor can we but tearfully allude to her who, with five of his children; and, alas! also the unborn embryo of a world to be entered into after its father has departed from that world—is thus a widow. We know, however, that the gifts by which she is endowed, and for which he first prized, and then selected her as his meet partner in life, are of that lasting and priceless value, that as the days of mourning pass away, she will rise from her morning prayer, humbled before her Maker, but strengthened by His grace and supported by His protection, and like a

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true English mother will teach her children that the way they should go is precisely the way pointed out by their beloved father's example.

As a Mason, Brother William Eccles realised expectation; his extensive medical duties prevented much personal service; a friend to the Order he more especially adopted the Asylum, and served as Steward on several occasions. He was a Past Master of the Temple Lodge. He was initiated in the Theatric Lodge, now the Lodge of Good Report. Lords Frederick and Adolphus Fitz-Clarence were made about the same time with himself. He used to relate many social anecdotes of the meetings with much gusto; for, as a companion, he was equal to all things. Well may we say—"When shall we look on thy like again." He died at the age of 46, at his house, in Old Broad-street.

*April* 25.—At Southsea, near Portsmouth, æt. 87, Mrs. Elizabeth Harper, relict of Brother Thomas Harper, late Deputy Grand Master, and mother of Brother Edwards Harper, Past Grand Secretary. She had been blessed with an excellent state of health, and had been the parent of a large family, ten of whom attained the age of maturity. During her widowhood she resided with her daughters. Of the deceased it may be truly said that no terms of eulogy could be stated, either as an affectionate wife—a fond parent—a kind relative, or a faithful and ever ready friend, of which her memory is not deserving. Her end was peace!

In May last, at his residence, in East Reach, Taunton, Bro. George Augustus Frederick Hazelton, late Member of Lodge No. 327, Taunton, and P. G. D. of the Province. The deceased Brother was much regarded and respected, pursuing a life of usefulness with a rigid adherence to every principle of honour and uprightness, he has been suddenly cut off at the early age of 42, leaving a widow and six children to mourn their heavy loss.

*June* 6.—At the Crescent, Limerick, deeply regretted by her numerous family, Mrs. Furnell, relict of the late Michael Furnell, Esq., Banker, who filled the office of High Sheriff for the county, and mother of our esteemed citizen, Brother Michael Furnell, Esq., D.L.

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# PROVINCIAL.

☞ The General Committee of the Asylum for Aged and Decayed Freemasons *most earnestly direct the attention of their Provincial Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers,* Messrs. Prescott and Co., 62, *Threadneedle Street, London; the Treasurer,* Dr. Crucefix, *Grove, Gravesend, Kent; or the Secretary,* ad interim, Mr. John Whitmore, 125, *Oxford Street, London.*

Chatham, *June* 2.—A numerous meeting of Lodges Nos. 20, 216, and 709, was held at the Sun, this day, at which the Deputy P. G. M. for the Province, Brother Ashley presided. On this occasion a very elegant Past Master's jewel was presented to Colour-Sergeant J. Lynch, as a token of respect and gratitude for his general excellent conduct as a Mason, and for his efficient services to the Craft. The jewel was presented by Brother Ashley, in a very dignified and appropriate address, to which Brother Lynch replied in energetic and feeling terms. It was highly complimentary to Brother Lynch that the meeting was attended by several officers, who evidently felt gratified to find that the character of their brother soldier was so properly appreciated. On our own part, we beg to state, that never was a compliment more gracefully paid or more richly deserved.

Gravesend, *June* 10.—*Lodge of Sympathy, No.* 709.—A very numerous meeting of the members of this Lodge and Visiting Brethren, was held this day, for the purpose of installing the Master elect, Brother Johnson. This august ceremonial was ably conducted by Brother Heather, Provincial Grand Registrar, and Brother J. Lynch, of No. 216, Chatham; there were present no less than thirteen Past Masters. The Post Master, Mr. Couves, was afterwards initiated. The Deputy Provincial Grand Master Brother Ashley presided at the banquet, and delivered many admirable addresses. Brother Heather returned thanks for the compliment paid to the Provincial Grand Officers, and the transactions of the day passed off to the unqualified satisfaction of every one present.

Chelmsford.—A Provincial Grand Masonic Ball is to be held on the 24th June, at the Shire Hall, under the patronage of the R. W. Rowland Alston, Provincial Grand Master. The profits are to be applied in aid of the Masonic charity for clothing and educating the sons of indigent and deceased Freemasons.

Oxford, *June* 9.—The officers and Brethren of the Apollo (University) Lodge, assembled at the invitation of the Alfred (City) Lodge, to spend a social hour previous to the long vacation. The Masonic business of the day having been disposed of in the afternoon, the Brethren assembled in the evening about nine o'clock, when a sumptuous entertainment was served up in the banquet hall, which

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was tastefully decorated and adorned with wreaths and costly vases of flowers, the work of those fair ones who, though debarred from any participation in the pleasures of the meeting, were, at least, desirous to promote them to the utmost extent which their refined taste could permit.

The W. M. of the Alfred Lodge, Bro. W. Thompson, presided; supported by the G. P. Bro. W. Rule; the Deputy Provincial Grand Master of Lincolnshire, Bro. Coltman: the W. M. of the Apollo Lodge, his Officers, and Brethren: the Officers and Brethren of the Alfred Lodge; several Visiting Brothers, making altogether about eighty in number. On the removal of the cloth, the W. M. gave the following toasts, which were received with appropriate honours:—"The Queen and the Craft;" "Prince Albert;" "The Queen, Prince of Wales, and rest of the Royal Family;" "The Grand Master of England, the Earl of Zetland, the Deputy Grand Master, Lord Worsley, and the Officers of the Grand Lodge."

Bro. RULE, G. P., acknowledged the last toast.

The W. M. introduced the name of the Provincial Grand Master of Oxfordshire, Brother C. J. Ridley, and expressed the regret which his absence occasioned both to the Brethren and to that Brother himself, who had watched over both Lodges with so much care and interest.

The W. M. said he felt more than ordinary pleasure in proposing the health of the W. M. Officers and Brethren of the Apollo Lodge, who had visited them on the present occasion.—(Cheers). When they took into consideration the kind and brotherly feeling which had so long existed between the two bodies, and the liberality, courtesy, and hospitality with which they at all times treated members of the Alfred Lodge, they would agree with him that they were entitled to every mark of respect that could be paid them.—(Cheers). The Apollo Lodge maintained a proud position, and was one of the best in England, inasmuch as it was the nursery of some of the worthiest Masons, who had gone forth and proved themselves to be zealous and efficient in the extreme. At the present moment that Lodge was presided over by one who would carry out the principles of Masonry; and, supported as he was by such useful officers, its high character would be upheld, and its proud position maintained.—(Cheers). It had always been a matter of regret that the anniversary of the Alfred Lodge occurred at a time when they were deprived of the presence of the Brethren of the Apollo, and it was, therefore, on that account that a special invitation was given to those Brethren, which they had kindly accepted and cordially responded to. It afforded him and others great pleasure, and must be a source of congratulation to the W. M. of the Apollo Lodge, to see so many of his Past Masters and distinguished Brethren present. He sincerely wished that Lodge might continue to prosper as it had done—(cheers)—that they might meet again at the close of the long vacation in the same health and harmony—and that, in the mean time, the younger Brethren especially might find Masonry carried out in the same spirit in other provinces as it was in this. In conclusion, he begged to propose prosperity to the Apollo Lodge, and health and happiness to its members. (The toast was drunk with every honour that could be paid it, and the reception it met with was enthusiastic in the extreme).

The W. M. of the Apollo Lodge, Bro. MEREDITH, observed that the compliment paid himself and the Lodge he presided over by the generous invitation—unbounded hospitality—carried out, too, with such good

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feeling, would strengthen the bonds of unity and promote that truly Masonic spirit which had ever been his object and aim.—(Loud cheers.) Before sitting down, he begged to propose the health of the W. M. of the Alfred, Brother Thompson, who had given the best proofs that it was his earnest desire and wish that the two Lodges should continue in that unity which did exist at the present moment. He had watched the performances of his Masonic duties, and could bear his unqualified testimony that no one could labour more earnestly to uphold the character of his Lodge, to promote its prosperity, or fulfil its duties with greater zeal and ability.—(Loud cheers).

The W. M. responded, and remarked that he was greatly indebted to his officers, by whom he had been well supported and enabled to carry on the business of the Lodge. The W. M. then proposed—"The Past Masters of the Alfred Lodge," which was acknowledged by Brother P. M. Furley.

Brother J. T. B. LANDON, P. G. Chaplain, proposed the health of the officers of the Alfred Lodge, and remarked that it was gratifying to see so many Masons distinguished for the zeal and ability with which they fulfilled the duties that devolved upon them. In addition to the presence of many excellent Masons and Companions, they had in the company a Templar, one of their own Lodge, who had recently been elevated to that which might be considered the highest point in Masonry. He (Brother L.) could not refrain from expressing the great pleasure it afforded him in seeing such unanimity existing between the city and university Lodges on the present occasion, nor could he help looking on Masonry as a connecting link between the university and city.—(Cheers). It held them together in bonds of unity; and, however different their situations in life might be, it brought them in contact with each other and placed them on a friendly footing.—(Cheers).

Brother R. J. SPIERS, who officiated as Senior Warden, in the absence of Brother Belcher, acknowledged the toast, and assured them, that while their approbation was the best reward they could desire for any past services, it would be the best incentive to future exertions. It was a source of pleasure to them to assist their Worshipful Master to the utmost of their power, for he was deservedly entitled to it; and it was but justice to him to mention, that he it was who proposed the present meeting to his Lodge, by whom it was cheerfully and immediately acceded to.—(Cheers). It must be gratifying to the Visiting Brethren to witness the unanimity on this occasion, and the anxiety displayed by one Lodge to contribute to the happiness of the other; but, whon he assured them that this feeling was reciprocal, and so characteristic of the Apollo Lodge, that they regarded the absence of the Alfred Brethren from any of their meetings almost as a mark of disrespect, it would be some key to the feelings which were displayed at this moment.—(Cheers). With respect to their Worshipful Master, they had reason to be proud of him, for without a good general there could not be a good army. Their term of office was but a term of probation, and it was their duty, during that period, to prove themselves worthy of the higher offices to which they aspired, and, by the zeal they displayed, to arrive at the summit of their ambition. With respect to the higher degrees of Masonry, to which allusion had been made, he hoped at no distant period to see an encampment attached to the Lodges of this province; and they had good grounds for this anticipation, inasmuch as Temple Cowley, in this neighbourhood, was formerly a preceptory of Knight

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Templars. In conclusion, he begged to thank them, on his own behalf and that of his Brother Officers, for the kindness with which they had received their names, and trusted they should prove themselves deserving of it.—(Cheers).

The W. M. then gave the health of the D. P. G. M. of Lincolnshire, Brother Coltman, and mentioned that he was initiated in the Apollo Lodge, and, if anything could endear him more to the members of the Alfred Lodge, it was that circumstance.—(Loud cheers).

Brother COLTMAN, who was enthusiastically received, assured them that it gave him great pleasure to find that on his return to Oxford, after an absence of many years, the two Lodges were so cordially united as at the present moment. Some observations had been made that Masonry promoted good feeling, by causing different classes to meet together on an amicable footing; he cordially concurred in that sentiment, and could bear his testimony to the good effect resulting from it, for he presided over a Lodge where the distinctions of rank were greater than here, inasmuch as some of their members were men of title, while others were little above the situation of a labourer; but this disparity of rank caused no disunion of feeling, but, like true Masonic Brethren, they met "*upon the level and parted on the square.*"—(Loud cheers). Much had been heard in the present day, and he hoped would be still more so, of the good effect of mingling together different members of society, and he would tell the philanthropists that in Masonry they would find an ally for their great and generous purposes that would aid and assist them considerably. He was extremely happy in meeting a member of the Grand Lodge on the present occasion, and in seeing the Masters of the sister Lodges sitting side by side, and, understanding as he did that a Brother had been initiated that day into each Lodge, he begged to give the health of the newly initiated Brethren.—(Cheers).

The toast was responded to by Brother Sedgewick, after which the Entered Apprentice's song was given by Brother Furley, assisted by the whole company, with fine effect.

The W. M. proposed, in highly complimentary terms, the health of the steward, Brother Hickman, with many thanks for his great exertions and efficient services on the present occasion.

Bro. HICKMAN returned thanks.

Several toasts followed, such as the health of "The Visiting Brethren," "The Masonic Charities," "Poor and distressed Masons all over the world," &c.

STAFFORDSHIRE.—The D. P. G. M. the Reverend Dr. Slade, has paid visits of inspection and enquiry to the several Lodges in this district, thus affording a further evidence of the zealous interest felt by the Provincial Grand Master, the Hon. Col. Anson, *M.P.*, in the prosperity of the craft, and of his desire to promote its extension within his province. Searching investigation into the condition of the various Lodges is not only required, and necessary and proper, in order that due regard be paid to the preservation of the ancient and essential Land-marks of Masonry, but it is also desirable as a check to any irregularities which might possibly otherwise creep in, to the prejudice of the Fraternity generally in the estimation of those who are not Masons, and who may, naturally, from the secret but sacred character of the institution, regard it with some degree of suspicion and distrust. Freemasonry shuns not enquiry; the acknowledged publications of the Fraternity, we may mention Brother Preston's Illustrations particularly, are proof that investigation is rather courted than discouraged. It is only necessary that



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an institution which is venerable for its antiquity, sacred in its character, and benevolent in its purpose, should be known to be embraced by every intelligent and rightly disposed mind. We expect shortly to hear of beneficial results from the Rev. Dr. Slade's visitation; it is an important and distinguished, though not enviable post to have been called to, and few were so well qualified for it as that learned brother, whose well known piety and high attainments in literature and science, have obtained for him the respect and esteem not of the Masonic body alone, but of all who have the pleasure of his acquaintance. His earnestness in Freemasonry, and the services he has rendered both in and out of Lodge, have been mainly instrumental in its resuscitation in this province; practical results are already felt and recognised, and Freemasonry ere long will be held, as it deserves to be, in universal esteem. With a continuance of the same fostering care which has accompanied its revival, Staffordshire will soon be second to none in the provinces of the Masonic world. The Provincial Grand Lodge for the present year will, in all probability be again held in the neighbourhood of Wolverhampton.

WOLVERHAMPTON.—The M. W. G. M. Lord Zetland, has granted a warrant for a new Lodge, entitled "The Lodge of Honour," to be held here, in which the Bro. the Rev. Dr. Slade is nominated the first W.M.; Bro. B. Hicklin, Esq. S.W.; and Bro. F. Walton, Esq. J.W.

LINCOLN.—We tremble for the fate of Masonry in this province. Many Lodges are actually dormant altogether; few even dragging their slowy length along—the "Witham" excepted. We might exclaim, "Alas! for the by-gone days when we cheerfully met regularly in private Lodges, and proudly in Provincial Grand Lodge did our banners wave." *Provincial Grand Master of the Province this is your work!* Why not resign? No act will better become you, Deputy Provincial Grand Master! we have heard of your address in the Alfred Lodge, Oxford. Why not evidence *the truth of that address;* observe, Reverend sir, the TRUTH of that address, by visiting your own Lodges, and proving that the words uttered elsewhere may possibly be estimated in this province.

LEICESTER, *May* 11.—Monday last was a busy day with the Freemasons of the province of Leicester. In the morning a meeting of the Royal Arch Chapter of Fortitude was held at the Lodge room of St. John's, and the principals of the chapter for the present year were installed: after which a Provincial Grand Lodge was held at the same place, Sir Frederick G. Fowke, Bart., D. P. G. M., presiding and the Grand Officers for the year ensuing were appointed. An adjournment then took place to the Exchange, for the purpose of consecrating the "John of Gaunt Lodge" (No. 766), lately established in this town. The Warrant of Constitution from the Grand Master of the Order having been read, and the assent of the Brethren of the Lodge to the officers therein nominated having been duly signified to the Right Worshipful the D. P. G. M., the ceremony of consecration was then proceeded with. The Provincial Grand Chaplain (Brother the Rev. Thos. Burnaby) rehearsed the preparatory prayer, and being properly assisted, the D. P. G. M. then declared the Lodge properly constituted, according to the rites. Brother William Kelly, P. S. G. W., was then duly installed and invested as the Worshipful Master for the year ensuing, and the Lodge closed in solemn form. A Banquet was given the same afternoon at the Bell Hotel, in the Lodge Room of St. John's, Sir F. Fowke in the chair, which was attended by the Brethren of the Lodges

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of St. John and John of Gaunt, as well as by numerous distinguished Brethren of the Order from other provinces, among whom were C. R. Colvile, Esq. *M.P.*, D. P. G. M. for Derbyshire; Dr. Pigott, D. P. G. M. for Notts; the Rev. G. O. Dakeyne, Grand Superintendent of Royal Arch Masonry for Lincolnshire; Lawrence Thompson, Esq. of the Lodge of Antiquity; the Rev. George Wright, P. G. C. for Derbyshire; the Rev. Thomas Burnaby, P. G. C. for Leicester; the Rev. Octavius Owen, the Vicar of St. Mary's, in this town (and who, we understand, has accepted the office of Chaplain of the new Lodge); Brother T. H. Wheeler, the Worshipful Master of the St. John's Lodge, &c. &c.—The formation of a second Lodge in the town of Leicester, must afford pleasure to the friends of the craft, as an evidence that Freemasonry is in good repute in the midland counties; in a town like ours, now numbering upwards of 50,000 inhabitants, there is certainly room for at least two Lodges, without the one at all interfering with the prosperity or harmony of the other.

SUNDERLAND, *12th May.—Masonic Jubilee in honour of Bro. Hardy.* A public dinner was given to Bro. Thomas Hardy, in honour of his fiftieth anniversary as a Mason (he having been initiated into the Masonic Fraternity on the 12th of May, 1796,) and also in consideration of the superior eminence and celebrity he has acquired in his acquaintance with the principles and ceremonies of the Masonic Order, and the rules in general practice in almost every part of the world; his uniform kindness and affability in communicating instructions to junior members; his ability in directing the interesting ceremonies on all important occasions, and his many amiable qualities as a man in private life. The dinner took place in the Palatine Lodge Room, and was attended by about sixty Brethren of various Lodges in this district, principally in this province. Sir C. Sharp, D. P. G. M., presided with his accustomed ability, and Bro. J. Husdell occupied the vice chair. The cloth being removed, the Lodge was opened in due form by Bro. Hardy, assisted by the requisite office bearers. The imposing ceremonies were admirably performed, and were witnessed with great interest by all present. The introductory proceedings being completed, the W. M., Sir C. Sharp, proposed the health of the Queen as the daughter of a Mason and the beloved Sovereign of this country. Drunk with three times three and one cheer more.

He next proposed the health of Prince Albert and the rest of the royal family, which was drunk with three cheers.

Several Masonic toasts were next proposed in the consecutive order understood by Freemasons, all of which were drunk with Masonic honours. On proposing the health of J. Bowes, Esq., *M. P.*, as P. G M. of the Masonic order for the county of Durham, the W. M. intimated that as soon as possible after Bro. Bowes was relieved of his Parliamentary duties, by a prorogation of Parliament, he would be installed in the important office to which he had been appointed, of which every Lodge in the province would receive due notice.

The W. M. then called attention to a toast which he felt certain would be responded to with great interest by all present; it was a toast that did not require any effort to ornament it—the very name of the individual whose health he had then to propose was well known, and he was much and deservedly esteemed, not only by the Brothers present, but by all who had the pleasure of his acquaintance. It was fifty years that day since he was initiated into the mysteries of the Order, and during that

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time he had uniformly continued to ornament it by a deportment that had gained for him the respect of all who knew him. Having devoted considerable attention to the principles and ceremonies on which Masonry is founded and conducted, and the constitution and rules by which it is governed in this country, he was enabled to aid and assist on all important matters, either by giving the best and most befitting advice, or solely superintending the work by his directions, and he was at all times ready to communicate instructions to those who required them, and which he imparted in a manner so kind, impressive, and unaffected, as to make it doubly agreeable to those who received it; and some who had become members of the Order out of curiosity to see what Masonry was, had been so much impressed with his very superior instructions, and the kind manner in which they were communicated, that they became admirers of its principles, and in cultivating a knowledge of them, they became better men—for it was impossible for any man to be a good Mason without being a good man. He had enjoyed the society of many good men who were also good Masons, and were now no more, some of whom had grown with his growth, and strengthened with his strength. He had served under five P. G. M.'s, all of whom duly appreciated his very superior merits, and admired his great acquirements and talent; and when he was presented with a gold snuff-box by the Brethren of the Palatine Lodge in 1834, the late Earl of Durham, then P. G. M., attended on the occasion of the presentation, and evinced a deep interest therein, and on speaking of Brother Hardy's Masonic ability, he said he had never met so good a Mason in his life. A similar encomium was also paid to Bro. Hardy by his late Royal Highness the Duke of Sussex, then G.M., who when he laid the foundation stone of the Athenæum in this town (on which occasion the Grand Lodge was opened, and the ceremonies were all under the directions of Bro. Hardy,) his Royal Highness said he had never met a better Mason in his life. Indeed, all who knew him admired his many amiable qualities, whether as a man in private life, or as a Mason, in the knowledge of which subject he so much excelled. In his various relations of domestic life he was equally deserving of their estimation—he was known to be a kind friend and neighbour, an affectionate husband, and a loving father and grandfather. He (the W. M.) was not unmindful that his cup of sorrow had overflowed, and he was unwilling to trespass on his feelings by adverting to subjects so affecting as his family bereavements; but he considered that he would ill discharge the duties he had to perform if he did not notice the exemplary qualities he had last mentioned, although to Bro. Hardy they must be associated with considerations of a painful character. He had now arrived at a time of life when his faculties must be expected to become impaired. While he was spared amongst them it behoved them to use all due diligence in profiting by his instructions, as well for the general good of the Order, as for the credit of their own Lodge, which had long been so pre-eminently distinguished for its very superior working and order. He (the W. M.) hoped that the seeds of affection which had been implanted in their minds towards their venerable Bro. Hardy would continue to be cherished to the latest hour of his existence, and that his memory would be revered by those who survived him when he was removed from amongst them, which event sooner or later would certainly happen, but he hoped that he would yet be spared for a length of time. Probably his loss might never be replaced, but it would be commendable to use every effort to prevent that loss from proving as

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detrimental as it might otherwise be by improving the opportunity for his superior instructions as long as it shall last. He would not occupy more time with remarks, but in proposing the health of Bro. Thomas Hardy, and congratulating him on the jubilee of his Masonic life, he would say of him with the poet—

> "I worship not the rising sun,
> But bow to him whose race is run."

The toast was drunk with Masonic honours and enthusiastic acclamations.

Brother HARDY on rising to return thanks was received with continued cheers—Silence being restored he said, he had to offer his most grateful and sincere thanks for the kindness they had evinced towards him that day, by calling the then special meeting to celebrate the completion of his fiftieth year as a Mason and a Member of that Lodge, and also for the very flattering terms in which his health had been proposed by the R.W. D.P.G.M., and the manner in which the toast of his health had been responded to by all present. He begged to assure them that his feelings were overpowered with gratitude for their kindness, so much so that it was impossible for him to find words to express sufficiently the feelings he then experienced, indeed he found himself in a state to describe which silence might be more expressive than words. He would, therefore not detain them with any lengthened address, which if he were to attempt, it could only be to repeat a statement of his long services to the Lodge which might appear like egotism on his part. He therefore hoped that they would excuse him if he endeavoured to be as brief as possible. It was fifty years that day since he was made a Mason in that Lodge, and during that long time he had not been six times absent from the Lodge meetings. When he become a Mason, he was so pleased with the principles of the Institution that he determined to study them and obtain all the information he could concerning them; not with a view to gratify any personal vanity of his own, but in order to make himself useful to the Lodge of which he had became a Member, and to the Fraternity at large, by assisting as far as his humble abilities would permit, to promulgate the sublime moral principles in which Freemasonry was founded; and to contribute towards the improvement and edification of his Brethren, whose approbation of his endeavours was at all times an abundant reward for any trouble or attention to which he might be subjected, and from the kindness evinced towards him on that occasion, he trusted he might justly conclude that his best wishes to be useful to the Fraternity had been fully realised. He was then in the 74th year of his age, and he found that his faculties were beginning to be impaired. He could not look forward to any long period to be able to afford the same assistance by his services to the Lodge that he had hitherto done; but he would assure them that as long as he was blessed with health, strength, and memory to do so, nothing should be wanting on his part to assist to the utmost of his power. And when it should please the Almighty Architect of the Universe to remove him, he hoped that the example he had endeavoured to set, would tend to induce the Brethren not to relax in their efforts to preserve to the Lodge the high character it had hitherto enjoyed amongst the Fraternity at large, not only in this country, but also in foreign parts, of which he had received many pleasing accounts, from Brethren who had visited different Lodges on the Continent and in America. He would not

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detain them any longer, but conclude with the words of the immortal bard, by saying—"I greet your love, not with vain thanks, but with acceptance bounteous."

In return for the kindness they had manifested to him he would take the liberty of drinking a toast which was—"To the health and happiness of every Brother present, but particularly to the Brothers who had come from a distance, to honour him with their presence on that occasion."

The toast was received with Masonic honours, and Brother Hardy sat down amidst immense applause.

Brother CLANNY, *M.D.* then proposed the health of the W. M., whom he eulogised as an ornament to the Masonic Fraternity, and an antiquarian and a gentleman of considerable literary and scientific acquirements (Masonic honours).

Sir C. SHARP, the W. M., in an impressive speech returned thanks. The Lodges represented by visiting Members present, were then severally greeted in Masonic order, which was acknowledged by those Brethren.

The Lodge was then closed in form; and the W. M., together with the visiting Brethren who had to proceed to distant towns by special trains retired.

Brother THOS. WHITE, the W. M. of the Palatine Lodge for the present year, was then called to the chair, and the remainder of the evening was spent in fraternal harmony.

NEWCASTLE-ON-TYNE.—On Good-Friday, the Knights Companions of the Royal Kent Encampment held their annual Grand Conclave in Freemasons' Hall, Bell-court, Newgate-street, when Sir Knight T. M. Bates, *M.D.*, was installed E. Commander for the ensuing twelve months, when he appointed his officers. After the ceremonies of the day, the Knights Companions partook of refreshment.

*April* 23.—The election and Installation of the officers of the Northern Counties' Lodge, took place at the Lodge room, Bell's-court, Newgate-street, when the officers for the ensuing year were invested. After the ceremonies, the Brethren partook of an excellent dinner at the Assembly rooms.

LIVERPOOL.—The statement in the *F. Q. R.* of the ungenerous treatment of Bro. A. R. Martin, by certain members of Lodge 35, has attracted, as might be expected, considerable attention. The superior qualifications of that Brother are now felt and acknowledged, and stand out as a moral contrast to the conduct of those who have earned for themselves an unenviable notoriety. It is most fortunate that we have a public organ ready not only to bear honourable testimony to deserving merit, but possessing a spirit of energy to control animosity and admonish error.

The annual grand meeting of the Freemasons of the province of West Lancashire has been definitely fixed for Wednesday, the 29th of July, at the Adelphi Hotel, Liverpool; and as this is the day previous to the arrival of Prince ALBERT, on his visit to lay the first foundation stone of the Sailors' Home, a very numerous muster, including many noblemen of the craft, who will be in attendance on his Royal Highness, may be expected to honour the Grand Master with their presence. It has not yet, we understand, been decided whether

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the Masons will assist in the ceremony of the stone laying, or whether they will have a separate procession to present an address to his Royal Highness, as adopted by the Grand Lodge. The musical attractions of this meeting have always been of a high character, but on this occasion, we are informed, they will be superior to those of any former year.

BIRKENHEAD, *April* 28.—The New Chapter of Fidelity, 701, was opened at the Royal Hotel. The M. E. Principals, Comp. C. Rampling, J. Bach, and E. G. Willoughby, opened the Chapter, when the Charter of Constitution was read in the presence of the Comp. John Finchett Maddock. The usual preliminaries having been disposed of, the Chapter proceeded to exalt two Brethren of Lodge 701. The Companions were ably assisted by M. E. Comp. Grace, P. P. Z. 310, M. E. Comp. Morris, P. P. Z. 245, M. E. Comp. Coltart, P. P. Z. 245, M. E. Comp. Edleston, P. J. 310, E. Comp. A. R. Martin, 35, Comp. Gawthrop, 310, and Comp. Whalley, of Barbadoes. The Chapter was then closed, and the Companions partook of an elegant entertainment, provided in Comp. Willoughby's approved taste, and the evening was occupied by the interchange of those kind sympathies, which the initiated best know how to appreciate.

CARMARTHEN (*St. Peter's Lodge*, 699).—The W. M. has been voted a life governor in perpetuity to the Boys' School, as we understand on the earnest recommendation of Bro. Ribbans, who we trust will some day exercise his interest in favour of the Aged Masons' Asylum, an institution he well knows to be deserving the moral aid and sympathy of well-meaning Masons. A Chapter is about to be formed here, which is much wanted. A son of Bro. Ribbans has been recently ordained by the Bishop of St. David's. It is understood that he will preach a sermon on St. John's day, in favour of the charities; a good muster is expected, and report speaks highly of his reading, also of his pulpit discourses.

HELSTON, *April* 21.—The Annual Provincial Grand Lodge was held at the Angel Inn. The town was crowded. At 11 o'clock, the Grand Lodge was opened in due form by the R. W. Provincial Grand Master, Sir Charles Lemon, Bart., and the procession, having been formed by P. G. Director of Ceremonies and the P. G. Poursuivant, proceeded to church in order, the band playing the ancient Masonic air.

On arriving at the church, service commenced, the P. G. Organist, Bro. James, who had formed a choir for the occasion, presiding at the Organ. Jackson's *Te Deum* and *Jubilate* were admirably performed.

The Sermon was preached by the P. G. Chaplain, Bro. the Rev. H. Grills, of St. Neot. The text was from Mark, 12th chapter, verses 10 and 11: "The stone which the builders rejected, is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes." The Reverend Brother, in his excellent discourse, expounded the text as tending to prove the divine origin of Freemasonry; and in doing so, he developed all the principles and doctrines of the Society, showing their agreement with Scriptural truth, and addressed sound exhortations to the Brethren, urging upon them a strict attention to duty, in consideration of the example which, from their position, they were bound to set before society at large. (We understand that the Sermon will be printed, in compliance with a request from the members of the P.G.L.)

After the conclusion of the service, the procession returned to the Lodge Room, in the same order as they had proceeded to church. The Provincial Grand Officers for the ensuing year were then installed, and the general business of the Provincial Lodge was transacted. The

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Officers present were—Sir C. Lemon, P. G. Master; Brothers J. Ellis, D. P. G. Master; R. Pearce, as P. D. P. G. Master; J. Roscorla, P. Grand S. Warden; W. J. Clarke, P. Grand J. Warden; W. Grylls, P. Grand Chaplain; Moyle, P. Grand Treasurer; E. Lyne, P. Grand Registrar; Tyacke, P. Grand Secretary; Kitt, P. Grand Artchitect; Edwards, P. Grand S. Deacon; J. Hodge, P. Grand J. Deacon; E. Gilbert, P. Grand Sword Bearer; Cudlip, P. Grand Director of Ceremonies; James, P. Grand Organist; T. P. Dixon, P. Grand Poursuivant; Curnow, P. P. Grand do.; Eveleigh, P. P. Grand Steward; Henwood, Forfar, Robiou de la Trehonnais, P. Grand Stewards.

At three, the Banquet was served up in the large assembly room of the Angel Hotel. About seventy Brethren sat down to a splendid dinner. A party of Ladies honoured the Brethren by their presence after dinner.

On the removal of the cloth, the health of Her Majesty, and the usual loyal and appropriate toasts were given, amongst which the four charities were not forgotten, including the Aged Masons' Asylum.

After the ladies had partaken of some refreshments, Sir Charles Lemon rose, and in a very appropriate discourse, often interrupted by the applause of the Brethren, proposed the health of "the Ladies," a toast which was drunk with the Masonic honours.—Brother Roscorla was called upon to answer for the ladies, which he did with his well-known wit and humour.

Brother Ellis, D. P. G. M., then rose and said, Brethren, having obtained permission of the R. W. P. G. M., I avail myself of the opportunity to submit what I believe will be received with enthusiasm by all present. Brethren, three years have run their course in Masonry since our R. W. P. G. M. succeeded our late P. G. Master; the pleasing and honourable duty I am now called upon to fill, I am unequal to. You know that Sir Charles Lemon is at the head of every scientific institution of the county, and known and respected throughout the kingdom. I have been identified with the royal art for a long period of years, till I have almost become the father of the living fraternity, in the province, but it is truly pleasing to me, with the statistics of the province in my possession, to declare that since the installation of our worthy chief, the Lodges have multiplied, and the members increased beyond any former amount, though the craft has been established in the province nearly a century. From east to west, from north to south, I receive constant communications, and had I not assistants, the royal art must be somewhere in waiting, to receive the attention it demands. I propose the health of Sir C. Lemon, our P. G. M.—(long-continued cheers).

The speech of Sir Charles Lemon was full of learned and judicious remarks. It was greatly admired by all present, and made every Brother feel proud of being headed by such an eminent and talented Brother.—(The address will be found at page 152.)

Several other toasts were proposed and drunk after the ladies had withdrawn. Amongst others, the health of Brothers Ellis, Grylls, Pearce, and all the provincial officers.

Brother Ellis replied—R. W. P. G. M., W. Officers and Brethren—I should be truly ungrateful did I not convey to you my warmest thanks for those marks of respect and esteem. I feel delight to meet and witness this happy band of Brothers, and after a race of nearly forty years in your ranks, again to be greeted by your smiles and approbation.

I will not unnecessarily detain you. I have endeavoured to uphold the Order when its functions were entrusted to my feeble judgment. I have been honoured certainly as D. P. G. M., &c. under two

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R. W. P. G. M. for the province, and within the past month by being installed as one of the Grand Standard Bearers of England and Wales, which the most eminent and supreme Grand Master of Knights Templar was pleased to confer and invest me with in the Grand Conclave, in London. I thank you all, and hope as we have thus happily met in the terrestrial, we shall, at last, meet in the grand celestial Lodge.

Amidst the excellent speeches made by this last named distinguished Brother, there was one which did great honour to his feelings. During a tour he made on the continent, he said he had an opportunity of noticing several Lodges, in one of which, *Les amis bienfaisants* of Paris, he received great kindness and warm hospitality. Since that time, he never failed to propose the prosperity of that Lodge at every Masonic meeting he attended.

Brother Robiou de la Trehonnais was called upon by Sir Charles Lemon to return thanks for the compliment paid to his countrymen. This Brother rose and delivered an address, with which every one appeared greatly pleased. He referred to some observations made by Sir Charles in his learned address, and added several interesting particulars tending to show where and how Masonry had relinquished the pursuits of active architecture to direct its energies and influence towards the establishment of a moral architecture, consisting of the promotion of peace, unity of interest, and destruction of prejudice.

After this interesting address which was received with great applause, and often interrupted by cheers, Sir Charles complimented Bro. Robiou de la Tréhonnais, in very kind terms, and thanked him for the gratification and instruction he had derived from his learned address.

Brother James, P. G. Organist, played at intervals on the Harmonicon, an instrument belonging to the Helston Lodge, and Brother Forfar sung several songs, in the chorus of which the Brothers joined. After a few more addresses and toasts, Sir Charles Lemon withdrew, when Brother Ellis, D. P. G. M., took the chair, and shortly after, the meeting broke up in peace and harmony.

Exeter, *April* 29.—The Provincial Grand Lodge of Devon assembled at the Masonic Hall. The Earl Fortescue, Provincial Grand Master, presided, and was supported by the Rev. W. Carwithen, *D.D.*, Deputy P. G. Master, and by Col. Fulford, John W. Peard, Esq., as Grand Wardens. The Rev. Dr. Bolton, the Rev. John Huyshe, and five other clerical Brethren were present, together with Francis Hole, Esq., John Milford, Esq., Capt. Hamilton, Richard Comins, Esq., and many other Brethren of the first respectability. The usual business of the province was transacted, and amongst other charities, a third donation of £10 was awarded to the Royal Masonic Benevolent Annuity Fund. A Masonic banquet afterwards took place at the New London Inn, which was presided over by the Noble Grand Master, and attended by thirty-five of the leading provincial members of the craft.

Axminster.—The members of the Lodge of Virtue and Honour, Axminster, having the opportunity of obtaining Mr. Clark's talent as an artist, requested their highly esteemed P. M., Brother W. Tucker, Esq. of Coryton Park, to sit for his likeness; in which Mr. Clark has shown considerable ability. A full Lodge assembled on Tuesday, the 12th May, including Brother the Rev. F. Warre, P. P. G. C., and Brother Mosse, P. P. G. S. D., of the province of Somerset, when, after the ordinary duties of the Lodge were over, the portrait, in an elegant gilt frame, was presented to the worthy P. M., by the S. W., Brother Keech,



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in an address embodying the general feeling of attachment, gratitude, and love, the value of the portrait as an inheritance, and the only means of handing down to posterity the lineaments of the form and countenance of one who ranks so high amongst Masons, and who had so nobly and successfully exerted his genius and abilities as the founder of the Lodge, and in the cause of Masonry in general; that the Lodge may long be blessed with his society for its rule, governance, and instruction, and that the Brethren of future ages may look at the portrait with the esteem and veneration the representative so justly merited. To this the worthy P. M. replied in a lengthened speech,* expressive of the pleasure he had experienced, and replete with practical knowledge, evincing the interest he had felt from its commencement, the delight it had afforded him to witness the advanced position of the Lodge, and enlarging upon the duties of the Brethren as to their general conduct, affording, at the same time, instruction, as well as a guide for its future discipline.

Bristol.—*April* 21.—Efforts in favour of the restoration of the fine church of St. Mary Redcliffe have been made for several years past; an able and energetic committee have sat constantly, and a considerable sum of money has been raised. This day was appointed by the Mayor, John Kerle Haverfield, Esq., and the corporation, assisted by the ancient Society of Freemasons, to lay the first stone in restoration of the fabric.

The stone to be laid, formed part of the last buttress on the north side of the chancel. Galleries were erected on each side of it for the Mayoress and about five hundred ladies, and were filled at an early hour.

The procession formed on Colston's parade, and must have been more than a quarter of a mile in length; the Freemasons, about two hundred in number, with their banners and insignia, forming a prominent feature. The effect of the scene, as the procession ascended the steps of the beautiful north porch, and gradually filled the churchyard, around the platform prepared for the ceremony, was very striking.

The Rev. Martin Whish, the vicar, having offered up an eloquent prayer, the chairman of the committee read an address, which was inscribed on vellum, and afterwards handed it to the Mayor. From that address we make the following extracts:—

"Upwards of four hundred years ago, a princely citizen of Bristol erected this church:—to-day, you, another citizen, commence its renewal; and may it be considered a singular and interesting coincidence in favour of your fitness for the task, that the office of chief magistrate was held by Canynge, six years, and that you have been already called thereto three times.

"To aid you in the pleasing task, we invite the assistance of the ancient Society of Freemasons, to whose progenitors Europe is indebted for the greater number of the wonderful buildings raised in the middle ages; and we offer our cordial thanks for their ready co-operation."

The Mayor replied at some length, and concluded as follows:—

"It remains for me to mention, that I feel a great honour has been conferred on me in being permitted to take a part in these proceedings. I beg to express my warmest thanks to the very Reverend the Dean of Bristol, to those gentlemen who have honoured me with their attendance, and especially to the Deputy Provincial Grand Master, and the Society of Freemasons, for their kind assistance in the ceremony of this day."

* *Vide* page 152.

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The Freemasons then surrounded the stone, and Deputy Grand Master, Brother W. Done Bushell, applied the level to the stone, sprinkled corn, wine, and oil upon it, and called upon the architects to exhibit the plans, and the various officers to perform their several duties. Mr. A. H. Palmer, the Secretary, read aloud the inscription on the stone, and the Chaplain, the Rev. Caddell Holder having delivered an excellently worded prayer, the Deputy Grand Master spoke as follows:—

"I assure you, that it has afforded the Fraternity of Free and Accepted Masons of this Province, great pleasure in accepting the invitation of the Restoration Committee to attend here this day, for the purpose of lending their assistance to fix the foundation-stone of the restoration of this magnificent structure of former ages.

" It is an act strictly within their line of duty, and as they have recently assisted at similar ceremonies at the Guildhall and the Barracks, the Fraternity here consummate their labours by assisting to rebuild, and preserve from ruin, a temple dedicated to the worship of the Most High. This, too, is not the first occasion on which Freemasons have worked in this building, for the experienced craftsman will readily discover various marks and proofs of the labours of our ancient Brethren.

" To no purpose more noble could we now lend our aid, for as Freemasonry totally discountenances impiety, immorality, and irreligion, so should we lend our warmest efforts to maintain a structure, wherein the ignorant may be taught, the vicious reclaimed, and the great and eternal interests of Godliness promoted.

" I congratulate the Mayor on his participation in such a delightful work, and to the Restoration Committee I would say,—Go on, and prosper in your doings; may you live to see that which is now begun in harmony and peace conducted with order, and, I would most sincerely add, finally concluded in brotherly love."

The architects being then invited to address the meeting, Mr. Godwin accepted the offer, and delivered a most impressive and interesting address.

The following extract will convey some idea of his subject:—

" The presence of the Freemasons on this occasion must be a source of pleasure to all who, like himself, had inquired into their early history, and had found how much was owing to them. Even at a time when information was confined to a few, and the other sciences were in a low state, architecture flourished, and Europe was covered with wonderful edifices—hardly to be imitated. This was chiefly owing to the Freemasons, who, when the clergy were sent into distant parts as missionaries of religion, followed them as missionaries of art, and raised for them fitting temples. It was curious to note that one of the few ancient documents describing for the workmen the parts of the building, which remained, related to the doorway of St. Mary Redcliffe, and had been of great value in determining the meaning of many technical expressions. He would not detain them longer than to say he trusted all would unite to obtain the completion of the building, each in their several circles, and he would ask them for three honest, hearty, English cheers for the Restoration Committee who had worked so well, to be received by them as thanks for what they had done, and encouragement for what they were going to do."

The cheers, which were taken up by the multitude, and prolonged for several minutes, having subsided, Mr. Proctor, replied at some length in an address that was received with much cheering.

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The ceremony being over, the hundredth psalm was sung by the children of the various Free Schools, and the meeting then adjoured in regular order to the church, where a selection of anthems, ending with God save the Queen, was sung, and terminated the proceedings.

WEYMOUTH.—Brother W. Tucker, Esq., of Coryton-park, Axminster, has been appointed D. P. G. M., for Dorset. We hear, with much regret, that William Eliot, Esq., has felt it right to resign the high and important situation he held as Provincial Grand Master for Dorsetshire, on the ground that his private avocations and engagements so engross his time, that he fears he must either discharge the duties of P. G. M. inadequately, or neglect his private concerns. We are confident that the whole Province will concur in an unanimous feeling of esteem to the P. G. M. for the zealous attention which he has devoted to the interests of the Order since his elevation to the high office he has held; and though lamenting that he has felt it necessary to retire from that situation, will estimate his conduct still higher from that regard for the interests of the Order in which it has arisen. The truly Masonic spirit which he has ever manifested, and his anxious desire ever to promote those charitable purposes which constitutes so distinguishing a feature of the order, will never be forgotten by the Brethren of the province, who hope that they may long rank amongst them so estimable and distinguished a Brother.

SHERBORNE.—*Lodge of Benevolence, No.* 459.—*June* 17.—At a Lodge of Emergency, the following resolutions were unanimously passed:—

"That an Address be presented to our late worthy Provincial Grand Master, William Eliot, Esq., expressive of our great regret at his resignation, and of the thanks of this Lodge for the kind care and attention he has uniformly bestowed upon it, and upon the other Lodges in the province; wishing him, by the favour of the Grand Architect of the Universe, health, wealth, and every blessing, in his retirement from the active duties of the province.

"That an address be presented to Brother Edward Thomas Percy, Esq., Past Deputy Provincial Grand Master, expressive of the regret of this Lodge, that the resignation of our late Provincial Grand Master should also deprive this Lodge, and the province generally, of his able and valuable services as Deputy Provincial Grand Master; hoping that he will, by favour of the Most High, continue his fostering care to this Lodge, established by him, in 1818, so that it may continue to flourish, and assuring him of our hearty good wishes for his health, happiness, and prosperity.

"That a Committee of the whole Lodge, of which three shall be a quorum, are desired to prepare the said addresses, and to take such other steps as are needful on the occasion.

"That the Secretary notify the same to the several Lodges in the province."

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# SCOTLAND.

TO CORRESPONDENTS.

AN OLD BUT A POOR BROTHER.—There is some *talk* in Grand Lodge about a Benevolent Fund! but we fear our poor old Brother will have to wait long for the practical proof of its existence.

A WAG, or A WIG (the words are doubtful,) inquires, "Where is the *Pocket* Freemasons' School?" Echo answers, "Where, indeed."

AN UNCANNIE wishes us to state the advantages of the Freemasons' Assurance. We refer him to those who *profit* by it.

DR. GAVIN—Many thanks.

EDINBURGH.—*Picture of the Grand Election of the Order of the Temple.*—Fra. Stewart Watson, who has so distinguished himself by the painting of the Masonic Inauguration of the Bard of Scotland, has been engaged in preparing a pictorial representation of the last election of the Grand Conclave, the point of time chosen being the moment of the installation of the Grand Master, Lord Glenlyon. The Grand Chapter was, we believe, most numerously attended; the picture will consequently require a considerable extent of canvass. The characters represented will be veritable portraits, and a great many excellent likenesses have already been taken. Such historic illustrations will live when mere written records shall have mouldered and been forgotten; and we think the Order chivalric, as a body, have shown an example to the Order Masonic (which professes peculiarly to cherish the fine arts,) by thus enlisting the aid of genius in illustrating their acts or assemblies. The picture of Burns was a conception of the artist.

*Grand Chapter.—March 23rd.*—A banquet was held this day at which the Earl of Strathmore presided, supported by the Hon. Captain Jocelyn and Captain Donaldson Boswell, which passed off very pleasantly.. The Grand Chapter is making a collection of rare manuscripts. The following are the Grand Officers:—Earl of Strathmore, Z.; J. W. Melville, H.; Hon. Captain Jocelyn, J.; Lord Glenlyon, P. Z.; Dr. Arnott, Depute Z.; Morris Leon, E.; A. Douglas, N.; H. Gavin, Treasurer; T. Boog, Recorder; T. E. Macintyre, Chancellor; C. F. Shand, S. Somerville, *M.D.*, and Dr. M'Ritchie, Sojourners; A. Murray, Sword-Bearer; J. Bell and J. Dick, Standard-Bearers; J. M'Pherson, Architect; J. Law, Jeweller; W. Donaldson, Clothier; J. M'Lean and W. Brice, Janitors. Standing Committee, J. Hendrey, J. Gellatly, W. Donaldson, T. Bogg, A. Murray; H. Gavin, Convener.

*Finance.*—Received 207*l.* 11*s.* 4*d.*, expended 152*l.* 2*s.* 11*d.*, balance in hand, 55*l.* 8*s.* 5*d.*

*New Charters granted.*—Amsterdam and Holland, GEORGE WILLIAM, 94th Regiment; CALEDONIAN, Namur; GLENLYON, Jamaica.

Royal Arch Masonry is thriving here, especially in No. 1, which has lately presented an elegant testimonial to Comp. Henry, and has purchased Dr. Oliver's works, as well as other books; also some rare old books of the late Bro. Deuchar, with many old French books.

*5th May.*—The ancient Lodge of St. Mary's chapel, whose extant archives reach back beyond the year 1600, received the arranged annual re-union of the Edinburgh Lodges, the R. W. M. Bro. Ward presiding. From the anticipated numbers, the meeting was held in the great room

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of the Waterloo hotel, which was deorated for the occasion with a variety of banners, Masonic and military. As an appropriate adjunct to the brilliancy of the *coup d'œil*, the splendid and interesting picture by Bro. Stewart Watson of the Inauguration of Burns as Poet Laureate to the Canongate Kilwinning Lodge, was placed, that the Brethren generally might judge of its merits, in a conspicuous position over the entrance, and failed not to draw forth the admiration of all present. Altogether the scene presented a very gay and imposing appearance, diversified as it was by the variety of colours of the clothing of the different Lodges, who wear not, as in England, one uniform colour. Blue, red, green, orange, tartan—all vied in giving variety of effect. The proceedings of the evening were conducted with a propriety and tact which reflected the highest credit on the chairman and his supporters. An excellent banquet was prepared by Bro. Rampling, and the usual Masonic toasts and sentiments succeeded, relieved by the special one of Bro. Watson's health, as the author of the original and inimitable painting of Scotia's Bard—a work which will hand down his name to posterity, while the memory of Burns shall survive. Brother Watson returned thanks in a neat and modest reply, and said that the approbation of his Brethren was his best and highest reward; and to gain that, had the picture been there placed before them: he was proud to have succeeded in his design. The health of the P. M., Bro. Marshal, was also included, and allusion made to him as the author of a little work illustrative of the picture. Bro. Edmund Glover, of the Theatre-Royal, was introduced by the Chair as the youngest Mason there present, he having been initiated that day into Masonry. The Master also paid a just and fitting compliment to Colonel Chatterton of the 4th Dragoon Guards, a man and a Brother, not less distinguished for private worth and excellence, than for his public services and gallantry as a soldier. The gallant officer returned thanks, and assured the Brethren that wherever he might be it would be his pride, as he would consider it his duty, to further the interests and objects of Freemasonry to the utmost of his power.—The fine band of the Dragoon Regiment was present, and performed many beautiful airs. At high twelve the Lodge was closed; and the united assembly of Lodges separated till their next great annual meeting, the re-union proving that even without the *eclât* of an array of Grand Officers, Masonic dignity and interest can be sustained.

*Royal Order of Robert the Bruce.—Jan. 5.*—The Grand Lodge of the Royal Order met at Edinburgh this day, and was duly opened in ancient form by the Grand Officers, George Walker Arnott, of Arlary, the Earl of Strathmore, and Sir John Forbes. There was a numerous and brilliant attendance of Knights, and after the routine business was disposed of, the following noblemen and gentlemen were initiated as Brothers of H. R. M., and afterwards created Knights of R. S. Y. C. S., viz. Viscount Suirdale, Viscount Kirkwall, Thomas Dick Lawder, Esq., Campbell Renton, James Lining Woodman, and George P. Stanhope. Petitions for admission were also received from the following distinguished Brethren, and granted accordingly—viz., the Earl of Desart, Lord Clonbrock, Sir Edward Borough, bart., the Venerable the Archdeacon of Down, Major George L. L. Kaye, the Hon. James Lyon Browne, 64th Regiment, Charles Tankerville Webber, &c.

It is most gratifying to see the steady progress of this really pure and ancient order of Freemasonry, the peculiar property of the British nation. The Grand Lodge ever mindful of promoting the true interests

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of the Royal Craft, and of spreading the benign influence of Freemasonry in this its most Christian and truly national degree, has erected Ireland into a separate province, and has appointed the Right WorshipfulBrother Captain Laurence, of Lisreaghan, to the dignified post of Provincial Grand Master, where it is hoped, by inculcating, in conjunction with the other Masonic bodies, the great principles of Masonry—"*Reverence to God, loyalty to the Sovereign, obedience to the laws,* and *charity to all men,*" the royal Order may be a means of spreading oil over the troubled waters of political and polemical warfare, the hereditary enemies of this ancient and interesting portion of the British empire. A Provincial Grand Lodge has also been established at Bombay, East Indies, over which presides as Provincial Grand Master, that enlightened Mason and distinguished member of society, Dr. Burnes, K.H. Petitions were also received from Brest in France, praying that the Provincial Grand Lodge of Bretagne may be restored [it having ceased its functions at the period of the Revolution]; also from Joseph John Gourgas, and Giles Fouda Yates, praying for powers to form a Provincial Grand Lodge at New York, for the northern portion of the United States of America.

*Meeting of the Supreme Council of the Grand Inspectors-General of the 33rd, Rite Ancien et Accepte, for Scotland.*—George Walker Arnott, of Arlary, Sovereign Grand Commander; Thomas Elder M'Ritchie, Lieutenant Grand Commander; William Alexander Laurie, William Dawson M'Ritchie, Archibald Douglass. Captain Laurence, of Lisreaghan, was raised to the dignity of a Sovereign Grand Inspector General. A most interesting communication was received from the Supreme Council of the 33rd of New York, United States of America, acknowledging the receipt of two diplomas from Edinburgh, admitting their Sovereign Grand Commander and Lieutenant Grand Commander, Joseph John Gourgas and Giles Fouda Yates, as members of our Council of the 31st, 32nd, and 33rd degrees *Rite Ancien et Accepte* for Scotland, and cordially acquiescing in the proposed arrangements for a confidential correspondence between the Supreme governing bodies to which they respectively belonged. Communications were also received from the Supreme Council of France. The great object of these high contracting parties being the protection of the Royal craft, and the maintenance of Masonic principles in all their purity and integrity. Afterwards, at a meeting of the Grand Consistory of the 32nd degree, Richard Viscount Suirdale was initiated and proclaimed a Sublime Prince of the Royal Secret.

*Prince Masonry.*—Several Noblemen and Gentlemen have been received into this exalted Order since Christmas, and will no doubt prove a valuable acquisition to the Metropolitan Chapter—viz. Viscount Kirkwall, and James Carnegy, 92nd Highlanders, Hon. James Lyon Browne, 64th Regiment, George Philip Stanhope, Thomas Dick Lawder, Captain R. Donaldson, 41st Regiment, Sir William Mills, bart., of Glenlaven.

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At a meeting of the Lodge Canongate Kilwining, A. D. Campbell, W. M.; Bros. Viscount Suirdale, Captain Laurence, and Geo. P. Stanhope, were admitted as members; the same honour having been previously conferred upon them by the St. Luke's Lodge, and the Royal Arch Chapter, Edinburgh, No. 1.

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The Canongate Kilwinning have also paid the high compliment of membership to Bros. the Hon. James Lyon Browne, 64th Regiment, of St. John's Lodge, Halifax, Nova Scotia, and Christopher Dillon Bellew, of Mount Bellew, of Lodge 14, Galway.

GLASGOW.—Sir Henry Monteith, our Provincial Grand Master, has expressed a wish, in consequence of his advanced age, to resign that office. We have several worthy Brethren in view, but have not yet fixed on any one to recommend as his successor.* We have in the province some sixteen Lodges; the Kilwinning, St Mungo, and St. Mark, are foremsot. The Argyle, once the crack Lodge, has been long in a state of dormancy. The Kilwinning has been seized with a severe shock of mal-ambition, inflicted by one of its zealous members. Bro. Ramsay, a popular and accomplished professor of the college, who held the office of Senior Warden under the late Sir D. K. Sandford, consented to be put in nomination for Master; his election was considered certain, when another Brother actually canvassed for the office, and by stirring up votes that were seldom or ever forthcoming, he succeeded in being elected. No complaint can be made against his social character; but if his status did not present some objection, his mode of canvass does present an insuperable one. His opposition to Bro. Ramsay has inflicted so severe an injury on the Lodge, that we fear no exertions on his part can repair. Some members will not seek office, others have withdrawn from the Lodge. Dr. Arnott has withdrawn his name for proposition.

The St. Mungo, under the able presidency of Bro. G. Brodie, is healthy and thriving. The St. Mark is distinguished for the respectability and eminence of its members, who are cordial and affectionate to each other. It is the mother Lodge of that child of genius, the late Edmund Kean, of Sheridan Knowles, and of many other Brethren of the buskin and the sock. Lunardi, of æronautic fame, Lord Paget, and many others of rank and celebrity, belong to it. Its present Master, Brother James Miller, member of the faculty of physicians and surgeons, has commenced a series of pre-lections, embracing the history, nature, and objects of Masonry, short biographical sketches of those who have stood in any prominent or interesting relation with it; also occasional subjects relating to art and science. The success that has hitherto attended his exertions, affords him the strongest encouragement to proceed.

*Lodge St. Mark, May* 8.—The office-bearers and a goodly number of Brethren dined together in Lodge opened for the purpose of affiliating a worthy and highly distinguished Brother of the Order, Dr. Arnott, from the "north countrie," who is about to take up his residence in Glasgow, in consequence of his appointment to an important chair in its venerable University. The evening was spent in the usual hearty and happy manner, with all that expansion of soul and developement of the best feelings of our nature, so well known to the members of these ancient and honourable associations, and which constitute the peculiar fascination and charm of Masonic assemblies.

*May* 22.—The annual festival of the Thistle and Rose Lodge took place in Bro. John Gardner's house, 39, Saltmarket-street, when the following were elected to their respective offices.—The R. W. M. John Crawford, was unanimously re-elected; Bro. Railton, Secretary; Bro.

* Dr. Arnott, of Arlary, is a most distinguished and zealous Mason; what say ye to the chiel?—he'll work right well.—ED.

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M'Canth, Treasurer; and Bro. Gow, Past Master. There were very respectable deputations from the following Lodges, viz., Rutherglen Royal Arch Lodge; Thistle Lodge, Glasgow; Kilwinning Lodge, No. 4; St. Mark's Lodge; St. Patrick's Lodge; and Glasgow and Bridgeton Shamrock and Thistle Lodge. The evening was spent in a very agreeable and harmonious manner, well calculated to enhance the spirit of the Order, and to recommend the principles of Masonry, which are founded upon the practice of social and moral virtue.

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# IRELAND.

TO CORRESPONDENTS.

*We have received numerous letters on the subject of the construction by the Irish Council of Rites on the non-eligibility of certain Brethren to the honours of the 33rd degree. All we have to say on the matter is, "let the Irish Grand Council look at home." There is an old adage, look ye now, "those who have glass houses should not throw stones." We have selected the most telling of our Correspondents' letters.*

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EXTRACTS FROM A CORRESPONDENT whose voluminous communication has (as usual) arrived late; but for the delay of which upon the present occasion, an excuse has been assigned, which not only insures our forgiveness, but claims our fraternal sympathy with a Brother who has suffered many afflictions.

"With respect to the extraordinary proceedings of the Council of Rites, which have been *spoken of and threatened,* and the proceedings scarce less justifiable or reasonable, although considerably more *prudent,* which have been actually taken in the case of Bro. Walter Lawrence, jun., I regret that the circumstances which I have mentioned to you in my private letter have prevented me from taking a part in these transactions, or from qualifying myself (by personal attendance in high places.) The facts may be summed up in these few words:—Bro. Walter Lawrence having become entitled to assist in conferring a degree called '*the past Master's degree,*' under a warrant from the Grand R. A. Chapter of Scotland, was also entitled to sit as Master of a blue or craft Lodge in Scotland, and, as I understand, having actually so presided, considered that he had obtained the degree of Past-Master in such a manner, as would ensure him to similar privileges in this country. It appears, however, that we, Irish Masons, are wiser than our neighbours, and more cautious of mistake or irregularity, than is the '*canny Scot.*' It is certainly delightful to me to hear such 'good report' of my beloved countrymen, but the satisfaction which I experience is in a slight degree diminished by the reflection, that that report rests upon the averment of a portion, however select, of Irish Masons themselves.

It appears, I say, that Brother W. Lawrence, jun., is NOT admitted nor admissible *here* to a rank and privilege to which he would be entitled



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in the oldest Lodge in the world,*—mother Kilwinning,—and in the country most celebrated of all the world for its religious preservation of, and adherence to, all systems of relationship between man and man, (Freemasonry amongst the rest), whether natural, religious, political, or educational.

How this question might be decided in England I do not enquire; but I feel assured that, in the Grand Lodge of England, not a single individual would have stepped forward to insinuate a personal charge or complaint against a Brother standing in the position of Bro. Lawrence. Bro. Lawrence is, indeed, 'prior of Kilmainham,' under a grant from the Chivalric Order of the Temple; and that Order is (I believe), disapproved of, or looked upon with some degree of suspicion or of alarm, by *a large*, or by *a certain portion*, (whether large or small,) of the English fraternity. Bro. Lawrence is also Provincial Grand Master for Ireland of the Scottish Royal Order of Robert Bruce, whereof I had the high honour of being the first person who received the mysteries in this country. Bro. Lawrence also received the thirty-third degree in Scotland. But even these grave offences would, I humbly opine, have been pardoned in England. And why are they HERE made the subject of prosecution? Why are futile, frivolous, and ridiculous charges made against Bro. Lawrence? Because those who, in the battle of the higher degrees, were generously allowed by their victorious opponents to walk out of their entrenchments with all the honours of war, are still on the alert, and busily engaged in the manufacture of a wooden horse, by means of which they hope to obtain, through stratagem, a position somewhat similar to that from which they have been already fairly, soundly, (and, shall I not say, fraternally?) beaten in a fair field, or rather, in a field wherein they had every conceivable advantage. 'A stitch in time saves nine,' I, therefore, do not hesitate to expose this trifling *rent* in our garment, to which a slight but timely application of the needle is necessary in order to prevent future patchwork.

I am the more anxious to leave undone no portion of my duty, whilst permitted to enjoy the highly honorary rank of a correspondent to the *F. Q. R.*, because I feel and KNOW that I possess the key of all those secrets which are rather unmasonically introduced amongst the Craft. Of all my numerous communications to the *F. Q. R.*, NOT ONE has been ever even contradicted, and therefore it is not unreasonable that I should assume to myself that knowledge, discernment, and skill, which, indeed, alone would entitle me to assume the responsibility of announcing facts, or suggesting inferences, to that powerful and independent organ of Masonic opinions. Now I do not hesitate to declare that this present assault, a *brutum fulmen* as it is, is shot from the same quiver from which so many annoyances have been discharged against every regular system of the higher degrees of Masonry in Ireland, and against every person who did good or honest service in their defence, from the Marquis of Kildare, or Bro. Hercules Ellis, or Bro. Lawrence, down to my humble self.

An address now in the hands of our amiable Brother, George James Baldwin, the creator of Lodge 50, has been prepared for the purpose of testifying the respect of the universal Craft of Ireland to its accomplished member, Bro. W. Lawrence, Jun. It has already received not

* I mean, of course, only the oldest of those *whose antiquity has become the subject of scrutiny.*

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only respectable but distinguished signatures; and I can positively assert that before another month has elapsed, this address will carry with it the most ample distinction and authority. As this ADDRESS has been so far proceeded with, no doubt can be entertained as to what ought to be, and will, and must be the result; but I rather incline to wonder at its original adoption, for if addresses of the Order are to be bestowed upon every man who happens to be calumniated by those who live and move and have their being in an atmosphere of perpetual aspersion and vituperation, the Masons of Dublin will have enough to do. What most astonishes me is my own most singular escape; when I consider the sort of persons who are assailed, I cannot account for my indemnity from libel upon the grounds of my deserts; nor do I consider that a person who has ever corresponded with your Review, can be considered so contemptible as to be *beneath the dignity* of rebuke or vilification. In no way can I account for this singular phenomenon except upon the hypothesis, that all who know anything, however slight, concerning my Masonic character, are aware that attacks, such as have excited the anger, and stimulated the rhetoric of Bro. Ellis, or such as now appear to have wounded the feelings of Bro. Lawrence and his friends, would, if directed against me, whether in prose or verse, fail to excite that anger which should be either entirely subdued or reserved for higher purposes."

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"Just as the post is going out I have received a copy of Saunders's news letter, containing a report of the concert, at which the Lyra Masonica made its first bow to the public. Mr. Ellis's name is in this report for the first time mentioned, and that in a very transitory and insufficient manner. About fifty announcements have been published in various papers concerning this concert; but why (until the appearance of the report which I now transmit) has the name of Ellis never even once been mentioned, nor transpired? this is a question which can only be solved by one who is in possession of that master-key which I have above alluded to.

The report which I now send you is so *very flattering* and *impartial* as to announce to the public that Mr. Ellis is the author of one of the songs in this collection. Other reviews and notices have declared to the effect, that 'the original matter of the poetical part is by VARIOUS authors.' Now the simple fact is, that ALL the original matter, amounting to, I think, above a dozen songs, is by Bro. Hercules Ellis, which announcement could surely have been as easily penned as any of those roundabout notices which have appeared, and would have been no ways objectionable, save in one respect, viz., that it would have been strictly true."

*Concert—Lyra Masonica, June* 11.—There was a concert given in the Pillar-room of the Rotunda, novel in its character, but attended with other merits than those arising from the fact of mere novelty. The musical banquet was one under the patronage of the Grand Lodge of Ireland, and the great theme of song the merits of the mystic brotherhood; the composer and adapter of the various airs and concerted pieces on the subject being Dr. Smith, who offered on the occasion a happy and effective selection from a new work of his, entitled 'Lyra Masonica.' It might have been thought an experiment of no little difficulty to dwell so much upon the one theme, at least in the presence of that part of the audience not admitted into the body whose utility and fellowship was advocated so effectively; but the changes were rung so well as to do

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away with any sense of monotony, and several of the airs were very striking specimens of the composer's skill. One of the gems of the night was the Initiation Song, the words by Mr. Ellis, 'O fount of light.' The melody is graceful and touching, at once winning its way to the heart, and it was sung with charming purity and delicacy of expression by Mr. Geary, who was encored. The quartett, 'A Mason's life the life for me,' was also one of those warmly called for a second time, and Dr. Smith and Messrs. R. Smith, Geary, and Yoakley gave it with spirit and judgment. Dr. Smith in the second part of the concert sung an elaborate monody on the death of Sir R. Sale, and Mr. R. Smith's fine voice told well in the concerted music in which he took a part. Mr. Levey's violin playing was marked by several very good points, and his bowing is clear and correct, displaying a facile hand. A military band was added to the strength of the corps, arrayed in the honour of Masonry, and the many-coloured decorations of the Brotherhood added not a little to the appearance of the room. The concert was both numerously and fashionably attended, and, between the intervals in the programme, refreshments were served in an adjoining room.

*Supreme Grand Council of Rites, March* 18.—A resolution was passed to the effect that the majority of a committee, consisting of the officers, *i. e.*, the M. W. Sojourner and Wardens of all the Chapters, or their proxies, shall be sufficient to pass candidates for admission to the degree of P. G. R. C. The Duke of Leinster and, we believe, also a great proportion of the members of the Kilwinning Chapter were opposed to this innovation, but it was carried.

"Thus this degree, which has been considered until very lately almost unattainable in Ireland (except by individuals favoured by a certain few), is now reduced nearly to the level of all other grades of the Order.

I will not at present express any opinion upon the propriety or impropriety of the change which has been thus effected. How far the idea of an aristocratic degree in Masonry is consistent with the general principles of Masonic confraternity I will not now inquire; nor shall I moot the question, whether or not the *exclusiveness*, which has hitherto prevailed in this degree in Ireland, has been the exclusiveness of rank, and of the pride of birth or station—or whether, on the contrary, it has been that of mere *favouritism* and *monopoly*. The change now made may be for the better; but if such be the case, why did not those who have now insisted upon it, propose it before? why did they up to this moment cling to the policy which they now condemn? why did they themselves first make the rule, and afterwards adhere to it with such jealous pertinacity? and why do they now so suddenly 'wheel about' to so contrary a position? Is it because the baby-house has been opened to a few, and that the original possessors of the toys now wish, from mere motives of *pique*, to make them common property to all comers, since they are no longer the subject of a monopoly? Is it because those who opened the close borough now wish to establish a new monopoly upon the ruins of the first? or is it that the Kilwinning Chapter is becoming an object of envy, and that in order to abate its pride, the order of Prince or Rose Croix Masonry is to be swamped? or, finally, is the change of policy the result merely of a conscientious alteration of opinions, honestly formed at first, and afterwards as honestly thrown aside?

I am unable to solve these queries, and shall only say that I love plain straight-forward courses—I respect the bold free-trader, the consistent protectionist, but I am no admirer of any sliding-scale."

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The Viscount Suirdale, W. M. 44, Clonmel, has been duly elected to the office of Senior Grand Warden of the Grand Lodge of Ireland, in place of Sir Josias Coghill Coghill, Bart., resigned.

DUBLIN, *25th April.*—An annual convocation of Prince Masons was held at Freemasons' Hall, College Green, after which the members dined together.

*13th April.—Kilwinning Chapter of Prince Masons.*—This ancient and distinguished Chapter took the opportunity of the celebration of its annual Easter festival to pay a well-merited tribute of regard and affection to its respected sovereign, Bro. Henry Macdona. The business commenced with the initiation of Major George Lyster Lyster Kaye, aide-de-camp to General Wyndham, Bro. Lord Suirdale officiating as Master of the ceremonies. An address was read, and presented by the most excellent Prince and Brother Lord Viscount Suirdale (assisted by the senior and junior grand wardens,) from the Kilwinning Chapter of Knights of the Eagle and Pelican, Princes Grand Rose Croix of Ireland, to the most excellent Prince and Brother, and Past Most Wise Sovereign, Henry Macdona, to which the Most Wise Sovereign delivered an appropriate reply. The tea-service, adorned with devices emblematic of the Masonic rank of the donors and receiver, bore the following inscription:—"Presented by the Kilwinning Chapter of Knights of the Eagle and Pelican Princes Grand Rose Croix of Ireland, to their Most Wise Sovereign, Henry Macdona. Easter, 1846." Among the Brethren present on this most interesting occasion were Brothers Henry O'Connor, and other past most wise sovereigns, Brothers George Philip Stanhope, the Hon. James Lyon Browne, the Hon. F. Saville, of Chapter 4, Limerick, &c. &c. The members of the Chapter adjourned to a sumptuous entertainment at Jude's Hotel, and finally separated at an early hour, after a most delightful and harmonious re-union.

*Grand Inspectors General,* 338.—A convocation was held lately at the house of Thomas Wright, *M.D.*, at which the degree of G. I. G. was conferred on that Brother by his Grace the Duke of Leinster, who afterwards honoured Dr. Wright by his company at a hospitable banquet, at which his Grace was supported by many members of the Order.

*The Supreme Grand Council of Rites* have forwarded a very important communication to the Grand President of the Supreme Grand Council of Rites for Scotland, Bro. Geo. Walker Arnott, of Arlary, respecting a uniformity of practice, &c., between the high contracting bodies.

*St. Patrick's Lodge, No.* 50.—Bro. W. Rutledge has been installed W. M. Some distinguished gentlemen have been lately admitted to the benefits of Masonry in this very distinguished Lodge, one of the first in Ireland, and every way worthy of its motto "*nulli secundus.*" The Royal Arch Chapter, attached to this Lodge, has resumed operations, and the following Companions have been elected Grand Principals for the current year, viz.—Captain Lawrence, 33rd degree, Z; J. Stephens, H; Captain Nassau Stephens, T.

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## FREEMASONRY IN LIMERICK.

TO THE EDITOR.

Masonic Club, Limerick, May 11, 1846.

SIR AND BROTHER,—Your Journal, so justly admired for the ability and impartiality with which it treats on all matters connected with the Masonic Order, and the independent spirit in which each original comment is put forth, induces me to believe that the advancement of Freemasonry in its purity is an object to you, paramount to all others, and from which neither private friendship nor influence (no matter how high the quarter may appear to be) could induce you for a moment to diverge from; and I feel pleasure in assuring you that each number is always looked forward to with much interest, and read with gratification by many of your Brethren in this locality.

There is, however, an editorial article in your last publication, which I must draw your attention to; but although I do, I nevertheless feel satisfied that when you committed it to your columns, you did so under the impression that your view of the circumstance it referred to, was in every particular correct, and that its perusal would have afforded the Brethren of North Munster sincere pleasure. It is as follows—(*vide* page 111). "The R. W. Bro. Michael Furnell, P. G. M. of North Munster, commenced the Masonic labours of the new year, by consecrating the Triune Lodge, No. 333. From the Masonic worth, intelligence, and experience of the members, we anticipate that this temple will prove an advantage to the district, and a permanent ornamenal pillar of the Irish constitution, under the immediate care of the P. G. M., which ensures its becoming a constellation of the purest lustre. The code of by-laws (with which our correspondent has favored us) is a bijou worthy of the source from which it emanated."

Now, in justice to your valuable periodical, and believing that you would not wilfully be the medium of conveying an erroneous impression to the Masonic world, and also in justice to the Order, I deem it but fair to furnish you with some particulars having reference to this new Lodge you have so highly eulogised, which may perhaps astonish you, as well as our Brethren who rule the Masonic destinies at head quarters in Dublin. In the first place, you will be surprized to learn that the Lodges in Limerick, viz., Nos. 13 and 73, never heard one word of the steps taken to obtain an additional Warrant for this city, until apprised by the local newspapers of the installation of its officers. Now you will at once perceive that the performance of such an act was a total disregard to the law. See Ahiman Rezon, page 50, section 4, of particular Lodges; which requires the Lodges where the new Warrant is proposed to be established, to petition for its being granted by Grand Lodge; a departure from which law was a violation of one of the principal safeguards of our Irish constitution. Having stated so much, you may naturally ask, why was the legal and proper course departed from? The simple reply is, had such been acted upon, the new Warrant could never have been *petitioned* for, much less *granted;* for such a proposition to 13 could not for one moment have been entertained, as no necessity existed for the formation of a new Lodge; the best proof of which is, that all its members, with, I believe, one or two exceptions, are members already of 13. As it could not, therefore, be had by legitimate means, the following were resorted to:—

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The present Master of 13 was asked, *privately*, to put his signature to a document applying for the new Warrant, which he unwittingly assented to, having been assured that his so doing was committing no impropriety, or in violation of any law, and, of course, taking it for granted that so high an authority as a Provincial Grand Master could not possibly ask him to do anything which was not perfectly correct. The signature of the Master of No. 73 was obtained, it is to be presumed, under similar circumstances, as the members of that Lodge expressed the greatest surprise at the announcement of No. 333 being issued for this city. Having thus obtained the signatures of the Masters of the Lodges in Limerick, those in the more remote parts of the district were, comparatively speaking, easy enough of attainment, and were of course had with less danger of discovery. The application being thus prepared, having all the appearance of genuineness and honesty of purpose about it, was submitted to Grand Lodge, and being strongly backed up by the individual most interested (the P. G. M. of North Munster,) was, without hesitation, most cordially granted by that tribunal, under the impression, no doubt, that the signatures of the Masters of the Lodges, 13 and 73, as well as those in the country, were affixed with the *sanction* and by the *direction* of those Lodges, properly and duly summoned for such purpose.

The foregoing *facts* will, I trust, be considered sufficient apology for thus noticing your paragraph quoted above, and I doubt not that you will now, in all candour, admit that Lodge No. 333, instead of an "*advantage to this district*" (as you have predicted), will prove a most serious injury, having already created much unhappiness and disunion in 13, being actually and literally a "cancer introduced into its bosom," and far, very far indeed, from ever being an "*ornamental*" much less an "USEFUL" *pillar of the Irish constitution;* and lastly, that from being under the *immediate care* of an individual who was capable of resorting to such a means to procure it—and whose *care* (I contend, with every respect to your opinion), were he suited for his office, should be divided equally amongst all the Lodges under his jurisdiction, not *devoted particularly* to ONE; with sorrow and reluctance I say, that it can hardly be expected to arrive at that zenith which you in your innocence so glowingly anticipate—namely, "*A constellation of the* PUREST *lustre!!!*" Your faithful Brother,

VERAX.

[We have inserted the above in justice to the writer, who otherwise might accuse us of partiality; we doubt however the soundness of some of his conclusions—*e. g.* the Master of 13 should himself have known the constitution, and having *affixed* his signature is thereby *bound by it; Ignorantia legis non excusat culpam.* Next, as to the Master of 73, Verax observes that his signature was obtained, "*it is to be presumed,* under similar circumstances," now surely this is but a loose method of argument, and does not prove the case. The Provincial Grand Master may have his failings, which of course equally embrace preferences and prejudices, but if the Lodges 13 and 73, have been treated with any apparent disrespect, we are certain that a temperate appeal to the P. G. M. will be attended with every desirable result.—ED.]

LONDONDERRY, *March* 24.—*Grand Masonic Ball and Supper, in the Corporation Hall.*—A Grand Masonic Ball and Supper, on a magnificent scale, and, as previous announced, under the special

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patronage of Sir James Stewart, Bart., and the Members of the Lodge No. 69, took place in the Corporation Hall, which had been splendidly fitted up for the occasion.

The hall itself is lighted by ten large windows, in each of which emblematical transparencies, which had a fine effect, were tastefully placed. Some of these transparencies were indeed surpassingly beautiful. On the left side of the chair were the Masonic Arms, and on the right a superb transparency representing the master's carpet. In other windows were representations of Faith, Hope, and Charity, a magnificently executed prostyle temple, and one transparency which had a peculiar reference to the second degree (the fellow craft's). One corner of the room was appropriated to a fine transparency exhibiting a view of the celebrated Gillespie monument, at Comber (County Down). It is only justice to a very promising artist to say, that, the transparencies had been executed with singular felicity and skill by Mr. John Stirling, of this city, and that to the admirable taste, abilities, and active zeal of Alexander Grant, Esq., the planning as well as the effective execution of the decorations and other ornamental and useful arrangements, which justly excited universal praise, is to be mainly attributed.

Precisely at ten o'clock, on the entrance of Sir James Stewart, accompanied by the Stewards of the Ball, the Band struck up the "Freemason's March," and dancing commenced immediately after. The dresses of the ladies were magnificent, and the Masonic decorations worn by great numbers of the gentlemen were in the highest degree rich, and had a most brilliant effect; but on this part of the subject minuteness of description is wholly impracticable.

The following gentlemen officiated as Stewards on the occasion:—

Sir James Stewart, Bart.; Doctor Boyd, M.P., Coleraine; Colonel Cairnes, K.H., Portstewart; William Greene, Esq., Derry; John Allen, Esq., Derry; Major Snow, Rathmullin; Michael Doherty, Esq., Clonmanny; Henry Townsend, Esq., Letterkenny; William Huffington, Esq., Derry; J. W. Eames, Esq., Derry; John Keys, Esq., Derry; John Bartowski, Esq., Derry; N. Hone, Esq., Lifford; Dr. Brady, Dunloe; Alexander Grant, Esq.

In a spacious room adjoining the ball-room were a great variety of elegant refreshments. At half-past one o'clock the company retired to the supper-room, which was laid out in a style of magnificence corresponding as well to the occasion as to the superb character of the other arrangements. Sir James Stewart, Bart., first entered leading in Mrs. Staples, Sir R. Ferguson followed leading in Mrs. Boyd, Dr. Boyd, M.P., in a full court dress, came next with Mrs. Col. Cairnes, and Col. Cairnes followed in the uniform of his rank, leading in a lady whose title our reporter could not, in the hurry of the moment, ascertain. After supper, dancing was resumed, and was kept up with spirit till an early hour, when the brilliant party at length separated. No entertainment of a character so grandly fashionable, or so admirably managed throughout, has for a long time, been given in Derry, while all parties, spectators as well as others, were equally delighted with the excellence of the arrangements, the richness and splendour of the scene, and the gaiety and happiness which seemed to be universally diffused throughout the whole assembly.

In connexion with this festivity we may mention a circumstance which occurred next day. A splendid Masonic flag was hoisted on board the American ship "General Washington," at present lying in our harbour, and an entertainment was given by the master, Captain

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Lowe, of Alexandria, United States, to a party of Masonic friends, amongst whom was Col. Loughhead, the American Consul. Several appropriate toasts were given on the occasion, and amongst the rest one which was enthusiastically responded to, "The Masonic Captain, and our Transatlantic Brethren.'

The result of the Ball has been very satisfactory, and has stimulated Brother Alexander Grant, and his warm-hearted colleagues, in their praiseworthy exertions to create a fund for the purpose of building a Masonic Hall in Derry. A well-written circular has been addressed to the Masonic public generally, soliciting subscriptions in aid; and we trust the appeal will be met promptly and liberally. The circular will be found in our advertising columns.

LIMERICK.—The invitation Ball contemplated by Lodge 13, has been deferred for the present, the members considering that it would not be creditable to expend a sum of money for such a purpose while so many of their fellow-creatures are suffering from scarcity of food.

*May* 6.—*Lodge* 13.—Officers elected: Bro. J. Sexton, W. M.; W. Piercy, S. W.; G. Furnell, J. W.; Rev. J. Elmes, Chaplain; R. Hunt, Treasurer; P. F. Sexton, Secretary.

*Lodge* 73.—Brother R. Wallace, jeweller, will be the new Master.

*May* 26.—The Annual Masonic Fancy and Full Dress Ball, for relief of the suffering poor, came off last night, at the Philosophical Society House, Upper Glentworth-street. The *tout ensemble* had a fascinating appearance. A brilliant effusion of gas jets shed lustre on every object. The gorgeous costumes of the military and naval officers contrasted delightfully with the more *spirituelle* and elegant dress of the fair groups, whose lovely smiles and graceful movements proclaimed the universally acknowledged sway of sovereign beauty. The supper-room was laid out in exquisite style.

At nine o'clock, the company commenced arriving, and were received at the entrance by the Stewards, who ushered them to the ball-room, where they were presented to the Worshipful Master, John Southwell Brown, Esq., on the throne, surrounded by his officers dressed in superb Masonic costume. Dancing commenced at 10 o'clock, at which hour upwards of 200 guests had assembled, comprising the rank, beauty, and fashion of the county and city of Limerick, counties of Clare, Cork, and Tipperary, officers of the R. H. Artillery, 8th Hussars, 9th Lancers, 5th, 17th, 66th, 67th, 72nd, 75th, 77th, 83rd, and 85th Regiments, with those of her Majesty's steamers on the Shannon.

At one o'clock the happy company retired to the supper-room, from whence they returned in half an hour, when dancing was resumed, and kept up with spirit till an early hour of the morning. The Stewards were unremitting in their attention, and deserve much praise for the exceedingly satisfactory manner in which the festive arrangements were carried out.

STROKESTOWN.—*Lodge* 340.—Bro. Capt. Laurence, 41st Regiment, has been installed W. M. of this Lodge; and at a meeting held on the 22nd May, and adjourned to the 26th, Captain Gordon, 59th Regiment, Robert Francis Lascelles Jenner, 41st Regiment, and Colour-Sergeant Joseph Cooper, of the same, were duly initiated into Masonry, and



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afterwards passed to the second degree* by the W. M. Capt. Laurence. Several other Brethren were ballotted for. The Lodge has long been in a languishing condition, but from the various applications that have been made for admission from persons of the highest respectability, it is premised that before long a numerous and respectable Brotherhood will be enrolled under the banner of 340. The Warrant is a very old one, bearing date 1759, and signed by the Earl of Drogheda, the then Grand Master.

Longford.— The *Longford Lodge*, 76, have elected Major Edgeworth, of Kilshruly, a gentleman very much respected and looked up to in his neigbourhood. This Lodge is in a flourishing condition, and numbers fifty-six members. At a meeting held on the 27th, the Hon. S. F. Carew, 8th Hussars, was duly initiated into Freemasonry by Bro. Capt. Laurence, Grand Inspector General, at the desire of the Worshipful Master.

Cork.—*23rd April.*—The annual grand fancy and dress ball and supper, for the benefit of the Masonic Female Orphan Asylum, under the auspices of the Members of the First Lodge of Ireland, took place as usual in the Imperial Clarence Rooms, which were fitted up with the richest and most tasteful decorations for the occasion, and when filled with the gay votaries of fashion in all the variety of ladies' costumes, naval and military uniforms, and the rich decorations of the "Brotherhood," presented a most brilliant and imposing *coup d'œil.* The patronage was more numerous and distinguished than on any previous occasion. At half-past ten o'clock the Masonic Brethren, decorated with the gorgeous insignia of their respective orders, formed and proceeded in procession into the room, where the chair being taken by the Right Worshipful Master, Robert Atkins, Esq., of Waterpark, the Masonic salute was given, when dancing commenced, and polkas, gallopes, quadrilles and waltzes were kept up in unceasing succession. The company consisted of about five hundred, including all the beauty and fashion of the neighbourhood. The orchestra was filled by the excellent band of her Majesty's ship *Vanguard*, whose services were tendered by Captain Willes, *R. N.* There was also an efficient quadrille band. At one o'clock the company adjourned to the great room of the Commercial Buildings, where supper was laid in a style of elegance and profusion. The Worshipful Master of Lodge No. 1 presided with dignity and tact, and the High Sheriff of the County ably filled the vice-chair. After supper the usual loyal toasts were given, and received with cordial enthusiasm. The only other toasts were "Prosperity to the Masonic Orphan Asylum," and "the Ladies," to which latter toast Dr. Lloyd responded in a humorous speech, declaring in the most emphatic manner that he was tired of single blessedness, and wished some of those lovely creatures around him would take his case into their favourable consideration. The party then returned to the ball-room, and dancing having been resumed was kept up with remarkable vigour till daybreak.

* This must be an error; such a Mason as Bro. Laurence would not initiate and pass the *same* Brother on the same day.—Ed.

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# FOREIGN.*

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

☞ The General Committee of the Asylum for Aged and Decayed Freemasons *most earnestly direct the attention of their Provincial and District Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers,* Messrs. Prescott and Co., *62, Threadneedle Street, London; the Treasurer,* Dr. Crucefix, *Grove, Gravesend, Kent; or the Secretary,* ad interim, Mr. John Whitmore, *125, Oxford Street, London.*

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France, *Paris.*—The Right Worshipful Brother Las Cases, Deputy G. M., has signified his intention of retiring owing to his age, and increasing infirmities.

Complaints have been made to the Grand Orient of France that gambling had been allowed in a Lodge in Villefranche, contrary to the Law of Masonry.

On the 5th of *May* the Grand Orient gave their decision upon the complaint made by the Lodge at Avignon, that at a recent meeting two of the Members had each introduced a friend, the one being an officer of the regiment of which the other was corporal; but that the conduct of the former was highly indecorous and improper to his *equal in the Lodge.* An admonition to behave more in keeping with his obligation for the future was sent to the officer.

*Marseilles.*—Bro. Gueidon's motion in the Lodge of "Perfect sincerity" that, on the days the Lodge meets, bread should be distributed to all the poor in the town, was unanimously carried, the first distribution took place at the last meeting. Considerable difficulty has been experienced in devising a plan to prevent Masons begging in this place, the propositions were—1st. To collect into one hand all the sums that have hitherto been given by Lodges and individuals, and empower the holder to give it as the objects require it; 2nd, To appoint a committee to investigate all applications, and, if satisfactory to obtain employment for the applicants; 3rd, To unite the two plans, and relieve with money for immediate use until work can be procured.

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* As usual we are much indebted to our learned contemporaries, the editors of "Latomia," "the Freemasons' Magazine" (U.S.), and the "American Register," for much of our information.

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*Melun.*—The children of Hiram having ascertained that a Member of the Lodge was in great difficulties, but that his pride prevented his making it known sent him, anonymously, a considerable sum of money, by which he has been enabled entirely to recover himself.

*Rouen.*—A lottery for the benefit of the funds took place, on the 27th of April, in the Town Hall, the profits amount to 700 francs.

The two Lodges at Besançon will be united under one warrant from this time.

*Berne.*—"The Lodge of Hope" has notified by circular that the working, as there performed, is no longer applicable to the times; and, in future, essays on various subjects will be read. Attention is particularly directed to lectures on Natural History and the spirit of Freemasonry.

*Lisbon.*—On the last day of the year, 5844, a Benevolent fund was commenced, which amounted within six months to 16,870 francs, upwards of £700; 2240 francs were distributed in casual relief. At present three distressed Brethren, two widows, and three orphans are receiving regular stipends, besides which three orphan girls are being educated at the cost of the Brethren. The above fund is called Synhedrio. Independent of this Charity the Philanthropic Lodge has instituted a Charity Fund in the Lodge, which already exceeds 750 francs. The Members have decided to divide the receipts of the next three years of the Lodge into three equal parts, one to be invested to form a relief fund, one for casual and immediate aid, and one for expenses.

GERMANY, *Altona.*—In consequence of the town improvements the house in which the Lodge "Charles of the Rock" hitherto has held its meetings, was some time ago razed, and no other convenient place having been found, it has been determined to build a *locale* for Masonic purposes, which, it is hoped, will be opened within the year.

The following German Lodges have, through written documents, made known their sentiments upon the subject of religion, as connected with Freemasonry. They are all opposed to the introduction or continuation of any such doctrines. Nuremburg, Breslaw, Stuttgard, Treeves, Cologne, Birkenfeld, Worms, Goslar, Bayreuth, Erlangen, Konigsberg, Kyritz, Sorau, Dresden, &c.

*Berlin.*—The Grand Lodge of Berlin, named "The Three Globes," held its centenary, on the 24th of June, 1844.

The three Grand Lodges of Prussia have come to the conclusion to have representatives at each other's meetings. The Grand Lodge Royal York of Friendship will send a negative to the demand of the English Freemasons to admit bearers of English certificates without religious distinctions. The Lodge at Dantzig holding warrant under the Royal York Grand Lodge *decline to admit the power of their Grand Lodge to break the ancient Landmarks, and will admit all duly certified* Masons.

*Bielefeld.*—A warrant for a new Lodge has been issued for this place, to be called "German Faithfulness." A new Lodge is likewise opened in Detmold, named "The Rose in the Teutonburg Forest."

*Dusseldorf.*—A circular makes us acquainted with the gratifying intelligence that the interest of the money invested by the Lodge "Three United," is now sufficient to relieve necessitous cases.

*Erlangen.*—The Lodge "Lebanon to the three Cedars" has founded a fund for relieving widows and orphans of Freemasons, originally proposed by the Master, Brother Leutbrecher, in the year 1842.

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*Freyberg.*—The Government having supported the Lodge in carrying out the proposition to relieve widows and orphans, as also decayed Brethren, by which means the funds have considerably increased, the Lodge has determined to open a Sunday school for apprentices to mechanics of the town. Sevaral Brethren have liberally contributed towards a fund for distributing prizes to the most proficient, at Christmas.

*Halberstadt.*—The centenary of the Lodge "three Hammers" was a brilliant affair, on the 27th and 28th of January, 5846. Deputations from several Grand Lodges were present.

*Hamburg.*—The hundredth anniversary of the birth of the former Master, Bro. Schröeder, was commemorated, 3rd of November, 5844. A biography of that worthy Brother was printed, and distributed with a medal struck for the occasion. On the 5th of April, 5845, the jubilee of the Mastership of the Red Eagle, was celebrated in the person of Bro. H. C. Koch. We regret to have to record his death on the following 20th of May.

*Hamm.*—The money set apart by this Lodge for the support of widows and orphans of Brethren has not yet been touched.

*Helmstadt.*—On the 12th of February, 5844, the Lodge, "Charles of the three Crowned Pillars," completed its centenary. Great numbers of Brethren from the adjoining provinces partook of the work and banquet. It was arranged that the Lodges from Brunswick, Halberstadt, Hildesheim, and Helmstadt should annually assemble and dine together. The first reunion took place, 20th May last, in Helmstadt.

*Hanover.*—Considerable surprise has been expressed that no invitations were sent out (as is usual) to the different Grand Lodges to attend the Jubilee Feast of the Lodge, at the White Horse, 29th January, 5846.

*Konigsberg.*—A new Lodge has been established here, it consists, at present, of thirteen Members.

*Leipsig.*—Bro. Meissner has, for the eleventh time, been re-elected Worshipful Master of the Apollo Lodge. On the occasion of his installation, an excellent portrait of him was presented (by the Members) to the Lodge.

*Mannheim.*—As it was necessary to obtain permission from the Government of Baden to inaugurate the statue of Erwin, of Steinbach, a petition to that effect was sent in, which being kindly and readily granted, the Brethren sought to be allowed to open a Masonic Lodge, to which the assent was likewise obtained.

The Lodge, which had been closed upwards of thirty-four years, has, in consequence, been re-opened with much ceremony, and is called "Charles of Union." The consecration took place 19th August, 5845.

*Marienwerder.*—A considerable sum of money has been collected by the Brethren here to fund for the purposes of distributing charity of every kind in whatever shape it may be needed by the Members of the Craft or relatives. The Lodge "Golden Harp" has the management.

*Planen.*—It has been discovered that the timber of the Masonic Hall is completely eaten away by dry rot, and a large sum will be required for the necessary repairs. In consequence of the distress in Saxony it is feared great difficulty will be experienced to obtain it.

*Rustock.*—The Provincial Grand Lodge of Mecklenberg intends sinking a dye for a medal, in honor of P. M. Von Mettlebladt, and solicits subscriptions from the German Brethren to defray the expenses.

*Reichenbach.*—The Lodge of the "Metal Chain" publicly thanks the Lodges of Dusseldorf, Coblentz, Duisburg, Saarlonis, Treves, and

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Wetzler for the voluntary contributions received towards the subscription for the widows and orphans of the men who fell during the tumults on the 4th June, 5844, in Lanngenbielau.

THE NETHERLANDS.—The *Handelsblad* of Amsterdam informs us that there is great discontent in the grand duchy of Luxemburg, in consequence of the intolerance of the clergy. It states that sepulture has been refused in some cases, the performance of the marriage ceremony in others; that the sacrament has been refused to many persons because they were Freemasons, and that M. Boch, a gentleman of great benevolence and public spirit, who has built a church and a school with his own funds, has been excommunicated for criticising a pastoral letter of the Apostolic Vicar, as contrary to the spirit of the age and the laws of the country.

CAPE OF GOOD HOPE.—"We have read the very elaborate description of our last public Masonic meeting, and had hoped that it would have led to an improvement in our observances—but, alas! no. The Dutch and the English Brethren do not cordially unite, and neither body appears to assemble for any other purpose than to discuss—the banquet.

JAMAICA.—SCOTCH LODGE.—We acknowledge with much gratification the permission granted us, to announce that by the last packet has arrived the warrant, constituting in full, the Glenlyon Lodge Provincial, No. 2. This warrant is addressed to the Right Worshipful Provincial Grand Master, Rev. G. W. Burton.—Its first office bearers are the Right Worshipful W. J. Rutherford, Master; Worshipful Alfred E. Robbins, Senior Warden, and Arthur A. Chevalleau, Junior Warden.

We beg respectfully to congratulate the many and respectable members who, under dispensation, formed, and have hitherto most creditably conducted this Lodge, on the handsome manner in which their truly Masonic proceedings have been confirmed by the highest authority; and we are perfectly satisfied that the working will be so continued, as to ensure to this branch of the great Brotherhood, a high rank among the Lodges of this western world. The Lodge rooms have been fitted up in a very handsome and tasteful style, admirably suited for the observance of the Fraternity's labours, and appropriately adorned for the reception of the Provincial Grand Master, who has intimated his readiness at the earliest moment to attend, and, with due pomp and solemnity, instal this, the youngest, but, we believe, yet destined to be among the noblest, of the Lodges in Jamaica.

CANADA.—KINGSTON.—Masonry is not merely steady, but is steadily advancing.

TORONTO.—*January* 30.—A Masonic ball was given by St. Andrew's Lodge, No. 1, Canada West, at Government House, at which over three hundred and fifty of the gentry of the neighbourhood assembled to participate in the generous festivities of the "Sons of Light." "*Cead mille faillte*" greeted the company on their entrance to the ball-room. Among those present were, the Hon. the Chief Justice, Mr. Justice Jones, Mr. Justice M'Lean, and several officers of the 82nd Regiment, with their splendid band. The Lady Patronesses—Mesdames Richardson, Redout, and Campbell, were publicly saluted, and the dancing continued for many hours.

HAMILTON.—The Masons have immortalized themselves with the

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ladies. Youth, beauty, and elegance, tendered their united approbation; and we hear that the ladies have enlisted upwards of twenty candidates among their male friends for initiation!

China.—The Brethren of the Royal Sussex Lodge assembled on the 8th of December last, at Hong Kong, and in the evening the Brethren sat down to the first banquet given by the Lodge since its formation. The Past Master, J. H. Cook, Esq., late purser and paymaster of H.M.S. Minden, being about to proceed to England, the Lodge resolved to mark their high sense of his exertions in behalf of the Craft, by presenting him with a handsome medal.

Inscription of the Medal.—On the obverse, a radiated eye surmounting the square and compasses: round the margin the words—"Royal Sussex Lodge, 735, Victoria. Hong Kong, A.D. 1845." The reverse, "Presented to Bro. J. H. Cook, by the Wardens and Brethren of the Royal Sussex Lodge, No. 735, as a mark of esteem and a small return for his exertions in founding their Lodge." The medal was made by a Chinaman, of very pure gold, and weighs, with clasp, about two ounces; the ribbon, Imperial yellow.

Colonel Fripp (98th,) and Captain Graham, with sixty other members, compose the Lodge, the funds of which are flourishing; there is also a subscription of eight thousand five hundred Spanish dollars towards the building fund.

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## AMERICA.—UNITED STATES.

The Grand Master, Brother Alexander H. Robertson is no more. A good man is gathered to his fathers. A master in Israel sleeps the sleep of death. The Grand Lodge of New York mourns his loss.

The following address, drawn up by the Grand Secretary, is well written, sincere in its sentiments, and truthful, the best eulogy on the memory of departed worth:—

*To the Members of Lodges under this jurisdiction, and to the Grand Lodges in correspondence.*

Brethren,—It has become my painful duty to announce the removal of the Most Worshipful Alexander H. Robertson, our worthy and beloved Grand Master, from the scene of his earthly labours, to the region of perfect light and immortality. This deplorable event occurred at one o'clock, p. m., on Thursday, the 12th instant, after a long and painful illness, arising from an enlargement of the heart. The Grand Lodge was convened on the following day, and made the necessary arrangements for the funeral, which was appointed to take place at five o'clock, on Sunday afternoon, the 15th instant, at which time the mortal remains of our departed Brother were deposited in the silent tomb by the Grand Lodge, and a numerous assemblage of his relatives and friends.

It will not be deemed an undeserved eulogy to record of our departed Brother, what was universally acknowledged by the fraternity during his life, that in few were united in so eminent a degree, the highest qualifications of a Grand Master of Masons. In early life he received

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the advantages of a classical education, which were afterwards improved by extensive reading and study. There were few subjects of human knowledge which had escaped his attention, or on which he could not converse instructively, and he had studied men as thoroughly as books. Nature had endowed him with an intellectual capacity of uncommon strength and clearness, and not less with unfailing kindness of heart; so that those who enjoyed an intimacy with him were constant witnesses of the ease with which he could disentangle a subject apparently involved in inextricable difficulties, and equally of the liberality and benevolence which marked his daily life. But there was still another characteristic which was observed by all who knew him—it was the suavity and mildness of his manners. He rarely, if ever, lost his self-control, even in moments of excitement or depression, and still more rarely uttered a word to wound the most sensitive mind. He enjoyed a very extensive acquaintance; all who knew him respected him; and those who knew him best, most loved him.

Brother Robertson was initiated into the mysteries of Masonry in St. John's Lodge, No. 1, in this city, in the year 1821, when he was twenty-four years of age, and continued his membership in the same Lodge until the day of his decease. He was elected Master for the year 1830, and at several subsequent periods. During the severe trials through which our institution has passed since he became a member, he never faltered in his duties; indeed it was not in his nature to desert what he deemed to be not alone *his* duty, but the duty of every Mason, "to belong to some Lodge," and to stand firmly by the Order.

In June, 1843, Brother Robertson was elected by the Grand Lodge, Deputy Grand Master; and after the decease of the M. W., Morgan Lewis, he was elected in June, 1844, to fill the vacant Oriental Chair, to which he was re-elected in June, 1845. In this office he exerted his efforts for the promotion of the best interests of the Craft. When his health and business permitted, he visited the Grand Secretary's office daily, and kept himself constantly informed of the progress of the Institution, both at home and in foreign lands.

His printed addresses to the Grand Lodge exhibit plainly, though briefly, his knowledge and ability, as well as the serious tenor of his views of the Institution. During his last illness, when he was aware that but a few days, perhaps but a few hours of life remained, he desired to perform some official duties to which his physical powers were inadequate, and it was one of his last requests to the Fraternity of his jurisdiction, that they would "strive to do their duties as Masons, and live in harmony and love."

The last days of our M. W. Grand Master were blessed. He strove to be "reconciled to God," and his earnest prayers were answered by an assurance of pardon and acceptance through that "only Name given amongst men, whereby they may be saved."

As a token of respect to the memory of our departed Brother, the Grand Lodge has directed that the Lodges of the jurisdiction be clothed in mourning for one year.

Brethren! May the last request of our Brother be recorded on our hearts,—may his wishes be realised, and his bright example be imitated.

I am, with fraternal regard, yours,

JAMES HERRING, Grand Secretary.

Feb 16th, 5846.

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JEWISH FREEMASONS.—We are about to make another effort upon all three of the Grand Lodges of Prussia, in vindication of the rights of our Hebrew Brethren. If it should prove unavailing, the next movement will be to excommunicate those Grand Lodges altogether from the pale of our ancient and honourable Fraternity.

OUR GRAND CHAPTER has sadly mystified itself and the companions, by some interpolations in its degrees. No English R. A. Mason is admissible until he be *healed!*

SUPREME GRAND COUNCIL, 33°.—This sublime body, at the head of which stands our venerable and venerated Brother, J. J. J. Gourgas, with his estimable colleagues, Bros. G. F. Yates, E. A. Raymond, C. W. Moore, R. Baker, K. H. Van Rasselaer, J. Christie, and others, having given its high authorization to organise, in England, a Supreme Grand Council of the 33°. It gives us unqualified satisfaction to learn that a Supreme Grand Council has been there organized under the happiest auspices. We look for the particulars of this eventful consummation of a most important epoch in the annals of Masonry, and feel, as scions of a parent stock, no small pride in thus having the power in some measure to repay a debt of gratitude to the memory of past worthies, by the opportunity afforded us of regenerating the scintillations that have been so long dormant in England. With pure Masonic sincerity we pray for success and perpetuity to the Supreme Council 33° (ancient and accepted Rite,) for England and Wales!

WINCHESTER, *Virginia.*—The National Triennial Convention will assemble here on the 11th May.

DETROIT, *Michigan.*—The Grand Lodge is in a prosperous condition, and rapidly multiplying the number of its members. The committee on foreign correspondence has published a very excellent and spirited report.

MISSOURI.—We have fifty Lodges, besides many working by dispensation. Two hundred and six candidates have been returned for the past year. Brother Carnegy reports most favourably of the Masonic College.

INDIANA.—The Grand Master was prevented by illness from attending the Grand Lodge, but he forwarded an excellent address by the Deputy Grand Master, Isaac Bartlett, Esq. A Grand Lecturer was appointed in accordance with the recommendation of the Committee, who frankly acknowledged that they "were behind the age in which we live, in respect to the amount of Masonic intelligence within our jurisdiction." A recommendation to build a Masonic Hall was also passed.

ALABAMA.—The Committee of Grand Lodge have reported at length on Masonic jurisdiction—on Work and on Education.

GEORGIA.—The desire for a general Grand Lodge increases. There are fifty Lodges in full work.

WASHINGTON, *Pennsylvania.*—The Washington Lodge and Chapter have progressed, and prove powerful auxiliaries in the cause of Masonry.

ILLINOIS.—Important measures have been proposed and adopted, as to rejection for want of proficiency in preceding degrees—proficiency before advancement—and on conferring degrees.



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COLUMBUS, *Ohio.*—Grand Master Thrall delivered a very sound, logical, and interesting address.

NORTH CAROLINA.—Grand Master Fanning submitted his annual address, which, as usual, embraced the leading topics—viz., Fees, Capitation Tax, Condition of Lodges, Admission of rejected Candidates, Education, and General Grand Lodge.

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# INDIA.

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

CALCUTTA.—We are hourly awaiting the return of our esteemed Provincial Grand Master, and trust that he will be pleased with our *status*. Generally speaking, although very quiet, we are progressing, as our returns sent through our kind agent, Bro. Alexander Grant, will show. That indefatigable Brother, ever mindful of the cause, has, with great enterprise and zeal, thrown his active exertions into an object of very great importance, in which we not only wish him success, but recommend to the Anglo-India Masons to assist him. His object is to erect a Masonic Hall in Londonderry. His words are emphatic:—"The erection of a Masonic Hall is absolutely necessary." When Bro. Grant uses words like these, they should not fall tamely on the ear of Bengal Masons more especially. The circular is well drawn up and explanatory of the case.* We recommend most earnestly that our Grand Lodge here will pass a money vote in aid, and that every Mason will add his mite. Let us prove that although absent, Bro. Alexander Grant is not forgotten. Certain we are that we cannot better prove our sincere regard for him, than by identifying ourselves with such an object, and endeavouring to ensure its success.

BOMBAY, *May* 2.—*Address to P. W. Le Geyt, Esq., Deputy P. G. M.*—Yesterday evening at four o'clock above one hundred of the principal native gentlemen of this island assembled at the Justices' Room in the Town Hall. The object of the meeting was to express their sentiments on the retirement of P. W. Le Geyt, Esq., from the office of Chief Magistrate of Police.

The meeting consisted of the most respectable Hindoos, Mahommedan, and Parsee families in Bombay, so that the room presented the appearance of a Native Durbar, when Mr. Le Geyt was introduced by Juggonath Sunkersett, and Cursetjee Jamsetjee, Esquires.

Mr. Le Geyt was accompanied by many European friends, including H. H. Glass, Esq., R. W. Crawford, Esq., Dr. Burnes, Captains Turner and Curtis, W. Howard, A. S. Ayrton, E. F. Danvers, R. J. Remington, F. Hutchinson, G. Hancock, Esqs.

On Mr. Le Geyt taking his seat, Framjee Cowasjee, Esq., the venerable and respected member of the Parsee Community, rose and addressed Mr. Le Geyt as follows:—"Philip William Le Geyt, Esq., Sir,—The time having now arrived for your quitting the Senior Magistrate's

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* *Vide* advertising columns.

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chair, a position which you have filled for so many years not only with such ability and talents, but to the entire satisfaction of the whole community, we cannot allow you to leave it without expressing our sentiments on the present occasion embodied in an address which you will kindly permit to be read by our friend Cursetjee Jamsetjee, and for which we have the sanction of Government."

The address, which was a large roll of parchment enveloped in a rich kincob (gold brocade) case, was then opened by Cursetjee Jamsetjee, who read it with clearness and great effect.

The address was signed by Sir Jamsetjee Jeejebhoy, Knight, Framjee Cowasjee, Juggonath Sunkersett, Cursetjee Cowasjee, Bomanjee Hormusjee, the Casee of Bombay, and above one thousand others of the principal native inhabitants.

Mr. Le Geyt expressed the gratification he experienced from the compliment thus paid him, in a very fervid reply.

Dr. Burnes, K. H., then addressing Framjee Cowasjee, Esq., stated that although the sentiments expressed in the Address had emanated from the Native Justices and Native gentlemen, yet they were entirely participated in by the European portion of the Worshipful Bench, and that several of the European Justices present had requested him to signify their cordial concurrence in the eulogium which had been passed on the conduct of Mr. Le Geyt as Chief Magistrate of Bombay during the last six years and a half.

These observations were received with applause by the European gentlemen, after which Mr. Le Geyt expressed his grateful acknowledgments of the kindness of his European friends.

The meeting then separated in the highest good humour, and each of the Native gentlemen on passing Mr. Le Geyt at the entrance, shook his hand and wished him every prosperity.

*Masonic Medal.*—We have been favoured with a sight of the medal which the Native Freemasons of Bombay ordered to be struck more than a year since, in honour of the establishment of the Lodge "Rising Star of Western India." It is one of the most exquisite specimens of British Art that has ever come to this part of India. It comes from the *studio* of Mr. Wyon, the celebrated Medalist of the Royal Mint in London, and was struck under the directions of Mr. Sheppard, jeweller to her Majesty the Queen. It bears on the obverse the profile of Dr. J. Burnes, K. H., the Provincial Grand Master, which is, in our opinion, an excellent likeness, with the inscription around it, *Frat. insig. et dilect. Jacobus Burnes fundator.* On the reverse are to be seen a Parsee and Mahommedan with Masonic aprons and collars, holding each a small banner, and standing by a pedestal surmounted by two books and a mallet. On the pedestal is inscribed the words "Lodge Rising Star at Bombay," and around the whole is the inscription. *Founded for the Reception of Native Gentlemen, December* 15, 1845.

On the exergue are engraven the words—*From the Native Brethren of Rising Star, to the R. W. Bro. Jas. Burnes, K. H., December* 16, 1844. Only one exemplar of the medal has yet arrived. It is of pure gold, protected by glasses on each side, and is considerably larger than a moderate sized Geneva watch.

The silver ones intended for P. M. Le Geyt and P. M. Larkworthy are, we hear, expected by the next Mail, as well as those which have been ordered by individual Members of the Lodge for their own special use. —The ribbon is a light orange or fawn colour.

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# LITERARY NOTICES.

*Engraving of the Statue of the late M. W. Grand Master H. R. H. the Duke of Sussex, K. G.* E. R. Whitfield, 5, Cranmer Row, North Brixton.

The statue erected in Freemasons' Hall is the work of that eminent artist Bro. E. H. Baily, *R. A.*, of which the sculptor may well be proud; as a work of art it is unequalled, and the likeness is perfect. An engraving was wanting, and Bro. Whitfield has supplied it. What is more, he has with praiseworthy endeavour sustained the high character of the late illustrious Grand Master, determined to apply the receipts, after defraying the expenses of printing, among the Masonic charities, viz., the Girls' and Boys' Schools, the Aged Masons' Asylum, and the Royal Masonic Benevolent Annuity Fund; this does himself honour, and we trust the Craft will do him justice by not only supplying themselves, but decorating their Lodges with the engraving. The present Grand Master, the Earl of Zetland, has honoured the artist with his patronage.

*Service of the Knights Templars.* Ward, Belfast.

This is truly a gem of exceeding beauty. Piety and intellect are happily united to draw the attention to a most interesting ritual. It is the Service Book used in the Knights Templars' Encampment in connexion with the Masonic Lodge of Belfast, No. 46, for the members of which the Venerable W. B. Mant, Archdeacon of Down, has drawn up, and at their request printed. Several of the prayers are those offered up in the Baldwin Encampment of Bristol, the lessons are selected by the Archdeacon, and the concluding psalm, we presume, has been selected because it formed a part of the ancient service. We cannot too earnestly recommend to the attention of every Knights Templar Encampment the possession of this well arranged code of prayer, the object of which is the purity of holiness.

*An Account of the Religious Houses formerly situated on the Eastern side of the River Witham.* By the Rev. Geo. Oliver, D.D. Spencer, London.

Surely our reverend author must have been born an antiquarian; how otherwise could the recluse of Scopwick find opportunities for producing such works, as the History and Antiquities of the Town and Minster of Beverley—the same of Grimsby, and other places; and again he gives us a most valuable book, being a series of papers read before the Lincoln Topographical Society a few years since, and now collected into one volume. We find therein a concise history of the origin, design, and downfall of Monachism, which, generally speaking, was hardly used by the bluff Harry; not that the monks were undeserving their punishment, but that punishment was inflicted with a severity too little tempered with justice. There is a vein of humour in treating of the universal claims of the monks to property; we quote an instance—"A mill was a valuable property in these times. A certain abbot wished to erect a windmill, which was objected to by a neighbouring proprietor, who contended that the wind of the whole district belonged to him! The monks complained to the bishop, who gave them permission, affirming that the wind of the whole diocese was episcopal property!"

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The eighth Harry, like the protectionist of the present day, took wind and all. The abbot of Witham only allowed his own vessels to navigate that river, which, at that period, was broad and rapid, and as the city of Lincoln then ranked as the fourth sea-port in England—being only surpassed by London, Boston, and Southampton—the monopoly was a pretty good waif. Abbots and nuns, it appears, paid champions to fight in defence of their rights and privileges, which were assailed by the unbridled licentiousness of the barons and their retainers. Richard the First having been told by a Cistertian monk that he had three daughters, called Pride, Covetousness, and Lechery, who would subject him to the wrath of God if he did not divest himself of them; immediately replied that he would bestow them in marriage; Pride he would give to the Knights Templars, *Covetousness to the Cistertians*, and Lechery to the Prelates of the Church—"And so, Sir Priest, you have my daughters amongst you!" The commissioners directed to enquire into the abuses of monachism, reported that idolatry, superstition, debauchery, and even infidelity, were frequent among the monks. The poor nuns, however, were sadly treated by the commissioners, who would listen to no reason. The sisterhood was doomed! The papers found in the monasteries, containing the most important records, were sold for a mere trifle, although worth their weight in gold; a loss to science that can never be recovered, for they fell into tradesmen's hands to wrap up their wares. The statistical and topographical details are ample and descriptive, and are worthy this Augustan age of literature: no point escapes our author's attention—the arrangement of the whole is perfect. To the native of Lincolnshire, the work must have an impulsive character—to the antiquarian, it is deeply interesting.

*Erwinia. A Journal of Masonic Correspondence.* Strasbourg, Silbermann.

Welcome another scion of Masonic knowledge! may thy lucubrations enlighten the Craft, and may the Craft gratefully estimate thy value. We shall not too critically examine thy pretensions, a child of promise should meet with kindly support in this age of science; it is goodly to see the mighty power of mind evidencing its will that bigotry and prejudice are doomed to oblivion, and that Freemasonry, whose mysteries only "are veiled in allegory and illustrated by symbols," is as desirous, as she is determined, to prove that her principles can be tested by the most scrutinizing examination of the age in which we live.

This first number of a contemplated quarterly, to appear at such periods as may be found most interesting, and at a reasonable charge, is conducted in the French and German languages. It is entitled ERWINIA, after that enterprising Mason, Erwin, of Steinbach, the celebrated architect, who with other Brethren in 1275 enrolled themselves in Freemasonry, after the system then practised in England.* The account of the fête at Steinbach in honour of Erwin is well related. It took place on the 8th of August, 1845. The idea arose from Brother Peton, a member of the Lodge "*Freres reunis.*" The scene was graced by Brethren without regard to religious denomination, Jew, Catholic, Protestant, of every country, affiliated as one family in this Masonic congress, whereat the statue of Erwin was Masonically dedicated, after a lapse of six centuries from the period of his rallying under the standard

* This is an important circumstance, and to the Masonic antiquarian a little curious. But for the press, we should lack many proofs that "tradition" can be verified.—ED. *F. Q. R.*

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of Freemasonry, the true and the faithful, who until then were dispersed in secrecy and sorrow. The addresses delivered are remarkable for their fervour and intelligence. An article on the utility of Masonic congress is well written. The subject of the exclusion of Jewish Brethren from the Prussian Lodges is dwelt on; and the Dantzig Lodge is complimented on its independence in not conforming to the unholy edict. A spirited sketch of the statue of Erwin appears as a frontispiece.

*Latomia, Nos.* 12 *and* 13. J. J. Weber, Leipsic.

We record our unqualified praise of the two last numbers of the "Latomia." The reports which many of the former numbers have called forth, will have convinced our readers of the superiority of this publication; the occasional extracts we have been induced to make are so many records of our opinions and samples of the contents. We do seriously advise those of our readers who understand German, to read the "Latomia," in that language. They will be delighted with the pure spirit of Masonry breathed through its pages — they will be enlightened by the historical researches brought to bear, and improved in every mental acquirement by a careful perusal of its numbers. As soon as time and space will permit, we shall extract and translate at some length from No. 13.

*Freemasonry in Europe during the past century, with a list of Continental Lodges.* Extracted by permission from the "Freemason's Quarterly Review." Spencer.

The entire of this brochure having already appeared in our pages, little is required to be said of it, further than its compiler having, as an honest *litterateur*, acknowledged the main source (the "Latomia,") from which he has extracted so much valuable information—has drawn our attention to the circumstance of the editor of the "Freemasons' Monthly Magazine," (U. S.), having re-published his publication from "Latomia" without the slightest allusion to that publication, or to the English translator. There can be no doubt of the *moral* right of every person to translate foreign works; but, as it is a *moral* impossibility that two parties can translate in *precisely* the same terms, word for word, —so it is clear that either the editor of the Magazine must have been imposed on, or he has inadvertently overlooked the circumstance. Our author will, we trust, be content with the best explanation in our power.

*The Freemasons' Monthly Magazine, (U. S.)*

The April and May numbers are before us; as usual, they contain much useful information and some interesting anecdotes, which, as time permits, we shall extract for the instruction and amusement of our readers. Our esteemed contemporary will perceive how much we are indebted to him for Masonic intelligence, which we the more readily extract to prove our reliance on a Brother of known Masonic worth, and who so deservedly enjoys the confidence of the Grand Lodge of every State in the Union.

*The American Register, (U. S.),* Albany, N. Y. Hoffman.

We are in possession of the numbers 1 to 7, vol. vii., inclusive, (Nov. to May.) Having previously culled the Masonic intelligence from the Magazine, we had little space for further extracts; but we cannot so easily dismiss our friendly editor without observing that our attention has been rivetted to many articles, some of which we hope to find time to re-publish—especially some papers on the "High Degrees."

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*Historical Landmarks of Freemasonry.* By Dr. Oliver. Spencer.

This invaluable work is complete, but some delay occurs in issuing the concluding number, in consequence of the great care required in engraving on steel (in Masonic costume), the portrait of the learned author. We have so frequently had the gratification of noticing this herculean labour of Dr. Oliver in its progress, that nothing remains but to congratulate the Fraternity on the result. Already it has wended its way to the remotest parts of the world, testing its utility by instructing the mind. As we before observed, the "Landmarks" are to be dedicated by permission to the Earl of Zetland, the M. W. Grand Master, who will probably never receive a higher compliment than that paid to him by the historian of our Order.

*Constitutions of the Grand Lodge of New York.* 1845. Joseph M. Marsh, New York.

Our transatlantic Brethren commence by proving their descent from the Grand Lodge of England, by publishing the old charges as extracted from the (revised) editions of the English constitutions of 1738 and 1746. To this follows the "Compact made on the 7th day of June, 1827, agreed to by the representatives of two hundred and twenty-eight Lodges, declaring the general regulations for the Grand Lodge of the State of New York, to have been revised, approved, and ordered to be printed."

It is not in our power to give even extracts from these constitutions, and must, therefore, be content with a general notice. The first forty articles relate to the government of the Grand Lodge. In the Grand Stewards' Lodge appear to be vested the working *materiel* as to charity, finance, &c.; the remainder of the one hundred and seven articles will be found to correspond with what is generally received as the governing principle of the several constitutions of the British islands. There are some few points to which exception may be taken—among them the following:—"The men made *Masons* must be *free-born* (or no bondmen) of mature age and of good report, hale and sound, not deformed or dismembered at the time of their making. But no *woman*, no *eunuch*." In England we have seen many estimable men made Masons, who were deformed—wanting an arm or a leg—and some even blind!—Aye, and they proved to be most deserving. In these days, MIND supplies every want; and the leading virtue, CHARITY, the moral. Another objection is, to the permission to confer the first and second degrees on the same day—although the *recommendation* is urged that only one degree be conferred.

*Address of the Literary Association of the Friends of Poland to the people of Great Britain and Ireland.* Detkens, Davis-street, Grosvenor-square.

If our Masonic Brother, Lord Dudley Coutts Stuart, possessed no other qualification, his perseverance in the cause of insulted Poland and her oppressed sons, will hand down his name to posterity as the champion of a nation before whom he stands as a bright moral beacon. His address is manly—energetic; he does not urge the Poles to rebellion—on the contrary, he directs them to rely on the justice of the Almighty, and first to fit themselves for the struggle, next, for the proper useof success. Lord Dudley Stuart is hopeful—such efforts deserve to succeed.

*The Herald of Peace.* Ward and Co.

This indefatigable organ of peace continues its holy mission with steady but sure efforts. The recent events of ruthless war afford it

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ample scope for utility; the victories of the British arms over the Sikhs, who sought their doom; the ambition of a nation professing to be republican, with liberty on their tongue, yet with slavery in practice, and invading a peaceful nation, knowing that it possesses no power to resent, are topics not likely to be lost sight of by those whose feelings and judgment are opposed to strife and bloodshed; and, even although one-third of the members of the lower, and a fourth of the upper House of Parliament, are naval and military men, with as many more indirectly dependent on "war principles," at the present day—we may hopefully abide the time when some future "moralist" may arise, and turn the sword into the ploughshare. War may be a game for kings and queens to play at, but is blood to flow like water for their amusement? Mr. Buckingham has enclosed a poem on "The Horrors of War!"—it does him credit, and, had we space, we would insert it.

*Horology.* E. Grafton, Fleet-street.

This little work professes to be a popular sketch of the history and principles of clock and watch making. It will repay perusal. The author is of our gentle craft, as well as an operative in the art horological; and urges the necessity of vindicating the superiority of the English manufacture over the foreign artist, observing that it is flying in the face of national honour to patronize foreign inferiorities. Had we not read Bro. Grafton's history of horology, we should have doubted many of the conclusions at which he has arrived, yet withal makes clear and interesting.

PREPARING FOR THE PRESS.

*An Engraving of the Painting, by Bro. Stewart Watson, of the Inauguration of Robert Burns, as Poet-Laureate of the Lodge Canongate, Kilwinning.* J. Stillie, Editor.

The picture includes portraits of the Poet's patrons and friends, from originals, by Sir Joshua Reynolds, Sir H. Raeburn, Mr. G. Watson, &c. The contemplated expense is 600*l.*—a large sum if it depended on Scottish Masons alone, who are a wee bit backward in ilka matters. But Robbie was a poet for every country and it may be raised. Of the painting, all agree that it is first rate. Christopher North pronounces it a very clever picture; the *Edinburgh Advertiser* states that in colouring there is a captivating balance—variety and harmony; the *Scotsman* hails it as a valuable historical painting; the *Courant* observes, that both in conception and execution the artist has been very successful; the *Caledonian Mercury* affirms it to be a painting of great interest; and the *Weekly Chronicle* and *Pilot* predict, that such is its excellence, that should it be engraved, there will be no Masonic Lodges or Burns' Clubs without a copy. For our own part we wish every success to the undertaking, and hope that Bro. Watson's genius may be reflected in the spirit and fidelity of the engraving.

*Golden Remains of the Early Masonic Writers.* By Dr. Oliver. Spencer.

The prospectus of this work of promise, displays an immense field for the employment of time and circumstance. It will place at a glance the important transactions of ages in a mirror, where all who look may see reflected the labours of those worthies, who, although Time has summoned *them*, has yet been, as it were, compelled to yield back to posterity their worth and their works.

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*Stray Leaves from a Freemason's Note Book.* By a Suffolk Rector. Spencer.

The title of this work has been changed from "A Home for the Lonely." It is nearly ready for delivery, and is altogether a work of most thrilling interest, and will cause a great sensation, or we are much mistaken.

The following are all received, and hereby acknowleged.

1. *Supreme Grand Council of Rites for Ireland.*
2. *Rules, Regulations, and Bye-laws of the Kilwinning (formerly Grand) Chapter of Princes Rose-Croix of Ireland.*
3. *By-laws of the Bank of England Lodge (revised.)*
4. *Regulations of the Asylum for Aged Freemasons (revised.)*

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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.

The Grand Officers appointed by the M. W. Grand Master on the Board of General Purposes, are Bros. Dobie, (President), Goldsworthy, Parkinson, James Savage, Bossy, H. T. Foreman, Mc Mullen, Evans, Jennings, Lewis, and Webb.

A Country Brother.—The Freemasons' Calendar for 1846, is *not* out of print, as reported, but may be had (by ordering it through the *local* bookseller) from Bro. Spencer, the publisher.

A Mason.—Bro. Spencer receives subscriptions for supplying the "Freemasons' Monthly Magazine," by Bro. Moore, Boston, U. S.; also for the "American Masonic Register," by Bro. Hoffman, Albany, New York.

Appointment.—Bro. David Pollock, P. G. W., (elder brother of Bro. Sir F. Pollock, Chief Baron of the Exchequer,) Commissioner of the Insolvent Debtors' Court, is appointed Chief Justice at Bombay; salary, 8000*l.* per annum.

A Sufferer.—We cannot refer to the precise date of our remarks on the *Pannus Corium*, but we have a grateful recollection of the great benefit derived from its use. Since we placed our feet under Mr. Hall's care, (now many years since,) we have not suffered from corns or tender feet. Dr. Eisenberg, and other chiropodists, may vaunt their cures, but we advise those afflicted with any inconveniences in the feet, to try the *Pannus Corium* previous to placing themselves under operators; and those who fancy themselves cured of corns by extraction, will do well to use it, for better security against a return of the complaint.

Hercules' Club was a fine stick of classic shillelagh. The threatened club at Hercules' pillars, is the mere cackling of a goose—provoking laughter.

Rumour.—All the *fume* about protests against the return of the Board of General Purposes has evaporated; the Board has met—*fuma volat.*



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BRO. PLOWMAN.—Welcome back again. Be more careful; we will not lead you astray.

THE BAKER is respectfully declined.

EX PEDE HERCULEM.—The quaker goose and his toadies, are not understood. We are dull of comprehension.

A STEWARD reproaches us for not giving a full report of the Boy's Festival. We retort, why not have sent our reporter a ticket?

ANTIQUITAS.—In the case of Mr. Halliwell. Having returned the papers for some very important corrections, we have anxiously awaited their return; why they are delayed is unaccountable. We are most desirous to enter our own protest against the intolerance to which that gentleman has been subjected; and, therefore, the more regret the untoward delay of our correspondent.

BRO. BRICE.—The letter came too late (25th June).

A SUMATRAN, is suspected to be a hoax on his Provincial Grand Master.

A PROVINCIAL BROTHER.—We are obliged by the *promised* details of some very interesting proceedings, and anxiously look for them.

AN ATHOL MASON.—Many thanks for the loan of the papers, which shall be returned when examined.

SIT LUX, and other friends, will please to peruse some remarks in our leader.

A FRIEND.—The epigram is too severe as well as true, but, if published, would stick to the poor wight for his lifetime.

GOLGOTHA.—The party has not a bad memory; he intends to win the purple by nominating the Grand Master until—he gets it.

ONE OF THE FEASTED.—Silence would be more becoming; to eat, drink, and carouse at the expense of another, and then to laugh at him, is mean.

BRO. JOHN PURDY.—We are requested by Dr. Crucefix to state that his valuable MS. has met due consideration.

KNAPSACK, *June* 9.—The report from head quarters, Royal Artillery Company, is hardly of sufficient interest to Masons, albeit that so many Brethren are in rank and file. Knapsack very properly reprobates the conduct of those who hissed at the adjutant, who, however supercilious, vain, and not unoften rude, is an excellent drill-officer. Some curious particulars abide time and circumstance.

A SUBSCRIBER TO MRS. CROOK'S PORTRAIT.—In reply to several letters, the portrait is finished; it only remains to collect the money and pay the artist. As to grumbling about the indifference of the G. S., no good will come of that. Habits of fifty years' standing, are not easily thrown aside, nor should it now be expected.

## DISCIPLINE AND PRACTICE.

BRO. H.—Provincial and district Grand Lodges can make no by-laws that interfere with the Book of Constitutions.

INQUISITOR.—The Masonic law does not prevent a member of the Board of General Purposes from turning "informer." Such conduct is, however, not simply ungraceful, but *dishonourable*. The party alluded to is, in many respects, disqualified, being silly and vain. Some are of opinion that the *initials* only of "Artium Societatis Socius," might be assumed by him without the slightest doubt of their propriety.

A PROVINCIAL GRAND OFFICER.—Wants name and address.

## ARCH MATTERS.

THE MASONIC OMNIBUS is not bad. There must have been some fun when, on the 6th of May, it was licenced to carry thirteen inside, and seven out; but the characters are too broadly and coarsely sketched. The concluding stanza, where the G. O.'s are made to club with the cad to bring themselves in, can hardly be founded on fact.

A SOJOURNER must be in error; but having mislaid our list of the new Grand Officers, we cannot set him right at present.

## TEMPLARS, &c.

SIR KNIGHT BLAKE.—The costume for Knight of Malta is, we hear, not yet definitively settled. Templars' clothing is altogether inadmissible in Craft or Arch Masonry. For other replies, *vide* section 2 of the Articles of Union. Sir Knights should not wear blue gauntlets.

A DUBLIN KNIGHT is misinformed; the statements in the "Mail" are neither of them correct. Again, the Grand Conclave of England is REVIVED. A Supreme Grand Council of the thirty-third degree for England and Wales is ORGANIZED.

SIR J. GIBLET.—On a former occasion we declined to notice a periodical during its limited existence, and on its decease were silent. We adopt the same course with regard to another abortive attempt; but we condole with the "Pet of the Fancy" on the loss of his organ. Poor Sir J! the title of Sir Knight is insufficient for him, but he has a prototype magnifico who is equally grand, and who insists in rejoicing as Sir R.

SIR KNIGHT PURDY.—We are directed to observe that the suggestions forwarded to the party have been perused with much interest.

A KNIGHT.—The error of the offending party has been atoned for, and the apology accepted.

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THE

# FREEMASONS'

# QUARTERLY REVIEW.

SECOND SERIES—SEPTEMBER 30, 1846.

"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 PHARISAICAL MASONS, AND THE CASES OF TWO LADIES, WIDOWS OF MASONS.—These are startling words, but alas how true! If our readers will turn back to the number for September 1844 (p. 304 et seq.), they will find a re-perusal of the proceedings in Grand Lodge highly interesting. It will be there seen that the report of the then Board of General Purposes contained among other matters the following proposition:—

"To alter the constitution of the Board of Benevolence altogether, viz. *That it should consist of twenty-five members—the President and*

* *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., 22, PATERNOSTER ROW. PRICE THREE SHILLINGS.*



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*ten thereof to be nominated by the Grand Master, and the remaining fourteen by the Grand Lodge."*

This attempt to seize upon the distribution of the general fund of Benevolence met with deserved reprobation—amendments failed—it was negatived by a large majority—and it was hoped that no future attempt would be made to desecrate the principle of charity, and that the Masters of Lodges would not again be insulted by a libel on common sense, that intimated they were not fit and proper persons to carry into effect the laws regulated by the constitution—in fact, that none but the pharisaical few possess the mind and the heart for such purpose. But no! Scarce two years passed ere the case of a widow lady was recommended to Grand Lodge for a grant of £50. Be it observed that her case was in every particular substantiated, it was recommended by an almost unanimous vote, but during the discussion the alarm of fire took place, which rendered it necessary to adjourn the Grand Lodge; previous to which the mover, with much regret, consented to the case being referred to the Board of General Purposes, but under a strong protest against its being considered as a precedent—the case, in fact, being the first to be so dealt with. The Board found the case perfect in all its parts, and the money was paid. Of course they did all this—what the movers in the farce wanted was the precedent, the hook on which to fix their net. But what follows—another widow lady preferred her claim, as will be seen by our report of Grand Lodge in the present month—and mark! the Lodge of which her deceased husband was a Past Master, unanimously recommended her petition to the Board of Benevolence, believing the allegations set forth to be *true.* The Lodge of Benevolence on such petition, and on a still more elaborate statement, vouched for by parties intimately acquainted with the subject, find not only that its necessity required and merited a greater liberality than they, or even the Grand Master, could legally extend, unanimously recommended the petition to the Grand Lodge for a grant of £50. In this case there was not even one dissentient.

Could it be believed that to such a case there would have arisen opposition? Yes; the Pharisees struck up their psaltery, and the cry of "reference to the Board" resounded. Again a majority decided that

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it should not be—when mark! a second amendment was moved, that a committee, consisting of the President, Vice-President of the Board of General Purposes, and the Grand Secretary, should take the case into immediate consideration, and *if they were satisfied, they should draw a check for the amount.* The check did the business—aided certainly by the opinion of the Deputy Grand Master, who although but a youthful practitioner in our noble science, we regret to state lent the influence of his high position in favour of the pharisaical amendments. And thus the delicacy of a lady's position was cast aside, her petition doubted, the opinions of the Lodge and of the Board of Benevolence treated with indifference, and the solemn declarations of those who vouched for the truth of the case, all cast on the tender mercies of such an amendment.

But let our readers judge for themselves—at the time we write,* the committee, after three weeks' consideration, have not yet visited the widow and her fatherless family, although she has remained at home in daily expectation of the inquisitorial visit; and, indeed, unless they shall deign to perform their gracious office in a few days, the lady, whose hapless destitution has thus placed her under obligation, will have left a residence afforded her by a non-masonic friend during her momentous trial, and may not readily be found. Oh, woman, woman! how art thou dealt with, when men forget the kindness of their mother. Not the brightest part of this affair is the ready attention paid by some medical Brethren to the tongue of "false report." May their widows ever lack such pharisaical reasoning—may the spirit of the tomb, not rise in judgment, but in mercy, on their unmasonic conduct! they may feign indifference to this aspiration, but we do not envy them. There is a homely proverb applicable to those who travel somewhat out of the record—"Ne sutor ultra crepidam."

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A SAD CASE.—At the Board of Benevolence in July last, the case of an unhappy Irish Brother, desirous of a passage to America, was considered; he was born to better prospects, and was highly educated; the case was about to be liberally treated, when it was proved that he was addicted to inebriety, and he received but a very trifling aid. His case leads

* 28th September.

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us to serious reflection. It is painful to witness the heavy retribution which bad conduct entails on unfortunate humanity; yet we can hardly agree with the decision of the Lodge of Benevolence, that misconduct should be a bar to charity. If such were always the case, what chance would an unfortunate man have of retrieving his character. If man is to be thus punished for his weaknesses by his fellow-man, God forgive us! A line must certainly be drawn, that charity may not be an encouragement to the vicious; but in a case where the mildew of blighted hope had for the time tended to moral degradation, the error might have met with a kinder judgment, and a Brother, whose earlier days were nursed in joyful moments, might have been permitted to seek in another country the chance of retrieving his lost character, instead of abiding as an outcast where he has neither the means to live nor the prospect of leaving.

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The exclusion of Jewish Freemasons from the Grand Lodge of Berlin, is a question that increases in interest. Abroad, the character of Lord Zetland has risen in the estimation of the Masonic world—his lordship's conduct in the matter is justly lauded; and at home, in his own Masonic jurisdiction, there is but one opinion, viz., that the Grand Master has proudly sustained the dignity of Freemasonry. Even in Berlin, Lord Zetland is very generally respected; and Brother Henry Faudel, whose name is proudly associated with that of his Grand Master as the champion of the Jewish Freemasons, during his recent visit at that city was received with marked distinction and hospitality.

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The Book of Constitutions being out of print, a revised edition is directed to be prepared forthwith, under the direction of the Board of General Purposes, whose powers are limited to the simple addition of what has passed Grand Lodge since the last edition, and to the omission of what has been annulled.

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Freemasons and the Clergy.—It is gratifying to observe that the Bishop of Exeter does not find the clergy very obedient to his anathema against the Order. The Bishop of Carlisle lately officiated with the Freemasons at laying the foundation stone of a church; the Bishop of Bombay preached a sermon before the Brethren; and various other reverend

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friends have paid marks of respect to a society, whose tenets are radiated by the purest morality.

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THE ANNUITY FUND FOR WIDOWS is yet under consideration. The subject might have been brought forward at the last Grand Lodge, but the hour of eleven was so near at hand that the mover consented to defer it until December next. The cases of the two estimable widow-ladies that have recently occupied the attention of Grand Lodge, are strong evidence of the necessity of a Widows' Fund.

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THE CHARITIES are progressing.

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THE SUPREME COUNCIL of the 33rd Degree for England and Wales, are prosecuting their intellectual labours, and entering into correspondence with those of other countries.

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THE TRIBUTE TO BROTHER HERRING.—This estimable Mason has received a complimentary acknowledgment of his invaluable services as Grand Secretary to the Grand Lodge of New York. That he has rendered "the state some service" may be gleaned from the result of seventeen years active services as Grand Secretary. Indeed, so great has been his zeal as to create an envious jealousy of the power that naturally resulted from the great confidence placed in his unquestionable talent and high moral character. Envy, however, pursues merit as its shade, and by a successful *ruse* at a recent Grand Lodge, he was outvoted as Grand Secretary; for, in America, the Grand Officers are elected, not appointed. The friends to good order, determined that the voice from without should speak to the voice within, held a grand festival, in honour to Bro. Herring, at which, in the unavoidable absence of the Grand Master, the Deputy Grand Master, Bro. Phillips, presided. The addresses on the occasion were most interesting.

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BROTHER W. J. CARVER.—In our report of May last, we inadvertently omitted to state that this Brother was introduced to the especial Grand Lodge as the representative of the Grand Lodge of Massachusetts, and saluted accordingly. We trust that the appointment may lead to happy results.

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## ORIGIN OF THE ENGLISH ROYAL ARCH.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR,—The well-known schism amongst the Masons of the last century, has been incidentally noticed by Preston, Laurie and other writers; but they have left some material points untouched, which lead to very important results, and place it in a new and interesting light. No impartial account of this disruption of Masonic interests has been hitherto given to the public. Those who have entered upon it could scarcely divest themselves of partiality, because when they wrote the contest was at its climax; but now, when hostile feelings have subsided, and ancient prejudices are softened down, the conduct of both parties may be viewed through a correct medium; exaggerations may be modified, and doubtful assertions tested by the touchstone of truth. Such a process, if judiciously pursued, will furnish the fraternity with a valuable portion of Masonic history; and by thus illustrating what has hitherto appeared obscure, and opening new sources of knowledge to the enquiring Brother, will afford a delightful recreation to his mind.

The origin of the English Royal Arch is one of the problems *sub judice* which has engaged the attention of many intelligent Brethren of the present day; but hitherto the enquiry has been unattended with success. I have received numerous letters on the subject, and have been urged, for a considerable period of time, to give attention to it; but my entire leisure having for several years been devoted to the illustration of the Landmarks of Masonry, I could not conveniently engage in new investigations until its final completion. The enquiries and researches incidental to that comprehensive work, have placed a vast amount of resources at my disposal, and in the minute examination of them, I flatter myself to have found a series of evidences which demonstrate the origin of the Royal Arch. If success should fortunately have crowned my labours, and the sentiments of the fraternity in general be embodied in the language of a recent correspondent to this periodical (1844, p. 37), such a discovery will afford great satisfaction to the Masonic archæologist. He says, "some of your correspondents will, I am certain, receive the thanks of all Royal Arch Masons if they will turn their attention to the history of that degree, as connected with Great Britain and Ireland.

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When, whence, and by whom was it introduced, or how far back can it be satisfactorily traced?"

I propose, very speedily, to submit the result of my enquiries to the Masonic world, in a pamphlet, which is even now passing through the press, entitled, "Some account of the Schism amongst the Free and Accepted Masons of the last Century, showing the presumed origin of the English Royal Arch, in a Letter to R. T. Crucefix, Esq., M. D., &c., &c."

Faithfully yours,

Scopwick Vicarage, Sept. 16, 1846. GEO. OLIVER, D. D.

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## ROYAL ORDER, &c.

TO THE EDITOR.

DEAR SIR,—In the last number of the *Freemasons' Quarterly Review*, p. 241, are pretended notices of the transactions of the Royal Order and Supreme Council of G. I. S. of the 33rd for Scotland. Having been present at both meetings alluded to, I beg to say that these two notices are calculated to give much offence, particularly to Bros. Gourgas and Yates, of New York, for that, as far as they are concerned, as well as in several other particulars, the reports are totally inaccurate. What did take place at the Grand Lodge of the Royal Order, or in the Supreme Council of the 33rd, neither I nor any other member have permission to lay before the public.

A.

Sept. 15, 1846.

[That our reporter may have been indiscreet we readily believe; but that the notices are *pretended*, we dispute. The entire proceedings *assumed* to be relating to the 33rd Degree in Scotland, are altogether without authority, and are therefore well calculated to give offence to all legally constituted authorities. With respect to the "Royal Order," we say nothing as to the *permission* to lay any thing before the public. Things that are good should not be concealed from those whom they concern.—ED.]

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## AEROLITES.

THE following are the facts known with reference to meteoric stones. They are similar in external appearance, and almost identical in chemical composition. They invariably contain metallic iron and nickel, which, as yet, has never been discovered among the productions of our earth. Some are entire masses of iron; and so much do metallic substances preponderate in them that meteoric iron is their most appropriate name. They all exhibit marks of recent fusion, and are intensely hot when examined immediately after their fall. Few years elapse without some instances of their descent, but many must escape notice, falling into the sea, or in uninhabited districts of the earth. Some, too, never reach the earth at all, but shoot as brilliant lights across the atmosphere, and form what are vulgarly called the shooting stars, so commonly observed on our winter nights. Their mass is sometimes very large. One which passed by us onward, in space, was estimated to be equal to Ceres, whose supposed diameter is about seventy-five miles; and another, which passed within twenty-five miles of the earth's surface, and cast down a fragment upon it, was calculated to weigh 600,000 tons. The month of November has recently become celebrated for exhibiting the grand and astonishing spectacle of stars proceeding in a copious shower from a particular point in the heavens, like streams from an artificial fountain. The occurrence is, perhaps, not so modern as the observation of it, as it takes place in the night, commencing about midnight, reaching its maximum between three and four o'clock, and finishing by sunrise. Indeed, in 1799, on the nights of the 11th and 12th of November, the Moravian brethren in Greenland witnessed the same splendid scene, the illumination of the sky as with an incessant play of rockets, which was observed as far south as Cumana, and east, as Germany. The phenomenon was again noticed in the November of 1831; and in subsequent years at the same period it has appeared, and been visible from a region of the earth extending from the far west of America eastward to the Red Sea. The most awful display was on the night of November 13th, 1833, from four to six o'clock, when globules of fire apparently radiated from a point in the constellation of Leo, and were almost as numerous as the flakes in a shower of snow. The attention of astronomers has been intently fixed upon this event. It is very likely that the November meteors, the meteoric stones, and the shooting stars of all ages, have one and the same origin. The most probable opinion is, that they are small opaque bodies revolving round the sun, which, coming into contact with our atmosphere, are ignited by it, some being dissipated, and others of denser material falling to the earth. It has been calculated that a body moving through our atmosphere with a velocity of a mile a second, which is 1-20th that of the atmosphere itself in space, would elicit a heat equal to 30,000° of Fahrenheit; a heat higher than that of the fiercest artificial furnace that ever glowed. What these bodies themselves are—whether the fragments of a destroying planet—or portions of a nebulous mass which part company with it owing to the earth's attraction, one of its extremities projecting towards that part of the orbit through which the earth passes in November—there are points of complete speculation.—*Milner's Astronomy and Scripture.*

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# ON FREEMASONRY.

## THE PECULIAR PROPERTIES OF MASONIC NUMBER.

BY THE REV. G. OLIVER, D.D

In selecting the subject of Number for an article in the *Freemasons' Quarterly Review*, as the organ of the Masonic world, I have been influenced by the hope of producing an illustration which, in conformity with the plan on which the revised lectures of Craft Masonry have been constructed, may combine information and amusement, and thus prove acceptable to a fraternity whose professed object is the union of "profit and pleasure." Such extended dissertations on many other detached portions of the authorized lectures of the Lodge, if offered by the W. M. in the spirit of harmony and brotherly love, would not only be kindly received by the members, but would be hailed with gratulation and thanks, under the impression that he was really doing what his station in the East requires—"employing and instructing the Brethren in Masonry."

Every tyro knows that odd numbers are Masonic; and, if he be ignorant of the reasons why 3, 5, 7, and 11, have been adopted as landmarks, let him apply to the Master of his Lodge for information, and he will then be satisfied of the wisdom of the appropriation, because Number forms one of the pillars which contribute to the support of scientific Masonry, and constitutes an elementary principle of geometry. Thus, in the celebrated figure, the Pythagorean Tetractys, consisting of

ten points  , the upper single dot is the monad or unity, and represents a point, for Pythagoras considered a point to correspond in proportion to unity; a line to 2; a superficies to 3; a solid to 4; and he defined a point as "a monad having position." A line was thought to correspond with 2, because it was produced by the first motion from indivisible nature. A superficies was compared to the number 3, because it is the first of all causes which are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre, space, and circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the author of all sublunary things. The four points at the base correspond with a solid or cube, which combines the principles of length, breadth, and thickness; for no solid can have less than four extreme boundary points.

While employed in investigating the curious and unique properties which distinguish many of the digits, we no longer wonder that the inhabitants of the ancient world, in their ignorance of the mysterious secrets of science, and the abstruse doctrine of causes and effects, should have ascribed to the immediate interposition of the deity, those miraculous results which may be produced by an artful combination of particular numbers. Even philosophy was staggered; and the most refined theorists entertained singular fancies which they were unable to solve without having recourse to supernatural agency. Hence the science of Arithmancy, or divination by numbers, became very prevalent in the ancient world; and was used by Pythagoras as an actual emanation of the Divinity. By this means, as we are informed by Tzetzes, he not



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only was able to foretel future events, but reduced the doctrine to a science governed by specific rul.s, which he transmitted to posterity in his "Book of Prognostics."

The ancients had a kind of onomantic arithmetic, the invention of which they ascribed to Pythagoras, whether truly or not is of no importance here, in which the letters of the alphabet, the planets, the days of the week, and the twelve zodiacal signs, were assimilated with certain numbers; and thus, by the use of prescribed tables, constructed astrologically according to the aspects, qualities, dignities, and debilities, of the planets relatively towards the twelve signs, &c., the adept would authoritatively pronounce an opinion on questions affecting life and death, good and evil fortune, journeys, detection of theft, or the success of an enterprise. It must be confessed, however, that these predictions were not always correct; for the rules laid down in different systems varied so essentially, that the wisest magician was frequently puzzled to select the proper interpretation. The numeral system has been introduced into the modern practice of astrology, and very great things appear to depend on the trine, quartile, and sextile aspect of the planets in the horoscope.

Something of this sort was practised by the Jewish cabalists; and hence one of the rules of their cabala was called gematria or numeration, but it was chiefly confined to the interpretation of scripture. The letters of the Hebrew language being numerals, and the whole bible being composed of different combinations of those letters, it was supposed that the correct meaning of difficult passages might be ascertained by resorting to their numerical value. The Talmudists entertained an opinion that the mystery of numbers was actually taught in their scriptures; because, after the idolatrous priests of Baal had accepted the challenge of Elijah, they state that the prophet took twelve stones to construct his altar, to correspond with the twelve tribes of Israel; but they say that when he took this number for the special purpose of conciliating the favour of the Deity, it was not merely because the number of the sons of Jacob was twelve, but because those sons were twelve in consequence of that particular number containing a profound mystery. The system on which the doctrine is founded appears to be, that every letter in the Hebrew alphabet is a light or attribute, and hence the letters are symbols of every thing which the earth and heavens contain. The Rabbi Barahiel adds that "numbers proceed from Him who was before all numbers, as they go not beyond ten. These lights are no more, and are denominated ספירה in the singular, which is derived from ספר numbers; they are numbers, each possessing the property of the number it represents." And hence the theologians say that the Tetragrammaton represents the ten sovereign lights in which all the divinity is infused; because the words formed by these letters are invariable, and, although they admit of twelve transpositions and combinations, every one of them means the Great Architect of the Universe. Hence the prophet Malachi says, "I am the Lord, and change not;" for the Tetragrammaton or Sacred Name, however it may be transposed, never changes its meaning.

The Rabbi Manasseh Ben Israel, in his explanation of the cabala, says, "the fourth rule is founded on the shape of the letters. If it be asked, Why does the law begin with ב? The answer is, Because it is formed by three lines, or ו s, which, being written at length, spell ואו, numerically thirteen; this number being multiplied by three (the three lines,) makes thirty-nine, equal to ידוה אדוד, (the Lord is one,)

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also thirty-nine. The cabalists say that this letter ב has a point above and another behind, signifying that the Lord who is in heaven created the world, which is represented by the antecedent letter, that is the א formed by two י s, and a ו, making together twenty-six, the same number as the Tetragrammaton. Reason apparently supports the idea that profound mysteries are contained in the characters of this holy language; and who will contend that they do not all involve many secrets and reasons for being used in the law of God, from the perfect art with which they are formed?"

The same results were obtained by means of the Magic Square, which is a figure made up of numbers in arithmetical proportion, so disposed in parallel and equal ranks, that sums of each row, taken either perpendicularly, horizontally, or diagonally, are equal, as in the adjoining diagram. Such squares seem to have been so called because they were used in the construction of talismans. It is probable they were so employed in consequence of the ranks always making the same sum, a circumstance extremely surprising in the more ignorant ages, when mathematics passed for magic. The magic square was held in great veneration among the Egyptians; and the Pythagoreans, their disciples, who, to add more efficacy and virtue to this square, dedicated it to the then known seven planets divers ways, and engraved it upon a plate of metal that was esteemed in sympathy with the planet. The square thus dedicated was enclosed by a regular polygon, inscribed in a circle, which was divided into as many equal parts as there were units in the side of the square, with the names of the angles of the planet; and the signs of the Zodiac written upon the void spaces between the polygon and the circumference of the circumscribing circle. Such a talisman they vainly imagined would befriend the person who carried it about with him. See "Chambers's Tracts. Natural Magic."

| | | |
|---|---|---|
| 2 | 7 | 6 |
| 9 | 5 | 1 |
| 4 | 3 | 8 |

Divination by numbers, or, to speak more correctly, the appearance of it, was not confined to Jewish or heathen nations, but occupied much attention at different periods of Christianity; and superstitious properties, I am afraid, are still attached to particular numbers, as forming climacterics or grand climacterics; for the days of a man's life are usually considered to be affected by the septenary year, which, as it is frequently believed, makes considerable changes in both body and mind. But the most remarkable change in a person's life is at the climacteric, or $7\times7=49$ years; or the grand climacteric $7\times9=63$, or $9\times9=81$ years; each of which is conceived to be fraught with a peculiar fatality. And there are numbers even in the nineteenth century, who contemplate these periods with some degree of terror, and esteem it a relief when they have passed over.

Several other numbers have superstitious meanings attached to them. Brown, in his "Pseudodoxia Epidemica" says, that, "six hath found many leaves in its favour; not only for the daies of the creation, but its natural consideration as being a perfect number, and the first that is completed by its parts; that is, the sixt, the half, and the third, 1, 2, 3; which drawn into a sum, makes six. The number ten hath been as highly extolled, as containing even, odd, long, plane, quadrate, and cubical numbers; and Aristotle observed with admiration, that barbarians as well as Greeks did use a numeration unto ten; which, being so general, was not to be judged casual, but to have a foundation in nature. So not only seven and nine, but all the rest have had their elogies, as

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may be observed at large in Rhodiginus, and in several writers; since every one extolling number according to his subject, and as it advantaged the present discourse in hand."

On the same subject, Smith, in his "Life of William, Marquis Berkeley," who was born in 1426, tells us that he "closeth the second septenary number from Harding the Dane, as much differing from his last ancestors, as the Lord Thomas, the first septenary lord did, from his six former forefathers." And he then proceeds to say, "I will not be superstitiously opinionated of the misteries of numbers, though it bee of longe standing amongst many learned men; neither will I positively affirm that the number of six is fatall to weomen, and the numbers of seavan and nine to men; or that those numbers have (as many have written) *magnum in tota rerum natura potestatem*, great power in kingdoms and comon wealths, in families, ages, of bodies, sickness, health, wealth, losse, &c.; or, with Seneca and others, *septimus quisque annus*, &c. Each seaventh yeare is remarkable with men, as the sixth is with weomen. Or, as divines teach, that in the number of seaven there is a misticall perfection which our understandinge cannot attaine unto; and that nature herself is observant of this number."

Numeral divination on some unimportant points, was at length reduced to an unerring system; and the memory of a few brief rules would enable even a child to dive into another's thoughts; and thus excite a high degree of astonishment by a process which cannot fail of producing a correct result. For instance, if any person has an *even* number of counters in one hand, and an *odd* number in the other, it will be easy to divine in which hand the odd or even number is by the following certain rule:—Desire the person to multiply the number in his right hand by an odd figure, and the number in his left by an even one; and inform you whether the products, when added together, are odd or even. If even, the even number is in the right hand; if odd, the even number is in the left hand. By a similar process a number which any person may privately think of will be easily ascertained. Thus, request him to double the number with the addition of four; then let him multiply the whole by five, add twelve to the product, and place a cypher after the amount. From the number thus obtained let him deduct 320 and tell you the remainder; from which, if you reject the two last figures, the number that remains will be that which he had fixed on in his mind. I shall close this part of the subject with one more example of numeral divination. If you would find the difference between two numbers, the greatest of which is unknown, it will be only necessary to take as many nines as there are figures in the smallest number, and subtract that sum from the number of nines. Let another add that difference to the largest number, and, taking away the first figure of the amount, add it to the number that remains, and that sum will be the difference required.

In these times of superior scientific knowledge, when gas has superseded the use of oil, and steam performs the labour of men and horses; when sage philosophers have discovered mushrooms in potatoes, and sledge hammers in the pollen of wheat, these topics may be considered trifling and puerile; but it was not so at that period—of ignorance, as it may be thought by modern presumption—when the standard of learning and wit was borne by Addison and Steele, Pope, Swift, Johnson, and their coadjutors, the jewels of the Augustan crown, when such subjects were esteemed worthy the notice of a "Spectator," a "Rambler," a "Guardian," or a "World." Thus, Dr. Johnson, speaking, in the

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"Rambler," of the climacteric periods, says, "the writers of medicine and physiology have traced, with great appearance of accuracy, the effects of time upon the human body, by marking the various periods of the constitution, and the several stages by which animal life makes its progress from infancy to decrepitude. Though their observations have not enabled them to discover how manhood may be accelerated, or old age retarded, yet surely, if they be considered only as the amusements of curiosity, they are of equal importance with conjectures on those things more remote, with catalogues of the fixed stars, and calculations of the bulk of planets. It had been a task worthy of the worthy philosophers to have considered with equal care the climacterics of the mind; to have pointed out the time at which every passion begins and ceases to predominate, and noted the regular variations of desire, and the succession of one appetite to another."

Amongst the ancients, number was divided into two parts, intellectual and sciential. The former was considered the root and origin of all things; the cause of the existence of gods and men; the principle of the universe and all that it contains, by which matter was arranged into form and order, and the systems perform their accustomed revolutions with accuracy and precision. The sciential division was subdivided into two portions, odd and even, the former limited, the latter infinite. According to the definition used by the Pythagoreans, "even number is that which at once admits division into the greatest and the least; into the greatest magnitudes (for halves are the greatest parts); the least in multitude (for two is the least number) according to the natural opposition of these two kinds. Odd numbers cannot be thus divided; for they are only capable of being separated into two unequal parts." Pythagoras called the monad the father, and the duad the mother of number; whence it was concluded that those numbers which resembled the monad, by which were meant the odd numbers, were considered the most propitious.

Hence, in all the heathen systems, odd numbers were esteemed the most perfect, and represented the celestial deities. It is, however, somewhat at variance with the mysteries of the fairy mythology of our own country, which seems to entertain a predilection for even numbers. Thus, in Morgan's "Phœnix Brittanicus," is a curious tract on the subject of fairies, entitled "An Account of Anne Jefferies, now living in the County of Cornwall, who was fed for six months by a small sort of Airy People, called Fairies; and of the strange and wonderful Cures she performed with Salves and Medicines she received from them, for which she never took one Penny of her Patients." In this tract she gives the following account of her commerce with these creatures, which I quote so far as it applies to my purpose. She says, "that in 1645, as she was one day sitting knitting in an arbour in the garden, there came over the hedge, of a sudden, *six persons* of a small stature, all clothed in green, which frighted her so much as to throw her into a great sickness. They continued their appearance to her, never less than *two at a time, nor never more than eight*, always *in even numbers*, 2, 4, 6, 8."

But, in order to a right understanding of the application of the numeral system, it will be necessary to give a general outline of the occult signification of the digits, as taught in some of the ancient systems of the spurious Freemasonry; and this will show to what a beautiful moral purpose it is capable of being applied. But it will be undignified to commence this sublime process at the close of an article, and I shall therefore defer it to a future opportunity.

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# COLLEGE MUSINGS.

(*Continued from page* 174.)

## NOTES OF AN IDLER COMING OF AGE AND TAKING A TRIP TO PARIS.

### CHAPTER VII.

On the first of February, in the year of our Lord one thousand eight hundred and ———, I attained that period of human life at which the law of England pronounces a man free from parental control, and responsible for his own actions, being no longer, according to legal fiction, an infant. To the castle building imagination of romantic youth, revelling in the contemplation of accomplishing a thousand happy schemes, what a delightful—what an eventful moment! Methought, while accompanying my financier to that gold mart vulgarly yclept "the Bank," wherein I was to be legally invested with the unshackled disposal of my own fortune, what a prudent young fellow I would be! O what excellent resolutions for future conduct were taken mentally! What pretty plans were submitted to the "mind's eye" for the perfect regulation of myself in my new character of—the man! Alas, how vain such visions of juvenile happiness time and experience alone can plainly tell. The heart only knoweth its own bitterness; even learning is wearisome to the soul, and the tale of the whole is vanity. The wise and great Solomon wrote so centuries agone, and little Solomons in scores have echoed the same doleful ditty *de die in diem sempiternam.*

"Sure enough, now," as Pat would say, did I patiently endure for the space of three mortal hours the tedious torture of a vivid fancy pent up in the dusky lobby of that temple of Mammon, whilst waiting the proper completion, by careful trustees, of all due forms of legal transfer. But, silly young fellow! how do you suppose I amused myself? I paced cavalierly up and down the Gabbatha, kicking my heels, and listening with foppish delight to the jingling of my spurs, affecting to twist my adolescent moustache, like you see many other fools do in public places—men of older growth—and sneering at the assumed airs and uneasy self-consequence of those jacks-in-office who stood behind the counters with pens stuck in their ears, looking like "quills upon the fretful porcupine." This was a magnanimous beginning of life. A very *prudent* course for a young fellow. However, I do not know a situation less enviable, or more calling for the exercise of your philosophy, than being obliged to dangle in the contiguity of purse-proud, narrow-minded persons, who, with "eyes severe, and beard of formal cut," play their self-important part upon the stage of life. Such clods of animated clay are, in my estimation, very despicable. Yet they merit our pity, too. Total aliens to the birthrights of genius, of what mines of mental wealth are they deprived! Take from them their riches, and what have they to elevate them in the scale of humanity. Let adversity overtake them, and their real nature is developed; they either drink, or steal, or drown themselves; they have neither God nor reason to sustain them; they are, spiritually speaking, the "refuse and off-scouring of all things."

In the heyday of generous youth, such follies served to greet the humours of the mind, and make butts to mark with the bolts of wit and satire; but in riper age, when care and thought have wrinkled the young cheek, and streaked the dark hair with silver threads, these reflections

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bring with them sorrow for the foibles of a being pronounced to be formed in the image of his Maker, but which, alas, is so oft debased by "the lusts of the flesh, the desire of the eye, and the pride of life."

Singular, though true, oftentimes we detect ourselves musing over matters and occurrences that at the instant of their travail did not fix our attention; yet subsequently, long after the fact, call forth a prodigious quantity of cogitation and enquiry. Thus it is with myself, while, as it were, "inditing a good matter," I sat down for the ostensible purpose, with the conceit of a tyro, of attaching a glowing title to a thing of tawdry tinsel. Forbear me, indulgent reader, I was positively about to perpetrate a diary, and had christened it *The Meteor*, though you may justly say, there is neither Christianity in the name nor the idea, unless "falling stars" are such, when, lo and behold, I have tumbled pell mell into a train of thoughts and inferences which are carrying me forward at a railway pace to a terminus of the cranium too remote, I imagined, in the realms of memory ever to be reached again, or buried, mayhap, with a profusion of other superannuated lumber stores, in the "chambers of the mind," where thought dissolves into oblivious oxygen, or lies dormant seed in the womb of posterior conception.

We have not yet quitted the temple where the money changers are sitting, and pigeons, like sucking doves, are sold or bartered. We are still in the Jews' quarter, be they Israelites or be they Christians. Names are sometimes different, but natures are mostly the same. "Let me see," says yon greedy Leviathan, placing the first finger of his right hand to the side of his hooked, hookey, or hooking nose, whichever the reader prefers, and significantly half closing his usurious right eye, fearing lest he may be out-Jewed in a Stock Exchange bargain, "let me see, eighty-seven and a half," and while muttering thus to himself, he evidently appears puzzled how best to decide for *his* own advantage, a true type *sui generis* every where to be found, whether in Church or State.

* * * *

Well-a-day! Thus I go on scribbling, flitting from one idea to another; puzzled what to alight upon next; and like the phenomenon I proposed assuming as the title to my lucubrations, glimmering with a fitful radiancy through the misty elements of human character.

* * * *

For the last three days I imagine myself to have been the sport of the Fates, according to the Delphin classics. Those fabulous rulers of destiny were admirable scape-goats for human mistakes. The wise ancients found them very useful in shifting off their own shoulders the responsibility of personal actions.

Fates or no, I feel as if my spine were curving with the weight of three days ill luck at Frascati's, and I am beginning to moralise again, and look at the world through a medium diversified with the events of two months since I attained the age of reason—*e.g.* twenty-one!

* * * *

What a strange and rapid migration! though done before the rage for iron rails came in, and inside the *coupè* of a French Diligence, *hauled* along by *fourteen horses*, at one stage positively. Near the gates of Abbeville I awoke out of a trance, in the middle of a bright moonlit night, and beheld men and horses in great commotion, dragging our huge ark, called, by the way, *Hirondelle*, out of a deep snow drift. However, here I am, like a meteor, with swift transmission, in Paris—that Grande ville—seated by a—I was going to commit myself to the

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word comfortable; but, no, no, an uncomfortable logwood fire at my hotel —— so famous in the annals of la beau monde.

But I must request the indulgent reader to retrograde with me a little over the ground, to the hour when I relinquished my quill in the very climax of my profound cogitations upon time bargains and other Stock Exchange mystifications, fairly overpowered by drowsy Somnus, into whose oblivious embraces I indolently sank to

Sleep,—that balmy bliss, Nature's sweet restorer.

Let me essay to collect my scattered ideas. If I remember rightly, my dreams were realised by the arrival of my travelling equipage—videlicet—a yellow post-chaise, the locomotives of those days; which was to trundle me to "Dovor," as the Kentish men like to spell it. After sundry pathetic palpitations of the vital organ on parting from mamma's apron string, I found myself at six o'clock on a winter's morning in the suburbs of London, cosily ensconced in the corner of my carriage, fairly making my route to the coast. The probability appeared equal to the possibility—as we were not flying like the moderns through the air at the rate of sixty miles an hour on a narrow gauge—that we should reach our destination without breaking one's neck or making oneself the object of a disastrous paragraph in the newspapers.

*In itinere* remarked from the post-*boy*—a fellow about *forty*—first toiling with his jades up an acclivity—a sort of adagio movement—and then, on reaching the apex, putting a shoe on the wheel, in order that we might not go down the scale of nature *allegro con spirito* that the road appeared to be like life, "up hill and down dale." The season of the year was not favourable to the country aspect. Leafless trees—rusty brown hedge-rows—ice-covered ponds, and snow-clad fields do not present a very cheerful scene to the eye of a Cockney. To be sure, Sol darted his glorious rays now and then through a murky cloud, but it only testified you were not yet out of the cloudy-foggy climate of Great Britain. The chaise rattled through divers monotonous provincial towns, rendered more than ordinary dull and sombre the day being Sunday. *O tempora quàm mutantur. O mores cum ipsis quàm mutantur!* What a mortal sin was committed—I tremble now at my braving the traditions of the Elders! O the Pharisees of the Christian Church! And O the old women's long faces! I looked about in the neighbourhood of Chatham for the formidable clothes lines mentioned in the diary of a former celebrated female traveller, and sinner that I was, found myself safe in whole skin at Dover in the evening. The indulgent reader must not suppose that although we did not travel at railroad speed, the *entire* day was occupied in going from London to Dover. No, no; we do not date our peregrinations so far back into the times of antiquity as all that. We are content that our data shall be about the commencement of the nineteenth century. The fact is, I had well nigh omitted to state a trifling episode that occurred in the adventure. At the ancient and venerable archiepiscopal city of Canterbury, my courier pulled up his posters at the Rose Inn, to change for the next stage, where also my appetite pulled me up to do ample justice to most excellent fare. I could not either be so great a barbarian as not to avail myself of a fleeting hour or two to cross the street and take a peep, *en passant*, at the magnificent Cathedral, the undoubted work of our ancient brethren of the Masonic fraternity. It is a noble pile of Gothic architecture, as it is vulgarly called, though it came from the *East*, and is seen

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wherever the Saracen established his sway, even in the depths of India and the Mogul empire.

Dover—one of the Cinque ports—presented many objects of great interest to a young traveller. The Castle and Citadel particularly claimed my inspection, and as I surveyed the fortifications, with the great natural strength of the position, I could not help indulging in a little national vain glory. Methought this key of defence to old England bid proud defiance to any rash attempt from foreign invasion upon that side of our sea-girt isle. I had not an opportunity of testing by ocular demonstration, the truth of the popular legend *said* to be inscribed on some particular piece of ordnance named Queen Anne's pocket pistol, within the Castle:—

"Load me well and keep me clean,
I'll send a ball to Calais green."

*(To be continued.)*

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## THE DOOM OF ADMAH.

"You still are, what you were."
VOLPONE, OR THE FOX.

"Since it is, as it is, mend it
For your own good."
SHAKSPERE.

DARK hung the veil of night over the city and temples of Admah, when a youthful member of one of the highest families in the city left the heated saloon where the guests of his father were assembled, and hurried into the almost deserted streets. As he sauntered carelessly along in the cool night air, he was accosted by a female, who in plaintive terms asked of him an alms. His hand had ever been prompt at the solicitation of charity, nor was it then backward; he immediately placed a piece of coin in the palm of the stranger. "Behold," cried the beggar, pointing upwards to the dark and heavy clouds, which slowly parted, permitting a ray of light, faint yet cheering, to gild for a moment the heavy scene, "thus it ever was, and thus it ever shall be, with the open hand and the gushing heart; a ray of hope shall cheer the darkest hour of misery and want; even as yon pale orb pours its welcome lustre through gloom and gathering anger. How many altars are raised in this fair city, to that divinity which is indeed of heaven, but how few hearts worship her in spirit and in truth! Son of man! the wings of the destroying angel overshadow this city of iniquity, and the breath of their own mouths shall enkindle a fire among them, which shall consume the old and the young,—the tall cedar and the lowly reed. Follow me! and thou shalt see how the people of this city trifle with Deity, as though its hand were weak as mortals, and its eye as blind." Deeply moved at the solemn words, which sounded like a knell in the heart of that proud city, the young man followed her without reply. They entered the lofty porch of one of the temples, and stamping with her foot, the ground immediately sunk beneath them. After descending for some time, they arrived at the bottom, with a violence which threw him to the ground: flashes of lightning illumined the darkness with a momentary lustre, while the thunder pealed loudly in his ears, and rolled in murmuring echoes through the dank and gloomy vaults. As he lay on the ground, a hand of superhuman power grasped



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his arm, and raising him, hurried him onward; while a voice whispered in his ear—"Fear not! darkness hath no terrors, nor hath the fire or the water power over him whose trust is in the hand that shaped them." At length they arrived what appeared to be a wall, barring all farther progress. The dark, opaque stones became transparent at her touch, revealing the interior of a large illuminated chamber. Its walls were covered with hieroglyphical figures; its roof was a representation of the firmament of heaven, in the centre of which burned a star of dazzling lustre; the flooring was inlaid with mosaic work of exquisite workmanship, and in the east, south, and west, were three pillars of polished marble, inscribed with the names of Wisdom, Strength, and Beauty. A great number of persons were walking with measured steps around an altar of pure white marble, situated in the centre of the building, on which was written in letters of gold—"Love to God, goodwill towards men." At length they halted, and approaching the altar, they one by one threw incense upon the fire burning thereon; they then joined their hands, and raising them to heaven, exclaimed, "As the smoke of this incense, O Lord, ascends unto the clouds, and becomes even as they, so teach our spirits to assimilate unto thy divine love." And she said unto him, "What thinkest thou, son of man? what thinkest thou?" And he said, "It is a goodly sight." "It is a goodly sight," she answered, "to him who seeth but with the eye of human knowledge: but to that gaze which searcheth the heart, it is as the painted sepulchre, which hideth the reeking carcass of corruption. Look again," she cried, and as she spoke she placed her hand upon his eyes. When she again withdrew it, they were withered as a piece of vellum in the flame. His eyes were darkened, yet still he saw. The men were still standing around the altar; one eye of each was closed, their tongues were lolling out of their mouths, and each placed his forefinger to his nose, while a derisive laugh burst from all, and echoed through the building. Ha! Ha! All then became indistinct: gradually the heterogenous mass again arranged itself into form, and displayed the interior of the same chamber. Close to the altar was a group of statuary of the highest art; so beautifully wrought, that the eye would have hesitated ere it pronounced as to its material: the lifeless marble seemed so instinct with life. The tableau was of three figures, grouped around a something which had the appearance of the human form, but whose intense brightness rendered it too dazzling for the senses to discern its true shape or substance. One of the figures grasping a cross, appeared to gaze with the confidence of a child upon a triangle in a circle; such implicit trust was depicted in its features, it seemed an embodyment of human faith clinging to the promises of the Eternal Deity. The second, leaning upon an anchor, lifted its eyes from earth and fixed them with an eternal gaze on heaven. The third, still more beautiful, with an aspect even more confiding, more hopeful, had an expression of kindness so mild, so loving, you would have deemed some sculpture-poet had given his dream of divine love a local habitation, and fixed the living stamp of genius upon the lifeless marble. Scarcely had he uttered an exclamation of delight, ere the crowd of noisy revellers again appeared. Awhile they danced with frantic gestures around the figures, and then seizing them, pulled them from their pedestal, and threw them into a corner of the chamber. Again they rushed out, and returned, bearing three other figures, which they set up in the place of those they had removed. Like the former, they were of exquisite workmanship, and the lifelike expression thus imparted, tended the more strongly to increase the

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indignation, which swelled the breast of the silent witness of the desecration. One represented a youth just verging into manhood; the features were regular and classical; but in each lust and animal passion burned so fiercely, all traces of virtue seemed parched and withered by the unhallowed fire. The second was of a man in the prime of life; the head was bald, the eyes were dim and sunken, the skin sallow and blotched, the carcass bloated, the limbs tottering and emaciated, and the whole carriage reeling and unsteady. His hand grasped a goblet, and round his mouth played a vacant and unmeaning smile. The third was of a man of mature age, with features which would have been noble had not an expression of intense selfishness marred the whole. "Behold," cried the female, "how these self-styled disciples of charity obey her will! Speak, son of man! in her name lift up thy voice and denounce them: for their iniquities grieve her spirit, and their hypocrisy hath roused her indignation." She vanished as with the sound of her voice, and the next moment he stood in the midst of the noisy throng. Undismayed by their looks of menace, undeterred by their threatening manner, he boldly spake and fulfilled his mission. "Listen," he cried, "thus says the spirit of thy order. Was it for this that ye were chosen? Did I not call thee from among the many to sow the seeds of peace among a fallen and divided race? Did I not bid thee go abroad and teach temperance and justice? And what have we here? Riot, uncleanness, and iniquity. Instead of truth, a lie!—instead of love, division—instead of relief, gluttony and excess. Have I not made thee strong? Have I not made thee wealthy? Have I not preserved thee in danger? Have I not made princes thy rulers, and the lords of the earth thy brethren? Wherefore then doth the widow cry unto thee in vain, and the old man lift up his voice unheard? If thou art full, why dies thy brother of hunger? If thou art glad, why does the orphan moan? Thy richness flows—but not in charity. How long shall I bear with thee! How long shall I listen to prayers from a mocking heart! How long shall I suffer the treasures of charity to pander to the tickling of the palate, while the poor cry unto me for bread! Turn from thy evil way—retrace thy steps—turn back to purity and truth—cast from thee thy dead branches—fence round thy vineyard—admit not the scoffer and the profane—turn thy face from the drunkard and the unclean—spend not thy wealth in feasting—lend not thy ears to the filthy tongue—honour virtue, lift it on thy shoulders, show the nations how fair it is—smite vice on the cheek—denounce her open shame and her secret whisperings—love one another, and be not rich except in well doing. But if ye will not hearken to my voice, if ye will continue wooing with smiling face the pleasures of sense, while ye neglect my poor; ruin shall seize thee, and in the hour ye little dream, thy proud fabric shall crumble into nothingness, and the tongue of scorn shall spit at thee." He ceased; and as the sound of his voice died away, the hitherto pent up indignation of his audience found vent. They rushed upon him, as impelled by one will, and cruelly beating him, cast him out of the city, insensible and apparently dead. The first rays of the coming day were struggling in the east when his senses slowly returned. Bruised and bleeding he arose, and having thanked his God for having preserved him alive, resolved to secure his safety by immediate flight. Scarcely had the sun awakened the world and gilded the path of the lonely wanderer, ere the fires of Divine anger consumed the cities of the plain, and desolation sat upon the ruins of Admah.

CATO. (No. 25).

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## ROMAN CATHOLIC FREEMASONS.

TO THE EDITOR.

London, 11th July, 1846.

Dear Sir,—Much gratified that my short letter of first June was deemed worthy of a corner in the *Review*, I feel also greatly obliged to the Editor for affording me the opportunity to call attention to the subject so deeply affecting Roman Catholic Freemasons,—a remonstrance, or memorial, or petition, (as the forms of etiquette may demand), to the court of Rome, in repudiation of the charges implied by the several Papal edicts, which have been published since 1738. Subsequent to the date of my letter, news has arrived of the occurrence of an event—the death of the late Pope, Gregory XVI.—which is calculated greatly to enhance my views of the favourable reception of an appeal to the justice of a court, which is acknowledged by millions in every quarter of the globe to be the fountain of truth. It is a singular fact that the late Pope, in one of his treatises read before the Academy of the Catholic Religion in 1801, enforces the principle "*that the errors which have sometimes accompanied the general consent of mankind do not weaken the force of the general argument*," from whence I infer, that if British Freemasonry has been unjustly condemned, that can be no reason for continuing an act totally inapplicable to Freemasonry in this country. The accession of a new Pontiff, in the person of Pius IX., is an event peculiarly auspicious for the agitation on this question, which I have long considered. Pius IX. is a man in the prime of life and intellect, therefore less likely to be wrought upon by those fears and prejudices common in old age, and having published no edict as yet against Freemasons, as his predecessors have done, he will not be required to perform the unpleasant office of recalling his own words. I had conceived the most favourable opportunity to be on the occasion of the presence of the Cardinal Capaccini in London, and I had greatly lamented the circumstance of ill-health, which prevented me from following out my views in an occurrence so rare. However, events seem to favour my project by the creation of an era, which is of all others the most propitious, the elevation of a new occupant of the papal throne. An objection might be raised against my proposition for a memorial to be signed by Freemasons—even indiscriminately by Freemasons of all creeds—that the names of Catholics afterwards might serve to form a list for future proscription, a thing most improbable if not impossible. But such a mode of argument, such a coward cringing to mistaken power, would be unworthy of the charity we profess to all mankind—as miserable as would be the sectarian grounds for refusal by our Protestant brethren to unite their suffrages with those of their Catholic fellow-christians, because, as Protestants, they chose to set the authority of the Pope at nought. Hundreds of Catholics, from conscientious scruples, are deterred from joining the society, and vast numbers among the many thousand Catholics who have or who do belong to, so-called, secret societies, feel greatly annoyed and often disturbed in their peace of mind at the species of uncertainty created by these sweeping and cruel condemnations and unjust prohibitions of what we know to be innocent and moral—almost coeval with the birth of mankind—second only to christianity, because christianity is the revelation by Jesus Christ.

Would any man tell me that if his present holiness were besieged by a petition with an hundred thousand signatures, containing a solemn

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assurance that British Freemasonry, according to our constitutions, has no undue concern with either religion or politics, that our morality is that which is inculcated by christianity; therefore the decrees against Freemasonry are unjust as regards us in this country? Would any man in his senses tell me, that such a document would be unheeded by the authorities of the court of Rome? But here my labour must end; my health will not allow me to do more.

Your obedient Servant,

A CATHOLIC.

This possibly may be the last letter I shall be enabled to address you as the term of my days at present hangs upon a thread. It is necessary for me to state to you that I became a Mason, in La Charitée, at Amsterdam, in Holland, in 1818, and for several years afterwards never heard of the decrees of the Popes until I went to Portugal and Spain, where I met with hundreds of ecclesiastics who were Masons, and who understood those decrees to be merely local. Since that time I have joined actively no Lodge in this country, but have acted only as an (weak) advocate of our Order.

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## ON THE ANTIQUITY OF THE OBSERVANCES OF ST. JOHN'S EVE.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

AMONG the many popular superstitions whose progress it is interesting to investigate, there are few, perhaps, possessing greater interest than those which relate to the observances of the vigil of St. John, or Midsummer-eve, as their origin is clearly traceable to a most remote period. The subject is also one which cannot well be fully elucidated, without the assistance derivable from a knowledge of Masonic antiquities; it becomes, therefore, as much a matter of Masonic as of archæological research.

The customs and superstitions observed upon this occasion, are now fast disappearing; but still, upon St. John's eve, the fires are lighted on the hills in Ireland, and the vigil is kept by the peasantry of that country and Scotland, as well as in Italy and various parts of Europe. Fires are made, dancing, feasting, and rejoicing take place, and various mystical, though simple, rites are used—some ridiculous, but all sufficiently amusing—by which the unmarried endeavour to discover their future partners. These vary in different places, and there are other periods of the year in which rites having a similar reference are performed; but the lighting of bonfires and divination by roses, are the most general and striking observances which characterize the eve of St. John. It is not my present intention to discuss the potency of the spells used upon this occasion, or to describe their peculiar mode of operation, this being a part of the subject which is generally known, and has been frequently described in various historical and topographical works.

The investigation, however, of the origin of these observances carries us back to primitive ages, and becomes a most interesting matter of research.

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Amongst the early nations of antiquity, some were Sabeans, who worshipped the whole host of heaven, others were Magians, who paid similar adoration to the solar fire. The rites of both are, to the patient investigator, clearly traceable to a common source, shewing an identity of origin; but it is of some ceremonies practised only by the latter, that I have now more particularly to speak. The Chaldeans, the Assyrians, the Persians, and the Phœnicians, worshipped the Divinity under the name of "BEL" or "BUL," a word which, amongst these people, was esteemed sacred, and, with its exponents, signified "Lord of all," or "Lord in Heaven or on High." The sun being the most glorious celestial body, the source of light, and the dispenser of life and heat to the material world, was at first adopted by these nations as a symbol to represent the beneficent and creative power of the Eternal Deity—being, in fact, the palpable agent through which his blessings were diffused—but, by degrees, idolatrous practices perverted the purity of the original truth, and divine worship was paid to the symbol; fire was regarded as an emblem of the divinity and kept constantly burning in the consecrated places, and the flame of the sacrifice ascended from the highest hills. Astronomy had been taught as a science, but the knowledge of its doctrines became enveloped in fable, and the science itself united with the practices of a false worship.

The sun, being thus deified, the period at which this bright luminary attained the greatest power during its annual course, was celebrated by hymns, rejoicings, and solemn rites; and it is in these observances that the practices originated which still linger in the superstitious usages peculiar to St. John's eve.

The Egyptians anciently commenced their year from Midsummer, when the heliacal rising of Sirius, which always occurred during the summer solstice, gave warning of the approaching inundation of the Nile, whose beneficent waters spread fertility and plenty over their parched and arid fields. It was at this period that Helios, or the sun, manifested all his powers—the Nile became swollen with rains, which had been exhaled by his influence from the earth in the shape of vapour, and afterwards driven in cloudy masses against the summits of the Abyssinian mountains, from whence the refreshing streams returned in copious floods to bless the husbandman with the treasures of agriculture, and reward him plenteously for his toil. This event, then, was celebrated with rejoicings in ancient Egypt, and the star which invariably appeared at this period was called the dog-star, being, in fact, the door-keeper or sentinel, the star which shuts and opens—closing, as it were, one year, and opening another. This was personified in Anubis, and the renewal of the year was represented under the form of a door-keeper, accompanied by the distinctive emblem of a key.*

Thus we see that peculiar and significant rites attended this period in ancient Egypt, whilst in Assyria, Persia, Phœnicia, and all other countries where the Magian system had spread, the same period was universally celebrated with imposing religious ceremonies, aided by all the machinery of the mysteries, and the influence of the magi and hierophants.

On the eve of midsummer fires were lighted on every hill in honour of the God of day, and kept alive until his resplendent beams heralded

* For further explanation as to this part of the subject, see the twenty-second lecture in the "Landmarks of Freemasonry," by the Rev. Dr. Oliver, which treats of the inundations of the Nile.

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the approach of dawn. Initiations took place into the mysteries—sacred hymns were chanted and sacrifices offered—the whole population crowded around the sacred fires, and the period was welcomed with tumultuous rejoicings.

This eve was generally considered to possess some potent energy or mysterious power, as though nature was at this period annually renovated, and the time was regarded as peculiarly favourable to the operations of the soothsayer and the diviner, and for the development of the secret influence of talismans and mystic charms.

Now, it has been proved to demonstration by a variety of circumstances frequently discussed, that the Druids were Magians, and that the solar fire was worshipped in this country in the same manner as in India and Persia. If, therefore, no traces of such usages as have been described existed at the present time, we should yet, reasoning from analogy, conclude that rites similar in character were practised at the same period in Britain and Ireland. But when we consider that traces of such usages do actually exist, the probability is converted into a certainty. Indeed, there are various names of places in Ireland which sufficiently indicate the purposes to which they were originally applied, and clearly shew the reference which they bore to the ancient worship of the solar fire. Thus we have *Agh-a-doe*, which signifies "the field of fire"—*Tegh-a-doe*, "the fire-house"—*Ard-doe*, "the height of fire"—*Kennegh*, "the chief fire"—*Lusk*, "a fire"—*Fertagh no Guara*, "the sepulchral fire-tower of the Cabiri, Ghebirs, or Gaurs," *i. e.* "fire worshippers," and many other names of a similar description, which might be readily enumerated.

Independently, however, of the evidence afforded by names, I have visited these places, and find that all possess vestiges of religious structures of great antiquity, clearly proving that the fire alluded to could be no other than the sacred flame of the ancient fire-worshippers. Thus, at *Aghadoe* are the remains of an ancient round tower, and also of an abbey. The spot is still considered sacred, and, though the abbey is completely dismantled and has long been disused as a place of worship, it is the only burial-place for miles around, and is, in fact, invested with a degree of superstitious sanctity which its situation and present appearance can in nowise account for. *Teghadoe* is the name of a round tower in the county Kildare. *Arddoe* is a name given to the heights in the immediate vicinity of the round tower of Ardmore. *Kinneagh* or *Kennegh*, is a round tower in Cork. At *Lusk* there is an ancient abbey and church standing in close proximity to the old round tower; and at *Fertagh* there is a round tower, with other interesting remains.

Amongst the ancient Irish, the fire-worshippers were divided into two sects—one, which lighted the sacred fire in the open temple, as at *Gallti-mor*, (the flame of the great circle), and *Gall-baille*, (the flame of the community); and the other, which enclosed it in the *Sun tower*, (*Turaghan*), or in low over-arched buildings, such as the *Boens* and cells at *Gall-erous*.*

There are, in fact, numerous analogies both in language, religion,

* See, as to this, "Hall's Ireland," vol. iii. pages 199 to 208. The *Boens* (of which I have seen several in Kerry) are there described as "small circular buildings seldom above twenty feet in height, and evidently of the same family as the round tower. The name of *Boen* is formed of *Bo*, a cow, and *au* or *ain*, *a circle*, evidently referring to the helio-arkite worship which once prevailed in Ireland, and in which the *sacred cow*, as in Egypt and India, formed a prominent object. Tradition has, to the present day, associated with the *Bo-finne*, (the white cow), strange supernatural attributes, which could only have originated in that ritual.

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architecture, and usages, existing between the "green isle" and Asia; and the Cabiric religion has left vestiges in Ireland, by which a connection at a remote period between that country and India, through Chaldea and Persia, can be satisfactorily traced.

It may seem somewhat remarkable that the usages of paganism should not have been entirely eradicated upon the introduction of Christianity. It is known, however, that the early Christian missionaries taught at first in those places which the people had been long accustomed to hold in reverence, and afterwards consecrating the spot to holier rites, erected the first Christian churches in the immediate precincts of the Pagan temple; and thus we see at the present time the temple of the sun, the ancient ruined tower, the Christian abbey, and the modern chapel, all clustered together in the same hallowed spot; and this occurs in almost every instance where a round tower or ancient abbey is to be found.

In like manner the usages alluded to (as is evident from their existence continuing to the present day), were not attempted to be entirely or suddenly suppressed, but being, after the introduction of Christianity, no longer practised under the sanction of the priesthood, nor considered as essential ceremonials, they were thus deprived of all religious reference, and gradually lost their previous importance. Still some portions of the ceremonies continued to be observed by the people, and, in consequence of the dedication of Midsummer-day to St. John, the preceding eve became once more a holy vigil, and this circumstance no doubt served in some degree to give permanency to the ancient customs.

Thus, then, is traced the origin of a superstition still lingering amongst us,—an origin dating from the most remote ages; and though the rising of "the sun of righteousness" has dispelled the mists of paganism, the ancient observances of this period have continued so firmly impressed upon the popular mind, that fires still blaze from the hills on the eve of St. John, and the efficacy of the hour is tested by our peasantry in many a harmless rite and simple device, the results of which are still regarded with anxious interest, not unmingled with feelings akin to superstitious reverence.

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## THE FREEMASONS' LEXICON.

*(Continued from page 166.)*

*Johannes der Evangelist.*—St. John the Evangelist and Apostle of Jesus, whose gospel is so important to all Freemasons, was born in Bethsaida, in Galilee, a son of Zebediah, and a disciple of Jesus, who loved him because he distinguished himself by his gentleness and humility. After the ascension of Jesus he preached the gospel principally in Asia Minor and at Ephesus, where it is probable that he died in a good old age. He was a man of great energy and poetic fire and life; in his early years somewhat haughty and intolerant, but afterwards an example of love. We have a gospel or biography of Jesus by him, and three of the epistles also bear his name. The opinions of the ancients as to his being the author of the apocalypse or revelations, were as various as are the opinions of the moderns. The gospel of St. John is especially important to the Freemason, for he preached love, and his

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book certainly contains all the fundamental doctrines of Freemasonry. As a Freemason ought never to forget that he has laid his hand upon the gospel of St. John, so should he never cease to love his Brethren according to doctrine of love contained in that sacred book. Many Lodges celebrate his anniversary the 27th December.

*Johannis fest und Johannes der Täufer. St. John's Festival and St. John the Baptist.*—The latter was the forerunner of Jesus, a son of the Jewish priest Zacharias and of Elizabeth, who, as a zealous judge of morality and undaunted preacher of repentance, obtained great celebrity, first in his native country, then in the mountains of Judea, and afterwards among the whole nation. His simple and abstemious manner of living contributed much to his fame, and especially the peculiar purification or consecration by baptism in a river bath, which he introduced as a symbol of that moral purity which he so zealously inculcated. Jesus allowed himself to be baptized by him, and from that time forward John said unto his disciples that he was certainly the Messias. The frank earnestness and the great fame with which he preached even in Galilee, soon brought upon him the suspicion and hatred of the court of the Tetrarch Antipas or King Herod, who imprisoned him, and on the 29th August, in the thirty-second or thirty-third years of his life, caused him to be beheaded. The 24th June, his birth-day, is dedicated to his memory through all Christendom. The patron saint of the Freemason's Brotherhood was formerly not St. John the Baptist, but St. John the Evangelist, whose festival they celebrated the 27th December, upon which day they hold their general assembly, probably induced thereto because at this season of the year the members could be better spared from their business or profession. For this reason also they chose for their quarterly festivals, the Annunciation of the Virgin Mary, Michaelmas, and the festival of St. John the Baptist, which last festival, on account of the better weather and other circumstances having been found to be more convenient for the yearly assembly, was often appointed for the time on which it should be held, so that it has now become nearly general. Many Lodges still celebrate the 27th December, and call it the minor St. John's day. In Scotland, St. Andrew is the patron of the Order, and their festival is held on his day.

*Johannis Logen und Johannis Maurerei. St. John's Lodges and St. John's Masonry.*—Originally there was only one kind of Freemasonry. But when the Scottish and other higher degrees were introduced, the three first degrees received the name of St. John's Masonry.

*Johanitter oder Maltheser Ritter. Johnites, or Knights of Malta.*—About the middle of the eleventh century, 1048, some Italian merchants of Almalfi undertook to provide a place of refuge for the Christian pilgrims to Jerusalem, where they would not be so much exposed to the persecutions of the Mahometans. They dedicated this institution to the holy St. John, and it was originally an hospital, for which reason they are also called Hospitaliers. But, seventeen years after Jerusalem was taken by the Christians, and after its conquest by the Crusaders, the first chief of the hospital, Gerrara, formed a plan to give his society a certain legal form and constitution. The members were obliged to wear a peculiar dress, to submit themselves to certain rules, and to form themselves into an Order, with the title of Johnites, or St. John's Brethren. This society increased daily; the most distinguished knights and the most valiant soldiers of the Christians reckoned it an honour to belong to it, and this induced the second chief, Raimund du Pui, to



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devote the new Order of St. John to other necessary and useful objects, especially to the protection of the Holy Land and the sacred sepulchre. In consequence of this, the whole members divided themselves into three classes—knights, priests, and serving-brethren. In the year 1118, many of those Johnites joined the newly-arrived French noblemen to provide food for the pilgrims upon their pilgrimage, and, shortly after this union, they built an hospital for themselves near to the Temple of Solomon at Jerusalem, whence they afterwards derived the peculiar appellation of Knights of the Temple, or Templars. The Johnites were, towards the end of the twelfth century, driven out of Palestine by the Turks and Saracens, on which they conquered Cyprus: they were afterwards driven from thence, and, at the commencement of the fourteenth century, they established themselves in the island of Rhodes, which they kept nearly two hundred years. In the year 1522 they lost Rhodes, went to Candia and other places, until, in 1550, the island of Malta was given unto them, upon condition that they should keep up a constant war against the infidels. From this time they were commonly called Maltese Knights. From thence they spread themselves into every European country, and divided themselves into tongues or circles, which were subdivided into Balleins. In the year 1798 they also lost the island of Malta, and were deprived of all their possessions in other countries, and now the Order is merely an Order of honour.

*Johnson.*—An adventurer, whose real name was Leucht, adopted Freemasonry as a disguise, under which he could carry on his impositions. He appeared at Jena, and maintained that he was deputed by the chiefs in Scotland to reform all the German Lodges. He especially propagated the idea that Freemasonry was a continuation of the Order of the Temple. The *Chevaliers Preters* had fled to the Scottish islands, but that the military of Temple should now appear openly, and that then the Clerici would no longer conceal themselves, but that they would divide their recovered treasures, and communicate their knowledge of the secret science to the Brethren. At the same time he gave an unbroken list of their Grand Masters from J. B. Molay down to his own times. He made many proselytes, especially in Jena; he wrote to all the Lodges, and complained that they allowed themselves to be led into error by the Berliners; maintained that he alone, as lord and master, had the power to dub knights, and required that deputies should be sent to him at Jena. The Freiherr von Hund summoned him to Altenberge, near Jena, and then he discovered, in 1764, that Johnson had been formerly secretary in Bernberg, and that he had swindled the prince. In the seven years' war he wandered about as a Jew, that he had been a servant with a Brother whose papers he had stolen, and, by the means of those papers, had passed himself off for that brother. Upon this Johnson fled, but was apprehended in Magdeburg, and was imprisoned as a plunderer of the treasury, coiner, &c., in Wartzburg, by Eisenach, where he died in 1773.

*Jordan, Charles Etienne.*—Born at Berlin in 1700, and died in 1745. Königl. Preuss. Geheimerrath and Vice-President of the Academy of Sciences at Berlin. He possessed the confidence of Frederick the Great, who placed a monument to his memory among his Brandenberg curiosities. He was very active at the formation of the Grand Lodge the Three Globes in Berlin.

*Josaphat das Thal. The valley of Jeosaphat.*—Appears in Masonic works, and our ancient Brethren either held a Lodge or buried their

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dead there. In former ages, men were of the opinion that the judgment of the world would be held there.

*Ireland.*—Here, also, as well as in every other British state, Freemasonry is greatly respected, and enjoys the full protection of the government. There is a Grand Lodge in Dublin which was formed as early as 1730.

*Isis.*—A goddess of the ancient Egyptians, who often appears in the works upon the mysteries of the ancients. She is reported to have been the wife of Osiris, and the mother of all-supporting and most mysterious Nature. Her religious worship was mixed with a great number of secrets and ceremonies. She is represented as a figure apparently wrapped up, so that there is no appearance of either arms or hands, only the lowest part of the feet being visible. The garment in which she is wrapped up is covered from the top to the bottom with female breasts. Her most distinguishing mark after this being the Sistrum, an instrument used in the mysterious religious service of this goddess, and by which an oval may be drawn with one motion of the hand.

*Italy.*—Freemasonry is prohibited in all the Italian states, even in those which at present are under the Emperor of Austria. In former ages the Brethren suffered severe persecutions in Italy, especially in Venice and Naples, which were at the time to be attributed to the Catholic clergy and to the excommunication of the Pope. From that time all the Lodges in Italy have been closed. It is true that when the French conquered Italy they formed Lodges in various places, but on the restoration of the old political regime they were all closed.

*Juden. Jews.*—The true and pure Freemasons' Lodges allow no Jews to be admitted; for a Jew, according to his faith, cannot lay his hand upon the Gospel of St. John as a proof of his sincerity and truth. Also the doctrine of a Triune God is the most important distinction between Christianity and Judaism, and the chief doctrine of Christianity, so that no Jew can acknowledge this symbol, which is so sacred to a Freemason.*

*Kabelthau. Cable-tow.*—According to the ancient laws of Freemasonry, every Brother must attend his Lodge if he is within the length of his cable-tow. The length of a cable-tow is three English miles, or 15,840 feet.

*Kabirische Mysterien. Cabilical Mysteries.*—There is great uncertainty about the name, origin, and native country of these mysteries. We only know from ancient writers that there were such mysteries, probably and principally in Samothracia; but all accounts of them are very fabulous.

*Kammer. Chamber.*—It is only in solitude that we can deeply reflect upon our present or future undertakings, and blackness, darkness, or solitariness, is ever a symbol of death. A man who has undertaken a thing after mature reflection seldom turns back. No symbol of death will terrify him, and the words of the sacred writings, "In the beginning was the light," charm him on to seek the light he has lost.

*Kessler von Springseysen Christian Frederick. Oberster in Sachsen Meiningischen Dientsten.*—Born in 1731, in Saalfeld, and died in Meiningen 11th January, 1809. He devoted himself in early life to the mathematics and mineralogy, but in the seven years' war he went into the Austrian service. This led to an acquaintanceship and friendly union with the Freiherr von Hund, who recommended him to the

* We insert this portion of the Lexicon with regret, totally differing as we do on its propriety.—(Ed. F. Q. R.)

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Meiningensh service. Here he diligently devoted himself to those sciences, and published some valuable topographical and mineralogical works. As a Freemason, he was a good workman, which we may easily suppose from his connexion with Hund. He published the well-known "Anti-Sainct-Nicaise," 3 parts. Leipsic, 1786.

*Kette. Chain.*—All the Freemasons upon the surface of the earth form one chain, every member is a link of it, and should ever strive with the true hand of a Brother to strengthen it. No wavering doubt should break it. None should be shut out from it, as is taught in every Lodge. What an encouraging thought it is for the newly initiated Brother to find himself at once surrounded with the light arising from this great chain. This chain can be no fetter to him, for the hands of Brethren prove the contrary.

*Kleinodien. Jewels.*—The Freemasons' ornaments are three jewels, the square, the level, and the plumb-rule. Those who are intrusted with them must possess great talents, and whether they can be cautious and worthy guardians of them must be apparent from their previous conduct.

*Klopfen. Striking.*—The sound of the Master's hammer reminds each Brother of the sacred numbers, a thing which ought to induce us readily and cheerfully to acknowledge and obey his commands. He who wishes to gain admittance amongst us must remember the saying, "Knock and it shall be opened unto you." It is only then that he can enter with a sanctified heart.

*Von Knigge, Freiherr Adolph Franz Friedrich Ludwig.*—Was born at Brendenbeck, near Hanover, 16th Oct. 1752, and died Oberhauptman und Scholarch, at Bremen, 6th May, 1796. He is known as a distinguished author, especially on account of his works, "An Intercourse with Mankind," "The Journey to Brunswick," and many good romances. He also published six sermons against despotism, ignorance, superstition, injustice, falsehood, and idleness, 2nd edition, 1785; and six sermons upon humility, meekness, peace of mind, prayer, benevolence, and toleration, 2nd edition, 1786; further, six sermons upon comfort in affliction, &c. &c. 1788. But to the Freemason he is especially distinguished by his activity in the Order, and by his joining the Illuminati in 1780. For the latter order he worked with incredible industry and activity, endeavouring to elevate this order above the Rosycrucians and Obscurantists of every description. After the abrogation of the Illuminati, he published a remarkable work called "Philo's final declaration and answer to many inquiries and questions put to him regarding his union with the Order of the Illuminati," Hanover, 1788. We have also from him, although anonymous, "Jesuits, Freemasons, and German Rosycrucians," 1781; "Treatise upon the general assembly of Freemasons near the Gesundbrunnen in Wilhelmsbad, near Hanau," 1784; "Essai sur la Franc-Maçonnerie," 1784; "Contribution towards the most modern history of the Masonic Order, in nine dialogues," 1786.

*Koningsberg,* in Prussia.

St. John's Lodge, Three Crowns; founded 10th June, 1760; afterwards joined the Grand Lodge, the Three Globes, at Berlin.

Scottish Lodge, Andreas, at the Golden Candlestick; founded 13th January, 1769, and under the name.

Scottish Lodge, at the Three Crowns, joined the above Grand Lodge.

The Lodge at the Three Crowns formerly founded many Lodges itself.

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St. John's Lodge, zum Todtenkopf, constituted 22 May, 1772, by the above Grand Lodge.

St. John's Lodge, zum Phœnix, constituted 10th September, by the above Grand Lodge.

*Kohlo.*—A barony in Niederlausitz, near Pforten. Is remarkable on account of the Masonic Convention which was held there in 1772, at which the Freiherr von Hund was again confirmed as Special Chief of the Upper Saxisch, Danish, and Courlandish Lodges, and the Herzog Ferdinand of Brunswick was elected and accepted Grand Master of all the acknowledged Lodges of the Strict Observance.

*Krause, Karl Christian Frederick.*—Doctor of Philosophy at Dresden, and in 1810, Lecturer of Lodge at the Three Swords and True Friends there. As lecturer, he gave lectures in the Lodge, which characterised him as a deep thinker. But a most valuable work, which he published under the title of "The three most ancient and authentic records of Freemasonry," two vols., caused him so much trouble that he ceased to take any part in the labour of the Lodge. Besides this, he distinguished himself by many other philosophical works.

*Kreuzbrüder. Brothers of the Cross.*—A Masonic system, which originated in 1777, from the Rosicrucians, and so called Zinnendorfers, and is long since defunct. The founders were principally dissatisfied Herrnhuters out of the above-named two societies, who had formed themselves into a Pietiscal and Theosophical society. The three St. John's degrees referred to Jesus, the Lamb, the Five Wounds, supernatural illuminations and revelations, &c. &c. High degrees were not wanting in the system.

*Kreuzzuge. Crusades.*—These are the wars which were undertaken by Christian nations of the west, from the end of the eleventh century until about the end of the thirteenth, for the purpose of conquering Palestine; and called Crusades, because every warrior wore the sign of the cross. The warriors themselves were called Crusaders, and their movements and undertakings are universally known. It has been attempted to trace the origin of Freemasonry unto those times, which idea is derived from the Scottish knight, Ramsay, who died in 1743. This knight was fifteen months steward to the son of the Pretender of England, and in his discourse upon Freemasonry, he relates—"That this brotherhood formed itself in the Holy Land about the time of the Crusades, in order to rebuild the Christian churches which had been destroyed by the Saracens. The barbarians sought to hinder them by all the means which were in their power, and even mixed amongst them under the disguise of being Christians, to be better able to obstruct or destroy their work. In order to be able to distinguish a true Brother from a false one, they invented secret signs, and they also established various symbolical ceremonies to instruct the newly arrived and, for the most part, ignorant Christians, in the doctrines of faith, and in the duties of life. But as by the increasing power of the Saracens, the good object of the brotherhood could not be attained in that country, a king of England had invited them into his dominions, where they devoted themselves to promote the cultivation of good manners and the universal welfare of the human race, and especially to bring the science of architecture into better repute. At that time many great men joined the society, &c. &c." This legend pleased the French army, among whom Ramsay then resided, and they adopted it for a considerable time, but

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being at length convinced of its want of a foundation, they ultimately rejected it.

*Kunst oder auch Koenigliche Kunst. Art, or Royal Art.*—It is a royal art to be able to preserve a secret, and we are, therefore, accustomed to call Freemasonry a Royal Art. To be able to plan large buildings, especially palaces, is also certainly a great and a royal art, but it is still a more royal art to induce men to do that which is good, and to abstain from evil, without having recourse to the power of the law. Others derive the appellation, Royal Art, from that part of the members of the English Builders' Hutts, who, after the beheading of Charles I., 30th January, 1649, joined the persecuted Stuart, inasmuch as that they laboured to restore the royal throne, which had been destroyed by Cromwell. Anderson, on the contrary, in his English Constitution Book, affirms that the appellation Royal Art is derived from the fact that royal persons have stood, and still stand, at the head of the Craft.

*Kuss. Kiss, or Salute.*—The salutation of the Brethren should be a salute of peace and of love, and strengthened by the sacred numbers. The Judas kiss is vanished from amongst us. He who does not really love his Brother, let him not take him by the hand, let him not feign love. Experience teaches us that every Brother is not worthy of love, and that those who meet every one with an embrace, who profess to love every one, lay themselves open to the suspicion that they do not really and truly respect any one.

*Landes gesetze. Laws of the land.*—The Freemason has the greatest respect for the laws of the land in which he lives, and he obeys them with the zeal of a faithful subject. If he is entrusted with the putting those laws in force, his Masonic duties remind him to be faithful and diligent in applying them. Should the state command the Lodge to be closed of which he is a member, he immediately obeys, and visits no assembly which is not allowed, or at least tolerated by the state. In the event of a Brother wilfully violating the laws of his country, the Order itself directs the attention of the magistrates unto him, and he who is punished as a criminal by the laws, is excluded from the Order without exception.

*Lehrling.*—Apprentice, or first degree in the Order, in which every one must remain one or two years; yet many are advanced to the Fellow Craft's degree earlier, according as their spiritual capacity, zeal for the Order, and proved brotherly love deserve. An apprentice is nevertheless respected in every Lodge as a Brother equally as much as an older member, and he has not, as might be supposed, any especially derogatory work to do. He learns Masonic wisdom as far as it can be taught in the first degree, and he is, therefore, called an apprentice. His clothing in the Lodge is very little different from that of the others, and the older Brethren dare not place much value in their being able to wear an ornament or two more than he does. To be true to their duty is a star which hangs upon the naked breast, the other stars hang upon the coat, says Brother Asmus.

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## THE GRAND BELLOWS-BLOWER.

THE Grand Officers' dinner mess, as a club, was some years since rather an agreeable meeting. Bros. Meyrick, Prescott, M'Gillivray, Ramsbottom, and many excellent hearted Brethren have since fallen beneath the grim tyrant, and their places have been supplied by successors to the club certainly, but, alas! the mantle is still suspended—it hath not as yet descended. A Grand Officer, possessed of much good humour and high reputation in his profession, was once, at a meeting of the mess, the subject of a little raillery. The subject was the unmusical notes of the organ. "Why don't you give us a good lively tune on entering Grand Lodge?" enquired a member of the Grand Organist. "A lively tune, indeed! I'm for a serious one," said a second, as he energetically compressed a melting peach between the tongue and palate; (observe, it was September, when that delicacy was in its prime). A third, who held the "magnum"* to the light before he filled his glass, observed that "whether lively or serious, it would be all the same, for the organ had no wind." Some other ventured a joke, and all laughed. "Laugh on," said the Grand Organist; "until I can appoint a 'Grand Bellows-blower,' you never can have 'organic music' in perfection." Such an officer, and with so euphonious a title, has never been appointed, and hence we presume the reason that the organ is neither flat, sharp, nor *Smart*,—in fact, it wants its "Grand Bellows-blower."

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## COLLECTANEA.

THE FLOWER AND THE LEAF.—"Under the sunny sky of the East, in a perfumed garden, a shrub spread its green branches, laden with flowers, which gently disported themselves in the evening and morning breeze. A young flower, scarcely blown, sprang out, wooingly, to the warm air. Happy in the possession of life, it played with the dew-drop, dilated its cup, and proudly raised itself on its thorny stalk. As the leaves which encircled it prevented it from abandoning itself to every jerk of its coquetry, it chided them by saying, "Your continual neighbourhood annoys me; your entwinings fatigue me; and I long for the moment when I shall be free and alone." "Young insolent! our cares constrain thee, and our solicitude bears heavily on thee," said one of the oldest leaves of the shrub. "This is so like youth; ungrateful from ignorance, you rebel against those who protect you, and murmur against guards, the importance of which you do not comprehend. Fool that thou art, what would become of thee if we did not shelter thee against the fire of an eastern sun?—if we did not guard thee against the wind which comes in blasts from the desert?—if we did not defend thee from the attacks of insects, and if we did not conceal thee from the eyes of those who would only touch to destroy thee?" The young flower, insensible to this lesson, only made more ardent wishes for its liberty. Alas! its premature desires were only too soon gratified. Towards evening the gardener came, and stripped it of all its leaves, for the com-

* The G. O. M. and G. S. L. frequently indulge in magnums of port.

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position of an essence, and the flower stood alone, proud and delighted with its independence. Its joy was of short duration. The cold night made it tremble; the morning rain bent it on its stalk; against its petals, shrinking with fear, a filthy insect came and glued its hideous spittle. Towards noon, a child attracted by the gaudy colours it yet displayed, plucked it without pity; and in an hour after the poor flower lay without form and life, trampled in the alley of the garden. Young daughters! your mothers and your relatives know better than *you* what are the dangers which, under a thousand forms, threaten your career. They also know, far better than you can, the means of guarding your youth. Submit then implicitly to their guidance. Consider that by your self-denials of a day, you avoid the misery of a disturbed life."—*Moral and Religious Tales for the Young of the Hebrew Faith. Adapted from the French of "Les Matinées Du Samedi" of G. Ben Levi; by A. Abraham.*

Filial Piety.—"Love, respect, and gratitude towards our parents and the guides of our youth, are such innate feelings that it is needless to insist on the care which children ought to exercise, so as never to retard the payment of this three-fold debt, which they have contracted from the day of their birth. Where is the child that has not caused tears to its mother, and anxiety to its father? Where is the child who would avow its indifference for its parents? Where is the child who, in its disobedience, permits itself to speak thus daringly, "I know better than they what is proper for me?" Filial love belongs to the recesses of the heart, where all sensitive and praiseworthy emotions are felt. Filial respect manifests itself by an incessant deference to the wishes and opinions of our parents, whatever their age or situation, and whatever be the comparative superiority we may acquire over them. Gratitude to parents should be unlimited. In every circumstance we ought to recollect the troubles and anxieties we have caused them, the sacrifices they have made for us, the affection they have cherished, and the devotedness which they have testified. When love, respect, and gratitude for our parents attain the highest degree, they partake of a religious feeling. Hence the expressive title, "Filial *Piety*." It is enjoined on us to honour our father and mother under all circumstances; to speak before them with modesty; to listen to their advice with deference; to respect them in all instances; not to occupy their accustomed seats. A son who sees his parents without food, and is incapable himself of relieving them, will be respected in going to solicit for them public charity. Filial piety is the cardinal point of all the virtues. A good son is equally a good husband, friend, and citizen. He who knows how to subdue his passions in honour of his father, will undoubtedly make the same sacrifice for his king and his country. It is thus that the love of God, of our parents, and of our neighbour, are united in one indissoluble knot."—*Ibid.*

The Influence of Mothers on the Characters of Men of Genius.—What does not the world owe to noble-minded women in this respect? and what do not women owe to the world and themselves in the consciousness of the possession of this authority? To stamp, to mould, to animate to good or evil the generation that succeeds them, is their delegated office. They are admitted to the co-workmanship with God; his actors in the after-age are placed in their hands at the outset of their career, when they are plastic as wax, and pliant as the green withe. It is they who can shape and bend as they please. It is they—as the young beings advance in the world of life, as passions kindle, as

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eager desires seize them one after another, as they are alive with ardour, and athirst for knowledge and experience of the great scene of existence into which they are thrown—it is they who can guide, warm, inspire with the upward or the downward tendency, and cast through them on the future ages the blessings or the curses of good or evil. They are the gods and prophets of childhood. It is in them that confiding children hear the divinity speak; it is on them that they depend in fullest faith; and the maternal nature, engrafted on the original, grows in them stronger than all other powers of life. The mother in the child lives and acts anew: and numberless generations feel unconsciously the pressure of her hand. Happy are they who make that enduring pressure a beneficient one; and, though themselves unknown to the world, send forth from the heaven of their hearts, poets and benefactors to all future time."—*W. Howitt.*

"The World produces for every pint of honey a gallon of gall; for every drachm of pleasure a pound of pain; for every inch of mirth an ell of moan; and as the ivy twines round the oak, so does misery and misfortune encompass the heart of man. Felicity, pure and unalloyed felicity, is not a plant of earthly growth; her gardens are the skies."

Too frequent Reward of Public Benefactors.—"The man who becomes the servant of the public is often made to feel that he serves a fickle and an ungrateful master. He has often to prosecute his plans amidst the hesitancies of the timid, the coldness of the selfish, the neutralities of the indolent, and amidst the petty censoriousness to which the necessities of self-defence are always prompting such people. Over a large surface, moreover, he will be regarded as the invader of great interests, real or imaginary, and will be misunderstood, calumniated, wronged. If he would be stedfast to his purpose, he must not seem to see half the childishness, nor half the ingratitude, which will be betrayed in quarters whence better things might have been expected. It will be well if some of his worst enemies are not found in such connexions. In this necessity of forbearance, in this endurance of gross injustice, we see a part of the mulct which the man must be content to pay who would do some great thing."—*Carlyle.*

The Morning and Evening Star of Life.—"Nothing calls to mind the close of life to a noble-hearted young man so much as precisely the happiest and fairest hours which he passes. Gottreich, in the midst of the united fragrance and beauty of the flowers of joy, even with the morning star of life above him, could not but think on the time when the same should appear to him as the evening star, warning him of sleep. Then said he to himself, 'All is now so certain and so clear before me—the beauty and the holiness of life, the splendour of the universe, the Creator, the dignity and the greatness of man's heart, the bright images of eternal truth, the whole starry firmament of ideas, which enlightens, instructs, and upholds man! But when I am grown old, and in the obstruction of death, will not all that now rustles so bloomingly and livingly about me appear grey and dull? Just when man is approaching that heaven which he has so long contemplated, Death holds the telescope inverted before his dim eye, and lets him see only what is empty, distant, shadowy. But is this indeed true? Shall I be more likely to be right when I only feel, and think, and hope with half a life, incapable of a keen glance or an intense sensation, or am I



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right now that my whole head is clear, and my strength fresh? I acknowledge that the present is the fittest season, and that precisely because I *do* acknowledge it to be the fittest. I will then live through this daytime of truth attentively, and bear it away with me to the evening dusk, that it may lighten my end.' In these sweetest May-hours of youth, when heaven and earth and his own heart were beating together in harmony, he gave ardent words to his ardent thoughts, and kept them written down under the title of 'Reminiscences of the best hours of life for the hour of death.' He meant to cheer himself at his last hour with these views of his happy life, and to look back from the glow of the evening to the brightness of the morning of his youth."—*Richter.*

Eternity of the Soul's Existence.—Every individual experience amply testifies that the forgotten incidents of long past years require only the touch of the kindling spirit to start up in all their pristine freshness before us. How often do we remember having recognized in our dreams those feelings and circumstances which had been lost to our waking consciousness in the accumulated events which passing time had impressed upon our minds! And although we cannot say that we acknowledge, as belonging to our actual experience, all the visionary combinations which are thus presented to our notice in dreams, yet we feel that every object in them is familiar to our knowledge. Some persons, as we have said, on the near approach of death, have spoken of the incidents of their lives as being simultaneously presented before them as if in a magic mirror, every line as if fixed upon a tablet by the light, exactly as that revealing light fell upon it. The portrait of the soul is the perfect reflection of itself, and every man must see his own character thus for ever visible to the eye of God, and, probably, hereafter to angels and to men. Reason and revelation agree, then, in asserting that absolute forgetfulness or obliteration is impossible; and that all the events of our history are written in our living spirits; and, whether seen or unseen, will there remain for ever, unless removed by the act of merciful Omnipotence! It is true that a thousand incidents will spread a veil between our present consciousness and the record on the soul, but there the record rests, waiting the judgment of God. These sublime facts deeply warn us as to the manner in which we suffer our faculties to be engaged, not only as their exercise affects ourselves, but also in their influence on the destiny of others.—*Dr. Moore's Power of the Soul over the Body.*

Arab Proverbs.—If your friend is made of honey, do not eat him all up. If you travel through the country of the blind, be blind yourself. When you are the anvil, have patience; when you are the hammer, strike straight and well. He who cannot take a hint will not comprehend a long explanation. The mother of the murdered man may sleep; but the mother of the murderer cannot. I like the head of a dog better than the tail of a lion. Take counsel of one greater, and of one less than yourself; and afterwards form your own opinion.—*Algeria in* 1845.

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# POETRY.

## THE CRAFTS OF OLDEN TIME.

All honour to our forefathers, the craftsmen true of old;
Propounders of the sacred truths, which we their children hold,
And guard with jealous caution, as the miser would his gold,
Safe from the coward's crafty wile, and him who battles bold.
As did our ancient Brethren, the Crafts of olden time.

'T was theirs to rear the stately dome, aspiring to the skies,
While wond'ring crowds astonished viewed, the stately structure rise:
And deemed the labour magic, in their wonder and surprise;
Nor know that science in our hand, a giant's strength supplies.
Well known unto our forefathers, the Crafts of olden time.

Nor were their useful labours to brick and stone confined;
'T was theirs to mould in beauty's form the rude unpolished mind.
Which, by their moral regimen, exalted and refined;
Fulfilled the noble destiny for which it was designed.
Thus wrought our ancient Brethren, the Crafts of olden time.

Our ancient Brethren emulous, in virtue took delight;
And zealously and fervently, contended for "the right."
Not with the arm of earthly pow'r—or sword of carnal might;
But with the spear of *reason*, and the *force* of moral light.
Thus strove our ancient Brethren, the Crafts of olden time.

Each atom of creation, which met the curious eye,
From earth's light dust, unto the orbs which stud the azure sky:
Was listed in the noble work, and made to magnify,
The Wisdom of the Great "I am"—the power of the Most High.
So pious were our Brethren, the Crafts of olden time.

Then let us strive to emulate, those virtues which have made,
The name of Mason glorious, as Sol in light arrayed;
And demonstrate to all the earth, that ages have conveyed
Undimmed to us the holy "Light" whose guiding lustre swayed
The actions of our Brethren, the Crafts of olden time.

W. SNEWING,
No. 25.

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## SONG.

### THE GRAVES OF THE SEA.*

If you wander alone on some bright afternoon,
Where the wave and the wind ever make their sweet tune,
Be sure you may see 'neath the clear shining wave,
The tombs that their sons to our forefathers gave.
Oh! oft as I've roved by that storm-beaten shore,
I've seen thro' the wave the rude dwellings of yore;
And thought, with a sigh, that sires were as free
As the waves that roll over the Graves of the Sea.

And better by far than a tomb on the shore,
Is the sea-beaten graves of the heroes of yore;
For their souls could not rest under Erin's green plains,
While the hand of the Saxon their sons held in chains:
Then we swear by those rocks 'neath the bright flowing waves,
That point to the spot of our forefathers' graves,
We ne'er cease to struggle nor strive to be free,
Till we sleep with our sires in the Graves of the Sea.

J. E. CARPENTER.

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## THE BRETHREN OF "GREENOCK SAINT JOHN."

In friendship's perpetual bands
The Masons are willingly bound;
And even on Araby's sands
The ties of the Mason are found—
On lands where those claims never came,
The sun in the heavens ne'er shone,
But, strongest they bind, where the name
The Lodge owns is "Greenock Saint John."

Here Brothers most happily meet,
And welcome each guest with a smile;
And strangers most cordially greet
With welkin, in brotherly style.
While tempests of discord are seen
Fast gathering the world upon,
The sunshine of love lights serene
On friends of the "Greenock Saint John."

The great Tower of brotherly love
From Freemasons' labours shall rise,
Ascending Earth's regions above
Till joined with the Lodge in the skies.
But the loftiest pinnacle yet
On which Heaven's light ever shone,
Has each stone immovably set
By Brothers of "Greenock Saint John."

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* The neighbouring inhabitants show some rocks, visible only at low tides, which they say are the remains of an island that was formerly the burial-place of the ancient proprietors of Ballyheigh.—DR. SMITH'S HISTORY OF KERRY.

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# MASONIC INTELLIGENCE.

## UNITED SUPREME GRAND CHAPTER OF ENGLAND.

QUARTERLY CONVOCATION, AUGUST 5, 1846.

Present,—*M. E. C.* Rowland Alston, A. Dobie, J. O. Dakeyne, as Z. H. J.; *E.C.* W. H. White, E.; M'Mullen, N.; James Savage, John Savage, P. and A. S.; and other Grand Officers, with several principals and past principals of subordinate Chapters.

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

Comp. M'MULLEN observed that as Comp. Patten, who had given notice of motion for a grant of ten pounds to the Girls' School, was "over the water," he felt much pleasure in taking up this notice of motion given at the last Grand Chapter, which was seconded by Comp. L. EVANS, whereon

Comp. ACKLAM, in a very animated address, begged that it might be distinctly understood that Comp. Patten was not "over the water" to keep out of the way, but on private affairs.

The motion was then put and carried unanimously.

Comp. R. G. ALSTON, in the absence of Comp. H. B. Webb (not over the water*), felt much pleasure in taking up the notice of motion for ten pounds to the Boys' School, which being seconded, was also carried unanimously.

The financial report was highly satisfactory.

Petitions for Chapters were granted to 120, Bristol—729, 85th Reg.—and 759, New Brunswick.

The Grand Chapter then adjourned.

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The Annual Circular of the transactions of the Grand Chapter appears to be deferred *sine die*. The information, however, has already appeared in our pages.

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## UNITED GRAND LODGE OF ENGLAND.

COMMITTEE OF MASTERS, AUG. 25, 1846.

Present—Brothers S. C. Norris, H. A. Hoare, Parkinson, Crucefix, Baumer, Savage, L. Evans, Rule.

The Board of General Purposes reported that the Book of Constitutions being out of print, it would be necessary to reprint the same, omitting what had been expunged by order of Grand Lodge, and inserting what had been added by Grand Lodge since 1841. That the reprinting should be under the direction of the Board of General Purposes, and that the copyright be vested in the Grand Secretary.

The Board also reported that they were fully satisfied with their

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* Probably over the *wine*, as the E. C. dined with the G. O. M.

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enquiries in the case of Mrs. Field, and that the 50*l.* voted by Grand Lodge had been paid to that lady.

The Board recommended that to economise the time of Grand Lodge the following suggestions be referred to the next Quarterly Communication, viz. Business to commence at eight o'clock *precisely*—That the directions for the government of Grand Lodge be *not* read, except at the meeting in *March*—That all needless matter be *not* read—That only the total amounts voted by the Lodge of Benevolence be read—and generally, that all formal parts of proceedings be omitted.

The finance report announced a good balance in hand.

NOTICES OF MOTION.

Bro. CRUCEFIX renewed notice for annuities to widows.

Bro. JOHN SAVAGE, to alter Art. 11, p. 28, "That no new motion be entered on after ten o'clock at night."

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*Scrutineers.*—Bros. Jagger, 13; Thompson, 25; Manley, 202.

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*Benevolence.*—It was unanimously recommended to the Grand Lodge to grant the sum of 50*l.* to Mrs. Eccles, widow of the late Bro. William Eccles, P.M. 118.

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## QUARTERLY COMMUNICATION.

SEPTEMBER 2, 1846.

Present—R. W. Bro. Lord Worsley, D. G. M. as G. M.
" T. H. Hall (P. G. M. Cambridge) as D. G. M.
" H. A. Hoare, S. G. W.
" B. B. Cabbell, as J. G. W.
" R. T. Crucefix, P. S. G. W. (Mass. U. S.)
V. W. Bro. Rev. J. W. Heyes, Grand Chaplain.
" A. Dobie, Grand Registrar.
" W. H. White, G. S.
W. Bro. G. R. Rowe, *M.D.*, T. Parkinson, Gd. Deacons.
" H. Forman, G. S. B.
" R. W. Jennings, T. Chapman, G. D. C.
" — Hobbes, G. O., W. Rule, G. P.

Several Past Grand Officers, the Master, Past Masters, and Wardens of the G. S. L., and the same of many other Lodges.

The Grand Lodge was opened in due form.

The minutes of the last Quarterly Communication having been read,

Bro. HALL enquired whether any further correspondence had taken place between the Grand Masters of England and Berlin.

Bro. WHITE replied in the negative, but that he had a letter from the Grand Master the Earl of Zetland to the Grand Master of Berlin, which in case of the confirmation of the Minutes would be transmitted on Friday next, and which, if required, he had authority to read. This, however, was not thought necessary, and the Minutes were then confirmed.

The report of the Board of General Purposes was received and entered on the Minutes.

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It was moved and seconded that the Constitutions be reprinted, under the direction of the Board of General Purposes, whereon

Dr. Crucefix rose and called the attention of the Grand Lodge to the necessity of obtaining some hostage that they were not to be abused as they had been in 1841; for that on the last reprint, wherever there existed a power to be exercised by the body politic, it had been carefully excluded, while the power of the Grand Master and authorities had been as carefully extended. He would for one require it to be distinctly understood that in this case the Board of General Purposes should be strictly ministerial and not legislative, and that their power should be limited to the omitting of what Grand Lodge had omitted, and of inserting whatever regulations had been passed since 1841. In all other respects the reprint was to be identical with the last edition.

Bro. White having stated that such was the contemplated object of the Board, the motion was carried.

Bro. Bigg moved that the suggestions of the Board to economize the time of the Grand Lodge be adopted, and entered at considerable length into every proposed arrangement, by which he shewed that an hour might be saved. He had at first intended to have named the hour of seven instead of eight as the time for commencing business, but yielded to the opinion expressed by others that it would be as well to try the proposed plan, which, if it answered, so far well, and if it did not, at a future time the Grand Lodge might enact that business should begin at seven. He felt certain that no member of Grand Lodge but must feel keenly the necessity of some plan, by which the public time might be saved, that more of public business might be despatched and in better order.

Bro. Crucefix in seconding the motion, observed that he should have felt still greater pleasure in following Bro. Bigg's original plan; however, the motion had his best wishes.

Bro. Havers did not see how the omission of usual forms could effect the object stated, for there were many members who would occupy the time by matter quite as little interesting.

Bro. Dobie expressed very similar sentiments, and doubted if it were possible to define what should be read or omitted, inasmuch as it was competent in any member to demand the production of any or all documents, that the same might be read.

Bro. Bigg briefly replied, and the motion was carried.

The minutes of the Lodge of Benevolence (with the exception of a recommendation for a grant of 50*l.*), were read and approved.

Dr. Crucefix rose and stated that having moved at the Board of Benevolence that the sum of 50*l.* should be granted to Mrs. Eccles, the widow of the late Bro. William Eccles, it became his duty to bring the case before the attention of the Grand Lodge, which, he felt certain, would not be indifferent to the important fact that at a very numerous attendance of the Masters of Lodges, an unanimous recommendation was made for the amount stated. His own experience enabled him to observe that the recommendation was in compliance with sound and just Masonic law, in order to afford a public opportunity for negativing such recommendation if good and sufficient cause be shewn, and that it was scarcely needed to enter into an elaborote detail of the case, inasmuch as all petitions went through the ordeal of legal attestation—that the Masters were called on to speak to facts—and that, further, the members of the Lodge of Benevolence discussed the merits and awarded the

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amounts, or referred the cases to the Grand Master or to the Grand Lodge. In the present instance, so satisfied was the Lodge of Benevolence with the facts of the case, that it was not met by a mere concurrence, but by a deeper feeling—that of an almost tearful sympathy; he felt certain that had he moved for a still larger amount he should have been successful. He trusted this case would not be referred to the Board of General Purposes, like that of Mrs. Field, and he called on Grand Lodge to bear in mind that it was only owing to the fearfulness of fire in the hall, at the last Grand Lodge, that such a course was permitted—a course he had much regretted, for it was in his opinion a violation of the law, and had previously no precedent. True it was that the Board felt satisfied with the case, and the money had been paid—but the money would have been paid without any officious interference. As to the present case—was he to occupy the time of Grand Lodge by a lengthened detail of the private virtues of the deceased Brother—his noble disinterestedness—his always unselfish views—his liberality to the poor—his urbanity to all—his practice of pure Masonic charity—his professional talent;—or was he to enter largely into the accomplishments of a lady, who, with her noble husband, adorned society, and with a lovely family of five infant children, looked upward to heaven with thankfulness for the happiness they enjoyed—or was he to tell the sad tidings how the angel of death entered at night, and, without a moment's warning, struck the husband with apoplexy and the wife with horror? Such were the facts; and, since that dread hour, a posthumous son, unblest with the protection of an earthly father, was added to the already overwhelming cares of this most excellent lady. Such was the case—and he left it without further comment to the justice of his Brethren: to add one word more would be to doubt that justice on which he relied with perfect confidence.

The motion having been seconded.

Bro. Dobie moved as an amendment, that the recommendation of the Lodge of Benevolence be referred to the Board of General Purposes to make further enquiries, which, being seconded,

Bro. Havers supported the amendment, and stated that a report which he considered to be well founded, went to shew that the practice of the deceased Brother had been sold for fourteen hundred guineas, and that, consequently, the case was not one of pressing destitution.

Bro. Salmon was of the same opinion, having strong reason to consider such report well founded.

Bro. ——— Having been present at the meeting of the Lodge of Benevolence, and heard the heart-rending statements and declarations, he was not surprised at the unanimous recommendation, but he was surprised at the opposition—for opposition it was, to the grant—he felt, too, that the amendment went to take away from Grand Lodge the power of doing good, and vest that power in an unconstitutional manner elsewhere; he fully agreed with the original motion and should oppose the amendment.

Dr. Crucefix in reply, made a solemn declaration that there was no foundation for the report as to the sum stated to have been given, and he regretted to have heard Brother Masons so ready not only to listen to an idle tale, but to foist forward such tale as an actual occurrence. Oh, that medical men (observed Dr. C.) would be but true to one another, and not allow false report to defile the temple of truth! Unprepared as he was for the un-Masonic revelation, as well as for the non-chivalric treatment of a lady's case, he would throw himself, were that lady pre-

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sent, on her sense of honour and truth; and, as she was necessarily absent, he would boldly deny any foundation for the imputation cast on her petition—petition indeed! it was a great moral claim—the term petition might be a legal phrase but it was not a proper one; he would not temporize with principles—every thing proper should be freely spoken—it was by the sacrifice of truth that error obtained power. Talk of fourteen hundred guineas!—why, such was the price of a first-rate practice, and with the aid of personal introduction by the party about to resign, and yet not even whispering an intention of the transfer; yet, in the matter in question, there is nothing but the bare tenancy of a house—with the name on the door, certainly, but the late possessor thereof the tenant of a tomb! Report, if such ever existed, had magnified a promise from the gentleman who had occupied the house, to make some allowance to Mrs. Eccles as a *premium* for what beneficial practice he *might* possibly attain in consequence of taking the *house*—it was revolting to him to be forced into these delicate but unnecessary disclosures—he did not envy the feelings of those who had thrust it on him, but could not help reflecting on the moral contrast that would have been shewn had his lamented friend been living and called on to express the sentiments of his noble heart in the possible case of the widow of a professional man—If he had occupied time, he could not avoid it, and hopefully besought the liberality of the Grand Lodge.

The amendment was then put and lost.

Lord Worsley—I shall now put the original motion.

On which another amendment was moved and seconded—"That the President, Vice President of the Board of General Purposes, and the Grand Secretary, should be a committee to wait on Mrs. Eccles, and satisfy themselves of her statement"—to which Bro. Dobie added, "and, if satisfied, to draw a check immediately for the amount." The addition had seemingly so much honesty of purpose that it was carried in the affirmative.

Lord Worsley then called on Dr. Crucefix to proceed with his notice of motion for annuities to widows of Masons, which Dr. C. expressed his readiness to bring forward, but observed that as his lordship and the Grand Lodge had been so long occupied—and so unexpectedly—he would cheerfully defer his motion until the next quarterly communication, but on the express understanding that his motion should take precedence.

The Grand Lodge was then adjourned.

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## GRAND CONCLAVE OF ENGLAND AND WALES.

Committee of General Purposes.—*July* 3.—Present, Sir Knights Stuart, Udall, Goldsworthy, Leeson, Crucefix, Gibbins, Wackerbarth, White, Claydon.

It was resolved, That the statutes, with the exception of the sections relating to the paraphernalia, be printed.

That Sir Knights White, Claydon, and Crucefix be a Sub-Committee to carry the above resolution into effect, and that as soon as the consent and signature of the Most Eminent Grand Master Sir Knight Col. C.



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K. K. Tynte be had and obtained, that the statutes be printed and circulated forthwith.

That the G. Sub-Prior be requested to furnish the Sub-Committee with a list of Encampments, and that he be requested to attend the Committee of General Purposes.

That a circular be sent to every R. A. Chapter, intimating that a copy of the statutes may be had (when printed) on application to the Grand Chancellor, to whom lists for registration should be referred; also that the Principals of Chapters be requested to submit the circular to every Encampment within their district.

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*Aug.* 26.—The Sub-Committee met, and completed their labours in reference to the preceding resolutions.

The Committee of General Purposes will meet on Friday, the 2nd of October.

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## SUPREME GRAND COUNCIL 33° FOR ENGLAND AND WALES.

DEUS MEUMQUE JUS—ORDO AB CHAO.

The labours of the Supreme Grand Council are looked to with intense anxiety, not merely by English Masons, but by those of Scotland and Ireland. We understand that in order to prevent the possibility of having to undo any act, the Council are proceeding with the strictest caution, and are most zealously determined not to associate with nor to admit into their alliance any other Supreme Councils but such as derive their power from the clearest possible source. The necessary investigation into archives, as well as personal examination into their validity, will take much time, and cause to the members of the Council for England and Wales proportionate trouble.

They have been greatly assisted in their labours by the clear and luminous statements and charges of that truly illustrious and distinguished Grand Master of this degree, J. J. J. Gourgas of New York, whose researches have been characterized by great industry and perseverance, and to whose exertions the preservation of the purity of the degree has been mainly owing. Moral courage has been united with Masonic chivalry—the noble example he has set to his English allies have endeared him to them, and they feel veneration for his illustrious character, and personal regard for himself. His Lieutenant, G. F. Yates, is only second to his illustrious chief, and the Secretary-General C. W. Moore has materially aided his superior officers in the cause. We name these three the more especially, knowing that their other estimable colleagues will agree that we are hardly doing justice to their exalted merits. A member of the English Council, who had been despatched to the Continent, has returned from his mission, having been received with great distinction. A correspondence has been opened with several legitimate Councils, and it is probable that our next number will develope the active operations of the Supreme Council, who are united as much by their Masonic reputation as by their social position.—*Quis separabit.*

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## SOVEREIGN CHAPTER OF FAITH AND FIDELITY.

A MEETING of this Sovereign Chapter was held at the Freemasons' Hall, on Tuesday the 30th of June. The members of this Chapter looked forward to this meeting as an auspicious event in their annals. It being generally known that considerable pains had been taken that the ritual and proceedings should be characterized by the greatest purity, and we are happy to say that the event more than fulfilled the expectations of the members. It was the first meeting over which the illustrious Brother, Dr. Leeson, who had undertaken the duties of sovereign of the Order for three years, was to preside The Chapter was opened before four o'clock, and on its opening the M. W. Sovereign announced to the members that they had the honour of having for a visitor the illustrious Brother, Thomas Wright, S. G. I. G. 33rd, and Grand Secretary to the Grand Council in Ireland, who had come expressly from Dublin to honour the first Chapter held under a warrant from the English Supreme Council. It is unnecessary to say that this distinguished Mason was received with great cordiality by the whole of the Knights present. It was then announced by the Most Wise Sovereign that, having accepted the duties of the chair, his first duty was to inform the Chapter that their proceedings were entirely in accordance with the constitution of the Order, as he was acting under the express sanction of the Supreme Council for England and Wales. He then said that he was happy to find that he had the assistance of the following distinguished Masons as his officers:— The illustrious Brother Henry Udall, as High Pontiff; the eminent Commander Wm. Thody Smith, a Sovereign of the Order; the General Sir Knight John A. D. Cox, the Lieutenant-General; the illustrious Brother and Commander D. W. Nash; the Grand Master Sir Knight John Watson. There were several eminent Brothers admitted to the distinguished rank of Princes R. ×, the entire proceedings being conducted with great solemnity. The whole of the musical department was conducted by the accomplished Bro. Blewitt, who, assisted by Bro. Jolly and several choristers, skilfully chaunted the thanksgiving and other parts of solemn ceremonial. This, of course, was so managed that nothing should interfere with the Chapter being close tiled. The Hall was fitted up with great effect, the floor being covered with white damask, spread over with the living emblems of the Order. At the end of the service, the illustrious Brother, Thomas Wright, spoke in terms highly eulogistic of the whole proceedings, and characterized it as quite pure; he also delivered a message from his Grace the Duke of Leinster, who he had that morning seen, stating the satisfaction felt by his Grace that the illustrious Brother was able to attend on the occasion. The members then retired to the banquet, at which we observed the following Princes Rose-Croix present. The Sovereign Commanders Leeson, Henry Udall, W. T. Smith, John A. D. Cox, D. W. Nash, John Watson, Henry Emly, Robert R. Foreman, B. Taylor, W. J. Carver, W. Evans, Richard J Spiers, Robert Rising, Frederick Symonds. Henry Herbert, George Herbert Saunders, Thomas Bacon, J. Blewitt, &c.

We cannot conclude this record without thanking those illustrious Brethren for the service they have performed to the Masonic fraternity by their painstaking efforts.

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## THE CHARITIES.

GIRL'S SCHOOL.—A Quarterly General Court will be held at the School-house on Thursday the 8th of October, at twelve o'clock precisely, on general business, and to elect *four* children into the school. The ballot to commence at one, and close at three o'clock precisely. There are *seven* candidates.

BOYS' SCHOOL, *July* 6.—QUARTERLY GENERAL COURT.—In consequence of the vacancies exceeding the number of candidates, the two who were qualified were declared to be elected.

*Sept.* 21.—A special General Court was held at the office, 7, Bloomsbury-place, for the purpose of declaring a vacancy in the office of Treasurer, in consequence of the departure of Sir David Pollock for India—for the nomination of candidates to fill such vacancy—and to fix a day for the election.

ASYLUM FOR AGED MASONS, *Sept.* 16.—A quarterly meeting of the General Committee was held at Radley's Hotel, New Bridge-street. Dr. Crucefix in the chair. The general business was transacted—the report was generally satisfactory.

BENEVOLENT ANNUITY FUND.—We have received no report.

## CHIT CHAT.

PRINCE Henry of Prussia, lately deceased at Rome, uncle of the King of Prussia, was the last Grand Master of the Order of St. John, a dignity conferred upon him in 1812, on the death of his grand uncle, Prince Edward of Prussia, brother of Frederick II. A few years later the order was suppressed. Fifteen members of the ancient Order of St. John are still living; the King of the Belgians is one of them. The five last Grand Masters were all princes of the house of Brandenburgh. The vast domains of the order have been secularized.

PERSEVERANCE.—I recollect in Queen's county to have seen a Mr. Clarke, who had been a working carpenter, and when making a bench for the session justices at the Court-house, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so to make it easy for himself, as he was resolved he would never die till he had a right to sit thereupon, and he kept his word. He was an industrious man, honest, respectable, and kind-hearted. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed.

AN ENTHUSIAST.—We read in a Belgian journal,—"The sale of the gallery of paintings of M. Van N., of Brussels, who died in the course of the last month, is advertised. This celebrated amateur not only devoted his life, but sacrificed the whole of his fortune, which originally

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produced him a revenue of 40,000f. a year, to his passion for possessing the masterpieces of the great Flemish artists. Reduced by this to the want of even the necessaries of life, he could not be induced to part with even one of his cherished treasures. At last, an old servant, who continued to serve him without wages, converted the gallery into a source for the maintenance of his master and himself, by applying the gratuities given him for showing the splendid collection to visitors, in purchasing food for them both. A few years ago the faithful and affectionate old servant died, and M. Van N., hopeless of finding another upon the same terms, took the office upon himself. When visitors came to view the gallery, he put on the old livery, and attended them through it, displaying a critical acquaintance with the merits of each picture that delighted all, and astonished those who were able to appreciate his erudition. Sometimes the visitors, supposing him to be really the servant, would make the master the subject of sarcastic observations, some calling him an eccentric fool, and others a madman, and wondering that his friends did not have him declared a lunatic. All this he listened to either with perfect indifference, or making palliating excuses, as his old servant used to do, and, when their curiosity was satisfied, holding out his hand for the accustomed fee."

THE CASE OF MR. HALLIWELL.—The trial between Trinity College, Cambridge, and the British Museum, was fixed for Tuesday, the 23rd inst. It was then postponed till the following Thursday. On Wednesday, however, the trial was abandoned, and the record withdrawn. It is believed that a meeting of the trustees of the British Museum was held on Saturday, on which day Mr. Halliwell received the following letter from Sir Henry Ellis:—

"British Museum, June 27, 1846.

"DEAR SIR,—I am instructed by our trustees to communicate to you, that if an application in the usual form for admission to the reading-room, shall be made by you, the same will be granted in the usual manner.

"I am, dear Sir, your faithful servant,

"HENRY ELLIS.

"James Orchard Halliwell, Esq."

To this letter the following reply was sent by Mr. Halliwell:—

"4, Great Ryder-street, St. James's, June 29 1846.

"DEAR SIR HENRY,—I beg to acknowledge the receipt of your note of Saturday's date, acquainting me that by the instruction of the trustees of the British Museum you had to communicate to me, that if an application were made by me for admission to the reading-room, it would be granted in the usual manner. I can only assure you that my re-admission will be a source of great satisfaction to me, since my literary engagements have been most seriously obstructed by my exclusion, not to mention the distress of mind I have now experienced for the period of a year and a half.

"I therefore request you will have the goodness to send me a ticket of admission to the reading-room. I am not aware that any other form of application is necessary, but, if such be the case, you will perhaps be kind enough to inform me of it.

"I am, dear Sir Henry, yours very sincerely,

"Sir Henry Ellis." "J. O. HALLIWELL.

Sir H. Ellis at once forwarded a ticket of admission to the reading-room to Mr. Halliwell, unaccompanied by any further communication.

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THE MAYOR OF LIVERPOOL AND THE HONOUR OF KNIGHTHOOD.—Rumour has been busy with the name of the chief magistrate of our town, in connection with the intention on the part of her Majesty to confer upon him the honour of knighthood, in acknowledgment of the courtesy and attention displayed by him towards her Royal Consort, during his visit to Liverpool. The facts, we have good grounds for believing, are as follow:—His worship received a communication from Lord John Russell, stating that he had her Majesty's commands to offer to his acceptance the dignity of knighthood, and requesting to know if it would be agreeable to him to have it conferred upon him. The Mayor went up to London the same evening, and having waited upon the Premier, he expressed his sense of her Majesty's gracious kindness in making him the offer of such an honour. At the same time his worship intimated to Lord John, that if it could be done without impeaching his own loyalty and that of the town, or offending her Majesty, it would be more agreeable to himself to remain in his private station. Her Majesty has since signified to the Mayor, through Lord John, her pleasure, under the circumstance of his worship's wishes, to waive pressing the offer.

SALE OF RARE MANUSCRIPTS, QUEEN ANNE'S FARTHING, AND OTHER COINS.—May 16, the sale of the valuable library of the late Venerable Archdeacon Todd was concluded at the auction-rooms of Messrs. Sotheby and Co. There were 1106 lots, containing some extremely valuable religious, historical, and literary works. Among the most rare were the following manuscripts:—Lot 492. "All the Submyssyons and Recantations of Thos. Cranmer, late Archbishop of Canterburye, truely set forth, both in Latyn and Englyshe, agreeable to the originalles, wrytten and subscribed with his own hande; a tract of six leaves; 1556." *3l. 5s.* Lot 918. "Thomas Earle of Strafford" (a poem on his death); his letter to his Majesty, from the Tower, May 4, 1641; his letter to his lady, from the Tower, May 12, 1641, upon his death: and his meditations, a manuscript of 29 leaves *2l.* Also disposed of, a Queen Anne's farthing, extra fine, 1713, *1l. 19s.*; a pattern halfpenny, bronze, of ditto, *15s.*; a William and Mary pattern halfpenny, *19s.*; a George III. pattern for a penny (tin), *10s.*; nine Charlemagne silver pennies, *2l.*; a silver medallion, by Pistrucci, 1838, *2l. 9s.*; a George III. pattern for a crown, *2l. 4s.*; a silver coin of Antiochus VIII. of Syria, &c., which were the property of the late Mr. Till, of Great Russell-street, Covent-garden.

RELIC OF AN EXTINCT RACE.—A St. Vincent's journal notices a curious relic found on a neighbouring islet:—"A Curiosity.—An article deserving this name was found last week in a cave on the small island of Batawia, and is now in the possession of George Cropper, Esq. It was intended, as it appears to us, for a child's couch, and is cut out of a solid piece of wood, either cedar or mahogany, the length 2 feet 3 inches, breadth 10 inches, height about 15 inches. It is so contrived that when not used as a couch, it can be placed upright on the hind legs, when it presents the face of a man elaborately carved, and standing out in bold relief with the arms resting on the breast. Some suppose it to be the work of the Charaibs who were sent over to Batawia after their insurrection, but the character of the face is decidedly not Charaib, having the appearance of a much older antiquity than the insurrection of 1795. Other curiosities may likely be found in the same cave upon an exploration, and which may lead to something decisive as to their origin. The

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cave itself is of vast extent, and does not appear to have been visited for a long period."—*Literary Gazette.*

British Antiquities.—"April last as some men were ploughing in a field belonging to J. J. Farquharson, Esq., at Langton, near Blandford, the share of the plough came in contact with a large flat stone, on removing which it was discovered to have been placed over a circular cist cut in the chalk, containing an inverted sepulchral urn, about 14 inches high, and 42 inches in circumference, beautifully ornamented with the favourite chevron or zig-zag of the ancient Britons, and containing at least a peck of calcined human bones, as dry and almost as free from decomposition as the day they were interred from the funeral pile. From the immediate proximity of the field to the British or Belgic encampment on the south east side of Blandford race-course, there can be little doubt but this urn contained the remains of some chieftain whose tribe or clan was there located, and formed, before the field was broken up, the primary interment of one of those honorary tombs which the ancient fathers of our land were wont to raise over the mortal remains of those whose position amongst the earliest settlers upon our hills required such mark of distinction in honour of some military or civil service, or to distinguish them from the vassals and slaves, whose burial most probably was unaccompanied with the slightest ceremony whatever. The urn, with the exception of a small fracture at the bottom, was extracted quite entire, and is in the possession of J. J. Farquharson, Esq., Langton House."

"A suit of ancient British armour and bronze ornaments, supposed to belong to some British chieftain during the period of the occupation of the island by the Romans, was bought the other day for the British Museum, at a sale of antiquities at Bridgewater; price 150*l.*"

Strange Discovery.—"Gibraltar, March, 1846.—A few weeks ago the Chief Justice of Gibraltar had some workmen employed at his house, and whilst one of them was digging near the dining-room window, he perceived an opening, which he found was very deep. He, with some others, and the Chief Justice himself, ventured down this aperture, and, after descending about forty feet almost perpendicularly, they came to a very narrow passage, which led to a most beautiful cave; stalactites hanging about as white as snow, and of various forms—some like cauliflowers. In the midst of all this was a human skeleton, sticking fast to the rock, and the bones of a dog beside it, both having become petrified. The Chief Justice's house (which is an old one) is built immediately over the cave. I walked out on the 4th inst. to examine the bones. It is quite melancholy to see the skull; the water has dropped on the lower jaw till it has run down and hardened, giving it the appearance of a beard. Some parts are quite petrified. The scalp still remains, and the veins on the left side are very distinct. It is just like stone, and is chipped here and there, so that the bone of the skull appears through very white, in some places like ivory. The nose likewise has not quite decayed, and the remaining parts are also stone. The bones of the right hand were fastened to the right side of the head, so that the poor creature has the appearance of having lain down and died, very probably of starvation, with his hand under his head, which is half turned round, as if he or she had been looking up. The entire set of teeth were beautifully perfect, but the front ones of the lower jaw dropped out when it was moved. There is some of the back-bone, arm-bones, leg, ribs,

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and thigh; in fact, I believe they have them all complete. The bones of the dog lay beside the human bones."

SCIENCE.—"FACTS IN NATURAL HISTORY.—A Belgian savant has just discovered, that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins, and nerves to be seen at work, and their action to be studied.—A self-priming gun has been invented, which fixes caps on the nipple for sixty successive rounds.—A great sensation is stated to have been excited at Paris, by the extraordinary phenomenon of a young girl from Normandy, who possesses the electric power of the torpedo. M. Arago has made several proofs of this singular quality.—A pike was taken by Count D'Orsay out of the river Trent which weighed 22½ lb.—Signor de Vico has discovered a comet at Rome, and Mr. Broasen discovered one at Kiel. As Biela's comet is now visible, with another near it, this makes four comets, which now, in the absence of moonlight, are visible above the horizon immediately after dark."

BIRTH.—*August* 1, at Wakefield, the wife of Bro. Charles Clapham, P.M. 179 (Unanimity), of a son.

MARRIED.—Lately, near Exeter, Bro. W. L. Wright, P.M. 329, to Miss Arnold.

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## Obituary.

*June.*—BRO. THE REV.—— FENTON, æt. 62.—Brother-in-law of the Rev. Dr. Oliver, leaving a widow and nine children. The deceased Brother was Past Provincial Grand Secretary for Lincolnshire.

*July* 4.—BRO. WM. GREVILLE JONES, æt. 48.—He met with an accident at Kingsland, having been knocked down by a cab—concussion of the brain ensued—he became delirious and died a few days after in that state. He was one of the surgeons to the Royal Free Hospital in Gray's Inn Road, having been connected with it from its earliest institution in Greville street. His talent was undoubted, but his habits so eccentric as scarcely to enable him to profit by the hand of friendship freely extended towards him by many who knew his claims to distinction, would he but have properly advanced them. He, probably, was thrust forward too early in life, for when in his articled pupillage he edited the "Encyclopædia Londonensis," of which his late father was the proprietor, and some of the articles, that on "Physiology" especially, were considered to be masterly; but he reaped no advantage from this position. He afterwards delivered lectures on anatomy and surgery, which were much approved, differing from the then general system by dividing the course into "regions." He also edited "The Medical and Surgical Examiner," in which he clearly proved his title to a first position in the profession; all, however, would not do—his habits were incompatible with that staidness of character so essential to the success of a medical man. Many there are, however, who have been indebted to Greville Jones for their position in society, for, had he not re-written their works—pamphlets and other lucubrations—they would have remained in privacy. We make these remarks advisedly and in justice to one who, with all his faults, did not lack generosity nor a willingness to oblige others. "*De mortuis nil nisi bonum*" may be a correct axiom, but we say to such as we have alluded to—"remember the two daughters of him to whom you are *morally* if not *legally*

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indebted." Bro. Greville Jones was, we believe, initiated in the Bank of England Lodge, and served as Warden.

*Aug.* 15.—Bro. Lord Bloomfield, æt. 78.—The deceased Benjamin Bloomfield, Baron Bloomfield, of Oakhampton and Redwood, in the county of Tipperary, in the Peerage of Ireland, *G.C.B.* and *G.C.H.*, Lieutenant-General in the Army, Colonel-Commandant of the Royal Horse Artillery, Governor of Fort Charles, Jamaica, and P.C., was born on the 13th of April, 1768, and married on the 7th of September, 1797, Harriet, eldest daughter of the late John Douglas, Esq., by whom he leaves issue one son and two daughters. His lordship commanded the Royal Horse Artillery at Ross and Vinegar Hill during the Irish rebellion of 1798, and received the thanks of Lord Cornwallis, the Lord-Lieutenant of Ireland, and of General Lord Lake, to whose staff he was appointed on the dispersion of the rebel force in that year. The noble lord sat in three parliaments for the borough of Plymouth, until his appointment as Privy Purse to the Prince Regent in 1817, and afterwards for several years filled the offices of Envoy Extraordinary and Minister Plenipotentiary to the Court of Sweden. His lordship is succeeded in the family honours by his son, the Hon. J. A. Douglas, Envoy Extraordinary and Minister Plenipotentiary at St. Petersburg, who was born in November, 1802, and married, in September, 1845, the Hon. Georgiana Liddell, youngest daughter of Lord Ravensworth.

*Aug.* 17.—Bro. Sir Charles Wetherell, æt. 76.—Sir Charles Wetherell has sunk under the consequences of his late accident; he expired et Preston-hall, near Maidenhead, about half-past five p. m. on Monday. He remained insensible to the last, and unconscious of the presence of his friends. Sir Charles was the son of the Rev. Dr. Nathan Wetherell, Master of University College, Oxford, and Dean of Hereford. He was born at Oxford in 1770. The father was a friend of Dr. Johnson, and the son is said to have retained a lively recollection of the doctor's appearance and manners. In 1790, he entered himself a student of the Inner Temple, and was called to the bar by that society in 1794. He devoted himself in preference to the equity branch of his profession. For some time after he was called to the bar his practice was inconsiderable; but the liberal allowance made to him by an opulent father made it easy for him to "bide his time." At the death of Dr. Wetherell his son inherited a large fortune; yet clung to his profession, partly from ambition of distinction, partly from a disposition that required employment, and found even the routine of the law not distasteful. His first opportunity for distinguishing himself was when he was retained as counsel for Thistlewood and his associates, on which occasion he was assisted by Copley and Hill. Notwithstanding his Tory predilictions he indulged in the full latitude of professional personality in denouncing the employment of spies. After the accession of George IV. he was retained to assist the Crown counsel on the trial of Queen Caroline. In 1823, he succeeded to the office of Solicitor-General, and in 1826, became Attorney-General. This appointment he held at that time only a few months, resigning it when Canning became Prime Minister. In January, 1828, Sir Charles was again appointed Attorney-General by the Wellington administration. He held it till March, 1829, when having refused to draw the bill for the relief of the Roman Catholics, and opposed the measure in his place in Parliament, he was dismissed. When the Reform Bill was introduced, he opposed it with considerable ability. Sir Charles was twice married: after he had com-



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pleted his sixtieth year, to a daughter of the late Sir A. Croke of Studley. and, about eight years ago, to a daughter of Col. and the Hon. Mrs. Warneford of Warneford-place, Wilts, by whom he had no family, and who survives him. He is also survived by two brothers, (both clergymen) and a sister, married to Mr. Spooner, M.P. for Birmingham.

*Aug.* 27.—Lea Wilson, Esq., æt. 46.—Eldest brother of our R. W. Bro. Richard Lea Wilson, the representative of the Grand Lodge of Ireland, and of the W. Brother Stephen Lea Wilson, Grand Chaplain for Hertfordshire. We mention the death of this gentleman, which occurred at his own residence, in our obituary, not only on account of his near relationship to two eminent members of the Craft, but also to remark on the *unique* collection of English bibles which it has been the work of his whole life to get together; it consisted, when we gladdened our eyes with a sight of it, of copies of every edition (save two or three), of every English bible, both ancient and modern, that have ever existed. We understand that only a few months before his death he perfected it, and printed a very limited number of catalogues *raisonnée*, giving the title-page, &c., &c., of each, a copy of which he presented to each of the universities and most of the public libraries in Great Britain and on the continent. The absolutely perfect nature of the collection may be judged of by the fact, that at the sale of the Duke of Sussex's bibles, there were only two that he wanted (and which, we believe, he purchased), and these two only because they were in better condition than those in his own collection. We have not heard what he has desired by his will to be done with his truly *unique* collection, but, we suppose, if he has not left it to some public body, it is never likely to be parted with by his family.

Will of Louis Bonaparte, Ex-King of Holland.—The will of Louis Bonaparte, ex-King of Holland, was opened at Florence on the 26th of July, the day after his demise.

After recommending his soul to the Almighty, he expresses the wish that his remains should be sent to St. Leu, near Paris, to be near those of his father, Charles Bonaparte, and of his eldest son, who died in Holland in 1807. He wishes the remains of his second son, who died in Italy in 1831, to be also brought to the same place, and he appropriates a sum of 2,400*l.* to the erection of a monument. "I have," says he, "borne the name of that village for forty years, and I liked it better than any other place."

He makes a present to the municipal body of Amsterdam of all the property he formerly possessed in Holland, that the income arising from it may relieve the misfortunes occasioned every year by inundation. He bequeathes to the poor of Florence a rather considerable sum. To his Imperial Highness the Grand Duke of Tuscany the collossal bust, representing the Emperor Napoleon, by the celebrated Canova. He desires the Grand Duke to accept it as a token of gratitude for the hospitality he has received in his States. To the Grand Duchess he bequeathes a beautiful vase of Porcelain de Sevres. To each of the four *sœurs de charite* of the hospital of St. Leu, in France, an annual pension of 4*l.* To the poor of Civita Nova, 100*l.* To several poor of Florence, several pensions. To his brother, Jerome Bonaparte, Prince of Montfort, his box at the theatre of Florence, a property valued at 2,400*l.* To his nephew, Napoleon, son of Prince de Montfort, a beautiful diamond. To his second nephew, Jerome, a *souvenir* of a similar

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kind. To Princess Mathilde Demidoff, a *parure* in rubies and diamonds, left to him by his mother. To his nephew, Don Louis, son to Prince Canino, his beautiful Villa de Montughi, with furniture and adjacent lands, valued at 8,000*l.* To his ward, Francesco Castelvecchio, a sum of 6,000*l.* After making a few other legacies of less importance, to all his servants and executors, he adds—"I bequeath the remainder of my property (my palace at Florence, the great estate of Civita Nova, all real property), furniture, claims, and, in short, all that will form my property at the time of my death (except what has been bequeathed by me as above stated,) to my heir, Napoleon Louis, my only surviving son, to whom I bequeath also, as a particular token of my paternal affection, my *Dunkerque,* placed in my library, with all the decorations and *souvenirs* it contains; and as a still more particular mark of affection, I bequeath to him the different objects sent to me from St. Helena, which have belonged to the Emperor Napoleon, and which are placed in a box made for that purpose."

Florence, Dec. 1, 1845.

[We are promised some Masonic particulars of the deceased Ex-King.]

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# PROVINCIAL.

☞ The General Committee of the Asylum for Aged and Decayed Freemasons *most earnestly direct the attention of their Provincial Brethren to the state of the Funds of that excellent Institution, and trust, that by the aid of Lodges and private Contributions, the serious expenses to which the Charity has been subjected may be met by the kindness and liberality of the Craft.*

*Post Office Orders, Bank paper, or references on London Houses, will be thankfully acknowledged by the Bankers,* Messrs. Prescott and Co., 62, *Threadneedle Street, London; the Treasurer,* Dr. Crucefix, *Grove, Gravesend, Kent; or the Secretary,* ad interim, Mr. John Whitmore, 125, *Oxford Street, London.*

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Gravesend, *Aug.* 17.—The Lodge of Freedom, No. 90, held its annual festival at the Talbot hotel, in West-street, on which occasion Brother Kenneth Chandler, of the Shrubbery, was installed into the chair by Dr. Crucefix, assisted by that accomplished craftsman, Bro. John Savage, Vice-President of the Board of General Purposes. There were also present Bro. Ashley, the Deputy Provincial Grand Master, Bros. Heather and Newbon, of the Lodge of Sympathy, and other visitors. The worthy deputy presided at the banquet, and favoured the company with some excellent songs, as did also Bros. Isaacs and Wans-

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brough. Several addresses were delivered by the deputy, whose generous aid, as well as that of Lord Saye and Sele, the P. G. M., on behalf of a widow lady, were adverted to by Dr. Crucefix. Bro. Heather energetically expressed his determination to endeavour to cement the bond of Masonic union between the Lodges of Freedom and Sympathy, by the closest ties of good feeling and fellowship Dr. Wansbrough and Bro. Carlin also made impressive addresses, and the evening was spent in a most agreeable manner.

*Oct.* 25.—A benefit took place at the theatre in aid of the asylum, patronized by the following distinguished Brethren—Bros. Pallister, (the Mayor), — Harmer, P. G. D., and Jos. Ashley, D. P. G. M.

Hythe, *July* 6.—The annual provincial grand festival of the county of Kent, was holden at Prince Edwin's Lodge, Hythe, and was attended by deputations from the various Lodges in the province. About nine o'clock, a select band of change-ringers commenced a performance of Oxford treble bobs and "touches," which were continued at intervals throughout the day, and which contributed to the cheerful and prevailing harmony. The procession to the church, from the especial Lodge rooms, was preceded by a party of youths bearing the banners of the twelve tribes of Israel, and various other flags and banners were displayed. The "Brethren of the Mystic Tie," about one hundred and twenty in number, were clothed in the badges and jewels of Masonry. The service at the church was read by the Rev. F. T. Scott, *M.A.*, the incumbent of Hythe; and the sermon was preached by the reverend Brother D. Jones, *M.A.*, of Deptford. The excellent Provincial Grand Chaplain, in his discourse, eloquently expatiated upon those virtues which adorn the Masonic character, and showed the operation of their influence upon mankind at large; eulogized the several charities which peculiarly belong to the Craft; and made a feeling appeal to the Brethren in support of the Royal Masonic Benevolent Annuity Fund for the relief of indigent decayed Freemasons; and also in behalf of the national schools at Hythe, to which the collection made at the church doors was in moities appropriated. The banquet at the Town-hall was attended by about ninety Brethren, and the usual Masonic toasts were agreeably interspersed by the singing of professional Brethren Moody, Genge, and Crouch. The Right Worshipful Deputy Provincial Grand Master, Joseph Ashley, presided, in the absence of the Provincial Grand Master, Lord Saye and Sele.

Leicester. *St. John's Lodge.* — We have much gratification in stating that our numbers are increasing, and what is still more cheering, that the officers of the Lodge are setting an excellent example, by strictly attending to their practical duties in Masonic work.

Wolverhampton.—The Lodge of Honour, 769, have commenced working at their Lodge-room in the Mechanics' Institute, under the happiest auspices. All the appointments of this new Lodge are of superior character, and augur the highest success and respectability. Its consecration will take place when the arrangements are quite complete.

Rugby. *Lodge of Rectitude,* 739.—The consecration of this new scion of the Order, is appointed to take place on the 30th September, at the Spread Eagle hotel. The Lodge will be opened at half-past twelve, when the impressive ceremonials will be observed in ancient

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form. The first topic to which the Lodge when consecrated will direct its attention, is, we understand, to vote an address to the Grand Master, the Earl of Zetland, thanking his lordship for his truly Masonic conduct in reference to the Jewish Brethren in Prussia. Such a commencement argues highly in favour of the new Lodge, who, being lately presided over by so gifted a Mason as Brother James Sharpe, jun., are likely to follow the course in which he has himself been so well instructed.

LINCOLN.—It is currently reported that Lord Worsley, the Deputy Grand Master, is proposed to join the Witham Lodge. We trust that this report is true and that there may be a further object in view, viz., the resuscitation of Masonry, which has been so sadly neglected of late years in this province, since the offensive dismissal of Dr. Oliver from the office of Deputy Provincial Grand Master. We are certain that no Mason will rejoice more sincerely than will the reverend doctor at the intelligence, and we all unite in the hope that the resignation of our present *over-worked* Provincial Chief, may lead to the appointment of Lord Worsley as the Masonic ruler of our once flourishing district.

HULL, *June 24th.—Minerva Lodge, No.* 311. The installation of Bro. Moses Fieldhouse as W. M. took place this day, after which, the Lodge being closed, the Brethren, by the invitation of the W. M., adjourned to Bro. Haggestadt's, where a most excellent repast was provided. After the cloth was drawn, the usual loyal and Masonic toasts were given, and most enthusiastically received. After some excellent speaking from the W. M., G. W. Pragnell (Lodge of Harmony, Carlisle), Bros. Meggitt, Young, and others, the Brethren dispersed, expressing themselves highly delighted by the truly Masonic and social manner in which the whole business had been conducted.

This Lodge, we are happy to state, has considerably increased of late, and we have no doubt, that, under the auspices of the present W. M., and his able Officers, it will take a position second to none in the county.

EAST LANCASHIRE.—BOLTON-LE-MOORS, *July* 2.—The annual grand meeting took place, at which the Right Hon. the Earl of Ellesmere (late Lord Francis Egerton) was installed as Grand Master of the province. His lordship, who in the early part of the day attended the consecration of a new church, which he has built at Worsley, was most enthusiastically received by about six hundred of the Brethren, assembled in Lodge, at the Temperance Hall, including many visitors from the Grand Lodges of Cheshire and West Lancashire. He appointed Bro. Stephen Blair, of Bolton, his deputy, and Bros. Matthew Davis, of Bolton, and William Ford Hulton, of Hulton, his Wardens. Bro. Thomas Ridgway Bridson, of Bolton, was elected Treasurer. After the customary business had been disposed of, the Brethren went in procession, amidst an immense multitude of very orderly spectators, the firing of cannon and the ringing of bells, to the parish church, at the entrance of which they were received by the Rev. Prebendary Slade, the vicar, in his canonicals, the band playing a favourite masonic air. Prayers were read by Brother the Rev. John Sheffield, of Rosthorne, and an excellent sermon was preached by Brother the Rev. Gilmour Robinson, incumbent of Tockholes, the Grand Chaplain for West Lancashire. The text was—"Abstain from all appearance of evil," and is to be found in the 5th chapter of St. Paul's first Epistle to the Thessalonians, 22nd verse. The reverend preacher strongly

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deprecated the practice of evil speaking, now so prevalent, and condemned by St. James, and which did not always spring from malice, but frequently arose from the misrepresentations of ignorance, and could not be defended on any moral and religious principle. The results, he observed, were as unprofitable to those who indulged in the vice as injurious to those who were the sufferers by it. He urged the impossibility of satisfying cavillers as to the beauty of the ancient, honourable, and loyal order of Masonry, and asserted that it was justly styled "the handmaid of religion." He proceeded to justify the observance of secrecy as to its details, and argued that the circumstance of some bad men being found connected with it was an insufficient objection, for such were to be found ranged under the banners of christianity, and every other great system. The fault was not in the system, but that of individuals. He implored his hearers to abstain from every appearance of evil, and exhibit in practice the genuine principles of Masonry, as by so doing they would secure the approbation of their friends, the comfort of their own consciences, and the admiration and respect of their enemies.

A collection, amounting to 30*l.* 4*s.* 10*d.* was made for the Bolton Dispensary.

On leaving the church, the Brethren went in procession to the large school-room belonging to St. George's church, when they sat down to a sumptuous banquet. The galleries were filled with ladies, and the scene was one of the most interesting character. Earl Ellesmere occupied the chair, and at the *table d'honneur* were seated a numerous and distinguished assemblage of grand officers, past and present.

On the cloth being withdrawn, the following toasts were given from the chair, with excellent prefatory speeches:—"The Queen;" "Prince Albert, and the rest of the Royal Family;" "The Queen Dowager, Patroness of the School for the daughters of poor or deceased Masons;" "The Earl of Zetland, Grand Master of England;" Lord Worsley, Deputy Grand Master of England;" and "The Grand Lodges of Scotland and Ireland."

The Rev. G. Robinson then proposed, in an eloquent and complimentary speech, the health of the Chairman, which was drunk with the greatest enthusiasm and repeated rounds of applause.

The Noble Chairman, on rising to respond to the toast, was received with great cheering. When it had subsided he acknowledged the compliment, and proceeded to remark, that his Rev. Brother, in proposing the toast, had alluded to the novel name which he had only a few hours since, by the last *Gazette*, been called on to bear—(great applause). He mentioned the circumstance in no spirit of false pride, or in triumph at his elevation, but because the change was suggestive of deeper and more honourable reflections—(applause). He would allude, in the first place, to the name from which he must now part; and highly and deeply as he estimated the condescension of the Crown, which had thus honoured him far beyond any desert or claims of his—(cries of "No, no")—he could not help saying that he parted from that name with regret, and almost compunction. He could not but remember that, shortly after his assumption of that name, he brought it a stranger to the country; and it was associated in his mind with connexions that had then commenced—he alluded to no political connexion, but to those of a resident landlord – (applause)—to the friends he had made, and the friendships he had established, and all those more intimate connexions—more satisfactory than any which politics could afford—such as that which con-

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nected him with the present meeting—(great applause)—and which he was not afraid of losing the remembrance of with the loss of his late designation—(tremendous applause).—The name he was about to assume, although it had been dormant for centuries, was one well calculated to remind him that all additional honours carried with them additional duties and increased responsibilities—(loud cheers)—and it was with a due sense of that fact that he contemplated the assumption of his new name—(reiterated applause).—With that new name was associated his elevation to the equally novel office he now held amongst them, and the duties which bolonged to that office. Those duties in the eyes of some men might be unimportant, or incompatible with his position in the country, but he did not think so—(loud cheers). The principles of the Fraternity were such as any man might reasonably be proud to acknowledge—they were founded on the principles of general fellowship and universal charity—(applause).—If in the course of their proceedings some mirthful moments were mixed up with them, he could only say with Shakspeare, "If sack and sugar be a sin, God help the wicked!"—(great applause and laughter.) He was not one of those who could not bear retirement; but he had no taste for the indulgence of solitary dignity. He liked anything that brought him in healthful and friendly contact with his fellow-men—(renewed applause). He liked to see and to mix with assemblies where, as in this, he could see around him friends whom he was glad to meet—(applause). He concluded by reiterating his thanks for the honour conferred on him, by expressing a determination to discharge faithfully the duties of his new office, and by drinking the health of every Brother present. His lordship resumed his seat amidst prolonged and enthusiastic applause.

Brother TRAFFORD, the stipendary magistrate of Salford, then addressed the assembly at some length in advocacy of the establishment of a school in that division, for the education and maintenance of the daughters of poor or deceased Masons. Matthew Dawes, Esq., Provincial Grand Senior Warden, also said a few words on the same subject; and the Noble Chairman promised the embryo institution his warmest patronage and support.

The Noble CHAIRMAN then proposed, in an exceedingly complimentary speech, the "Health of Stephen Blair, Esq., the Deputy Provincial Grand Master of the Western Division of Lancashire"—a toast which was most cordially received.

Brother BLAIR, in acknowledging the compliment, remarked that his lordship had alluded, in the former part of the evening, to the principles of Freemasonry, and as the meeting was honoured with the presence of a great number of ladies, he thought it a good opportunity to initiate them a little into those principles—(a laugh). Genuine Masonry disapproved and abhorred every immoral action; it enjoins its followers to be quiet and peaceable subjects, true to their Queen, just to their country, and faithful to its laws; to keep the sacred lamp of brotherly love well trimmed and burning; to let their meeting be distinguished by solemnity, love, and unanimity; to exhibit that dignity of carriage and demeanour which become those who profess morality and good works; and to make, in all their laws, the Word of God their sovereign guide—(loud applause).

The Noble CHAIRMAN said he did not know whether the ladies in the gallery were satisfied with the degree of initiation which his worthy Brother had extended to them—(laughter and applause). He (Lord Elles-

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mere), however, could assure them that they had had a correct exposition of the principles of the institution; and he would say, for their satisfaction, that there was nothing in the principles or practice of Freemasons incompatible with due submission to their wives—(loud applause and laughter)—with that degree of submission which was necessary, and which he hoped existed in all well-regulated families—(renewed cheers and laughter). His lordship concluded by proposing—"The Ladies."

The toast was drunk with rapturous applause; and, it being half-past nine o'clock, his lordship resigned the chair to Deputy Provincial Grand Master, Bro. Blair, and retired. The ladies also withdrew, and all but Masons being excluded, the following toasts were given with Masonic honours:—"The Past Deputy Provincial Grand Master of East Lancashire" (Bro. Preston returned thanks); "The Past Provincial Grand Officers;" "The Present Provincial Grand Officers;" "The Rev. Gilmour Robinson, and the visiting Brethren:" "The Charitable Institutions;" "The Provincial Grand Stewards;" "The Committee of Management," &c.

The Lodge was closed and the proceedings terminated about half-past ten o'clock.

West Lancashire, *July* 29.—The annual Grand Lodge of this province was held at the Adelphi hotel, Liverpool, with a view to the accommodation of the Brethren from a distance desirous of attending this meeting, and also joining in the procession announced for the 31st, to assist his Royal Highness Prince Albert in laying the first foundation stone of the Sailors' Home

There was a very numerous attendance, nearly all the Lodges being represented, and many visitors being present from the Grand and private Lodges of other counties.

The Craft Lodge was opened in the three degrees, soon after eleven o'clock, by Brother John Foster, the W. M. of Lodge 35.

The Officers of the Provincial Grand Lodge, and visiting Officers of the same rank, who had assembled in another room, then entered in processional order, the G. Organist, Bro. John Molyneux, jun., playing a solemn march.

The Grand Officers having taken their seats, an anthem was sung by the musical Brethren, the Acting G. Chaplain, the Rev. James Booth, LL.D., delivered a prayer, and the Grand Lodge was opened in due form by the Right Worshipful Deputy Grand Master of the Province, Bro. John Drinkwater, as Grand Master, the Past Grand Superintendent of Works, Bro. Clarke Rampling, acting as Deputy Grand Master. In the course of the morning, the Grand Master, Bro. Le Gendre Nicholas Starkie, arrived, and ascended the throne.

The business was, of course, transacted with closed doors, and being ended, another anthem was sung, a prayer was said by the Rev. George Dowty, one of the Acting G. Chaplains; and the G. Lodge having been closed by the R. W. G. Master, the Officers and visitors retired as they had entered, the G. Organist again playing a solemn march.

The Craft Lodge was then closed in the three degrees, and the Brethren were dismissed while preparations were making for their accommodation at the banquet.

They re-assembled at half-past four, when upwards of a hundred were present.

The R. W. G. Master for the Province, Brother Le Gendre Nicholas Starkie, took his seat at the head of the table, supported on his right by

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the R. W. D. G. Master, Bro. John Drinkwater, and on the left by the Rev. Geo. Dowty, Acting G. Chaplain. The other seats at the principal table were occupied by the Grand Officers and visitors, with the exception of the R. W. G. S. Warden, Bro. Josiah Perrin, and the R. W. G. J. Warden, Bro. Joseph Hess, who were in their proper places as vice-presidents. The grace, "Praise the Lord, O my soul," (Molyneux,) having been sung by the musical Brethren, the banquet was served by Bro. Radley. On the cloth being withdrawn, the *Benedictus* (Reading, 1675) was sung as a grace.

The GRAND MASTER then gave the toast which is invariably the first at all assemblies of Freemasons for refreshment. He spoke highly of the good qualities of her Majesty as a Sovereign, wife, and mother, and expressed a hope that her happiness might endure to the latest period of her mortal existence; and, after bringing up her family to follow the paths of virtue, that, finally, she might obtain a crown of everlasting glory, and enjoy the fullest amount of bliss in the mansions of the Great Architect of the Universe. He then proposed "The Queen" (royal honours). Anthem—"God save the Queen."

In giving the next toast, which was similarly honoured by the craft, the Grand Master alluded in terms of warm eulogy to the affectionate demeanour of the Queen Dowager to the late King William the Fourth, to the ease and content with which, after filling the highest position in the realm, she had fallen to a secondary rank; to her benevolent disposition, and to the advantages which public charities and other deserving objects had gained from her sympathy and encouragement.

"The Queen Dowager" (royal honours). Quartette—"The Two Roses."

The GRAND MASTER said the next toast was equally well deserving the attention of the Brethren, and he was sure it would be heartily received. The Grand Master begged to unite with "the health of Prince Albert, that of his numerous offspring, and the rest of the Royal Family" (royal honours). "A friend in distress."

The GRAND MASTER in giving the next toast, "The Earl of Zetland, M. W. G. Master of the Order for England," avowed his unfeigned regret that his lordship's engagements, and those of other noble Brethren who had been invited to the banquet, did not permit them to attend; and highly eulogized the determination which his lordship had evinced on many important occasions to govern the craft with efficiency, and to promote its interests by active supervision, as well as the liberality which he had displayed in the recent controversy with the G. Lodge of Berlin, in reference to the admission of the Jewish Brethren into the Prussian Lodges, from which it was unmasonically sought to exclude them. The toast was drank with Masonic honours.

The GRAND MASTER then gave, "Lord Worsley, D. G. Master of England" (Masonic honours).

The Grand Treasurer, Bro. LEWIS SAMUEL, in a neat and complimentary speech, proposed the health of Le Gendre N. Starkie, Esq., Grand Master of the Western Division of Lancashire. The toast was drunk with great enthusiasm, and with Masonic honours.

The Grand Master, Bro. STARKIE, acknowledged the compliment. He was afraid that he scarcely paid so much attention to the affairs of the craft as warranted the high encomiums passed upon him by the Brother who had proposed his health, or the enthusiasm with which it had been received; but the great talents and indefatigable attention of



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his worthy deputy, Bro. Drinkwater, amply compensated for his deficiencies. Finding his duties thus so ably and satisfactorily discharged, he was enabled to devote his time and attention to other duties inseparable from his position as a magistrate and a landowner; but he ever felt the greatest pleasure in meeting his Brethren of the craft, and pledged himself to pay immediate attention to the complaints of any Brother who might conceive he had not had his just due (applause). He concluded by proposing "the Earl of Ellesmere, the Grand Master of East Lancashire." Drunk with Masonic honours.

Bro. W. Ford Hulton, Junior Grand Warden for East Lancashire, regretted the absence of his chief, and also, that the duty of responding to the toast had fallen on one so low in rank as himself. He, however, bore testimony to the friendly feeling that existed in the hearts of the Brethren of the eastern division towards those of the western, and promised to communicate to his lordship the warm enthusiasm with which the toast had been received.

The Grand Master then gave, in a speech which described the fine old-English-gentleman-qualities of the noble peer, and which was received with loud applause,—"Lord Combermere, the Grand Master of Cheshire." Drunk with Masonic honours.

The Grand Master was delighted again to have an opportunity of bearing testimony to the zeal, ability, and success, with which the affairs of the Province were conducted by his Right Worshipful Deputy, Bro. John Drinkwater. He was the Atlas on whose shoulders the whole burden of the government of West Lancashire rested, and it was exceedingly gratifying to find that his labours and exertions were so well and so generally appreciated by the Brethren. He concluded by giving "the health of Bro. John Drinkwater, the Deputy Grand Master of West Lancashire." The toast was drunk with Masonic honours.

The Deputy Grand Master, Bro. John Drinkwater, acknowledged the compliment, and was gratified to find that after presiding over the Brethren for twenty and odd years, he should still experience at their hands the same kind feeling with which he had been greeted from the first. While his friend, the Grand Master, was engaged in discharging so admirably the duties of a good landlord, an exemplary magistrate, and a fine old English gentleman, the duty devolved on him of steering the Craft through all the varied troubles which must ever be the lot of all public bodies. In Masonry, as might be expected, there were fewer troubles than in most other institutions, because its principles were perfection itself; but it was morally impossible to conduct the business so as to give satisfaction to everybody. However, in the exercise of his authority, he trusted that forbearance, so characteristic of Masonry, would ever be extended to him, and that, however much his decrees might clash with the preconceived opinions of some of them, they would believe that he always acted with a view to the well-being of the province, and the good of Masonry in general. (Applause.) He then alluded to the part the Brethren were about to take in the procession, and the laying of the foundation stone by his Royal Highness Prince Albert; and when thousands and tens of thousands must be necessarily excluded from any participation of the ceremony, he could not but feel that, in admitting the Freemasons to take part in the ceremony, the authorities had conceded to their ancient body the position to which it was justly entitled. (Applause.) After some further allusions to the positions the various officers would take up in the procession, he pro-

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ceeded to allude to the various societies which imitated as much as possible the rules and demeanour of Freemasons; and he could not but consider it as a high compliment to the Craft, that all societies which had for their object the amelioration of the woes to which the human race is subject, or the cultivation and softening of the social relations, were but an attempt to imitate their ancient institutions. He concluded by wishing the Brethren all health, happiness, and prosperity, and resumed his seat amidst loud applause.

The following toasts were next severally received with the greatest cordiality, and drunk with Masonic honours:—"Stephen Blair, D.G.M. of East Lancashire;" "Finchett Maddock, D. G. M. of Cheshire;" "The Provincial Grand Wardens of West Lancashire."

Bro. PERRIN, the P. G. Senior Warden, having been compelled to leave at an early hour, the duty of responding to the last toast devolved upon the Junior Warden, Bro. JOSEPH HESS. He repudiated the inference which might be drawn from the title of the glee which the musical gentlemen had selected to sing after the last toast—"Go, idle boy"—(laughter)—because he could fearlessly assert for himself and his worthy colleague that they had never shown the slightest disposition to idleness in the discharge of their duties, or in promoting the general welfare of Masonry. (Applause.) He concluded by reiterating his thanks for the compliment paid to the Wardens.

The GRAND MASTER then gave "The health of the P. G. Chaplain, the Rev. Gilmour Robinson." (Applause.) It was the first time their reverend Brother had absented himself from their meeting, and he trusted that absence was not occasioned by sickness or any other calamity. Drunk with Masonic honours.

The GRAND MASTER, in proposing "The health of the P. G. Treasurer Bro. Lewis Samuel," bore testimony to his worth as a man and as a Mason; and the health was drunk with great enthusiasm and with Masonic honours.

Bro. LEWIS SAMUEL returned thanks in a neat speech, in which he stated that he had been a Mason forty-two years, and never, during that period, had the prospects of the Order in general appeared more flattering, both as to the increase in the number of members, and the excellence with which its ancient landmarks were maintained. (Hear.)

The GRAND MASTER, in proposing the health of the Grand Secretary, paid a high tribute to the zeal and efficiency which he displayed in the performance of his duties. He expressed the satisfaction he felt at learning that a committee, consisting of the Grand Officers and the Masters and Wardens of all the Lodges in the Province, seven of whom would form a quorum, had been appointed to promote a testimonial in acknowledgment of the long and faithful services of the Grand Secretary, and he trusted it would be one worthy of his distinguished merit. (Hear.) The toast was drunk with Masonic honours.

"The Ladies" with three times three. Trio—"My sweet Dorabella."

"The Provincial Grand Officers."

The last toast was suitably acknowledged by Bro. HESS, P. G. Junior Warden.

The R. W. D. G. MASTER passed a warm eulogium upon the Grand Stewards, for their anxious, punctual, and efficient discharge of their arduous duties, and proposed their healths, which toast was joyously received by the Brethren, and drunk with the customary honours.

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Bro. A. R. MARTIN, having been called upon, said he was deputed by his Brother stewards to return thanks for the manner in which this compliment had been paid to them. It was like doing double duty for him to talk as well as to sing; but he objected to neither if either would give the Brethren any satisfaction. They had an office to fill and did not wish to make it an idle one, but exerted themselves with fervency to add to the comfort of those on whom they were required to attend. When they were first initiated into Masonry, they were, of course, unable to perceive—notwithstanding the preparation which they had undergone, and their preconceived favourable opinion of the science—the concealed glory of its symbols and mysteries; but having been shown the light, what had at first to their uninformed and clouded intellect appeared merely to be casual and external ornaments, were discovered to be pregnant with deep meaning, and rich in their power to instruct in the paths of nature, virtue, and science. Encouraged by these discoveries they determined to persevere in their researches, and had reaped a bright reward for their labours. Not the least satisfactory return for the expenditure of their time and energies was the conviction that they had deserved, and were honoured with, the confidence and approbation of the Brethren. They were still but young Masons, and it might be asked what qualities did they exhibit that they should so soon have attained their present position in the Grand Lodge? They would reply in the words of the Persian fabulist:—"A piece of scented clay was once asked, 'Art thou musk or ambergris?' The answer was, 'I was sometime in company with the sweet smelling rose, and if I have any fragrance, it was the quality of my lovely companion that imparted itself to me.'" So, if we are enabled to display any good quality for your enjoyment, we must attribute the possession of it to our connection with Freemasonry. (Applause.) It is one of the merits of the Order, that the efforts of the deserving are always appreciated and generally rewarded—if not by those who admire their accomplishments, at least by the satisfaction that must dwell within their own breasts; and that, however humble may be their station in the outer world, here they are entitled to rank with the highest and noblest, according to their acquirements and ability. You have been pleased to compliment us this evening; and I trust I do not abuse the privilege of speech which has been accorded to me, in saying, that if we have deserved well from you for the proper performance of the offices which we have accepted, we hope we shall not be unremembered by the R. W. Deputy when any loftier rank in the Grand Lodge may be at his disposal. (Applause.)

The R. W. G. MASTER then gave the last toast on the list—"The Masters and Wardens of Lodges"—expressing his gratification with their prompt attendance that day, and intimating the pleasure which he should have in seeing them in the intended procession on the following Friday. The toast was drunk with Masonic honours.

The officers of the Grand Lodge then retired with the R. W. G. Master and his Deputy in processional order, and the Brethren generally soon afterwards separated.

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*The Sailors' Home.*—On the following Friday morning, the officers of the Grand Lodge and visitors above named, with many others from the Grand Lodges of the neighbouring Provinces, and more than a thousand Brethren subscribing to private Lodges, assembled at the

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Adelphi hotel, and without opening any Lodge, went in procession to the Judges' lodgings, in St. Anne-street, to join the general procession arranged to accompany his Royal Highness Prince Albert, to the site of the intended structure to be used as a "Sailors' Home," and to assist his Royal Highness in laying the foundation stone of that structure. His Royal Highness, who stood in the balcony over the entrance until all the procession had passed, was greeted by the Brethren uncovering and returned his acknowledgments. The Brethren, though exposed to much fatigue from the length of the route, the heat of the sun, and the pressure of the myriads of spectators which lined the streets, enjoyed a high treat from the facility which their position afforded them to contemplate and admire the beauty and fashion so profusely displayed in the balconies and windows of the houses, and were, in turn, the observed and admired of all observers for the neatness of their costume and the high respectability of the entire body. All went off well until their arrival at the entrance of South John-street, near the extensive platform erected for their accommodation at the stone laying, where, in consequence of the streets being badly kept by the police, and through the Masons opening their ranks to permit his Royal Highness first to ascend, they were, for the most part, shut out from participation in the ceremonies, and the platform was almost wholly unoccupied. About twenty only managed to force their way through the multitude, including the G. M., the D. G. M., the D. C., and one or two of the stewards. The Prince was politely waiting for their arrival, though anxious to leave for London at a certain time, which had then nearly passed, and they immediately commenced operations. The stone having been tried by the G. M. with the square, level, and plumb-rule, and the plans delivered to the architect by the D. G. M., the G. M. certified to the Mayor that the stone was properly prepared and fit to be laid, and the royal honours were given. The Chairman of the Sailors' Home Committee and other gentlemen of that body then presented the trowel, the plans, the glass containing coins and other matters to the Prince, and the usual deposit having been made, his Royal Highness spread the mortar, the stone was lowered and declared to be duly adjusted. The Rev. Rector Brooks delivered a prayer and the Apostolic Benediction. "Rule Britannia" was sung, the ceremony ended, the Prince departed for London, and the people dispersed.

The G. M. and the D. G. M. were invited to the banquet given to the Prince by the Mayor and Corporation at the town-hall, on the Thursday evening.

CARLISLE, *23rd July.*—The foundation stone of St. Kentigern's Church, at Aspatria, was laid by the Lord Bishop of Carlisle, assisted by the Masonic Brethren of this Province. At 10 o'clock, the Bishop and a numerous body of the clergy entered Aspatria. The Deputy Past Grand Master of the Masons then proceeded to open the Lodge in due form, accompanied by the office bearers and Brethren, who were invested with their ancient costume and regalia. The Aspatria brass band displayed the provincial standard and banners. As the procession moved along, the streets and windows were crowded with spectators. The school-room, where divine service was performed, was crowded to excess; the congregation including a large number of ladies. The altar was surrounded by the Bishop and upwards of twenty clergymen. After the morning service had been read by the Rev. E. Salkeld, vicar

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of the parish, an excellent Masonic sermon was preached by the Rev. J. Gillbanks, Deputy Provincial Grand Chaplain. Service having been concluded, the procession again formed and proceeded to the site of the new church, to lay the foundation stone. Upon a plate, with a suitable inscription on it, various coins of the present reign, and some written historical documents were placed, and it was then deposited. A prayer having been offered up by the Bishop and Mr. Salkeld, the stone was raised, and his lordship proceeded to spread the cement with a silver trowel, which he handled in a workmanlike manner; solemn music being played during the operation. On the stone being lowered and deposited, the Deputy Provincial Grand Master descended and applied to it the plumb-rule, level, and square, and announced that it was "true." He then handed a mallet to the Bishop, who gave the stone three distinct knocks. The 100th psalm was then sung, and another prayer having been said, and a benediction pronounced, Br. Iredale, D. P. G. M., delivered a suitable and eloquent oration. The national anthem having been sung, and the ceremony concluded, the Brethren returned to their Lodge-room, and the Lodge was closed in due form. They afterwards dined in a large pavilion, decorated for the occasion by the worthy host, Br. John Gloag. Br. Iredale presided, supported by Br. J. Andrew and Br. W. Wallas. The guests numbered 100, and spent a most delightful evening.

NEWCASTLE.—*29th June*, being St. Peter's day, the Brethren of St. Peter's Lodge held their annual Festival at their Lodge room, St. Peter's Quay, on which occasion the following Brethren were installed Officers for the ensuing year:—Brothers Thomas William Fenwick, W. M.; William Lax, S. W.; William B. Smith, J. W.; Rev. T. C. Smith, Chaplain; Wm. Dalziel, M. A.; John Dove, Treasurer; Wm. Weir, Secretary; Thomas A. Davison, S. D.; John Cook, jun., J. D.; John Miller, S. S.; Charles Sidwell, J. S.; William John Clelland, I. G.; Robert Nicholson, Tyler. After the ceremonies of the day were concluded, the Brethren sat down to Banquet, and the evening was spent in harmony.

BANGOR, *June* 24.—The Brethren transacted the business, and celebrated the mysteries of their Order at their Lodge-room in the Albion hotel; at the close of which they repaired to the Castle hotel, where a sumptuous repast had been prepared.

The chair was taken by Bro. Pritchard, Past Master; Bro. Aronson occupied the vice-chair.

The cloth having been removed, the chairman read letters from the absentee Brethren, assigning the causes which had induced an absence as much regretted by the hearers as the writers. The chairman then explained the reasons which had hitherto induced the Brethren to avoid any public demonstration of their existence in that locality, and stated his ardent hope and trust, that every festival of St. John, *i.e.* every 24th of June and 27th of December, would for the future witness a commemoration similar to the present.

In proposing the health of our beloved Sovereign, the chairman happily illustrated the well-known loyalty of their ancient brotherhood by the fact that, in 1798, when the peace of society had appeared to require the suppression of all other secret associations, the Order of Freemasons had enjoyed perfect freedom from surveillance, suspicion, and restraint,

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—a privilege which they had fully justified by their good conduct in every part of the kingdom, during that period and since up to the present day (cheers).

By the Chair—"The Press." In proposing this toast, Mr. Pritchard ably contrasted a free unfettered organ of public opinion, that was not to be acted upon by private or selfish motives, and that portion of the press of this country which is meanly shackled when all great public interests are concerned, and influenced solely by selfish and unworthy impulses. With the respect which all of every party could not but feel for the former, the name of Mr. Smith was, in North Wales, inseparably linked.

In returning thanks, Mr. Smith expressed the full determination of himself, and the gentleman for whom he acted, to keep to the "Carnarvon Herald" the good opinions which it had already won, by undeviating rectitude and assiduity.

By the Vice-Chair—"The Chairman in his absence." Punctual and useful as an officer of the Order, and kind as a Brother, his conduct had endeared him to all true Masons: whilst his impartial and accommodating mode of conducting the public business entrusted to him had won him the respect of all the neighbourhood.

The Chairman appropriately returned thanks, and proposed the health of "Captain Price, in connection with the Army and Navy," as a practical man and a tried officer, not one sent to quell riots in Wales without having ever smelt powder.

In returning thanks, Captain Price eulogized the conductors of the war in Eastern India, and referred to the storms now brewing in the West.

The Chairman then proposed their worthy Vice, as a valuable Brother, a worthy man, and the first tradesman of the place, rendered successful by industry, punctuality, and fair dealing.

Responded to by Bro. Aronson, in most feeling terms.

The toasts were all most kindly received, and duly interspersed with the delights of song; and the meeting will long be remembered with pleasure by every guest.

Monmouth, *Aug.* 4.—The Officers and Brethren of the Loyal Monmouth Lodge were sumptuously and hopitably entertained by Thomas Wakeman, P. G. S. W., at his beautiful and picturesque summer-house on the summit of the Graig hill.

The Lodge was duly opened in the morning, and by adjournment the Brethren proceeded to the destination appointed by their hospitable friend and Brother, the Provincial Grand Senior Warden of the District. To adequately describe the the prospect from the Graig hill we find to be impossible—whether it was the luxuriant appearance of the vale beneath, studded with corn-fields containing

"The yellow harvest's countless seed,"

in the extreme distance, hemmed in by the rugged yet magnificent mountains of North and South Wales, or the associations and feelings connected with the truly brotherly and generous kindness so Masonically displayed on the occasion, it is impossible to tell—we can only state that one universal sentiment of satisfaction and pleasure reigned paramount amongst the happy party so joyfully assembled. The villa was tastefully and elegantly decorated with wild flowers, plants, and laurels, and altogether presented a chaste and beautiful appearance. About three

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o'clock, the Brethren, amounting to upwards of thirty, sat down to the sumptuous repast prepared for them. The table was laid in Masonic style, and all present were in full Masonic costume. The day was one of pure joy and happiness.

Some excitement has arisen in consequence of the Grand Director of Ceremonies, Brother Chilcott, having addressed a congratulatory letter to the Earl Howe, on his visiting Monmouth, to which the Earl returned a very kind reply. Some Brethren considered that the Lodge should have been convened for the especial purpose, but as it appears there was not time enough, Bro. Chilcott's zeal may be readily excused.

AXMINSTER, *4th Sept.*—A Royal Arch Chapter was held this evening, at which *E. C.* W. Tucker exalted Bros. H. A. Norris, 12th Regiment, Rev. J. Somerville Broderip, Rector of Cossington, Walter Buckland (brother of the Dean of Westminster), and J. Gillman (by dispensation) tyler of the Axminster Lodge.

*Sept. 5.—Coryton Encampment.* All the Companions yesterday exalted to the degree of Royal Arch (with the exception of Companion Gillman) were this day installed as Masonic Knights Templar, Knights of Malta, Rose Croix, and Ne plus ultra.*

The *E.* Commander of the Coryton Encampment, Sir Knight W. Tucker, has been appointed Provincial Grand Master of Knights Templars, by the Most Eminent Grand Master, Col. Tynte, who has expressed his intention of performing the ceremony of installation.

SHERBORNE, *June* 29.—The Lodge of Benevolence in this town, assembled for the purpose of receiving the newly-appointed Provincial Grand Master for Dorsetshire, William Tucker, Esq., of Coryton Park, in order that he may make the personal acquaintance of the Brethren. It is sufficient to observe that he was received in ancient form, and after addressing the Brethren, they were called from labour to refreshment, when the cup of friendship and good fellowship circulated. After the usual loyal and Masonic toasts, the Provincial Grand Master proposed the good health and happiness of his predecessor, Bro. William Eliot, and of his Deputy P. G. M., Bro. E. T. Percy, who returned thanks. He then proposed the good health of the W. M. of the Lodge, Brother J. Y. Melmoth, who acknowledged the same. After the interchange of those friendly greetings peculiar to the Masonic body, and several addresses from the Brethren whose healths were given, the Lodge was closed, and the Brethren separated, delighted with the pleasures of the day. The Provincial Grand Master has been visiting at the mansion of Henry King, Esq., West Hall, near this town; from whence he proceeded to visit the Shaftesbury Lodge, the Bourton Lodge, the Dorchester Lodge, and the Weymouth Lodge. He has not yet announced his days for visiting the other Lodges in the province; we shall notice them as soon as we hear they are fixed.

WEYMOUTH, *Aug.* 21.—A Provincial Grand Chapter of Royal Arch Masons was held yesterday at the Masonic Hall, at which the newly-elected Grand Superintendent of the Province, Comp. Wm. Tucker, Esq. presided, as Z.; G. Arden, H.; W. I. Percy, J. The Chapter was opened in due form, and the M. E. Z. appointed the different officers.

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* We should almost have doubted the possibility of this unusual activity, even in these piping times of railway speed, but our reporter is positive; we are, therefore, merely dumbfounded.

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The business of the P. C. having concluded, the Provincial officers, by the command of the M. E. Z., resigned their seats to the officers of All Souls' Chapter, when Comp. J. Jacob, the M. E. Z., presided the remaining part of the evening, and after the ceremony of the exaltation, he rose and addressed his Companions in a very fervid and eloquent manner. The Companions then retired, with the exception of those who had the privilege of assisting at the installation of Principals, when Comps. Harper, H., and Hancock, J., of the All Souls' Chapter, and Comp. Tomkins, J., of Yeovil, were duly installed into their respective chairs. The Grand Superintendent in the course of the evening delivered an admirable address, congratulating the Companions of All Souls' Chapter on the efficient manner in which the various duties had been performed. The Chapter was then duly closed in ancient form at ten o'clock. So large an assemblage of Royal Arch Masons at a Chapter was never known in this province, there being about sixty present from different parts of the country. It had altogether a very imposing appearance.

*August* 21.—Weymouth was again exceedingly gay, there being a large influx of fashionable visitors to witness the proceedings of the Free and Accepted Masons, this day being appointed for the august ceremony of the Installation of the Right Worshipful Brother William Tucker, Esq., of Coryton Park, as Grand Master of the Province of Dorset. A large number of the Brethren, including many distinguished Masons, arrived from the Lodges of Dorchester, Sherborne, Poole, Yeovil, Taunton, Axminster, Bristol, the Isle of Wight, and other places; and our beautiful marine retreat, which had just been honoured by a royal visit, was very full on the occasion. The weather was most auspicious during the day, and thousands promenaded on the Esplanade.

The Brethren of the Dorset Grand Lodge, with the visiting Brethren, assembled in the morning, in the handsome Masonic Hall, which was opened in the first degree, and close tyled. The P. G. M. Wm. Tucker, Esq., presided, supported by C. J. K. Tynte, Esq., P. G. M. for Monmouth, W. Eliot, Esq., P. P. G. M. for Dorset, Herbert Williams, Esq., D. P. G. M., and about 150 of the Masonic Brethren of the province, as also a considerable muster of visiting Brethren from other provinces. The preliminary business having been gone through, the procession was formed according to the usual custom. The town band was in front, and played Masonic and other airs, the procession altogether being one of the most splendid and imposing of the kind ever witnessed here. The new Provincial Grand Master, in his superb orders and decorations, was a most prominent object of interest: his noble stature (6 feet 3 inches) gave him the advantage of his Brethren, and his fine English features, combining dignity with good-nature, could hardly fail of inducing a feeling of respect for the man, as well as for the high position in which he was placed; so that we shall not run any risk of the charge of flattery, when we say that Bro. William Tucker looked "every inch" a fit and worthy Ruler of the ancient and honourable Craft. He was supported, on either side, by Brother C. J. K. Tynte, Esq., P. G. M. for Monmouth, and that highly-respected gentleman and Mason, Bro. W. Eliot, Esq., P. P. G. M. for Dorset. The Brethren moved on in order.

The procession went round the statue of George III. and down St. Thomas-street, to St. Mary's church, there being a vast crowd of spectators. The service for the day was read in a very impressive manner



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by the incumbent, the Rev. S. Robins; and the musical services, including a beautiful Anthem from Chron. xxix., a Masonic Ode, and the grand Hallelujah Chorus, were admirably performed and sung, by the Organist and Choir.

The Sermon was preached by the Rev. Bro. Percy, Grand Chaplain, from Num. xxvii. 22, 23, "And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar, the priest, and before all the congregation. And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." It was a learned, instructive, and most appropriate discourse, in which the preacher, by numerous references to the Holy Scriptures, pointed out the connexion between Freemasonry and true religion, under the Patriarchal, Mosaic, and Christian dispensations.

After Divine service, the Brethren returned to the Hall, in the same order as before named. On arriving at the King's statue, the band played "God save the Queen," and a salute was fired, the Brethren being uncovered, which had an excellent effect. The Brethren assembled in Lodge, which was close tyled, when Brother Eliot read the P. G. M.'s patent of office, after which the remaining Masonic ceremonies of installation were duly performed, but which can be known only to the initiated. We are enabled, however, to publish the excellent address of the newly-installed Provincial Grand Master, who spoke as follows:—

My Brethren,—I must beg your indulgence while I address a few words to you on this occasion. And, in the first place, I must beg to return you all my most sincere and fraternal thanks, for your attendance here this day to witness my installation, as one of the Rulers of this ancient and honourable society. Believe me, my Brethren, it shall ever be my endeavour, by all means in my power, to prove myself somewhat worthy of the high position in the Craft, to which the Most Worshipful the Grand Master has been pleased to call me; and I trust you will ever find in me not only an upright Master, but also a sincere and zealous friend. Our society is on the rapid increase—Masonry is flourishing throughout the globe. To us, indeed, great must be the joy that it is so—that its pure principles, unfettered either by the trammels of political or religious differences, are spreading their benign influence among mankind in general. The Grand Lodge of England, indeed, holds the most prominent situation in Masonry—she may justly be said to be the Masonic mistress of the universe. Go where you will, from north to south, from east to west, you will find warrants of constitution everywhere emanating from her. I have in my hand a most flattering proof of the high position which Masonry holds in our own colonies; a Barbadoes paper, wherein, in the almanack for the month, is published the days of meeting of two Freemasons' Lodges. Time was when Masonry has been, to a certain extent, thrown in the shade, when its principles have been the subject of satire and ridicule, its professors the object of unworthy and uncharitable remark. Not so now: the pure and bright rays of light which emanate from the ever-blazing central star, have dissipated the darkness of prejudice in which we were once enveloped, and have caused us to hold our present exalted position—the envy and admiration of the whole uninitiated world. To one Brother in particular are we, as Masons, most especially indebted. I allude to our learned Brother, the Rev. Dr. Oliver, who, by well-timed and judicious papers and books, which have continually flowed from his pen, has at

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length completely succeeded in overthrowing the huge mass of absurd attack which formerly used to be levelled against us. All his works I most strongly recommend to your perusal, as well as those of Preston, Hutchinson, Ashe, Calcott, and Smith, the whole of which are in the course of publication, edited by Dr. Oliver. The study of Masonry is that which I have ever found most interesting and instructive, and I feel convinced that every one who has pursued it will agree with me in this opinion. Our Lodge ceremonies are most beautiful and impressive; but still, if a Brother lacks that Masonic lore which is necessary thoroughly to understand them, they soon become tedious and irksome. A course of study is necessary to the attainment of every science, and can any one suppose that "that science which contains all others" is to be arrived at without study, and, as it were, by a miracle? No, my Brethren, be not deceived; without study you will never be perfect masters—Masons, indeed, you will be, as being initiated into our order; but that order you all virtually despise who do not give it so much of your attention and time as to grasp its hidden beauties, and to work out its secret mysteries. It is also most desirable that you should be all well and thoroughly acquainted with the Book of Constitutions—every one ought to be well versed in the laws of the society to which he belongs; indeed to us it ought to be a double pleasure to be well versed in those Masonic laws, as we must never forget that they were originally framed in this province, and published under the sanction of the Grand Lodge of England, by the Provincial Grand Master of Dorset, Brother W. Williams—a Brother whose memory must ever be dear to all who love the Craft, and whose son I am truly and justly proud to have sitting in the Deputy's chair; and I feel glad in having this opportunity of publicly thanking him for the service he has done me and the Craft at large in kindly accepting office. I have been particularly gratified in the visits which I have paid to the various Lodges in the province, in finding the great order and decorum which generally prevails, and I am glad now to be able to thank all my Brethren for the very kind attention which they have paid me. No province in England can excel this in the practical working of Masonry—few can vie with it. Let us all strive to continue to hold this high character; let us show that we act up to our principles, that we are Masons in heart, Masons in action. I very much regret that the Lodges at Blandford and at Poole, should be, as it were, in a dormant state - let the Brethren of those Lodges rouse themselves—let them make a pull, "a long pull, a strong pull, and a pull altogether," and their Lodges will again spring into existence with a renewed vigour, which will cause astonishment even in the minds of those who have been most active and anxious in their resuscitation. The Lodge at Blandford, I find, has never been summoned under the new warrant obtained in 1842. My Brethren at Blandford, do not throw away your high privileges; be active, be unanimous; all difficulties will be overcome, and your Lodge will at once burst forth a meridian splendour which will not more surprise than delight the province. I know of nothing that will give me greater pleasure than the Masonic duty which will devolve on me, in consecrating the Blandford Lodge—may the Great Architect of the Universe grant that I may be shortly called to perform it. It is a source of great regret to me that there should be no Masonic Lodge at Bridport. Masonry has flourished there heretofore—may it do so again. Let the Masons of Bridport rekindle their Masonic fire; I will promise every aid in my power to promote so

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excellent an object. I know there are good and worthy Masons resident in that town: I entreat them to come forth and act, thus convincing the world at large that they are Masons not merely by name, but in deed also. Brethren of the Provincial Grand Lodge, I am very anxious to establish a code of by-laws for our government and guidance—I have had such a code drawn up as I think may meet the approval of you all. The Provincial Grand Secretary will give each of you a copy, which I will thank you carefully to read, and be prepared to give your opinion on at our next meeting. The scale of fees there proposed is almost nominal; indeed I have endeavoured to fix them so low, that they may not be irksome or inconvenient to any Brother on his being appointed to office. I do trust that you, my Brethren, will agree with me in this point. I believe I may appeal to my Brother Provincial Grand Master present, and say it is the universal custom throughout England, commenced in and sanctioned by the Grand Lodge of England itself. I will now, having again thanked you for the very kind attention which you have paid me, proceed to the investiture of officers. I should here observe, it is my intention to appoint the full compliment of officers, as laid down in the Book of Constitutions, and for this purpose I have had all the wanting Jewels made in London—I now beg to present them to the Province of Dorset. My Brethren, I must now beg your forbearance. I have used the best judgment which I possess. I have consulted the most able and experienced Masons of the province; and I do trust, believe, and hope, the selection of Brethren which I have made will do honour to Masonry in general, and this province in particular. (The address was received by all the Brethren with the most profound respect and reverence.)

The Officers of the Provincial Grand Lodge of Dorset were duly invested.

THE BANQUET

took place at Luce's Hotel. The festive board was graced by a profusion of venison, a fine buck having been given by the P. G. M. for the occasion.

The Provincial Grand Master, Brother WILLIAM TUCKER, presided with much ability and courtesy. He was supported, on his right, by Brother Eliot, P. P. G. M.; on his left, by Bro. C. J. K. Tynte, P. G. M. for Monmouth. The Vice-Chair was filled by Bro. Highmore, of Sherborne, P. P. G. S. W. About a hundred of the Brethren were present on this auspicious occasion, and the religious duties of the table were performed by the Provincial Grand Chaplain, Rev. Brother Percy. The cloth being removed,

The PROV. GRAND MASTER gave—"Her Most Gracious Majesty, the Queen." (Drunk with full Masonic honours.) "Prince Albert and the rest of the Royal Family." (Three times three.)

The P. G. M. said he would give the health of a nobleman, and an excellent Brother, "The Earl of Zetland, Grand Master, and the Grand Lodge of England." (Nine times nine.)

The P. G. M. gave "The Right Worshipful the Deputy Provincial Grand Master of England, Lord Worsley." (Due honours.)

The P. G. M. proposed "The Duke of Leinster, and Lord Glenlyon, and the Grand Lodges of Ireland and Scotland," with which he desired to couple the name of a much-respected Brother present, Capt. Hamilton Burgoyne, of Dorchester. (Three times three.)

Capt. BURGOYNE, in a brief but eloquent speech, expressed the high

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gratification he had experienced that day, as a Mason, and returned thanks on behalf of the Lodges named.

Brother TYNTE, P.G.M., rose and expressed a desire that he possessed so good a voice as their distinguished Brother in the chair, as he wished all present distinctly to hear him. He was sure the toast he was about to propose would be received with the utmost possible enthusiasm. He knew how difficult it was to select a Brother sufficiently versed in Masonic lore to preside over the Province of Dorset, which was pre-eminent, as he had heard it noticed by the late revered G. M. of England, the Duke of Sussex; but the choice the Provincial Grand Lodge had now made in electing so worthy a Brother as Provincial Grand Master of Dorset (cheers), was highly creditable to their judgment, and to their zeal for the promotion of the Order, as no Brother could doubt that the choice had fallen on one, who, for his high attainments in Freemasonry, and his general good qualities, would prove a most excellent ruler over them. (Cheers.) He would at once give "The health of the Provincial Grand Master of Dorset, Bro. William Tucker." (Full Masonic honours.)

The P. G. M. returned thanks in a brief but eloquent address. He said he was fully aware of the difficulties of his position, but having to succeed such a learned, zealous, and distinguished Brother, as Brother William Eliot (cheers), his duties would be comparatively light in this province, everything having been regulated with such order and propriety by his worthy predecessor, whose example he would endeavour to imitate. He had now to propose the health of the P. P. G. M., Brother William Eliot. (Full Masonic honours.)

P. P. G. M. ELIOT, on rising to return thanks, was received with renewed greetings. The worthy and distinguished Brother spoke as follows:—During the thirty years I have been a Freemason, I have received from you repeated marks of your kindness, and if I have on many occasions found a difficulty in expressing my gratitude, what must be my feelings at the present moment?—feelings which I cannot describe. In by-gone days I was in the plenitude of Masonic power, and your kind applause cheered me on in the path of duty: now I stand before you simply in the character of a private Freemason, having divested myself of all authority. The manner you have responded to my health, proposed by our P. G. Master, assures me that my conduct in presiding over you has met with your unanimous approbation. It may probably appear extraordinary my retiring from the high and important situation of P. G. Master of this Province, but I have always entertained a strong opinion that no man ought to fill a public situation unless he can discharge its duties in an efficient manner, and knowing, from the increase of my private avocations, I must either neglect one or the other, and not feeling justified to relax my own private duties, I considered, as an honest man, and as a Mason, that I ought to resign the situation of P. G. M., the duties of which I knew I could not have time to perform. You may easily imagine it caused me many a painful struggle to separate myself officially from you, my dear Brethren, over whom, for upwards of seven years, I had presided with so much happiness: having so resolved, I sent in my resignation, and announced it to all the Lodges in the Province,—the addresses I received from every Lodge have sunk deep into my heart. I prize them more than I can express; and I shall hand them down to my children's children as a memento of the great affection evinced to their father by the Freemasons of Dorset. At the first P. G. meeting which I held, I told you the line

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of conduct I should endeavour to pursue, that I would act with zeal, fidelity, and impartiality: I may now say with the prophet of old,—"Here I am: whose ox or whose ass have I stolen,—whom have I defrauded,—whom have I injured? if any let him speak," (loud cheers). Your applause assures me that I have fully redeemed the pledge that I then gave. The first duty I had to perform after my receiving my appointment, was to nominate my Deputy P. G. Master; I felt the Province owed a great debt of gratitude to our late ever-to-be-lamented P. G. Master, who devoted his time, his talents, and money, in promoting the interests of Freemasonry; and more particularly in raising this Province to the pre-eminent station it held, and I hope still holds amongst the Lodges under the Grand Lodge of England; and, individually, I considered myself under great Masonic obligation to him, as I derived my infant birth, nurture, and manhood, as a Mason, under his fostering care; I loved him as a Brother, and I believe he had the same regard for me; I therefore had great pleasure in appointing his son, Brother H. Williams, as my deputy; at the end of two years he retired, and I had to look around me to fix on his successor,—one whose zeal for our institution, whose knowledge of the duties and principles of our Order, and who exhibited in his life and actions those principles, and who would render me zealous aid, I considered as the proper person to fill so important a situation; I fixed on Bro. E. Percy, in whom I have found combined those qualifications, and I feel it an act of justice towards him, before this large assemblage of Freemasons, to thank him most sincerely for the kind, zealous, and efficient assistance he has invariably afforded me. I can appeal to those Lodges in his immediate vicinity, as an evidence of his kindness and great exertions in promoting the prosperity of Freemasonry. I have to thank our worthy Treasurer, Bro. Arden, for the able manner in which he has discharged his duties, whom I have known for upwards of thirty years, and whom I esteem as a friend and love as a Brother. My thanks are also due to that worthy man and Mason, Brother Jacob, who has so ably discharged the onerous duties of P. Grand Secretary; and most sincerely do I thank our excellent Chaplain, and all the other Officers who have, from time to time, served under me, for the zealous performance of their several duties:—and all the Brethren of the Province of Dorset I thank sincerely, for the uniform kind co-operation they have afforded me. If pride may be allowed to enter the heart of man, I may be permitted to feel proud at the present moment. During the long period I presided over you, not one circumstance has occurred to give me the least uneasiness—not the smallest cloud to overshadow for a moment the bright sunshine of our prosperity. I resign into your hands, R. W. P. G. Master, this Province, neither diminished in numbers, respectability, nor Masonic knowledge and conduct. I congratulate you, my Brethren, that my successor is a Brother who I am certain will devote his time and talents to promote your prosperity and happiness, and to whom I entreat you to afford the same cheerful obedience and co-operation which you have given me. I see around me many who have been recently made Masons, let me most earnestly entreat you, my young Brethren, not to content yourselves with the external symbols of our Order; study well our different Lectures; impress indelibly on your hearts the great truths of our Society; and, above all, carry these truths into practice, not only amongst yourselves, but with all mankind. Again, my dear Brethren, I thank you most sincerely, from the bottom of my heart, for all your

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great kindness and Brotherly affection towards me; and may the Grand Architect of the Universe, the sole Disposer of all events, pour down His choicest blessings on you:—may His all-seeing eye watch over you;—may His all powerful arm protect you;—and may His good spirit guide you through the difficulties and troubles of this transitory life, into that Heavenly Lodge, where peace, joy, and happiness reign to all eternity. (The eloquent address of the worthy and distinguished Brother was listened to with the most profound attention, and there was not a Mason present but whose heart was deeply touched with the truth and excellence of his observations. The cheers which followed were loud and long-continued.)

The P. D. P. G. M., Bro. Edward Thomas Percy, in a very powerful speech, moved—"That an Address from this Grand Lodge be presented to the Past Grand Master, Brother Eliot, and that a committee, consisting of the Master, the Past Masters and Wardens of the various Lodges in the Province, do meet and consider on some lasting tribute of respect, to be presented to him, for his valuable services to the Province." (Much cheering.)

The P. G. T. George Arden, in an admirable address, in the course of which he touched with much feeling and truth upon the merits of the P. P. G. M. Brother Eliot, cordially seconded the motion, which was carried by acclamation.

The P. G. M. rose and said he had now to propose the health of a distinguished Brother, who was the son of an intimate friend of the late illustrious Grand Master of England, the Duke of Sussex. He gave, "the health of the Provincial Grand Master for Monmouth, Brother Tynte." (Three times three.)

The P. G. M. for Monmouth returned thanks with much eloquence and force. He said he had been appointed to a Province in which the flame of Masonry was almost extinct, but which could now vie with any. He had attended this meeting at some personal inconvenience, but he was amply repaid by the order and excellence of the different proceedings. Having spoken with much feeling, of the excellence of Bro. Eliot, and their P. G. M., he said it was a proud day for him to meet the Brethren of Dorset on such an auspicious occasion.

The P. G. M., in terms of eulogy, proposed "the health of the D. P. G. M., Bro. Herbert Williams. (Three times three.)

The D. P. G. M. expressed his acknowledgments in most suitable terms.

The P. G. M. gave "the health of the Provincial Grand Chaplain, Rev. Brother Percy, and thanks to him for his sermon that day." (Three times three.)

The P. G. Chaplain ably returned thanks.

The P. G. M. proposed "the Provincial Grand Master of the Province of Somerset, Col. Tynte, and the Brethren of that Lodge." (Three times three.)

Brother Randolph, in the absence of the Grand Master, returned thanks on behalf of the Somerset Brethren.

"The Province of Bristol," was suitably responded to by Brother S. Bryant, No. 81.

The P. G. M. proposed, "the Provincial Grand Wardens, and other Officers of the P. G. Lodge of Dorset." (Three times three.)

P. G. J. W. John Young Melmoth, returned thanks in a very able manner.

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The P. G. M. gave, "the Past Deputy Provincial Grand Master, (Brother Percy) and Past Officers of the P. G. Lodge of Dorset." (Three times three.)

P. D. P. G. M. Brother PERCY, with much eloquence and effect, returned thanks, and touchingly alluded to the honour conferred on him during the many years he had been in office, under their late worthy and eminent Brother, Eliot. (Cheers.)

"The W. M. and Officers of All Souls' Lodge," was drunk with three times three, and ably responded to by Bro. HANCOCK.

"The London Visiting Brethren," with three times three, and ably responded to by Brothers SPENCER and Evans.

"The Masters, Past Masters, and other Officers attending as visitors," was drunk with honours, and duly responded to.

The P. G. M. proposed "Brother Sir Osborne Gibbs, of the Barnstaple Lodge," which was drunk with three times three, and the worthy Baronet ably returned thanks.

Some other toasts were given, and drunk with the accustomed applause; after which,

The P. G. M., in some eloquent and spirited observations, proposed, as the closing toast, "The Ladies," which was drunk with Masonic honours.

The Brethren, after the interchange of those greetings peculiar to the Craft, then separated, being much pleased and delighted with the proceedings of the day.

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During the evening, the esplanade was exceedingly gay, from the large number of gentry and respectable inhabitants promenading there. The town band, under their able leader, Mr. Burton, was stationed opposite Luce's hotel, and played a variety of favourite pieces. There was also a grand display of brilliant fireworks, in honour of the installation of the Grand Master, with which the numerous spectators were highly gratified.

The performances at the Theatre, under the able management of Bro. Harvey, were kindly patronised on Saturday evening, by the P. G. M. William Tucker, Esq., when there was a numerous audience, including many of the fashionable visitors. The pieces were, "The Happiest Day of my Life," "The Minister of Finance," and "The Railroad Station," which went off with considerable spirit; the several performers sustaining their respective parts with ability and effect. The respected P. G. M. was loudly cheered on his *entreé*, and between the pieces; the house being the scene of much animation.

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*August* 21.—The inadvertent omission at the morning meeting of the Provincial Grand Lodge, to vote an address to our Past Provincial Grand Master Brother William Eliot, arose in consequence of the unavoidable temporary absence of Bro. E. T. Percy, Past Deputy Provincial Grand Master, who was called from the Lodge for a short time; the omission was however amply supplied after the Banquet, in the excellent speech in which he opened the business, and described the eminent services and great moral worth of the Past Provincial Grand Master, as a man, and as a Mason.

He was followed immediately by Bro. George Arden, P. G. T., who stated his entire concurrence in all that had fallen from Brother Percy,

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and in eloquent terms bore testimony to the eminent services our Past Provincial Grand Master had rendered the province.

The following address was unanimously adopted :—

"To the Right Worshipful William Eliot, Esq., Past Provincial Grand Master of Dorsetshire.

"The Provincial Grand Lodge of Dorsetshire feel that they cannot separate at the first Provincial Grand Lodge after your resignation of that high office, without tendering to you their most heartfelt thanks, for the Brotherly love, the urbanity, and faithful performance of the important Masonic duties which have devolved upon you during your time of office, more especially for your exertions in the cause of charity.

"To your excellent arrangements they attribute, under the Divine blessing, the continued prosperity, the excellent working, and the high standing of the Province of Dorset, amongst the Provincial Grand Lodges under the Constitution of England.

"In conclusion, the Provincial Grand Lodge greet you with their hearty good wishes, for your health, happiness, and prosperity; and trust that when called from hence, you may ascend to that immortal Centre from whence we all originated—to that Temple not made with hands, eternal in the heavens, where the world's Great Architect lives and rules for ever and ever.

"Done at the Provincial Grand Lodge at Weymouth, this 21st day of August, A.L. 5846. A.D. 1846." And duly signed.

It is intended to present Brother Eliot with some more substantial mark of the esteem and Brotherly love of the province, and the subject is under the consideration of a Committee of the Masters, Past Masters, and Wardens of the several Lodges in the province, and when finally arranged an announcement will be duly made in the *Quarterly*.

The several Lodges in the province have voted and presented addresses to the P. P. G. M. The following is the address voted by the All Souls' Lodge, Weymouth :—

"All Souls' Lodge, No. 199, Masonic Hall, Weymouth.

"Right Worshipful Sir and Dear Brother,—We the undersigned Master, Past Masters, Wardens and Brethren in open Lodge assembled, in acknowledging the receipt of your communication of the 21st May last, beg to express our sincere and unfeigned regret of the necessity that has induced your resignation of the high and important office of P.G.M. for the province of Dorset, which you have filled for the last seven years, so much to the satisfaction of the Brethren of this Lodge and of the Craft at large, and the duties of which you have discharged with such unremitting zeal, strict fidelity, and acknowledged impartiality. But whilst we deeply deplore that your private avocations should deprive us and the Brethren of the province of your valuable superintendence of our Masonic labours, it is yet a source of great happiness to know that your name will still be retained as a subscribing member of this Lodge, as we cannot but remember the numerous and oft-repeated acts of kindness which we have received at your hands, both as our highly esteemed P. G. M., and also a much revered member of the All Souls' Lodge.

"Permit us, Right Worshipful Sir and Brother, to express a hope that the Great Architect of the Universe will enable us to practise those Masonic virtues to which you so feelingly direct our attention, and in



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taking leave we sincerely hope the Great Ruler and Governor of the Universe may from henceforth crown you with every blessing from his inexhaustible store, and that your retirement from the arduous duties of your late important office will be productive of that increase of happiness which you so richly deserve.

"We beg leave, R. W. Sir and dear Brother, with every sentiment of fraternal regard and esteem, to subscribe ourselves,

"Your faithful and obliged servants."

Duly signed by the W. M., the P. Masters, Officers and Brethren.

Nor have the Brethren forgotten the zealous and faithful services of the Past Deputy Provincial Grand Master, Bro. Edward F. Percy, to whom addresses have also been presented from the Lodges of the province. The following is a copy of that presented by the All Souls' Lodge, Weymouth :—

"All Souls' Lodge, No. 199, Masonic Hall, Weymouth, 26th June, 1846.

"Right Worshipful Sir and Brother,—We the undersigned Master, Past Masters, Wardens and Brethren, in open Lodge assembled, beg leave most respectfully to express our sincere regret at the deprivation which we, in common with the rest of the Brethren in this province, have sustained by the loss of your valuable services as Right Worshipful Deputy Grand Master for the County of Dorset, the duties of which important office have been discharged by you for the last four years with such untiring zeal and fidelity; but whilst we lament that circumstances should have deprived us of your valuable assistance in that office, we trust the change will be conducive to an increase of comfort to yourself, and although your more immediate connexion with the various Lodges in the province is thus far dissolved, we trust that the kind and brotherly feeling which the principles of Freemasonry so strongly inculcate, may never suffer diminution; but that the Great Architect of the Universe may 'continue to promote our order by cementing and adorning it with every moral and social virtue,' and in conclusion we pray that the Divine Ruler of all things may pour down upon you the continual dew of his blessing, and that you may enjoy many years of health, happiness, and prosperity.

"Believe us to remain, Right Worshipful Sir and Brother, with every sentiment of regard, yours very fraternally."

Signed by the W. M., the P. Masters, Wardens and Brethren.

The address from his own Lodge, which he established in 1818, and has watched with the most anxious care and attention until it has become the strongest in the province, is as follows :—

"Lodge of Benevolence, No. 459, Sherborne, Dorset.

"To Brother Edward Thomas Percy, Esquire, Past Deputy Provincial Grand Master for the County of Dorset.

"Right Worshipful Sir,—We, the Master, Past Masters, Wardens and Brethren of the Lodge of Benevolence, No. 459, Sherborne, having in open Lodge assembled, unanimously voted an address to you, beg leave now to address you, and to express our deep regret that the resignation of our late Right Worshipful Provincial Grand Master, William Eliot, Esquire, should also deprive this Lodge, and the province generally, of your able and valuable services as Deputy Provincial

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Grand Master, which office you have filled for several years so much to the satisfaction of this province.

"We cordially thank you for the excellent way in which you have upon all occasions elucidated the principles of our ancient and honourable institution, and the eloquent and impressive manner in which you have performed the Ceremonies in this Lodge will not be forgotten by us.

"We should be wanting in gratitude and Brotherly love, did we not express to you our heartfelt thanks for the establishment of our Lodge in 1818, and for the high eminence to which our Lodge has arrived, and the beauty which it displays, under your kind and fostering care and attention: and we are sure you will continue the same to the end of your days.

"We express our fervent prayers that the Most High will bless you with health, happiness, and prosperity here, that we may all be cemented together in brotherly love, and after a well-spent life here below, we may all meet again for ever and ever, in that perfect Lodge above, where the Great I Am ever rules and reigns.

"Done in open Lodge, this 11th day of August, A.L. 5846, A.D. 1846."

Duly signed by the Worshipful Master, the Past Masters, Officers and Brethren.

HIGHBRIDGE.—*July* 24.—The anniversary meeting of the Rural Philanthropic Lodge of Freemasons, took place at the Highbridge Inn, with more than ordinary *eclat*. The suffrages of the Brethren had been unanimously given in favour of Bro. Charles Pope, *M.D.*, a Mason of superior degree, and his induction to the chair of the Lodge was attended with peculiar circumstances of felicitation, both to the members of the Lodge and to the character of Freemasonry in the province. It was, therefore, no matter of surprise, that the installation of Bro. Pope excited such interest among Freemasons, and awakened such a desire among the Fraternity to be present at the gratifying ceremony; the Brethren belonging to the Lodges of Bath, Bristol, Bridgewater, Taunton, &c., arrived by the early trains at the Highbridge station, where carriages had been provided to convey them to Burnham, where they were greeted with merry peals from the church bells, cannon firing, and flags flying, and sat down to a *dejeuner a la fourchette* provided for them by the W. M. elect; after which they returned to the Lodge rooms at Highbridge, where the business for which they had met commenced. The solemn ceremony of installation was conducted with his usual ability, great skill, and eloquence, by the R. W. Bro. Tucker, of Coryton park, Provincial Grand Master for the county of Dorset. After the W. M. had been inaugurated to the chair, the officers were installed according to ancient custom.

After the ceremonial part of the proceedings had been concluded, the Brethren retired to the banquet-room, where a banquet had been provided. Grace having been said by Bro. the Rev. J. S. Broderip, Provincial Grand Chaplain, the Brethren sat down under the presidency of the W. M., assisted by Bros. W. Tucker, P. G. M. for Dorset, James Randolph, D. P. G. M, Captain Maher, P. G., secretary, B. T. Allen, P. M., &c., &c. After the cloth had been removed, the usual loyal and preliminary Masonic toasts were given, and heartily responded to by the Brethren present, Masonic honours being given when due. When the W. M., in a highly eulogistic speech, proposed the health of the

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Provincial Grand Master for the county of Somerset, Colonel Tynte, which, it is unnecessary to say, was most enthusiastically and masonically received. The healths of the R. W. Bro. W. Tucker, Provincial Grand Master for Dorset; Bros. J. Randolph, D. P. G. M.; Captain Maher, P. G., secretary; Rev. J. S. Broderip, P. G., chaplain; J. G. Shaw, and the Bristol Lodges; the W. M.. and the Royal Cumberland Lodge of Bath; the W. M., and the Lodge of Perpetual Friendship at Bridgewater, were given and responded to with zeal and ability, highly creditable to the parties assembled.

*August* 7.—The annual meeting of the Grand Lodge of Somerset took place this day, when the officers for the year were appointed, among whom we are pleased to record the names of Dr. Pope, of Burnham, and Dr. Woodforde, of Taunton, as Grand Wardens of the Province. Circumstances of importance prevented the attendance of the Chief of the Province, Col. Tynte, consequently the Master's charge was taken by the much respected P. G. Master Bro. J. Randolph. The Grand Lodge was opened at high twelve, in the neat and appropriate Lodge-room of the Rural Philanthropic Lodge, at Highbridge Inn. After administering to the necessities of distressed Masons, the Grand Lodge was closed, and the assembled Brethren repaired to the spacious banquet-room, where a *banquet* in every sense of the word was provided by Bro. Butson; half a buck having been presented by Col. Tynte. Bro. Randolph was supported on his right by the R. W. G. M. for Dorset, Bro. Tucker (who was warmly greeted); the P. D. P. G. M. Bro. Sully; Bros. Philipe (from Grand Lodge), Burt, Blake, &c.; and the left presented Bros. Stradling, Maher, Eales White, Waghorn, Sewell, Tunstall, Broderip, Allens, and other influential Masons; the Vice-Presidents' chairs were filled by the Grand Wardens of the Province. We regret that our want of space prevents us from the pleasure of delighting our readers, by recording the many eloquent addresses which distinguished this day, which was most agreeably enlivened with the welcomed aid of some admirable songs, from Bros. Randolph, Eales White, and Burt.

Cowes.—*July* 20.—This was a high day for Cowes, on account of the first stone being laid on this day for a Masonic Lodge, to accommodate the large and rapidly increasing number of Brethren at this port. Lord Worsley officiated on the occasion, in lieu of his father, the Earl of Yarborough, whom illness prevented from attending. A larger concourse of the Masonic body from all parts of the island, and from Hampshire, has not been known in Cowes for many years.

Jersey, *August* 30.—The Queen. *Farmers' Lodge, No.* 302.—A Committee Meeting, composed of the principals of the Chapters, Masters and Wardens of Lodges 302, 306, 722, and 34, Irish registry, assembled at the Kent Coffee house, St. Helier, at eight, p. m., to take into consideration the measures to be adopted to welcome the arrival of our British Queen in the island, when the following propositions were unanimously resolved on:—

"That the Brethren of the several Lodges meet as a body, provided the States' Committee, formed for the occasion, approve of it, and allow a suitable place."

"That the principals of the R. A. Chapters, and Masters of Lodges, request the members of their respective bodies, by summons, to appear in black, with black cravat, white gloves, and Masonic clothing according to rank."

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"That all visiting Brethren on the occasion, shall receive the sanction of the principals of Chapters and Masters of the Lodges, and be subjected to the regulations entered into and agreed on."

"That the principals of Chapters and Masters of Lodges be deputed to assemble in the Royal Square, at nine, a. m., to-morrow morning, and wait on the States' Committee with a copy of the resolutions, and communicate the result of their labours to their respective bodies."

*August* 31.—The deputation assembled, as requested, at nine, a. m., and presented the document to Bro. Judge P. Le Gallez, of 302, being a member of the Committee who kindly offered to present it, and use his best endeavours in providing a suitable place in the programme for the Masonic body. At noon, the States' Committee returned the copy of the resolutions, with their conclusions, "that they could not assign a place in the programme, but did not object to the Masonic body taking the most convenient situation, provided it did not interfere with the military arrangement."

The Masonic Committee assembled at three, p. m.; the result of the application was communicated to the Officers and members of the several Lodges, and it was resolved that, as the Constable of St. Helier, P. Le Sueur, Esq., had offered a vacant spot of ground, in Broad-street, it should be accepted and suitably fitted up for the purpose. A design for a triumphal arch being submitted by Bro. Richard Spuring, secretary of 362 and 722, it was approved of, and ordered to be erected under the superintendence of Bro. P. M. John Baker, of 302, and W. M. Thomas Dunell, and Bro. Beck, of 306.

It was further resolved,—"That as the expenses for the erection of the platform and triumphal arch for the accommodation of the Brethren to witness the august ceremony consequent on her Majesty's gracious visit, is to be borne by the members of the several lodges, it is expected that all visiting Brethren, not subscribing members, attending with the body, shall bear their share in the expenses incurred. Brothers introducing such visitors shall be answerable for the same."

*Sept.* 2.—At 5 30, p. m., the signal post telegraphed the Royal Squadron in sight, and at 6 30, p. m., the Victoria and Albert, Garland, Fairy, and Black Eagle, steamers, anchored in the main roads, under a royal salute from Elizabeth Castle, during which time the Masonic erection was fully completed, having the Royal Standard towering in the breeze.

*Sept.* 3.—At 9, a. m., the Brethren of the several Lodges assembled according to summons, at the Kent Coffee-house, and having made the necessary arrangements, and clothed according to rank and degree, left the Lodge room at 10, a. m., and walked in procession, under the able direction of Bro. P. M. John Andrews, to their triumphal stand. At 11, a. m., the discharge of cannon announced her Majesty's landing, and at 11 30, the Brethren had the happiness of welcoming her Majesty and Royal Consort, Prince Albert, by singing the first verse of the National anthem, concluding with three hearty cheers. The motto of Loyal and True, surmounted by the Prince of Wales' crest, was very conspicuous on the arch; on passing which, her Majesty and Royal Consort were graciously pleased to acknowledge with courtesy the endeavours of the Fraternity to do homage to the Royal visit. A quarter of an hour after the procession had passed, the united body returned to their Lodge room to take refreshment. At 12 40, p. m., it being announced that her Majesty and suite were about to return, the Brethren proceeded, as

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before, to their station, where they remained until 2, p. m., when the Royal cortege passed the British Hotel, at the top of Broad-street, through Conway-street, to the place of embarkation, amidst the roaring of cannon, and British cheers from the assembled thousands.

The Brethren, in the meantime, returned to their place of rendezvous, and each having hastily disrobed, hastened to the new harbour—now bearing her name—eager to enjoy another sight of the daughter and niece of a Mason, in the person of their beloved Queen.

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## SCOTLAND.

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A Masonic Templar of the Old School.—The recent intrusive and un-Masonic interference in the 33rd degree, was altogether unauthorized—we are glad to *know this*, as it spares us the pain of making some awkward disclosures. Good will come out of evil, for a wholesome lesson is thus placed before the attention of those whose over-zeal had betrayed them into some rather uncannie acts; we say to them—*repudiate* the past by *legalizing* the future; there is no other mode of regaining an honourable position.—"Cavendo tutus."

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Edinburgh, *Aug.* 15.—Saturday being the anniversary of the birth of Scotland's unrivalled novelist, Sir Walter Scott, according to previous arrangement, a grand procession, followed by a public dinner, took place on the occasion of the formal dedication of the beautiful monument erected to his memory in Princes-street. A few days previously the colossal marble statue of the great minstrel had been removed from Mr. Steel's studio, and placed under the ground arch in the lower part of the monument, and the ceremony of dedication was to consist in removing the covering in which it was enveloped, and exposing the statue, for the first time, to public view.

The ceremony, it had been resolved, should be performed with every outward demonstration of respect, and accordingly the most anxious preparations had been making for some time before by the civic authorities, and the Masonic bodies of Edinburgh and the neighbourhood. The effect of these was, however, marred to a great extent by the nature of the weather, which was most unpropitious for the successful issue of any thing in the shape of external pageantry. From daylight till the moment of the procession starting, rain fell with little intermission,—frequently in torrents. Notwithstanding this depressing influence, numerous parties were conveyed to town by the Edinburgh and Glasgow, and North British Railways, in addition to other modes of conveyance.

The interest of the proceedings was in some measure lessened by the absence of the surviving friends and associates of Sir Walter Scott, as well as the aristocracy of Edinburgh generally; but, notwithstanding every adverse circumstance, the ceremony passed off with tolerable *eclat*. The great body of the strangers and tourists at present sojourning in Scotland had bent their steps towards the capital on this occasion; and the trading portion of the citizens of Edinburgh themselves had resolved to honour the occasion as a holiday. At an early hour in the forenoon the shops were closed; the streets became crowded by gay and

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animated groups, to witness the assembling of the different civic and Masonic bodies, as they moved in procession to the High School, the place of rendezvous. Order on the streets was admirably preserved by a large body of the third dragoons, who lined the course of the procession.

About two o'clock the rain, which had previously fallen in torrents, fortunately abated, and the procession moved from the High School to the Princes-street Gardens, with bands playing, banners flying, and all the beautiful insignia belonging to the various Lodges displayed. The order of procession was as follows:—Mounted military band.—Auxiliary Scott committee, in threes.—Scott monument committee, in threes.—Magistrates of Easter Portsburgh, their constables and suite.—Magistrates of Wester Portsburgh, their constables and suite—Magistrates of Canongate, with their constables—those of Calton and suite.—Magistrates of Leith, with their constables and suite.—Magistrates of Edinburgh, with their constables and suite.—High constables of the city.—Various Lodges of Freemasons.—The Grand Lodge of Scotland, with the Grand Master and all the Office-bearers.—Detachment of Dragoons.

The attendance of the Masonic bodies was exceedingly numerous and respectable, about six hundred Brethren being present.

The Grand Lodge, headed by Lord Glenlyon, reached the monument at five minutes past three: and his lordship, with the Lord Provost of Edinburgh and other prominent members of the procession, having taken their places on the platform, a signal was given, when the covering was torn away, and the statue of the mighty minstrel, in a sitting attitude, with his dog Maida at his feet, exposed to view. This was accompanied by a round of the most lusty cheering, followed by salvos of artillery, and the music of the bands of the third dragoons and the first royals. As soon as quiet was restored, prayer was offered up by the Rev. Dr. Stewart of Douglas, Chaplain to the Grand Lodge.

Lord Glenlyon then went through the ceremony usual on such occasions; and at its conclusion came forward and said,—My Lord Provost, Magistrates, and gentlemen of the original and auxiliary committees, I have to congratulate you this day on the completion of this splendid monument, which will stand to future generations as a memorial of that illustrious poet and novelist, the late Sir Walter Scott. (Applause.) I am sure that all of you must have experienced the greatest delight in participating in the proceedings of this day. It was, I think, in 1840, that my predecessor laid the foundation-stone of this beautiful structure; and we must all feel deeply grateful to the Great Architect of the Universe, that in the course of its erection not a single accident occurred, a circumstance, I believe, almost unprecedented in the rearing of such a stately edifice. I will not detain you longer. No words of mine can express the feelings of pride and pleasure with which I have presided at this most interesting national ceremonial; feelings which, I have no doubt, are fully shared in by the many thousands I now see around me. I beg, therefore, as my final duty, to hand over this monument, duly finished, to the care of the committees, and to the Lord Provost and Magistrates of Edinburgh, as a testimony to the memory of the great novelist and minstrel, in whom Scotland has been so highly honoured. (Great applause.)

The Lord Provost, addressing Lord Glenlyon, said,—I congratulate you, the Right Worshipful Grand Master, and I congratulate the countrymen of Sir Walter Scott, on now seeing placed on its pedestal,

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in this magnificent monument, a statue worthy of its shrine. This tribute of a nation's gratitude to one of the most honoured of her sons, adds a new feature of beauty and of grace to his native city, but the halo of his genius sheds a far brighter lustre over the name of Edinburgh and of Scotland. As one burning torch not only illuminates the sphere of its own brightness, but kindles the latent fire in others, so who can tell how many dormant spirits have been roused to arduous and successful exertion by the honourable example of Scott; even here we see how the glowing genius of the poet has stirred the soul of the architect, and awakened the talents of the sculptor, whose skilful chisel has moulded the rude block into the all but breathing form and features of Scotland's darling son. (Cheers.) While we lament the untimely fate of the gifted architect, we rejoice in the growing vigour of our own citizen sculptor, who, by this exquisite work of art, has given earnest of future productions that will rival the works of the most celebrated artists of this or other countries. The sister arts of architecture and sculpture here vie with each other in presenting their richest offerings to the genius of poetry, history, and romance, and they are themselves signally honoured in combining to honour him who has contributed so largely to the instruction and enjoyment of the human race. This monument and statue, admirable for beauty and durability, I trust will long adorn our city; but, though they crumble into dust, the author of Waverley has reared for himself monuments of more surpassing beauty, and more lasting endurance, and more extensive celebrity. (Cheers.) The forked lightning may dash these turrets to the ground, the tooth of time will corrode these marble features; but over the monuments of his mental creation the elements have no power; these will continue to be honoured at home, and under distant and more genial skies. (Cheers.) Continents as yet unexplored will be taught by the wisdom of Scott and enlivened by his wit, and rivers unknown to song will resound with the lays of his minstrelsy; but nowhere will the memory be cherished with fonder attachmont and more enduring delight than in the cities and the hamlets of his own beloved Scotland. (Cheers.)

The Rev. Mr. Boyle, of Portobello, the other chaplain, then made a short address, in which he alluded to the lustre which the genius of Scott had thrown around Scotland; and concluded by pronouncing the benediction on the day's proceedings.

The band of the third dragoons then played "God save the Queen," and after a loud and long continued cheer, the procession was again marshalled, and returned in inverted order to the High School, where the Grand Lodge, which was opened in ample form in the hall, previous to the forming of the procession, was closed with the usual formalities. The whole ceremony was brought to a close about twenty minutes before four o'clock.

The foundation of this splendid structure, which is justly regarded as one of the most striking architectural ornaments of the modern Athens, was laid on the 15th August, 1840, precisely six years ago, and the cost of its construction is 15,650*l.*, inclusive of the statue, though of none of the numerous figures which adorn the monument. It covers an area of nearly sixty feet square. We borrow from the "Edinburgh Tourist," recently published by Mr. W. H. Lizars, the following descriptive narrative of this beautiful tribute to the memory of the great novelist:—"It is an elegant and picturesque Gothic structure, in the

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shape of an open cross or spire, one hundred and ninety feet in height, and having a stair up to a gallery surrounding the spire, within a few feet of the top, commanding a splendid view of all the adjacent country, and a complete bird's eye inspection of the whole town. When the block from which the figure of Sir Walter Scott is sculptured arrived in Leith, great difficulty was experienced in finding apparatus sufficiently powerful to lift it out of the vessel; and no slight danger, in addition to enormous labour, was incurred in effecting its landing. After being set upon a four-wheeled truck, it was got to Edinburgh without accident, in a sort of triumphal procession; the transit being effected from Junction-bridge, Leith, to Mr. Steel's studio in Randolph-place, by the strenuous and admirably directed exertions of not fewer than twenty powerful horses, in forty-three minutes, although it had taken four days to bring it from the ship's hold through the yard at which it was landed to the road,—a distance not exceeding two hundred yards. Its weight was variously estimated at from thirty to thirty-three tons. It may not be uninteresting to state, that while the ponderous mass was in the act of being shipped at Leghorn, the shears, by which it had been raised to be swung on board, from the car conveying it from the mountains, suddenly gave way, and the future statue was precipitated right through the bottom of the vessel into the sea; and it was nearly subjected to a similar accident while being lifted on shore at Leith. While on the subject of the sculpture, it is proper to mention that the figures occupying the four niches immediately over the principal arch, were designed and executed by three Edinburgh artists, whose admiration of Scott, and approbation of the general design, induced them spontaneously to undertake their execution, at a rate which can hardly be considered other than gratuitous. The figure on the north, representing 'Prince Charles Edward,' and that of 'Meg Merrilees' looking eastwards, being the work of Mr. Alexander H. Ritchie; the 'Last Minstrel,' filling the western niche, was contributed by Mr. James Ritchie; and the 'Lady of the Lake,' on the south, by Mr. Patrick Slater. The Gothic structure was designed by Mr. George Mickle Kemp, a gentleman whose history is not a little singular. Brought up as an obscure country carpenter, he in early life imbibed an enthusiastic admiration for Gothic architecture, indeed, according to his own account, by an accidental visit, while a mere child, to Roslin chapel. In the study of that branch of art, when arrived at manhood, he travelled on foot, without friends, and unassisted, save by his own indefatigable industry as a mechanic, and his enthusiasm as an amateur, over the whole of Great Britain, and a very considerable portion of continental Europe. Returning to his native country, he devoted his energies to an investigation of the principles and capabilities of Gothic architecture; and, on a competition of designs for a monument to Sir Walter Scott being advertised, he entered the lists, and, after much opposition, some of which was of the most ungenerous description, he was at length declared the victor, and his design ordered to be proceeded with. When the structure was about half built, the unfortunate architect lost his life by an accident. In the course of a dark night, on his way home, he missed his footing and fell into the Union canal, where he was drowned."

A little after six o'clock, a party of upwards of five hundred gentlemen sat down to dinner in the Music-hall, in honour of the proceedings of the day. The Lord Provost occupied the chair, who was supported



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right and left by John Whyte Melville, Esq., of Mount Melville, Substitute Grand Master; the Hon. Captain Jocelyn; Archdeacon Williams; J. T. Gordon, Esq., advocate; R. Chambers, Esq.; Dr. Schmitz; John Wilson, Esq.; Colonel Burns; Mr. Smith, of Crutherland; Colonel M'Niven; Dr. Memes; D. Milne, Esq., advocate; Alexander Robertson, Esq., of Eldin; Dr. Robert Lee; Le Chevalier Albert de Neuwall, Treasurer to the Emperor of Austria; Alex. M'Neill, Esq., advocate; W. Forbes, Esq., *M.P.*; Mr. Steele, the sculptor, &c., &c.

A. Pringle, Esq., of Whytbank, *M. P.*, and Sir Adam Ferguson, acted as croupiers.

A number of ladies occupied the seats of the orchestra, and being in full dress, their presence tended to a great extent to enhance the scene, which was one of no ordinary kind, banners and various devices appropriate to the occasion being displayed; amongst others, the coat of arms of Sir Walter Scott, with the motto, "Watch weel." Dr. Robert Lee asked a blessing, and Archdeacon Williams returned thanks, after which, on the removal of the cloth, the usual loyal toasts were given in very appropriate terms from the chair. Captain Boswall, of Wardie, returned thanks for the navy, and Colonel M'Niven for the army.

The CHAIRMAN then called for an especial bumper, and said—Gentlemen, or I should rather say, ladies and gentlemen—(laughter)—I use no unmeaning hackneyed phrase, nor do I assume a mere affectation of modesty, when I assure you that I feel altogether incompetent to the task assigned me; and sincerely do I regret that the toast I have now to propose had not been placed in hands qualified to do it justice—(applause). In proposing the immortal memory of Sir Walter Scott, so various and so great are the excellencies to which I should advert, that I feel bewildered in even attempting to touch slightly on topics which would give scope to the most fertile imagination. If England boasts of the mighty Shakspeare, Scotland may well be proud of Sir Walter Scott—(applause). In the spirit which animates his poetry he stands alone in his age; in description he was unrivalled; whatever he saw with his mind's eye he depicts with a truthfulness and vividness that place it distinctly before the eye of his reader—(continued applause). He reproduces the world of feudalism and chivalry, and his readers seem for the time to live and move in the society of knights of generous and lofty bearing, clansmen of unbounded devotedness to their chiefs, ladies arrayed in feminine loveliness—(great applause)—of unswerving fidelity, and partaking of the courage of the times. We are made witnesses of combats and tournaments, of border raids, and fierce encounters of fiery spirits fond of martial adventure, and embued with an absorbing love of country. But high as is the rank which Scott attained as a poet, it is as a writer of romance that he acquired his widest fame. No writer ever exercised so great an influence on the public mind—no writer ever gained so extensive a reputation in the same space of time. Italy, France, and Germany, as well as his own country, acknowledged his power—(applause). At the time that Sir Walter Scott produced the first of that delightful series of romances, the public taste in works of fiction had sunk to a low ebb—(hear, hear). The novel was a name of bad odour—it was vicious in style, and questionable in morality. The author of Waverley succeeded at once in raising it to the highest level, by purifying its spirit, and infusing into it a cheerful, healthful tone of feeling, brightening the path of humanity—(great applause). On the literature of Great Britain his writings exercised a beneficial influence, by the

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lessons of simplicity and good taste which they taught, never tending to foster a bad, or to throw ridicule on a good or generous feeling. Perhaps the works of no author in any country, at any period, commanded a circulation to the same prodigious extent, in the same space of time. The admiration won by his writings has been extended to his country. Those who have been delighted with his delineations have been attracted to the scenes which he has so beautifully described; and I may also say, that even his own countrymen have viewed them with a deeper interest and increasing admiration; and, as has been quaintly said, if his country had not received its name before, it might now have acquired the name of Scott-land—(applause). Were I even competent to speak of the valuable contributions of an historical and miscellaneous kind which Scott has made to British literature, I would not so far trespass on your patience. I cannot, however, sit down without adverting to the claims he has on our esteem as a man—(applause). With reputation and talents which the most elevated might envy, he never assumed superiority over the less gifted and less fortunate. To the young—even to those in the humblest ranks—who sought his counsel, he was a kind and judicious adviser. To those who required pecuniary assistance his hand was open as day. Although his company was courted by princes and nobles, he was not only the joyous companion of his equals, but he did not despise the society of the humble but honest cottar—(applause). None of his writings are more delightful than the letters in which, relaxing from his literary toils, he depicts the groupes of friends and neighbours of all degrees bent on rural recreations. Men of genius have sometimes thought they were released from the trammels of ordinary mortals; but Scott took the most sensible views of the affairs of the world, and attended to all the proprieties of life. And his advice to others were at once mingled with the greatest kindness of heart and the most perfect sagacity—(great applause.) Alas, that prudence should ever have failed him in his own case! but even here the glory and strength of his character stand out in bolder relief. Like one of his own chivalrous champions, fearful as were the odds with which he had to contend, he resolved to buckle on his armour, to summon up all his energies, and to vindicate his honour, or die in the contest. He persevered amidst deep discouragement and sorrows to tax his powers to the uttermost, and, in his own words, "if there be a mental drudgery which lowers the spirits and lacerates the nerves, like the toil of the slave, it is that which is exacted by literary composition, when the heart is not in unison with the work in which the head is employed." The struggle was too severe for his manly frame; he conquered, but he fell, and, in dying, left behind him a renown which will only perish with the English language. The toast was not drunk in solemn silence, but with enthusiastic cheering, and the most vehement marks of attachment to the name of the great minstrel. Bro. Wilson afterwards sung, in fine voice, Scott's song of "The Pibroch of Donald Dhu," a dirge having previously been executed by the band.

Bro. PRINGLE, *M.P.*, after a few introductory remarks, said, the Freemasons had the honour that day of having at their head a young nobleman, the descendant of an ancient family, distinguished in Scottish history. They might remember that a few years ago, when the Sovereign, after having made a short excursion through Scotland, and wishing to see more of it, and, at the same time, enjoy the seclusion of the Highlands, where none of her ancestors had resided for centuries before

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—when the Sovereign expressed a wish to reside on the Braes of Athol, that young nobleman met her Majesty's desire by saying—

"My castle is my Queen's alone.
From turret to foundation stone."

(Applause.) That nobleman (Lord Glenlyon) had come to preside on this occasion at much inconvenience; and important business, which had required his immediate departure from Edinburgh, alone prevented them having the honour of his company at dinner. He proposed, therefore, the Most Worshipful Grand Master Mason, and the Grand Lodge of Scotland—(applause).

Bro. WHYTE MELVILLE, the Deputy Grand Master, returned thanks.

Dr. MEMES, of Hamilton, in a beautiful speech, in which he noticed the rising genius of the sculptor of the Scott statue, proposed the health of Bro. Steel, and success and honour to him in his art, and long might it be until the citizens of Edinburgh were called on to do for him what they had that day done for Scott—(great applause).

Bro. STEEL, in returning thanks, said—that this great meeting of my countrymen should thus express its approval of this work of art, renders this day the day of my life, and evokes my warmest feelings of gratitude —(applause).

Bro. J. T. GORDON, in a flowing speech, in which he traced many points of strong resemblance in the genius and manly characters of Sir Walter Scott and the Scottish bard, proposed the immortal memory of Robert Burns—(immense applause).

Colonel BURNS, on rising to return thanks, was greeted with the greatest enthusiasm. He said he had found in every land, that the name and fame of his father were a passport to the friendship and affections of every class.

Bro. WILSON then delighted the meeting with Burns' fine song of "A man's a man for a' that."

Bro. D. MILNE proposed a cup of thanks to the committees who had superintended and completed the raising of the Scott monument. The total sum expended was between 15,000*l.* and 16,000*l.* The executive committee raised funds to the amount of 7,000*l.* or 8,000*l.*, and when these were expended, the work was incomplete. An auxiliary committee, however, came forward, composed entirely of persons engaged in trade in Edinburgh, who leaving their warehouses, and making a personal canvass of every part of the city, succeeded in raising the necessary funds, by which the monument was completed in the style which now rendered it one of the greatest ornaments of the city. The names of that auxiliary committee were well worthy of mention. They were Alexander Robertson, Esq., of Eldin, chairman; John Dick, Esq., convener; Robert Chambers, Esq.; Robert Bryson, Esq.; Ralph Richardson, Esq.; James Ballantyne, Esq.; Wm. Marshall, Esq.; Wm. Lindores, Esq.; Wm. Donaldson, Esq.; John Castle, Esq., secretary. He proposed the Executive Committee, coupled with the name of Bro. Guthrie Wright, and the Auxiliary Committee, coupled with the name of Bro. Dick—(applause).

Bros. WRIGHT and DICK acknowledged the compliment.

Bro. ALEX. M'NEIL, advocate, proposed the health of the Lord Provost, and expressed the hope that his lordship would consent again to accept the office, which for nearly three years he had filled with so much honour and acceptability.

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The Lord Provost replied, and took occasion to apologize for the absence of J. G. Lockhart, Esq., and Macvey Napier, Esq.

Bro. Robert Chambers, in a touching speech, in which he alluded to the perseverance, devoted ardour, and rising genius of the lamented Mr. Kemp, the architect of the Scott monument, and to the sad casualty by which he was lost to the world, proposed a cup to his memory, which was drunk in solemn silence.

The remaining toasts on the card were then proposed by the following gentlemen :—

By Bro. Pringle, "The City of Edinburgh;" Bro. A. M'Neil, "The Fine Arts of Scotland;" Archdeacon Williams, "British Literature;" Dr. Schmitz, "Music of Scotland and John Wilson;" The Lord Provost, "The Ladies;" Bro. M'Diarmid, of the *Dumfries Courier*, "The Croupiers;" Bro. Gordon, "The Drama and Theatre, in connexion with Sir Walter Scott's writings."

The meet then separated.

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Glasgow.—A letter from Bro. John Main reached us too late for insertion, indeed we have some difficulty in admitting this brief notice. Bro. Main repudiates the charge of mal-ambition in obtaining the chair of the Kilwinning, and turns the tables in his own favour. His letter will probably appear in our next, and with that we must end the controversy.

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# IRELAND.

## TO CORRESPONDENTS.

Verax (Limerick).—The letter has been received; we hope our reply (strictly private) is satisfactory.

J. P.—The differences of opinion are unimportant; "Kiss and be friends."

One of the Hauts Grades.—There may have been some ground for vexation, but the reprisal is anything but Masonic. *Beware!* the party whose officious meddling has disturbed the minds of many, has *no power* whatever; and is altogether *unauthorized*. "Two *blacks* do not make a *white*," is an old saying. Two *spurious* soi-desants cannot make a *pure*. We hope to be spared further explanation.

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*Sept.* 15.—*Grand Council of Rites.*—In compliance with the request of a distinguished Brother, we forbear for the present to publish a very singular document, and hope it may not become necessary to do so.

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Dublin.—The Grand Lodge of Ireland has, at length, recommended to the Duke of Leinster, the appointment of Sir James Stuart, Bart., as District Grand Master for the counties of Derry and Donegal. We shall be glad to hear that the recommendation has received the Duke's assent.

Our attention has been drawn to the apathy of the Grand Lodge of Ireland to the requirements of the provinces; there is a want of reciprocity that engenders an indifference to the governing body—to whom allegiance is certainly due, and to whom tribute should be paid; but in return, protection of local interests, attention to appeals, and, above all, urbanity, are looked to as repayments for allegiance and tribute.—A word in time may be of service.

*June* 24.—*Lodge* 93.—The Brethren of this Lodge dined together at Bro. Jude's Hotel. Bro. Martin, W. M., in the chair; with Bro. M'Namara, S. W., as croupier. Several excellent songs were sung; amongst others, a duet taken from Dr. Smith's new work, "The Lyra

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Masonica," "Let Masonry from pole to pole," which was given in very excellent style by Bros. Tandy and Page. After an evening of delightful harmony, the Brethren adjourned from refreshment to labour, and closed the Lodge at twelve o'clock.

LONDONDERRY, *June* 24—Being the anniversary of St. John, a select party of the Masonic brotherhood dined together in the Corporation-hall. Col. Cairnes took the chair, and Major Snow, R. M., acted as vice president; amongst the company were Capt. Knox, J. P., of Prehen; Alex. Grant, Esq.; Dr. Eames; Dr. Rowe; John Allen, Esq.; G. M. Caldwell, Esq., of the Celtic Lodge, Edinburgh; — Webb, Esq. &c. The dinner was served up in admirable style, and the wines were excellent. After dinner, the chairman took occasion to eulogise, in deservedly high terms, the exertions of Bro. Grant in the cause of Freemasonry, and concluded by proposing that gentleman's health, to which he responded in a highly eloquent and appropriate address. The healths of Major Snow, Capt. Knox, and other distinguished Brethren, were subsequently given, and duly acknowledged, and some excellent songs were sung, especially one by Bro. Caldwell, for a copy of which we regret our inability to make room in the present necessarily brief notice of the proceedings. The evening was spent in the utmost harmony and social enjoyment, and the company separated at an early hour, highly delighted with the entire proceedings.

BELFAST, *June* 24—Being the anniversary of St. John's day, a number of Masonic Lodges, in this town and neighbourhood, celebrated the occasion by marching in procession from the Linen-hall to Ballynafeigh, decorated in their Masonic insignia, and accompanied with drums and fifes. On arriving at a field in Ballynafeigh, the property of Mr. Spence, they were addressed, in an excellent discourse, by the Rev. H. Hazlett, of Castlereagh. We understand that the working people attached to the Order conducted themselves throughout the holiday with exemplary decorum. A troop of little boys afforded much merriment parading the town in orders of their own making, and, to the extent of their capabilities, closely imitating the proceedings of the parent procession.

WATERFORD, *June* 24.—The Masonic Lodge, No. 5, celebrated the grand festival of St. John in the most happy and convivial spirit of true fellowship and social harmony. The members assembled at Dolphin's Commercial Hotel, and the lasting devotion to the glorious and sublime principles of Masonry was never more conspicuous amongst the members present; it was a complete revival of local obligations by the venerable craft. The festivities of the evening were enhanced by appropriate toasts, sentiments, and speeches from Major Poole, of the Madras Cavalry, a Brother of No. 5 and of a Lodge in Madras, Bro. Condon, secretary, Bro. Pelham Babington, &c. Piano and song ushered in the morning. The *cuisine*, &c. part of the entertainment, was admirably got up by "Mine Host" of the Commercial.

CORK, *June* 24.—*First Lodge of Ireland.*—The Brethren united under the warrant and banner of this venerable Masonic convention, commenced assembling in the ante-room of their *suite*, Tuckey-street, at six o'clock, p. m. (having previously installed their Officers at high noon), and at seven were ushered in procession into the spacious and beautifully proportioned apartments used as their Banquet Hall.

The evening was passed in the most cordial harmony and interchange of happy and social sentiments by the Brethren and deputations of

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visitors from several Lodges of this city and county, as well as from Lodges 12, Dublin, and 13, Limerick. Their enjoyment was enhanced and enlivened by the freely accorded exercise of talent of the professional Brethren and other members of the Craft, whose vocal and instrumental performances were of the highest order, comprising many of the most celebrated compositions and arrangements of the Italian and German masters.

The Brethren separated at the verge of the prescribed hour of the evening, with the liveliest impressions of the pleasures derived from their meeting.

*No.* 8, *or St. Patrick's Lodge*—This ancient, numerous, and respectable Lodge held the celebration of the festival of St. John, on Wednesday, at M'Dowell's Great Rooms, Imperial hotel. After the transacting of some Lodge business, the Officers and Brethren marched in procession to the banquetting room, where a dinner was laid before them in every respect worthy of the renovated splendour of this magnificent establishment.

The routine and other toasts were neatly and appropriately prefaced by the newly-elected W. M., and many of them were ably and eloquently responded to by the Brethren and visitors.

The Masonic airs and chorusses were given from the lately published volume of Bro. Dr. J. Smith, whose harmonious arrangement of them was much to be desired, and whose felicitous adaptation of more recent compositions to Masonic words, forms a valuable addition to this class of music. Selections from the Orpheus collection of German glees were rapturously applauded by those Brethren who had not the opportunity of hearing them elsewhere. Several three and four part glees, sentimental or joyous, as the occasion demanded, were also sung by Bros. Keays, A. D. Roche, Wheeler, and M'Carthy, the latter presiding at the piano, and those present who are constantly in the habit of hearing these talented and clever artists, freely admitted that their efforts were most successful.

The many Brethren of other town Lodges, who assisted at the banquet, appeared delighted, while the members from the county Lodges will take with them the remembrance of a most courteous and fraternal reception—a musical treat of a description rarely participated in, and an evening of unsullied enjoyment.

*Aug.* 18.—Michael Furnell, Esq., *D. L.*, Provincial Grand Master of North Munster, attended the invitation of the Masonic Order at Cork, for the purpose of installing Sir William Chatterton, Bart., as Provincial Grand Master of Munster, and at four o'clock, p. m. the large rooms of the Imperial were densely crowded with the fraternity. The sublime and solemn ceremonial was performed with the most becoming dignity by the R. W. Bro. Furnell.

We deem it a marked favour to have obtained his excellent charge on the occasion, viz:—Rt. W. Sir,—When I congratulate you on the very exalted and honourable position in which you are now placed, as the legitimate head of such an august assemblage as are now around me, of men professing undeviating devotion to the Divine ordinance of universal philanthropy, and of moral rectitude: a position adding the brightest lustre even to that high and proud station you so justly hold in society, I repeat that while I sincerely congratulate you thereon, it becomes my duty to intimate to you that the office is also fraught with much onerous responsibility and serious care, for "if it is worth while

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to do a thing, it is worth while to do it right;" and it devolves upon you R. W. Sir, to watch over and foster the district confided to your charge, and by wholesome order and well-regulated firm discipline, to curb those frailties inherent on human nature; for we can scarcely flatter ourselves but that in the extensive body under your controul, there may not unfortunately be some occasional lamentable instances of the taint of worldly wrath and discord, profaning the regions devoted to harmony and love: but though such lamentable circumstance should cause you much pain and sorrow, even to the creating a restless pillow, yet I assure you so rich is the reward, and so solacing the contemplation of carrying out the sublime principles of our institution, and by untiring care and bright example, cementing such a body of good men by those principles, that you will deem yourself amply repaid. But, R. W. Sir, when I commend to you firm decision, and due discipline, permit me, very dear and esteemed Brother, most respectfully to impress upon your mind, the priceless importance of endeavouring to enforce the maxim, that—

> "Order is Heaven's first law, and this confest,
> Some are, and must be, greater than the rest,"

by a *suaviter in modo*, rendering the strict maintenance thereof as easy and imperceptible as possible; yet, should unforeseen incidents ever ruffle your horizon, you must uphold the supremacy of that symbol you now possess, with unshrinking firmness, remembering the aggressor has an ordeal whereunto to appeal, a course more becoming than the admission of a moment's turmoil within your temple; and now, R. W. Sir, one word of further advice and I have done; you should ever cause the regular meetings of the Provincial Grand Lodge of Munster to be scrupulously observed. You should, by yourself, your very excellent D. P. G. M. Brother the High Sheriff, or some authorised of your Grand Officers, punctually every year, or half-year, inspect the transactions of every subordinate Lodge, making record on their books, and on your own, of the results; for be assured, though the surveillance may at first be thoughtlessly deemed unpalatable, it will soon prove most acceptable, not only producing becoming regulation, but testifying merits. I congratulate you on the magnificent array assembled, and with such a phalanx of good and experienced Brethren, I am convinced that your onerous duties will be not only rendered light, but gratifying, and that your meridian position will cast the most radiant splendour on our Grand East, and let me assure that North Munster, and the humble individual who addresses you, will ever endeavour to prove as one stock of the same scion, uniting without distinction to advance the Order universal, and to uphold the Irish constitution, and the Rt. W. the Grand Lodge, our supreme head. I conclude by fervently praying the Great Architect of the Universe, in his mercy and love to pour down his blessing on this meeting, and our lawful labours, past, present, and to come.

Cordial and marked thanks were tendered to Bro. Furnell, and at six o'clock over one hundred Brethren enjoyed M'Dowell's best: the Rt. W. P. G. Master, Sir William Chatterton presiding, in a way that fully proved his perfect adequacy for the office: and after a social and rational enjoyment, enhanced with harmony of rare excellence, the meeting separated at an early hour, all anxiously desirous of a speedy reunion.

NENAGH, *June* 24.—The festival of St. John was duly celebrated by the Brethren of 201 and 208, at Brundley's hotel. The Worshipful Master of 208, John Bourchier, Esq., presided, and the W. M. of the

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Ormond Masonic Lodge, 201; Brother Lewis, and the Officers of both Lodges were present. The varied and inexhaustible fund of pleasantry and humour which flowed from the inimitable Denis Leonard, kept the Brethren at the festive board in one continued state of joyous mirth during the entire evening.

After the usual loyal and Masonic toasts—and on the Master's health being drunk—Bro. Bourchier rose amidst great cheering, and delivered a most impressive address.

On giving the health of Bro. Dempster, the D. P. G. M. of N. M., the chairman said:—The next toast I shall beg to propose is that of a Brother to whom we owe a deep debt of gratitude, one who, when Masonry lay dead in this town, like a second Prometheus, reanimated the lifeless body, and restored it to its pristine vigour; always at his post to assist at our labours, guide us by his counsel and animate us by his example. I trust we shall never see the day when these services will be withheld on his part, or undervalued by us; for, in the words of the song—"There is nae luck aboot the house—There is nae luck about the Lodge when Jemmie is awa."

Bros. Langley, Adam Fletcher, and Robert Fletcher, travelled upwards of seventy miles to be present on the occasion.

*Ormond Masonic Lodge*, 201.—The Brethren met lately at Brundley's hotel, for the purpose of entertaining their much-respected brother, Denis Leonard, at dinner, on the occasion of his being elected as an honorary member of the Lodge, and to take a farewell leave of him previous to his departure on a professional visit to America. Bro. R. Lewis, *W.* M., in the chair.

After the Queen and usual loyal and Masonic toasts were drunk, the *W.* M. requested the Brethren to fill a bumper in wishing health and prosperity to a highly respected Brother—one whose talents were of the first order, and whose name was justly celebrated all over the world as the best representative of the real Irish character now extant. But it was not for his extraordinary talents that the Brother he alluded to claimed their fraternal regard and esteem, so much as for his general urbanity of manners and warm-heartedness in the cause of Freemasonry, always abounding in charity and brotherly love, and ever ready to respond to the call of the craft—need he name this Brother? Brother Leonard's health, and prosperity to him wherever he goes—and a safe return home—three times eleven, with Masonic honours. Air—"'Mid the changes of life should I e'er chance to roam."

Bro. Leonard, in feeling and suitable terms, acknowledged the compliment.

Several excellent songs were then sung, and after enjoying a very pleasant evening, the Brethren separated "in peace, love, and harmony."

Limerick.—The Duke of Leinster politely declined the Masonic invitation to dinner by the Brethren of the craft in this city. His Grace is staying at Cratloe Woods, the seat of A. S. O'Brien, Esq., *M.P.*, within three miles of Limerick, beautifully situated on the lower Shannon, nearly opposite Tervoe house, and the famous Carrig-o'Gunnel.

*Aug.* 15.—The Triune Lodge, No. 333, entertained the Provincial Grand Master of North Munster, Bro. M. Furnell, Sov. Gd. Ins. Gen. in their Lodge-rooms, Henry-street, Limerick, on his return from the Continent, and not only was the banquet all that could gratify in the selection of viands, wines, and harmony of the highest order, but there



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was that universal glow of love and happiness pervading the company (truly known but to the craft) on this reunion, after a separation of five months. The W. Master, William Henry Massy, presided in the most efficient style, and after happily prefacing the usual loyal and Masonic toasts, proposed the health of their distinguished guest, in a most animated and vivid address. In his exordium he entered into the subject of Freemasonry, its principles, and its great moral power over the human heart and mind; he next drew the character of a true and faithful Mason, and summed up this character by naming Brother Michael Furnell. Bro. Massy concluded as follows:—It therefore only remains for me to say, Right Worshipful Sir, that during your visit to the Continent, while we looked fondly forward to your return, and counted the days of your absence, we also looked carefully that allegiance to you, as our Grand Master, and to Masonic principles, should remain unbroken: and though efforts to the contrary may have been attempted, it only carries out one of those strange problems of human nature, namely, that greatness and distinction must pay the penalty of their superiority by being pursued by envy and calumny. I speak this in general terms, and I desire not to make any particular allusion. Should you, Right Worshipful, be pursued by such unmasonic sentiments, you can throw it off with as much ease and disdain us the lion does the fly from his neck, which buzzes round him and attempts to sting: and for ourselves—the Triune Lodge—composed, as it is, of the *élite* of our county, as well in rank and station as in Masonic worth, we—the youngest born of your Masonic progeny—have, during your absence on the Continent, guarded your honour and fair fame as warmly, as jealously as every member of our Lodge would do his own. Right Worshipful Sir, the members of 333 are your faithful children in Masonry. We are ready to stand by you on all occasions; we offer ourselves to you as your body-guard—you will find us firm in danger—faithful in love—ever ready to uphold the pure principles of Masonry, and you its brightest ornament—its "*decus et tutamen.*" We thank you, Right Worshipful, for coming amongst us this evening; our hearts bound joyfully at seeing you in the midst of us. In the name of the Lodge, over which I preside, I give you a hundred thousand welcomes on your return to your native land, and drink your health and long life, and every happiness to you.

It is impossible to describe the rapturous reception given to the toast, and to which the R. W. Provincial Grand Master responded in truly affectionate and soul-thrilling terms; the meeting was one rarely, if ever, equalled in pleasurable happiness, confidence, and love.

*Eden Masonic Lodge, 73, Aug. 22.*—The P. G. M.: N. M. was entertained to dinner by Lodge 73, on his arrival from a continental tour. The chair was filled by W. M., Bro. R. Wallace, on his right the P. G. M.: N. M., Bro. Furnell; on his left the Dep. P. G. M., Bro. Dean Freeman; Bro. Massy, W. M. 73; Bro. Sexton, W. M. 13; Bro. M'Donogh, G. R. C. Albert Lodge, 100; Bro. George Furnell, S. W. 12, and several other visiting Brethren.

The cloth being removed, the first toast, as is usual, "Our lovely, gracious, amiable Queen;" "Prince Albert; Albert, Prince of Wales, and the rest of the Royal Family;" "The three Grand Masters, the Duke of Leinster, Earl of Zetland, Lord Glenlyon."

The CHAIRMAN then observed, the next toast was the toast of the evening, and said—Brethren, if I rightly know the object of our meeting here this evening, it is to testify our respect to Masonic worth—to

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pay the least compliment in our power to the best of Masons, and to show him, if it were at all necessary, that he has our full, our firm, and our entire confidence. We have met together this evening, Brethren, to hail, with delight, with pleasure, and with happiness, the return of the P. G. M. of North Munster from a continental tour, in good health and spirits; and, Brethren, why should we not do so? If we take a retrospective view of Masonry, what do we find; that a very few years ago, it was at a low ebb in this city, and, I may say, nearly extinct, when the P. G. M. threw himself into its ranks, with an ardour not easily to be described, and with a matchless perseverance wrought at it incessantly, until he brought it to the high position it now holds in your city—a position, I am happy to say, second to none in Ireland; for I believe I am justified in saying, that we have as good working Masons in Limerick as there are in Ireland, and probably I need not travel out of the precincts of Eden Lodge, 73, in order to find them; and I ask you, Brethren, to whom are we indebted for this? I reply, to the P. G. M., who, by his fostering care, assiduity, and example, has rendered Limerick pre-eminently remarkable for its workings, and I sincerely believe if ever there was a man who had his heart and soul centred in Masonry it is our P. G. M. He not only labours at it incessantly by day, but it is my impression his nocturnal slumbers are engaged therein; and, Brethren, I think I am perfectly warranted at coming to this conclusion, for his acts bear me out—and I would ask what are they? I regret my inability to tell you all, but I will endeavour to detail one or two:—Take, for instance, a Brother who has an object in view, and let him make his case known to the P. G. M., and I say, without fear of contradiction, that, if it were necessary, he the P. G. M. will cross the Atlantic, aye, and that at the peril of his life, in order to accomplish that for which the Brother seeks; and surely, Brethren, we cannot shut our eyes to his practical acts to the distressed Craft. Numerous, I must say, as they are bountiful—generous as they are considerate, and only, in my mind, to be equalled by the happiness that it affords the P. G. M. when bestowing them. Take the P. G. M. as a man and a Mason, we find him kind in disposition, bland in his manners, courteous in his demeanour—if our P. G. M. was a selfish Brother, he, with his independent fortune, could retire to his elegant country estate, Cahirelly Castle, and there he might enjoy himself in the sweet retirement of private life—there he might recline on the richly embroidered couch, or bask in his delightful arbour, or might enjoy himself in his picturesque demesne in following those pursuits that would be so congenial and beneficial to his health; but, Brethren, what do we find the contrast to be, locked up in his study, in his town residence—there devoting his whole time and giving his undivided attention to the interest of the Craft. Brethren, I do fully persuade myself, that when it shall please Providence, in some fifty years hence, to receive the P. G. M. into celestial bliss, that such is the P. G. M.'s love of Masonry, that the sign of the compass will be found engraved on his heart, in the Grand Lodge above. Brethren, there is only one thing that mars the pleasureable feeling of this evening, to me it is, that your chair is not filled by some other member of 73, that could do some better justice to the P. G. M.'s qualities as a Mason. Brethren, I confess my inability as much as I regret my incapability to do so; you must, therefore, only take the will for the deed; but, Brethren, it is to me at all times a high honour to have a Prince Mason on my right as well as on my left, and to be surrounded

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with other exalted ones; but at the present moment I have a much higher honour, for I have the prince of Masons on my right, a Brother whose heart wins as he travels, and, Masonically speaking, a mind that dazzles where it dwells. Brethren, if I rightly understand the expressions of your eyes, I think, by the fire therefrom, that you are anxious to give vent to your feelings, and it would be bad taste in me to detain you further, therefore, without further preface, I will give—"The health of that accomplished gentleman, that excellent and worthy Brother, that incomparable Mason, Bro. M. Furnell, P. G. M. of North Munster."

The P. G. M. of North Munster returned thanks in a marked strain of eloquence, and concluded by saying, that he should never forget the paternal feelings of Lodge 73 towards him.

The following toasts were then proposed—"Bro. Sexton, W. M., 13;" "Bro. Massy, W. M., 73;" "The Visiting Brethren," "Distressed Craft," &c.

Bro. Wm. Ranelow presided at the pianoforte, when, after several delightful songs, duets, &c., Lodge was closed in peace, love, and harmony.

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To the Right Worshipful the Provincial Grand Master of North Munster.

Right Worshipful Sir,—I am directed by the Provincial Grand Lodge of Munster to transmit to you the following resolution passed on Tuesday, the 18th August, and which was read and unanimously approved of in open Lodge, on Friday, thh 28th August.

Proposed by the Right Worshipful the Deputy Provincial Grand Master, seconded by Bro. Anthony Perrier, P. M. No. 1,

"That the best thanks of this Provincial Grand Lodge are due, and hereby presented to our highly-esteemed Brother, the Right Worshipful Michael Furnell, for the fraternal zeal and promptitude evinced by him in coming forward to assist at the installation of our Provincial Grand Master."

(By order,) JOSEPH FRANCIS SPEARING,
Provincial Grand Secretary.

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# FOREIGN.

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

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PARIS.—Dr. Leeson, the delegate from the Supreme Council 33°, for England and Wales, has been received with marked distinction.

*June* 29.—A reunion of the Supreme Council took place this day, at which the subject of the resolution of the Grand Lodge of England, in relation to the exclusion of Jewish Brethren from the Grand Lodge of Berlin, was considered, and the decision arrived at most warmly welcomed.

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A toast was dedicated by Brother Weil, to the Earl of Zetland, Grand Master of England; to Bros. Faudel and Crucefix; to Dr. Behrend, and all those who have nobly sustained the universality of Freemasonry.

It was announced that the Duc Decazes, Grand Master, had received his special letter of credence to confer with the Prince Royal of Prussia on this important subject. These announcements were received with loud acclamations.

STRASBURG, *Aug.* 16, 17, and 18.—A grand Masonic meeting has just been held here. It was attended by many distinguished Brothers of the craft from Germany, Switzerland, and Belgium. Elevated subjects of philosophy and morality were discussed, and important resolutions come to. The meeting closed with a grand banquet, at which a liberal collection was made for the poor. The next general meeting is to be held at Stuttgard.

JAMAICA.—Dr. Lewis Ashenheim has published, in the *Jamaica Morning Journal*, some remarks on an article, by "*Sit Lux*," that appeared in the *Freemasons' Quarterly Review*, of December, 1845, in which the Doctor animadverts with much severity on the general tendency of the article.* Dr. Ashenheim has also delivered some lectures to the Brethren on the principles of Freemasonry.

*May* 12.—*Opening of the Glenlyon Lodge.*—A charter having been received from the Grand Lodge of Scotland, authorizing the consecration of the Glenlyon Lodge which has hitherto been working under a dispensation granted by the Right Worshipful the Rev. W. G. P. Burton, Provincial Grand Master of Scotland. This day was fixed by the Provincial Grand Master as the day on which the ceremony of opening the Lodge should take place.

At a little after four o'clock, the Brethren (about one hundred and fifty in number) of the several Lodges, viz.—the Glenlyon, the Provincial Grand Lodge of Scotland, Union and Concord, and Royal, formed themselves into processional order.

The Brethren of the several sister Lodges remained in an ante-room, while the Glenlyon Lodge opened in their Lodge, the Grand Lodge being opened in another room. After the Glenlyon Lodge was opened in due form, the Brethren of the sister Lodges were invited in; first, the Royal Lodge, and then the Union and Concord. The proceedings having been conducted thus far on the first step of Masonry, the whole body opened on the third step, after which, the Right Worshipful the Provincial Grand Master, and the Officers and members of the Grand Lodge were informed the Glenlyon Lodge was ready to receive them, and they were invited to attend. The Grand Lodge then entered, and the Provincial Grand Master and Deputy Grand Master were received with honours.

The ceremony of opening the Lodge and the installation of Master was proceeded with. The usual Masonic lectures were given, and after the acclamation of the Brethren, the Master returned his acknowledgments.

He then took his seat, when the Officers were presented in turn, and invested with their several badges of office, as follows:—Brother C. A.

* We can assure Dr. A. that no one will more admire his impulsive earnestness than "*Sit Lux*," who is deeply interested in the welfare of the Jews, and who has nobly espoused their cause on the Continent. Had the Doctor known this, certain we are that his remarks would not have been *published*. Zeal such as Dr. A.'s is, however peculiar to the better portion of the Jews.—ED.

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Robins, Senior Warden; Brother A. A. Chevalleau, Junior Warden; P. J. Fearon, Treasurer; Brother J. A. Cator, Secretary; Brother Wm. Arnold, Senior Deacon; Brother F. M. Fishburne, Junior Deacon; Brother Charles Gadpaille, Inner Guard; Brother Isaac Iffla, Tyler. They severally returned thanks to the Master for the honour conferred.

A conjoined salutation from the entire Lodge was hereupon offered to the Right Worshipful Master, upon which he addressed the assembled Brethren energetically, on their respective duties.

The blessing of heaven being then invoked, the Lodge closed, and the procession returned to the place whence it started in the like order.

About 130 of the Brethren shortly after the closing of the Lodge, assembled at a most sumptuous entertainment, which had been prepared at the Commercial hotel.

After the cloth was removed, the following toasts were proposed and drunk, each followed by an appropriate tune from the band which was in attendance:—"The Queen;" "Prince Albert and the Royal Family;" "His Excellency the Earl of Elgin and Kincardine, our noble Governor," with nine times nine; "the Army, and the Heroes of India," (loud and enthusiastic cheering.)

Bro. Captain PENNINGTON, returned thanks for this toast. The gallant Brother spoke in so low a tone that we could not catch his words.

"Admiral Austen and the Navy."

Bro. JAMES DERBYSHIRE, in the absence of any Naval character, returned thanks for the manner in which this toast had been responded to.

"The Earl of Glenlyon, the Grand Master of Scotland."

The Right Worshipful Bro. BURTON said, that though he might be somewhat out of time in responding to this toast, as the representative in this country of the Noble and Most Worshipful Grand Master of Scotland, he rose to return the Brethren his thanks for the honour they had done his lordship. He was convinced that my Lord Glenlyon, were he present, would be delighted at what had taken place that day, and at hearing his claims so generously acknowledged. Clanship was an instinctive feeling among the Scotch, and the humblest clansman could always claim friendship and respect from the noblest of his clan, and be sure of having those claims cheerfully received. There were ties still greater than those of clanship; ties more unalienable, and, if possible, more highly appreciated—the ties of Masonry; and Lord Glenlyon, as a Mason, and as the head of the Templars, must and will feel those ties in their very highest importance. Lord Glenlyon would feel pleasure in returning thanks to that assemblage of the Brotherhood in person, and though he had but an humble substitute in him, he returned his most hearty thanks for the honour done his Lordship.

"The Earl of Zetland, the Grand Master of England."

Bro. FEARON said, as there were several Brethren present who had received signal favours at the hand of the Earl of Zetland, he would call upon one of them to acknowledge this toast. He begged to call upon the Senior Warden of the Concord Lodge.

Bro. J. ARIANO said he was placed in a dilemma. If he had not received such marked and distinguished favours from that noble individual, he would feel much difficulty in responding to the toast, not that the subject of the toast did not afford ample matter to dilate upon, but from his own want of language to express his sentiments. That day reminded him of the one upon which, through his lordship's kindness

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and assistance, the epithets of irregular and spurious were removed from the Lodge to which he belonged. It was really difficult for him to go on, but after the favours he had received, he was emboldened to call the attention of the Brethren to a publication. (Here the Brother paused, then observed, "Perhaps I am a little out of order." Then turning to Bro. Fearon, he said, "You see, my Brother, you have brought me into trouble." Cries of "No, no—go on.") Really, Worshipful Sir, what with the novelty of my position, your excellent wines, and my ideas running into each other, I am at a loss to go on; but I rely on that virtue by which our society is distinguished above all others, namely, charity, for my support in this difficulty. I beg to acknowledge the honour you have done our Noble Grand Master, the Earl of Zetland.

"The Duke of Leinster, the Grand Master of Ireland."

Bro. Dr. Fishburne, as an Irishman, would feel himself called upon to acknowledge the compliment paid to all Irishmen in the toast which had just been drunk to the Duke of Leinster, but he had less hesitation in addressing the Brethren now, than he would have on any ordinary occasion, because he had peculiar reasons for acknowledging the worth and high honour of his Grace the Duke of Leinster. His grandfather, his father, his uncles, had all been tenants of that noble lord, and some of them were his tenants that day; he had therefore had opportunities of knowing his lordship as a man; and as a Mason he also knew him, for he had the honour to sit and serve under him. I feel, sir, that I cannot do justice to the toast; I did not expect this, and was therefore not prepared to address you; but I could not let pass the opportunity of acknowledging the worth of so good, so honest, so noble, and so upright a man as the Duke of Leinster. I return you my thanks for the toast.

The Worshipful Brother Rutherford said, he was sure every heart would leap with joy when they heard the toast he was about to propose. It was the health of no less a personage than our late Governor, Lord Metcalfe. (Cries of "nine times nine.") Twenty times twenty, if you like. (Loud and long continued applause.)

"The President and Members of the Council."—"The Speaker and the Honourable Members of Assembly."

Bro. John Nethersole, in the absence of any member of the present House of Assembly, begged to call upon an ex-member, the Right Worshipful Brother Dr. John Ewart.

Bro. Ewart, having been called upon in so marked a manner, would not refuse to respond to that call to the best of his ability. He had had the honour of a seat in the House of Assembly for seven years, and during that time had performed his duties to the best of his ability. He had now ceased to hold a situation he was once proud of, but he was sure he only spoke the sentiments of the country when he said that the present House of Assembly was composed of as good a set of members, and was altogether as good a House, as the country has had for a long time. He was satisfied that they would never forget that they were the representatives of the people, and the guardians of the public purse; that they would do their utmost to secure equal justice, equal laws, and equal rights to all; and that they would always preserve inviolate the rights of the people. He felt assured that the country was safe in the hands of the House of Assembly which it now has, and he returned thanks for the honour which had been done the members of that House.

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Bro. ROBINS said that no one liked justice better than Freemasons; equal laws and equal justice they venerated. He would therefore propose the health of the Chief Justice and the Judges of the land.

The Worshipful RUTHERFORD proposed the health of the R. W. P. Grand Master, the Rev. W. G. P. Burton.

(We regret that the state of the Rev. P. G. Master's health had compelled him to retire before this toast was drunk; indeed it was evident throughout the day he was labouring under severe indisposition.)

The R. W. Dr. EWART said, as the Provincial Grand Master was not present, he felt it incumbent on him to return thanks for the toast just drunk. He was sure that if the Grand Master were present, he would do so in much better terms than he (Dr. Ewart) could. It was not the first time that he had been called upon to acknowledge a similar compliment to this worthy individual. In stating his own opinion, he was satisfied that he was only uttering the sentiments of all who knew the Rev. and Worshipful Grand Master. As a man, he was beloved by all; as a Christian minister, he was valued and respected by every member of his church and by all his parishioners; and as a Mason, his exertions for the benefit of the Craft were invaluable and unceasing. Every one who had seen the efforts he had made for the advancement of Masonry in this country, would acknowledge that his chief aim had not only been to extend Masonry, but to raise its respectability, and to benefit the Craft generally, under whatever Grand Lodge the particular branch may work. That he has the advancement of Masonry at heart, he need only appeal to the efforts he had made to establish, encourage, and foster the Glenlyon Lodge, to testify; his efforts were to connect all branches of the institution. As Grand Master of Scotland, he was desirous to aid and befriend all Lodges, whether English, Scotch, or Irish. He has told you to-day that he desires that we may all work as a single body, no matter under what denomination we are established. I need not, however, take up your time in saying any more in favour of one whom all must acknowledge as the strenuous advocate of Masonry—the benefactor of the poor, and the friend of all. I return you thanks for the manner in which you have drunk the toast.

"The Attorney-General and the Bar."—Brother DOUGLASS returned thanks.

"The Mayor, the Magistrates, and the Corporation."—Brother JOHN NETHERSOLE returned thanks.

"The Deputy Grand Master."—Bro. EWART returned thanks.

"The Master of the Glenlyon Lodge."—Bro. RUTHERFORD returned thanks.

"The Press."—Bro. JACKSON returned thanks.

Several other toasts were drunk, and a few songs were sung before the company separated, as Masons should, in harmony among themselves, and with charity towards all mankind.

*Provincial Grand Lodge.*—This Lodge held its quarterly meeting at Glenlyon Hall, No. 37, King-street. At the conclusion of the ordinary business, a Grand Council of Holy Arch Masons was held, when the charter of the Holy Royal Arch Chapter was read, bearing date 12th February, 1846.

NEW BRUNSWICK.—*Carleton Union Lodge.*—Very recently a warrant was received from the Earl of Zetland, by a suitable number of Brethren

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residing in Carleton, on the western side of the harbour of St. John, authorizing the organization of a Lodge of Free and Accepted Masons, under the name of "The Carleton Union." The Worshipful Master and members of the Albion Lodge of this city were specially invited by the members of the latter body to instal them, according to ancient form. The Worshipful Master and members of Hibernian Lodge, cheerfully and unanimously resolved to co-operate with the Albion Lodge. The anniversary of the Festival of St. John the Baptist was selected as a suitable day for the performance of the ceremony, and shortly after 2 P.M. about two hundred of the Masonic Brethren proceeded in the usual order from their spacious Lodge Room in the St. John Hotel, to the ferry-landing, where the steamer was ready to receive them, under the excellent management of Captain T. M. Smith, the master of the steamer being engaged in the performance of important Masonic duties connected with the arrangements of the day. We observed the beautiful banners of the Albion and Hibernian Lodges fluttering gracefully in the breeze. A majority of the members of the St. John, and several belonging to the Portland Union Lodges, were also present, who arranged themselves under these banners. After taking a turn round the harbour, the procession was received at the landing on the western side by the Carleton amateur band, playing the National Anthem and Rule Britannia, airs which were grateful to the ears of all, as Masonry inculcates most emphatically the sterling principles of loyalty and attachment to the throne, and implicit obedience to all constitutional authorities. The band then preceded the Brethren to the church, playing a Masonic march. The services of the day were read by the Rev. the Rector of Carleton in his usual clear and impressive manner. An excellent sermon was then preached by the Rev. Dr. Gray, from the 10th and 14th verses of the 11th chapter of St. Matthew. After the sermon, the Brethren, preceded by the Master and officers elect, and the members of the Carleton Union, and again enlivened by the inspiring strains of our musical young friends of the Carleton band, proceeded to the new Lodge Room, where the solemn and imposing ceremony of installation took place. The Brethren then partook of a collation, served up by the Stewards of the Carleton Union, and then the whole procession marched to Sand Point, where on their embarkation the national anthem was again played. Upon landing on the eastern side, the band struck up the Freemasons' March, which was played in advance of the procession, until the Brethren re-entered their Lodge-room at the St. John Hotel. And thus closed the interesting proceedings of an eventful day in the annals of Freemasonry.

The ceremonies of St. John's day will no doubt create a lasting impression on the minds of all who were present. The solemn mysteries, which Master Masons alone could witness, were of the most imposing character, and well calculated to have the most salutary effect. As the holy writings were carried through the long line of Brethren, on the order of procession being reversed, on the required occasions, every head was uncovered, and the banners were lowered, purposely to exhibit a humble and grateful reverence for the sublime and awful truths which those writings contain, and which many, very many beautiful illustrations, connected with the mysterious rites of Freemasonry, are so admirably calculated to enforce, and to render the more impressive. The service at the church, and the feeling discourse of a reverend and venerable Brother, we humbly trust may be the means of directing our



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minds to the study of those holy writings, and to reverence those truths with which they so copiously abound.

The festival of St. John the Baptist of 1846 we shall long remember; the day was propitious, the sun shone brightly, and the atmosphere was clear and pleasant. All the proceedings, under the direction of the Marshal of the day, Bro. M'Lardy, were conducted in excellent order; and the Mysteries with that peculiar solemnity, to which in the minds and hearts of all worthy Brethren they are so justly entitled; and as doubtless peace and harmony amongst the Brotherhood are the more firmly established by such unions, it is with no ordinary feelings of pride and pleasure that we publish this partial record of events, connected with the establishment of another society, amongst us—to use the emphatical words of its Senior Warden, "a branch of the same ancient tree,"—and to whom, whilst we cheerfully tender the right hand of fellowship, we heartily wish the most abundant success, in which feeling we hesitate not to affirm, that we are cordially joined by every true and worthy Brother, who has the good of the Craft and its best interests near to his heart. "Behold how good and how pleasant it is for Brethren to dwell together in unity!"

MONTREAL, *May* 20.—A Provincial Grand Lodge was held at St. George's Lodge-room, at which the R. W., the Hon. Peter M'Gill, was installed Provincial Grand Master for the district of Montreal and William-Henry; on which occasion the R. W. Brother was proclaimed and saluted. He then appointed his officers. Bro. F. Griffin was unanimously elected Provincial Grand Treasurer. The following Committee of General Purposes was appointed by the P. G. M., viz.—the Deputy P. G. M., the Grand Wardens, Bros. Griffin, Harington, David, and Browne.

*June* 8.—It was moved by Bro. Harington, seconded by Bro. Gun, and carried unanimously,

"That the R. W. Brothers, the Rev. Dr. Oliver, of Scopwick, and Dr. Crucefix, of Gravesend, England, be honorary members of this Provincial Grand Lodge, and that they be requested to accept this mark or our esteem for their valuable services in the cause of the Craft and its Charities."

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# AMERICA.—UNITED STATES.

## COUNCIL OF RITES FOR SCOTLAND.

WE regret to perceive that our respected contemporary of the London *Freemasons' Quarterly Review*, has been led into an error, or designedly imposed upon, in relation to the position which the Supreme Council 33rd, of the Northern Jurisdiction of the United States, holds to the Council of Rites for Scotland. The latter body is not recognised by the former as a Supreme Council 33rd of the "ancient and accepted rite." It is true, that the Scotch Council tendered to the Sov. Commander of the American Council, and his next officer in rank, the compliment of honorary membership in their body; but, for reasons promptly and fully communicated to their presiding officer, the intended compliment

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was declined, and the certificates returned. This transaction took place some months ago; and as the correspondent of the Review is probably a member of the Scotch Council, the presumption is that it was known to him. If it were not, he should have waited until he had informed himself correctly, before he assumed to enlighten the Masonic public on a subject affecting the regularity of the proceedings of a foreign Council. The Scotch is a Council of *accumulated* rites, claiming to exercise a jurisdiction, the right to which is not conceded by the Northern Council for the United States. Our intelligent Brother of the Review, will at once perceive, that while this question remains open, any proceeding on the part of the latter, or its officers, tending to a recognition of the former, would be, to that extent, a virtual surrender of the matter at issue. He will also perceive that the claim of the Scotch Council may improperly acquire validity in Europe, from the relation in which that body is made to stand to the Supreme Council in this country. Until that relation is definitively settled, the acceptance of a compliment like that, the premature announcement of which in the Review, has elicited this notice, is not likely to take place.—*Freemason's Monthly Mag., U. S.*

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## SUPREME GRAND COUNCIL OF THE THIRTY-THIRD DEGREE,

FOR THE NORTHERN JURISDICTION OF THE UNITED STATES.

*Universi Terrarum Orbis Architectonis per gloriam Ingentis.*

ORDO AB CHAO.

From the EAST of the Grand and Supreme Council of the M. P. Sov. Grand Insp. Gen. of the Thirty-third Degree, under the C. C. of the Zenith, near the B. B., answering to the 40° 42′ 40″ N. lat. and 2° 51′ 0″ E. lon. meridian of Washington City:

TO ALL TO WHOM THESE PRESENTS MAY COME, GREETING:

HEALTH,—STABILITY,—POWER.

Know ye, That the undersigned, M. P. Sov. Grand Inspectors General, in Supreme Council of the Thirty-third Degree, for the Northern Masonic District and Jurisdiction of the United States of North America, duly ond specially congregated, at our Grand East, in the City of New York, this 29th day of Tamus, A. Hm. 5606—A. Libis. 2382, which corresponds to the 23d day of July, 1846, of the Christian Era, and A. Ois. 728, and A. Min. 532, at our Grand Council Chamber, where reign

UNION,—CONTENTMENT,—WISDOM:

By unanimous consent and resolve, *Order*, that the following official announcement be published in the "*Freemasons' Monthly Magazine*," at Boston, for the information and government of all true and enlightened Brethren throughout the world:—

"WHEREAS, it has been officially communicated to us, that in pursuance and by virtue of the plenary powers delegated by this Supreme Council, the '*Grand and Supreme Council of M.·. P.·. Sov.·. G.·. Insp.·. Gen.·. of the* 33*rd Degree, Ancient and Accepted Rite, for* ENGLAND and WALES,' has been duly and constitutionally organized and proclaimed, at the City of London: Therefore, be it known to all enlightened Brethren over the two hemispheres, that the same is hereby acknowledged and declared to be a just and legal Council, constituted in

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conformity with the provisions and requirements of the Grand Constitutions, and in all respects complete and regular.

"It is further announced and declared, that its present officers and members consist of the following true and well-beloved Brethren, viz.—

M. Ill. Bro. Robert Thomas Crucefix, *M. D., LL. D., M. P. Sov. Grand Commander, ad vitam.*
" " Rev. Geo. Oliver, *D. D., Insp. Lt. Grand Com.*
" " Henry Udall, Esq., Barrister,
" " Henry B. Leeson, *M. D.*
" " Davyd Wm. Nash, Esq., Barrister,
" " Richard Lea Wilson, Esq.
" " Thomas Pryer, Esq., Solicitor,
} *Sov. G. Insp. Gen. 33d.*

And they are hereby acknowledged and greeted with the highest Masonic honors, and with the warmth of sincere fraternal affection."

In making this announcement, and in presenting to the Masonic world the first Grand Council of the 33rd degree, of the ancient and accepted rite, which has been, or can hereafter be, constitutionally established in England, the Grand and Supreme Council for the Northern Jurisdiction of the United States, may be permitted to indulge a just paternal pride, and to avail themselves of the occasion to congratulate their illustrious Brethren throughout the world, on the acquisition, as co-labourers in this part of the Masonic vineyard, of Brethren so pre-eminently distinguished for their high moral and intellectual qualities, for their long experience, unwavering fidelity, and devoted attachment to the principles and interests of our beloved institution. They cannot but believe that the event is auspicious of a renewed prosperity, a purer ritual, a more healthy system.

They feel themselves constrained further to declare and proclaim, that the Supreme Council, formed and organized as herein set forth, is the *only* Grand and Supreme Council of the 33d Degree, in *Great Britain*, which they do, or lawfully can, recognize and acknowledge as constitutional and legal. Against the acts and pretensions of all other bodies, under whatever name or title they may exist, claiming to exercise control or authority over the "ancient and accepted rite of the 33d Degree, they caution their Ill. Brethren, wherever dispersed. *Accumulation of Rites*, whether under the designation of Councils or Colleges, is an anomaly in Freemasonry, which can never receive the Sanction of this Supreme Council, nor the approval of any intelligent body of Masons, sincerely devoted to the purity, happiness, and prosperity of our Illustrious Order.

DEUS MEUMQUE JUS.

J. J. J. Gourgas, M. P. Sov. Gr. Commander, *ad vitam.*
Giles F. Yates, M. Ill. Ins. Lt. Gr. Commander.
Edward A. Raymond, Ill. Gr. Treasurer Gen. of the H. E.
Charles W. Moore, Ill. G. Secretary Gen. of the H. E.
Ruel Baker, Ill. Gr. Master of Ceremonies.
John Christie, Ill. Captain of the L. Guards.
Kilian H. Van Rensselaer, Sov. Gr. Inspector General, 33d.
Archibald Bull, Sov. Gr. Inspector General, 33d.

New York, *June* 24.—*Tribute to the R. W. James Herring.*—A number of Brethren tendered a dinner complimentary to their distinguished and beloved Brother, the R. W. James Herring, Past Grand Secretary of the Grand Lodge of the State of New York, as a tribute of

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fraternal regard and affection, and expressive of the high estimation entertained of the very eminent services rendered the Fraternity of the State, and the institution at large. During the seventeen years he has held the office, the Order in this State has been assailed on all sides by factions—political, anti-Masonic, and rebellious—but, with unremitting assiduity, Bro. Herring battled the opposing tempests, and we are now enjoying the fruits of his labours, zeal, and deep devotedness to the cause.

The festival of St. John the Baptist having been selected, at the appointed time the Brethren assembled at Bro. Stone's, Broadway, and in the room used by the Grand Lodge, which was appropriately decorated with Masonic banners and emblems, sat down to a sumptuous table loaded with the choicest viands and all the delicacies of the season.

The R. W. William Willis, P. D. G. M., presided, and, the cloth having been withdrawn, "*Non Nobis Domine*" was chaunted by Bros. A. Phillips, A. Kyle, and J. Massett, who, with Bro. J. Anderson, enlivened the banquet with cheerful songs: Bro. George Lover presiding at the pianoforte in his usual masterly style.

Regular toasts,—1st, "The day and all who honour it." 2nd, "The Grand Lodges throughout the world."

Previous to proposing the third toast, the R. W. Bro. Willis read the following letter from the M. W. the Hon. John D. Willard, G. M., State New York :—

Troy, 22nd June, 1846.

W. BRETHREN,—I have the honour to acknowledge the receipt of your letter inviting me to attend the dinner to be given on the 24th inst. to the R. W. James Herring, Past Grand Secretary. There is no one who appreciates more justly than myself the ability and zeal with which the Past Grand Secretary has discharged the important duties of his office through so many years, and it would give me very great pleasure to be present at the dinner, both for the sake of uniting in the compliment to that distinguished Brother, and for the purpose also of meeting on a festive occasion the noble-hearted Freemasons of the city of New York. I have delayed an answer for two or three days, in the hope that I might so arrange my business engagements as to be present; but I find it impossible, and am compelled reluctantly to decline the invitation with which I have been honoured.

Very respectfully and fraternally yours,

JOHN D. WILLARD.

W. Bros. F. G. Tisdall, W. W. Nexsen, Geo. Loder, *Committee.*

Third, "The M. W. Grand Master and Grand Officers of the State of New York."

The R. W. Deputy Grand Master, Bro. Isaac Phillips, responded as follows:—R. W. Brother,—In the absence of our M. W. Grand Master, the very agreeable duty devolves upon me of returning the most grateful thanks in behalf of the officers of the Grand Lodge, for the good wishes and kind feelings intended to be conveyed in making mention of them at this interesting moment, and for the cordial, hearty, and unanimous response which has been made to the compliment by so numerous and respectable an assemblage of our Brethren. May I trust that I am not over-estimating the kindness and partiality of those friends around me, with many of whom it is my pride to say I have been long and closely linked by the tender ties of fraternal intercourse, in feeling and believing that it is not alone to the office to which their attachment

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has elevated me, that I am indebted for a share of their loudly expressed token of respect, but that there is some personal regard in connection with it. Sure it is, I have the most affectionate feeling for this entire body, recognizing, as I do, many esteemed associates, and appreciate the invitation which enables me to indulge with them at this time the conviviality of the Masonic festive board. Well pleased am I, R. W. Sir, to observe together so many active and zealous Brethren on *this day* and on *this occasion*, and gladly would hope it is the revival of one of our time honoured customs of uniting together on the festival of St. John, and, by the intercouse of social sentiments, strengthen our bonds of brotherly love, in doing honour and reverence to the memory of one who will ever be remembered by the members of our ancient and honourable Order with all possible veneration; and I trust the return of the day will never hereafter be permitted to pass over without due and proper observance by at least every member of the Craft under our jurisdiction. It is also exceedingly gratifying, R. W. to witness so respectable a body of Masons assembled on *this occaison* to do honour to an eminent Brother, who has ever been active in the Fraternity—who has sustained the character of an upright adherent of the Order, and distinguished for his untiring industry and zeal, as well to sustain the honour and dignity of the Craft, as to promote the interest of the Grand Lodge of this State in particular. I need scarcely add that I allude to our R. W. Brother James Herring, to whom the compliment of this entertainment is worthily paid. It has been my good fortune to be intimately acquainted with him from the earliest period of my connection with the institution, and have uniformly borne witness to the able and indefatigable manner in which he laboured for the Craft, and of his perfect willingness at all times to impart any knowledge he possessed to benefit either the applicant or the Order. Entertaining the greatest respect for his experience, I have, on all occasions, asked and followed his advice on any Masonic matter, with the same confidence I should have appealed to my own father on any other subject, and it becomes me to say I ever found it to prove sound, discreet, and brotherly, and that the observance of his counsel invariably gave me abundant reason for satisfaction and pleasure. It is, therefore, peculiarly gratifying to find that my Masonic Brethren know how to appreciate merit, and are ever ready to acknowledge and reward it. I thank them officially for their observance of *the day*, and I thank them for honouring their Brother, for it teaches you and me, and all of us, that the same honour may be our lot if we but act up to those pure principles our noble institution inculcates, and that similar tokens of approbation will ever be as freely bestowed on any Brother, who, by a strict attention to his Masonic duties, shews himself worthy of them. Permit me, R. W. Brother, to conclude with the following sentiment:—"The Masonic Fraternity wheresoe'er dispersed around the globe—may health, happiness, and prosperity be their portion."

The R. W. Bro. WILLIS prefaced the fourth regular toast in the following words:—Brethren,—We have assembled this evening for the twofold purpose of celebrating the anniversary of our patron saint, and of honouring our R. W. worthy Brother, James Herring, who has long filled one of the most important offices in the Grand Lodge of the State of New York. I had designed, before offering the toast next in order, to have made a few remarks on the subject of it. In this agreeable duty I have been in some good degree anticipated by the eloquent remarks of

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our R. W. D. G. M. Bro. Phillips, yet there are acts and efforts of his which, from a long personal acquaintance and official intercourse I feel proud to speak of, and one or two of which I shall briefly allude to. I had the pleasure of first witnessing his efforts for the preservation of our Order in this State, at the time when political anti-Masonry was threatening destruction to our beloved institution, by standing prominently forth with a few kindred spirits, and nobly sustaining the principles of our Order. I dare not trust myself to go fully into detail, lest I might detain you too long; suffice it to say, the storm at last spent itself, though not without, in a great measure, impairing the usefulness of our Order in this State; for, from about five hundred Lodges then under this jurisdiction, we were reduced to seventy-two working Lodges—our permanent fund seriously reduced, and the Grand Lodge largely in debt; but, thanks to his untiring efforts, through the success of the different projects brought forward by him, the Grand Lodge is once more, as I have been officially informed, now entirely free from debt. But, my Brethren, while attending to the repairing of our financial condition, he lost not sight of our working and social state, but by the introduction of a model Lodge, which all would do well to imitate, and by the representative system, he has contributed to our information, our comfort, and our pleasure. I will mention but one more, and one which I deem the crowning excellence of all—the Masonic hall and asylum fund (which, when completed, will be a home for the distressed Mason, the poor widows of Masons, and their orphan children, of this, our great State of New York), which, in the beginning, had his unaided efforts alone, and, from the comparative mite that crowned his first efforts about three years since, the fund now consists of about three thousand dollars—a noble example that I trust will not be lost sight of by the fraternity of this State. Brethren, I will not longer detain you than to ask you to assist me at the sound of the well-known Masonic signal in the toast prepared for the occasion:—"Our guest, the R. W. James Herring, P. G. S of the Grand Lodge of the State of New York. Honour to whom honour is due."

After the applause had subsided, Bro. Herring responded as follows:—R. W. and Brethren,—According to usage on occasions of this kind, something will be expected from me in acknowledgment of the honour done me, by this testimony of your approbation of my conduct during a period of seventeen years, that I have occupied the office of Grand Secretary. After the addresses of the Deputy and Past Deputy Grand Master, there would appear to be really very little necessary to be said by me, beyond an expression of my thanks to the Brethren who, whether, present or absent, have united in this testimonial. I feel that it would be unbecoming of me to speak of myself, and I cannot well speak of my past labours without doing so. Neither do I wish to allude to those who have conferred upon me the honour of bearing the title of Past Grand Secretary. I recognize the perfect right of the Grand Lodge to elect whomsoever they please as their officers, and I have not the least objection to the result of the late election in that body. As I said at the time, so I continue to believe, it relieves me from great care, labour, and responsibility, of which they know but little, and it will be undoubtedly greatly to the advantage of myself and those dependent upon me. But, while I feel all this, I cannot but feel a very great objection to *the manner* in which that result was brought about. Midnight canvasses with locked doors, and a seal upon the lips, are not

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necessary for any honest or truthful purpose, and they who held such probably forgot, that according to our Masonic doctrine, there was an EYE which looked down upon them and witnessed their unhallowed work. But rest assured, Brethren, that he who chiefly exults in the result of his schemes, will feel the eye of indignation frown upon him and the finger of scorn will point out the traitor to fraternal friendship. I will not dwell upon a subject so disgusting. This is neither the time nor place to enter into a detail of intrigues and combinations. It is to me satisfaction enough to be able to compare and to contrast the condition of the Grand Lodge at two points of time—my entrance to office in 1829, and my retirement in 1846. From 1825 to 1829 the expenditure of the Grand Lodge had been no less than six thousand six hundred and fifty dollars over their receipts. From that time to this, by the faithful co-operation of the D. G. M. Onyers, the G. T. Van Berschoten, and those who succeeded them, I was enabled to check the destruction of the permanent fund and to keep the expenditure of the Grand Lodge within its income, although, for several years, that income was continually decreasing. On my retirement I leave the Grand Lodge free from debt—money in the treasury—the permanent fund untouched—and an extra fund of three thousand dollars towards the erection of an asylum for our aged Brethren and the widows and orphans of the Fraternity. There is another point not unworthy of notice by those who will have the future conduct of the affairs of our Grand Lodge. In 1829, there were upon the register about five hundred Lodges nominally holding under the jurisdiction of the Grand Lodge of this State. Of these, a large proportion had not made any returns, or paid any dues to the Grand Lodge, in three, ten, fifteen, and even twenty years. Nobody knew who were their officers—what they were about—or whether they were in existence. They appeared to have entirely forgotten that such a body as the Grand Lodge was in being. To ascertain the condition of these bodies I wrote some thousands of letters, and reported the result from time to time. Some treated the Grand Lodge with positive contempt, a few were brought into good standing, but much the larger proportion did nothing from that time to this; and their warrants were successively declared forfeited, until the whole number left amounted to only seventy-two. To obtain the property or even the old warrants of the erased Lodges was found to be impossible, even when properly authorized persons were sent to demand them, and, as a final disposition of the subject, the Grand Lodge, in June 1839, after a patient labour of ten years, determined to give them the last opportunity of performing their duty, by resolving that all the forfeited warrants which should not be surrendered or revived (with consent of the Grand Lodge), previous to June, 1840, were for ever annulled and incapable of being revived. By this act the Grand Lodge exhibited their determination to vindicate their own honour—sustain their own laws—and put an end to the vexation of labouring in vain to bring some fifteen thousand Masons to their duty. This last decision, like the appeals which had preceded it, was disregarded. Masonry no longer appeared in her golden girdle and clad in purple and fine linen, but faint and weary, and in distress, and, as they thought, near to her end. There were no sounds of joy in her halls—there was no *honour* in *her offices—no profit in her associations.* Surrounded by enemies without, and abandoned by pretending friends, the Grand Lodge was reduced to a very small assembly; so small, that it was sometimes very doubtful

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if a quorum could be found at our quarterly meetings. That day has passed, and with it you, Brethren, will see a corresponding change in those whose *business it is to speculate in Masonry.* You will see those who could not be found by seeking in the day of trial, and when there was no money to be had, now come forward and talk feelingly of "our beloved institution," "our venerable institution," "our time-honoured institution," and some such you may probably have seen already! Beware of them! When they were amongst us every thing was brought into confusion and incomprehensible chaos. By well considered measures the institution is placed in a flourishing condition. The same measures steadfastly persevered in will continue to keep it so; but you may depend upon it that efforts will be made to destroy that system on which its prosperity for the future depends. An effort has indeed been already made to insert the wedge of destruction by an endeavour to expunge the resolution of 1839. For whose benefit was this attempt intended? There can be but one answer;—for the benefit of those who, previous to 1839, had neglected their duties to the Grand Lodge for three, ten, fifteen, and twenty years, and then treated her with silent contempt; but this attempt was happily defeated. Upon all innovators and speculators I shall continue to maintain perpetual watch. They made a great mistake if they thought that when they took off my official gloves, I should be so offended as to abandon the field. It will be probably all the better for the institution, for there are some subjects which can be best handled without gloves; and, so long as I find myself sustained by the Union—by the good men and true of the Fraternity—I shall wage war upon all corrupters, speculators, and mischief-makers; against all enemies of *pure Masonry,* whether without or within; and, if I can no longer *lead the charge,* I will fight in the ranks! and, so long as the Grand Lodge maintains its integrity and honour — continues to aim at the accomplishment of high, noble, and useful objects—so long will I give it my most cheerful support and endeavour to preserve your good opinion.

The Right Wor. Brother then proposed the following toast—"The Asylum Fund; may it meet with the cordial support of every Brother in the State, have the blessing of God, and enjoy the honour and approbation of the world."

Fifth. "The Representatives of the Grand Lodges throughout the world."

The Right Wor. Brother J. H. Rogers, Rep. of the Grand Lodge of Connecticut, responded in a neat and flowing speech, and concluded by giving—"The Masonic Fraternity, may they ever adhere to the ancient landmarks of the Order, viz. to protect and cherish the widow and orphan."

A deputation from L'Union Française Lodge, who were celebrating the festival in another part of the city, were announced and admitted, and gave—"Prosperity to the Grand Lodge of the State of New York, the Grand Lodges throughout the world, and the Lodge of Strict Observance, No. 94."

Right Wor. Brother Willis, P. D. G. M.—"The Lodges of Albany and Schenectady."

This was replied to in a neat and eloquent speech by Bro. James, of Albany, who gave—"The M. W. Grand Lodge of this State; through the energy, zeal, and ability of its officers, it has become a bright particular star—may that star never set."



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Worshipful Bro. GILES F. YATES, of Schenectady—"The genuine Freemason—operative, not 'speculative.' The faith by which he lives, he practically considers 'dead without works.' Wisdom directs him to contrive what is for the best interests of the Craft; his deeds of love, though unobtrusive, abound in strength, and illustrate the beauty of our ancient Order, 'The palm to him who merits it.'"

Right Wor. Brother JOHN HORSPOOL, Grand Treasurer—"May the ancient charter of Masonry, wherein it inculcates harmony and brotherly love, never be tarnished by the demon of discord and confusion."

Brother F. G. TISDALL—"The memory of the late M. W. Alexander H. Robertson." (Drunk with appropriate solemnity and honour.)

Right Wor. JAMES HERRING, after a few and appropriate remarks—"Brother Herr Alexander; wherever he sojourns, may happiness, prosperity, and success attend him."

Bro. Alexander not being able to speak the English language fluently, bowed his acknowledgments, and gave a song in his native tongue, which was highly applauded.

Right W. Bro. ROGERS—"Brother George Loder, the philanthropist, and friend of the widow and orphan; although an exotic, has become a native plant amongst us, and is known by the universality of his benevolence."

Bro. LODER playfully replied, that he did not like the idea of being called an exotic by the R. W. Brother, it being unknown in Freemasonry, but could appreciate the motives of the kind-hearted Brother who had honoured him with the encomium contained in the sentiment given, and would direct the attention of the Brethren to what perhaps might be termed an "exotic," at least it was a thing very much desired, and he wished soon to see it in this city upon a permanent foundation, towering towards heaven, to the honour of our beloved Order—he said he alluded to a Freemasons' Hall, and gave "The scheme for the erection of a Freemasons' Hall: honour and credit to those who first planned and originated it, and now support the project."

The R. W. Bro. Willis having retired, Wor. Bro. Daniel Seixas was called to preside, and offered the following—"The Rt. Wor. P.D.G. M., William Willis."

Bro. JOHN F. ROBINSON—"The Wor. Master of the Lodge of Strict Observance, the Wor. Bro. James Herring, a Master of whom we the members are exceedingly proud, and whom we delight to honour."

Wor. Bro. WM. C. BURNET, after a few pertinent remarks, showing the good it has already done—"The Representative system."

During the Banquet the purest Masonic feeling and perfect unanimity were manifested by all present, and it was concluded in that harmony which is becoming Masons, and which will cause the "Herring Festival" to be fondly remembered by its participators, who, as they were prompt on this occasion, will be ready at all times to render homage and "honour to whom honour is due."

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# INDIA.

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

MADRAS, *March 4.—To the Editor of the Freemasons Quarterly Review.*—Dear Sir and Brother—Masonry, which has for a long time been declining and almost extinct in the Straits of Malacca, has at last been revived under very favourable and encouraging circumstances, and Singapore, where Masonry was unknown six months ago, can now boast of a Lodge which few places on this side of the Cape can equal. This I had a good opportunity of ascertaining from the worthy W. M. and other members of Zetland, 748, and a personal view of their elegant temple during a passing visit I lately made to that emporium of eastern trade.

A few remarks on the state and condition of the Craft during the last twenty years in the Straits may not be uninteresting to some of your readers, and from the data I have been furnished with by one or two worthy Brethren, who have been intimately connected with the proceedings of the Craft during this period, and other means of information which has been afforded me, you may fully rely upon the correctness of these details.

In 1809, a warrant of constitution was first received in Penang from the M. W. G. M. the Duke of Athol, though Lodges of Instruction had been held for three or four years previously; during which period two applications for charters had miscarried, it was supposed by capture of the vessels the letters were sent in by the French, with whom we were at that time at war. By this warrant of constitution the worthy Brother, T. W. Court, was appointed Master, and Bros. A. B. Bone and S. Stewart Wardens. The Lodge met with only partial success, and never at any time numbered above fifteen members. The high rates of fees (three hundred and fifty dollars for the three degrees), and the exclusive spirit with which the Lodge was conducted, will readily account for its want of success; and though there were several worthy and very zealous Brethren connected with it, it gradually sunk into decay, and became finally extinct in 1819.

In 1821, Brigadier O'Halloran, commanding the troops in Penang, assisted by Bros. R. B. Smith and P. Ogilvie, obtained a warrant from the Provincial Grand Lodge of Bengal, and established a military Lodge, designated "Humanity with Courage," and in a short space of time Masonry became so popular in this settlement, that almost every civilian of respectability was ranged beneath its banners; but in 1825, Bro. W. Stewart, an eminent Mason, commanding the barque "Lallah Rookh," of Liverpool, visited the Lodge, and pointed out its irregular and unconstitutional proceedings, in making civilians in a military Lodge. The result was an application, through Bro. Stewart, to the United Grand Lodge of England, which was graciously and favourably received by the M. W. the G. Master, H. R. H. the Duke of Sussex, who renewed the

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warrant of the Atholl Lodge (Neptune, No. 344), and confirmed the proceedings of the military Lodge, directing all its members to be admitted on the registry of the Grand Lodge. The Craft after this continued to prosper, under the vigorous management of Colonel Sale, of the Madras army (brother of the illustrious hero of Jellalabad), but after his return to the Coromandel Coast, in 1828, it fell into great disrepute, owing to the improper proceedings and intemperate conduct of the Brother who was elected his successor. The zealous and unwearied exertions of several eminent Brethren who afterwards presided in the Lodge, among whom may be named the late Bros. T. M. Ward, J. P. Grant, J. Wallace, G. Pinnock, of the Madras army, Bro. A. B. Kerr, now of that service, and J. C. Smith, of Singapore, failed to meet with that success their abilities and distinguished conduct, as Masters of the Lodge, deserved. The odium of the past misconduct of a few appears to have been indelible, and at the time I am now writing, and owing to these causes, and the diminished commercial importance of the settlement, with the consequent great reduction in the number of its European inhabitants, Neptune Lodge is again extinct, and little hope can reasonably be entertained of its ever being revived.

In 1843 the Lodge voted a silver vase to Bro. J. C. Smith, as a mark of its high esteem of his character and services during the fifteen years he had been connected with it; and at the same meeting a special vote of thanks was tendered to the late Bro. F. Dunnett, then about to proceed to China; and those only who knew him and loved him as a man and a Mason, can sufficiently understand the high claims of this most excellent Brother to this distinction. Honoured be his memory! for Masonry and friendship will very seldom meet with one so worthy of such laudation.

In 1844 an absurd attempt was made to constitute the then decaying Lodge into a Provincial Grand Lodge! in order to preserve the fading honour of the notable P. G. Master of Sumatra, who by some species of ingenious sophistry, peculiar to himself, has managed to claim Penang as a portion of *his* province, "the Rising Sun" in Sumatra having set beneath the Masonic horizon for more than twenty years, and his only other Lodge, in the moon, being beyond the reach of human ken. This ridiculous attempt was very properly and effectually resisted by the worthy Bro R. W. Stonehewer, then presiding as Master of No. 293, and the late Bro. W. Anderson, who ably supported him in protecting an unfortunate but honourable section of our ancient and honourable Fraternity from being decorated with the loathsome trappings of a corpse, and rendered the object of contumely and contempt to the Craft in general. The worthy P. G. Master, deputed a Master Mason, who had systematically withheld his support from this declining Lodge to take upon himself the office of D. G. Master, or in the event of his being disposed to display a magnificent self-abnegation of the appointment, to nominate any other equally deserving Brother he might select for this exalted office. So much for the legality of the contemplated proceedings of this Provincial Grand Master. The attempt was met with the scorn and contempt it so richly merited; for verily the purple of Sumatra is at discount in the Malacca Straits, however much it may be esteemed at the Board of General Purposes, Grand Festivals, and other high places in the metropolis of the Craft and of the world.

The vase voted to Bro. J. C. Smith was sent to Bro. T. O. Crane, for the purpose of being presented to him at Singapore, with a request that

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he would assemble as many Brethren as he could to be present on the occasion; and Bro. Crane having then, in a very appropriate speech, expressed his regret that he had not an opportunity of doing it in a Lodge after the proceedings of the day were over, the practicability of establishing a Lodge in Singapore was discussed, and Bros. Smith and Crane were requested to draw up the necessary petition to the United Grand Lodge of England for a warrant of constitution. This was eventually obtained through the kind instrumentality of Bros. D. Davidson and H. B. Webb. Bros. J. C. Smith, C. A. Dyce, and T. O. Crane were appointed the first Masters and Wardens of Zetland Lodge, No. 748. Some unavoidable delay occurred in the receipt of the warrant, and the Lodge was not regularly constituted until the 8th December last, when that interesting ceremony was performed by Bro. R. Taylor, P. M. of Social Friendship, 326. He went down from Malacca for this purpose, and the new Master and Wardens were then installed in due and ancient form. I enclose you a list of members, copied from the "Singapore Directory" for the present year. Zetland Lodge has been fitted up in a manner which does the highest credit to its members, and few stations in India, as I said before, can boast of a Masonic temple so creditable to themselves and the Craft. In four months there have been upwards of twenty initiations, and from the well known respectability and indefatigable zeal of the officers and members of the Lodge, a permanent and most satisfactory career of success and usefulness may very reasonably be calculated upon—and in this or every other good wish for the worthy Brethren engaged on this Masonic work, you will, I am sure, most cordially and fraternally join with,

Yours, very obediently and fraternally,

A MADRAS MASON.

P.S.—I am told Zetland Lodge has voted a handsome Past Master's jewel to Bro. R. Taylor, in acknowledgment of his zeal and services.

*List of the officers of Zetland Lodge*, No. 748, established in Singapore Dec. 8, 1845:—W. Bro. J. C. Smith, K.R.C., K. I. and M., W. Master; Bros. C. A. Dyce, S. W.; T. O. Crane, J. W.; J. B. Cumming, Sec. and act. Treas.; T. Smith, R. A., S. D.; W. Gibb, J. D.; J. Craig, I. G.; W. Rainford, Tyler.

*May* 15.—The Lodge "Universal Charity," which had lain dead for upwards of fifteen years, and whose warrant was in the possession of its last Master, Wor. Bro. Andrew Wright, during that time, was revived under a dispensation from the R. W. Bro. J. C. Morris, Deputy Prov. Grand Master of the coast of Coromandel.

Present—The D. P. G. M. (in the chair) and his officers; members of Lodge "Perfect Unanimity," and of Lodge "Social Friendship," 326.

The Lodge was opened in due form in the 1st degree, and the R. W. the D. P. G. M. informed the Brethren present, that in consequence of something (what that was he did not mention), he would proceed to instal the W. M. elect in the 1st degree. This was accordingly done. After which, notwithstanding the presence of E. A. P s. and F. C s., our worthy D. P. G. M. hailed the newly-installed Master in the 4th degree, calling on the Brethren to follow his example. The Lodge was not visible. Neither was the W. M. examined in conformity with established usage, by a P. M. previous to his installation; and what appeared equally strange with the rest of the proceedings, was the Lodge being tyled by an E. A. P., although Master Masons were available. Strange Brethren

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were admitted without proof, and many of those who constituted the new Lodge were unable to obtain certificates from the Lodge to which they last belonged, either on account of misconduct or non-payment of dues.

Of all the Lodges that were established on this coast only two are now working, viz. Lodge "Perfect Unanimity" in connexion with the Grand Lodge, and Lodge "Social Friendship;" the rest are all defunct. It is admitted on all hands that Lodge "Social Friendship" is the best working Lodge on the coast. It has existed for the last seventy years, and never once were its doors closed during that period, and although the difficulties against which it had to contend were frequently very great and distressing, still has it ever maintained the honour and dignity of the Order, as well as its own reputation, supporting the widows and orphans of its deceased members, when relief was refused them by the Provincial Grand Lodge.

It is cheering to know this, as well as that the spirit—the *true* spirit—of Masonry is now carried out by its members both within the Lodge and out of it. We heartily wish prosperity and success to Lodge "Social Friendship,"—may it be yet more firmly established—may its members continue to disseminate the true spirit, and to illustrate the beauties of our divine institution in their lives and actions—drying away the tear of affliction with the sunshine of chariry, and living in the strictest bonds of unity and Brotherly love with each other.

From the Madras *Athenæum*, June 27.—"On the evening of the 24th instant, St. John's Day, the half yearly assembly of the Provincial Grand Lodge was held at the Masonic Temple, and in addition to the Prov. Grand Officers, the following Lodges were present—'Perfect Unanimity,' 'Social Friendship,' and 'Universal Charity.' After the usual business had been gone through, R.W. Bro. Morris acquainted the Brethren that in consequence of his immediate departure for England, he was under the necessity of relinquishing his post of Deputy Provincial Grand Master. He further stated, that he had already written to Lord Elphinstone, the Prov. Grand Master for this Presidency, now in the upper provinces of Bengal, begging him to nominate a successor to him, and that until the receipt of his reply, W. Brother Key, the P. G. Senior Warden, would, agreeably to the Book of Constitutions, assume the government of the several Lodges. W. Bro. Key, in a very appropriate speech, referred to the services of R. W. Bro. Morris as D. P. G. M., and requested that the thanks of the P. G. Lodge might be tendered to him, and the substance of what fell from him to be recorded on the Minutes.

Lodge 'Universal Charity' then presented the D. P. G. M. with a farewell address and a small testimonial, in token of his connexion with their Lodge. And the Worshipful Master of Lodge 'Social Friendship,' on behalf of himself and Brethren, expressed their acknowledgments for particular services lately rendered to his Lodge.

We are also informed, that at the last meeting of Lodge 'Perfect Unanimity,' the Brethren tendered for the acceptance of R. W. Brother Morris, a piece of plate value 100 guineas, which would be presented to him on his arrival in England, by a Brother of their Lodge.

The dinner to the members of the Grand Lodge requires no description, since it differs in no respect from what is usual at such gatherings, —but it has been remarked to us, as a rather singular circumstance, that none of the members of the other Lodges were invited to partake

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of the smallest refreshment—not even a glass of wine to drink the ex-Master's good health! We were inclined to the belief that the utmost Brotherly cordiality existed among the Craft, but it would seem from the absence of all hospitable intents at the meeting in question, that *caste* is upheld, and that the Brethren of the Grand Lodge, if they have not separate interests, maintain the propriety at least of having separate tables. There is no secret here; but it must have been a very painful discovery to those (Brethren) who were privileged to scent the odorous viands, with the best inclination to enjoy them with gusto, to find they were permitted neither to touch nor taste!"

Bombay, *June* 15.—The Lodge Rising Star of Western India, "established for the reception of Native Gentlemen," assembled, and amongst other proceedings, voted an entertainment to Dr. Burnes previous to his departure, and that gentleman having resigned the chair, P. W. Le Geyt, Esq., was unanimously elected Master in his stead. A most becoming compliment was paid by the Brethren to our worthy Commander-in-Chief, Sir T. McMahon, who was elected by acclamation an honorary member of the Lodge, and requested to wear its medal on all Masonic occasions. On the same evening a jewel was voted to Bro. Mullaly, on his retiring from the First Principalship of the Royal Arch Chapter of Perseverance. Captain Harry Barr succeeds that gentleman in office, and will be supported by Professor Pole and Bro. Wellis as second and third principals.

*June* 27.—The Brethren celebrated the summer festival of St. John. Seventy members assembled, amongst whom were the Grand Master, Bro. Burnes, Bros. Purnell, Crawford, Mullaly, Downes, Barr, Boyd, Compton, Lynch, Don, A. Forbes, Lawless, Molyneux, Brett, Stuart, Wellis, Aga Mahomed Jaffer, M. Cursetjee, Mirza Ali, &c. &c., and likewise M. de Kirwan, and three other foreign Brethren, who all received honourable notice. All the native members, and several also of the European Brethren were decorated with the new "Burnes' Medal" of the Lodge *Rising Star*. There was no want of good speaking and singing, nor any lack of good cheer. The speech with which our worthy Brother the Editor of the *Courier* proposed the health of the Provincial Grand Master, was in the happiest strain of eloquence and humour, and drew forth the loudest applause; and the songs with which the party was enlivened by Bros. Kiely, W. Allen, R. Morgan, and others, added greatly to the conviviality and enjoyment of the meeting. The consideration of the unwelcome subject of a farewell entertainment to Dr. Burnes on his departure was deferred, as it is understood that he is to remain amongst us for the present. At Poona also the Brethren have not been idle, and it will be seen from the following extracts of letters from kind correspondents there, that they met in the morning to hear a sermon from the Lord Bishop, *and made a day of it:*—

"The Masonic proceedings yesterday went off here in a manner most satisfactory to all. The Lodge St. Andrew's in the East assembled at the Hall at six in the morning, walked in procession, accompanied by a military band, to St. Mary's Church, where the Lord Bishop preached a sermon to the Brethren. The congregation was large and most respectable; many ladies were present, expecting no doubt to get the secret out of the Right Reverend Preacher. His text was, 'Hold fast that which is good,' and the sermon was most appropriate. I hope yet to see it in print. He commended the Craft for its charity and for its kindness to the widow and fatherless, many cases of which had come

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under his own personal notice. After service, the Lodge returned to the Hall, where it installed Bro. Captain G. Munbee, of the Engineers, as its Worshipful Master, and afterwards sat down to an excellent breakfast. In the evening it again opened, and passed a unanimous vote of thanks to the Lord Bishop for his admirable sermon. The Brethren afterwards, to the number of fifty, sat down to refreshment, and spent a happy and most social night till twelve, when they separated highly delighted with the Craft and each other. The R. Worshipful Brother Burnes was not forgotten, and the bagpipes struck up 'Scots wha hae wi Wallace bled' when his health was given: we all hope to see him here. Bro. Lamert was all life, and kept up the interest of the meeting till the last, and in fact, every Brother enjoyed himself to the utmost."

"Colonel Decluzeau allowed the band of the Horse Artillery to play during the procession to and from the church, and at breakfast; the band of H. M.'s 22nd was kindly allowed by Colonel Boileau to be present in the evening; and as St. Andrew's is a Scotch Lodge, the pipers of H. M.'s 78th Highlanders, in their magnificent national costume, were also permitted by Colonel Douglas to be present, and played from time to time during the evening.

"His Excellency Sir T. McMahon was invited to join his Masonic Brethren at dinner, but did not feel himself well enough to attend.

"The officers and members of Lodge St. Andrew's in the East, and many other Brethren, attended Divine service on the occasion in full Masonic costume.

"The health of Colonel Boileau was proposed by Bro. Lamert, in a very neat speech. Bro. Boileau returned thanks. There were many more songs, toasts, &c."

Dr. Burnes.—It is, we understand, the intention of his brother officers, to present Dr. Burnes with a piece of plate, or some other substantial token of their esteem, on his approaching departure from the Presidency. A testimonial like this is alike honourable to the donors and the recipient. The post which Dr. Burnes is about to vacate is without exception, of all medical appointments, that which requires the greatest combination of rare qualities in its incumbent. On the secretary of a board devolves the odium of all the generally unpopular and individually distasteful acts and recommendations of the body which he represents, and even though he may have disapproved of them, he is forbid by honour to remove the burden from his own shoulders. To have passed through such an ordeal with the reputation which Dr. Burnes carries with him, and in passing through it to have awakened so many kindly and grateful feelings is indeed a triumph. A requisition has we understand been made by the Medical board to government, for Dr. Burnes' services, until the termination of the monsoon. The urgency of their solicitations leaves not a doubt that they will be complied with.

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# LITERARY NOTICES.

*Statutes of the Royal, Exalted, Religious, and Military Order of H. R. D. M., Grand Elected Masonic Knights Templar, K. D. S. H. of St. John of Jerusalem, Palestine, Rhodes, &c.* London, 1846.

A flourish of trumpets this title-page to herald in a very simple unpretending code of statutes to regulate a body styled—"*The Grand and Royal Conclave of the Religious and Military Order of Masonic Knights Templar in England and Wales.*"

Why this ridiculous title, so different with the designation extracted from the body of the statutes? When will Masonic authorities learn wisdom? They may plead, perhaps, in justification, that in former editions of these statutes, that the same announcements were made in the title-pages, and perhaps they were; and in the olden time, kings of Great Britain were declared by the grace of God to be also kings of France, &c., until Brother Buonaparte took it into his head that as far as France was concerned the title should be abandoned. We do not pretend to state that the title in question is altogether a fallacy, but that the statutes are simply those of *the Grand and Royal Conclave of the Religious and Military Order of Masonic Knights Templar in England and Wales.* We had hoped to have found recorded some data, which step-like would have led us into the examination of the position of this Order of Masonry; but we must, it appears, take that office on ourselves at some early opportunity. The statutes, nevertheless, as far as they go, are welcome.

*The Golden Remains of the Early Masonic Writers.* Edited by the Rev. George Oliver, *D.D.* R. Spencer, London.

The first number of this work of promise has appeared, and contains the "Introduction," which, it is hardly needful to say, is written in the author's best style—the list of *spurious* publications is interesting, and affords the very striking moral lesson that in assailing so "holy" an institution all attacks fall harmless, and only serve to prove the purity of Freemasonry. The doctor can now and then be merry and quaint—enlivening the reader by the cheerfulness of his own spirit. The first lecture is on the rise and progress of Freemasonry, and the second on a defence of Masonry (occasioned by a pamphlet called "Masonry Dissected,") by Dr. Anderson, 1730. The notes are critical and explanatory.

*Histoire Philosophique de la Franc-Maçonnerie.* Paris.

Bros. Kauffman and Chirpen still continue their researches into the principles, acts, and tendencies of the Order—quoting many authorities and extracting therefrom much interesting matter; the work has all the character of French literature, and requires to be very critically read and examined.

*Stray Leaves from a Freemasons Note Book.* Spencer.

We regret this very delightful book is not yet complete—its publication being delayed for the reception of many additional and interesting subjects, so that we must defer our remarks for the present; we cannot refrain, however, from adverting to "the prizes in the church," a sad



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corollary on the Pharasaical conduct of certain parties, who, although clothed in purple and fine linen, fare sumptuously every day, while the working pastors are doomed to the saddest evidences of poverty and destitution: the author writes in words of truthfulness—words that bleed as they flow.

*Eulogy on the Hon. Benjamin Russell.* By Bro. Francis Baylies. Boston. U. S.

"The Masonic rites have been duly performed at the grave, and the cassia has been thrown on the coffin. The remembrance of his virtues remains—and there is a consolation even in grief." How beautifully expressed are these words that preface an eulogistic effusion to the memory of a good Mason. Bro. Russell was born in Sept., 1761—died on the 4th January, 1845, æt. 83. The subject matter is too important to be dismissed in a mere notice, and we hope to find time and space to give extracts of the "chronicle and times" in which Brother Russell lived, moved, and had his being—and which were among the most important of the American revolution.

*Address delivered at Fitchburg, Mass. U.S.* By Bro. J. Sheppard. Boston, U. S. Spencer, London.

Verily our Brethren of the "Jonathan land" beat us out of the field in Masonic outpourings of the spirit—but for Dr. Oliver we should cut but a sorry figure in comparison: true he is colossal—but will no one follow even at humble distance? Let us hope better things, and that some of our most Right, Very and simple Worshipfuls will bestir themselves and give us their thoughts and imaginings. This address of Brother Sheppard is a masterly review of Freemasonry, and it is most deeply interesting for its retrospect of the period of the war-time, when the Loyalist and Colonist lost their respect for peace and became enemies. Thank Heaven, they are foemen no more. We are among those who thought as little on the Oregon question as we should of a Yankee expedition to Father Thames. Rivals we may be, but generous ones; each emulous to attain the guerdon of good faith. There may be some few who disgrace the Order, but, as our author well observes, "To judge of a society by a few apostates is neither sound logic nor common sense. The purest wheat has some tares. The merchant does not judge of a monied institution by the superscription of a counterfeit bill; though, by such a measure, judgment has been too often dealt out unsparingly upon Freemasonry." The concluding sentence is touching: "For some cause the monument was postponed * * * let but a Promethean spark kindle the patriotic fire in every bosom, and it is done; then would the stranger from other lands behold a Masonic memorial towering on the banks of the Potomac, of enduring and grateful remembrance to the FATHER OF HIS COUNTRY, where, in the cemetery of his family, he now sleeps in glory!"

*The three oldest Records of Masonry.*—(Written in German.) By Carl Christian Frederick Krause. Dresden. 2 vols., 1820-1.

The author assumes to comprise a general history of Masonry from the earliest period to the present time—containing also a full and minute detail of all the ceremonies, lectures, sections, &c. It is a very *curious* book, and too freely uses some undefined garbled statements of English Masonry, for which we do not give his judgment much credit.

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*An Addrees to Thinking Brethren.*—(Written in German.) By Frederick Mosstorf. Dresden, 1818.

Consisting of a treatise upon Masonry generally—pointing out the difference between the English and German systems, and dilating upon the beauties of the different parts of the ceremonies as they occur consecutively. Written in a style of high moral and religious feeling.

*Treatise upon the Effect of Secret Societies upon the Welfare of Mankind generally.*—(Written in German.) By Frederick Mosstorf 1811.

"This is to prove the benefit and advantage, both in a religious and moral point of view, which result from secret societies." Principally written in the form of correspondence. The language appears exceedingly refined.

*The Herald of Peace for July, August, and September.* Ward and Co., London.

A letter from Private Dunn, 80th Regiment, from the camp before Lahore, addressed to his father, detailing the systematic carnage of prisoners of war was almost too revolting for belief, and has been officially denounced as a falsehood. The bible is quoted in justification of war, but, be it remembered, that prediction by Isaiah applied to the "Prince of Peace." The amicable settlement of the Oregon question tells wonderfully of the advance of peace principles, and Elihu Burritt, humble-minded but prophet-like, wends his useful way in the cause; but mark the "Times," which says—"convince the warrior that he is henceforward to enjoy them (rights, moral, social, and intellectual), and believe us that the war-god himself is shaken on his throne." The Hounslow flogging case—awful as it was—must lead to an amelioration of military discipline. But how stands the affair: over the whole of Europe, England not excepted, such is the low estimation in which the profession of a soldier is held, that the armies of all countries are reducing their standard—household troops even are selected with much difficulty: how true it is that when nations *will* have peace, governments *must* bend to their determination. The "Herald of Peace" may pride itself on its position—it "has done the state much service"—and will yet help to effect greater.

*England's Colonial Empire;* Vol. i. *the Mauritius and its Dependencies.* By Charles Pridham, Esq., B. A., F. R. G. S. Smith, Elder, and Co.

England's Colonial Empire! This is indeed a subject of the most comprehensive nature, and one which it is surprising has not been hitherto illustrated. The greatness and power of England are mainly based upon the extent and value of her vast dependencies in every quarter of the globe, and yet the information we possess relative to the history and statistics of those dependencies, with a few exceptions, is of the most meagre description. We hail, therefore, with pleasure, the appearance of a work which promises to supply the requisite information. The first volume, which is complete in itself, is devoted to a description of the Mauritius and its dependencies, and in working out the subject, Mr. Pridham seems to have availed himself of every possible source of information, the volume displaying great diligence and perseverance, and much minute research. The result is highly satisfactory; and should the whole of the work be carried out in a similar manner, England's

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colonial empire will, at length, be amply illustrated. In presenting his first volume to the public, the author states in his advertisement, that he cannot fail to be influenced by sentiments of a mingled character, by a feeling of diffidence, when he reflects on his unfitness, at so early an age, for a task that may perchance be rightly deemed gigantic—by a partial satisfaction, accompanied by hope, when he considers that he may have, to some extent, succeeded in an object which others, of far greater ability, but perhaps less patience, have successively abandoned—by a sentiment, he trusts he may say, akin to patriotism, in that he should be the instrument, however humble, of describing the contents of an empire that, considered in any point of view, is as unrivalled for its grandeur and fame, as for the spirit of wisdom and justice by which its affairs are administered. The author also observes that difficulties, such as are involved in undertaking a work of this description, and what is more, in a description of this particular colony, arise not alone from the circumstance that the greater part of the materials are derived from foreign sources, and conveyed in foreign languages; not alone from the severity of the tests to which everything must needs be subjected: nor the unexampled drudgery which a writer, alone and unassisted, must make up his mind to undergo; nor even from the multifarious nature of the subjects of which he has to treat; but from the supreme ignorance and indifference that (with some brilliant exceptions) pervades every class of our people with reference to our colonial possessions, not excluding those to whom one might naturally look for assistance in a work of this description; and in the case of Mauritius, by an equal, if not greater, indifference on the part of the colonists to everything transpiring in Great Britain, save as it may affect their own interests; causes, whose combined effect has been to render the dominant country and her colony a sort of *terra incognita* to each other. The present work is, however, well calculated to supply this twofold want; and we concur with the author in hoping, that when it is known in the Mauritius that its wants are understood, and its people appreciated here, it will tend to bring about the interchange of those kindly feelings on every account so desirable.

Mr. Pridham has divided his work into *four parts*. The *first* is occupied with the history of the Mauritius to the present time. The *second* describes the people, their institutions, education, religion, and amusements; with an interesting account of Piracy in the East, and the Slave Trade. The *third* describes the physical aspect of the country, its climate, geology, mineralogy, and natural productions; and the *fourth*, the agriculture and commerce of the island, its government and laws, and a history and description of the Seychelles group, and dependencies.

There is also an appendix containing a great variety of valuable and interesting information.

The first chapter, on the early discovery of the Mauritius, shows much research; and the history of the administration of Le Bourdonnais—the effects of the French revolution upon the island—the naval combats and stirring events attendant upon the capture of the island by the British, are detailed with great accuracy and impartiality.

The nearness of the Mauritius to the island of Madagascar, afforded great facilities for the introduction of slaves into the former. This was at first undertaken by pirates; and the way in which the fearful traffic was carried on is very graphically described.

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We regret that space will not permit us to give extracts from this very interesting portion of the work; we however recommend our readers to make themselves individually acquainted with the whole contents of the volume before us, as they will thereby be enabled to appreciate its merits much better than from any casual extracts which we might be enabled to make.

The chapters relative to the commerce, government, and present aspect of the colony, are all deserving of attentive perusal.

In conclusion, when we consider the careful manner in which Mr. Pridham has collected and arranged his materials—the numerous obstacles he has triumphed over—the impartiality he has shown in the historical part of his subject—and the great diligence manifested in obtaining the best and most ample information upon every topic he has touched upon, we are inclined to auger most favourably of the result, and to entertain a sanguine hope that "England's Colonial Empire" will at length receive due attention, and that the present work will, when completed place the history, politics, and statistics of our mighty empire, its colonies, and dependencies, in a clear, unpretending, and tangible manner before the whole community.

*The Water Cure, in Chronic Diseases; an Exposition of the Causes, Progress, and Terminations of various Chronic Diseases of the Digestive Organs, Lungs, Nerves, Limbs, and Skin, and of their Treatment by Water and other Hygienic means.* By J. Manby Gully, M.D., &c. John Churchill, Princes-street, London.

Like all other novelties, the Water Cure has been damaged both by its friends and its opponents. The former proclaimed it, like Dulcamaro in the opera, with a flourish of trumpets, and as an infallible panacea. The first writer on the subject in England was a non-medical man; and the next was of the profession, but who undertook the subject after a strange fashion. And both of them stuffed their books with such surprising matter, and assailed the medical faculty in such an alarming strain, that it is no wonder the bile of the Doctors rose, and that they denounced the whole thing as a dangerous quackery; and such it has been too extensively assumed to be up to this time.

Dr. Gully's book comes opportunely to place the water cure on its proper ground, as a remedial plan of treatment; and to vindicate its character as a scientific one. He brings to the exposition of the subject the acquirements of a fully educated, and the weight of a largely experienced, medical man. Every page of the production before us shows this. But, more than this, it bears the stamp of truthfulness throughout, and enables the non-professional reader to appreciate the exact value of the water treatment. Maintaining its superiority in certain chronic diseases, Dr. Gully candidly mentions those in which it is apt to fail; an accuracy of examination and honesty of admission, for which no preceding writer on the subject can claim credit. He has also come to the conclusion, from extensive and long experience, that the violent, indiscriminate drenching with water, internally and externally, which so many authors and professors of the water cure have proposed, is altogether unnecessary; and that curative results may be obtained quite as certainly and speedily by milder and less hazardous means. This he demonstrates in the numerous cases which he adduces, with every particular, saving the names of the patients—delicately and properly withheld—all of which occurred in his own practice of the water cure at Malvern. These cases, indeed, form an extremely interesting portion

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of the work; and afford proof of the variety of applications he conceives to be requisite to overcome every modification of disease, and be suitable to the age and strength of the patient. And these are strong reasons for our recommendation of his work to the public, as unquestionably the best by which to arrive at a right judgment of the curative properties of the water treatment.

The author very properly animadverts upon the essays of amateur writers, as being ultimately injurious to the establishment of the water treatment, saying, "the thinking see through them, and disappointment awaits the unthinking, who expect to realize the glowing pictures they exhibit; and thus a good cause is lost by bad advocacy." This hint ought not to be lost on future Wilmots and Bulwers, who may write about what they do not fully understand. Against such advisers the public cannot be too guarded. The cold water cure should not be attempted upon the *dicta* of theorists, or the presumptions of non-professional men; but upon the well-grounded experience of eminent medical practitioners, among whom Dr. Gully ranks deservedly high.

Very strongly recommending this book to our readers (the writer of this notice having experienced the wonderful advantage of Dr. Gully's treatment), we conclude with an extract on the subject of the *crisis*, of which so much has been said and feared.

"The occurrence of a crisis, however, is neither frequent, nor is it necessary in many cases. The gradual progression of improved distribution of blood, of improved formation of blood, and of waste of diseased blood, effected by a judicious application of the water cure and a regulation of diet, tends towards a recovery which is quite as effectual and permanent as that of which a crisis is a signal. Of this I have satisfied myself in many instances; and any one who observes the treatment and employs thought upon it, will see how unnecessary were all the wonderful crises which were, at an early date of the water cure in this country, imported from the continent to astonish the English public. Such crises may have taken place, but I am certain very often very unnecessarily. Violent treatment, no doubt, will excite them much more frequently than mild treatment; but I maintain that this last suffices for all purposes of cure, and causes much less inconvenience and mischief. In the one case you cautiously and gradually work upon the nutritive nervous system, keeping it up to the point of slow, continued effort at self-restoration; in the other, you force it suddenly to a violent effort, and in doing so produce vehement, revulsive, and tumultuous action in the great nervous centres." P. 553.

*An Easy Introduction to Chemistry.* By George Sparkes. Whittaker & Co.

The author has in a brief space condensed much important information; his object appears rather to facilitate an acquaintance with chemical agents, than to teach the science of chemistry: in this he has succeeded. Economy, too, is one material agent, as, for one guinea, the student can possess himself of the means for experiments.

*My Razor and Shaving Tackle.* By John Teetgen. Cleave, London.

"Philosophy, logic, and instruction" (the author's words) are brought to bear on the virtues of the Shaving Tackle, and surely without offence. "The boy is father to the man," and mimic-like he pants for the beard, which to him it hath charms. Chafed with the taunt of "beardless boy," with what enviable yet secret efforts does he lather, scrape, and not unoften lacerate the chin that presents nothing but the mere down of

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youth; but as years roll away the softest down becomes bristly as "the quills of the fretful porcupine," and the sexagenerian flinching under the daily agony, seeks in vain for what is termed the "luxury of shaving."

Professor Teetgen, in a little pamphlet, enlarges on the anatomy of the razor, which he sectionizes in quality, form, edge, &c.; then he enlarges on each, affirming that "a razor is not a saw," and illustrating his argument by very fair conclusions. The operation of shaving is in his hands an artistical one. And then his comments on the *temper* of a razor, how it should be set and stropped!

The Professor has appended an engraving to his pamphlet, with figures, denoting the exact mode of "shaving made easy."

*Hints to Tutors, on Classical Tuition.* By Dr. Thomas Cox, Head Master of Queen Elizabeth's Grammar School, Barnet. Harvey and Darton, Gracechurch-street, London.

If we were to devote space in proportion with the intrinsic merit of this essay, we should reprint it. With the title alone are we dissatisfied; it should have been "Hints to Tutors *and Parents*, on Classical Tuition;" for, if the learned author be capable, as he proves himself to be, of informing teachers in their duty, he must be, as we are assured he is, equally able to instruct pupils. Such a man, in short, as we should seek out; and, if satisfied with the *ménage*, select as the tutor of our children.

*Monthly Prize Essays.* Madden.

The mind that originated this admirable object must be intellectually philanthropic, and have a moral reliance upon the altar-staff of public support—wanting which how many powerful appeals to public opinion have fallen still-born from the press! The object of the director is to open a field of honourable competition "to toiling, struggling, suffering, and pining away" talent and ability, by offering "prizes" within the attainment of all—with immediate payment on decision. More need not be said as to objects. The contents of the first number are, a paper on intellectual Cultivation—a poem on "old Times"—Reasons for a new Edition of Shakspeare.—A Legend of the Rhine.—Modern Superstition.—Historic Doubts.—Elgiva's Trial.—Mythology explained by History.—Cycles of Civilization—and the director's reports of various contributions received. His opinions on their merits is very critically given, while the selection of what is published is highly creditable to his literary acumen.

*The New County Courts Act* (9 *and* 10 *Vict. c.* 95,) *for Debts, Damages, Replevin, &c., with Notes, critical and explanatory; including decisions of the Courts in England and Ireland, on Statutes having similar provisions.* London: Stevens and Norton, 26 and 39, Bell Yard, Lincoln's Inn.

The object of this edition is to explain, by practical notes, this very important statute. It appears, by the preface, that it has been generally called the "New Small Debts Act," but Mr. Udall considers this an improper title for a statute that creates a new jurisdiction, new courts, and a new process; he, therefore, says he has called it what its enactments show it to be. We do not profess to be practical lawyers—our department is the laws Masonic—but we conceive that the edition will be very useful to all. The critical notes are written with acumen, and will sustain the reputation of the editor.

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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.

A CATHOLIC instructs us to state that any Freemason desirous of communication may address him "care of Mr. Jones, bookseller, Paternoster Row.

DR. STEVENSON.—Many thanks, especially for a Jamaica paper, which so many of our correspondents have overlooked. What abundance of promises, lavishly offered, have been altogether disregarded!

MRS. CROOK'S PORTRAIT.—Some correspondents should address the Secretary, Bro. Francis Crew, who will cheerfully attend to them.

BRO. SNEWING.—We are largely indebted for continued kindness.

ANTIQUARIUS.—As Mr. Halliwell has accepted the condescension of Sir Henry Ellis, (*vide* Chat,) the publication of the letter is unnecessary.

Q IN THE CORNER is not sufficiently sharp-sighted. What the ornate and learned Proctor *did* say, relating to the election of the Board of General Purposes, was—"Well! we must bear the infliction for the year, and then put a stop to it—we have strength enough." So look to it, my masters, in time; you are, it seems, mere warming-pans for the proctorial nominees, whose scrimmage will come off in June, 1847.

A TYRO.—Have nothing to do with the man, he is a Masonic traitor—money his object—delusion his practice.

A SUBSCRIBER TO THE GIRLS' SCHOOL enquires by what authority the following words are printed at the head of the circular—"Daughters of decayed Freemasons, once in prosperity." Perhaps the Secretary will reply. We decline to insert the letter as too personal, especially on the provincial magnate of Sumatra, whose extensive charities thereat are so highly estimated by his countless constituents.

A PARTAKER.—The report of the Masonic banquet to Sir David Pollock, on his departure for Bombay, does not carry sufficient authenticity.

A PETITIONER, (Sept. 20).—Information of the grant by the Lodge of Benevolence should not be delayed beyond four days of the dotation. Possibly the "holidays" may have interfered. Verily the embryo D. G. Secretary will require a deputy-sub ere he be long in office. Oh! for a rail-road improvement in Masonic charity.

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BRO. OGBURN, (Sept. 20).—The report reached us too late.

A FREEMASON, (Bristol, Sept. 22).—Ditto. Why not give proper name?

LEWIS, (766).—Ditto. Would have been more welcome with proper name.

BRO. GRANT.—Too late.

H. P.—There must be some hitch in the affair. We know not the man.

BRO. JOHNSON.—Dr. Crucefix desires us to state that the letter has not reached him, consequently, the presumed reply is a miserable hoax.

A MASON.—We are authorized to state that the letters *said* to be received from Dr. C. may be published in any *form* and at any *price;* but the parties so acting must take on themselves all responsibility. If found to be *spurious*, the publication will of course, be denounced; and even if correct, an explanation may follow.

K.—We do not know the respective ages of Bros. W. H. White and Bossy, who are not relatives by blood; the latter married the niece of the former a few years since. Our correspondent has made a mistake in the word "martial," which should be "marital" in reference to the subject—however, we decline the article.

CINCINNATUS.—We have too frequently been deceived by the same party to place any reliance on his co-operation. Were a third attempt made to supersede our labours, he would be at his dirty work again.

A MEMBER OF THE NEWSTEAD.—Too late. The account of the merry meeting on the fourth is very graphic—fun, frolic, and cricket were the order of the day, which was gloriously fine. The officers of the fourth dragoons, with their fine band, enlivened the scene, which was rendered still more attractive by the presence of the lovely wives and daughters of the Brethren. We hope not to offend our hypercritical friends of the "Newstead," if we say that, hoping for a future account of "Lodge work," we thank them on the part of the ladies for a very happy day most agreeably spent.

## DISCIPLINE AND PRACTICE.

BRO. STUART.—Wardens may, on the decease or disqualification of the Master, convene a Lodge for the dispatch of general business, but they can merely *rule* the Lodge in the absence of the Master or Past Master—the ceremonies of making, passing, and raising, can only be conducted by an "Installed Master."

A MASTER.—The recent pharasaical move, if not an absolute violation of law, is "next of kin." It is a home thrust at the cause of the widow and the fatherless.

## ARCH MATTERS.

ONE PRESENT enquires if Comps. M'Mullen and Alston were "en regle" in taking up the motions of absent members in August. If *precedent* be law, they were out of court. Certain we are, that had the notice been given by the treasurer of the Asylum, Comp. M'M. would soon have twisted the absence of that officer into a good and valid reason for giving it the go-by.

ONE OF THE G. O. M.—Two Companions having been black-balled at the last meeting, what course should they adopt? Congratulate themselves to be sure—when Companions (!) cease to be gentlemen who would seek their company. In 1836, Dr. Crucefix and —— were black-balled! this stupid act offended the late Royal Grand Z. Since then, —— has been admitted!—Query. Did his experience as a R. Arch or his gallantry as a R. Artillery-man teach the G. O. M. a moral lesson?—verily the tricks of G. O. M. are somewhat fantastical. But the worst of it is, that the doctor can no longer boast his singular honour:



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it is shared by others: there are now three of the black-balled. We understand the doctor intends to petition their excellencies to admit the two recently rejected.

### TEMPLARS, &c.

A KNIGHT.—The party assuming to confer the degrees of Rose Croix, &c., *not being authorized*, his acts as such are spurious.

A COMMANDER.—The power vested in the M. E. G. Master of Masonic Knights Templar for England and Wales is limited to that Order—beyond which he has no Masonic jurisdiction whatever.—(*Vide statutes.*)

AN ENQUIRER should address the Secretary-General H. E.—Davyd W. Nash, Esq., Sion Lodge, Richmond, Surry.

### THE ASYLUM.

The annual Ball in aid of the funds of this institution will take place at Freemasons' Hall, London, early in January.

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☞ We intended to have noticed the Freemasons' Monthly Magazine (Boston, U. S.), but it reached us too late. We state this, lest, having extracted some important information therefrom, we should be attainted of discourtesy in not acknowledging the same.

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THE

# FREEMASONS'

# QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1846.

"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.*

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AT the Quarterly Communication of the United Grand Lodge of England, held in September last, the Grand Secretary announced that in the event of the confirmation of the minutes of the previous Grand Lodge held in June, he had authority to read, if required, a letter which the Grand Master the Earl of Zetland intended to transmit to the Grand Master of Berlin, in relation to the non-admission of any Brethren to Lodges under that Masonic authority excepting such as professed the Christian faith. The Grand Lodge did not require the letter to be read; but we now present to our readers a copy thereof, addressed by order of the Grand Master of England, and leave it to the consideration of the Masonic world, as a document clearly illustrative of the pure tenets of the Order, the dignity of which has been most honourably maintained by the distinguished nobleman at the head of the English Craft.

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* *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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*To the Most Worshipful Grand Master, Grand Lodge, Royal York of Friendship, Berlin.*

Freemasons' Hall London, 4th September, 1846.

Most Worshipful Grand Master,—The Most Worshipful Grand Master of England, the Right Honourable the Earl of Zetland, received with the deepest feeling of grief the reply made by the Right Worshipful Brother Bier, the Grand Secretary, on behalf of the Grand Lodge, Royal York of Friendship, Berlin, to the communication of his Lordship of the 15th of December last, inasmuch as that reply announces that, by the existing laws of the Grand Lodge, Royal York of Friendship, none but Christians and duly legitimated Brethren of recognized Lodges, are to be allowed access to the labours.

To this law it appears that all subordinate Lodges are bound to conform, and to exclude, as visitors, Brethren of the Jewish faith, notwithstanding such Brothers may take with them the certificate of the Grand Lodge of England, and be in every respect, as to character, unexceptionable, the religious creed being alone the ground of refusal.

The Grand Lodge of England, by the earliest history and tradition, has always declared and observed the universality of Freemasons, making no distinction or exclusion on the score of religious faith,—a matter in which she never enquires, beyond the point in which all men agree. It is for this reason that she does not sanction or recognize meetings which in some places are holden—assemblies of particular religionists. With these the Grand Lodge of England does not interfere; but she strictly guards, by her laws and her practice, against the introduction into her Lodges of any emblems or decorations which are indicative of particular creeds, deeming them liable to be taken as offensive demonstrations at variance with the true spirit of Freemasonry. This universality the Grand Masters of England have always upheld, and, as far as has been within their power, have sought the co-operation of other Grand Lodges; without, however, pretending to any right of direct interference. But when members of English Lodges, lawfully admitted, and bearing diplomas from the Grand Lodge of England, duly authenticated under her seal, are not recognized, and, on the contrary, are rejected merely on account of their particular faith, it becomes an imperative duty of the Grand Master to vindicate the rights, the honour, and the integrity of the body over which he has been called to preside, whose branches extend into every quarter of the habitable globe.

In the discharge of that duty, then, the Grand Master of England protests against the refusal which has been made to acknowledge the legitimate children of a lawful constituted English Lodge; and at the same time is constrained to recal from his post the Right Worshipful Brother the Chevalier Esser, as the Representative of England in the Grand Lodge, Royal York of Friendship, at Berlin.

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The communication from the Right Worshipful Grand Secretary Bier, dated the 2nd March, states that the Grand Lodge, Royal York of Friendship, has long been occupied with the question of admission of non-Christian Brothers, but that circumstances connected with the Protectorate of all the Prussian Lodges by His Royal Highness the Prince of Prussia, have unavoidably caused the consideration of that question to be postponed, and expresses a hope that the Grand Lodge in alliance with her would not consider the resolution for the admission of none but Christian Brethren, as the dereliction of a principle always acknowledged by her, and that the Grand Lodge of England will recognize the fact, that the ground for not altering a long-established rule, is the wish to maintain the mutual relations of amity now subsisting among the Lodges in Prussia.

Into the alleged causes for deferring the consideration of the Rule, and the reasons for wishing it at present to be retained, the Grand Master of the Grand Lodge of England cannot enter, because they involve matters with which they cannot interfere. But however the Grand Master may feel the difficulty in which you may be placed, it would, on his part, be a dereliction of Masonic principles to concur in a plan of religious exclusion, and an abandonment of duty to permit his Grand Lodge diploma to be declared of no avail.

The Grand Master of England regrets exceedingly that any circumstances should even temporarily interrupt that intimate union which has heretofore existed between the two Grand Lodges, and he anxiously looks forward to a period (he hopes not distant) when those intimate relations may be restored with honour and advantage to the respective Grand Lodges, and to the benefit of the universal Masonic family; and he trusts that in the interim, personal fraternal feeling between individual members of the two countries will not be weakened. The Grand Master commands me to add, that he has communicated to the Grand Lodge the sentiment here conveyed, as well as the course he felt compelled to adopt, and that the Grand Lodge with one accord declared its full assent.

The Grand Master of England, in his own name, and on behalf of his Grand Lodge, begs to reassure you, Most Worshipful Grand Master and your Right Worshipful Grand Lodge, of his and their high consideration and brotherly affection, while he laments the occurrences which for a time unfortunately impede the wonted intercourse.

Permit me to subscribe myself, with all deference,

Most Worshipful Grand Master,

Your faithful and devoted Brother,

WILLIAM H. WHITE,

Grand Secretary, Grand Lodge of England.

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THE MASON'S WIDOW, AND HER COMMITTEE OF ENQUIRY.—We presume that the Committee appointed to examine into this case must have misinterpreted their directions, for but one of them—the Grand Secretary—visited the widow. His report, though unfavourable, was heartily adopted by the other twain. This case is curious. Enquiry arose from the report that the lady was to receive 1400 guineas for the medical practice of her deceased husband. Was this report proved on examination of the *tres juncti in uno?* Quite the reverse. A letter from the gentleman who entered into an engagement, proved that up to the present time he had paid nothing *to* the family, and that if he received nothing he was to pay—nothing. The case of enquiry therefore broke down. But was the Grand Secretary to break down—was he to go back to the Grand Lodge an unsuccessful inquisitor—and his *alter et idem* to face public contempt—or were they to pay the £50? Oh, no! he discovered a mare's nest, and they applauded. What was it? Had the widow then any immediate means of help that she had withheld from them? Marry, no immediate means; but her husband had settled on her children a policy of insurance for £1000, the interest of which (£30) she was to appropriate in their board and education. Six children! to be boarded and educated on £30. Five pounds per year for each! But the committee of inquisitors did *not* state that some opposition to the payment, and subsequent expenses, had delayed the investment, so that she will receive but a very infinitesimal interest until July, 1847. They ruled that the case did not fall within their directions to relieve, and their report was unfavourable, but without giving any reasons. Debate drew out their reasons; and the special pleading that a thousand pounds put the case out of court, was all but successful. A goose is said to have saved Rome—anserine pleading was nearly fatal to Freemasonry,—which was saved only by a majority of *two* in favour of the Order. And these practises are permitted in the present day! Let us, however, while we reprove the great minority, confess that at the late hour at which the vote was taken, many friends to good order had left under the impression that no opposition was possible; and that the same view must have been taken by many who were absent, several of whom have since expressed their sincere regret on the occasion. Let them make the "*amende honorable*" at the next Grand Lodge: for until the minutes of the last Grand Lodge are confirmed, the president of the Board has declared his intention not to pay the grant!

Pay or not pay, the cause of the widow has already suffered: we know, not from report, but from facts, that upwards of £50 have been otherwise withheld from flowing into the exchequer appointed by Providence for her use, and that even to many of the popular world it has been hinted by profane Masons that the case is not a deserving one. May the mildew of hopeless affliction never light on them or on theirs! and

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while we can even pardon the mistaken views of the Committee of Enquiry—of many otherwise kind-hearted Masons who voted with them—we can also commiserate those faithless few who, having commenced a crusade against the peace of a gentlewoman so seriously afflicted, have had to writhe under the withering denunciation of their unmasonic apostacy. May their conversion to propriety be as sincere as is our regret in making these remarks.

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CAUTION TO THE MEMBERS OF GRAND LODGE.—Application has been made to the Most Worshipful Grand Master, the Earl of Zetland, requesting that the necessary arrangements may be made for an interchange of representatives between the Grand Lodges of the Freemasons of England, and many other Grand Lodges; and amongst them the Grand Lodge of Darmstadt. Delighted as we shall be to see the system of Masonic representation of the various Grand Lodges fully carried out, it becomes highly important for the Grand Lodge of England to make itself well and thoroughly acquainted with the views, dispositions, and mode of work adopted by the Lodges wishing to be represented at its meetings; and our object in thus cautioning the members of Grand Lodge is to prevent a recurrence of the withdrawal of a representative when once appointed, as such a course, when necessary, must be not only disadvantageous to Freemasonry, but subversive of its best objects, for it proves that the doctrine of unanimity, the principal boast of the Craft, is not carried out by those who have become recognized members of it. We have been informed that the working of the Masons of Darmstadt, as also their Book of Constitutions and practice of their laws is similar to our own, but that they have been induced to admit into their ranks, as a warranted Lodge under their constitution, the Lodge at Frankfort-on-the-Maine formerly belonging to the "Eclectic Union." As this Lodge was declared illegal, and deprived of its warrant in consequence of adopting a ritual at variance with Masonry, and *even the Prussians* thought it too much for a religious institution to have any connection with it, and excommunicated it; we think a satisfactory explanation should be given before permission be granted to the Grand Lodge of Darmstadt to send a representative to our meetings. We caution the members of Grand Lodge to investigate particularly before they vote on this subject, and that they especially compare the public constitutions with the by-laws of the said Grand Lodge.

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TIME SAVED *versus* TIME LOST.—That such portion of the Board as are really anxious to perform their "suit and service" meant well, is clear by their anxiety to abridge the reading of minutes and documents, so as considerably to save the time of Grand Lodge; but they reckoned without their host if they thought that the "old leaven" would not rise and defeat their well-intended purpose; and so it turned out; for so many would have their "say," that it was long after eleven before the routine business was ended; and this loss against the saving of time was entirely owing to the last report of the Board, which was, truly, most injudicious, of which we shall speak presently at greater length. But, while on the subject, we must enter a strong protest against the impertinent and disrespectful officiousness which is so disgusting as to induce us to call on the honour of Grand Lodge to protect the Masonic throne from the frequency of insulting intrusion. "You cannot, Most Worshipful Sir, do so and so,"—"The mode to be adopted is so and so,"—are the often repeated public exclamations of the party alluded to, who is continually foisting his person almost on the throne itself; assuming the "*Ego et rex meus*," totally forgetting the fourth article of the regulations for the Grand Lodge. He has no excuse, for there are some gentlemen in Grand Lodge from whom he might take example; and he may be assured that in the forgetfulness of the gentleman, he gains no proselytes to his rudeness. We may write harshly, but to such a one we must write plainly—let him beware of the Horatian words, "*populus me sibilat.*"

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REPRINTING THE BOOK OF CONSTITUTIONS.—At the Grand Lodge in September it was ordered that a revised edition of the Book of Constitutions be prepared forthwith, under the direction of the Board of General Purposes, whose powers were limited to the simple addition of what has passed the Grand Lodge, and to the omission of what has been annulled.

No directions could be more clear; had there been a doubt on the point, a protest would have been entered against the selection of such body as legislative agents, although no question was entertained as to their competency to act ministerially. Yet, in the face of such direction, the report of the Board modestly stated that they considered themselves justified, not merely in adding and omitting, but—forsooth—in altering phrases and words, transposing matter, and even in adding new matter! Monstrous audacity! Grand Lodge was warned in September to be on the look out, and to remember the wholesale robbery of its franchises in 1841, when the Committee *of revision*—several of whom are still on the Board—gave to tyranny additional powers, by taking from the Craft nearly all the remaining skeleton of a constitution Since then the same party have attempted to seize on the Lodge of Benevolence, and convey its wholesome and blessed fruit to the tender mercies of their almonry!

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"GIVE, GIVE!" is the constant cry of those ever anxious to GRASP, GRASP, at the miserable remnant of our privileges.

After a serious debate it has been resolved that the suggestions of the Board, together with such others as arose out of the debate, should be printed and circulated, previous to their consideration by the ensuing Grand Lodge. "To your tents, O Israel!"

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ANNUITIES TO WIDOWS.—The time consumed in the previous question prevented this motion being entertained,—it therefore stands over.

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THE HIGH DEGREES.—The Supreme Council of the thirty-third Degree for the British Empire is now firmly established in its puissance, and has entered into Masonic alliance with other legitimate and duly authorized Councils, and we trust with none other will it associate. We remark, with especial gratification, the success of Dr. Leeson's visit to the Supreme Council of France, and we congratulate the Order at large on this auspicious and important movement, which sets at rest many subjects hitherto of contradictory character. The reports of the Council, its character, and inaugural festival, will be found under their respective heads.

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IRELAND.—We direct the attention of our readers to an article on "the state of Freemasonry in Ireland," which, we believe, is not overcharged in its spirit; certain it is, that in no part of the Masonic jurisdiction is improvement more necessary, nor where improvement will be hailed with more gratitude.

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THE MASONIC CHARITIES are, we are happy to say, in a very satisfactory state, and the finances both of Grand Lodge and Grand Chapter eminently so. We hope ere long to announce the same of the Grand Conclave and of the Supreme Council.

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FINALLY.—Although our general remarks on the present quarter may probably appear more severe than admonitory, it should be borne in mind that the necessity for them is pregnant, clear, and obvious; we are not of those who sacrifice consistency to expediency, and therefore in expressing our regret at the cause, most sincerely hope our object will not be misunderstood. We are for *Freemasonry* itself, not for such as, misconstruing its dictates, sin against them. We have such a reliance on the honour and integrity of the Masters, Past Masters, and Wardens of the Grand Lodge, as to hope they will yet rescue our executive from the fearful precipice on which they have ventured, and thus entitle themselves to the lasting gratitude of the Craft.

"A merry Christmas and happy new year to all."

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## ON CORN, WINE, AND OIL.

BY BRO. GEORGE AARONS.

THE wise King Solomon, ever anxious to give his people some moral lesson, whereby they might improve their condition in society; when he distributed certain aliments to his people from his royal table, he selected such as would be useful both to the body and the mind. Thus we find, in the 5th verse of the 31st chapter 2nd Book of Chronicles, that King Solomon distributed to his workmen, at the consecration of the temple, corn, wine, and oil; we may therefore consider those three aliments as emblems of plenty.

AS CORN, so often threatened with exposure to the rude tempest, is still preserved in safety for the benefit of mankind, so the human mind, although depressed by affliction and adversity, still bears up with faith and humility, convinced of the compassionating hand of the Deity, who has provided corn for our sustenance and nourishment; therefore, whatever be our situation in this state of existence, whether cheered by prosperity or darkened by impending evil, may all our actions tend to the glory of GOD, and to the promotion of piety and virtue!

WINE is a gift of Divine Providence, for which we cannot be too grateful. God has not only given us bread, and other aliments for our comfort and support, but He has also graciously provided for our pleasure and enjoyment, and, in order to render our life more cheerful and happy, He has created the vine. The juice of the grape enlivens the spirit and gladdens the heart, and thus inspires the grateful creature to adore his God in the fulness of his heart. But how much His goodness is manifested, even in the abundance and variety of wines, which differ in colour, smell, taste, and quality, suited to all inhabitants of every clime. Wine, therefore, restores the vigour of constitution, and imparts energy to the system.

OIL is another of those favoured gifts of Heaven, without which we could not enjoy many of the blessings of nature. Oil has a tendency to improve our personal appearance, as beautifully expressed by the Psalmist; it spreads a gloss over the countenance of God's creatures, and, like wine, has its various qualities, pourtraying the bounties of nature.

Beverages were produced for the use and comfort of mankind; olive oil is the juice of the fruit of the olive tree, which is very abundant in many hot countries. Thus we see that nature has distributed her gifts with the wisest economy. It is highly pleasing to reflect on the variety of instruments nature has designed to afford us comfort and support. Every country contributes to our necessities and our wants, and supplies us with all we may require. Then let us, each time we enjoy those benefits, be mindful of their utility, and be grateful to the bounteous Giver of all good for such blessings; but how can we render our gratitude more acceptable than by dividing a portion of that good which we possess in abudance among those who have received a limited quantity. And in doing this each time we partake of the good things, we shall have the pleasing satisfaction of knowing that the mouths of the hungry are filled, and the needy sent away rejoicing for the plenty which the favour of Heaven permits us to enjoy.

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## THAT RELIGION IN WHICH ALL MEN AGREE.*

The compilers of the first clause in the oldest Book of Constitutions of the oldest Freemasons' Grand Lodge, did not understand the *Christian religion only*, by the sentence "THAT RELIGION IN WHICH ALL MEN AGREE."

It frequently happens of late that the reverse of the above assertion is heard to be the meaning of those who attempt to defend the conduct of the Lodges which have expressed themselves favourable to the initiation into Freemasonry of Christian candidates only, or are disposed to admit only members of that creed as visitors, because, according to their ideas, none other than Christians can be made Freemasons, and members of different faiths, if admitted, are grossly cheated, and a Lodge not agreeing with them must cease to be a genuine Freemasons' Lodge.

I have once more read with the greatest attention that which has now become a scarce book—"The Constitutions of the Freemasons, for the use of the Lodges, London, in the year of Masonry 5723; Anno Domini 1723," and found therein what appears to me to be satisfactory proof

That the first clause does not limit to Christians only the capability to become candidates for initiation into Freemasonry.

This I will attempt to demonstrate.

The book commences with a traditionary tale of Masonry. According to it, Masons were coeval with the formation of the world. That is to be inferred indeed from the date (5723) on the title-page. Moses is therein styled Grand Master "who often marshalled them into a regular and general Lodge while in the wilderness, and gave them wise charges, orders, &c. The wise King SOLOMON was GRAND MASTER of the Lodge at JERUSALEM, and the learned King HIRAM was GRAND MASTER of the Lodge at Tyre, and the inspired HIRAM ABIF was MASTER OF WORK." The last named Hiram, or Huram, is named as "the most accomplished Mason upon earth." I judge from this, that these three, and *no other Mason*, as also their united building, is represented in the genuine ancient ceremony, more particularly at the ritual of raising. "The temple contained most lovely and convenient apartments for *kings* and *princes*, *priests* and *Levites*, *Israelites* and *Gentiles* also; it being an house of prayer FOR ALL NATIONS." When the building of the temple was finished, the masons wandered to different countries. "But none of the nations, not altogether, could rival the *Israelites*, far less excel them in masonry, and their temple remained the CONSTANT PATTERN." According to this oral history, Nebuchadnezzar, King of Babylon, was a Mason, and Zerubabel was a Master Mason of the Jews. Farther on among the Masonic worthies, figure the great THALES, MILESIUS, his scholar the great PYTHAGORAS, proved the author of the forty-seventh proposition of Euclid's first book, *which*, if duly observed, is the foundation of all Masonry. It is engraven on a tablet with the lines, to show the correctness of the proposition, and suspended within the smaller angle of the square

* Extracted from a letter by Bro. Wm. Neisch, Past Senior Grand Warden, and Representative from the Grand Lodge of Hambro' at the Royal York of Friendship, Grand Lodge of Prussia, to the Most Worshipful Grand Master, Bro. Link, May 26, 1844



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is the jewel worn to this day by Past Masters in all English Lodges. Of course the *Tyrian Euclid* is also distinguished as a Mason; but it will be quite sufficient for my purpose to close this list with *Ptolomeus, Philadelphus, Archimedes, Augustus, Cæsar,* in whose reign was born *God's Messiah,* the great Architect of the Church,* and the great *Vitruvius.* Enough, the old records of Masons afford large hints of their Lodges from the beginning of the world in the polite nations, &c.

Immediately following this partly traditionary history, are "the charges both according to the inscription, are to be read at the admission of a new Brother." It cannot, therefore, be imagined for a moment that they are intended to be contradictory; and the words of the first clause of the charges, namely—

> "But though in ancient times Masons were charged in *every* country to be of the religion of that country or nation, *whatever it was,*" must mean

That the Masons of Palestine were expected to be worshippers of Jehovah; in Greece worshippers of Zeus; in England Roman Catholics.

But let us quote the entire first charge, which continues—

> "Yet 'tis now thought more expedient only to oblige them to that religion in which ALL *men* agree, leaving their particular opinions to themselves, that is to be *good men and true,* or men of Honour and Honesty, by *whatever* Denominations or Persuasions they may be distinguished."

And in the Sixth Article it says—

> "No private piques or quarrels must be brought within the Doors of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy; we being only, as *Masons,* of the *Catholic*† Religion *above-mentioned. We are also of* ALL NATIONS, TONGUES, KINDREDS, AND LANGUAGES."

I may well here pause to enquire how any one can assert that the ancient English Brethren meant by these articles of the charges, "only members of the Christian church," or "of the various sects of Christians." As some one may nevertheless be desirous of interpreting artistically, or interpolating some such meaning, he may, perhaps, be deterred by the second Book of Constitutions, published fifteen years later, from any such hopeless attempt. Fortunately for my argument, in *this* second edition of the book, the wording of some of the sentences in the charges, named for the first time OLD charges, are altered from all others, and commence thus—

> "A Mason is obliged by his Tenure to observe the moral law, *as a true Noachida.*"

And the peculiarity of these words in italics is cleared up in the History given in this edition; particularly remarkable that it explains, by the Noachisidic command, the intention to be, freedom of conscience in all matters of religious belief. Thus mentioning "Magians, (who worshipped the sun) and the fire made by his rays," and proceeds—

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* The vicious accusation "that English Freemasonry *denies the Lord,*" which was made in Professor Hengstenberg's "Evangelical Church Paper," by a Brother having the highest degree in Swedish, German, Christian Templar Masonry, (which consists of twelve grades,) is completely set aside by the words of the old Book of Constitutions.

† Catholic, *i. e.* Universal.

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"Not for their Religious Rites, that are not the subject of this book, they are here mentioned, *for we leave every Brother to liberty of conscience,* BUT STRICTLY CHARGES HIM CAREFULLY TO MAINTAIN THE CEMENT OF THE LODGE AND THE THREE GRAND ARTICLES OF NOAH."

Further on we find in the first old charge—

"In ancient Times, the Christian Masons were charged to comply with Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to 'that religion in which *all men* agree,' (leaving each Brother to his own particular opinions), that is to be Good Men and True Men of Honour and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished, for *they all agree in the three great Articles of Noah enough to preserve the Cement of the Lodge.*"

If the Founders of the present moral system of Freemasonry had wished or intended to say that Jews or Mahomedans were not to be admitted, they would have practised the unmasonic vice of concealing their thought by ambiguity, but in that case they would have ceased to be "*good men and true,*" and have forfeited one of the three great principles inculcated at their initiation—TRUTH.

Those who accuse them must prove the accusation.

If at the time of the publication of the oldest Book of Constitutions, in 1723, Jews had not been admitted to the Order, it is undoubted that they might have been, and it is very certain that they were in the Craft very few years later, as in the year 1732, *Solomon Mendez* served the office of Grand Steward, which will be readily found in the Archives of the Grand Lodge (see Constitutions, revised by John Noorthouck. London, 1784, page 403.) Also in 1735, Meyer Schomberg, *M. D.* 1736, Isaac Schomberg, jun., *M. D.* 1737, Benjamin Da Costa. 1738, Moses Mendez; and in 1733, the universally read "Gentleman's Magazine," vol. iii. p. 68, at that time the periodical in England of unequalled circulation, in a satirical essay "Of the Freemasons," speaks of it as a well-known fact that Jews were "accepted Brethren" of the Order.*

I believe I have demonstrated to the satisfaction of the most opposed, the correctness of the assertion with which I have headed this letter, and substantiated the truth of my views, but I will add two more proofs to show that our British Brethren, more than one hundred years ago, understood the first clause of the ancient charges as I understand them, and interpreted the objects of Freemasonry to be what an honest, upright, and scrupulous adhesion to the first clause of the ancient charges inculcates.

The inauguration of the Vernon Kilwinning (a Scotch lodge,) took place on the 15th May, 1741; on which occasion, Bro. Charles Leslie, *M. A.*, delivered an address, entitled "A Vindication of Masonry, and its excellencies demonstrated," in which the following occurs:—†

"We unite men of *all religions* and of all nations; thus the distant Chinese can embrace a Brother Briton; thus they come to know that, besides the common ties of humanity, there is a stronger still

* Some wicked persons, indeed, would derive this name (Mason) from the popish "mass," but this I disallow, because so many zealous Protestants, nay, even Jews, the constant enemies of transubstantiation, are accepted Brethren.

† Freemasons' Magazine, vol. i., p. 445.

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to engage them to friendly and kind actions; thus the spirit of the damning priest may be tamed, and a moral Brother, though *of a different religion*, engage his friendship; thus all those disputes which embitter life, and sour the tempers of men, are avoided, and every face is clad in smiles while they pursue the *general design of the Craft*, which is the common good of all. Is it not then evident that *Masonry* is an universal advantage to mankind?"

My second proof is somewhat later, but yet ninety years old, and alludes to a Lodge at Plymouth, April, 1757.*

Judging from a portion of the address to the members of the Lodge, we must suppose them to have all been Christians, it runs thus:—

"Nor yet can a Christian Brother be a good Mason if he do not study the word of God. It is true we acknowledge all Masons to be our Brethren, be they *Christians, Jews,* or *Mahomedans* (for Masonry is universal, and not strictly confined to any particular faith, sect, or mode of worship). All Masons, I repeat, who can rule their passions and their propensities, and act honourably on the square, are our acknowledged Brethren; but *we* are bound to be governed by the Sacred Volume. It is our duty to take counsel from the Bible; to take every opportunity to study its contents as the rule and guide of all our actions."

Oh! that the rays of heaven would shed the divine influence of their light over the minds of the Brethren of my fatherland, that they may learn the truth and tendency of the first article of the ancient charges, and practice the doctrines and true objects of Freemasonry,—that the highest and noblest feelings are entwined with the pure workings of the Craft, and that the operations of the one are indispensable from the other. I close this, my earnest wish and prayer, with the beautiful words of an upright Christian, and doctor of divinity, Bro. the R. W. William Walter, at the feast of St. John, (5793,) in King Solomon Lodge, at *Charlestown*:—†

"Such are the changes of this mortal life, so numerous are the calamities and misfortunes to which men are liable in the course of their pilgrimage, so closely are we pursued by pain and sickness from the cradle to the grave, that we may well look around us for all the consolations which human wisdom can devise, or human power effect. As there are accidents and calamities not confined to any quarter of the globe, to any nation or class of men, our fathers, by a noble and generous exertion of spirit, determined to originate a society which should contemplate the species divested of all religious or political distinction, which should be *free* to the worthy and *accepted* of all nations and languages, which might comprehend a Jewish Solomon and a Tyrian Hiram, a Romish prelate and a Protestant reformer, a Frederick and a Washington at the head of their armies, and a humble Quaker who holds in detestation the sword and the bayonet, all these, though differing in some respects, may agree in others, and be united in love. Love is, therefore, our principle, and happiness our aim."

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* The Freemasons' Pocket Companion, Edinburgh, 1763, p. 198. Having recently lent the book to the Most Worshipful Grand Master, Bro. Kloss (of the Eclectic Grand Lodge, Frankfort-on-Maine), I am unable to give the exact words, but quote from memory.

† Freemasons' Magazine, vol. iii., p. 167.

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# ON THE VITRIFIED FORTS IN NORTH BRITAIN.

BY BRO. THOMAS PRYER, OF THE OAK LODGE.

ANCIENT *operative Masonry* has left many wonders upon the face of the earth, and these are not alone confined to the vallies of the Nile and of the Euphrates; to the rock-cut temples of India, or the classical remains of ancient Greece and Rome; but some are to be found within the circuit of the British isles, and among these the remains of the vitrified forts in the highlands of Scotland are not the least interesting. Indeed, the manner in which these forts were constructed has long been a *vexata questio* amongst antiquarians; some imagining the vitrification to have accidently resulted from the conflagration of the forts at the time of their demolition; and others supposing that this peculiarity formed part of the original design; though in what particular manner it was effected, they were unable satisfactorily to determine. Much difference of opinion therefore existed as to their *peculiar mode of construction;* but with regard to their *antiquity*, all were agreed that their origin must be referred to a period *anterior to the Roman invasion*, and they were generally supposed to have been built by the primitive Celtic inhabitants of Caledonia.

I had given some attention to these forts, and had referred to the various authorities upon the subject, without being enabled to form anything like a satisfactory conclusion, when being in the vicinity of one, believed to be the most perfect in Britain, I resolved to examine further, and to make such a careful and minute inspection of the remains as would enable me to give an accurate description, and provide such particulars as might ultimately, perhaps, be the means of throwing some additional light upon this hitherto obscure subject. The fort I allude to is situated upon the summit of CRAIG PHADRIC, in Invernesshire. I was accompanied during my excursion by Bro. JOHN JEFFKINS, who assisted in making the necessary researches, being equally anxious with myself to procure all possible information upon this subject. Accordingly, on a fine morning in August, we ascended to the summit of Craig Phadric, a rock forming one of a ridge of mountains lying between the town of Inverness and Loch Ness.

Craig Phadric is a bold eminence, conical in shape, and elevated 1150 feet above the Caledonian Canal, which runs at its base. A more commanding spot, or a better situation for a fort, could not possibly be found, as the view from the summit is uninterrupted in every direction, overlooking the Moray Firth, Loch Beaulieu, the town of Inverness, the plain of Culloden, the vales of the Ness and Conan, and embracing ranges of the Grampian mountains towards the south, and towards the north, the mountains of Ross-shire, crowned by the snowy summit of Ben Wyvis. It is therefore evident that the site was well selected, combining, as it did, the double advantage of a place of defence and post of observation. Not only is the inland view extensive, but the point completely overlooks the estuary of the Moray Firth, the only spot in that part of the coast where a landing could formerly have been effected.

The fort occupies the entire summit of the hill. In shape it is a *parallelogram*, being about one hundred and fifty feet in length, and one hundred in breadth. The walls are plainly traceable during their entire

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course, being somewhat elevated above the present surface of the ground; the whole, however, are covered with a thick coating of moss, heather, and grass. Bro. Jeffkins and myself having removed this covering in several places, laid considerable portions of the walls bare, so as to be enabled to examine their structure. There were no traces whatever of any *wrought stones*, but all were *rough and unhewn*; neither was there the slightest indication of any kind of cement; but the stones, which were of various kinds and irregular sizes, were connected together by a matter or substance in some places resembling lava, but generally more like the scoriæ of a foundry. In some instances the stones were firmly united like bricks improperly burnt and fused together in a kiln; others were loose, and could be detached from the mass as easily as from a heap of cinders. The whole of the stones had been *softened and partially melted by fire*; and it was evident that the entire structure had been subjected to the influence of intense heat, so great indeed as to change the character of every stone of which it was originally composed. The rock on which the fort stands is new red sandstone, but the stones employed in the structure are of different descriptions; pieces of mica, granite, slate, and limestone being perceptible. I detached several specimens of these various kinds of stone; in all the powerful action of fire is distinctly manifested. These specimens were taken in various places from the sides of the fort and from masses of similar character.

It is evident that the walls of the fort when perfect, were *entirely vitrified*, and that subsequent violence, assisted by the corroding effect of the atmosphere operating through numerous ages, has in many places destroyed the original adhesive power, and occasioned the desintegration of the component masses; thus accounting for the loose and crumbling appearance they now assume.

I may here remark that on the outside of the parallelogram I have described, there is an appearance of a second rampart, but not so distinct as the other.

Of these forts, so singular in their character, no specimen whatever exists in South Britain; *and the only analagous buildings*, so far as the *peculiar mode of construction* is concerned, seem to be some remains of the most remote antiquity in the vicinity of *ancient Babylon and on the plains of Shinar*. Some structures have indeed been recently discovered in France in which fire has been evidently used in their formation; but these, as I shall hereafter take occasion to remark, are not strictly analagous, nor of equal antiquity.

From the minute and careful inspection which I made of the fort on Craig Phadric, I am clearly of opinion that the stones were collected and placed together in due form, *without tooling, and without cement*, and that afterwards the entire structure was *vitrified, or run together, by the application of heat*. Now, on taking several portions of rock similar in description to those employed in the construction of this fort, and subjecting them to the influence of heat, applied in the ordinary manner, no effect whatever was produced. It became, therefore, evident that the vitrification in question could not have resulted from any ordinary fire, but must have been effected by the constructors of the fort, for the purpose of connecting their work together; and this was no doubt accomplished by means of an *alkali* mixed with wood; for although ordinary heat will not produce the result described, the application of an alkali during the fusion, will occasion a flux of the silicious particles, and operate upon stones in precisely the same way as the materials em-

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ployed in the construction of the vitrified forts have unquestionably been acted upon Kelp will produce this effect; and as it was abundant in the highlands, there can be little doubt but that the use of this article in the fusion of the stones *forms a satisfactory solution of the long-pending question, and explains the secret of the construction of the vitrified forts.*

In communicating these particulars to the British Archæological Association, this opinion was generally adopted. Mr. SAULL explained the way in which the fusion was probably effected; and Mr. J. S. BUCKINGHAM (the oriental traveller), informed me, that the ancient buildings at Babylon, he had examined, appeared analagous to the vitrified forts which I had described, and that in particular in the Birs Nimrod, or Temple of Belus (generally known as the Tower of Babel), he had noticed a mass of brick-masonry, one hundred and seventy feet high, the exterior and interior surfaces of which had been vitrified in a manner evidently similar to that adopted in the construction of the Caledonian forts. Various theories it appeared had been advanced to account for this vitrification; some thinking that the lightnings which destroyed the Tower of Babel had produced the effect, whilst others sought a cause in the custom of the Persian fire-worshippers of maintaining a perpetual fire in the temple after its partial demolition; but the explanation given as to the mode in which the Caledonian forts were vitrified, Mr. Buckingham considered far more rational; and in illustration of the manner of burning walls in the most remote periods, Mr. B. referred to the volume of the Sacred Law as throwing light upon the subject, the expression in the eleventh chapter of Genesis, "Let us make brick and burn them thoroughly," being still more applicable in the original Hebrew text, which might be translated, "Let us make brick, and burn them *to a burning*," alluding unquestionably to something more than the application of ordinary heat, whilst the slime which was used for mortar, alluded to the cementing matter produced during the process of calcination.

From what has been stated it appears, therefore, that we must travel "*to the East*" to discover the *origin* of the mode of construction adopted by the builders of the vitrified forts in North Britain, though in what manner, or through what particular channels this knowledge travelled so far *westward*, is a question which we cannot so readily determine. It is however an important fact, in addition to many previously established, showing the numerous analogies in architecture and religion existing between the Chaldeans and Persians, and the primitive inhabitants of the British Isles.

I have alluded to some remains in France. Much interest has been recently excited amongst the antiquarians of that country, by the discovery of some remains in Brittany, in which the agency of fire had evidently been adopted for the purpose of running together or cementing portions of the work. One of these is situated near the hamlet of Peran, south of St. Brieux. It is known in the neighbourhood by the name of *burnt stones* (*pierres brulées*), and no historical notice of it exists. M. ANATOLE BARTHELEMY, who has recently examined it, communicated the particulars to the British Archæological Association, and it appears from his description, that the principal peculiarity in its construction, consists of a wall which has evidently undergone combustion. Mons. B. states,—"The second or lower parapet, is entirely of earth. The upper parapet is composed of a wall which supports a *talus* of

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earth: it is of this wall I have to speak. It is throughout composed of granite in the condition of pumice stone, very porous and very light; the upper part of this wall is not calcined, nor the lower part; even the surfaces are in general untouched. The action of the fire, therefore, appears to have been internal. In the excavations, executed under my eyes, I made the following remarks:—We find, first, the foundations made without cement or mortar, and untouched; then a layer of cinders, then a layer of charcoal, then the mass of granite, of which all the fusible part has run between the stones so as to fill up the interstices, and to hang down in the form of stalactites; and then lastly, the upper part, which is little or not at all burnt. It seems to me, therefore, evident, until I see a proof of the contrary, that in constructing the wall, they first placed a layer of wood, that then they covered the whole with earth, and thus effected a choaked combustion. In fact, the charcoal is often formed in the midst of this kind of lava, so as to make us think that during the combustion, the stones, rendered fusible, had fallen in upon the layer of wood.

"Excavations made in every direction in the interior area, were without result; no traces of buildings or burnt stones have yet been found, nor anything to lead us to suppose the existence of a castle."

This remain (whether fort or camp) is *elliptical* in shape, and there are many indications which prove that it is not of equal antiquity with the vitrified forts of the highlands. It is, however, generally admitted that the peculiarity in its mode of construction was *imported into France from the British Isles*, and I am disposed to attribute its erection to the third or fourth century of the Christian era. There appear to be several other monuments in Brittany of a similar description, which are at present undergoing examination. These, however, cannot be considered as strictly analogous to the highland forts, *there being many essential points of difference both in shape and construction.*

With regard to the *peculiar mode adopted in the construction* of the vitrified forts in North Britain, we are now enabled from what has been before explained, to form something like a rational conjecture, if not to arrive at an accurate conclusion; but the *period* when they were constructed, and the *people* by whom they were raised, are questions not to be so readily solved. These, however, are interesting questions, and their investigation leads us into the consideration of matters historical as well as Masonic, necessarily instructive, and which cannot be deemed unprofitable.

It has been observed that all antiquarians are agreed as to the erection of the highland forts *preceding* the Roman invasion. This being the case, the next question seems to be whether they were erected by the ancient inhabitants of Caledonia within what may be considered a *limited period* antecedent to that event. Now, considering that the temples and forts of the ancient Britons, as well as Caledonians, were *circular* (having reference to the solar worship), and that the vitrified forts are *parallelograms*, we have at once a striking dissimilarity in *shape*, which is an important point to be considered in the classification of these descriptions of relics; and in the next place, we have a mode of construction entirely unknown in the south, for if it had been known, remains would most unquestionably before this have been discovered. And, putting these two facts together, we are forced to the conclusion that as we can discover nothing analogous within a period embraced by history or reached by tradition, we must revert back to a most remote era to account for

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their origin, to a period of time in fact earlier than that usually ascribed to the Druids or the Celtæ. And when we consider further, that the *only real analogy* is to be found on the banks of the Euphrates, it would seem to lead us to the conclusion, that shortly after the dispersion of mankind, a tribe or family penetrated westward as far as the British Isles, carrying with them that knowledge of practical masonry which had been acquired on the plains of Shinar, and extending even to *Ultima Thule*, the early lights of science and civilization. And this is not an unreasonable supposition—The primitive race may have been swept away by the subsequent invasion of barbaric hordes, leaving no trace of its previous existence, except those vitrified remains which have so long excited our curiosity. One thing is unquestionable, that in Britain and the sister isle, there are traces of a much higher state of civilization having existed in periods long anterior to the Christian era, than would appear from records to have existed at the Roman Conquest; and this, to the enquiring mind, is as evident as that in ancient Mexico a people formerly existed whose stupendous edifices and style of building assimilated to those of the ancient Egyptians and Chaldeans, so that the arts of the land of the Pharaohs must have reached the transatlantic world ages before that world itself is generally supposed to have been *discovered* by the inhabitants of the eastern hemisphere.

Greece and Rome have left us a literature from which we can judge, by contemporaneous evidence of their former grandeur, wealth, and power, as well as the intellectual superiority they attained; but of the earlier nations of antiquity, no chronicles exist except those architectural remains whose magnificence occasionally excites the wonder of the traveller; and yet those nations supplied the founts of wisdom and knowledge which afterwards poured such copious streams over Greece and Rome, and they probably exceeded the latter in wealth, and power, and grandeur; but their literature is lost—their records are in the dust, and it is only by researches similar to those which have been detailed, that we can partially uplift the veil of obscurity which spreads the pall of its dark shadow over the early nations of the earth, and admit perhaps a feeble glimmering of light upon a state of things *once in active existence, even like the events of the present time*, but now buried in the omb of oblivion, and lost in the darkness of by-gone ages.

These, indeed, are questions of deep and absorbing interest, and I am thoroughly convinced that a knowledge of Masonic antiquities alone, pursued with a true spirit of Masonic perseverance, will assist in bringing these hidden things of the past to light, and explain those anomalies in the early history of the human race, which will otherwise remain dark and incomprehensible.

Let me, therefore, in conclusion, earnestly exhort my Brethren to devote *more attention to the philosophy of Freemasonry, and less to its convivialities;* the result cannot fail to add dignity to our time-honoured institution, and supply the *truly speculative Mason* with that mental food which constitutes the genuine sustenance of intellectual life.



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# ESOTERIC AND EXOTERIC MASONRY.

FROM THE LEXICON OF FREEMASONRY, BY ALBERT G. MACKEY, M.D., GRAND SECRETARY AND GRAND LECTURER OF THE GRAND LODGE OF SOUTH CAROLINA, ETC.

ESOTERIC AND EXOTERIC MASONRY—From two Greek words signifying *interior* and *exterior*. The ancient philosophers in the establishment of their respective sects, divided their schools into two kinds, *exoteric* and *esoteric*. In the exoteric school, instruction was given in public places; the elements of science, physical and moral, were unfolded, and those principles which ordinary intelligences could grasp, and against which the prejudices of ordinary minds could not revolt, were inculcated in places accessible to all whom curiosity or a love of wisdom congregated. But the more abstruse tenets of their philosophy were reserved for a *chosen few*, who, united in an esoteric school, received in the secret recesses of the master's dwelling, lessons too strange to be acknowledged, too pure to be appreciated, by the vulgar crowd who in the morning had assembled at the public lecture. Thus, in some measure, is it with Masonry. Its system, taken as a whole, is, it is true, strictly esoteric in its construction. Its disciples are taught a knowledge which is forbidden to the profane, and it is only in the adytum of the Lodge that these lessons are bestowed; and yet, viewed in itself and unconnected with the world without, Masonry contains within its bosom an exoteric and esoteric school, as palpably divided as were those of the ancient sects, with this simple difference—that the admission or the exclusion was in the latter case *involuntary*, and dependent solely on the will of the instructor, while in the former it is *voluntary*, and dependent only on the will and wishes of the disciple. In the sense in which I wish to convey the terms, every Mason on his initiation is *exoteric;* he beholds before him a beautiful fabric, the exterior of which, alone, he has examined, and with this examination he may, possibly, remain satisfied—many, alas! too many, are—if so, he will remain an exoteric Mason. But there are others whose curiosity is not so easily gratified; they desire a further and more intimate knowledge of the structure than has been presented to their view; they enter and examine its internal form,—they traverse its intricate passages,—they explore its hidden recesses, and admire and contemplate its magnificent apartments: their knowledge of the edifice is *thus* enlarged, and with more extensive they have purer views of the principles of its construction than have fallen to the lot of their less-enquiring brethren. *These men become esoteric Masons.* The hidden things of the Order are to them familiar as household words. They constitute the *Masters in Israel* who are to guide and instruct the less-informed, and to diffuse light over paths which, to all others, are obscure and dark. There is between these studious Masons and their slothful unenquiring Brethren the same difference in the views they take of Masonry, as there is between an artist and a peasant, in their respective estimation of an old painting it may be of a Raphael or a Reubens. The peasant gazes with stupid wonder or with cold indifference on the canvass, redolent with life, without the excitation of a single emotion in his barren soul. Its colors mellowed to a rich softness by the hand of time, are to him less pleasing than the gaudy tints which glare upon the

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sign of his village inn; and its subject, borrowed from the deep lore of history, or the bold imaginings of poesy, are less intelligible to him than the daubed print which hangs conspicuously at his cottage fireside,—and he is amazed to see this paltry piece of canvass bought with the treasures of wealth, and guarded with a care that the brightest jewel would demand in vain But to the eye of the artist how different the impression conveyed! To him every thing beams with light and life and beauty. To him it is the voice of nature, speaking in the language of art. Prometheus-like, he sees the warm blood gushing through the blue veins, and the eye beaming with a fancied animation; the correctness of its outlines —the boldness of its foreshortenings, where the limbs appear ready to burst from the canvass—the delicacy of its shadows, and the fine arrangement of its lights,—are all before him,—subjects of admiration, on which he could for ever gaze, and examples of instruction which he would fain imitate. *And whence arises this difference of impression, produced by the same object on two different individuals?* It is not from genius alone, for that, unaided, brings no light to the mind, though it prepares it for its reception. It is *cultivation* which enlarges the intellect and fits it as a matrix for the birth of those truths which find in the bosom of ignorance no abiding place. *And thus it is with Masonry:* as we cultivate it as a science, its objects become extended as our knowledge of it increases,—new lights burst forth from its inmost recesses, which to the inquisitive Mason burn with bright effulgence, but to the inattentive and unsearching are but as dim and fitful glimmerings, only rendering "darkness visible." *Let every Mason ask himself if he be of the esoteric or exoteric school of Masonry. Has he studied its hidden beauties and excellencies? Has he explored its history, and traced out the origin and the euridite meaning of its symbols? Or, on the other hand, has he supinely rested content with the knowledge he received at the pedestal, nor sought to pass beyond the porch of the temple?* If so, he is not prepared to find in our royal art those lessons which adorn the path of life, and cheer the bed of death; *and for all purposes, except those of social meeting and friendly recognition, Masonry is to him a sealed book.* But if he has ever felt a desire to seek and cultivate the internal philosophy of Masonry, let him advance in those rarely trodden paths; the *labour* of such a pursuit is itself *refreshment*, and the reward great. Fresh flowers bloom at every step, and the prospect on every side is so filled with beauty and enchantment, that, ravished at the sight, he will rush on with enthusiasm from fact to fact, and from truth to truth, *until the whole science of Masonry lies before him invested with a new form and sublimity.*

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## MASONS' MARKS.

The church of St. Mary de Castro, which was rebuilt by Robert de Bellomont, Earl of Leicester, in 1107, and of which the chancel and other portions of the beautiful architecture of the Norman period still remain, as do also fine specimens of the succeeding styles, has lately been undergoing extensive repairs and restorations. A short time ago, in removing the great western window of the nave, which was of the decorated character prevalent in the early part of the fourteenth century, but greatly dilapidated, several Masons' Marks were discovered on the stones.

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As I consider that the discovery of all such Masonic mementos of our ancient brethren, to whom we are indebted for all that remains to us of the sublime and beautiful in ecclesiastical architecture, is worthy of record, I beg to forward you fac-similes of the various marks. Should you think that a notice of them would be interesting to the brotherhood, I shall feel obliged by your inserting them in the next number of the Review.

No. 1, was appropriately described by one of the workmen as "five points." No. 5, may probably be intended to represent an anchor.

1. 2. 3. 4. 5.



LEWIS, (No. 766).

Leicester, Sept. 15, 1846.

P.S.—Some months since, a Norman capital of a window-shaft was discovered during some repairs in the church of Market Bosworth, in this county, on the side of which was a Mason's Mark, viz., a circle divided into nine parts, and at its side five points.



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## STATE OF MASONRY IN IRELAND.

### NECESSITY OF REFORM.

IF there be one Institution more than another in which the observance of strict order and the enforcement of the laws of moral obligation are essentially requisite, that institution is the Masonic Brotherhood. No society worthy of the support of the virtuous and the good can long exist in the absence of these fundamental conditions,—and to suppose that Masonry, which is in a transcendental sense of the term, an epitomized system of that order which reigns throughout the universe, as well as of that moral perfection by which its arrangements are superintended,—can consist with practical confusion, or moral disorganization, is to stamp it at once as a scheme of self-contradiction. These are truths whose abstract reality no intelligent Mason can, for a moment, doubt, though if we compare with the constitutional standard thus laid down the practice which has hitherto generally prevailed amongst the Lodges in Ireland, we must confess that in this respect our actual attainments have fallen miserably short of our obligations as Freemasons. Let our object in the observations which we have to offer upon this topic not be misunderstood, as if their purpose were to cast censure upon the great body of our Irish Brethren when we point to their deficiencies, and when we even freely blame the irregularities by which their administrative system has too long been characterized. They will, no doubt, remember the adage of

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our Grand Master—"faithful are the wounds of a friend,"—and they will also bear in mind that it is the misconduct of the governing authorities which we arraign—not the character of the Irish Brotherhood itself, many of whose members have long and ineffectually struggled for the reform of abuses which ought never to have existed, and which, in fact, never *could* have existed had the Grand Lodge of Ireland been even moderately alive to the discharge of its high responsibilities.

There never yet has been an institution calculated in an equal degree with Freemasonry to break down the artificial barriers which caste, creed, priestly ambition, and political rivalry, have created between different classes of the human family; and never, perhaps, did there on the face of this globe exist a country in which the purifying influences of the fraternizing principle were more needed than they are in Ireland. The unhallowed spirit of party in that country rules all things; the Celt and the Saxon, the Protestant and the Roman Catholic, are ready to draw against each other the exterminating sword of Gideon,—while all the unholy appliances of priestcraft are in active operation for extending, on all sides, the dominion of intolerant sectarianism. Such is modern Ireland—a living contrast to all that is pure and holy and philanthropic in the system of Freemasonry, and yet in no country in Europe is that system practically exhibited before the community in colours less attractive than it is in Ireland. We have here intentionally used a mitigated expression, but, were we required to speak *out*, we would say that Masonry, as generally exhibited before the Irish public, has been rendered not only unattractive but positively *repulsive* to the moral sympathies of the respectable classes of society, in consequence of the unchecked irregularities by which its administration has been habitually disfigured. The Lodges in large towns may be properly enough conducted, but throughout the provinces generally the laxity which prevails, and the utter want of moral discipline by which that laxity is specially accompanied, are of a character to be truly deplored by every lover of our benevolent institute. The country Lodges, for example, almost universally hold their meetings in low, obscure public houses, and these, we regret to say, are not always exceptionable on other accounts, though, in relation to the social respectability of the order itself, the mere circumstance of a house being a *public* one is an almost insuperable objection to its selection as a place for the habitual assemblage of a Freemason's Lodge. In the first place respectable men will not go to a Lodge that is regularly held in a common public house, because there is something disreputable in the very *name* of the thing, and hence the membership of Lodges of this description becomes necessarily limited, in a great degree, to a class of men who have no very exalted position to be maintained in public opinion,—a serious disadvantage in relation to the extension of the Order, and especially to its beneficial operation in refining the characters of humbler Brethren by means of a free intercourse with others whose educational and social advantages have been superior to their own. The object of tavern-keepers in the establishment of Masonic Lodges in their houses is the promotion of their own daily business, and this can be done only by encouraging the Brethren to indulge in hearty potations after Lodge hours, and, if we are not greatly misinformed, sometimes even during Lodge hours,—at least the fact *was* so not many years since. Now, the effect of all this is to associate together in the public mind the ideas of Freemasonry and periodical drunkenness, if not that of ulterior dissipation; and, if the Grand Lodge

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of Ireland were to do its duty, is this an abuse which ought to be, for a moment, tolerated? One object of the parties interested in all cases of this kind is, through one agency or another, to multiply the numbers of Lodge members, in order that an extra consumption of liquors may be secured, and hence no nice scrupulosity is encouraged in reference to the characters or qualifications of candidates for admission to the exalted mysteries of our system. The natural consequence is that low characters are introduced,—men who are utterly unfit for the high privilege of initiation; the sober part of the community become justly alarmed, and stand aloof from an institution, which, however intrinsically excellent, they see administered by men with whom on moral grounds they cannot freely associate, much less enter into fraternal companionship; and hence Masonry itself necessarily falls into general disrepute. There is no use in disguising the fact, that, for many years past, this has been the actual condition of Masonry in Ireland, with the exception of a few relatively favoured localities, in which the spirit of the Order as well as its appropriate discipline has been happily maintained. A movement, however, in the direction of a salutary reform has been, in some quarters, begun; and though it has been obstructed by the vicious, and inadequately sustained by many of the really good, yet is it steadily progressing in a manner which cheeringly demonstrates the self-adjusting character of our admirable institute, even in opposition to internal as well as to external agencies of disturbance.

It is possible that, in some rural localities, Lodge accommodation could not be had except in one of the public houses of a district, but instances of this kind must be comparatively rare, and can, at most, claim only a place in the limited category of exceptions from a general rule, which exceptions ought to be allowed exclusively in cases of necessity, or of proved expediency, and *in no other*. The general proscription of public houses, as places for holding Lodges, is a matter of vital, and, we advisedly add, of *indispensable* importance to the good of Masonry in Ireland,—and a single brotherly intimation on the part of the Grand Lodge would, in a majority of instances, have all the effect desired. It is the absolute duty of the Grand Lodge to move in this affair, unless its members will have Masonry to fall into utter contempt. Beer shops and common taverns "where drinkers drink and swearers swear," to use the language of Burns, have, at no period of our social history, been very reputable places of habitual assemblage; but they are incomparably *less* so at the present day than they have ever before been, in consequence of the teetotal and temperance organizations, which have, in this respect, given to public opinion at large an incalculably stronger tone than ever, and have rendered it utterly impossible that the abusive system which has hitherto existed can be much longer tolerated. Will it be believed in England that in many of the tavern Lodges, to which reference is made, the whole *three* degrees of Masonry are often *conferred upon a single individual in the course of one night?* Nay, more, we have heard of a well-authenticated instance, in which, after this most irregular procedure—we had almost called it a profane desecration of our solemn mysteries,—the whole was terminated in a drunken FORGETFULNESS *of the necessity of* BINDING OVER TO SECRECY *the candidate who had been so unwarrantably introduced!!* Of this fact, however, no rational doubt can be entertained, that in the vast majority of the Lodges in question the most anomalous irregularities are in continuous existence, while it is certain that, without their speedy and effective removal, Masonry in

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Ireland can never rise to a condition of large, much less of really lasting prosperity.

But, it may be asked, if this picture of the Masonic state of Ireland be correct, what have the Grand Lodge been about during the many revolving years which it must have taken to bring about all this systematic disorganization? We fervently wish that truth would permit us to answer that they had been doing anything at all beyond sitting down in cool apathy and contented indifference to every thing,—except indeed to the regular collection of their official dues, in regard to which their zeal has not suffered any observable relaxation. In almost every other respect they seem inclined to let Masonry in Ireland take its fate, as they manifest no special interest in its extension amongst those ranks in society whose accession to its membership would be a real benefit; while substantial reforms, when suggested by others, are either neutralized by petty jealousy, or thrown out by direct hostility. Every man who knows anything of the working of public institutions in the state, whether those institutions be of a moral, political, economical, or religious character, is abundantly aware of the fact that, without a vigilant and unceasing system of *local superintendence,* they will inevitably degenerate into established abuses; and Masonry, in its administrative details, is not divinely exempted from this inherent tendency of all things human. In Ireland there is, properly speaking, no system of local superintendence at all; but, on the contrary, all things pertaining to the good of Masonry, so far as general expediencies and circumstantial contingencies are concerned, are left to be regulated by the passing "chapter of accidents." There seems, moreover, to be, on the part of the Grand Lodge, a natural repugnance to the appointment of district superintendents, as well as to the establishment of any fixed system of local government whatever. It is now *four long years* since the Lodges of Derry and Donegal addressed to the Grand Lodge a memorial, praying for the nomination of a district Grand Master, whose authority could be made available on the spot for the removal of abuses which might imperatively require correction, and which could not possibly be, in the first instance, adjudicated upon by the Grand Lodge. After numerous delays of the most frivolous and even. to some extent, of the most vexatious character, it is only within the last few weeks that Sir James Stewart, Bart., of Fortstewart, has been appointed to the high office in question! What the intellectual capacities of the Grand Lodge are we know not, and consequently we are not in a position for taking any proper measure of their ideas; but, in relation to every other social institute except Masonry, a wise man would conclude that, if left without a local government for *four years,* it must inevitably go to wreck. What would have been the social condition of Derry and Donegal, if, during the time mentioned, their inhabitants had been left without an assistant barrister or a judge of assize, and had been obliged either to submit to every description of anarchy, or yield to the expensive and frequently impracticable alternation of a resort to the superior courts in Dublin? No society could possibly exist under a continuance of the regimen supposed; and, had not Masonry possessed a principle of nearly indestructible vitality, it must have long since perished under the influence of a system of misgovernment which, it is manifest, would, if realized in the state, quickly overturn the British empire itself. What, we ask as men and as Masons, is the use of a Grand Lodge at all, if it is not to provide and to carry into effect wholesome regulations for the advancement of Masonry, by all the rational agencies which prudence

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and experience have suggested, as imperatively necessary in the administration of every other social institution? If the Grand Lodge is to do nothing but to receive its allotted fees, and then to take its place amongst the other grandees of the earth, the "*fruges consumere nati*" of uninitiated life, it may become a grave question whether the period for a radical reform of the Masonic constitution in this respect has not arrived. We do, however, "hope better things" of our Brethren, "though we thus speak" in the fullness of our anxiety for a removal of those blemishes and deformities which, in the sister kingdom, have retarded the progress, and sadly dimmed the lustre of our ennobling institute.

In regard to the fundamentals of Masonry, the more nearly we approximate to a remote antiquity, our system becomes in consequence the purer; but a very different rule of judgment is to be applied to the *secular administration* of that system, which administration must keep pace with the improving spirit, and impulsive activities, of the age in which we live, else miraculous interposition alone can save it from falling into unproductive desuetude. The time has long gone by since popular ignorance familiarly associated Freemasonry with supernatural agency, and absurdly classed the mystic "sons of light" with the disciples of Cornelius Agrippa, and the magician priests of the Cabala; but though the world has, in this respect, grown wiser, the Grand Lodge of Ireland have not, in the discharge of their departmental functions, taken from the world's example any beneficial lesson. On the contrary, they proceed upon the antiquated maxims of government, which passed current one hundred and fifty years ago, and which may have been exceedingly well adapted to the period of their original formation, but which, when viewed in relation to the exigencies as well as to the attainments of the present day, deserve no better designation than that of a system of matured *old wifery*. In fact, the Grand Lodge habitually act as if they really believed in the antiquated superstition referred to, and expected some supernatural influence (whether an angel from heaven, or "Old Simon" from the opposite region, it is impossible to guess), to compensate for their own utter lack of human exertion, and for their apparently systematic disregard of all the ordinary appliances of economic wisdom. They seem to have no comprehensive idea of originating, much less of working out the machinery of the institution on the principle of a regulated division and subordination of departments, so as to render every part complete, and to combine the whole into one great organized instrumentality, for the extension and prosperity of the Order, although in every other association in the world they see the all but omnipotent principle in question, together with its mighty results, daily exemplified before their eyes. They have only to look at the machinery of missionary, educational, and even of common political societies, in order to comprehend our meaning, and to gather, from even an idiot's glance at things as they really exist, abundant materials for self-abasement as well as for self-reproach as Masons. The case resolves itself into this plain dilemma,—they either *believe* the principles of Masonry to be *good*, or they do *not*. If they do *not* believe those principles to be good, let them, as men of honour, at once resign powers which they have no right to hold, and give way to men of different minds in this regard; to men who hold principles in more pure accordance with the Order to which others feign only the mockery of devotion, and let them cease to ruin, by their indifference, the interests of an institution which, in their eyes, has palpably lost all its primitive value. If, however, their sincere

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conviction is that Masonry possesses any intrinsic excellence, the conclusion is irresistible that it is entitled to support, and consequently to the evident practicable extension amongst all sections of the human family. It is as impossible for any man, who truly *believes* that he has discovered a secret eminently conducive to human happiness, to avoid feeling an ardent, active zeal forcibly impelling him towards its universal dissemination, under proper conditions, as it is for him amidst the glare of day to open his eyes and remain insensible to the agency of heaven's own radiant light. Every Brother who is not, in this respect, actuated by a missionary spirit, is in his secret heart no veritable Mason, whatever may be the seeming quality of his ostensible profession. Universal philanthropy is of the very essence of Masonry, and he can be neither a philanthropist nor a Mason, who is not intensely anxious to embrace, if possible, every child of Adam within that circle of enlightenment, and virtue, and happiness, to which he has himself been privileged with an introduction. If this be not his felt consciousness, his Masonic faith is an imagination, and his fraternal profession only an "organized hypocrisy."

If these remarks are, in the abstract true, in relation to every individual Mason, they come home with infinitely multiplied power to the case of those Brethren, the presumed exaltation of whose attainments has raised them to "supreme command," and has instrumentally placed in their safe keeping, the temporal destinies of the associated Brotherhood itself. In ordinary social life, *trusteeship* brings with it very peculiar responsibilities, and in Masonry these responsibilities are enhanced by the superadded moralities which have their origin in the very fountain of knowledge itself. Thence it is the special *duty* of the Grand Lodge to exert all the intrinsic energies of which its members are in possession, as well as all the influences at their command, in order to extend as widely as possible the empire of illumination, and not only so, but to add to it the concurrent attributes of orderly arrangement and permanent stability. For this purpose, the establishment of *district superintendence* is essentially necessary, and this superintendence ought to be made, not an *occasional*, but a *fixed* and *generalized* element in the whole plan of Masonic government in Ireland. We have been in several Irish Lodges, and we have been invariably struck with the want of a proper uniformity in the system of working by which they all seem to be characterized; and to Masons we need only to indicate how much of really harmonic beauty is lost when any of the fundamental rules of orderly arrangement are habitually departed from. After the institution of an efficient system of district controul, the next best thing which the Grand Lodge could do, would be to establish a central "*Lodge of Promulgation*," whereby the operative irregularities alluded to, as well as all similar deformities, would be removed, and uniformity of action would become a necessary characteristic of the whole plan. Indeed, in the absence of this uniformity, it is not easy to conceive how the work can be carried on, and the fact is, that, as might naturally be expected, its progress is so seriously retarded, that, Ireland may truly be said to be whole centuries behind the sister countries. It is important that the truth should be fairly known as well as honestly stated, and this truth is that the backward condition of Masonry in Ireland, is to be attributed mainly, if not altogether, to the negligent conduct of the Grand Lodge; for it is totally absurd to expect that when the heads of the institute are apathetic, their subordinates should be remarkable for zealous activity. On



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the contrary, coldness in the high departments of any administration, possesses a fatally contagious tendency, and descends from one rank to another, until the entire body politic or corporate, as the case may be, is gradually chilled and frozen into a death-like paralysis of all its vital functions. In Ireland, the poverty of the humbler Brethren is itself a sufficient impediment to their actual exertions, though it cannot quench their zeal in the cause, and they have, therefore, need of encouragement, instead of meeting, as they have too often done, with supercilious indifference or frigid neglect, at the hands of men whose imperative duty it was to have lifted upon them at least the light of their cheering countenances, if they could not extend to them any more substantial assistance. How is it, for example, that the Grand Lodge of England is enabled to expend from £1500 to £2000 a year in charity, while that of Ireland is remarkable for no work of general benevolence, unless clamorous poverty and ostentatious extravagance may be classed in the list of philanthropic virtues? Were the Dublin Lodges to avoid the monstrously expensive entertainments which they have been in the habit of giving, and were they to apportion, even in the way of a *loan*, to their poorer Brethren in the provinces, the large sums which would thus be economized, Masonry in Ireland would be saved from much of that reproach and degradation, a strong sense of which has elicited the inculpatory animadversions in which we have been compelled reluctantly to present. There can be no question that great blame exists in some quarter or other, and if the Grand Lodge will only fulfil the obvious and comparatively easy duties which we have pointed out, we will cheerfully submit to any penal consequence, if the result shall not correspond with our most sanguine anticipations.

We have already stated, that in various quarters, an anxiety, not only for a reform, but for a concomitant revival of Masonry in Ireland has been manifested; and, indeed, so general, as well as so decided, is this sentiment, that even a qualified movement on the part of the Grand Lodge, would achieve absolute miracles in the way of Masonic regeneration. The Brethren of the city of Londonderry have, in this respect, set a noble example to the rest of the kingdom, although they have had difficulties of no trivial magnitude to encounter. Through the spirited exertions of a single individual—Brother Alexander Grant—the system has, in that city and its neighbourhood, been purified from many of the abuses which had become incorporated with its practical administration, through the culpable carelessness of those who ought to have exercised in regard to it the right of vigilant disciplinary controul; and the effect of Brother Grant's reforming labours has been of the most animating character. Not only have new accessions from the most respectable orders of the community been very numerously added to the ranks of the Brotherhood, but old Masons, many of whom had beforehand scarcely been *known* to belong to the Order, and who had long *withdrawn* from it in disgust, have re-assumed their places in the Lodge, and are now foremost in carrying forward the work, when they see it organized upon a proper Masonic basis. This solitary, but instructive fact, abundantly proves what might be done, were it possible only to move the Grand Lodge into an exhibition of anything bearing even a distant resemblance to conscious vitality. Our Londonderry Brethren have also set about the erection of a Masonic Hall in that city; but though the importance of the object is admitted, and though the poverty of their means has been frequently as well as earnestly laid before the Brethren at a distance,

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they have not to this hour received the slightest assistance, except from their own immediate friends; so disheartening is the blight which the freezing influence of the Grand Lodge has shed over the once living spirit of Irish Freemasonry! The building of the Hall is still, we understand, going forward, in despite of every difficulty; but then it is done mainly at the *private risk*, and on the *individual responsibility*, of Bro. Grant, aided, so far as their limited resources will permit, by the Brethren of Lodge No. 69; as it would have been an indelible blot upon the very name of Irish Freemasonry, had the undertaking been suffered to sink from a confessed want of means, after all the preliminary requisites had been obtained upon terms in the highest degree advantageous, if the project were regarded merely in the light of a commercial speculation. It is in the highest degree discreditable that private zeal should be left to compensate for the delinquencies of public trusteeship, and that Brethren should incur the chances of ultimate *loss*, and serious *injury* to their private fortunes, for an object in which the whole Brotherhood are collectively interested. These things are eminently disgraceful, and it is therefore high time that an end were put to a system of executive management, under which the primary purposes of the Order are thus set at open defiance. The case of the Londonderry Brethren is one which cannot fail to attract in a special degree the sympathetic co-operation of their contemporaries, both at home and throughout this country at large. Their efforts have been most spirited, and they must not be left without some testimonial to animate their labours in the good work, as well as to minister to the encouragement for its successful accomplishment.

We need scarcely again assure our Irish Brethren that our intention is not to cast upon them as a body the slightest disparaging reflection. On the contrary, our object is to elevate their character, and to amplify their means of comfort and progressive usefulness, as well as of social respectability, by the enforced amelioration, if we cannot effect the wholesale abolition, of that system of mismanagement, under which their collective energies have been hitherto paralyzed, and the credit of the Masonic Institute itself—heavenly as it is in its origin, and glorious in its native results—has been suffered to fall into popular contempt. With an independence which intrinsically befits the Masonic character, we have traced to the conduct of the Grand Lodge the evils of which we complain; and we have called upon that body for the removal of these evils, as it is to the appellate jurisdiction of Grand Lodge itself that, in the first instance, every reference of this kind can be constitutionally made. Much, however, as we revere *authority*, we love *Masonry* still more; and when we see the manifest interests of the latter deliberately neglected, if not positively sacrificed, we cannot conscientiously remain silent. So far as we have yet gone, we have spoken out with freedom, but not with intentional unfairness; and unless we shall soon behold symptoms of a radical improvement in the whole system, which system we hereby arraign before the assembled bar of the Masonic world, we may, on another occasion, feel it to be our duty to enter into a thoroughly searching exposition of the abuses upon the nature and enormity of which we have, in the present article, cast merely a transient glance. The requisite materials are unhappily abundant, but necessity alone shall, on our part, induce a recurrence to the subject.

We observe from some of the Continental papers, that a Grand Masonic Congress was held at Strasburgh during the course of the last

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month, when important matters relating to the interests of the Order were discussed during three days, and arrangements were made for giving to its practical details additional degrees of efficiency.* On this occasion, too, a large collection for charitable purposes was taken up; and, before the separation of the assembly, it was agreed that a similar congress should be held next year at Stuttgard. Now, here is an example which we earnestly recommend to our Brethren of Great Britain and Ireland. Let a yearly Masonic Congress for the three kingdoms be established; and let all matters pertaining to the good of Masonry, whether present or prospective, be brought under the consideration of that Congress, as a court of general review; and we venture to prophecy that the very shame of incurring the inevitable animadversion of their Brethren in England and Scotland, will compel the Irish authorities to expurgate their system from its abusive anomalies, even if a proper sense of Masonic duty were left altogether out of the question. We would almost say that, in mercy to their Irish Brethren, the Grand Lodge of Britain ought to *urge* this salutary experiment, which, if once carried into effect, will assuredly terminate in the rescue of Irish Freemasonry from those comparatively unknown depths of degradation into which, through official malversation, it has been so long and so unworthily plunged.

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## ON THE ABUSE OF FREEMASONRY.

### A MASONIC DIALOGUE.

*Felix.* You are now a Mason of some experience, what was your first impression of the Order, and what think you of it now?

*Cato.* I will candidly admit, that for some time after I was initiated, I considered it to be "an organized hypocrisy;" I now pronounce it, a scheme of the most consummate wisdom and beneficence, rendered nearly powerless to effect its end by the inconsistent conduct—not to use a harsher expression—of the human instruments appointed to carry its benevolent intentions into effect.

*Felix.* You speak in rather strong terms!

*Cato* I do, my friend! and believe me I feel as strongly as I speak. What would you say to those who would charge the blessed breath of heaven with pestilence? What to those who made its light a curse? What to those who poisoned the fountains of a nation's happiness? And what shall I not say to those who make the once hallowed name of Mason a term of reproach—who turn aside the fountains of her charity, and make a curse of that which should be a blessing; who make Masonry but a blind, for intemperance and excess; who rush from the light of her mysteries to the filthy dens of darkness and iniquity! I do speak strongly, because I know what a Masons' Lodge should be,

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* "Un congrès Maçonique vient d' avoir lieu à Strasbourg. Il a duré trois jours, depuis dimanche jusqu' a Mardi soir. Un assez grand nombre d'hommes distingués de l'Allemagne, de la Suisse, de la Belgique étaient venus y assister. Des hautes questions de philosophie et de morale y ont eté traitées, et quelques importans travaux y ont surgi. La solemnité a eté terminée par un grand banquet et par une riche collecte au profit des pauvres. Avant de se séparer, l'assemblée a decidé que le prochain congrès aurait lieu à Stuttgard."—*Courier du Bas Rhin*, as-quoted in *L' Observateur Français*, No. 69.

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and I behold what it is; I know what Masons are bound to be, and I see what they are.

*Felix.* I grant that but few of its professors reduce its beautiful doctrines to practice; that there are some – and many—who join Masonry merely for its social pleasures; but still, you must admit, that a Masons' Lodge is anything but a curse to the district in which it is situated.

*Cato.* I readily admit that a Masons' Lodge ought to be a blessing to the locality wherein it is held; but that it is generally so, I cannot acknowledge; for, through the evils which have crept into the Lodges, consequences often ensue quite the reverse of salutary. From various causes, a Masons' Lodge of the present day—excepting the bare time devoted to the making of Masons—has more the appearance of a convivial meeting, than of an assemblage of men met to expatiate on the mysteries of the Craft, and minister to the happiness of their fellow-men. What is the consequence? Hours are spent in revelry, which ought to be devoted to the development of home virtues—if the parties be husbands and fathers—or the cultivation of the intellect and morality if the parties be single men. A man emulous of the honours of mastership, must likewise go through the ordeal of presiding over a company of Bacchanals, and reach his home and family at a most unseemly hour; evils which it requires a large amount of good to counterbalance.

*Felix.* The evils you speak of are of frequent occurrence, but are surely far from general.

*Cato.* I am sorry to say they are more general than Masons care to admit; and while that laxness of discipline which exists in the Order continues, they will go on increasing, until Masonry becomes a by-word in the mouths of all good men.

*Felix.* It is a lamentable thing that Masonry, which has sustained unshaken for ages the attacks of foes from without, should fall at last by the misconduct of its own members. But what would you suggest?

*Cato.* To suggest a cure in the present case is not more difficult than to point out the evil; the difficulty is in getting the co-operation of a sufficient number of the Order to compel the compliance of the rest. We have only to carry out fearlessly the principles of the Order, and the evils now defiling it will vanish like the vapours of night before the blaze of day. Masonry is free—open to free-men alone. And why? That the vicious habits of slavery might not contaminate the beautiful morality of the Order. And yet we admit into its precincts, the slaves of sin and every defiling passion; the libertine, the drunkard, the glutton, the brawler, and the man of pride and vanity. The founder of the Order, knowing that purity must suffer from the proximity of filth, forbade the admission of such into her temples. Her warning voice has been disregarded; friendship or interest has winked at vice, and the badge of a Mason is no longer a warrant of virtue, nor can a tithe of those bearing the name of Mason be found within the square and compasses. The evil is not of to-day or yesterday, it has existed unchecked until it has nearly paralyzed the benevolent designs of the institution; the majority of whose members consider the knife-and-fork portion of the matter as the only part which has any claim upon their attention; while a few, influenced by ambition, find that a sufficient stimulus to induce them to master the ceremonies, and take upon themselves the labours of the Lodge; very, very few indeed, labouring in Masonry to perfect themselves in virtue, and those few finding as little sympathy in an Order whose basis is love to God—goodness towards men—as in the

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plodding money-hoarding world. What wonder, then, that such men—finding their efforts ineffectual, where they naturally looked for so much success—leave the Order, and seek among the myriads of the world for some congenial souls who will labour with them in the good work. All sincere lovers of truth must tire of endless profession without practice. The man of science, the man of art, the man of letters, the moralist, retires from an Order where he finds no longer a responsive aspiration; thus leaving it still darker and more desolate; a prey to the sensualist and the vain, who, having undisputed sway, squander its revenues in folly and debauch. Oh! for one Lodge founded on purely Masonic principles! ruled by Masons! not Masons in name alone—but in spirit. Composed of minds of sound judgment and strict morals; who would scorn to admit—either directly or indirectly—any one to their holy mysteries, whose heart dilated not with love to God and man; whose hands were not free from defilement; whose soul did not purpose its own salvation, and its brothers good. Oh, for such a Lodge! a rallying point to which the sincere and zealous Mason might repair, and hope—not all in vain—that Masons might yet convince the world that Masonry is something more than a name. The day may—the day will come—when such will be the case. Then will the world behold what the "light" of Masonry is: not wine bibbing—not feasting—not rioting and excess—not idle parade—not honours unworthily sought after and unworthily bestowed: but Faith in the Great Architect of the Universe, Hope in salvation, and Charity to all men. Then will the widows heart leap with joy—then will the aged man's hope be bright—then will the sorrow of the fatherless be not without consolation: earth will bless the Masons' labours, and Heaven crown them with the crown of immortality.

CATO.

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## THE FREEMASONS' LEXICON.

(*Continued from page 298.*)

*Leipzig.*—This city is celebrated for its university as well as for its fairs, and is situated in the centre of scientific and industrial intercourse of civilized Europe, and especially of Germany; and had in common with Hamburg and Berlin some Masonic work places in the commencement of the past century. The oldest Freemason's Lodge here was opened on the 20th March, 1741. Some time before this, Brethren belonging to the place, who had been initiated in their travels in England, France, and Holland, held private assemblies and initiations here, and had several times celebrated the festival of St. John. The original Lodge in this Orient at first wrought only in the French language. It first commenced to work in German in 1746, at which time the name Minerva was introduced, while the French branch named itself Aux trois Compas, until a complete union of the two, in the year 1747, introduced the common name, Minerva zum Cirkel. In the year 1757 she was joined by a Lodge formed here by foreign Brethren, called Aux Voyageurs à trois Nombres, also the travelling Minerva. And in the year 1766 by the Lodge, which had been removed here, Zu den drei Palmenbaeumen. In the same year she received from the chiefs of the Order a regular acknowledgment of the rights and privileges of a Grand or Mother Lodge, and took her

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present name, Minerva Zu den drei Palmen. She joined the, (at that time so called) system of the Strict Observance, and afterwards the Grand Lodge Union in Germany, in connexion with the most ancient and honourable Scottish and St. John's Lodges, who elected the royal Brother, Duke Ferdinand of Brunswick and Luneberg, to be their General Grand Master, and received from the royal Brother Charles, Duke of Curland Kônigl, Pohlnischen ûnd Chûrfûrstl, Sâchs, Prince Protector in Saxony, a protectorium, dated 24th June, 1774. In the year 1747, a Grand Scottish St. Andrew's Lodge had been formed in the Minerva Lodge. After the reform in 1766, and the constitution sanctioned by the Convent at Kohlo, this Lodge adopted the name of its royal protector, Carl zu den drei Palmen, which has since that time exercised the rights of a Mother Lodge, and the directorii in this Orient. In the year 1773 she founded a daughter Lodge at Querfurth, under the name, Minerva zu den drei Lichtern. In the year 1754 she granted a warrant to a Lodge in Wetzlar, and in the year 1742 she founded the still flourishing Lodge at Altenburg. The Lodge Minerva at the three Palms at present belongs to no foreign Grand Lodge, but rests upon her own constitution in honourable independence; she works by the ritual of the united Lodges, and maintains a friendly and sisterly correspondence with all just and perfect Lodges. She possesses her own roomy and convenient hall, an important and well-selected Masonic library, a perfect collection of Masonic medals, and a beautiful model of Solomon's temple. Since her foundation, up to 1816, she has led the best and worthiest of men to the Order. She opposed with all her strength the Schrôp-ferical mummery which this impostor endeavoured to introduce, under the absurd name of Freemasonry, and by which he sought to deceive the credulous and superstitious.

Besides assisting in the founding and supporting the Masonic Educational Institution at Dresden, she holds an annual juvenile festival at Christmas, at which about fifty boys and girls from the charity schools in the neighbourhood, who have distinguished themselves by their diligence and good conduct, are rewarded with clothing, linen, books, workboxes, and eatables. She has struck three medals:—1. The so called members' medal in 1766, avers. the goddess Minerva sitting under three palms; revers. the words, "Non nisi digno, M DCC LXVI.," in a wreath.—2. On the death of Bro. Freiherrn von Hund Horrmeisters, der seventh province; avers. his bust, with the inscription, "Carolus L. B. ab Hund et Altengrotkau;" revers. an urn, with the inscription, "Pietas Fratrum, D. R. L. V. M DCC LXXVI."—3. On the fifty yearly jubilee of the dirigirenden ancient Scottish Grand Master of the Lodge, Duke of Hohenthal, cut by Bro. Lors; avers. the bust of the duke, with the inscription, "Frid. Guil. comes ab Hohenthal Minervae Vates Semisaecularis;" revers. an Egyptian sphynx reclining under a wreath, woven with ephen, oak, and acacia branches, above which was a crown, composed of nine stars, with the inscription, "Vetant Mori," beneath, "Die III Decembris, M DCCC XIII."

There were several other Lodges in Leipzig, which are closed; the Lodge Balduin zur Linde founded 1807, joined the Hamburg Grand Lodge 1809, and the Dresden Grand Lodge 1815.

The Lodge Balduin zur Linde founded a free Sunday school for apprentice and journeymen mechanics in 1816, which is still in a flourishing state, and in which instruction is given, partly by the Brethren and partly by teachers, who are paid by the Brethren, in reading, writing, arithmetic, and the German language.

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St. John's Lodge Apollo, at the Three Acacias, founded the 24th June, 1801, and constituted from Regensberg 8th August, 1801. From which arose the St. John's Lodge Apollo, under which name she joined the Grand Lodge of Hamburg in 1805. In the year 1815 she joined the Grand Lodge in Dresden.

*Leopold, Maximilian Julius*, Duke of Brunswick, Royal Prussian General in Franckfort on the Oder, and W. M. of the Lodge at the Upright Heart, was born the 10th October, 1752. On the 27th April, 1785, there was a tremendous inundation by the Oder; in endeavouring to rescue the sufferers he lost his own life in the waves. A school founded by him at Franckfort on the Oder, is a proof of his philanthropy. The clothes in which he was drowned, viz., boots, small-clothes, coat and waistcoat, are preserved in the collection of curiosities belonging to the Grand Lodge, at the Three Globes, Berlin.

*Lernaisches System.*—The Lernaical system was introduced into Germany from France, but has long been extinct. The Marquis of Lernais introduced it into Berlin himself in 1758. Its objects were the philosophia arcana and the philosopher's stone. In the year 1762 he founded a Grand Chapter at Berlin, under the title of Knights of Jerusalem.

*Lessing.*—Gottfried Ephraim, born at Kamenz, in the Neiderlausitz, the 22nd January, 1729, and died 15th February, 1781, at Wolfenbutel, where he was librarian to the Duke of Brunswick. This member of the Order was a very learned man, and is known in the literary world by his dramatic works, for who does not know his "Minna of Barnhelm," "Emily Galloti," and "Nathan the Wise." His literary works amount to about thirty volumes. He, in company with Nicolai and Mendelsohn, founded the well-known library of the fine arts in Leipzig; and he also published his literary letters in Berlin, which have contributed so much to form a better taste in Germany. His work, in six volumes, "History and Literature," from the treasures of the ducal library in Wolfenbutel, contributed much towards explaining and simplifying theological science. He has proved himself a learned and deeply investigating Mason by his tract, "Ernst and Falk, a dialogue for Freemasons, 1778," which is worthy of perusal by every reflecting Brother.

*Leuchtend.*—Means here unanimous; a ballot is unanimous when there are no black balls. This unanimity must be founded upon the proper exercise of the rules and regulations laid down for our guidance in this important part of our duty, and a perfect unanimity in the opinions of the Brethren on the moral character of the candidate.

*Leuchter, die drei Grossen. Candles or torches.*—The three great, are not to be confounded with the three great lights. They are merely candles or torches, or they may be called pillars with torches.

*Licht.*—Light is a great and sublime symbol; but we do not mean the light of the eye, but the light of knowledge. The naturally blind is often the possessor of more light than those who see. Light and warmth are intimately connected; without both not a single blade of grass could spring out of the ground. He who seeks for light upon any subject seeks for truth, and to him it is said, *Give him light!* He receives thereby the permission to draw nearer light and truth, and to make them his own. The light of a candle, or of the eyes, must not be confounded with this light. The light of a candle is produced by natural causes, but the light of knowledge descends from above, and the light of the eye frequently charms us to sensual enjoyments. In every age and nation, and in every religion, and in all the mysteries of the

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ancients we find light is a symbol of knowledge. May every Mason strive incessantly for light, and especially for the light eternal!

*Licht einbringen. To bring in light.*—When a society is assembled anywhere to do good, they require an influential person to communicate the light of experience, instruct them, and point out the way they should go, or bring light to them. This may be done symbolically by suddenly lighting up a dark room with torches. He who thus introduces the light into the Lodge, must be a worthy man, and experienced in the Craft.

*Lichter. Lights.*—The Freemasons are enlightened by great and small lights. The Bible, the Square, and the Compasses, belong to the first; and the Sun, the Moon, and the Master Mason, or the Stars, to the second. The great lights are immortal, and neither limited by time nor space; the small ones are limited by both. The Bible rules and governs our faith; the Square our actions; and the Compasses keep us in a bond of union with all mankind, especially with a Brother Mason. Or with other words, the Bible directs us to elevate our spirits to a reasonable and rational faith. The Square teaches us so to discipline our minds as to make them correspond with a pure and prompt obedience to the laws of our native land. And the Compasses teach us so to cultivate our understandings as to enable us to live in the bonds of social and fraternal union with all mankind, whatever may be their peculiar views on religious or political subjects.

*Loge. Lodge.*—As men call the house of God a church, and when religious services are performed in it, say it is church hours, so also we call the locality in which a Lodge assembles, a Lodge, and when the Brethren are assembled in it, it is Lodge hours. The form of a Lodge is an oblong square. Three well informed Brethren form a legal Lodge, five improve it, and seven make it perfect. We may also call a room in which a Lodge is held, a hall.

*Logenlisten. Lodge list.*—For upwards of sixty years the majority of Lodges have annually published a list of their members, which lists are not only forwarded to the Brethren of the town or city where the Lodge is held, but are sent to foreign parts. The Brethren should know each other, and as it is impossible to form a personal acquaintance with every Brother, descriptions of them, containing their ages and their rank in the world, as well as their offices in the Lodge, are very useful. We may also see by those lists whether the numbers of Lodges increase or decrease. In the lists of the Grand Lodge we commonly find a list of the daughter Lodges, and the dates of their warrants.

*Logentage. Lodge days.*—Commonly called, in England, Lodge night. Every Lodge ought to assemble at least once a month, and work in either the first, second, or third degree. The Master and Officers ought to meet oftener, to consult upon all things relative to the welfare of the Lodge, and also to regulate the labour of the next Lodge night. It is generally settled at a conference held about the festival of St. John, on what nights the Lodge shall meet, or the Brethren are called together by a circular from the secretary, when so commanded by the W. M.

*Lohn. Reward.*—The Brethren are released from their labour to receive their reward. Respect, love, and gratitude, are their reward, and the consciousness of having deserved such must dwell in the breast of the labourer himself. No one can or dare declare himself to be worthy or unworthy of this reward, much less can he claim merit from his Brethren. A good Freemason requires no outward reward, neither



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does he work for it, for he does not sell his humanity and philanthropy. He who looks for gain will not receive it, but he who does his duty faithfully and cheerfully, without either requiring or waiting for a reward, will receive it without measure, and rejoice innocently that he has received it, for his conscience tells him that he is worthy of it, and that he has endeavoured to deserve it.

*London.*—The United Grand Lodge of all the Freemasons in England, founded 24th June, 1717, adopted the above name in the year 1814. Under this Grand Lodge there are in London about two hundred and fifty Lodges, and about the same number in the other cities and towns of England.* Besides those, she has daughter Lodges in all parts of the world; but works more particularly by Provincial Grand Lodges, which she has founded here and there, as in Hamburg, Hanover, Frankfort-on-Maine, &c. &c. In 1725, this Grand Lodge established a fund for relieving distressed Brethren, to which every English Lodge now subscribes, and the funds of which are materially increased by a fee on granting certificates. It has its own committee, to which the petitioner must apply. If the committee finds he is worthy of assistance, he is immediately relieved with five pounds sterling; but if it is a Brother who has been suddenly plunged into distress and poverty by some great calamity or unavoidable misfortune, or who has a large family of children whom he is unable to support, those circumstances are brought under the consideration of the Grand Lodge at their next assembly, and a sum is voted to him, which must not exceed twenty guineas at one time. By this timely assistance, many a worthy Brother has been relieved from poverty and distress. The Grand Lodge in London was also the first to compile and publish a Constitution Book. Since its foundation, the most exalted personages have always been at its head as Grand Master, and the Prince Regent is at the present time the Grand Patron of the Order (1818).†

*Lufton. Lewis.*—This appellation, derived from the English, is given to the son of a Mason. Lewis formerly had the privilege of being initiated into the Order younger than any other person, even in his eighteenth year; but they only enjoy this privilege now in those Lodges where the law does not prohibit any one to be initiated before he has reached his twenty-fifth year. Lewis must also be a cultivated and morally respectable young man, or the entrance into the Lodge will be refused to him as well as to those whose fathers are not Masons. The privileges which the sons of the priests of the ancient mysteries enjoyed, cannot be introduced into Freemasonry.

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* In London, the number of Lodges are about 100, and there are nearly 700 provincial and district Lodges.—Ed.

† It appears that the author of this work was not aware of the existence of the Boys and Girls Schools, nor of the Asylum for Aged and Decayed Freemasons, each of which institutions is worthy of the support of the Brethren, and creditable to the Craft, but much more calculated to benefit the London than the provincial Brethren. The Society for granting Annuities to Aged and Distressed Masons, shall be the subject of a letter devoted to itself, as soon after the Provincial Grand Lodge for Durham is held, as I possibly can.—Translator.

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# BRITISH FREEMASONRY AND CATHOLICISM.

## PETITION TO THE POPE.*

MOST HUMBLY INSCRIBED TO THE RT. HON. THE EARL OF ZETLAND, M.W.G.M.

*To the Editor of the Freemasons' Quarterly Review.*

London, 14th September, 1846.

SIR,—The following rough draft of a general petition, remonstrance, or manifesto, addressed to the court of Rome, is submitted for correction through your pages, in the hope that some one more competent than myself will take up the matter for the general good. It is sketched after some of the usual forms—much after the style required when a petition is sent to our parliament in England. The charity of Freemasonry being universal, I should propose that a copy, when agreed upon, be signed by every member—without any distinction of creed or religious opinion—of every Lodge throughout the British dominions, and be forwarded to Grand Lodge, in order to form one grand monster petition, for transmission through our bishops to Rome. Such a deed, so signed, would guarantee the truthfulness of the allegations of Roman Catholic Freemasons, all being equally interested, as members of the one great Masonic family. I am your obedient servant,

A CATHOLIC.

### PETITION TO THE POPE PIUS IX.

MOST HOLY FATHER,—We the undersigned members of the most ancient and universal association at present existing, specially recognized in the several acts of the imperial parliament of these realms, relating to "secret oaths and secret societies," as a legal and lawful secret society, under the designation of the society of "Free and Accepted Masons," in Great Britain, *i. e.*, England, Wales, Scotland, and Ireland, her colonies and dependencies, present ourselves at the feet of your paternity, the newly-elected Bishop of Rome, head of the Catholic church upon earth, joining our heartfelt congratulations upon this most auspicious event, which has been received with demonstrations of joy over the whole world

We return our humble thanks to God, the great Architect of this universe, the dispenser of all blessings, for having, in the august person of your holiness, manifested His fatherly care and solicitude for the salvation of souls, by providing so wise and worthy a prince and ruler over His church and its states.

The wisdom of your predecessors of blessed memory, since the year of our Lord, 1738, having from time to time deemed it expedient, for the safety of true religion and protection of pure morality, to promulgate several decrees and edicts, prohibiting and condemning certain secret societies bound by unlawful oaths, and instituted for unlawful purposes, under the assumed name of "Freemason" in particular, alleged to have propounded opinions and doctrines offensive to true religion, at variance

* The annexed rough draft is worded advisedly, to meet any objection on the part of prejudiced individuals, who might hesitate to recognize the Bishop of Rome the Pope. No one who signs will do more than to acknowledge, what all the world admits, his existence, and that Roman Catholics submit to his authority. The petition is universal, because in petitioning for ourselves, we petition for all the world beside. [The "petition" reached us too late for the September number,—ED.]

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with sound morality, and dangerous to the peace and tranquillity of states—which offensive "conventicles, associations, and societies," for the most part having ceased to be, and never having been known to exist in these realms, such irreligious opinions and dangerous doctrines being totally at variance with "the book of our constitutions," which regulates and governs all Masonic Lodges in these realms—at the feet of your peternity, we seek to be relieved from the unjust and undeserved opprobrium cast upon all "Freemasons" in particular, by such sweeping and undefined prohibitions and condemnations, propounded in the several decrees and edicts against all "secret societies" in general, bound by "secret oath," and Freemasons in particular, without any qualification or distinction.

We, members of this most universal and ancient "secret society," sanctioned from the remotest antiquity, secret only in name, because its portals are open to the admission of mankind in general—to your holiness, and to the whole of the sacred college of cardinals—none excepted; in times past having been patronized by many potentates and kings, presided over in these realms by princes of the blood-royal, *e.g.*, by the late King George IV., when prince regent; more recently by his brother, the late lamented illustrious Duke of Sussex, as Grand Masters; for the time being, by the right worshipful the right honourable the Earl of Zetland, whom God preserve; the great majority of our ministers of state; most of our men of title and wealth, holding offices in, or being members of, the innumerable Lodges throughout these realms; humbly offer to your paternity these guarantees for our loyalty to our sovereign, whom God preserve, our veneration for constituted authority, and the strongest surety, that our morality is strictly conformable to the word of God, as taught by Christ and his apostles, and their successors.

Being specially prohibited and forbidden by "the book of our constitutions" to conceal either treason or murder, and to interfere, as Masons, in the political affairs of states, or in any matter concerning religion—politics and religion cannot be discussed or entertained in the Lodges—we, therefore, present this petition, humbly but earnestly praying that the day is at hand, when your paternity will carry into effect the objects proposed in this our petition, for the benefit of many thousands, perhaps millions of innocent and immortal souls, in Great Britain and her dependencies, and elsewhere over the entire face of the globe, whose eternal salvation is being perilled by the existence of these several decrees and edicts, and by the enforcement thereof, by your vicars apostolic in these realms, against "secret oaths and secret societies" in general, and "Freemasons" in particular; and which are declared to comprehend the soul of every one associated therewith, whether established for lawful or for unlawful, or for good or for evil purposes, all "secret oaths and secret societies" under any designation whatever, being indiscriminately prohibited and condemned, without any reservation or distinction.

And we, your petitioners, will humbly but fervently pray, that the eternal Father of all, the great Architect of the universe, from whom all paternity is named, may bestow upon your Holiness length of days, with every happiness here, and hereafter a crown of eternal glory.

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## SIR CHARLES WOLSELEY'S LETTERS.

The evidence of men of high standing in society, must have greater weight than paid scribbling writers in "the Tablet." The recent letters of Sir Charles Wolseley will be read with pleasure, although never intended for publication.

NO. I.

(Copy.) *To Mr. ——, Bookseller.* Sir,—"As I perceive your name is to the title page of the pamphlets, 'The Tablet *v.* Freemasonry,' as one of those who sell them, can you inform me whether it is a secret who the author is? I am a Freemason, and what is more, a French Freemason, of 'the Grand Orient of France,' mentioned the other day in 'The Tablet,' made so above forty years ago, consequently during the revolution; that one of the understood rules is, that neither politics or religion were to be discussed, neither of which I ever heard broached. Therefore I am as disgusted with the editor of 'The Tablet' as is the author of the said pamphlet; and if you know the author, you may send this note to him, or show it to whom you please."

I am your obedient humble servant.

Wolseley, Staffordshire, May 13, 1845.

P.S.—"I think we are in want of another good Catholic paper, for the present one has done its best to disgust very many of the Catholic gentry. Yes; and he seems to have made a dead set at them in several instances. I think the publishing of his friend Anstey's letter, where a noble lord's name was brought in, was shameful. I should be glad to have the address of the author of the above pamphlets."

NO. II.

*To ——.* Dear Sir,—"I received your esteemed note, and I agree with you that he is no authority in the church! He does not, or will not, understand the question of Freemasonry; and, therefore, substitutes falsehood for truth, and abuse for argument. Who ever before heard that papal bulls were ever 'lawfully' proclaimed in this country? a point not to be got over; or that the popes ever intended to condemn good societies and bad societies together? No one, until this meddling, vain fellow, removed the veil of the 'happy ignorance,' in which the charitable policy of our authorities suffered us happily to remain. How many thousand tender consciences have been unnecessarily disturbed, and innocent creatures been unwittingly made wise? Were I you I would publish *nothing*. Depend upon it, that whatever you say he will turn only into ridicule, because he knows that *those* who read your letters *may* read his answers. How many of *his* readers, amounting perhaps to a thousand, will read *your* letters. It is *nuts* for him for any one to write; therefore, the best way is *to talk*, and put him down in that way. P. P. A. will, of course, talk of my letter to him; perhaps thus he will hear of it. He cannot well publish anything of it; if he did meddle with my name, I could answer him in the *Morning Chronicle*.

"I was made a French Mason during the French revolution. It was during the emperor's sway, in Brussels; and there is no difference between *them* and *us*, as English Masons."

I remain, dear Sir, yours sincerely.

Wolseley, 16th May, 1845.

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NO. III.

*To* ——. My dear Sir,—" Many thanks for thinking of me, and sending me the pamphlets.* But I have just received both by order. *N'importe*, yours will do to send out, *pro bono publico*. You have been *a papist* all your life, and you do not yet seem to know *them*. How can you expect to get more than one here and there amongst our clergy, who will, whatever he may think, join with you in the Freemason question? ..... Why, it is natural—it is human nature! I am a French Mason—of the Grand Orient of Brussels, appointed and constituted by the Grand Orient of France—and I assert, not one word of politics did I ever hear broached, or of religion either. I was made under Napoleon's consulship.

"Now, sir, let me give you another fact, which you may also make use of, if you please. Some twenty-five or thirty years ago, a Peer's son had some idea of starting for Westminster as M. P., and asked me, as a Mason, to attend some of the Lodges in London with him, for the purpose of securing the votes of the Masons of these Lodges, my friend having been made a Mason on purpose. I told him he knew little of Freemasonry, if he supposed we could broach the question of politics in Lodge. He, however, pressed me to go with him; and I said I would were it only to prove to him what I expected. Well, we attended, *but all to no purpose.*

"That vain fellow, in his last article, speaks in a more *subdued tone.* I suppose he finds the cash *retiring!* You see he now admits articles from people who are not Freemasons, and who are not 'clergymen!' The fact is, he has received such *broad hints* of his having *gone the length of his tether*, that he is in a panic.

"The nonsense about the marriage,—that fact being the only truth in the article,—has been traced to a clergyman, whose hand-writing on the envelope was acknowledged. The motive must be his own!—as that of the *gobe-moche* who published the untruth."

I am, yours sincerely,

Wolseley, 15th May.

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## TO THE CATHOLIC HIERARCHY OF ENGLAND.

BELOVED PASTORS,—The time has gone by, when either individuals or systems must be presumed criminal, because prejudices of long standing have persisted in charging them with crimes, and pronounced their condemnation, on the supposition that the frightful phantom which their fancy conjured up was a hideous reality. No one can be so well aware as yourselves of the injustice of such a proceeding. The holy religion which you profess, has been painted by its enemies in the most revolting colours; made as hideous as the malice of man could represent it; and thus held forth to the people for their contempt and derision. Millions thus deceived, believe it to be the monster it is represented. True! you, who have the happiness to be in her holy commu-

* See Rejected Letters,—"The Tablet *v.* Freemasonry."—Nos. 1 and 2, published by J. Cleave, Shoe-lane, Fleet-street, London—sold also by Dolman, 61, New Bond-street; Jones, 63, Paternoster-row; Little, Henrietta-street, Covent-garden; Tobin, Circus, St. George's-fields; Spencer, 314, High Holborn; Grant and Bolton, Grafton-street, Dublin; and by all Catholic booksellers.

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nion, know the picture to be false and libellous: you can say with truth of her, in the words of Christ—"Thou art all fair, O my love! and there is no spot in thee;" and regret doubtless the blindness of man which calls "light" "darkness," and purity itself the scarlet whore.

To compare small things with great, Freemasonry has been subject to the same treatment; has been reviled and anathematized; and that solely by those who were entirely ignorant of her principles. She has likewise had the misfortune to be denounced by the Catholic Hierarchy, who have been abused as to the intentions of the Order by its enemies, who, for sinister motives, have confounded Freemasonry with other societies, some of which were evil, and the others questionable. "A Catholic"—anxious to remove from the Catholic Freemasons under the Grand Lodge of England, the edicts which (for the safety of true religion and the protection of pure morality) the predecessors of His Holiness Pius IX. (whom God preserve) have deemed it expedient to promulgate against Freemasons—has drawn up a petition to His Holiness, praying that the Freemasons of Great Britain, Ireland, and her Colonies, may be freed from the effects of these several edicts; and I, in furtherance of the prayer of his petition, presume to present to you the real principles of Freemasonry, that you may perceive that religion and morality have nothing to fear from the society of Freemasons, but that the said society is a humble auxiliary in the glorious cause of morality, and ought to be pleasing to all denominations of Christians, and particularly to the Holy Catholic Church. In the first place, all political and religious discussion is strictly prohibited in Masons' Lodges; a rule so strictly adhered to, that I never heard the subject mentioned in a Lodge, (excepting to impress this law upon the Brethren:) thus rendering any attempt to subvert the institutions of the country impossible in Masonry. In the charge at initiation into the first degree, are these words—"As a citizen, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of *any state* which may for a time become the place of your residence." From the above you will perceive how averse Masonry is to disloyalty or political agitation. As regards the morality of Masonry; tried by the touchstone of truth, it will be found unexceptionable. The three grand principles on which the Order is founded, are Brotherly Love, Relief, and Truth. We are taught to have Faith in one God, Hope in His salvation, and Charity to all men. We are taught to exercise the virtues of Temperance, Fortitude, Prudence, and Justice; to consider all men our brethren; to visit the fatherless and widows in their affliction; and keep ourselves unspotted from the world. Such, beloved pastors, is the morality of Masonry—such the morality of that Order for which I solicit your charity. Leave the task of reviling such an institution to wicked uncharitable men; and as your holy religion (*our holy religion*) has the good of all men at heart; as she offers up her prayers for the just and the unjust—for the just that they may be perfected, and for the unjust that they may turn from their wickedness and live—so join your exertions for that Order which you will find your firmest ally and most zealous servant in your efforts to make the human family better and happier men.

WM. SNEWING.

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## THE INQUISITION IN ROME.

### SECRET OATHS—THE BISHOP OF CHARLESTON, U. S.

The Rev. Mathew Gibson, of Massachusetts related the fact, that whilst he was a student in Rome, Dr. England, the Bishop of Charleston, was confined in the apartments of the Inquisition for some hours, for an offence against discipline.

The following particulars of this event have been obtained, and may be relied on as substantially correct. Upon some great occasion, Dr. England, whose eloquence was known to his countrymen visiting the "eternal city," was solicited to preach. As is often customary, in order to compliment the foreign residents, American and English, he had ordered the flags of the two nations to be unfurled over the sanctuary. After having delivered a most impressive sermon, and he had retired to rest after the fatigues of the day, he was suddenly aroused from his slumbers at twelve o'clock at night, and, as they quietly do those things there, informed most courteously that a carriage awaited, attended by gens d'armes, with a summons, to conduct the good bishop to apartments (not fabled dungeons, which are said no longer to exist,) of the Holy Inquisition. On the following day he was surprised to receive a visit from one of the officers of the Inquisition in the person of his friend Dr. Wiseman, rector of the English college, and still more surprised at his avowal of being the author of this act of severity, and excusing himself in virtue of his oath and obligation of duty in his office as one of the Inquisitors. Having performed this duty, Dr. Wiseman observed that he came to do one more pleasing—to help his friend immediately to recover his liberty. Accordingly, the good bishop having made his *amende*, or what happened with another bishop, frightened the inquisitional authorities with the threat of an American fleet on the Italian seas, the same carriage was ordered to take him back to his residence the following day.

Dr. England, it is believed, never mentioned this anecdote to any one, having been bound by "oath of secrecy" never to reveal what had transpired before his liberation. It is said that an "oath to secrecy" is exacted from every prisoner before being liberated, after having expiated the offence of which he may have been pronounced guilty.

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Dr. O'Finnan, Bishop of Wexford, (or Waterford,) had been ordered to repair to Rome, as is customary, in order to settle some ecclesiastical differences. He had not been long there before he was summoned to appear before the Holy Inquisition, to answer certain interrogatories relating to the administration of his diocese. But before obeying the command, he took the precaution of waiting upon the British Consul, who undertook, in the event of the bishop's non-appearance, to demand his instant release as a British subject. Thus armed against contingencies, and being also furnished with his passport as a further protection, he attended at the Inquisition. Having explained himself to his own satisfaction, upon being threatened with incarceration for objecting to the views taken of the case by the tribunal, he plainly told the Inquisitors that he refused to be dealt with as a subject of the Papal states, he being an Irishman, and a subject of the King of England and Ireland;

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that in spiritual matters he would submit to their authority—in matters relating to the salvation of his soul, and of those committed to his charge, but his body being the subject of another country, he warned them that he was specially protected. It is needless to add that he was not detained; and the affair in dispute was referred to his own diocesan, Dr. Crotty, though he himself did not return to Ireland, but received an appointment subsequently in the Court of Rome.

From the above relations, it appears that in Rome the Inquisition exists in the fulness of its power, though totally divested of the horrors of past times. Instituted for the purpose of exterminating most dangerous and devastating heresies, which bid fair to contaminate and even exterminate the human race, the necessity for former severities no longer exists; it is therefore to be hoped that, in these enlightened times, this tribunal will be discontinued altogether. At the above time, (of Dr. Finnan,) it contained as inmates several bishops, many priests, and others, lay subjects of the Papal states. All persons taken there are sworn to "an oath of secresy," also upon being liberated, obliging them not even to divulge the fact of their having been there. Every one has his separate apartments according to his rank, and is treated with the greatest humanity. The horrors of the silent system are solaced and mitigated by the regular practice of spiritual exercises;—a model not unworthy of the notice of our prison reformers in this country, in order to counteract the fatal effects of the solitary system lately introduced here.

As the world grows older, states become more civilized, and rulers less cruel. It is therefore to be hoped that this "secret tribunal"—(the Popes have objected to the so called "secrecy" of Freemasonry)—will soon cease to exist. The present existence of this tribunal is said to account for the fact of the Court of Rome not appearing to be at all urgent for an ambassador to represent our liberal country, as he would interfere to have it abolished.

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## THE HIGH DEGREES OF FREEMASONRY.

FREEMASONRY has for its foundation the Apprentice's, the Fellow-craft's, and the Master Mason's degrees. These form the base on which the goodly structure is reared. On this broad and catholic foundation, all persons of good report, independent of the controul of their fellow men, are admissable to the benefits of the true light. Important, however, as these degrees are, they are but the commencement of the mystic rite.

The Brother who has been thus advanced, has made some progress on the road of intellectual morality; still he has much to learn before he can look upon his position with satisfaction, and know with certainty the value of the Order of which he has been admitted a member. The roll of Masonic knowledge has been unfolded thus far, but the enquiring Brother soon finds that he is as yet but on the margin of its mystical revelations. In fact, it is part of the teaching these three degrees that much is yet to be taught. These further mysteries are to be developed when happy times and circumstances unite for that purpose. The Master Mason has indeed been raised to the third step in the mystic ladder;



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but he has thirty more before him, and until times and circumstances have placed him on that favourite elevation, the labour of love has not perfected the good work.

These, the higher degrees of the Order, have been much neglected in this country in modern times. Many reasons have contributed to cause this result. The principal reason was, however, the unfortunate dissensions that arose during the last century between the bodies styled "the Ancient York or Athol Masons" and the "Modern Masons." These dissensions became the favourite topic of the different parties; and the valuable time of our brethren was wasted in such discussions rather than in the investigation of those fundamental landmarks of the Order on which its unity and philosophy depends. Although these discussions have happily been ended by the union of the two bodies; yet that event itself caused much bitterness of feeling, and although there was not the public scandal of open dissension to be charged against the Order, yet, for many years after that event, the mode and manner in which it had been brought about, continued a favourite subject of complaint and discussion. It is to be hoped that this as well as the open dissension itself is for ever buried in oblivion, and that a happier time for those who really wish well to the Order is dawning on our land. One, therefore, of the principal reasons why greater attention has not been paid to the higher degrees of the Order has been pointed out; there were several others, but within the space we have allotted for ourselves at present, it would not be possible to investigate them.

In saying that the higher degrees of the Order have been neglected in this country, we must not be mistaken as to the meaning intended to be conveyed. We do not mean that they have been entirely abandoned, but that the treasures there to be found have not been sought for with the avidity which their intrinsic value warranted. Undoubtedly much of the true light of the higher degrees was to be found in many parts of the country, as witness the meetings of Chapters of Rose +; but yet the attention of erudite Brethren of the Order being directed to other subjects, the ignorant and unlearned presided, and gross interpolations and material symbols usurped the place of our sacred mysteries.

On the other hand, it is not intended to be stated that the higher degrees of the ancient and accepted rite ever existed in this country *fully and complete.* That was an impossibility, for at the time that the greatest attention was being paid to this subject elsewhere, that is, between the years 1740 and 1790, the foolish dissensions, above spoken of, between the York and the Modern Masons were existing in their greatest bitterness; English Masons, therefore, could not assist in perfecting the good work, and it was to the great Frederick of Prussia that we are indebted for cementing together the materials previously existing, and making that perfect which was complete in all other respects, except its system of government. It appears that between the years 1740 and 1750 a thorough examination of all the degrees of Free and Accepted Masons was undertaken in Prussia, under the sanction of the Princes of the Royal Secret, its consistory numbering at that time the most learned Masons in Europe. The result of such deliberations was a solemn declaration, that true Freemasonry consisted of the thirty degrees, known as the ancient and accepted rite, together with the other two degrees, called degrees of dignity, viz., the Grand Inquisitor Commander's Degree, and the Consistory of Princes of the Royal Secret. The resolutions come to were then formed into constitutions, and a grand Masonic

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assembly held at Berlin on the 26th of October, A. D. 1762, for their ratification, on which occasion his majesty, Frederick the Second, King of Prussia, was proclaimed as chief of the eminent degrees of Freemasonry, with the rank of Sovereign Grand Inspector General and Grand Commander. From that time the higher Chapters could not be opened without his presence, or that of his substitute, and a special patent appears to have been necessary for each assembly so held in his absence. From the Masonic knowledge thus accumulated *in one perfect system*, all that is ancient in Freemasonry is to be found, and it is from the pure stores then collected that all that is true in systems, that differ in name from the ancient and accepted rite, have been made up.

It has been asked what part of this system the Knight Templars *of England* occupy? The English Knight Templar, *strictly* speaking, may be considered as not a Masonic degree. It is a high order of chivalry; and as such deservedly takes its stand very high amongst ancient orders of knighthood. That none but Masons belong to it is quite accidental, and has probably been brought about by the fact that none but Masonic assemblies are privileged in this country to meet in secret societies. That the Order, as now given, is not essentially Masonic there exists much evidence, and it is only until lately that Encampments of Knight Templars have ceased to meet, whose members were not Masons. The Encampment of Baldwin, as established at Bristol, claims to have been founded by the Templars who returned with Richard the First from Palestine. In fact, it is generally understood that the late Most Eminent Grand Master of Templars, his Royal Highness the Duke of Sussex, was not only Master of English Templars but also Grand Prior for England, the latter, of course, being given by a foreign community, not assuming to be Masonic. So convinced was his Royal Highness that the Knight Templars was not strictly a Masonic order, that this was alleged as the reason why no Grand Conclave was held for twenty years and more before his death. Let, therefore, the Conclave of Templars in England take the place, that it is so well entitled to, amongst the other orders of chivalry; but let no Templar, who wishes to maintain a consistent reputation merely from the accident that he himself is a Mason, attempt to place the order of Templars, *as given in England*, amongst the grades of pure ancient free and accepted Masonry. With the ancient and accepted rite it has nothing in common, having a different government in its own Grand Conclave and Grand Master, but deserving the highest respect from its undoubted antiquity.

His majesty the King of Prussia being placed at the head of the eminent degrees of Freemasonry, he immediately took precautions, that purged as they now were of all modern interpolations and impurities, they should be transmitted to all future times; it was, therefore, his object to see that this was brought about, by having them placed in the keeping of the most renowned Masons in distant places. This was very soon effected on the continent of Europe, Louis of Bourbon, A. D. 1765, receiving and acting on his deputation for France. In fact, from that time the superior degrees were in the greatest request throughout Europe, and continued to be under the supervision of the enlightened scholars of the age. And it is in these degrees that all our distinguished foreign Brethren are to be found at the present day. These, the high degrees of the Order, were very early placed under efficient control in the New World. Craft Masonry appears to have been placed there by authority of the English Grand Lodge, about the year 1700. At all events, a

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Grand Lodge was opened at Boston, A. D. 1733, by a charter granted by Lord Montague, Grand Master of England. Within thirty years of that time the eminent degrees were under proper authority in the New World; for at a grand consistory of the Princes of the Royal Secret, in 1761, the illustrious Bro. Morin was appointed Inspector General for the New World, and received a patent from Chaillon de Joinville, at that time Substitute General of the Order. This patent is still in existence, and a copy of it in the archives of the Supreme Council of Grand Inspectors General for England and Wales. On the grand confirmation of the Masonic constitutions in 1762, as above detailed, Morin was confirmed in his authority, and he had the honour of seeing triumphant in the New World the pure system of the ancient and accepted rite, as proclaimed by those constitutions. He appointed Deputy Inspectors General throughout several of the states of North America.

Frederick, King of Prussia, continued at the head of the Order until his death; and by the support and countenance given by him to the same, it acquired a great influence. Much anxiety was felt as to the appointment of his successor. It was seen that if the influence thus obtained were turned to improper political purposes, much evil would ensue. To prevent any such disastrous result, the great Frederick established the thirty-third, and last, degree; the object of which was, and is, that the supreme power should not be in the hands of an individual, but in that of a distinct council in all sovereign states. For that purpose, the Supreme Council of the thirty-third degree was duly and lawfully established at the Grand East of Berlin, on the 1st of May, A. D. 1786; at which Supreme Council was present, in person, his most august Majesty Frederick the Second, King of Prussia, most puissant Grand Commander. The constitutions and regulations for the government of the eminent degrees, were submitted for solemn ratification, and became the irrevocable and unchanging constitutions of the Order. By these constitutions, the legal appointment of four Grand Inspectors General is pointed out with precision, any deviation from which would render the appointment invalid. The fifth section provides, that each Supreme Council of the thirty-third degree is to be composed of nine Inspectors General; that but one council of this degree should exist in each of the sovereign states of Europe, and two in the states of America, as remote from each other as possible. For the purpose of forming this united Council, as it were, for the whole world, it was specially provided that no Supreme Council could be formed, except the Brother receiving the deputation for that purpose was a member of the Supreme Council giving the deputation, under legal and proper authority so appointed. Brethren who took their Masonic rank from patents from Morin, established the two Supreme Councils now existing in the United States of America, both of which have been now flourishing there for the last half century. That for the northern division and jurisdiction have their Grand East at the city of New York, and that for the southern division and jurisdiction at Charlestown, South Carolina. It is from authority received from the southern division that the Supreme Council for the thirty-third degree for Ireland is legalized. The northern division has had the honour of establishing the Supreme Council for England and Wales and the dependencies of the British crown.

It was intended in this paper to show *the present state* of the eminent degrees on the Continent of Europe, and to have pointed to the character and position of the exalted Brethren through whose support they are

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maintained in the great estimation we find them; our space, however, prevents this being done. Suffice it now to say, that all our distinguished foreign Brethren are to be found in those degrees, and that an English Brother, to be well received on the Continent, must have made them his especial study. Of the degrees themselves, it is purposed to call more particular attention at a future time. They are now in this country in their fulness and their purity. They have been received from a Supreme Council, that has for its Most Puissant Grand Commander, that light of Freemasonry—the venerable and truly illustrious Gourgas, himself a Sovereign Grand Inspector General of the standing of half a century. With his observations this paper is concluded, who, on being applied to on a matter connected with the best interests of the Order, thus vindicated his own position:—"I have been masonically educated in a school of strict observance and rigid discipline; I have been taught from my earliest youth as a Mason, to respect the landmarks and usages of our ancient Order, as they were established and have been transmitted to us by wise and good men of other ages; and I cannot but feel that there is a sacred duty resting upon me, according to my ability and opportunity, so to transmit them to my successors. You will readily perceive, therefore, that *every thing tending to innovation, change, or deviation from the original plan of Freemasonry, must meet with my decided disapprobation.*

"I speak advisedly in this matter. I have an authentic and well attested copy of the Constitutions in my possession; by their provisions, just as they stand, I am under solemn and irrevocable obligations to abide, and so is every Sovereign Grand Inspector General of the thirty-third who has received that eminent degree in a legal and constitutional manner; those who have not so received it, I am not at liberty to recognize. As Sovereign Grand Commander of a regular and constitutional Grand and Supreme Council of the thirty-third degree, deriving its powers from ancient and unquestionable authority, I am not permitted to know but *one* constitution, *one* rite and *one* name."

With the wish and belief expressed by our transatlantic Brethren, that the establishment of the thirty-third degree in this country is auspicious of a renewed prosperity, a pure ritual, and a more healthy system, we commend the above observations to all well-wishers of ancient free and accepted Masonry.

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## THE LIBRARY QUESTION.

"As a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member. That you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station you will consider yourself called upon to make a *daily advancement in Masonic knowledge.*"—CHARGE AT THE INITIATION INTO FREEMASONRY.

Every member will recollect the above portion of the Charge at his initiation; the desire he felt to obtain the information he was requested

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to seek, and the anxiety to progress in Masonic knowledge, how earnestly he enquired where it could be learned, by what means it was imparted, and what books were procurable upon the subject; such at least were my feelings, and I doubt not they were the feelings of every other newly-emerged neophyte. I was fortunate in meeting, soon after my initiation, with a Masonic friend, who was not only well versed in the ceremonial portion of the duties of the Craft, but he was likewise enabled to explain what appeared to me, at first, out of place. Among other sources of information, he named the Library, and pointed out to me that two hundred or three hundred volumes were to be met with, but were to be read only in Great Queen-street, at the office of the Grand Secretary, by Grand Officers, Masters, Past Masters, and Wardens of Lodges, as per rules or notice, call it which you please (as I do not quibble with terms), at page 124 of the Freemasons' Pocket Book for 1846, and of previous years, published by the command of the M. W. Grand Master. Belonging now to the privileged, I attempted to find the books,—need I state unsuccessfully. I am not desirous to open an old grievance, or allude to the hundred times repeated complaint, but I am desirous of improving myself and others in Masonic knowledge, by obtaining books, and afterwards in getting access to them, for myself and my Masonic Brethren. As I stated before, I have attained the required rank, and was present at the memorable debate, in Grand Lodge, on the proposition to establish, improve, support (or something), a Masonic Library. It would be out of place here to say how that proposition was met, but one speaker, admired, as he is, by many, respected by all, and lately honoured by being promoted to the Masonic woolsack, said, "We have already a Library, funds have been voted, and are in hand; all we, that is to say the Library Committee, want, is *a list of books* you wish to have purchased." As I presume no Brother would say a thing at a public Masonic gathering unless he were sincere, I have been endeavouring to find out the best way of assisting the Library Committee in laying out the original grant and interest to the best advantage, I presume the Library, Reading-room, and Librarian, are in existence, and the three hundred volumes come-at-able *sometimes*, though I was never so fortunate as to hit the precise moment for seeing them; at all events, the new Assistant Grand Secretary will see to all that when he is appointed, he being (as I understand) a Pembroke College man, and unquestionably devoted to the propagation of knowledge, I therefore noted down the title of a book which chanced to be in the hands of a friend, it runs thus:—

> "Bibliographie der Freimaurerei und der mit-ihr in Verbindung gesetzten geheimer Gesellschaften.—Georg Kloss, Dr. Med. Published—Frederick Klinchsieck, 11, Rue de Lille, Paris."

*I have been thus particular because* IT IS A CATALOGUE OF FIVE THOUSAND SIX HUNDRED AND SIXTY-SIX works connected with Freemasonry.

Presuming that either the Library Committee were ignorant of the existence of such a list, or indisposed to profit by its publication, I thought it the best plan to allude to it thus publicly, that they might avail themselves of it to purchase whatever appears to them useful, or that some of the members of the Craft might add to their private collections from so large an assortment in all languages, if the Committee

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who have, as they say, the money and the inclination, will persist in remaining innocent of adding to our Library stock.

A PAST MASTER.

[Is a Past Master aware that the Curators of the Library and Museum have actually expunged from the Freemasons' Calendar the customary notice of the desire of Grand Lodge to give publicity to the undertaking?—*Vide* p. 124, 1846. This omission is offensive to decency, and insulting to the members of the Grand Lodge. There is too much of the leaven of officious impertinence still remaining in the Board to hope for much improvement. Albeit, there is, we are free to admit, some new blood infused into the unshapely mass. We must, we suppose, commit a wee-bit of treason to work about a change.—ED.]

## TO THE EDITOR.

A HINT TO THE GRAND SECRETARY. 40, 954.

General Post Office, 21st Nov. 1846.

Lieut.-Colonel Maberly presents his compliments to the Editor, and begs to acknowledge the receipt of his letter of the 20th instant, and to acquaint him that it will receive immediate attention.

## TO THE EDITOR.

London, 3rd December, 1846.

SIR AND BROTHER,—I address you under the most poignant regret, and with feelings of bitter self-reproach, that I was absent from the Grand Lodge last night; and that thereby a vote was lost to the cause of Masonic gratitude. Would you believe that I was indebted to the deceased Brother for the most devoted attention, which I sacredly believe saved my life. Night after night did he sit by my bed-side administering comfort and consolation; and yet how have I requited his memory?—how have I repaid to that exemplary lady, his widow, and her six orphans, this great debt I owe to her husband and their father? I feel a remorse I can hardly express; but the lesson, although severe, will, I trust, never be lost on me. I pray her to forgive me, and that God may pardon my sin.

TEMPLARIUS.

## TO THE EDITOR.

10th December, 1846.

SIR,—By accident I heard of the result of the vote in Grand Lodge on the case of a widow lady; and as the widow and daughter of Freemasons, I blush for an Order I have hitherto held in veneration. Oh! to think that the case of an English gentlewoman should have been thus unseemly dragged into a public discussion. My honoured father and my beloved husband would have scorned the hateful and disgusting proceeding. If you should require any confirmation of my declaration, that the case has of all others the greatest claim to sympathy and respect, I shall be happy to satisfy you,

And remain, Sir, your very obedient servant,

M. T.

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## TO THE EDITOR.

MASONIC INSTITUTION FOR BOYS.

October, 1846.

SIR AND BROTHER,—The recent election * of Bro. Benjamin Bond Cabbell, *M. P.*, P. G. *W.*, as Treasurer to the Boys' School, is no doubt satisfactory to the Subscribers generally; yet there grows out of this matter some peculiar considerations; first, as to whether the same gentleman can fulfil the duties of Treasurer both to the Boys' and Girls' School. At the latter I am aware that the duties of Treasurer are but nominal; the Matron, the House and Audit Committees, and the Secretary, are all so efficiently active in their respective offices, as to render the office of Treasurer a mere matter of honorary duty. Not so, however, with the Treasurership of the Boys' School. The late Bro. Moore with deep anxiety devoted much time to the *personal* examination of the London boys, both as to their moral and educational attainments; and I do not hesitate to state, that to the unexampled industry and vigilance of that Brother, the Masonic Institution for educating and clothing the sons and orphans of indigent Masons is mainly, if not entirely, owing the present prosperity of that excellent charity. His immediate successor, the late Rev. Bro. J. Rodber, died before any decided opinion could be formed of his fitness for the office; but he promised well. Sir David Pollock, who succeeded Bro. Rodber, could hardly be expected to devote so much of his time to the looking after the morals and attainments of the boys; which duty, therefore, devolved on the Secretary, who, I have no doubt, did his best; but still the want of the superintendence of the Treasurer must have been felt, and I believe that it has. Would it not have been as well, therefore, to have selected (without any disparagement to the present excellent Treasurer) a Brother whose position might have enabled him to bestow more time to the Institution than Bro. Cabbell can be expected to do. Again, it is doubted whether Sir David Pollock has resigned the office. If he has not, himself being the Chief Justice of Bombay, and consequently a lawyer, one may fancy his surprise on perusing the Masonic Intelligence in your *Review*, that however cunning in the craft legal, he has been mistaken in the craft Masonic.

There are some on-dits on the wing respecting this affair of which you are no doubt aware.

FIDUS.

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## TO THE EDITOR.

Birkenhead, 24th October, 1846.

SIR AND BROTHER,—As I think correctness of clothing adds much to the appearance of a Lodge, and considering you an authority on all such matters, I trust you will excuse me for troubling you with the following questions:—

1. What is meant by the circular signed by the G. S. to the R. A. Chapters, requiring from them returns to Col. Tynte, M. E. G. M., of Masonic Knights, &c.?

2. Is the R. A. degree considered as appertaining to Masonic knighthood, or a superior degree of craft Masonry?

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* It is questioned whether Sir David Pollock has resigned!

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3. Is the R. A. recognized by the G. L.? What part, if any, of R. A. clothing is admissible into craft Lodges?

4. In the neighbouring provinces of Lancashire and Cheshire the jewel *only* of R. A. is admitted.

5. In all others to which I have belonged, or which I have visited, the sash and jewel were admitted. Is either correct, or which?

I was honoured by a noble duke, now no more, with the office of P. G. W., since then I have trod on the dark compartment of the board, but as the clouds have now passed away, I am about to resume my former position, and again become a subscribing member of a Lodge. This, I trust, will plead my apology for the liberty I take in, *at present*, addressing you anonymously.

I am, Sir and Brother, yours fraternally,

FUIMUS.

1. As none but Royal Arch Masons are admissible to the Order of Masonic Knights Templar of England and Wales; so on the recent revival of the Order, it was thought advisable to request the favour of information on the subject from those whom it might concern.

2. English Royal Arch Masonry is not in itself a fourth degree, but merely a perfection of the third.

3. English Royal Arch Masonry is of course *recognized* by the G. L., and the R. A. jewel is permitted to be worn in G. L.; but no Brother clothed as a R. A. can enter a craft Lodge.

4. The Grand Lodge of Cheshire is correct.

5. Answered as per 3.

"Fuimus" will, we hope, soon drop the anonymous, and allow us to herald his restoration to "light."

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## TO THE EDITOR.

THE ROYAL ARCH.

London, 15th November, 1846.

SIR,—Enquiry having been made as to the origin of the Royal Arch, I take leave to state that I have somewhere seen mentioned, that Royal Arch was a distinction used at the time of our James, or the Pretender, either to distinguish his partizans, or as a test of admission into the royal Lodge. Great numbers of the Catholic clergy of that time of day, and particularly the Jesuits afterwards, were enthusiastic Masons. But I cannot recollect where I found these historical facts named.

I am, Sir, your obedient Servant,

A CATHOLIC.

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## TO THE EDITOR.

Liverpool, Oct. 20, 1846.

SIR AND BROTHER,—In your last notices "to Correspondents" (page 389), you say, in reply to Bro. Stuart, that "Wardens can merely *rule* the Lodge in the absence of the W. M. or P. M.; the ceremonies of making, passing, and raising, can only be *conducted* by an 'Installed Master.'" Will you favour me with further explanation? Is the "Installed Master" absolutely to give the degree, or may it be given



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under his guidance merely by the Warden, while the "Installed Master" sits in the chair or the seat of the P. M.? In Lodge 35, Liverpool, the Lodge has been opened, *ex cathedrâ*, in the three degrees, the first and second degree given, and a candidate for the third degree examined by the S. W., a P. M. being present, with the other members; and the third degree has been given by a P. J. W., who has descended to the rank of a private member, the W. M. sitting in the chair, and the Orator standing by the pedestal. Is this legal?

Yours, fraternally,

A Tyro.

[If the Wardens were not previously P. Masters, the case is one for the Board of General Purposes—being one of *mala-praxis*—and consequently illegal. With what face can such Masons as are here alluded to, decry *spurious* Freemasons, themselves committing such unmasonic acts.—Ed.]

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## ADVENTURES OF A MASONIC HAT.

Mr. Editor.—It is long since I last addressed you; indeed I have nearly sighed out my sorrow:—napless, moth-eaten, and care-worn,—I even fancy my only friend the Grand Tiler begins to lose his sympathy for me: however I must hasten to my tale. You must know that my friend Quinton, who is a kind of sub-deputy-sub-assistant to Grand Lodge, has been looked on as not over-cannie, but what I am going to state will actually put him on a par with some of the most renowned Brethren of the day, and that comparisons may even be drawn between the natural shrewdness of my friend and the wondrous lucubrations of that astonishing and modest Freemason who so rules the roast as even publicly to direct the Grand Master in the line of duty,—and even emulates him who has made a happy Lodge the object of much needless notoriety.—Thus, then, some three months since, the Lodge of Benevolence having terminated its sitting, one of the Past-Masters was minus —not his head, but—his hat! Quinton was asked for it, but to ask was not to have; a look, a withering look, almost annihilated Quinton, and the hat-less Past-Master wended his way homeward. A sleepless night did Quinton pass, and the fear of losing his future rest led him to think —to think was to act; he fixed on his culprit, and the next day saw him threading the maze of London in search thereof, nor was he long in his search; accosting one of those foreigners who had been relieved at the previous Lodge of Benevolence, he asked him to share a tankard, to which no objection was made—and, that finished, Quinton said he wished a further walk, observing that company was agreeable, and that afterwards they would have another tankard. In time they reached Bow Street, and, passing by the barracks, our hero asked his friend to step in while he asked a question. "No," said the foreigner, "I don't like to go inside." While the conversation was going on a police officer came up, and enquired what was the matter; Quinton hinted that his friend would not enter the barracks, but that he had good reasons that he should do so. "Enough," said the officer, "so enter both and quickly." Quinton told his simple tale; that he suspected the man had

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stolen a hat, which, however, was difficult to prove: but it struck our hero on the sudden that some scout might be on the look-out, so he ran out of the office—the police officer after him,—and sure enough there was a man on the look-out, who, seeing Quinton and the officer, took to his heels, but was soon over-matched in speed,—and on his head was the identical hat, which Quinton remembered full well. The owner was sent for, and proved the case—the hat was his. The thief was the interpreter to the other, and his dexterity was complimented by a month's employment on the treadmill. Who after this will say that Quinton is un-cannie? I beg to recommend him as one of much promise. The tidings of a hat come home to my feelings; who knows but that some day or other I may be abstracted from my dormitory, and want the energy and tact of a Quinton to restore me to my place of security?

Your ever attached friend,

THE GRAND COCKED HAT.

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# POETRY.

## SONNET.

OH, what is Masonry—but gushing streams
Of human kindness flowing forth in love!
Bright flashing—on whose crystal bosom beams
The light of *truth*, reflected from above.
Teaching sweet lessons, waking kindly thought;
Such as from time to time have warmed the hearts
Of earth's best children. Men by heaven taught,
That man is likest God when he imparts
To others happiness. Such is the light
Which will burn brightly in a Mason's breast;
If he have learned his glorious task aright,
And with the lesson duly be impressed.
Yes, such is Masonry! and blessed are they,
Whose noble hearts reflect its feeblest ray.

W. SNEWING.

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## MONODY

ON THE DEATH OF WM. FERGUSSON, ESQ., LATE GOVERNOR OF SIERRA LEONE, AFRICA.

IN ev'ry eye hath Sorrow placed a tear,
Prepared by Love, to drop on Virtue's bier;
In ev'ry manly bosom Grief conceals
A sigh, which Worth, when lost to sight, reveals.
'Tis o'er the tomb, when in its narrow vault
We, shrouded, sleep, that Envy finds no fault;
*There* Malice, save with dæmon-hatred arm'd,
Lets fall her shaft, half hid, by Pity charm'd;
*There*, as we ponder o'er the unseen dead,
We cease to hate, as our *own* lot we read;

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Learn to admire the virtues of the man,
And follies, less than our own vices, scan!
Oh, Fergusson! 'twas thy blest art, in life,
To win affection, and to conquer strife;
By *death* to purchase an *undying* name,
Superior to the wreaths of noisy Fame!
Thy sepulchre no blood-bought trophies grace,
But deeds,* which time itself shall ne'er efface.
Far through the bushy wilds of Afric's shore,
Thy mournful fate her tribes shall long deplore!
For, not the blaze of Pow'r assay'd to raise
Thy merit to its lofty height of praise,
Nor hallows now thy memory in the past,
With that pure light, which will, unclouded, last.
True Wisdom, tutor'd in the hardy school
Of stern Experience, spurns the pride of rule.
Fools only prize the *pageantry* of State,—
The *pomp* of office,—irksome to the *great;*
Exalted Virtue knows, she's *brightest,* when
Her sway's engrafted in the *hearts* of men!

Where pining Merit rais'd, in vain, its eye
To Hope's bright fields, and Joy's cerulean sky;
Or restless Pain, and madd'ning Fever strove
O'er the rack'd form their mastery to prove:
Where wild Delirium, with her phantom train
Of dreaded sights and fancies fired the brain;
Or listless Langour in the wand'ring eye
Of sinking Nature, spoke her destiny;
Thy simple manners† never fail'd to lend
A sweetness to the duties of the Friend.
If ready skill and cautious judgment fail'd—
The well-timed voice of faithful truth prevail'd;
Nor less thy prudence to prepare the heart
For *that,* which Love oft trembles to impart!‡

Just, as the flame of old Attachment burn'd
Anew—and by-gone bliss afresh return'd;

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* Mr. Fergusson's merits and services, as a medical officer in her Majesty's service, as well as governor of Sierra Leone, are too well known and appreciated to require here any lengthened detail, or panegyric. In both these important and responsible situations he proved himself the common friend and benefactor of every one. No hut was too humble for him to enter; no disease too frightful to keep back his footsteps from the bed of poverty and suffering; nor were the philanthropy of the Christian, nor the abilities of the surgeon, in the least affected by his exaltation to the executive. Perhaps, indeed, it will be rather heightening the merits of the man, as a chief magistrate, to say, that it was in the two former characters he shone more pre-eminently, and more beautifully displayed the fine qualities of a liberal mind and an amiable heart.

† His simplicity of manners and unaffected humility, will be pleasingly illustrated by the following little anecdote:—A few days after my arrival in the colony, I had to call upon him on official business, when, as a matter of duty and respect, I addressed him by his proper title. "Mr. Poole," said he, "I have a word to say to you. You will do me a kindness *not* to call me *Your Excellency*; I am too old a resident to need *this formality.* Call me Mr. FERGUSSON."

‡ During the attack of severe, malignant, yellow fever, with which I was seized soon after my arrival in Sierra Leone, his Excellency *personally* attended and prescribed for me; and never shall I forget the delicate and judicious, yet Christian manner and spirit, in which he had disclosed to me the fatal character of my fever, and improbability of my recovery.

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As Hope with bold, yet trembling pen, portray'd
Home's sweetest charms, by absence sweeter made—
The glowing hearth—the smile—the hallow'd kiss—
In all the strength of past, domestic bliss—
Unfeeling Death, to his stern office true,
Dispell'd the vision thy fond fancy drew;
As when some unseen cloud conceals in night,
Sudden, some long'd-for object from the sight!

We bow, submissive; for 'tis Heaven's decree,
To what *thy bodings* only* would foresee;
We cease to hope—but still survive to weep,
And oft with tearful eye explore the Deep,
Thy burial-place, oh, Fergusson! and bed
Of slumber, 'till the Sea give up its Dead!

No formal monument its head uprears
To tell, in sculptur'd flattery, thy years!
No proud sarcophagus is here to grace
Thy cold remains, nor eye allow'd to trace
Th' embodied offspring of the mind and heart—
Thy praise—the chisel can so well impart.
'Tis *mem'ry only*, now, that sees in Thee
The well-prov'd friend of Worth and Liberty!
Yet, WORDLESS as her *Epitaph*, she cries
With eloquence that 's heard *beyond* the skies:
"Thy boastless piety, oh! man, shall live,
When earthly tributes shall no more survive;
And e'en thy smallest work of Christian love
Shall meet its final, rich reward, above;
And pure Affection's feelings be renew'd,
To die no more—with Heavenly Life imbued!"

BRO. THOMAS EYRE POOLE, D. D.,
Colonial and Garrison Chaplain, Sierra Leone, Africa.

February, 1846.

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* It appears that he had strong forebodings of his own approaching dissolution, on taking public leave of his friends and people, when he was much affected. He took his son with him, as it was conjectured, to be with him in case of any serious attack; and it was well for him that he did so; for, as I learn, he was released from worldly sorrow and bodily pain when somewhere off Madeira. I cannot conclude these few remarks without adding another characteristic of his unpretending piety: A clergyman, one of the Church Missionaries, informed me, that, having been called upon by his Excellency one day, as he was at Government house, to explain a certain portion of the scripture to him, he discovered that it was the governor's invariable practice to *sleep with his bible under his pillow*, a part of which holy book he *always read* before retiring to rest.

Mr. Fergusson was an African; an honourable man, an intelligent officer, a good Christian, and a MASON.

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# MASONIC INTELLIGENCE.

## SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

*(Circular.)*

"A proposition, on the suggestion and recommendation of the Committee for General Purposes, will be made, to the following effect, viz., That the sum of 100*l.* per annum, in lieu of 25*l.*, to be paid to the Royal Masonic Benevolent Annuity Fund, on condition that the first Principal of each Chapter shall be entitled to THREE votes at every election of an Annuitant, provided the Chapter shall have made its returns (and payments, if any due thereon,) to the Grand Chapter for the preceding year.

By command of the M. E. Z.,

W. H. WHITE, E.

Freemasons' Hall, Oct. 28, 1846.

### QUARTERLY CONVOCATION, NOVEMBER 4, 1846.

Present—*E.* Comps. A. Dobie, James Savage, and C. Baumer, as Z. H. J.; several Present and Past Grand Officers, and about a dozen Present and Past Grand Principals.

The Grand Chapter having been opened in form, the Minutes of the last Convocation were read and confirmed.

The Report of the Committee of General Purposes was read; it stated that the funded property of the Grand Chapter amounted to 1000*l.*, with an efficient balance in the hands of the Grand Treasurer; and that the Committee had unanimously resolved to recommend to the Grand Chapter the proposition contained in the circular; and that the increasing prosperity of the Royal Arch was, in their opinion, mainly attributable to the establishment of the Royal Masonic Benevolent Annuity Fund.

It was ordered that the Report be received.

Comp. DOBIE, as President of the Committee, entered at some length into the case, observing that it would be necessary to have the sanction of Grand Lodge, as was the case with the former vote for 25*l.*, and moved that the recommendation of the Committee be adopted, which was seconded by Comp. McMullen.

After a considerable pause, for there appeared to be no one desirous of addressing the Grand Chapter,

Comp. CRUCEFIX rose, and stated that it was his intention to move as an amendment, that the proposition be altogether postponed for six months. He was induced to take this course from having, on a former occasion, found that the Masonic provinces had taken umbrage at resolutions having been passed without sufficient notice having been given; and it could hardly be said that a notice dated 28th October, purporting to come on for discussion on the 4th November, was sufficient for London Chapters—nay, he knew full well that scarcely in three Chapters had the notice been read,—witness the then scanty attendance. Deduct the

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Committee and a few Companions in the secret, and how many remained to represent the body at large on so important a question? But if this was the case with the London Chapters, how was it with the provinces? Was there present a single provincial Companion?—he believed not.

He did not blame the Committee for their charitable views; on the contrary, he wished they could have recommended ten times the amount. What he contended for, was consistency. He took an objection to the construction put by the Committee on the cause of the apparent prosperity, which they imputed to the characteristic influence of the Benevolent Annuity fund. He differed with them, for he attributed the prosperous state of the finance to the establishment of a system of fees for regulation; for if such had not existed, the charitable institution would in vain have preferred its claims. Let things appear in their right case. While the Committee were looking sharp in their movements one way, they were singularly neglectful the other way; for he observed that their report did not touch on their negligence in not directing the circulars of the proceedings in Grand Chapter to be issued. It was nearly two years since any tidings were printed, and yet, at a week's notice, they were directed—for he looked on the circular, under the circumstances, in no other light than a direction—to vote so large an annual amount. The Companion who moved the proposition had observed that the sanction of Grand Lodge must be obtained, and confirmation must follow. Surely if these delays, wisely provided for, were needful, it was only just that sufficient notice should be given to those it more immediately concerned. He did not object to the principle of charity, but to an act of hasty arrangement; for which reason he moved his amendment.

The amendment not being seconded,

Comp. DOBIE congratulated the meeting on the fact that no real objection existed, for that Dr. Crucefix himself approved the principle, which was the main object. He should take care that a representation should be laid before the Grand Lodge of the transactions of this evening.

Comp. HAVERS thought that the Committee were entitled to the thanks of the Grand Chapter for their very zealous exertions in this cause, and trusted that the mover of the amendment might always be in a minority on such occasions.

Comp. CRUCEFIX.—Personal allusions are always indecorous.

Comp. EVANS observed, that it would be a bad precedent to make any report of proceedings to Grand Lodge, while unconfirmed by Grand Chapter.

Comp. DOBIE would take care that no unpleasant result should occur.

Comp. CRUCEFIX protested against the presiding officer taking any step whatever, however simple, that was not in accordance with the true discipline of the Order.

The original motion was then put and carried with ONE dissentient.

The Grand Chapter was then formally closed.

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Perhaps on no former occasion was there so complete a forgetfulness of all form of business, as was evidenced in the preceding discussion; there was positively only one Companion right. Let us see—

The committee assume to make a proposition, and ground its propriety on the fact, that the charitable institution they desire to serve has created the impulse and the means—this is so directly the reverse, that

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it hardly requires refutation. The means were growing before the institution was thought of.

Dr. CRUCEFIX was in error, for he did not abide the putting of the motion before he moved his amendment; no doubt he thought he had waited long enough, for the pause was considerable; but his not "biding his time," placed him in a false position, and his truth-telling lost much of its importance.

Comp. DOBIE was wrong in permitting the Doctor to speak prematurely on an amendment; and also in observing, that he (Comp. D.) should make representations on unconfirmed minutes.

Comp. EVANS was right in drawing Comp. Dobie's attention to such a course.

Comp. HAVERS was right or wrong, as he may please, in mooting his thanks to the committee, and his courtesy to the mover of the amendment.

In making these observations we are bound to say, that no exception could be or was attempted to be taken, but to the hasty mode of proceeding.

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## QUARTERLY COMMUNICATION.

DECEMBER 2, 1846.

Present—The Right Hon. the Earl of Zetland, M. W. G. M., on the throne.
R. W. R. Alston, P. G. M. (Essex) as D. G. M.
" Major Shute, P. G. M. (Bristol).
" T. H. Hall, P. G. M. (Cambridge).
" W. Tucker (Dorset).
" H. A. Hoare, L. Humfry, Gd. Wardens.

Many Present and Past Grand Officers, the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the same of many other Lodges.

The Grand Lodge having been opened in ample form, the minutes of the last Quarterly Communication were read and confirmed.

The Earl of Zetland was then put in nomination for Grand Master for the year ensuing.

The GRAND MASTER addressed the Grand Lodge on many important and highly interesting topics; in particular as to the desire of many foreign Grand Lodges to reciprocate Masonic relations.—On the policy of some alteration in the conferring of degrees abroad; and on the delay in issuing the printed circulars of Grand Lodge, by which the provincial Brethren were seriously inconvenienced.

Bro. FAUDEL observed—that the Grand Lodge of Darmstadt might be anxious for Masonic alliance, but it would be necessery to examine with the greatest care, not merely into their constitution, but also into their by-laws. He (Bro. F.) entertained doubts on the subject.

The GRAND MASTER said that the Grand Secretary should exercise due care.

The report of the Board of General Purposes was then read, and ordered to be entered on the minutes.

A discussion took place on the proposition of the Board, that certain alterations should be made in the Book of Constitutions, they considering their powers extended as far.

Bro. HUMFRY, Junior Grand Warden, in an eloquent address,

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differed, and thought that the discussion should be postponed to give time for consideration.

Bro. CRUCEFIX objected in *toto* to this portion of the report of the Board of General Purposes, inasmuch as there was even a disrespectful inattention to the directions of Grand Lodge, which had limited their instruction to a mere ministerial office; and expressly stated that it should not be legislative: whereas the Board had not merely transposed words and sentences, but had absolutely entered altogether into new matter.

Several Brethren addressed the Grand Lodge, and it was ultimately settled that all the alterations proposed by the Board (as well as those suggested by others then present), should be printed and circulated forthwith, that the Craft "might not be taken by surprise;" the same to come on for discussion at the ensuing Grand Lodge.

The Committee appointed to enquire into the propriety of granting £50 to the widow of a deceased Brother, reported that they could not recommend the grant; whereon a very animated discussion took place. On a show of hands, the grant was agreed to by a majority of *two*.

The Grand Lodge was then closed in ample form, and adjourned.*

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## GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES. *Oct.* 2.—Present, Sir Knights Stuart, White, Claydon, Goldsworthy, Crucefix, Gibbins.

The minutes of the last meeting were read, as was some correspondence.

A letter from Bro. Davyd William Nash, Secretary-General to the Supreme Council of the S. G. I. G. 33rd degree, addressed to the Grand Chancellor, was read, announcing that such Supreme Council had been authorized and organized for England and Wales.

It was resolved, that in the next summons to the members of the Committee, that it should be announced that the subject of paraphernalia should be considered.

The next meeting of the Committee will take place on the first day of January, 1847.

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* The discussion on this grant occupied so much time, that Dr. Crucefix's motion for Widows' pensions could not come on; nor will it, in all probability, in March, as the debate on the Constitutions must necessarily be lengthy.

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A boon! A boon!! A boon!!! Be it known to all whom it may concern, that this 20th day of November, 1846, there hath been actually circulated, notifications from the Grand Lodge of England, respectively bearing the following dates—

3rd December, 1845—4th March, 1846—29th April, 1846—3rd June, 1846—2nd Sept., 1846; and containing references to the following points—Nomination of the Earl of Zetland as G. M.—Address of his lordship on the exclusion of Jewish Brethren from the Grand Lodge of Prussia—Motion for increase of dues to Grand Lodge, for the purpose of annuities to Widows, &c., negatived—Election of Earl of Zetland as G. M.—Fifty pounds additional salary to Brother W. Farnfield, first clerk.—Motion for annuities to Widows negatived the second time.—The Earl of Zetland proclaimed as G. M.—Earl Howe resigned the office of D. G. M.—Lord Worsley (since Earl of Yarborough) appointed D. G. M.—Other Grand Officers appointed—Bro the Rev. W. J. Carver approved as representative from the Grand Lodge of Mass. U. S.—Bro. W. Tucker appointed Provincial G. M. for Dorset, vice Bro. Eliot, resigned—Representatives withdrawn from the Grand Lodges of England and Prussia—Thanks to the G. M. for his upright and independent conduct—Alarm of fire in the Hall—New edition of Constitutions ordered to be printed—A motion being made for £50 to a widow lady, an amendment, referring the case to the Board of General Purposes, was lost; this amendment does not appear, although the second, referring the case to a committee of three, does—Irregularity at Grand Festival noticed; all which, and much more, has already appeared in the *F. Q. R.*, QUEM DEUS CURAT.



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## SUPREME COUNCIL 33rd DEGREE FOR ENGLAND AND WALES.

DEUS MEUMQUE JUS.




*The Supreme Council for England and Wales*, and *the Dependencies of the British Crown*, of *Sov. Gr. Insp. Gen.* of the 33rd Degree, of the Ancient and Accepted Rite, held a Solemn Convocation, at their Grand East, on Tuesday, the 1st day of December, 1846, at the Freemasons' Hall, London, at three o'clock precisely, which being closed, all S. P. of the R. S. of the 32nd Degree, and all G. I C. of the 31st Degree, were admitted to their respective ceremonials.

A Grand College of G. E. Kts. K. H. of the 30th Degree was holden on Thursday, the 3rd December, as above, for the reception of candidates.

All Kts. of St. Andrew of the 29th Degree, and all Kts. of the Sun of the 28th Degree, were invited to present themselves at four o'clock precisely.

A Sov. Chapter of Rose Croix of H. R. D. M. of the 18th Degree was holden at the place and on the day above-mentioned, at six o'clock precisely, when all S. P. Rose Croix were invited to attend, and all others from the 18th to the 27th Degree inclusive.

The Banquet took place at eight o'clock.

The above meetings may be termed the inaugural celebrations of the high degrees of Freemasonry ever held in the British empire; and whether we announce them as remarkable for the magnificent exposition of their glorious tenets, or as classic delineations of sign and symbol, we are correct in stating that nothing was wanting to elevate the mind or to gratify the eye. At the first meeting, the grand ceremony of the 33rd Degree was fully conducted by the Grand Commander, Dr. Crucefix, on which occasion Bro. William Tucker, Prov. G. M. for Dorset, &c. was received into the Order. The Doctor was most ably assisted by Brothers H. Udall, Dr. Leeson, and all the members of the Supreme Council—Dr. Oliver excepted, who was not able to attend by reason of indisposition.

After the ceremony, several members of the K. H. were inducted into the higher degrees of dignity.

At the second meeting, the 32nd, 31st, 30th, 29th, and 28th Degrees were respectively conferred on those entitled to examination and reception.

After other ceremonials, the 18th, or Sov. Chapter of Rose Croix of H. R. D. M., was held, in which degree the transactions of this most auspicious day were concluded.

The powers by which the Supreme Council has been created were placed before the meeting, and the official declaration of their full and ample authority and organization publicly made known; but as these have already appeared in our pages* it is not necessary to repeat them. We have already observed that nothing was wanting to render intellec-

* *Vide* page 367, September, 1846.

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tual gratification one of unmixed enjoyment. But we ought not to pass over the extraordinary exertions of Dr. Leeson, who, from "early morn to dewy eve," threw himself into the cause with such zeal, patience, and industry, as to entitle him to the heartfelt thanks of all. Nor did Bro. H. Udall second his friend with indifference; and the members of the Council were all worthy fellow-labourers. As a Grand Inquisitor Com. Bro. Cox's talents were brought into prominent observation.

The choral music was effectively performed, and the choir, whose voices were heard in the distance (the Brethren being concealed from view), delightfully harmonized with the Organ, as it pealed forth its solemn and sacred melody. Again we say that, to those assembled, the ceremonials were august in character, impressive in effect, and harmonious in spirit.

THE BANQUET.

The Brethren, from the pressure of so many important ceremonials, could not sit down to banquet until nearly eight o'clock.* The Grand Commander (Dr. Crucefix) presided. Among those present were several provincial Brethren.

After the healths of her Majesty the Queen, her illustrious Consort, and Royal Family, followed by that of the Earl of Zetland, were given, and most respectfully welcomed, Dr. C. entered into a brief history of the 33rd, and paid a grateful tribute to the great Frederick, the institutor, by whose protection and care the Order had been so generously fostered. The immortal memory of Frederick the Great, the first Grand Commander of the Order, was then drunk in solemn silence.

THE GRAND COMMANDER then commented, at some length, on the moral virtues and the Masonic attainments of the Grand Commander of the Order in New York, Bro. J. J. J. Gourgas, of whom, to speak in deserving terms, would be merely to say that were there many such men the world itself must be happier. Bro. Gourgas was ably supported by a Council, composed of Masons powerful in intellect, warm and enthusiastic in their devotion to the Order. He gave the health of Bro. Gourgas and his Supreme Council; long life to them and perpetuity to the Order. The toast was warmly and respectfully welcomed.

BRO. UDALL then proposed the health of their own Grand Commander, Dr. Crucefix, whose enterprizing spirit for the good of Masonry had sustained him through many trying scenes, but through all of which he had come forth with the renewed estimation of his fellow-labourers. He (Dr. C.) had attained an altitude that no other Mason in this country had ever reached; and he hoped the day was far distant when the departure of his spirit to a better world should render it necessary to select a successor. He (Dr. C.) possessed not only the confidence of his Council but of the Masonic World. The Brethren rose, and most warmly welcomed the announcement of the doctor's health.

THE GRAND COMMANDER, in reply, noticed the general topics of Bro. Udall's address, and concluded nearly as follows:—

"As it has been permitted that I should be elevated to the dignity of Grand Commander of the 33rd degree for England and Wales, I will not affect a humility that may be misunderstood, but I will avoid all self-importance, and endeavour to prove that I hold a distinguished office for the benefit of others, and for the advancement of the most important principles. In these views I know that I shall be supported

* Bro. Bacon, to commemorate the day, introduced a new refection, viz.—soup "Supreme Council."

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by those eminent friends who are associated with me in the Supreme Council of Sovereign Grand Inspectors General, The Constitutions, as settled by Frederick the Great, determine that the office of Grand Commander is for life. I am, as you know, not of immature age, but the mind is not eternal, although the soul is—I have therefore to request of my dear and kind friends, that when they may perceive any evidence of decadence in the mental energies of their Grand Commander, they will use their privilege of due interference, and gently remonstrate (for kindness in such case will be much needed) with one who has endeavoured to prove himself not altogether unworthy the designation of a Freemason. I say I hope that in such case there will not be wanting some one to warn me from the precipice, that by timely retirement my spirit may be permitted to find repose under the protection of Friendship and Gratitude."

Dr. Leeson, in a very animated address, took a range of the invaluable services rendered to Freemasonry by the revered historian of the Order, the Rev. Dr. Oliver, but for whom he doubted if Masonry itself could have maintained its proud position,—so much were its principles misunderstood and neglected. Dr. Oliver had, by the great moral force of his public writings, as well as by his private character, rendered himself so justly pre-eminent that to say more were unnecessary. He (Dr. L.) should propose the health of Dr. Oliver, with all thanks to him for his disinterested services to the Order. He would include in the toast the other absent members of the Council.

Bro. Emly, availed himself of the permission to give the next toast, and he should imitate the example of proposing the health of the Brother next in rank, viz., Bro. H. Udall, of whose Masonic attainments they were all cognizant, and of whose competency to give them importance and value the Brethren present had that day such an opportunity of judging. In the previous addresses there had been such a departure from the too general terms of eulogy, and a tone of sincerity adopted, that he felt happy in simply offering the homage of the heart on the present occasion—and begged to offer the health of Bro. H. Udall.

Bro. H. Udall, in reply, drew attention to the important point that in cultivating the revival of the higher degrees, there could be no intention to weaken the great principle of Craft-Masonry, which was the permanent basis of the higher degrees; for that if such basis were endangered, on what would the magnificent and glorious superstructure have to support itself? But it was clear to him that mind could not be limited in its examination; and further, that tracing, as could easily be done, the original purity and the high authority of these degrees, emanating from no less a Mason than Frederick the Great, he felt assured, that now these degrees were in course of activity, their revival would bring many Brethren of intellect as well as position to their consideration.

Bro. Winsor felt grateful for the honour confided to him of giving the next toast. Many of his earlier years had been passed in the intimate society of a friend then present, whose character, whether looked at as a physician, a gentleman, or a Mason, stood forth proudly as an example to others—Dr. Leeson, himself no mean judge of tests, could himself stand the test of the most stringent examination. He would confine himself to two points. The Doctor's devotion to the present Order was evidenced by the happy results of that day; he understood, and could believe it, that the arrangements of the magnificent scenes just witnessed were mainly attributable to the Doctor's able superintendence. But he must bring before the notice of the Grand Commander and the Council the results of Dr. Leeson's mission to Paris, where, by his urbanity and

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his decision, he so impressed the Supreme Council of the Grand Orient of the undoubted authority under which he acted, that a due acknowledgment was made, and the happiest results ensued.

Dr. Leeson remarked, in reply, that his friend had used his privilege with more zeal than discretion. In performing, or rather in attempting to perform, his duty, he (Dr. L.) had only to look a-head, and to take example from others. His directions were clear and instructive, and if he had succeeded in his mission, he was amply repaid. The Grand Commander had applied to him in an earlier stage, and he certainly felt that a high compliment had been paid to him, and having agreed to enter into the holy compact, he felt bound with his allegiance to give also his unalloyed friendship. He hoped most sincerely that the bond of union would lead to permanent happiness.

Bro. Wilson proposed the health of a very distinguished Mason, the Secretary General, Bro. D.W. Nash, the selection of whom for such an office clearly proved the acumen of the Grand Commander. Bro Nash was too well known to require at his hands other notice than that in proposing his health, he (Bro. W.) should add, that he hoped his labours would find reward in the lasting and affectionate esteem of all the members of the Order.

Bro. Nash thanked the Brethren for their very kind reception of the toast dedicated to his health. He freely confessed that in accepting the office, he did not anticipate one fourth of the trouble and anxiety that would attend it, or he certainly should have declined the honour, but the trouble, however great, and the correspondence, however voluminous, extending into every quarter of the globe, was accompanied by so much satisfaction to his mind, and was so consonant with his feelings, that he no longer considered trouble as such, but as a pleasure which the heart acknowledged.

Bro. Weichbrodt next rose and proposed the health of Bro. Thomas Pryer, of whose attainments in Masonry he had ample knowledge from several elegant and erudite articles that appeared in the *Freemasons' Quarterly Review.* Independently of those proofs, he should observe that Bro. Pryer was well known in the east of London, where he had established a high character for every estimable quality. Few men were more respected as a gentleman—no one more so as a Mason.

Bro. Pryer observed, that however unexpected the compliment, he trusted he was not altogether without some general claims to kindness; not for having merely endeavoured to carry out general principles, but for striving to follow good examples. He could not sit down without adding his sincere conviction that, however beautiful the Craft degrees were, he only considered them as the casket; and that unless the lid thereof was lifted, the contents would remain unknown; and how much would be lost to those who, admiring the temple, lacked the spirit to enter within.

The Grand Commander severally proposed the healths of Brother Wilson, Bro. Spiers, and visitors from Oxford; also Bros. Weichbrodt and Evans. The Brethren severally returned thanks.

The concluding toast was, "Our vocal friends, and thanks to them for their kindness in so delightfully contributing to the happiness of the day."* Bro. Jolly having replied on behalf of himself and friends, the meeting was dissolved.

* On no previous occasion do we remember a greater treat. Bro. Jolly and his son and pupils, together with Bros. Smith and Genge, formed a most harmonious and talented corps at the banquet table, in perfect parallel with their choral services during the ceremonies.

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## THE REPORTER.

THE GRAND MASTER AND THE JEWISH BRETHREN.—During our visits to various Lodges, metropolitan and provincial, we have been much gratified to observe the very general satisfaction evinced at the noble conduct of our Grand Master in relation to his Jewish Brethren. It appears to be the "leading topic," and his lordship has earned golden opinions from all. Many Lodges have, we hear, addressed the Earl of Zetland on the subject, among them, in particular, the Burlington Lodge and the Lodge of Joppa; to which addresses his lordship has replied.

EMULATION LODGE OF IMPROVEMENT, *Nov.* 20.—The anniversary of this Lodge was held this day, and might be truly styled a piece of master-work in Masonry. It was most numerously attended by the choicest spirits of the provinces, as well as by those of London, among whom were Bros. Peter Thomson, Dr. Crucefix, W. J. Spiers, H. Udall, D. W. Nash, J. Savage, Honey, White, Crew, Soanes, Daly, *cum multis aliis*.—Bro. John Savage (V. P. Board of Gen. P.), presided both in Lodge and at the banquet, and offered the several addresses in a very able manner. The Brethren were also severally addressed by Bros. Spiers, Crucefix, White, Crew, &c. The singing was most delightful. Altogether the evening was one of unmixed pleasure.

GRAND STEWARDS' LODGE, *Dec.* 16.—We much regret that the report of the "public night" reached us too late to do more than to state generally, that the lecturers, Brothers W. T. Smith, Shaw, Cox, Forman, Emly, Gibbins, Acklam, and J. Udall, acquitted themselves to the satisfaction of the numerous visitors.

THE MASONIC CHARITIES are all progressing.

Many other reports are necessarily omitted for want of space.

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## CHIT CHAT.

TRAMPING MASONS.—The evils consequent on the injudicious giving of money to travelling Masons in the provinces, have reached a fearful extent; imposture and impudence go hand in hand, and every enormity is unthinkingly cherished by the Benevolent Brother, who imagines he is working out "Charity" by this mischevious practice. There is an officer appointed by every Lodge *for the purpose of examining and relieving* every deserving Mason; and to this officer it is the duty of every Mason to refer an applicant. If the Brother applied to relieves, especially in money, it is at least ten to one but he administers to every wickedness under the sun. We have heard of some terrible instances of imposition and abuse; the greatest caution is therefore earnestly urged on every individual Mason,—especially the recently initiated, who are always selected as suitable victims.

THE QUEEN has presented to the Duchess of Inverness a pension on the Privy Purse, and there will be no addition, in consequence, to the Pension List.

CANNING and a friend were admiring a picture of the deluge, in the foreground of which was an elephant, vainly contending with the im-

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petuous waters. "I wonder," said his friend, "that the elephant, with all his strength and sagacity, did not secure an inside place in the ark." "He was detained," replied Canning, "packing up his trunk."

The Right Hon. Charles Tennyson D'Eyncourt has contradicted the report, that he and all his family have conformed to the Church of Rome; but adds, "It pains me deeply that my eldest daughter, now abroad, should have become a convert to the Roman Catholic Faith."

Taunton:—Brother Sir Charles Ochterlony, Bart., has been elected President of the Taunton Cricket Club, and Brother Eales White, Secretary.

Reduction of Rents.—Thomas Joseph Tenison, Esq., of Portnelligan, with that consideration which characterizes this kind-hearted gentleman, has reduced his rents in the counties of Armagh and Kilkenny, according to the following graduated scale:—To all tenants paying the gross annual rent of *5l.* or under, *6s.* in the pound, or 30 per cent.; *5s.* in the pound, or 25 per cent. on the year's rent not exceeding *10l.*; *4s.* in the pound, or 20 per cent., on rents not exceeding *15l.*, &c.

The Tomb of the Prophet Ezekiel.—The following interesting account, dated 21st April, we extract from a correspondence of the "Jewish Intelligence:"—

"We went this morning to sit in the hall of the tomb of the Prophet Ezekiel. After a while we visited the tomb of the prophet. This is a large wooden case, about twelve feet long, five feet wide, and five feet high. It is covered with several dresses of chintz. It receives a new dress of chintz every year. It is put up to auction, and the Jew who promises to give the most money for the new dress has the honour of doing it. The room in which it stands is about forty feet long by eighteen wide. This room has, within the last year or eighteen months, been beautifully painted in a flowery style, in gold and other colours; it is very high, and has a dome with a short thick spire over it. Beside the tomb of this prophet, there is another large room adjoining, with four other tombs, but these do not get so many dresses as the Prophet Ezekiel's does. This place is very long and spacious; but I could not find out who were buried there. Leading out of this is a little dark room, which they call Elijah's, I asked them if they believed he was buried in it. They replied, they did not, it was only allotted to him. The above hall is at Chefil. Chefil is, now that the Euphrates is overflowing its banks, almost surrounded with water. The Jews of Bagdad are building in it very busily; almost all who can afford it have a house here. The entrance to Chefil has quite a busy appearance; five or six little brick-kilns actively at work, and thirty or forty small fishing boats close up to the town. The place is surrounded with walls, and is quite a miniature city. The town is about four hundred and fifty feet square, but the *town* does not contain above a very small portion of the inhabitants, who lodge in tents of reeds and mats, and live outside, but are under the governor or chief, who resides in the town. All except the Jews are thorough Arabs."—*Jewish Chronicle.*

A Superfine Conscience.—The number of seats in the metropolitan synagogues being insufficient to accommodate the immense number of Jews who flock to town from all parts of the country during the holidays, the Jews' Free School, Bell Lane, has for many years been gratuitously devoted during the festivals, to the religious worship of those whose means do not allow them to pay for seats. Nearly 3000 people congre-

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gated on the day of Atonement last, to join in prayer. An application for the loan of benches for the day having been made to the meeting-house of the "Society of Friends," in Houndsditch, (a similar application having been granted by the National School and other Christian establishments), the reply of the "Friend" on duty was that "*the Friends could not conscientiously* lend out their benches to a religious worship which was opposed to theirs."—*Ibid.*

BIRTH.—*June* 25.—The wife of Bro. J. Ogburn, P. M. Lodge, 428, and P. G. Sword Bearer for Hants, of a son.

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## Obituary.

SIR WALTER SCOTT'S TOMBSTONE.—At the works of Messrs. M'Donald and Leslie, of this city, there has just been executed a massive tombstone, which is to be placed on the contiguous graves of the late Sir Walter Scott and of Lady Scott, at Dryburgh Abbey. It consists of a large block of the beautiful red granite, cut from Messrs. M'Donald and Leslie's quarries at Stirling-hill, near Peterhead, on the property of the Earl of Aberdeen. The block is seven feet long, by six and a half feet broad, and weighs nearly five tons. The upper surface is cut in the form of a double sarcophagus. On the compartment is the following inscription:—

"SIR WALTER SCOTT, Baronet,
Died, September 21, A. D. 1832."

On the other:—

"Dame CHARLOTTE MARGARET CARPENTER,
wife of
Sir WALTER SCOTT, of Abbotsford, Baronet,
Died at Abbotsford, May 15, A. D. 1826."

The letters are very deeply cut in the imperishable material of which the tombstone is composed, and will prove faithful to the record of departed genius and worth with which they are charged, in defiance of the elemental action of many a future age.—*Aberdeen Journal.*

[Sir Walter was initiated in 1801.]

The following epitaph may be seen in Grantham churchyard:—

John Palfryman which lieth here,
Was aged just twenty four year;
And near this place his mother lies,
Also his father—when he dies!

*Sept.*—Bro. JAMES BLACK, æt. 73, at Dumfries. The deceased Brother was of the Athol or Ancient Order. Estimable in character and firm in principle,—well-known in the east of London,—and member and Past Master of the Lodge of Stability. A cotemporary with Bros. Broadfoot, Peter Thompson, the late J. H. Coe, and their friends; Bro. Black was, however, more accessible to the progressive advances of the Order, and frequently regretted the prejudices of some of his associates, with whom, however, to the last, he continued in uninterrupted friendship. Bro. Black was a life subscriber to the Asylum and Boys' School, and bequeathed ten guineas to the Girls' School. Some years since he retired from London to his native town, Dumfries.

*Dec.* 15—æt. two years, Ellen, youngest child of Bro. JOHN WHITMORE, Secretary to the Aged Masons' Asylum.

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*Oct.* 2.—Bro. DIETRICHSEN.—An inquest was held before Mr. G. J. Mills, in the drawing-room of the house, No. 63, Oxford-st., London, on view of the body of Mr. Lionel Dietrichsen, aged 40, the late surviving partner of the firm of Dietrichsen and Hannay, patent medicine vendors. It appeared that the deceased, who was unmarried, had been engaged in a chancery suit, which was still pending, and had latterly evinced a lowness of spirits and eccentricity of manner resulting, as was supposed, from his too close application to study. On Wednesday evening last, appearing poorly and desponding, he was prevailed upon by his sister to retire to bed at the early hour of six o'clock. About nine his mother went to his room, when he requested her to fetch him a glass of beer, for which purpose she left him, but on her return found the door fastened. She knocked, and called to deceased by name, but, receiving no answer, she raised an alarm, and on the door being forced open by an assistant in the shop, deceased was found lying on the floor in a pool of blood, with a frightful gash in his throat, nearly severing the head from the body, death from which must have been instantaneous. Deceased was considered to be wealthy, and no cause, beyond that of great nervous excitement, can be attributed for his having committed the suicidal act. —Verdict, "Temporary insanity." The deceased Brother was Grand Steward from Lodge 23, and attended the Quarterly Communication in June. We presume another Grand Steward will be nominated by the Lodge.

*Oct.* 3.—Bro. Sir CHARLES WOLSELEY, Bart.—This venerable baronet expired at his seat Wolseley Hall, Staffordshire, aged 78, having been born in 1769. He was the head of one of our Saxon families, one of his ancestors, Lord Wolseley, appearing in the records of Staffordshire in the thirteenth century, and Ralph Wolseley was one of the barons of the Exchequer *temp.* Edward IV. In 1789 he married Mary, daughter of the Hon. Thomas Clifford, of Tixall, county of Stafford, by whom he had one son, Spencer William, who was born in October, 1799, and died December 18, 1832. This lady died on the 16th July, 1811; and in the following year, Sir Charles married Ann, youngest daughter of Anthony Wright, Esq., of the county of Essex, and by that lady had three sons and two daughters; she died in 1838, and her second son, Henry, followed her to the grave in 1843, Edward, the third son, having expired at Brussels in 1829. The eldest son, now Sir Charles Wolseley, who succeeds to the title and estates, married the daughter and co-heiress of the late Nicholas Selby, Esq., of Aston house, Biddolstone. One daughter of the late baronet is married to the Marquis de Lousada de San Miniata; and the other to Marmaduke Salven, Esq., of Burn hall, Durham. The late Sir C. Wolseley was a radical reformer, and fell under the displeasure of the law in consequence; he lived, however, to see his views become the leading principles. The deceased baronet, some ten years since, became a convert to the Roman Catholic faith, and on his death-bed received all the rites of that church, including the sacrament of penance, with extreme unction, and the anointing with holy oil.

*Nov.* 1.—Bro. ROBERT HUNT, Esq.—At Ketton, near Stamford; an alderman of that borough, and twice mayor.

Also, the same day, aged 84, at St. Mary's hill, Stamford, Brother WILLIAM CLIFFE, many years foreman and principal brewer to the before-named Alderman Hunt. These two Brethren were all that remained, with three others, of the ancient Craft, in that borough.

Lately,—Bro. JAMES LEE, P. M. of No. 3, formerly resident in Drury-lane.



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Bro. JAMES WAGHORN, at Ewell, Surrey.—Our respected and venerable Brother was taking his accustomed drive in his pony-chaise, when he was seized with apoplexy, and fell heavily over the wheel on his head, causing almost immediate death. The deceased had arrived at the ripe age of 79, and was much esteemed by the whole of the inhabitants of Epsom and Ewell, where he had resided for the greater portion of his long life.

*Dec.* 14.—Bro. NORRIS—at his residence in Birth, near Liverpool, to the great regret of the Brethren. Some few days since, the Testimonial alluded to elsewhere, was privately presented to him, on the understanding that the formal presentation should take place (D. V.) at the ensuing Grand Lodge!

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## PROVINCIAL.

CHELMSFORD, *Nov.* 26.—The annual festival of Lodge No. 343, took place at the White Hart Hotel, at which a large assemblage of the Brethren from London, Bedfordshire, and various Lodges in the province, assembled, when Bro. Henry Bird, *M. D.*, Prov. Grand Registrar, was duly installed W. M. for the ensuing year, by Bro. George Robert Rowe, *M. D.*, Deputy Prov. Grand Master for Essex, and S. G. D. of the Grand Lodge of England.

After the ceremony, the Brethren, about fifty in number, sat down to a banquet. The chair was taken by Bro. Dr. Bird, supported by Bro. Dr. Rowe, Dr. Bayfield, P. M. Lodge No. 18, &c. The vice-chair was ably filled by Bro. James Wilson, S. W., Prov. G. J. D.

After the cloth was removed, the CHAIRMAN gave, in appropriate terms, "the health of the Queen and the Craft," and afterwards "the Patroness of all the Masonic Charities, viz., Her Majesty the Queen Dowager," and with this toast were coupled "His Royal Highness Prince Albert, the Prince of Wales, and the rest of the Royal Family."

The CHAIRMAN next gave "the Army and Navy," in complimentary terms, for which Bro. Dr. Rowe returned thanks, stating he had been present at many engagements with the iron duke.

The CHAIRMAN then gave "the Right Hon. and R. W. the Earl of Zetland, Grand Master of England," which toast was suitably acknowledged by Bro. Dr. Rowe.

Bro. LAW, P. M., then gave, in appropriate terms, "the health of the Right Hon. the Earl of Yarborough, Deputy G. M., and the rest of the Grand Officers of the Grand Lodge of England," for which Bro. Dr. Rowe, as S. G. D., returned thanks, and took the opportunity of stating, as a test of the high esteem in which Lord Yarborough was held in his native county, that he had lately been presented with a service of plate, value one thousand guineas.

Bro. LAW, P. M., gave "the health of the W. M. Bro. Dr. Bird," and in doing so, observed what a gratification it was to him to see him occupying that proud position, more particularly as he had been instrumental in introducing him to Masonry. After some further remarks, he concluded by proposing the toast with full Masonic honours, which was responded to in a most cordial and flattering manner.

Bro. BIRD responded to the compliment in a speech of some length, and then gave "the health of Bro. Law, the P. M.," which Bro. Law acknowledged.

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The W. M. next proposed "the health of the R. W. Rowland Alston, Prov. G. M."

Bro. BAYFIELD, in a neat and appropriate speech of some length, proposed "the health of Bro. Dr. Rowe, Deputy Prov. G. M., and the other Officers of the Prov. Grand Lodge of Essex." Bro. Dr. Rowe returned thanks.

The W. M. proposed "the health of the distinguished visitors."

The W. M. concluded by giving "the health of every poor and distressed Mason scattered over the face of earth and water."

The Brethren then separated, it being about half-past ten, highly delighted with the proceedings of the day.

GRAVESEND, *Nov.* 20.—At the calamitous fire in the town, that portion of the Talbot at which the Lodge of Freedom and Chapter of Hermes, 91, held their meetings was destroyed. The entire paraphernalia, jewels, warrants, and every vestage of the Lodge and Chapter, fell a prey to the flames. Such of the Brethren whose houses were burnt are, we understand, insured.

MAIDSTONE, *Belvidere Lodge*, 741.—The members of this Lodge in a great measure attributing the establishment of No. 741, and the revival of Masonry in Maidstone, to the untiring exertions of their first W. M., Bro. Charles Gustavus Whittaker, of Barming Place, and being desirous of marking their sense of his many Masonic virtues, requested him, on his going out of office at Christmas last, to sit for his portrait, to be placed in the Lodge-room, near the chair which he had occupied with such benefit to the Craft, as a stimulus to the emulation of future Masons. The request being complied with, the execution was entrusted to Professor Schmidt, a highly talented German Brother; and at a recent very full meeting of the Brethren, W. M. Bro. Pike in the chair, a splendid full-size portrait of Bro. Whittaker, in full Masonic craft costume, in a magnificent gold frame, was presented to the Lodge, and whether considered as a likeness or as a work of art, received the unqualified approbation of all the members.

RUGBY, *Oct.* 21.—A very happy re-union of Freemasons belonging to this and adjoining provinces took place at the Eagle Hotel, Rugby, on which occasion the new Lodge of Rectitude, opened in that rapidly increasing and flourishing town, was formally constituted, consecrated, and dedicated, with all the impressiveness of those time-honoured ceremonials observed at such high festivals of the Craft. The important duty of consecration was undertaken and performed by that distinguished member of the Order, Dr. Crucefix,—a name which is familiar to the Brethren in every quarter of the globe, and who holds the most exalted rank in Philosophic Masonry in this country. The Doctor went through his delegated task with that peculiar urbanity of manners, aptitude for business, and thorough knowledge of practical details, which are well known and appreciated by Masons of long standing both in London and the country. Bro. Evans, of London, also rendered his valuable assistance. The proceedings of the day were further sanctioned by the presence of Dr. Bell Fletcher, of Birmingham, the Deputy Prov. Grand Master for Warwickshire, several Provincial Grand Officers of this county (among whom we were glad to greet right heartily Bro. Lloyd), also of Leicestershire, and visitors from Leamington, Coventry, Birmingham, &c.

The first Master of the new Lodge, Bro. Sharp (editor of this paper), was inducted into the chair; and invested with their jewels, Bro. Kain, as

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Senior Warden; Bro. Fry, Junior Warden; Bro. Blandford, Treasurer; Bro. William Edmunds, Secretary; Bro. S. B. Bucknill, Senior Deacon; Bro. Broughton Leigh, Junior Deacon. Afterwards, the Master, in a brief address, thanked the accomplished Craftsman who had, on a short notice, undertaken the graver duties of the occasion, for his able and discreet performance of them; also, the Deputy Grand Master, for the honour of his personal co-operation; not forgetting to allude to the fraternal kindness which had induced an attendance on the part of the visitors, and the obligations which rested upon the Brethren of the Lodge to uphold the honour, and extend the usefulness, of their great mystic confederation. Labour was succeeded by refreshment, and the members sat down to a banquet. Bro. Sharp, in the exercise of the prerogative of his office, took the chair, and after the withdrawal of the cloth, proposed the several toasts of the evening, in brief and not unsuitable terms; and in reply to the toast of his own health, alluded to the steady progress already made by the new Lodge, and the deep sense which its founders entertained of their own responsibility, in adding another link to the great chain of Masonry, and in identifying the principles of the Order with a town which was already, through the medium of the celebrated scholastic pile which graced its precincts, largely associated with moral happiness and mental culture of mankind. Prior, however, to this compliment being paid to himself, the Master spoke in warm terms of deserved eulogy of the Deputy Provincial, and of the large amount of gratitude he was gaining for himself by his introduction into this county of a new fund, entitled "the Masonic Provident, Annuity, and Benevolent Association;" and the rules of which were now in course of circulation amongst the fraternity. Dr. Bell Fletcher replied at some length, pointing out most clearly and distinctly the advantages to be derived from the infant institution, not only in alleviating many of the ills common to humanity, but in cementing a closer bond of union amongst the brotherhood generally of this and adjacent provinces. The speech of the night, however, was that of Dr. Crucefix, to the eloquence and effectiveness of which a brief notice can do nothing like justice; the Doctor appeared to be in one of his happiest veins; his heart, as usual, teeming with kindness towards all around him, and his advocacy of Masonic tenets full of experience, truth, and practical utility. The venerable Historian of the Craft (the Rev. Dr. Oliver), was duly toasted with full honours; nor were those beautiful handmaidens of charity—"the Ladies," forgotten by the "Sons of Light," who in their tyled Lodge-room, spoke, and thought of, and toasted woman, with all that admiration and gallantry so aptly described in a Masonic song of time-tested durability—

> "No mortals can more
> The Ladies adore,
> Than a Free and Accepted Mason."

The Doctor, for the sake of "auld lang syne," had a playful sally with the Master upon the toast,* which served to add to the hilarity of the evening; and the harmonious party saw no diminution of its numbers, and no abatement of its pleasures, until all who "were bound for the north,"† were made to feel that, as with time and tide, steam-transit will wait the bidding of no man.—*Leamington Courier.*

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* The Master's apron was made by a lady friend.

† The Doctor was interrupted in this address by the Tyler vociferously exclaiming, "I hope not to offend, but those who are bound for the north must leave immediately." The effect was electrical; the northerns rushed away to save the train, leaving the southerns to finish the evening.

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WOLVERHAMPTON.—Dr. Slade, P. G. Chaplain for Staffordshire, has been appointed by the Committee of the Royal Freemasons' School for Female Children, a life governor of that benevolent and excellent institution, in compliment for the "service of love" rendered to it by his sermon at Burslem, on the occasion of the recent meeting of the Prov. Grand Lodge. On a similar occasion the worthy and eloquent Brother was elected a life governor of the Asylum for Aged and Decayed Freemasons.

BURSLEM.—The Provincial Grand Lodge of Staffordshire was held here, *Nov.* 11. The Brethren assembled numerously, and must have been much gratified with the outward manifestations of a most favourable feeling towards them. The peculiarly secret character of the institution is no longer, as formerly, visited with the displeasure of the fair sex, or the distrust of the church. The Brethren having mustered at the George Hotel, at once proceeded to the Town Hall, the use of which had been granted for the occasion, and furnished as the Lodge-room. The Craft Lodge was opened by the W. M. of 660. In consequence of sudden and serious indisposition, the R. W. Prov. Grand Master (the Hon. Colonel Anson, *M. P.*) was unable to be present. The R. W. Deputy P. G. M. the Rev. Dr. Slade, accordingly presided, and opened the Prov. Grand Lodge in due form.

We understand that Dr. Slade had that morning received an official communication from the gallant colonel, who was then in Shropshire, informing him of his illness, but at the same time assuring him that he should certainly endeavour to be present if he was sufficiently recovered.

The business of the province having been transacted, the Lodge was adjourned, and the Brethren, preceded by an excellent band of music, marched in correct Masonic order to the parish church, where evening prayers were read by the Rev. Mr. Wright, assistant curate, and the responses by Brother W. Howson, 674, parish clerk of Newcastle.

The Sermon was preached by the D. P. G. M. and P. G. Chaplain, Dr. Slade, and it might appropriately take for its title "Love to our Neighbour," the text being from St. Paul's Epistle to the Romans, chap. xiii. v. 8, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

The learned Doctor commenced his discourse by remarking, that the subject matter of the text was of equal concern and interest to mankind in general; that love being the fulfilment of the law, it becomes the first principle of every duty which we owe to our neighbour, and the transgression of the rule of justice and charity chiefly proceeds from the absence of a proper degree of it. As love, therefore, may be considered the spring of right behaviour, or that principle on which a regard to the rules of righteousness and charity is founded, so from the want of it do chiefly arise those disorders which prevail in human governments and societies, and those various injuries for which men have reason to complain of one another. Our blessed Saviour, whom the Brethren of the Craft regard as their Elder Brother, had placed the magnitude and extent of the duty of brotherly love in its proper light, in reply to the question, "What is the great commandment of the Law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. *Thou shalt love thy neighbour as thyself:* on these two commandments hang all the law and the prophets." The

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doctor then proceeded to enlarge on the supreme importance of a right conformity to this great principle of action, and dwelt particularly on the question--"Who is my Neighbour?" appropriately and eloquently illustrating the instructive and touching parable of the Samaritan who had made good the character of a neighbour, and who he ventured to say must have been a good Mason. The instance of charity, or love, described in that parable, might be regarded as an example, and it manifestly imports, that let a person in necessity and affliction be who or what he will, still he is a proper object for our charity, and we are bound to have a very tender compassion for his case. To act as did the Samaritan is, as Christ teaches us, truly and properly to "love our neighbour as ourselves;" *to do unto him as we would he should do unto us under similar circumstances.* In language of fervid eloquence and piety the preacher further exhorted his hearers, and especially his Brethren of the mystic tie, to a strict and constant conformity with that beautiful exemplification of charity which he had placed before them. Let us "go and do likewise," regarding every man as a neighbour who needs our assistance, excluding every malignant sentiment of bigotry and party zeal, which would contract our hearts into an insensibility for all the human race but a little select number, whose sentiments and practices are so much our own that our love to them is but self-love reflected. He prayed that they might always remember the intimate relation existing between man and man, of whatever nation or country, and with an honest openness of mind feel and earnestly cultivate that divine instinct by which God, who has formed our hearts in many respects alike, has, in the original constitution of our nature, strongly and graciously bound them together. After adverting to the varied circumstances by which the several conditions of life are marked—the ills that flesh is heir to—the Rev. Brother dwelt on the immediate practical benefits arising to the benefactor as well as to the recipient, from reciprocating every kind office which justice or mercy may require. The duties and obligations of the Brethren of the Craft were pointedly alluded to, in a truly Masonic spirit, which shewed that the speaker was fully alive to the importance to the Fraternity at large, of exhibiting in their daily intercourse with the world as well as with one another, that the exhortations in Lodge, and the teachings derived from the Masonic symbols, were of practical effect on the life and conversation of every Brother. The conclusion of the sermon had reference to the collection to be made in behalf of the Masonic Charities and the North Staffordshire Infirmary.

The collection amounted to the sum of 11*l.* 13*s.* 6*d.*

We regret that we cannot give space to a more lengthy report of the R. W. P. G. Chaplain's discourse, it was listened to with the most marked attention by the Brethren, and by the large congregation assembled, almost every seat in the galleries and body of the church being occupied.

The service being concluded, the procession was again formed, and the Brethren proceeded through St. John's-square, to the George hotel, to the banquet.

The D. P. G. M. presided, the Wardens occupying their respective positions, W. and S. The cloth being removed, and grace pronounced by the Grand Chaplain, the usual loyal toasts were delivered, and prefaced with suitable remarks.

Bro. Dee gladly availed himself of the earliest opportunity afforded him to bring under the notice of the Brethren the proposal to establish a Masonic Benevolent and Annuity Fund, for the benefit of such sub-

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scribers resident in the counties of Warwick, Stafford, Salop, Derby, and Leicester, as might join the same. Bro. Dee then fully detailed the mode in which it was proposed to be carried out, and enlarged on the benefits it would be the means of conferring on those Brethren and their families who might think proper to avail themselves of it. The proposal was received with approbation, and as the advantages are so important, we have no doubt of its being universally supported by the Brethren in the district it is proposed to be limited to. The tables for the necessary calculations had been prepared by Mr. Morgan, the eminent actuary.

The D. G. M. gave the following toasts, which he appropriately introduced:—"The M. W. the G. M. the Earl of Zetland."—(Masonic honours.) "The R. W. the D. G. M. the Earl of Yarborough."—(Masonic honours.)

The D. P. G. M. then rose and said, that he had great pain in proposing the next toast. He had already informed them of the cause of the absence of their R. W. P. Grand Master, and he was sure that they would unite with him in the expression of a wish that they might soon hear of his restoration of health. Of their R. W. P. G. M. he could not speak too highly; he was at all times most prompt in attention to any communications, especially of a Masonic nature, he was easily accessible, and exceedingly courteous to every one. He (Dr. Slade) had every reason to speak of him in the most favourable terms as a Mason, as a man of business, and as a gentleman. He had been honoured with every confidence from their P. G. M., and the attention he had paid to any recommendations or suggestions which it had been his duty to lay before him was the most pleasing and satisfactory.

The D. P. G. M. then proposed the health of their R. W. P. Grand Master, the Honourable Colonel Anson, *M. P.*, he believed he might now say General Anson, the brevet having just appeared.—(Masonic honours.)

The Past P. G. S. W., Bro. Thomas Ward, having to propose the next toast, did so with great pleasure, since it was the health of a Brother now present, who must be, he felt sure, very highly esteemed by every Brother in the province, their D. P. G. M. and Chaplain, the Rev. Dr. Slade. It was highly gratifying to himself (Bro. Ward), and he had no doubt it was equally so to the Brethren generally, to have associated with them a gentleman of such high attainments, and whom, from his extensive knowledge and experience, especially in Masonic matters, they might look up to with deference. Having witnessed his great activity and zeal in promoting the best interests of the Craft, and the considerate manner, he might say the truly Masonic mode of visiting the several Lodges in the province, in order to report thereon, he was sure the Brethren would agree with him in saying, that the well earned praises the D. P. G. M. had received were justly his due.—(Drunk with Masonic honours.)

The D. P. G. M. in acknowledgment said, that he fully appreciated the kind remarks which had fallen from their R. W. Brother Ward. Making a few short allowances, he had had a very pleasing duty in presenting a report of his late visitation to the R. W. the P. G. M., a short account of which he would read to them. (The Doctor then read a brief account of each Lodge in the province and remarked thereon, and occasional censures, all of which were calculated to prove highly beneficial. He paid high compliments to some of the Masters of Lodges. On the whole the province was, as regards Masonry, in a very flourishing

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condition and progressing). After some very excellent observations, the R. W. Deputy concluded with the expression of his thanks for the attention the Brethren had paid to his remarks, and for the kind manner with which they had received his health.

By permission of the D. P. G. M. Bro. LE VEAN submitted to the consideration of the Brethren a case of peculiar distress, under most painful circumstances. A widow lady, who had moved in high society, and having a young family, had suddenly lost her husband, who was a Brother, and had held a distinguished public appointment. Bro. Dr. Crucefix had already been of timely assistance in obtaining aid from the Brethren; and it was hoped that a sufficient sum would be realized to be of permanent benefit to the family. Bro. Le Vean's appeal was cordially received, and a handsome sum of money was contributed by the Brethren present.

P. P. G. W. Bro. VERNON, after a few appropriate observations, proposed that the thanks of the Brethren should be conveyed to the Rev. H. W. Gleed Armstrong, for his kindness in permitting them the use of the parish church, and likewise to the Rev. W. Wright, for his services; and being seconded, was confirmed in the usual manner among Masons.

The P. G. S. W. Bro. G. S. VERNON proposed the next toast, for which he claimed a bumper; he regretted that it had not fallen into abler hands to be introduced to them, but he was sure they would receive it with the same enthusiastic and heartfelt manner with which he gave it; the toast was—"The Ladies," the source of their best, purest, and brightest joys. He would not further enlarge on the subject, agreeable as it would be to him, but coupling with it "the wives and daughters of Masons," he claimed a bumper to the ladies.—(Masonic applause).

The D. P. G. M. proposed, as the next toast, the present and past officers of the Provincial Grand Lodge; and in an able manner dwelt on the importance of the duties of the officers of the P. G. L., and observed that the appointments had been made as well with regard to the acquirements and abilities of the respective Brethren, as to their long standing as Brothers. With further useful and explanatory observations, he proposed the health and happiness of "The Present and Past Officers of the P. G. L."—(Masonic honours.)

The S. G. W. Bro. VERNON appropriately acknowledged the compliment.

The next toast was proposed by P. P. G. S. W. Bro. VERNON, being that of "The Committee of Management, and the Stewards of the Banquet."

P. G. Stewards, Bros. Fourdrinier, J. Alcock, and Jos. Maaer, briefly acknowledged the compliment.

The D. P. G. M. then gave as the next toast, "The Visiting Brethren," and thanked them for their attendance that day. They had been favoured with the presence of Brethren of distant as well as neighbouring provinces. Several had journied expressly from London and Liverpool; indeed, the attendance generally that day was most gratifying and encouraging; with but one exception, the absence of the R. W. P. G. M., it was highly satisfactory, being more numerous than even at Newcastle last year.

The next and concluding toast was, "Success to the Masonic Charities," which was introduced with some excellent remarks on charity, as the distinguishing characteristic of Freemasonry.

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It being now eight o'clock, the Lodge was adjourned with the usual formalities.

We believe it is in contemplation to hold the P. G. Lodge next year at the ancient city of Lichfield.

SOUTH SHIELDS, *Dec.* 1.—A Provincial Grand Lodge of Freemasons was held at St. Hilda's Lodge room, before Sir Cuthbert Sharp, D.P.G.M. There was a numerous attendance of the Craft, including deputations from various Lodges in the province, and several visitors. After the business of the Lodge, and the election of Officers, had terminated, the Brethren adjourned to banquet.

BIRMINGHAM, *Nov.* 10. *Faithful Lodge, No.* 696.—The W. M., Bro. Curran, in the name of the Brethren, presented to Bro. Thomas Perkins, P. M., a splendid jewel; on which occasion he delivered a very impressive address, to which Bro. Perkins responded in terms of grateful satisfaction. The Brethren afterwards partook of a banquet at the Vauxhall, and enjoyed a truly happy meeting.

KIDDERMINSTER, *Nov.* 13. *Royal Standard Lodge.*—Several of our members paid a visit, at their last meeting, to the new Lodge recently opened at Worcester—the "*Semper Fidelis;*" and were equally pleased and surprised at the great progress this new scion of the Craft had made, having initiated nineteen members, and being almost completely furnished in all its departments, and what is more, free with the world in the short space of two months.

The Brethren of the "*Semper Fidelis,*" headed by that veteran Mason, the W. Bro. Bennett, most handsomely returned our visit on this occasion with double numbers. We need scarcely say a most pleasant, and we trust not unprofitable evening, was the result.

Bro. Bennett in that superior manner for which he stands unrivalled in the provinces, raised two Brethren to the sublime degree, and Brother Roden, *M. D.*, the immediate Past Master, in the absence of the W. M. afterwards inducted two candidates into our mysteries, in his usual impressive style.

The remaining business being ended, including two propositions for next Lodge, the Brethren adjourned for refreshment to the Bell Hotel, where Bro. Humphries, the worthy host, had provided an excellent repast. Masonic toasts and sentiments followed during the remainder of the evening, and after the "final toast" from our guest, Bro. Bennett, the meeting separated in harmony and Brotherly love.—*Floreat* "*Semper Fidelis.*"

HULL, *Oct.* 29.—The Brethren were honoured by a visit from the Earl of Zetland, Grand Master of England, attended by several distinguished members of the Craft, for the purpose of holding, in his capacity of P. G. M. of the North and East Ridings of Yorkshire, a Provincial Grand Lodge. It being upwards of twelve years since a similar meeting was held in Hull, considerable interest was attached to the occasion. The Grand Lodge and Communication was held at two o'clock, in the hall of the Minerva Lodge, No. 311, Prince-street. The Grand Master was supported on the right by Mark Milbanke, Esq., D P. G. M. of this province; and on his left by Joseph Iredale, Esq., D. P. G. M. of Cumberland; Sir G. Cayley, bart., &c. In addition to the decoration of the Minerva Lodge, we noticed a most splendid bust of the Earl of Zetland, executed, by permission of the noble earl, by our talented



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townsman, Mr. Thomas Earle, at the request of the members of the Minerva.

The business of the P. G. L. having been proceeded with, nearly 200 Brethren adjourned to the Music hall, Jarratt-street, where the banquet was prepared. A number of ladies were admitted into the orchestra to witness the entrance of his lordship, and the reception of the G. M., which was a most interesting scene. The whole of the Brethren stood in their respective order, wearing their various honours; every banner was unfurled, the organ struck up the national anthem, and the G. M., preceded by his standard and sword bearers, attended by the Provincial Stewards, took his seat amidst the flourish of trumpets. The subsequent proceedings were most harmonious, and the ladies having retired, the business of the evening was proceeded with.

After the cloth was drawn, the noble earl proposed "The Queen and the Craft."

The noble CHAIRMAN then proposed, "Albert, Prince of Wales, Prince Albert, and the rest of the Royal Family." The next toast given by his lordship was the "Queen Dowager."

MARK MILBANKE, Esq., then rose, and in a very neat speech, proposed the health of the "Earl of Zetland, G. M. of England, and P.G.M. for this province," which toast was received with the most enthusiastic approbation.

THE NOBLE EARL then rose and said it gave him great pleasure to meet so many of his Brethren upon this occasion. He believed it to be the largest provincial meeting ever held in this or any other county. He was most happy to see the Craft in so flourishing a condition, and he hoped the Brethren generally, and of the Minerva Lodge in particular, would be satisfied in the way he had attended to their recommendations respecting the part he had taken in procuring admission for the child of a member of that Lodge into the Royal Freemasons' Female Institution. He could only exhort the different Lodges in the province to work with that Brotherly and kind feeling which has ever been an eminent characteristic of Masonry. In conclusion, he must express his heartfelt acknowledgments for the way in which he had been received by the members of the Craft in the town, and more especially to the W. M., Officers, and Brethren of the Minerva, who had not only provided amply but sumptuously for his entertainment. He should feel at all times a pleasure in attending to the wishes of the Brethren. The noble Earl then sat down amidst the most rapturous applause.

The following toasts were then given—"M. Milbanke, Esq., D.P.G.M. and the Officers of the province," responded to by Bro. John Harland, Esq., P. G. J. W.; "Joseph Iredale, Esq., D. P. G. M. of Cumberland, and the Brethren of that province," responded to by Bro. Iredale.

The Rev. Bro. JAMES OSBOURNE DAKEYNE, P. G. S. W., responded in a speech replete with feeling and eloquence, which we are sorry, for the sake of our Masonic readers, we are unable to give. Briefly he adverted to the prejudices of many to Freemasonry, and expressed his sincere conviction that the science of Masonry was a most valuable adjunct and assistance to religion and morality, and he called on his Christian Brethren, whether of the Church of England or of any other denomination, to assist in supporting the ancient, honourable, and moral science. The respectability of the Order, he believed, had never been questioned by even its most strenuous opposers, and he knew, and the Brethren knew, that men the most celebrated in arts, in arms, and in

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philosophy, had been the most active and indefatigable in the propagation of the noble art. He would not go back to cite Washington, Franklin, Locke, Frederick the Great, of Prussia, and a thousand others known to the Craft, but would take those of our own day, Nelson and Wellington, men famous by "flood and field;" the great head of the English Church, the Archbishop of Canterbury; the great logician of the day, Dr. Whateley; the immortal poet, Burns. The Rev. Brother cited numerous other great and good men as ornaments of the Order. His most appropriate speech was listened to throughout with the deepest attention, and at its conclusion was rewarded with deafening plaudits. "The Grand Lodge of Ireland and the Duke of Leinster, G. M., responded to by Bro. Eagan, of the 89th Regmient.

The noble Chairman then drank the prosperity of the different Lodges in the provinces, which was responded to by the W. M.'s of the various Lodges.

The harmony of the evening was well sustained by Brothers Francis, Flowers, Iredale, and others, amongst whom we must particularly name Bro. W. Tinkler, of the Minerva Lodge, who sang Dibdin's celebrated song of "Wapping old stairs." Bro. Geo. Crouch's new song of "On, on, my dear Brethren," composed by that gentleman, and dedicated to the Right Hon. the Earl of Yarborough, P. G. M. of Lincolnshire, was very favourably received.

At ten, p. m., his lordship left the chair, which was taken by Sir Geo. Cayley, bart., and the conviviality of the meeting was kept up until nearly "the witching hour," when the company retired highly gratified by the day's proceedings.

WAKEFIELD, *Nov.* 2.—Bro. Charles Clapham was unanimously elected W. M. of the Lodge of Unanimity, No. 179. This is the fourth time that Bro. Clapham has had the honour of being preferred to the Master's chair.

WEST LANCASHIRE.—The Brethren of this province, at their meeting in July, agreed that a testimonial of respect and in appreciation of the gratuitous services of the Provincial Grand Secretary, Bro. Jas. Norris, should be presented to him at an early opportunity. The sum subscribed amounts to upwards of £80.—(*Vide Obituary.*)

LIVERPOOL, *Dec.* 1.—The members of the Harmonic Lodge, No. 263, complimented their Secretary, Bro. Augustus Robert Martin, by electing him their Worshipful Master for the ensuing year. Since Bro. Martin joined this Lodge, in March last, from the St. George's Lodge of Harmony, No. 35, the former has very much improved in numbers, respectability, and working, and bids fair, under his government, to rise still higher in influence, discipline, and importance. The Harmonic is now a dinner Lodge, and fully supports its name, several of the subscribing members exerting their musical talents for the gratification of the Brethren, and four professional Brethren, of eminence in Liverpool, lending also their gratuitous services for the same purpose.

HUDDERESFIELD, *Sept.* 15.—NOTICE.—"A person styling himself Capt. Anderson, and professing to be a sea captain, a native of Holland, and resident of Rotterdam, has been recently soliciting, with considerable success, pecuniary assistance in the West Riding of Yorkshire, and other parts of the country, under a representation, since ascertained to be entirely false, that he has lately suffered a loss of from £1000 to

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£1100, by the sale to a merchant at Swansea, of a cargo of flax, which he had imported into Swansea, the purchaser having immediately failed and absconded with the proceeds—by which loss, and expenses in ineffectually endeavouring to recover the amount, together with his wife (also in England) having met with a severe accident in falling down some stairs, he has been reduced to a state of pitiable destitution.

He is a man about fifty years of age, moderately corpulent, full face, and ruddy complexion, about five feet eight inches in height, with foreign accent, but speaking English tolerably well; and on examination will be found to have a wound or scar on one leg. He was dressed as seamen of a better class generally do dress, with blue pilot coat, his cuffs or pockets trimmed with fustian or velvet.

He professes to be a Freemason, and appears to be a man of some intelligence.

It is hoped that as he will no doubt be practising imposition further upon the members of the above-mentioned Order, or others, that this notice may be a means of bringing him to that punishment which he so richly deserves, and which the protection of the benevolent requires.

C. W. Brook, S. W. 342, merchant, Huddersfield.
(the W. M. being absent.)
R. Jaques, W. M. 365, druggist, Huddersfield.
W. Kilner, W. M. 763, drysalter, Huddersfield.

N. B.—It is earnestly requested that whoever may obtain this notice, will assiduously circulate its import amongst parties likely to be waited upon by the person whom this note is intended to expose, and the advertisers will be glad to hear that the intention of this notice has been realized."

Congleton, *Nov.* 4.—There was a large gathering of the Brethren from the surrounding towns of Macclesfield, Sandbach, Newcastle, Hanley, and Burslem, on the occasion of celebrating the opening of the Eaton Lodge, No. 777. Bros. John Smith, W. M., John Dyer, S. W., and Thomas Wallworth, J. W., were the Officers named in the Warrant.

A deputation waited upon Bro. John Smith, of Langley, who was appointed to the office of G. S. D. at the last Provincial Grand Lodge of Cheshire, held at Birkenhead; and although living at a distance of eight miles from Congleton, and through a dreary road, he, in the most handsome manner, when the difficulties were explained to him, consented to conduct the business for the first year.

The visitors were welcomed to town by the church bells ringing a merry peal.

The Lodge was opened about one o'clock, in the three degrees. Two candidates were initiated in a very impressive and correct style, by the W. M.; and before the Lodge was called off for refreshment, at half-past three, there were five respectable inhabitants of the town proposed as candidates.

The Brethren sat down at five o'clock to banquet, at the Golden Lion Inn. The W. M. was supported at the cross table, on his right by Capt. Antrobus, and several Past Masters from the Macclesfield Lodges, and on his left by several provincial Brethren from the adjoining province of Staffordshire, and upwards of fifty Brethren.

After the cloth was withdrawn, the usual loyal and Masonic toasts were given by the W. M., with appropriate introductions to each, and suitable songs followed.

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The W. M. took the opportunity, in proposing success to the Grand Lodge, to call the attention of the members present, particularly those of the infant Lodge they were assembled to celebrate the opening of that day, to the uses that the annual subscriptions of the members was put to; and ably advocated the several Masonic charities, and pointed out the advantages derived from the benevolent funds for the maintenance, educating, clothing, and apprenticing the children of indigent and deceased Freemasons; also the Royal Masonic Benevolent Annuity Fund; and the Asylum for Aged Freemasons; and reminded the Brethren that they had been the means of placing a worthy Brother last year on the Annuity Fund, and from that circumstance alone, the Charities were deserving their continual support; and earnestly urged them to become subscribers to those institutions they considered most worthy of support. He also pointed out the probability of the Asylum and Annuity Fund being combined under one management, so that if any unforeseen misfortune or calamity should befall any worthy Brother, and they outlived their friends, they might depend on a comfortable home being provided for their old age; and also hoped to see that truly Masonic and benevolent proposal of providing for the wants of indigent Widows carried into effect, which had last year been lost through some mistaken opposition.

Bro. BLAND, P. M. 372, gave the next toast, and said he was quite sure it would be received with the greatest enthusiasm, and drunk in a bumper. He was proud of the honour of proposing a toast so well deserving the attention of the Fraternity. For whether he owned him in his civil capacity or as a wise magistrate of the county, a gallant commander, a kind father, good neighbour, or benevolent man and Mason; he was sure any language he could use would not convey the feelings and sentiments of the Craft respecting the qualifications, knowledge, abilities, and kindly dispositions of that gentleman, whose name had only to be mentioned to receive rounds of applause. Bro. Bland then gave the health of that worthy Brother, Gibbs Crawford Antrobus, Esq., with Masonic honours.

Bro. ANTROBUS, on rising, said he was quite overpowered with the compliment that had just been paid him, and which had been so cordially received by the assembled Craft. It was particularly grateful to his feelings. But he only wished he possessed half the virtues described by Brother Bland. His health being toasted on this occasion was only another of the many evidences of kindness displayed at all times and on all occasions when his friends of Congleton and Macclesfield spoke of him, it would always be his endeavour to deserve all their good wishes and realise all their kind expressions towards him. He liked anything that brought him into healthful and friendly contact with his fellowmen; he liked to mix in their assemblies, although it was many years since he had the opportunity of attending any Lodge, and he had given his countenance to Lodge 777, because he believed it would be of great service to the town, and was highly delighted to see the business of the day so ably conducted by their respected W. Master, who had gone through the duties of his office in a manner that could not fail to be highly pleasing to every one present; and with their permission he would propose the health of their esteemed W. M., Bro. John Smith.

The W. M. after expressing his gratitude for the cordial manner the toast had been received by the Brethren, which had been so kindly proposed by so worthy a Brother, who had thought proper to introduce it.

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He took the opportunity of explaining the circumstances why he had been induced to accept the office of W. M. of that Lodge, at so great a distance from his own residence, and having no business whatever to call his attendance to that town; in fact he was known to very few people in Congleton. But now he had undertaken the duties, the distance he had to come would not prevent him attending. And as far as health and other circumstances would allow, no exertions should be wanting on his part to make the Lodge prosperous and efficient in the working, and hoped it would prove a great benefit to the ancient town of Congleton.

Bro. CHARLES JOHNSON then proposed the health of the visiting Brethren, and in a very neat speech expressed the thanks of Lodge 777 for the honour conferred by the numerous and respectable attendance that day. This was responded to by Bro. Baker, G. J. W. of the Staffordshire Provincial Lodge, Bro. T. Holder, W. M. of 372, and the W. M. of 479, Sandbach, and each expressed how gratified they had been in witnessing the proceedings of that day; and prosperity to the Eaton Lodge was given with full Masonic honours. The Lodge was then closed about nine o'clock, and after spending a very pleasant day together, the Brethren parted about ten o'clock for their respective homes.

BIRKENHEAD, *Oct.*—It is now an obvious and an acknowledged fact, that the mystic association of Freemasonry is "strengthening its stakes, and lengthening its cords," in every direction. In "the rising city" of Birkenhead, we are informed that the feeling in favour of this ancient society has reached a furor, and that persons of all ranks and classes are anxiously becoming candidates for a participation in its mysteries and privileges. For some time past, Lodges of emergency have been held at Bro. Harwood's, the Market Inn (which seems to be the Masonic head-quarters) week by week, and often twice and thrice a-week for the initiation of members; and rumour says that half the commissioners, and a large proportion of what are termed "the magnates" of the place, are now Brothers true of the square and level. The rumour that Lady Combermere, and a distinguished party, would accompany the noble lord in his visit to Birkenhead, rendered the excitement complete by enlisting the sympathies of the fair sex in the event.

The Craven Room, which had been handsomely decorated for the occasion, was fitted up as the Lodge-room; and the business of the day was commenced by Bro. Kent, the Worshipful Master of the Mersey Lodge, No. 701, and his two Wardens. At half-past eleven o'clock, Viscount Combermere, Provincial Grand Master of Cheshire, accompanied by his son, the Hon. Wellington Cotton, arrived, and entered the Lodge.

His lordship then opened the Grand Lodge in due form. The ordinary business of the province was then transacted, and the accounts were audited and allowed. A vote of thanks, couched in very warm and complimentary terms, was given to William Jackson, Esq., chairman of the Chester and Birkenhead Railway Board of Directors, for the polite attention he had shown to the noble Grand Master, in meeting him at Chester with a special train, and conducting him and his party to Birkenhead in a handsome new railway carriage, which was then used for the first time.

At the conclusion of the business, the Grand Lodge, with the Brethren belonging to various Lodges in the province, marched in procession to St. Mary's church, preceded by the celebrated band of Bro. Peter Stubbs, playing a Masonic march. During the whole distance the unusual spec-

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tacle excited great interest among the inhabitants of Birkenhead, who thronged every point from whence it might be seen to advantage.

At the church, in the gallery set apart for ladies, we observed the Viscountess Combermere, the Hon. Miss Cotton, the Hon. Mrs. Cotton, Mrs. Mason, &c. &c., and a most distinguished assemblage of the élite of Birkenhead. Full cathedral service was performed, the prayers being read by the Rev. Andrew Knox, the incumbent of St. Mary's. The sermon was preached by Bro. the Rev. J. Taylor, from the First Epistle of St. John. The discourse was a most beautiful exposition of the true principles of Masonry; and was so much admired by the Brethren, that a request was afterwards made to the Rev. Chaplain to allow it to be printed, to which he kindly acceded. It will accordingly be published and sold for the benefit of the Birkenhead Dispensary; for which also a collection, amounting to upwards of 50*l.*, was made at the church.

The Prov. Grand Master and the Brethren then returned in procession to the Craven Rooms, when the Grand Lodge was closed with the usual ceremonies. The Craft Lodge was then closed down to the first degree by Bro. Kent, W. M., and the Brethren proceeded to the Woodside Hotel, where a splendid banquet was served; covers were laid for about three hundred. The chair was of course filled by the noble Prov. Grand Master, and on his right hand were seated:—Finchett Maddock, Esq., R. W. D. P. G. M.; Bro. the Hon. Wellington Cotton; Bro. Moss, P. P. S. W. of Gloucestershire; Bro. J. Hess, P. G. J. W. of West Lancashire, &c. &c. On his lordship's left were seated:—the Rev. J. Taylor, P. G. Chaplain; Bro. Drinkwater, D. P. G. M. of West Lancashire, &c. Lady Combermere, and the ladies of her party, viewed the interesting scene from a temporary addition to the dining-room, on the eastern side.

The Prov. Grand Master proposed first, "the health of Her Most Gracious Majesty the Queen."—(Applause.)—He next proposed the health of the illustrious Prince Albert, who, although not born in England, was an Englishman in heart.—(Applause.)—Having in every way admirably fulfilled the duties of the high station to which he had been called, this country should be particularly grateful to his Royal Highness for the excellent manner in which he discharged the duties of a husband and a father.—(Applause.)—Fortunate it was for the Prince of Wales to have such a parent; and how fortunate for this kingdom that the prince, who would in all probability one day—and he hoped that day was far distant—reign over these realms, should have a father capable of instructing and bringing him up in those virtuous, moral, and religious principles which adorn "the throned monarch better than his crown."—(Loud applause.)—He was sure the toast would be received with that enthusiasm which it deserved; and he begged therefore to give without further preface, the "healths of Prince Albert, and Albert Prince of Wales."—(Renewed applause.)—"The Queen Dowager."—(Three times three.)

The Prov. Grand Master next proposed "Prosperity to the town and trade of Birkenhead." He had been astonished that day, almost beyond expression, at finding so large and well-built a town where he remembered, when in this neighbourhood fifteen years ago, nothing but a barren waste, with scarcely half-a-dozen houses upon it.—(Applause.)—It was then good for nothing but snipe shooting, but now there had arisen upon it, as if by magic, a most astonishingly fine town. He had, as they all knew, visited many parts of the world, but he had never before met with a town so well laid down, with buildings so well constructed,

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and everything planned with such order and regularity. It was really quite beautiful; and he could only repeat that he was astonished, and express his regret that his present visit would be so short a one.—(Loud cheers.)—It might be invidious, perhaps, to mention individuals; but if he were to mention the name of any, he should mention that of Mr. W. Jackson.—(Applause.)—He should mention his name, because that gentleman had, on the present occasion, paid the highest compliment in his power to himself and the Craft in general—(applause)—and he hoped ere long they would have the satisfaction of ranking him among the Brethren of the Order.—(Renewed applause.)—His lordship concluded by proposing in a bumper, "Prosperity to the trade and town of Birkenhead."—(Loud cheers.)

Bro. Mortimer, historian of the Hundred of Wirral, then rose and said that his difficulty was increased by having to follow their noble and esteemed Grand Master, who, to the other qualifications which a grateful country had recognized, although very inadequately requited, had added the character of an accomplished orator. (Loud applause.) But he had to thank the company for drinking prosperity to Birkenhead; an easy task, for he could not help thinking it was most natural that all would wish that prosperity should attend a town in which they were all interested. (Loud and continued applause.) He believed the Lodge to which he had the honour to belong, No. 701, was the youngest in the province—(no, no)—well, then, one of the youngest; but, notwithstanding that, Birkenhead was somewhat famous in ancient days for its Masons. (Hear.) If any gentleman would consult the antiquated pages of Stowe, one of the most celebrated of our olden chroniclers, he would find that when the walls of London were rebuilt, in the seventh or eighth century, the Benedictine monks of that neighbourhood were sent for to perform the masonry. (Cheers.) It might be read in the pages of Stowe, that they kept the secrets of their art with such strict and true Masonic fidelity, that they were said to have *invented* stone walls. Their workmanship was so excellent and so rare in those days that it was considered not an erection but an invention. (Loud applause.) He mentioned this to show that, although the Birkenhead Lodge was young, they were rather old in Masonic affairs. (Reiterated cheering.)

The Prov. Grand Master said the next toast was proposed thus early to enable the ladies to hear a Welsh song from Bro. Parry,—it was the health of Sir Watkin Williams Wynne. (Great cheering.) Sir Watkin felt extreme regret at not being able to meet his Brethren that day; but the fact was, that he was at that time in Paris. Bro. Sir Watkin was a zealous Mason, and his lordship hoped soon to see him Grand Master of his native country. (Cheers.)

Three times three. Song by Bro. Parry, "Owen Glendwr's war song."

Prosperity to the Birkenhead Docks, was next drank—a toast also given early, because his lordship wished it to be drank in the presence of the ladies. Three times three.

Bro. Finchett Maddock, the Deputy Prov. Grand Master, by permission, rose to propose a toast for which he called for bumpers, as he was quite sure, when they heard the toast, they would receive it with the same pleasure and satisfaction that he experienced in proposing it. It was the health of Lady Combermere and the ladies of Cheshire. (Loud and reiterated applause.) Their respected Chaplain had told them that morning, in his most excellent sermon, that Freemasons were not a body of men associated for the purpose merely of selfish gratification and

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riotous conviviality, but that they had ulterior objects, one of which was the practice of the best of all moral principles, that of charity (applause); and for the benefit of that portion of the company who were not Freemasons, he would add that every word which had fallen from their respected chaplain was consistent with every principle of truth. (Applause.) You will recollect (said the speaker) that we feed the hungry, clothe the naked, and that the aged are the peculiar objects of our care; that, while we enjoy the pleasures of the social board, we are not forgetful of those who stand in need of charity, and among our best and highest gratifications is the reflection that we "teach the young idea how to shoot." We have schools for the education of the children of poor Masons, and they are put in the way by honest industry to attain to the comforts of life. Besides all this, we offer the right hand of fellowship to every man who is a Brother, be his country or creed what they may. (Applause.) I should do injustice to the noble lady whose health I now propose, if I did not state my belief that her feelings are interwoven with ours in these philanthropic objects, in proof of which I need hardly instance the interest she has taken in our proceedings this day, or the fact that her ladyship is the patroness of our schools—(great applause) —and whether patronage or money be required, be assured it will never be wanting.

The toast was drunk with a degree of enthusiasm which showed how much Lady Combermere is loved and respected by the Craft.

The ladies and strangers here withdrew, and the banquet proceeded in the ordinary form, none but Masons being present; and all the subsequent toasts were drunk with Masonic honours. Bros. Kent and Bach, the W. M. and P. M. of Lodge No. 701, officiated as Senior and Junior Wardens.

"The Earl of Zetland, Grand Master of England."

"Earl of Yarborough, Deputy Grand Master of England."

The Deputy Prov. Grand Master, by permission, rose to propose a toast, although he felt quite inadequate to do it justice; it was the health of their Noble and Rt. Worshipful Grand Master. (Tremendous and long-continued applause.) It would ill become him to expatiate on the talents or the distinguished career of the noble lord, as they were well known to them all—known to them not as a warrior, but as a Brother Mason—known to them as a father, a husband, and a friend. (Reiterated applause.) They had now known his lordship as their Prov. Grand Master for ten years; and although they were all ten years older, every one rejoiced that time did not seem during that period to have made any inroads upon his lordship's constitution or appearance. (Great applause.)

The Prov. Grand Master rose to respond. He had endeavoured ever since he had had the honour to become Provincial Grand Master, to perform the duties of the office strictly, faithfully, and impartially; and, by the manner in which his name had been received on former occasions and on that evening, he was induced to believe he had fulfilled the wishes and intentions of the late lamented Grand Master of England, his Royal Highness the Duke of Sussex; and that on all occasions he had met the wishes of those who held Lodges under him. (Applause.) They were all aware that when his Royal Highness appointed him to the office, Masonry was at a very low ebb; but he thought the last few Provincial Grand Lodges had proved to the neighbouring provinces, and to the Craft in general, that Masonry in Cheshire had revived. (Loud applause.) The last, though not least, in the list of the Lodges to which



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he had had the pleasure of granting warrants, the Mersey Lodge, No. 701, at Birkenhead, exhibited a fair specimen of the progress of Masonry. (Applause.) Seven years had elapsed since he had the pleasure of issuing their warrant, and, in that short space of time, that Lodge had become one of the most considerable, and the most respectable, in the whole province. He was happy to say it was composed of respectable Brethren, for when he was first appointed to his office, although he was anxious the Lodges should be got up, he expressly told the Masters not to be in too great a hurry, and to admit none but eligible candidates—persons well qualified in every respect to belong to the Craft. (Applause.) It was very unpleasant to reprimand and withdraw the warrants of Lodges, but he was fully determined to do his duty on all occasions, although he always gave such Lodges time and opportunity to explain their conduct if they could. (Loud applause.) He hoped the reception he had met with on the present occasion was caused more by an approval of the conscientious strictness and impartiality with which he had conducted the business of the province than by any feeling of personal regard to himself. (Applause.) He regretted to hear occasionally in some provinces of party spirit being manifested at the Lodges, but he must say that in his own province his requirements on this point had been most strictly adhered to. Thank God no such thing as a party Lodge had been heard of in that province; all had enjoyed perfect harmony and true brotherly love. As he had entered on this subject he would conclude by saying that in these times, when political differences so much agitated men's minds, and were, among persons actuated by the best motives, severing the closest ties of social and family union—when religious feuds were equally productive of domestic strife and social animosities—how delightful, how admirable was an institution like theirs, in which the high-born and the lowly, the rich and the poor, the politician and the sectarian, forgetting all differences, and banishing all distinctions, associated for the noble purposes of universal benevolence and untiring charity. (Tremendous applause.)

"The Earl of Ellesmere, Provincial Grand Master for Eastern Lancashire."

The PROV. GRAND MASTER had no doubt the next toast would be received with the same enthusiasm which had marked its advent on former occasions—namely, the health of his most excellent and worthy Deputy Prov. Grand Master. (Loud and long-continued applause.) There was not in the whole province an older or a more devoted Mason than his estimable Deputy; but, independently of his manifold good qualities as one of the Craft, his lordship felt a debt of gratitude towards him, for the benefits and advantages he derived from his friendship when he returned, almost a perfect stranger, to his native county, after so many years' absence. The services his lordship then received were so great and so important, that he would indeed be most ungrateful did he not feel affection and regard for the worthy Deputy; and he could most sincerely say that he did feel for him a most fraternal regard. (Cheering.) He knew also that the Brethren entertained for him the highest respect; and without further preface he would give the toast, "The health of the Deputy Prov. Grand Master, and long may he continue to hold the high situation which he has so long occupied with honour to himself and advantage to the Craft." (Great applause.)

The toast was drank with the warmest demonstrations of approval.

The DEPUTY PROV. GRAND MASTER returned thanks. To the noble

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lord he was more particularly indebted, inasmuch as he had placed him in the situation he then held, and thus put him in the way of receiving from them such flattering remarks of fraternal regard. (Applause.) With reference to the remarks made by the Prov. Grand Master on the conduct of the Lodges, he should always feel it an incumbent duty to carry out the instructions he received. He considered the introduction of political or religious feeling as unmasonic and destructive of the very bonds by which their harmony and usefulness were maintained. (Applause.) He had now been a Freemason for about half a century, he was going to say, but at any rate for forty odd years, and in the whole course of that time he never saw in any Lodge with which he was connected a disposition to invade the proper duties of the Lodge; harmony and fraternal regard were always maintained, and those were the very bonds of their union. He concluded by reiterating his thanks, and resumed his seat amidst loud applause.

"Bro. Drinkwater, Deputy Provincial Grand Master for Western Lancashire," with the usual honours.

Bro. DRINKWATER acknowledged the compliment.

The PROV. GRAND MASTER proposed the health of the Rev. J. Taylor, the Prov. Grand Chaplain, with thanks to him for his admirable sermon. He was glad their reverend Brother had consented to allow them to print it. (Loud applause.)

The PROV. GRAND CHAPLAIN responded in an eloquent speech on the nature of Masonic toleration, which knew neither nation, clime, complexion, nor creed. He disclaimed for his sermon any pretensions to merit; if it contained anything worthy of notice, he was indebted for his knowledge on the subject to some excellent works lent him by the Prov. Grand Registrar. He trusted that in the present rage for making proselytes to Masonry, it would never be forgotten that in making a man a Mason they were conferring a favour on him, not him on them; a sentiment which was received with much applause.

The DEPUTY PROV. GRAND MASTER, in a neat and complimentary speech, proposed the health of the Hon. Wellington Cotton, which was drank with great enthusiasm; and the hon. Brother responded in an appropriate speech.

The PROV. GRAND MASTER then gave "the Provincial Grand Officers."

Bro. MOODY, Provincial Grand Registrar, in the absence of Bro. Baker, the Provincial Grand Senior Warden, responded to the toast for himself and his colleagues.

The PROV. GRAND MASTER next gave in a bumper, "the Master and Brethren of the Mersey Lodge, with thanks for their services on this occasion."

Bro. KENT, the Worshipful Master of the Lodge, acknowledged the toast in a brief but pointed speech. He concluded by saying that the Officers and Brethren of the Lodge felt themselves highly honoured by the visit paid them by his lordship and the Grand Lodge, and that it was a day which would be long remembered in the annals of Birkenhead.

The PROV. GRAND MASTER then gave "Bro. J. Hess, and the Adelphi Lodge, Liverpool."

Bro. HESS, Provincial Grand Junior Warden for West Lancashire, and a Past Master of the Adelphi Lodge, No. 35, acknowledged the compliment.

"The Masters and Lodges of the province of Cheshire."

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The PROV. GRAND MASTER next gave "the health of Bro. Mostyn and the visitors."

Bro. MOSTYN acknowledged the compliment, as did also Bro. ALFRED WATSON, Past Provincial Grand Junior Warden of West Yorkshire. The latter Brother, who is an old Craftsman of twenty years standing, and one of the Birkenhead Commissioners, in expatiating upon the advantages of Masonry, described very graphically the honours showered upon him during a Masonic tour in Scotland. He said he had witnessed on the previous evening the initiation of two of the Commissioners of Birkenhead, and expressed an opinion that the ancient Order was becoming exceedingly popular in that locality. He concluded with some facetious remarks, which excited great laughter.

Several other toasts were drank, after which the Lodge was closed by command of the Right Worshipful Prov. Grand Master. His lordship then proceeded by special train to Chester.

About ten o'clock, a considerable number of the younger Brethren adjourned to the Town Hall to enjoy the pleasures of the dance. The ball was exceedingly select, but the attendance was not quite so numerous as would probably have been the case if this part of the proceedings had been announced earlier. The music was excellent; the refreshments of the most *recherche* description, and the whole arrangements reflected the highest credit upon Bros. Rabey and Breakey, who officiated as stewards.

In concluding our report, we may say with truth that, with sundry trifling allowances to be made for the insufficiency of room at the banquet, the whole affair went off in the most satisfactory manner, to the high honour of the Birkenhead Masons, and more particularly to those who undertook the onerous duties of its management. The musical and vocal arrangements were first-rate.

We understand that the next Provincial Grand Lodge will be held at Stockport, early in the ensuing year.

CARMARTHEN.—*St. Peter's Lodge, No.* 699.—The members of this Lodge have, through the representation of Bro. Ribbans, transmitted the sum of 12*s*, 6*d*. towards the fund for Mrs. Crook's portrait.

It is high time to hold a Provincial Grand Lodge in this province, being now some years since a meeting took place.

We talk of doing something for the Asylum for Aged Masons.

EXETER.—The Freemasons of this county are about to present a testimonial to the Right Hon. Earl Fostescue, the head of the Craft in the West of England,—an office he has filled for twenty-six years.

TAUNTON, *Nov.* 4.—Lodge No. 327 nominated Bro. Dr. Woodforde as their Worshipful Master for the ensuing year, and Bro. Charles Lake, Treasurer. Bro. Eales White has been solicited to continue those services, as Secretary, which have benefitted the Lodge for so many years. The Brethren mustered in considerable numbers, for the purpose of doing ample honour to the reception of their W. M., Bro. Tucker, of Coryton Park, who has been elevated to the high position of Provincial G. Master for Dorset. The Right Wor. Brother was received with full honours; he kindly accepted the offer of the chair, and conducted, in his usual able manner, the work of the evening, including the passing of Bro. Chalmers (son of Sir Charles Chalmers) to the degree of a fellow-craft. We subjoin a copy of the address of congratulation which this

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Lodge (with many others) presented to Bro. Tucker on his appointment as Provincial Grand Master for Dorset. A deputation from the Lodge, viz.—Bros. Eales White, Capt. Maher, and F. May, were selected to present the address, which was received as affectionately as it was presented, and elicited a truly Masonic reply:—

ADDRESS *to our Right Worshipful Brother, William Tucker, Esq., of Coryton Park, Provincial Grand Master for Dorset.*—WE, the Officers and Members of the Lodge of Unanimity and Sincerity, No. 327, Taunton, request permission to mingle our hearty and fraternal congratulations with those which have been so abundantly offered to you on an event which tends to secure the comforts and advantages of Brotherly intercourse in the western provinces, namely, that of your recent elevation to the Masonic chair of the province of Dorset. We felt assured that your untiring efforts in promoting the benefits of Freemasonry, your industry and skill in carrying out its various workings, and your zeal in the instruction and welfare of all who heartily embrace it, *would* receive its honourable reward, and we rejoice now in this opportunity of hailing you, Right Worshipful Brother, as the parental adviser, as well as ruler, of an important and distinguished province. We bear in lively and grateful recollection that the rays of Masonic light first shed its influence on you in this our Lodge, in which your progressive steps were guided and nurtured, and over which you have twice presided, much to the gratification and advantage of its members. We sincerely congratulate our Brethren of the sister province on an event which promises to them a continuance of that high position in the Craft which all good Masons are emulous of obtaining; and we earnestly pray, in all fidelity, that the Most High will assist you by His grace, to carry out the fraternal desires of your heart, in behalf of the venerable and venerated Order, which you have ever so ably advocated, and illustrated by precept and example, and that you may be spared in all health and happiness for very many years, to employ the power and the honors which are now vested in you to your own comfort and the advantage and instruction of the entire "bond of Brotherhood," of which you are so distinguished a member.

Signed on behalf, and by desire, of the Lodge of Unanimity and Sincerity,

EALES WHITE, P. M., Secretary.
FREDERIC MAY, Acting W. M.
M. C. MAHER, P. M.
F. W. WOODEFORDE, *M. D.*, S. W.
CHARLES WAGHORN, J. W.

REPLY.—My dear Sirs and Brothers,—Allow me to beg you to express to the Officers and Brethren of the Taunton Lodge, my sincere thanks for the very kind and flattering mark of esteem and affection which you have this day forwarded to me.

I assure you I shall ever regard this address from my mother Lodge, on my appointment as Provincial Grand Master of the county of Dorset, as one of the most valuable and honourable of my Masonic jewels.

Freemasonry has a deep and firm hold on my heart and affections; and for this reason I am fully convinced that in Freemasonry are to be found all those moral, social, and religious principles, which, if carefully studied in the first place, and in the next acted up to, must tend to make

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us good and, consequently, happy in this world, and thus we shall be strengthened to look forward, with a humble confidence, to a blessed immortality.

I can never forget, that in the Taunton Lodge I first saw Masonic light; and this, independently of any other circumstance, will always cause me to love and revere it, and to pray that the Great Architect of the universe may shower down His choicest blessings on it, and every individual Brother within its sanctuary.

Believe me, my dear Sirs and Brothers.

Your faithful friend and Brother,

WILLIAM TUCKER.

To Bros. Capt. Charles Martin Maher, P. M., Frederick May, P. M., John Eales White, P. M. (327.)

The installation of Dr. Woodforde as W. M. will be conducted by the Prov. G. M. for Dorset, Bro. Tucker, P. M. of the Lodge, and it is expected that Col. Tynte, P. G. M. for Somerset will also be present.

YEOVIL.—The ceremony of initiating several new members, among whom was the celebrated Oriental traveller and divine, the Rev. Dr. Wolff, in the Lodge of Brotherly Love, was conducted by the W. M. Bro. E. J. Lathan, P. P. G. W. There were present on this highly interesting occasion upwards of fifty Brethren from various Lodges; amongst whom was Brother the D. P. G. M. for Dorset. The Rev. and worthy Dr. Wolff having passed through the ceremony of initiation, was most warmly and cordially greeted and congratulated by the whole of the Brethren assembled, who look upon him as a person likely to shed great lustre on the Craft, from his extensive information, and his intimate acquaintance with the languages and customs of the East, from which part it is known that the science of Masonry found its way into this country. After the Lodge was called to refreshment, the Rev. Doctor, on returning thanks for his health, which was proposed by the W. M., observed that he had long wished to join the Order, and that he felt fully convinced many of the great dangers and difficulties he had experienced during his travels in the East would have been mitigated, if not entirely prevented, had he, before that period, been a Freemason; as he was frequently asked during his travels if he belonged to the Order, and that he firmly believed had he been one of the Craft he should have met with protection and brotherly assistance in many quarters where, instead of it, he had experienced insult and danger.

BRISTOL, *Aug.* 18.—Beaufort Lodge, No. 120, held at the Freemasons' Hall, Bridge-st., Bristol, Bro. Samuel Edward Taylor, W. M., in the chair, presented, in an eloquent and truly Masonic address, an elaborately chased Silver Inkstand to Bro. Joseph John Evans, P. M. and P. G. S. D. (surgeon of this city), bearing the following inscription—"Presented by the Brethren of the Beaufort Lodge, No. 120, Bristol, to Bro. Joseph J. Evans, P. M., as a mark of their esteem and regard; and also in token of the able services rendered by him to the Lodge. Samuel Edward Taylor, W. M., A. D. 1846, A. L. 5850." Brother Evans thanked the Brethren for the honour they had conferred on him, in a feeling and highly appropriate address, which was received with much applause. Bro. Evans's Masonic acquirements are of the highest order.

*Oct.* 1.—CAUTION.—A spurious Lodge of Freemasons exists in this city, and men professing to be made Masons therein frequently present

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themselves for admission to regularly constituted Lodges of Freemasons. It is, therefore, most desirable that Masters of Lodges do not admit any Mason into their Lodges on proof alone, nor unless he produces his Grand Lodge certificate, or is credibly vouched for.

Gosport, *Oct.* 6.—The Provincial Grand Lodge, under the direction of the R. W. Deputy Provincial Grand Master, Charles Ewens Deacon, Esq. (acting for the R. W. the Grand Master, Sir Lucius Curtis, bart., second in command in the Mediterranean), assembled, accompanied by the Masters, Officers, and Members of the principal Lodges in the province. The Town-hall was appropriated for the occasion, and shortly after ten o'clock the proceedings of the Provincial Grand Lodge were commenced; and about two hundred and fifty of the members proceeded shortly afterwards to attend divine worship at Trinity Church. The memory of the late Earl of Yarborough deprived the meeting of the presence of the Brethren from the Isle of Wight, whose attendance on similar occasions has generally been very numerous. The day was beautifully fine, and the streets through which the procession passed were thronged with spectators, on foot and at the windows, and not the least portion was ladies, who, notwithstanding the antipathy of some of them to "the secrets" of Masonry, could not resist the pleasure of gratifying their Masonic friends and "lords" by their presence. Prayers were read by the Rev. William Bingham; after which a truly Masonic and very eloquent sermon, from the 3rd chapter 1st epistle of St. John, 14th verse, "We know that we have passed from death unto life, because we love the Brethren," was preached by the Provincial Grand Chaplain, the Rev. T. T. Haverfield, B. D., rector of Goddington, Oxford. The P. G. Organist, Bro. P. Klitz, presided with great effect at the organ. A collection followed, which was divided between the Masonic and the local charities of Gosport.

The procession then re-formed, and returned to the Town-hall, where the business of the Grand Lodge was resumed. The D. P. Grand Master then congratulated the Brethren on the state and prospects of Masonry within the province, and expressed his gratification at its steady progress. Votes of thanks followed—to the Rev. Wm. Bingham, for the use of his church; to Colonel Baumgardt, of 2nd Guards, and Colonel Jones, of the Royal Marines; to the choir, and others; and the D. P. Grand Master then proceeded to appoint his Officers for the ensuing year.

Some other business having been transacted, amongst which was, that Romsey should have the honour next year of receiving and entertaining the Grand Lodge. The proceedings then terminated.

At five o'clock, the members of the Grand Lodge, and of others, in the province, assembled to dine at the Crown Hotel, the chair being occupied by Charles E. Deacon, Esq., the Deputy Provincial Grand Master, supported by the Provincial Grand Chaplain, and the other Officers of the Grand Lodge.

Dinner being ended, and grace said by the P. G. Chaplain,

The R. W. Deputy Provincial Grand Master, observed, that to them the mere mention of their Sovereign was sufficient to awaken their enthusiasm, and without further observation he would give them "The Queen and the Craft."

The next toast was, "The Queen Dowager, the patroness of the Girls' Masonic Charity."

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The next toast, the CHAIRMAN observed, was one which held no secondary place in the esteem of the Brethren; he was sure they would drink with much pleasure to "The health of the M. W. the Earl of Zetland, the Grand Master of England."

The CHAIRMAN then called on the Brethren to drink to "The health of the Provincial Grand Master for Hampshire, Rear Admiral Sir Lucius Curtis, bart." He observed that no Mason was more entitled to the thanks and best wishes of the Craft than the gallant Admiral, and heartily wished that he might speedily return to this country, and long live to preside over the ancient Fraternity in this province.

Bro. W. M. MINCHIN, of the Phœnix Lodge, Portsmouth, then proposed the health of "The R. W. D. P. G. Master, C. E. Deacon, Esq.," in a truly Masonic speech of much eloquence, which was enthusiastically cheered.

The DEPUTY PROVINCIAL GRAND MASTER replied—He said he felt that many important duties were confided to him. He despaired of performing those duties as he ought, but would endeavour to do so. He regarded Masonry as a Divine gift, and that their first obligations were due to the Supreme Architect of the universe. It was founded in wisdom, supported by strength, adorned with beauty, and cemented by charity, sincerity, and truth. (Applause.) As its author they must look to the Great Geometrician of the universe, to the Bible as their guide, and salvation as the end. (Applause.) Did not, Brethren, the mystic science convey to you solemn and important truths, tending to improve the understanding, to mend the heart, and to bind you more firmly each to the other? Let them raise up a monument sacred to charity, brotherly love, relief, and truth, so that when this Lodge was dissolved, their jewels might be safe, and that when that deeply interesting period, when the

> "Cloud capt towers,
> The solemn temples, the gorgeous palaces,"

of this world shall be levelled in the dust, they might all meet in the Grand Lodge above, where all terrestrial distinctions would be obliterated—where the angels and saints would be their fellow-craft, and the Supreme Architect of the universe their ineffably Great and Glorious Grand Master. He concluded, amid great applause, by thanking the Brethren for their unbounded confidence and great kindness, and wishing that success and prosperity would attend all their public and private undertakings.

The Rev. T. T. HAVERFIELD, P. G. Chaplain, expressed himself happy to respond to the request to propose the next toast, especially one so connected with the great principles of the Order, and the practice of every right feeling Brother. He would not impress on their minds to execute the great virtue of charity, because in addition to its benevolence, it pleased the popular world, but because it was good in itself, and was the incumbent duty of every Mason. He well knew that charity was dear to a Mason's heart; it was, with all whom he knew, not only their precept, but their practice. A tale of distress known to the Masonic circle might fitly be compared to the action of the electric telegraph, which, once communicated to one of the fraternity, did with the speed of lightning reach every heart, producing an instant sympathy, and a ready and effectual relief. The Rev. Gentleman concluded an eloquent address by proposing—"To all poor and distressed Masons, wherever

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dispersed over earth or water, a speedy relief to them, and a safe return to their native land."

Bro. RANKIN STEBBING had great pleasure in proposing the next toast. He would crave the kind consideration of the Brethren, because he had been requested to propose the health of the learned and eloquent Brother the P. G. Chaplain. (Applause.) In his presence he would not say what might justly be said of his private virtues or public usefulness, nor allude particularly to the able, powerful, and effective discourse which it had been that day their great privilege to hear, but he would propose the Rev. Brother's health as an ornament to that Order of which so many members had assembled that day—one who had added to the charitable funds of the province on many occasions by his great eloquence and experienced advice, and who was ever ready to carry out the great characteristic of Freemasonry—charity. (Applause.) He felt it was a most gratifying reflection that that day the fund of benevolence of the province had been placed on a firm basis, and was already affording a permanent and much-desired relief. It was to the credit of the Masons of Hampshire that, having first cleared off the heavy debts on the province, they had now a permanent and substantial fund dedicated to charity. In his joy at this success, there was but one alloy, that the Brother through whose exertions principally this great object had been obtained, had not lived to see it fully realised. The success of that measure, now that he was no more, would bring forth a blessing on his memory from every distressed Brother whom misfortune might throw on its bounty, and one universal feeling of admiration from the Brotherhood.* (Hear.) It was a cheering and comfortable reflection for the Masons of Hampshire to know that the poor Brother who, in better and in happier days, sat side by side with them on so many occasions—worshipped in the same temple—laboured for the same good—exercised the same charity—now reduced by unavoidable calamity and misfortune, should by this fund be placed once more beyond the bitter cravings of hunger and the blackness of despair; not only so, but the poor widow, robbed by the iron hand of death of him who was at once her support and protection, and the object of all her affections, now steeped to the lips in misery and want, will, by your aid, be comforted in her afflictions; and although you cannot restore to her the lost Brother, neither turn her sorrow into joy, you will at least secure this blessing—she will not sorrow for food, neither will the anguish of her mind be rendered more and more poignant by the deadly helplessness of starvation. He would go further, and picture to the Brethren the affliction both of mind and body, to which many of the poor and fatherless children would be subjected without their aid,—unfed, unclothed, uneducated,—a sickly, ignorant, and degraded race would, by their benevolence, become a vigorous and a happy progeny, rising by moral culture to a higher standard, and enlightened by religious aid, a wiser and a better race,—aye, even in their first moments of relief from hunger and misery to plenty and to happiness, they would lift their little hands to heaven and call down blessings on your heads. To refer more particularly to the toast, he would say the Reverend Brother, to whom he had first alluded, had laboured earnestly in this cause, one of the holiest in his charge; he would not refer to all the important objects of his priestly character, but his exertions in the cause of charity, not only for the Craft but for man-

* The late Provincial Grand Treasurer, Bro. P. M. Trew.



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kind, had justly entitled him to that deep respect which the Brethren entertained towards him; but far beyond that pleasing reflection, he would be cheered through life and comforted in his dying moments by the conviction that, in this respect at least, and, he doubted not, in all, he had not exercised his sacred calling in vain. (Applause.) Bro. S. concluded by proposing "The health of the Grand Chaplain," which was drunk with every demonstration of respect.

The P. G. Chaplain, Bro. the Rev. T. T. HAVERFIELD, in acknowledging the compliment, said that he could not express the deep sense of gratitude he felt for the honour which had been done him, and he only hoped he should continue to merit the good opinion of his Brethren in the Craft. After the able and eloquent speeches which they had heard, but little was left to be said on the subject of Masonry, and he would only make a few observations in allusion to a subject which the P. G. Secretary had introduced—namely, the establishment of a Masonic Benevolent Fund in connexion with the P. G. Lodge of the province, by an esteemed Brother who was now, unhappily, no more. He believed it was not without precedent that such a fund should be established in a province, but, at the same time, it was by no means an universal practice, which might doubtless be attributed to the low state of the funds of the Lodges in many of the provinces. (Hear.) He would, however, take that opportunity of observing that, where the means existed, it would be well for the character of Masonry if the example which had been set by their lamented Brother, in the establishment of a benevolent fund in the province of Hampshire, were generally adopted in all the provinces in the kingdom. (Cheers.) The benefits which would result from it he need not descant upon. While he was on the subject, he would, for a moment, allude to the general fund in connection with the Grand Lodge in London. They all knew that large sums of money were given away with the greatest impartiality, justice, and, he might add, with the tenderest feeling, towards the unhappy objects who were obliged to apply for relief. (Hear.) He had many times attended the Board of Benevolence, and he felt great pleasure in being able to bear testimony to the admirable and praiseworthy manner in which the funds were dispensed. (Hear.) He had never seen Brethren dissatisfied who had applied for relief; but, on the contrary, they had always appeared highly pleased and much consoled by the kind feeling which had been manifested towards them. (Cheers.) It was a credit to Freemasonry—and he was proud to boast of it—that, whilst there were various things of which many individuals disapproved in the general government of the Craft, in that one particular, with reference to the fund of benevolence—the brightest jewel in the Masonic crown—(cheers)—there was not an exception to be taken to the manner in which the funds were generally distributed. (Hear.) He would only, in conclusion, say that he was delighted to hear that the fund in their own province was likely to go on and prosper, and he would earnestly urge the several Lodges to support it to the best of their ability. (Cheers.)

The following toasts were afterwards drunk, also with Masonic honours:—

"The visiting Brethren."

Bro. ARCHIBALD LOW returned thanks.

"The P. G. Wardens and Officers."—"The Grand Wardens and Officers."—"The Masters and Officers of the Lodges in the province."—"The Director of Ceremonies and Stewards."

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During the evening, which was passed in a truly Masonic manner, the Brethren of the Royal Sussex Lodge sang Masonic glees. There were likewise some capital songs by Bro. Bruton from London, and Bro. Rout of Portsmouth, and a delightful evening terminated by the D. P. G. M. singing "Faith, Hope, and Charity," composed by Bro. Coupland, and the music by the P. G. Organist, Bro. Klitz.

*Grand Chapter of Hampshire.*—On the previous evening, a new feature was presented to the Masonic body of the province, by the opening of a Prov. Grand Royal Arch Chapter. It was held at the Chapter-room, Crown Hotel, Gosport, principally, on this occasion, for the installation of officers, by the first Grand Principal, Comp. Charles Ewens Deacon.

PORTSEA.—*Royal Sussex Lodge, No.* 428.—The Brethren assembled to celebrate the festival of St. John the Baptist, and to present to Bro. Capt. Elliott, (late of the 82nd Regiment,) P. M., and P. P. G. S. D. for Hants, a splendid gold and diamond Past Master's Jewel, bearing the name of the Lodge. The W. M. addressed Bro. Elliott in a manner that conveyed the grateful feelings of the Brethren for their much-esteemed Past Master. After which he presented the Jewel.

Bro. Capt. Elliott, in reply, stated that in accepting so magnificent a mark of their esteem, it was to him the proudest moment of his life; that he should prize it as a testimonial of their kindness and love, and hand it down to his children's children as such. Deeply engraven upon his mind would be the impressions produced that day.

The Lodge was called from labour to refreshment, when the Brethren sat down to banquet. The evening was spent in the most agreeable manner, and at high twelve the Brethren separated, highly pleased with the day's proceedings.

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# SCOTLAND.

TO CORRESPONDENTS.

A SCOTTISH MASON.—We are much indebted for some very ably written observations on the present state of "Masonry in Scotland," and in the present number we might have been tempted to give them publicity, had not some remarks of the Earl of Zetland, at the last Quarterly Communication of the Grand Lodge of England, made it more prudent for the present to defer them. Our excellent and able correspondent will at a glance agree with us.

SUUM CUIQUE.—Again we say, "*cavendo tutus.*"

OUR OWN CORRESPONDENT.—In compliance with the request we have withdrawn the "leading article," on *soi-disantism.*

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EDINBURGH.—*St. Andrew's Day.*—The Grand Lodge of Scotland met in the Waterloo Rooms, for the election of office-bearers for the ensuing year, when the following were duly elected:—His Grace the Duke of Atholl, M. W. G. M. Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, *G. C. H.*, &c. Past G. M.; John Whyte Melville, Esq., Depute G. M.; the Hon. Augustus Jocelyn, Substitute G. M.; the Hon. the Master of Strathallan, S. G. W.; Colonel Kinloch, *K. S. F.*,

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J. G. W.; Samuel Hay, Esq., G. Treasurer; W. A. Laurie, Esq., *W. S.*, G, Secretary; James Linning Woodman, Esq., *C. S.*, G. Clerk; Sir P. M. Thriepland, Bart., S. G. Deacon; Sir William Miller, Bart., J. G. Deacon; the Rev Alex. Stuart, and the Rev. John Boyle, G Chaplains; William Burn, Esq., and David Bryce, Esq., Architects; Charles Mackay, Esq., G. Jeweller; Robert Gilfillan, Esq., G. Bard; James Robertson, Esq., Director of Ceremonies; Signor Montignani, Director of Music; Wm. Reid, Esq., G. Sword Bearer; Morris Leon, Esq., G. Bible Bearer; A. Menzies and J. Tinsley, G. Marshals; D. Ross and Jas. Mackie G. Tylers. In the evening a large party dined with grand office-bearers in the Waterloo Hotel—His Grace the Duke of Atholl occupied the chair, supported on the right and left by J. Whyte Melville, Esq., the Hon. A. Jocelyn, Sir Wm. Drummond Stuart, Bart., the Hon. the Master of Torphichen; Viscount Suirdale, S. G. W. of the Grand Lodge of Ireland; Bro. Hutt, late Governor of Western Australia; the Hon. Henry De Burg; Col. Wyllie, Bombay Army; Bro. Graham, of Leitchtown; the Grand Chaplain; Alexander M'Neill, Esq.; D. W. Balfour Ogilvy, Esq., of Tannadice; J. Dick Lauder, Esq., of Fountainhall; A. M'Neill, Esq., *W. S.*; John Patten, Esq., *W. S.*; Bro. Beddie, *W. S.*; Bro. David Campbell, *W. S.*; Bro. John Archibald Campbell, *W. S.*; Dr. Somerville; Dr. Thatcher, &c. &c. Colonel Kinlock acted as croupier. The band of the 3rd Dragoon Guards attended.

The Companions of the Royal Arch Chapter, No. 1, of Edinburgh, held their annual meeting on the 23rd September, in the Turf Hotel, Princes-street, when the office-bearers for the ensuing year were elected. —Andrew Murray, Z.; William Donaldson, H.; William Hillhouse, J.; Hector Gavin, First Past Principal; Morris Leon, Scribe E., &c. &c. After the election the Companions sat down to an excellent supper banquet; Comp. A. Murray, First Principal, in the chair. After supper the usual loyal and Masonic toasts were given. During the evening many of the Companions favoured the company with songs; and the Companions separated much gratified by the harmony and good feeling which existed.

Glasgow.—Mr. Editor,—Sir, I have to beg of you to give a place in your next number to the following reply to an article which appeared in page 242 of the number of the *Quarterly* for June 30, 1846, headed "Glasgow, Masonic Intelligence," where your correspondent takes notice of the last election of Master for the Glasgow Kilwinning Lodge, No. 4, which took place on February 24, 1846, wherein I am accused of malambition, and several other vile and malicious charges, which I shall presently notice. Now, the facts of the case are these—In the month of October, 1845, when it became known that the late R. W. M. intended retiring from the chair of the Lodge at the next election, I, at the request of a number of the Brethren, agreed to accept the chair of my mother Lodge, if elected. This soon became known to all the members who take any interest in the affairs of the Lodge. At that time Professor Ramsay had not been thought of, or at all events had not been spoken to on the subject, nor for a period of three months after. A part of the office-bearers, in opposition to a majority of the members, determined I should not have the honour of R. W. M. conferred upon me, although I had served the Lodge more than nine years, holding, during five years of that period, several of the minor offices, having been then elected

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to the important office of Junior Warden, under Professor Nicol, which I held for two years. I was then raised to the still more responsible situation of Senior Warden, under the late R. W. M., which I also held two years. None of the office-bearers who were opposed to my election feeling disposed to contest the chair of the Lodge with me, but in expectation of annihilating my chance of obtaining that high distinction among my Brethren, waited upon Bro. Ramsay, a gentleman of high standing, also a Professor in the University of Glasgow, and obtained his consent to accept the office of Master, if elected. This was done, not from any claims that gentleman had upon the Brethren, for services rendered the Lodge, or from the knowledge he had of the Masonic Order, but purely to prevent, if possible, my being elected to the chair, as the following fact will fully show. Although Professor Ramsay was initiated in the year 1833, and elected immediately afterwards, under the late Sir D. K. Sandford, to the office of Senior Warden, yet he held that office but a short time, when he withdrew from the Lodge, and appeared to take no further Masonic interest in the Order from that period, till a few days before the last election, when he received instructions in open Lodge of office-bearers, to qualify him to discharge the duties of the chair, if successful in his election. Now your correspondent endeavours to make it appear to the minds of strangers at a distance, or even to Brethren in Glasgow not taking much interest in Lodge matters, that I sprung up from the body of the Lodge, without any claims whatever, but from over-zeal and mal-ambition, and wrested from the late Senior Warden, by undue means, that chair which he had so kindly agreed to accept, if elected. I may here state, that if I had been seized with mal-ambition, it could not be from the pure ambition of being Master of a Lodge, from the fact, that in November, 1845, I had the honour of being waited upon four or five times by deputations from the Lodge St. Mark, (of which your correspondent speaks so highly, and which that respectable Lodge so justly merits,) requesting me to accept of the chair of that Lodge. I had also a similar honour conferred on me by another respectable Lodge, viz., the St. Mungo of Glasgow, both of which I declined to accept, on the principle, that if my services as Master were worth having, my mother Lodge had the first claim on my humble abilities. This I did, although a full affiliated member of both these respectable Lodges, and which honour was conferred on me free of fee or reward. Another charge preferred against me is, that I actually canvassed for the office. That I did solicit a few of the Brethren to vote for me I frankly confess, but not until I found those Brethren who brought forward Professor Ramsay to oppose me had formed themselves into a well-organized canvassing committee; then, along with a friend, (the present S. W. of the St. Mark's Lodge,) I did canvass, and procured a few votes. But to show the length the opposing party went, they obtained the assistance of two of the oldest members of the Lodge to assist in overhauling the old roll books, picking out the names of members who were known to them, but who had long ceased to enter the Lodge This advantage I had not at command; yet I am accused of bringing forward members seldom forthcoming Another charge is, that my opposition to Professor Ramsay has inflicted so severe an injury on the Lodge, that no effort of mine can repair. Now I am proud to say, that the Lodge has not been in a state of greater prosperity for many years, which my Brethren in Glasgow (who are not possessed of the same malicious spirit your correspondent has displayed towards me)

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can bear ample testimony to. Before I was ten weeks Master, I initiated more members than had been done for eighteen months previous; and on the eighth evening of my holding the chair, I initiated ten members of as high standing in society as any member belonging to the Lodge, which is well known to the Masters of the several Lodges who honoured me on that evening with their presence. Also, in order to increase the respectability of the Lodge, I have had the fees of initiation increased from 1*l.* 16*s.* 6*d.* to 2*l.* 10*s.* As regards the remark that some members will not seek office, and that others have withdrawn from the Lodge; this, I think, must refer to those who could not, with their united efforts, defeat a Brother who has the interest and prosperity of the Lodge at heart, and one who will do his utmost to maintain her position among the sister Lodges. Another very grevious matter in the eyes of your cerrespondent is that Dr. Arnott had withdrawn his name from proposition; which of course was in consequence of my being elected to the chair of my mother Lodge. This assertion I pronounce false; and refer any Brother to Dr. Arnott for the truth of the flat contradiction; and no Brother in the Lodge, that I am aware of, knew anything of Dr. Arnott's name having been given in for proposition, until it appeared in the *Quarterly Review*, so that your correspondent must have been dreaming when he concocted that part of his calumnious charges against me. There are several remarks in the article referred to which I consider unworthy of notice, as, for example, his reference to my social qualities; for this left-handed compliment, I suppose I must in courtesy thank your correspondent. With respect to my status, if your correspondent had the most remote knowledge of the true spirit of Masonry, he ought to know that intrinsic merit alone forms the only distinguishing characteristic of status on the floor of a Masonic Lodge; and when he is reminded of this, he ought to feel ashamed of himself for having endeavoured to destroy my usefulness as Master, and consequently injure the interests of so old and respectable a Lodge.

I hope, sir, you will be enabled to give me space for this reply, together with the extract from the Citizen newspaper, and which also appeared in several of the other papers in Glasgow, relative to the 111th anniversary of the Glasgow Kilwinning Lodge, No. 4.

I am, Sir, your obedient servant,

JOHN MAIN.

*Kilwinning Lodge, No.* 4.—The 111th anniversary was celebrated by a festival on a scale of magnificence which has never been equalled in this quarter. The large hall which was splendidly lighted and fitted up with Masonic insignia, &c.,—the tables, consisting of four rows the entire length of the room, being covered with crimson cloth—was thrown open, from five till seven o'clock, for a promenade to the inspiring strains of the splendid band of the 1st Royals (kindly granted by Lieut.-Colonel Bell and the other officers of that fine regiment), when 1250 ladies and gentlemen attended. At eight o'clock the Lodge was opened in an able and imposing manner by Bro. Main, the R. W. M., assisted by his Wardens, Bros. W. E. C. Clarke and Alfred Maclure. Numerous and highly respectable deputations were then admitted from the following sister Lodges:—Glasgow St. Mark's, Greenock St. John's, Glasgow St. Mungo's, Edinburgh St. Stephen's, Glasgow Thistle, Canongate Kilwinning, Glasgow Thistle and Rose, Bridgeton Shamrock and Thistle, and the Glasgow St. Patrick's. Fully three hundred Brethren were

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present altogether, the great majority in full Masonic costume; and the harmony and brotherly feeling which prevailed throughout the proceedings were most refreshing. The toasts and sentiments were all of course appropriate to the occasion, and the singing was exquisite. The Masonic portion of the military band remained till the Lodge was closed at the usual hour of high twelve.

GREENOCK.—*Nov.* 20.—At a meeting of the Lodge Greenock St. John, No. 175, the W. M. in the chair, Bro. Malcom Keith was presented with a handsome testimonial, consisting of two silver salvers and kettle, bearing a suitable inscription.

AYRSHIRE.—*Sept. 5.—Laying of the Foundation Stone of the Great Bridge at Ballochmyle.*—The ceremony of laying the foundation stone of the great bridge over the Ayr, at Ballochmyle—on the Cumnock Extension of the Glasgow and Ayr railway—took place, with Masonic honours. From Ayr the train started at half-past seven, and, at Troon, picked up a body of Masons; at Irvine, Provost Robertson, Captain Brown, George Johnstone, Esq., Redburn, Robert Montgomerie, Esq., of Craighouse, &c.; at Kilwinning, the Mother Lodge of Kilwinning; and at Dalry, a portion of the Blair Lodge. At Kilmarnock, the train, a pretty long one, arrived about nine o'clock; and, in a short period afterwards, the train from Glasgow came up with a body of the directors and other officials, and a very large party of ladies and gentlemen. Passing the farm-house of Mossgiel—beneath which, at a short distance, (that the noise of steam-engines may not banish all the pristine glory from the place) the line passes by a tunnel of three quarters of a mile—with all its recollections, and seeing it for the first time, as many did, and passing it in company with so many of that body of which Burns was such an enthusiastic member, the scene was one to awaken reflection. Of the different Lodges none appeared to forget the departed Brother; flags were lowered, mirth suspended, and the various bands breathed only selections of the solemnly-beautiful melodies to which Burns has added such pathetic minstrelsy.

About midday the whole of the expected Lodges had arrived at the rendezvous—the Causewayhead Toll; and, the Lodges having been arranged according to seniority, the procession wound its way through the village to the braes of Ballochmyle. The procession had a most imposing effect. It extended nearly a mile in length. Its entire length was one stream of many-coloured, many-mottoed banners, and of Masonic emblems; and at short distances came numberless bands, filling the ears with their harmonious sounds. In the procession, also, a very perfect model of the great bridge, as it will be, and with all the temporary superstructure of wood beneath it, was carried. The procession embraced deputations from no fewer than thirty-four Lodges.

At Kingincleuch gate, the procession was met by a large body of males and females from the Catrine Works, with banners, and arrayed in holiday garbs. They were formed into two distinct parties, and really their appearance reflected the highest credit on the locality. The females were generally good looking, and well if not elegantly dressed. The men were equally respectably attired.

The Mother Lodge of Kilwinning, preceded by the Kilwinning band, and headed by the Most Worshipful Grand Master and Prov. Grand Master, (George Fullarton, Esq., of Fullarton,) and the Most Worshipful Deputy Grand Master, (George Johnston, Esq., of Redburn,) then

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defiled into the enclosure. The Prov. Grand Master and the Deputy Prov. Grand Master then ascended to the chairs, as did the Rev. Dr. A. Campbell, of Kilwinning, the chaplain. The silver vessels, containing the wine and oil, and the cornucopias, containing fruits and flowers, were then placed on the table before them, and the Brethren gathered round the spot. A zinc box, containing the usual articles, was then deposited in a square hole cut for the purpose. The Kilwinning band then performed "The Light of other Days" in a most splendid manner; and Mr. Lithgow's band, with much applause, sang Dr. Maden's anthem, "Lord of all Power," and Mozart's "Sanctus Dominus Deus." The Kilwinning band then performed another air, during which the Grand Master requested the stone to be slung. The stone—about four feet square—was attached to the tackle; and workmen, attired in white trousers, black waistcoats, and straw hats with blue ribbons, ascended to the moveable machine. The signal was given, and, at a quarter to two o'clock, the stone was noiselessly raised, brought over its bed, and lowered until it hung suspended within a few inches of its bed. Mr. John Miller, the engineer of the line, then brought forward the plan to the Grand Master and his Deputy, who, after inspection, expressed their approval of it, and handed it round among the Brethren. The Secretary of the Lodge read the inscription on the plate, which was then deposited. The inscription referred to the Masonic body.

The Grand Master, supported by the Deputy Grand Master, and by the Past Grand Master, (R. Montgomerie, Esq., of Craighouse,) and preceded by his officers, now descended from his chair to the spot where the stone was to be laid. The Grand Master, with the assistance of two operatives, adjusted the stone as it was lowered into its bed; and the square, the plumb, and the level having been applied, the mallet of gold and silver was handed to the Grand Master, who gave three knocks upon the stone, saying—"May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and, by his providence, enable us to finish this great undertaking." The band now ceased playing, three tremendous cheers were given, and a salute of twenty-one guns was fired by a detachment of the Royal Artillery, who were posted with seven cannon upon the northern embankment.

The scene at this moment was a most splendid one. Overhead the sun shone from a mild and lovely sky—the wind brought a fragrant odour from the green forest-trees—and the mingling sounds of melody from many instruments, with the deep roar of the iron guns. Around were clustered at least five or six thousand of fair ladies and galliards of men; there were flowers as a frame-work to lovely ladies, and gaudy aprons and coloured sashes to begird the handsome forms of the men. There were banners flying above the heads of the crowds; there were human beings perched on every tree and height; and then there was the feeling that, amidst the loveliest of nature, man was creating the triumph of his art! Conspicuous before was the Burns' Lodge of Tarbolton, and the representatives of that Lodge of which the Poet was a member, and when we read his name blazoned on the banner—but not more brightly or half so enduringly blazoned there as on the heart of every one present—we could not help reverting to the time and to the composition which, if not on that very scene, at least in its neighbourhood, a fellow sympathy, a manly grief, and a foreshadowing of a coming time, drew from the noble heart. "Man was made to mourn"—to mourn his fall from Paradise; but his intelligence was given to better his fallen lot; and here, in

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those retreats where solitude had of late been disturbed only by the poet's song, was constructing one of the aids of the greatest efforts of man's creative genius, to emancipate himself from the trammels of clay that that "mourning" made him heir to.

The artillery having finished their salute, the vocal band sang the anthem "Therefore with Angels;" and, the cornucopias having been brought to the stone, the wine and oil, and the ears of corn, were poured out upon it. The second stone—seven feet six inches each way—was then slung, raised, and brought over its bed. The Chaplain, (the Rev. Dr. Campbell,) offered up an impressive prayer. The vocal band then sang "The Lord's Prayer," after which the lime was spread, and the stone raised and laid in its place, amid the huzzaing of the crowd. The Kilwinning band played "Rosseau's Dream," which over, the Prov. G. Master rose and addressed the assembly in a spirited speech.

Mr. M'Call, chairman of the directors, replied; after which the third and last stone, ten feet by nine, and weighing between ten and twelve tons, was slung and deposited above the former. The vocal band sung "The Queen's Anthem," and, the procession being reformed, returned to Mauchline, where the different bodies separated.

ABERDEEN.—*Sept.* 23.—The Companions of St. Peter's Royal Arch Chapter, No. 30, held their annual meeting in their chapter, Commercial Inn, Queen Street, when the office-bearers for the ensuing year were elected. Morris Leon, of No. 1, R. A. C., Edinburgh, Most Excellent Proxy Principal; Andrew Masson, Z.; Thomas Menzies, H.; William Fillan, J.; &c. The Companions, after closing their chapter, sat down to a neat supper, and enjoyed the rest of the evening in true Masonic hilarity. Amongst the toasts and sentiments given, the healths of Comps. A. Hadden, of Persley, and Morris Leon, Edinburgh, were received with rapturous applause.

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# IRELAND.

## TO CORRESPONDENTS.

A MASON OF TWENTY YEARS STANDING.—Should read a very able article in the *Nenagh Guardian* (August 28, 1846), written by "A Past Master of an Irish Lodge," in which the "*able, impartial*, and *gentlemanly*" editor of the *Tablet* is made to appear in his real clothing. The article clearly proves that the lambskin is not natural to the *learned* detractor of Freemasonry.

VERUS, K. H. T., M. W. S.—Matters appear pretty quiet. May they continue so.

A KNIGHT.—Not having kissed the Blarney stone, we are not so easily duped.—Badershin.

A PLAIN SPOKEN MAN.—Write certainly to Dr. C., who can best direct you. The letter as it is, would make certain Dublin folk stare.

A CORK MASON.—We remember in a witty farce (the title of which escapes us,) the lady with a "Cork leg." The incident in question is too obvious a plagiary to amuse, however Masonic it is made to appear.

XX.—On the 33rd degree. Read the report of the inaugural festival on the 3rd, and judge for yourself.

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PRESENTMENTS, and other engrossing subjects, have much interfered with Masonic proceedings; indeed our correspondent is otherwise so



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much behind his time that we fear we must go to press without even the report of the Grand Lodge of Ireland. Should it reach us in time we will endeavour to add a postscript.

There is, however, something so refreshing in the appointment of Sir James Stewart, bart., as District Grand Master of Derry and Donegal, that we unaffectedly congratulate the Grand Lodge on so powerful an accession. The Right Worshipful Brother has appointed Bro. Alexander Grant as his Deputy. Need we say what are our expectations on the occasion? Perhaps it is as well to warn even the Masonic provinces of North Munster and Cork, that they will soon be called upon to share a glorious rivalry with their sister Grand Lodge, who will lack no spirit to emulate an excellent example.

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LONDONDERRY.—*The Masonic Hall.*—Under circumstances of very little external encouragement, this building has made extraordinary progress, and will soon be, at least formally completed. The main credit of the entire work, which promises to be one of our civic ornaments, is due to Bro. Grant, of the firm of "Alex. Grant & Co.," wine and spirit merchants, of this city, who has, out of his own private purse, liberally advanced the funds hitherto required. It will be a disgrace to the cause of Freemasonry in general if Bro. Grant shall not be remunerated for the outlay which, upon fraternal grounds alone he has so chivalrously incurred.

*Nov.* 23.—A very large assemblage of the Masters and Wardens of the Masonic Lodges in the counties of Derry and Donegal, assembled in the Corporation Hall, to witness the ceremony of installing Sir James Stewart, bart., as Grand Master for the two counties. At six, p.m., Sir James entered the Hall, attended by the Grand Steward, and others.

The ceremony of installation commenced, and the worthy baronet was inducted and installed as Grand Master by Bro. Alexander Grant, who was appointed Deputy Grand Master of the district. The ceremony, in itself imposing, was heightened by the number and respectability of the Brethren attending, and the different orders and decorations worn enlivened the effect very much.

The following are the Officers of the District Grand Lodge of Derry and Donegal:—Bros. James Stewart, bart., Grand Master: Alexander Grant, Deputy Grand Master; John Boyd, *M. P.*, Senior Grand Warden; Wm. Green, Junior Grand Warden; Rev. E. M. Clarke, Rev. Moore O'Connor, Grand Chaplains; William Huffington, Grand Registrar; J. M. Scott, Grand Treasurer; James M'Murry, Grand Secretary; John Allen, John Bartkowski, Grand Deacons: Stewart Gordon, Grand Supervisor of Works; Ezekiel Broughton, Architect to Grand Lodge; John Keys, Grand Director of Ceremonies; I. Stirling, Assistant ditto; William Rankin, Grand Sword Bearer; John Price, Standard Bearer; J. D. Cherry, Grand Pursuivant; A. M'Loughlin, Tyler. Grand Stewards: Major Snow, Captain Blackall, F. Forster, Samuel Rankin, W. J. Eames, D. White.

When the business of the evening was ended, the Brethren, to the number of fifty-two, were most hospitably entertained by Sir J. Stewart.

On the completion of the new Masonic Hall, which promises to be one of the first ornaments of our city, as designed and built by Mr. E. Broughton, the Grand Lodge of Derry and Donegal will hold its quarterly communications.

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LIMERICK, *Nov.* 7.—The Provincial Grand Lodge of North Munster met this day at the Freemasons' Hall, Henry-street, followed by the Triune Lodge, 333, and by Prince Masons Ch. No. 4. The P. G. Master called their attention to the prevalent frightful distress, particularly instancing the deplorable destitution of a large portion of St. Michael's parish, severed from the aid emanating from the opulent portion by the municipal boundary, and making an appeal on behalf of the Mungret relief committee, obtained in addition to £5 from himself, a similar amount from the W. M. of the Triune Lodge, and from the M. W. S. of Ch. 4.

*Dec.* 5.—The Freemasons' Hall undergoing some repairs and embellishment, the Triune Lodge, No. 333, held their monthly meeting this day, at the residence of the R. W. Provincial Grand Master, Brother M. Furnell; when three Brethren were affiliated, and one recipient brought to light. This Lodge, not yet twelve months formed, displays a regalia of singular taste and value; and has subscribed handsomely to Masonic Charities! to the Poor Relief Fund of the parish, and to the Grand Lodge building fund. Such are the Masonic acts which best prove its high character.

The following were the Officers elected for the ensuing session:—The County Treasurer, Brother George Furnell, W. Master; James D. Macnamara, Senior Warden; John Massy, Junior Warden: John Westropp, Senior Deacon; Wm. F. Holland, Junior Deacon; the Rev. Wm. Eyre Massy, Chaplain; T. Jervis, Steward; W. A. Evans, *M. D.*, Inner Guard; M. Furnell, Treasurer and Secretary.

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## FOREIGN.*

Bros. R. and C. Chalmers, No. 8, Great St. James's-street, Montreal, are Agents for the "Freemasons' Quarterly Review," and will execute all communications. We confidently refer our subscribers, therefore, to our Brothers.

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PARIS.—The Supreme Council (33rd) of the Grand Orient have unanimously acknowledged the Supreme Council (33rd) for England and Wales and the dependencies of the British crown, and the alliance being complete, representatives will be exchanged forthwith.

MANHEIM.—Previously to the public ceremony of the inauguration of the Erwin statue, the Freemasons requested permission to assemble in the grand dukedom of Baden, which was immediately granted by the state. The liberal kindness with which the memorial was complied with, raised the spirits and the hopes of the few remaining members of the quiescent Lodge, "Charles of Concord," who had ceased to meet since 1812. They made official application to the government to be allowed to recommence their Masonic gatherings, and received an affirmative answer; many of the towns adjoining sent deputations to attend the reopening.

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* Nos. 13 and 14 Latomia have reached us, and which we have thankfully availed ourselves.

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ROSTOCK.—The Grand Lodge of Mecklenburg has solicited donations from the Lodges of Germany, towards defraying the expense of striking a medal in honour of their deceased Grand Master, Count von Nettelbadt.

BERNE.—The Lodge of Hope has determined to allow at their meetings essays and lectures to be delivered upon various subjects, not directly Masonic; they are to include natural history, arts, and sciences, and, if possible, researches into the history of the Craft. Circulars to the above effect has been sent to the other Swiss and German Lodges.

CHEMNITZ, *March.—Lodge of Harmony.*—Ten children (orphans), who had quitted school, were clothed and presented with Bibles, &c., upon the same system as that practised, for several years past, by the Lodge Apollo in Leipsic. Many very interesting speeches were delivered; a great number of non-masonic visitors were present to witness the ceremony, and partake of the banquet.

FRANKFORT.—The Lodge of Charles at the rising Light has been declared "irregular" and the warrant confiscated, in consequence of adopting a "mysterious ritual." The members have made application to be placed under the Grand Lodges of Sarrastadt and Mayence.

FREYBERG.—The Three Hills Lodge has, in addition to its orphan and widows' pension charity, instituted a Sunday school for children, and obtained a grant of money in furtherance of its objects from the government; as the funds of the Lodge have always exceeded the calls upon them, the Brethren will in future distribute at Christmas clothing and Bibles to orphans.

LEIPSIC.—The printed list of Brethren who attended the meeting of the Apollo Lodge in March last includes three hundred and sixty-two names, besides many who were too late, or neglected to enter themselves as visitors; the object of the assembling was to hear Bro. Meissner address the twelve children on their confirmation.

BERMUDA.—*Oct.* 15, *Mason's Hall.*—The Brethren of the Minden Lodge, No. 63 (Ireland), assembled at seven o'clock, P. M., and opened on the first degree of Masonry and passed in due form to the fourth, when four Brethren were introduced and passed the chair.* The Worshipful Master (Capt. South), then addressed the Brethren upon his having (through private affairs) to proceed to England, expressing his regret at being compelled to leave the Brethren; that he resigned the chair to the Senior Warden, until the next election, when he felt fully assured that the choice of the members of Lodge 63 would fall upon one perfectly competent to undertake the duties of that office; that he wished the Brethren every prosperity.

The Senior Warden then rose and addressed the Worshipful Master as follows:—"Worshipful Master, in the name of the Brethren of Lodge 63 I now rise to address you, relative to your departure from us. Your zeal for the Craft in general, but more particularly for the Brethren around you, has left us much indebted to you. You have filled the chair of this Lodge six different times, and I am happy to say, have always won the love and esteem of the Brethren under you. You are looked upon as the father of the Lodge. Your attention has endeared

* This is altogether indiscipline.—Ed.

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you to us all. You are about to leave us, and although it is intended only for a short time, we cannot tell that we *shall* ever meet again, the *present* time only is our own, the future we cannot say what it may bring forth; and with the wishes of the Brethren I now present you with a small token of our fraternal regard. It is with feelings of gratitude that we beg your acceptance of it, and most earnestly trust that you may long live to wear it. In the name of the Brethren, I wish you health and prosperity, and a satisfactory arrangement of the affairs which deprive us of your talent." The Senior Warden here proceeded to invest the Worshipful Master with a most splendid and richly embossed Past Master's jewel, surmounted by a Royal Arch jewel in miniature, and bearing a suitable inscription (manufactured by W. Evans, 6, Great Newport-street, Long Acre). The Senior Warden explained to the Worshipful Master that the medal was procured from England, with the view of presenting it to him at the next election, when, in accordance with the constitutions, he would be necessitated to vacate the chair, if only for twelve months; but that his intended departure gave the Brethren the gratification of presenting it earlier.

The Worshipful Master in reply, addressed the Brethren in a very impressive and feeling manner, thanking them for their affectionate kindness.

The Lodge then passed to the first degree, when the Brethren sat down to a banquet. After enjoying the pleasures of the table, the Brethren again resumed their labours, and subsequently closed the Lodge in that brotherly love and social concord, which adds to the harmony of our Masonic meetings.

CANADA.—The following proceedings took place at the ceremony of laying the foundation stone of Freemasons' Hall at Montreal, on the 1st October, 1846.

The procession moved from the Lodge-room at Tetu's Hotel, the band playing the Entered Apprentice's March. On arriving within a proper distance of the spot the procession halted, and the Prov. Grand Master having taken his station on the platform, delivered the following ancient charge:—

"Men, women, and children, here assembled to-day to behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old, with peace and honour, in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our craft were good, and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him; that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end. So mote it be."

The Grand Chaplain then offered up a prayer of benediction, and subsequently an elegant and appropriate address, which we regret our limits will not permit being given.

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The Provincial Grand Master then proved the stone to be properly adjusted. The plan and elevation of the building were then presented by the Grand Superintendent of Works for the inspection of the Prov. Grand Master, who delivered them and the several implements to the Architect, whom he addressed.

Some money having been placed on the stone by the Grand Treasurer for the builder, the Deputy Prov. Grand Master delivered an appropriate address, and a collection was made among the Brethren in aid of the building fund of the Montreal Orphan Asylum, amounting to thirty pounds. The procession was then again formed in Order, and returned by St. Paul and M'Gill Streets to the place from whence it set forth.

In the evening, the Brethren, including several old and distinguished Masons, visitors from Quebec, Halifax, and other places, to the number of about one hundred, dined together at Bro. Daly's Hotel. After the cloth was removed, the following toasts were given, being all prefaced by most appropriate and happy remarks, and followed by the music of the beautiful band of the Rifle Brigade, and good songs from various Brethren. It hardly need be said that the health of the public spirited gentleman, Bro. M. J. Hays, to whom the Brethren, and the citizens at large, are indebted for the building now in course of erection, was drunk with great enthusiasm.

"The Queen and the Craft."—"The Earl of Zetland, M. W. Grand Master of England."—"The Grand Lodges of England, Scotland, and Ireland."—"The Provincial Grand Master, and the Grand Lodge of Montreal and William Henry."—"The Provincial Grand Master and the Grand Lodge of Upper Canada."—"The Grand Lodge of the United States of America."—"The Visiting Brethren."—"Absent Brethren throughout the world."—"Prosperity to the Lodges throughout British North America."—"Bro. M. J. Hays, and long life and prosperity to him." (Drank with Highland honours.)—"Masons' Wives and Masons' Bairns."—"The Grand Stewards, and thanks for their excellent arrangements and attention."—"Prosperity to the Masonic Charities."—"The Ladies of Montreal."—"Bro. Daley, and thanks for his attention and good entertainment."

After the Junior Grand Warden's final toast—"Happy to meet, sorry to part, and happy to meet again"—the Prov. Grand Lodge was closed, at eleven o'clock in due form, and the Brethren departed in the greatest harmony, and much gratified with the proceedings of the day, congratulating themselves that nothing had occurred to mar the beauty and order of their ancient Institution, or to interfere with its three chief attributes—Brotherly Love, Relief, and Truth.

MONTREAL, *March* 17.—At a regular meeting of St. George's Lodge, No. 643,—Resolved unanimously,—That the Lodge authorizes W. M. Harrington to send to England for a Past Master's jewel, engraved with a suitable inscription, to be presented to the late W. Master Wright, as a small tribute of gratitude and esteem for the valuable services rendered by him to the St. George's Lodge for several years.

This jewel was presented to W. Bro. Wright, on the 15th September, 1846, with the following address:—

WORSHIPFUL SIR,—In pursuance of a resolution of this Lodge, unanimously passed by the Brethren, the pleasing task of presenting to you a mark of their esteem and regard has now devolved upon me, and could anything add to that pleasure, it would be the personal gratification I

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experience in being the instrument of their will in thus acknowledging your services as a good and zealous member of the Lodge. During three years you ably and worthily presided over us, and we have each and all been witnesses of the anxiety felt by you to establish and preserve the honour and prosperity of our excellent Lodge, and the success which has attended your exertions. At great personal sacrifice you have laboured for us honourably and unceasingly; we are known far and wide upon this continent; and I, with others more recently admitted members by the kindness of the Brethren, can, and do, bear testimony, that your good name has long been coupled with that of the St. George's Lodge, wherever the latter has been mentioned.

The honest gratification I know you will feel at this slight mark of the esteem of your Brethren, is not necessary to stimulate you in your future Masonic or private career; for, borne up by what have already caused you to be respected and regarded by us all, your own correct and honourable principles, no such collateral inducements are necessary; but we trust that in thus evincing our esteem for a worthy man and Mason, we hold up a beacon-light to those who come after you, and that your good example, and our acknowledgment of it this day, may serve as an encouragement to us here present, as well as to others, to enter upon such a course of honourable ambition as will gain us and them, by steady perseverance in the path of duty, the good-will and esteem of our fellow-creatures.

We know that the intrinsic value of our present offering is not great, but we sincerely hope that such as it is, it will, whenever looked upon by you, awaken feelings of pleasure, and always remind you of the friendly bond by which you have been so long and so creditably united to us. You will recognize that bond in its mystical and blazing lustre, when I assure you that—we greet you as a Brother; we will support you in all laudable undertakings. In our ejaculations to the Most High, your welfare shall be remembered as our own: for, as you have so often been called upon emphatically to declare, our prayers are certainly required of one another. Your confidence shall never be betrayed, and your good name shall be upheld in your absence as when you are present; and when it shall please the Great Architect of the Universe to summon you from this sublunary abode, may you and yours, and we and those belonging to us, all meet in that Grand Lodge, where the purest Freemasonry reigns and will reign throughout eternity.

Before I conclude, let me convey to you my personal friendship and regard, and my sense of your Masonic and private kindness to me, and I only hope that I may fulfil the duties which the partiality of my Brethren have caused to devolve upon me, as worthily as you have done.

Allow me now, on behalf of the members of the St. George's Lodge, to present you this Past Master's jewel, and to request, that whenever and wherever you may be present in your Masonic capacity, you will wear it; that it and the inscription engraven thereon may prove to all, that we appreciate worth, and have thus humbly, but sincerely, striven to express our sense of it.

May health, happiness, and prosperity, be uninterruptedly continued to you and yours.

To which Bro. Wright returned the annexed reply:—

Worshipful Master, Officers, and Brethren,—It is with feelings of pleasure and gratitude that I rise to thank you sincerely for the distinguished honour yon have this evening conferred upon me, by

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presenting and investing me with a Past Master's, jewel of the handsomest description, as a token of your approbation of my Masonic services.

Independently of its intrinsic worth, it is rendered invaluable to me by the complimentary and truly fraternal address with which our Worshipful Master has been pleased to convey it.

I fervently hope, Brethren, that I shall never be guilty of any Masonic impropriety to sully this brilliant token of your esteem; and while it will be ever dear to me as a memento of your fraternal affection, I shall always deem it the best proof I could possess, of your considering me not an unworthy member of a society founded in Brotherly love, relief, and truth.

This is not the first compliment to Bro. Wright; the Lodge having, on his retirement from the chair, passed the following resolution,* a copy of which was sent to the Grand Lodge of England.

HALIFAX.—*Oct.* 23.—A meeting of the Grand Lodge of Nova Scotia and its dependencies, took place at the Masonic Hall, for the purpose of consecrating a new Lodge in H. M. 14th Regiment, quartered here, to be called the "Lodge of Integrity," No. 771, on the registry of the Grand Lodge of England. Present: the Hon. Alex. Keith, P. G. M.; James Foreman, Jun., Esq., D. P. G. M.; Colonel Calder, S. G. W.; Charles M. Cleary, Esq., J. G. W.; Rev. Dr. Twining, G. Chap.; A. G. Blair, Esq., G. Sec.; John Richardson, Esq., G. Treas.; Henry Twining, Esq., S. G D.; William Rogers, Esq., J. G. D.; John Willis, Esq., G. D. C.; J. Hilton, G. S. B.; L. M'Laren, G. P.; George Anderson, G. T.; together with the officers and members of the following Lodges, viz.—St. Andrew's, No. 137; St. John's, No. 187; Virgin, No. 558; Royal Standard, No. 564; Royal Sussex, No. 704; and Social Friendship, No. 729.

The Grand Lodge having been opened in due form, the Prov. Grand Master proceeded to instal into office and invest the Worshipful Master of the new Lodge; the new officers were then invested with the insignia of their appointments, and a solemn and impressive charge was delivered to each. The Grand Lodge was then closed, when the Brethren of the mystic-tie adjourned till seven o'clock.

Punctual "as lovers to the moment sworn," the sons of the Craft reassembled at the appointed hour, in full Masonic costume, and proceeded to discuss the merits of a splendid banquet, which was enlivened by the attendance of the band of the gallant 14th Regiment, which played several beautiful and appropriate airs during the feast. After the cloth was removed, a number of toasts were proposed, a list of which we subjoin, which were duly responded to.

"The Queen and the Craft. God bless her. May her reign be long glorious and happy."—"His Royal Highness Prince Albert."—"Queen Dowager, and all the Royal Family."—"The Right Hon. the Earl of Zetland, Most Worshipful Grand Master of England."—"His Excellency

* At a regular meeting of the St. George's Lodge, 643, Montreal, held on the 27th of December, 1844, it was unanimously resolved.—"That a vote of thanks be passed to the late Master of St. George's Lodge, Worshipful Brother William Wright, for the valuable services rendered by him during the period he has filled the chair, and especially for his devotion to the cause of Masonry in accepting the Mastership, under a dispensation, for a third year, and for the sacrifice he has made, in so doing, of his personal convenience for the welfare of the Lodge; and that this vote of thanks be specially communicated to the Grand Lodge of England, to whose notice the St. George's Lodge wish to recommend their late Master's great Masonic merit and moral worth."

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Sir John Harvey, Lieutenant-Governor and Commander of the Forces in Nova Scotia, &c."—"The Right Hon. Lord Glenlyon, Grand Master of Scotland."—"His Grace the Duke of Leinster, Grand Master of Ireland."—"The Right Worshipful the Hon. Alexander Keith, Prov. Grand Master, and the Officers of the Grand Lodge of Nova Scotia."—"The Masonic Fraternity, wheresoever dispersed round the globe—may health, happiness, and prosperity be their portion."—"Lady Harvey and the Fair Daughters of Nova Scotia."—"The Lodges in the City of Halifax, who have so kindly assisted us this day."—"Vice-Admiral Sir Francis Austen, and the Squadron under his command."—"May the new Lodge, now consecrated, emulate the noble examples of its cotemporaries; and, when it attains an age in which it may be ranked with senior Lodges, may it be none the less renowned for its generosity and benevolence."

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## AMERICA.—UNITED STATES.

From some unaccountable circumstance we are without our customary report. It may be that the discontinuance of the "night runs" between Albany and Boston on the sabbath was overlooked by our reporter, who forgot that in the land of "steady habits" even the "go-a-head" system acknowledged some check—certes, both ourselves and readers must await patiently for three months.

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## INDIA.*

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

BOMBAY.—*Dr. Burnes.*—It is, we understand, the intention of his brother officers to present Dr. Burnes with a piece of plate, or some other substantial token of their esteem, on his approaching departure from the Presidency. A testimonial like this is alike honourable to the donors and the recipient. The post which Dr. Burnes is about to vacate is, without exception, of all medical appointments, that which requires the greatest combination of rare qualities in its incumbent. To say nothing of the industry and business habits that are required, and of the intimate knowledge of all pertaining to the department that is indispensable, an efficient secretary to the Medical Board must be possessed of an equanimity which few possess, and of that rare combination of firmness and kindness which is alike remote from truculence and pliancy.

* Our Brethren in Bengal, and indeed over the whole Indian Empire, will learn with great satisfaction that their esteemed friend, Brother Alexander Grant, has at length met with his due reward—he has been selected (and could a better selection have been made?) by Sir James Stewart, as his deputy for the Masonic district of Derry and Donegal.



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*Oct.* 10—*Masonic Testimonial.*—A magnificent token of brotherly love towards Dr. Burnes, from the Freemasons of Bengal, has been received at Bombay, and transmitted to the Prov. Grand Master—now no longer amongst us—at Ahmedabad. It consists of the jewel, collar, and ribband, of a Past Prov. Grand Master of Bengal. The jewel is described to us as a most exquisite specimen of Calcutta workmanship, consisting of the symbol of the Prov. Grand Master, placed on an oval plate of purple enamel, radiated and surrounded by rich gold scrolls of Versailles pattern of Louis the Fourteenth. It may be attached to the collar or to the ribband, which is of mazarine blue, gorgeously embroidered. The inscription we have not received. Colonel Burlton, C.B., Commissary General at Calcutta, and Messrs. J. Chance and Henry Torrens, are the officers of the Provincial Grand Lodge of Bengal deputed to transmit it to its destination; and we are indeed greatly mistaken if this compliment to their head is not felt as an individual one by every member of the Craft throughout Western India. We shall be glad to hear that the valuable present has safely reached the head-quarters of the northern division.

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## LITERARY NOTICES.

*The Origin of the Royal Arch. Some account of the Schism which took place during the last Century amongst the Free and Accepted Masons in England, showing the presumed origin of the Royal Arch Degree; in a Letter to Robert T. Crucefix, L. L. D., Grand Commander of S. G. I. G. for England and Wales; Past S. W. of the Grand Lodge of Massachusetts, and Past G. D. of the United Grand Lodge of England.* By the Rev. Geo. Oliver, *D. D.*, S.G.I.G. 33° Past D. G. M. of the Grand Lodge of Massachusetts, &c. &c. &c. R. Spencer, London.

The problem is at length solved. Dr. Oliver has undoubtedly succeeded in pointing out the true origin of the English Royal Arch. It is a grave and serious enquiry, and we should have been sorry to have seen it attempted by an inadequate hand; because an imperfect solution might have originated a controversy, which would not have been creditable to the Order. But the matter has been disposed of in a manner which cannot fail to be perfectly satisfactory to every intelligent companion. The only surprise we feel is, that the discovery has been so long in abeyance. The evidences appear so plain and convincing, and they have been before our eyes so long, that it is wonderful they should have escaped the attention of intelligent brethren, who have so frequently expressed their anxiety to see the question finally set at rest. The subject is of peculiar interest at the present moment; and the author appears to have been somewhat apprehensive that a failure would have been discreditable to his literary reputation, from the pains he has evidently taken to elicit the truth. And right worthily has he executed his task; thus conferring an additional obligation on the Fraternity, to which he has already rendered such essential services in the absolute devotion to Freemasonry of the entire leisure of a long and active life.

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The Rev. Doctor commences his enquiries with the charter of Athelstan to Prince Edwin, for the purpose of establishing the superior antiquity of the Grand Lodge at York. But we may as well quote his own words.

"A Grand Lodge was established at York, under the charter of Edwin, which maintained its functions, and asserted its supremacy, down to the middle of the eighteenth century. The name of an ancient York Mason was considered honourable in all ages; and the precedency has been conceded to it, by both the sister countries, as being of greater antiquity than the Kilwinning Masons of Scotland, or the Carrickfergus ones of Hibernia. There is no evidence of a general Grand Lodge being held in any other place during the whole of the above period, nor has its authority ever been made a subject of doubt or dispute. It is true its records have not been published, owing probably to the rash and mistaken zeal of some of its grand officers in 1720, who destroyed many of them, to prevent what they affected to consider an act of desecration, but there is sufficient proof that its proceedings were uniform and regular, and the names of its Grand Masters are before us in the proper order of succession. * * * * The Fraternity was well governed by this Grand Lodge, which held its communications annually, and sometimes oftener; and the Fraternity at large were eligible to assemble in deliberation for the general benefit of the Craft. At these meetings the Grand Masters and Officers were installed, and other routine business transacted. This old Grand Lodge was the conservator of the primitive Gothic constitutions and charges; and under its benign patronage the works of art were executed which reflect such high credit on the Masons of the middle ages." * * * * * *

The writer then proceeds to describe the revival in 1717, and the establishment of the Grand Lodge in London; an operation which was regarded with an eye of jealousy by the York Grand Lodge; and ultimately, as might have been expected, dissentions sprang up between them, which ended in the extinction of the latter as a governing body; and it does not appear that the former was without blame in the matter.

"About this time commenced that notable schism which again divided the English fraternity into two separate and independent sections, by the establishment of another Grand Lodge in London, and the appointment of a new Grand Master, with his staff of officers. It will be observed in limine, that, at this time, private Lodges did not possess the power of conferring either the second or third degree, which was a privilege reserved by the Grand Lodge for its own peculiar exercise; and these degrees were given as the reward of meritorious Brethren, who had rendered essential services to the Craft, either by their learning, talent, or activity; and this only with the unanimous consent of all the Brethren assembled in communication. An infringement of this privilege led to very serious and important consequences.

"A few ambitious Brethren, who were ineligible for these degrees, prevailed upon some inconsiderate Master Masons to open an illegal Lodge, and to pass, and raise them to the sublime degree. These irregularities having escaped immediate detection, the same Brethren proceeded to initiate new members into the Order; and attempted to invest them with Masonic privileges. A project so bold and unprecedented could not elude ultimate discovery. The newly initiated Masons, proud of their acquisition, applied, in the character of visitors, for admission

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into the regular Lodges, when their pretensions were speedily unmasked, and the authors of the imposition were called on to vindicate their conduct before the Grand Lodge. Complaints were preferred against them at the Quarterly Communication in June, 1739, and the offending Brethren were allowed six months to prepare their defence. After a full investigation and proof of their delinquency, it was resolved that 'the transgressors should be pardoned upon their submission and promises of future good behaviour.' It was also resolved, that 'the laws shall be strictly put in execution against all Brethren who shall, in future, countenance, connive, or assist at any irregular makings.'" * *

Notwithstanding these resolutions, the schism soon gained a-head, and became strong enough to establish a Grand Lodge of its own. And for the purpose of creating a sensible difference between the two systems, which, in the end, were distinguished by the names of *ancient* and *modern* Masons; the schismatics, under the direction of Laurence Dermott, took into their council some foreign Masons, and amongst the rest, the celebrated Chevalier Ramsay, who concocted the English Royal Arch from the latter portion of the third degree. Let Dr. Oliver again speak for himself.

"I proceed to show the presumption that the Royal Arch degree was concocted by the ancients to widen the breach, and make the line of distinction between them and the Grand Lodge broader and more indelible. Colonel Stone says—'It is asserted, but with how much truth I have not the means of deciding, that the first warrant for the practice of the Royal Arch degree was granted by Charles Edward Stuart, son of the Pretender, to hold a Chapter of an order called the Scotch Jacobite, at Arras, in France, where he had received many favours at the hands of the Masons. This Chapter was subsequently removed to Paris, where it was called Le Chapitre d'Arras, *and is, in fact the original of our present Royal Arch Chapters.*' Stone's information on the foreign degrees, however, was very imperfect; for there is no evidence to prove that the English Royal Arch was ever worked in France. The Chapter established under the auspices of the Chevalier was denominated the Eagle and Pelican, another name for the Royal Order of Bruce, or that part of it which is called the R. S. Y. C. S., a composition of a widely different nature from our Royal Arch.

"In compiling the Ahiman Rezon, Dermott was particularly guarded lest he should make any undue disclosures which might betray the English origin of his degree, for it would have destroyed his claim to the title of an *ancient* Mason; but, notwithstanding all his care, I shall be able to prove the fact almost from the Ahiman Rezon itself, with the assistance of a little analogous testimony collected from other sources. It was evidently his intention that the Royal Arch should be received amongst the Brethren as a foreign degree, which had been practised from the most ancient times. Now it could not be a continental rite, because it does not correspond with the Royal Arch propagated by Ramsay on the continent of Europe; neither is it found in any of the French or German systems of Masonry practised during the early part and middle of the last century. It is not contained in the Royal Order of Bruce, which is the only ancient system of Masonry in existence, except the three blue degrees; neither do we discover it in the systems of Charles Edward Stuart, of the Chapter of Clermont, in the degrees of Baron Hunde, in Hermetic, Cabalistic, or Eclectic Masonry; nor in

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the elaborate rites of Zinnendorff, Swedenborg, Fessler, Bedaridde, Peuvret, or their compeers. It was not included in the order of Mizraim, Adoptive Masonry, or the Rite Ancien et Accepte; nor, I am persuaded, in any other system which was ever practised on the continent of Europe. If it were, I have failed in my endeavours to discover it. It is therefore very properly denominated the English Royal Arch, for it was doubtless a fabrication of this country, and from hence was transmitted to every part of the world where it now prevails Let us then endeavour to ascertain its precise origin.

"The ancients proclaimed to the public in their Book of Constitutions —'It is a truth beyond contradiction, the Free and Accepted Masons in Ireland and Scotland, and the ancient Masons of England, have one and the same customs, usages, and ceremonies; but this is not the case with the modern Masons in England, *who differ materially*, not only from the above, but from most Masons in all parts of the world.' And in another place they state particularly what some of these points of difference were, viz., 'they differ exceedingly in *makings, ceremonies, knowledge, Masonic language, and installations;* so much so, that they always have been, and still continue to be, two distinct societies, totally independant of each other.' To authorize such assertions as these, there must have been some organic difference, which could be nothing short of the institution of a new degree, practised in the ancient Lodges. And to make it more attractive, they dignified it with the title of the Royal Arch, as Ramsay had done before them, although their degree differed materially from that which he had promulgated under the same name. Although it is extremely probable that Ramsay may have had some hand in this business; for he visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the Constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics, who would receive his communications with pleasure, because they presented the means of furthering their views in the propagation of what they termed ancient Masonry. And under these circumstances a new degree might be concocted, which would cement the schism, and prove an effectual bar to all reconciliation, by constituting a tangible line of demarcation between them and the moderns, which would be impregnable. Dermott confesses that the Royal Arch WAS FIRST PRACTISED in England by "the Excellent Masons of the Grand Lodge of England *according to the old Constitutions*, who, duly assembled, and constitutionally convened in general Grand Chapter, carefully collected and revised the regulations *which have long been in use* for the government thereof;" thus asserting their claim to antiquity, although it had never yet been practised in England. Ramsay had already made the same claim for the antiquity of his degrees, which, it is well known, were invented by himself. It is, therefore, extremely probable that Ramsay was concerned in the fabrication of the English degree; because it still embodies some of the details of his Royal Arch, the whole of which, I am inclined to think, in the earliest arrangement of the English degree formed one of the preliminary ceremonies." * *

This, we think, is decisive of the point in question. But the Author goes a step further, and proves most satisfactorily, that at the time when this new degree was formed, and for many years afterwards, the Grand Lodge of the *moderns* knew nothing whatever about Royal Arch

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Masonry; and that it was not admitted into their system till after the building of Freemasons' Hall in the year 1776.

"In proof that the members of the constitutional Grand Lodge were, at this period, ignorant of its existence, and disclaimed its authority as a Masonic innovation, the Grand Secretary of the moderns stated, in answer to the petition of an ancient Mason for pecuniary relief, about the year 1758—'Being an ancient Mason, you are not entitled to any of our charity. The ancient Masons have a Lodge at the 'Five Bells,' in the Strand, and their secretary's name is Dermott. OUR SOCIETY IS NEITHER ARCH, ROYAL ARCH, nor ancient, so that you have no right to partake of our charity.' It is clear, therefore, that the moderns had no Royal Arch in 1758; and equally clear that it had been long practised by the ancients, who were entirely ignorant of it at the first breaking out of the schism; for they were then members of Lodges under the constitutions of England; and if they were acquainted with the degree, they were bound on their allegiance to communicate it to their superiors, if, as they afterwards asserted, it formed a constituent part of ancient Masonry, which they did not do. And if they were not acquainted with it, as it is reasonable to presume, how did they know it after the schism, if it was not a new invention, or a new communication? And it could not be the latter for the reasons already stated. The conclusion is, therefore, inevitable, that the ancients fabricated the degree.

"In confirmation of this fact, the same Book of Constitutions declares, that 'it is impossible to exalt a modern Mason to the Royal Arch, without previously conferring upon him the Master's degree *according to their own ceremonies.*' This assertion was doubtless made on the ground that he was already in possession of the Master's word, which they knew was communicated in the third degree, according to the terms of the 'Master's part,' as then practised by the modern Grand Lodge: for the first lectures which were drawn up by Bros. Payne, Anderson, Desaguliers, Martin Folkes, Madden, and other eminent Masons, expressly declare in the degree of Master, that 'that which was lost,' meaning the Master Mason's word, '*is now found;*' i. e. in the latter ceremonies of the third degree, when it was delivered to the newly-raised Master in form; and, therefore, the Royal Arch degree would have thrown no new light on the subject to a constitutional Master Mason.

"This is a convincing proof that the difference between the ancient and modern systems consisted solely in the mutilation of the third degree; and it is actually referred to in the proceedings of the modern Grand Lodge, in 1755, where they express their disapprobation at the conduct of the ancients in 'introducing *novelties and conceits of opinionative persons,* to create belief that there have been other societies of Masons *more ancient than this society;*' evidently alluding to the establishment of the Royal Arch; which they publicly repudiated three years afterwards, as I have already shown, by declaring that they knew nothing of 'either Arch or Royal Arch.'"

Many interesting particulars respecting the schism are added; and the Doctor appears to think that, in its effects, it was rather beneficial to the Craft than otherwise. Thus he says—

"It will be unnecessary to enquire whether all this is consistent with the requirements of Masonic duty. It is clear that disobedience is a breach of Masonic law. The very essence of the institution is founded on obedience to authority; and this once forfeited, led to division,

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anarchy, and dispute. But good frequently springs out of evil. The bee has a sting, but it produces honey. These movements excited the attention of the Fraternity, and also of the public. Ancient feelings, which had long been dormant in some of the initiated, began to revive, and they renewed their connection with the Lodges they had abandoned. Lukewarm Brethren became partizans on either side, and Freemasonry reaped the benefit of these misunderstandings by an increase both in numbers and influence. A more active study of its principles led to a greater perfection in the science, and many initiations took place amongst persons who had not previously given the institution a serious thought. Thus the ranks of both ancient and modern were increased, and the funds of benevolence for the widow and orphan augmented from new and unexpected sources; a result that cemented the popularity of the Order. Its beauties and excellencies were placed in a clearer and more prominent point of view, and the public became convinced that, though the two hostile parties might differ on some unimportant points of discipline, both were pursuing the same laudable course,—the investigation of science, and the benefit of mankind."

We would recommend our Brethren carefully to read this interesting pamphlet, and judge for themselves—it will amply repay them for the trouble. Every Mason ought to have it in his library, as it is a book of reference, valuable on many accounts, and gives an insight into the state of Masonry during the last century, which is not to be met with elsewhere. The schism is treated throughout with great impartiality.

"The jealousies which it excited, and the divisions and heart-burnings which it produced, have now subsided. Thirty years of peaceful union have extinguished all that unappeasable hostility which marked its progress; and the historian may now venture on the details without incurring the hazard of exciting an angry feeling either in one party or the other, by faithfully unfolding the circumstances that gave rise to the secession, and attended its course till it was ultimately absorbed in the great body of English Freemasonry, at the re-union in 1813."

The pages on the origin of the Royal Arch are peculiarly valuable, as it is important for every Brother to know the true foundation on which the Order is based. The reverend Doctor considerately expresses his apprehension—

"That those Brethren and Companions who have been in the habit of valuing the Royal Arch on account of its antiquity, will be sadly disappointed to find it thus shorn of one of its brightest attributes. But there is rather cause for congratulation than regret; for what can be fairer or more desirable than truth? The degree loses none of its excellencies by being shown to be of modern origin. If its claims to antiquity were not well founded, its advocates were maintaining a fallacy; and often found themselves in a dilemma when proofs were demanded, which it was impossible to produce. The above arguments will remove many doubts, by at least placing the matter in a clearer point of view, even if they be not allowed the merit of absolute demonstration. And as the case has been candidly stated, without any offensive reflections on the parties concerned in the transaction, who, it is believed, were conscientiously persuaded that the design would confer dignity on the Order, no exceptions can be taken, on the score of partiality, to the end I have had in view, which is the discovery of truth."

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Upon the whole, the arguments are simple but profound. The evidences have not been distorted to serve this particular purpose; but they appear to fit into each other, like the detached pieces of a dissected map, and produce so complete a whole, that no sophistry can avoid the conclusion to which the author has been led, or refuse to admit the force of the reasoning, or the obvious correctness of the demonstration.

*Latomia.* Weber. Leipsic.

Our talented contemporary continues to illuminate the Masonic horizon. We have extracted much intelligence, which appears elsewhere.

*American Register.* Hoffman. Albany, N. Y.

The September number has reached us. It centains a well-written paper on Masonic responsibility.—Report of the Grand Lodge of Indiana, in which the practice of conferring more than one degree at a sitting is justly reprobated.—The expulsion of the Rev. Dr. Muller, Grand Chaplain of the Grand Lodge of Columbia, for grossly immoral and unmasonic conduct, with other miscellaneous matter, and copious extracts from Masonic works.

*Stray Leaves from a Freemason's Note Book.* By a Suffolk Rector. Spencer. London.

This goodly work of promise is now fairly before the popular as well as the Masonic world, and to both it will be equally acceptable and interesting. As we have already observed, when commenting on detached sheets as they passed through the press, several of the articles have appeared as fugitive in Blackwood and other periodicals; their re-collection, with many other original articles, into a volume, will give the whole a permanent utility. To the popular reader the perusal will afford a pleasing reality of Masonic fact and circumstance not hitherto developed; while the Masonic reader will find in its pages a new direction of thought, not the less delightful that he may share it with his wife and daughters, as the most pleasing way to draw their attention to the precepts and principles of the Order. To the ministers of religion we are greatly indebted for our Masonic literature, and our reverend author has added thereto a volume of thrilling interest, beautiful simplicity, and pure sentiment. The "Anti-masonic Vicar" will, if he read the book, find reasons for conversion in every paper, but more especially in that wherein Bishop Griswold's character appears in its true "light." All jury-men should learn by heart the Jury-man Mason; and every Mason should thank the author for having given publicity to his "Stray Leaves." For ourselves we gratefully thank him, not more for many pleasant hours most delightfully passed, but for the important Masonic gleanings we have made in our own note-book, to be hereafter, with his permission, transplanted to other pages now in embryo.

*Golden Remains of the Early Masonic Writers.* Edited by the Rev. Geo. Oliver, *D. D.* Spencer, London.

The fourth number of this serial has appeared, and contains—The Masonic Jewels illustrated by Moral Geometry—*Anonymous*; and on the Government of the Lodge, by *John Whitmash, Esq.* The notes, as usual, are copious and explanatory.

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*Charity, the Freemasons' bond.* A Sermon by the Rev. Joseph Taylor, A.M. Spencer, London; Law and Pinckney, Birkenhead.

Our Reverend Brother is the incumbent of Stockport, and Provincial Grand Chaplain for Cheshire. The sermon was preached before Gen. the Viscount Combermere, P.G.M., and the Grand Lodge, at St. Mary's, Birkenhead, on the 7th of October; the text, 1st John, from 3rd chapter, v. 11, 17-18.

St. John is styled the Apostle of Love; and on such character the sermon is constructed; nor has our author failed in his object; there is a truthful simplicity pervading the discourse, and the general illustration is condensed with due effect. It is somewhat brief; but perhaps we felt desirous to know still more of the author.

*Freemasons' Calendar and Pocket Book for* 1847. Spencer, London.

This annual effort of the "United Talent" is out, and is remarkable only for the omission of the Library and Museum, and of the Grand Lodge of Prussia; in all else it maintains its well-established character for—— We verily believe if it had not fallen into the present publisher's care, it must have been consigned to the tomb of the Capulets.

*Behold how good. A Masonic Anthem for four voices.* By Bro. F. Oliver. Cocks and Co.; and Spencer, London.

The author of this elegant musical composition appears to have in mind his illustrious namesake, Dr. Oliver, to whom, however, we understand he is not related otherwise than by the kin-Masonic. He is reported to be a most zealous observer of, and consequently deeply interested in, our mysteries. This effort of his professional talent would on that account find a ready passport to attention; but it may be tested by its merits as a specimen of musical talent of a high order. It was first sung at the celebration of the Masonic festival in June last, at the Minden Lodge (Irish registry), of which Bro. O. is Junior Warden. The Lodge is held in H. M. 20th Regiment, of which the author is Band-master.

*Herald of Peace.* Ward & Co., London.

This organ of purity maintains its character; and offers a refuge for those whose thoughts and aspirations breathe peace on earth and goodwill to man, in their truest sense. There is no flinching from principle, no coquetting with expediency. As consistency regulates the movement, may Almighty wisdom direct it!

*Ignez de Castro:* a Tragedy. Hurst, King William-street.

This well written work, by the author of "Rural Sonnets," is dedicated to Miss Vandenhoff, who was, we presumed, destined to represent the heroine. Managers, it appears, can accept very indifferent efforts, and it would seem they may reject what to others appear to be well written and adapted. There are some scenes in this tragedy that are powerfully written. The portrait of Ignez is a gem.

The following are but just received, and acknowledged:—

*China—Political, &c.* Part I. Madden, London.
*History of the Sikhs.* Two vols. Madden, London.
*Unlawfulness of War.*
*Rules of the Masonic Provident Annuity and Benevolent Association for the province of Warwickshire.*
*Salt Monopoly Question (from Asiatic Journal.)*
*Salt Monopoly, by D. C. Alwyn.*



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## ANNUS LATOMIÆ,

### 5846.

What can be said for forty-six,
In true Masonic phrase;
How from the thousands may we fix
That year's progressive phase?
There are two facts—each glorious,
Redeeming the past year;
And both alike notorious,
As they're to Masons dear.

One, chiefest, comprehensive,
Proving to Gentile, Jew,
Our Order all extensive,
And to its spirit true;
Go ask the Prussian people,
They'll praise our Zetland's name,
While synagogue and steeple
Our oneness loud proclaim.

The other, grand progressing,
High step the thirty-three,*
This lofty Mason's blessing,
Brother! we owe to thee;—
To thee, who hast protected
The level, circle, square,
Nor modest worth neglected—
Would all, like thee, would dare.

*Dec.* 29, 1846. M.

* See the dedication to this volume of the *Freemasons' Quarterly Review.*

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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.

The African Prince.—The account of the initiation of this prince at Bristol contains so many improbabilities, that we decline it, and hope some intelligent Brother will favour us by a better version.

A Member.—If our correspondent had written the "farrago" purporting to be a report of the meeting of the 12th October of a Lodge in Liverpool, the name and number of which we suppress for obvious reasons of Masonic propriety, we should, had we known his name and address, have admonished him; as, however, he has merely forwarded a *printed* report from a newspaper, we can only regret the trouble he has taken. Some silly wight has imposed on the editor, who might have been more circumspect than to have allowed the description of a dinner (purporting to have been Masonic) in such inappropriate terms. But we must protest altogether against the following paragraph, as a libel even on the mere "knife and fork" Masons. Verily the members of 55 will blush as they read; "Masonry may well prosper when its secrets lead to such exquisite enjoyments as those which have been described, and of which the Brethren of ——— are the frequent participators." We preserve the report as a proof to what length absurdity can go.

A Looker on.—There are more strange matters in Liverpool than meet the eye; but for the present we defer the article.

E. M.—Among our pleasing duties is to chronicle grateful compliments to merit.

A Lincolnshire Tyro.—The Right Honourable (!) P. G. M. has disclaimed his conversion to another faith. We cannot, therefore, insert the paper; which, although somewhat caustic, is, we opine, insufficient to remove the unseemly effects so justly complained of. We are not converts to phrenology, and have not felt the R. W. cranium.

Bro. Clarke.—Thanks for a very interesting paper.

A Distressed Widow enquires who is the most amiable Mason to retain in her cause. We should say that Bro. Salmon is the most likely to inform her.

"No mortal can more the ladies adore
Than a free and an accepted Mason."

Aristides enquires who is the most subtle reasoner, the 'cutest dialectitian, and the clearest logical debater in the Masonic witenagemot. We should say that Bro. Havers is the most likely party to solve the triad question,

"We are just and sincere, and are kind to the fair."

A Sumatra Peon enquires where his chief is now visible, having failed, even by the aid of Lord Rosse's telescope, to discover his planetary mightiness. We refer him to Bro "Nobody," whose responsibility being universal, can answer "Everybody."

Bro. Fish.—It was not a Masonic party, but a celebrated living actor, who observed in reply that his demand was exorbitant, that if there was but one cock-salmon in the market, it must, and would fetch its price.

T. K.—Avoid exposing your opponent too glaringly. When so much dirt is flying about, some particles may fall on your own person. The Board of General Purposes will require more proof than we have received.

A. B.—An honorarium to the Asylum is all we expect or even hope for.

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BRO. SMITH will perceive that his letter has been attended to.

A PROV. GRAND OFFICER.—Try the intervention of friends before appealing to a Masonic tribunal. If right, you will encounter much trouble; if wrong, you will be deservedly censured.

COLLEGE MUSINGS, with several other articles, and even Dr. Oliver's paper, must stand over for the present.

BRO. OGBURN'S Correspondence will be always welcome.

BRO. JOHN SMITH.—Many thanks.

TRIA JUNCTA IN UNO.—"Ex nihilo nihil fil." Commence your labours, and if they are of any good promise, we will send you, not monthly, but weekly matter; but do not begin unless with 1000*l.* in hand. The "arcades ambo" may promise you their powerful aid, but remember a saying "qui vult decipi, decipiatur."

SNAP should have been quicker. Next year, at the same time and place, dispose yourself immediately before the "Immortal"—close—very, very close to him; so that you may hear the palpitation of his heart; and the very second that you hear the confirmation of the minutes, cast aside all delicacy, and vociferate "Most Worshipful Grand Master," &c. To make all cock-sure, you may as well tread pretty smartly on the corns of the "Immortal," whose agony at being forestalled by your extreme modesty, will exceed that caused by the gentle pressure of your confounded foot.

BRO. K.—Continue your kind endeavours in favour of the Asylum.

D. D.—The Scottish Intelligence was worked off previously. We do not undertake to execute orders for the *F. Q. R.*, they should be given to a local bookseller.

A MEMBER of 30.—We believe every tittle of the report, which, however, it would be premature to publish—bide awhile. The dog is an emblem of fidelity.

TOO LATE.—Reports from Monmouth, Worcester, Sunderland, Aberdeen, and Durham.

## DISCIPLINE AND PRACTICE.

A PROVINCIAL MASTER.—A PAST MASTER.—S. S.—A DEPUTY P. G. M.—ONE IN DOUBT.—We regret that it should be necessary for us to make a stand against the increasing encroachment in a matter of essential propriety. How can Correspondents expect that we are to incur the responsibility of opinions, themselves being shielded by annonymous concealment? We do not seek to drag them into publicity, on the contrary, we practice the secrecy we profess. We never yet gave up, nor will we ever give up a Correspondent; but we will establish a code of honour.

G. C.—Thanks for frankness. The case, although well put, may be difficult of proof, and being already before the Board, our Correspondent will pardon our entering further into the subject at present.

## ARCH MATTERS.

COMP. FULART.—Query, Artful? Is it a dodge Masonic, or what?

P. S.—We have not heard that Scribe ——— is distantly related to the Royal family of the *OKISTOKIS*—but he is too free and easy with the throne-masonic.

## TEMPLARS.

A MEMBER.—The circular is so wide of fact that it almost stamps the Encampment as "spurious." There may be some commiseration felt for vagaries,—but that the elders of an Encampment, hitherto standing high in estimation, should be thus imposed on is surprising.

## SUPREME COUNCIL 33°.

ALL Communications should be addressed to Bro. Davyd W. Nash, Esq., at his chambers, 5, Essex Court, Temple.

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*** In deference to the amiable and courteous nobleman at the head of Freemasonry in Ireland, we refrain for the present from giving other publicity to the wretched attempts made by a contemptible clique to bring the Order into disrepute. Had the information, received this day, (24th Dec.) met our earlier notice, we would have forwarded copies thereof to His Grace; but we bide our time, and caution the poor clique. "Soi-disantism" is at a discount. A viper may gnaw at the file, but its grimace bespeaks its folly. Fun—good fun—right-hearty fun—such fun as Bro. Paddy enjoys, will probably greet him in our pages on the 1st of April, 1847, when we shall probably give a full, true, and faithful account of the "Libel Case." "Let the galled jade wince, our withers are unwrung." And so

"To all and each a fair good night,
With roseate dreams and slumbers light."

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The latest intelligence of the distinguished (!) Bro. Sirr is, that he has been succeeded as Deputy Queen's Advocate at Galle, Ceylon, by Mr. Langslow.

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